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A NEW AND LITERAL

TRANSLATION

OF

ALL THE BOOKS

OF THE

OLD and NEW TESTAMENT;

WITH

NOTES,

CRITICAL and EXPLANATORY.

BY

ANTHONY PURVER.

IN TWO VOLUMES.

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INTRODUCTORY REMARKS

O N

Translations of the SCRIPTURE in General,

A N D

The following One in Particular.

A X I O M I.

A TRANSLATION ought to be TRUE to the ORIGINAL.

THIS must necessarily be allowed; and the Terms of our Law enjoining a Witness to *speake the Truth, the whole Truth, and Nothing but the Truth*, are applicable with great Propriety to Translators. This is so much the more requisite in a Translation of the *holy Scripture*, as these Books are of more Value and Importance than others, and the wrong translating them of worse Consequence.

Translators have sometimes grievously missed of speaking Truth, or rendering truly, by putting a *Truth* instead of *the Truth*; as for Instance in *Job* x. 8. *made for grieve*, it being true that the Hands of God made *Job*, but not true that he says so by that *Hebrew* Word, which has no such Meaning: this Way of translating I have observed them apt to fall into, when they come to difficult Passages, for the Conveniency as it seems of getting on, and appears especially to have been the Case with those who have not taken Time enough for doing it.

It is an excellent Direction I have somewhere read, in Relation to the Classics, that one should first study an Author or Passage well, to know the right Meaning from the Writer himself, and then examine *Commentators*, &c. for there is no small Danger in being misled by others, who did not use the Care they ought to have done.

Had *Doddridge* lately and others before him taken this Method, they and their Readers might not have been perplexed with Notions and Distinctions, which the first Penmen never thought of, and have been led into Labyrinths from which they could not extricate themselves; while the original Words alone would explain themselves rightly and clearly, to common Understanding.

Many are ready to take Things upon Trust, some are fond of new Discoveries, both which a judicious Person should keep clear of, and by the Method above proposed the very Temptation to either may be avoided; nay he may thus inform himself (what he ought to know) how capable he is for his Undertaking. For the sake also of an elegant Expression, to please himself and his ignorant Readers, how often does an arbitrary *Translator* treat his Author like the Tyrant that cut or stretched People to the Length of his own Bed?

Another prevailing Motive may also be the Prejudice of particular Opinions, which will operate marvellously, and like a *Bribe blind the Eyes of the Wise*, *Deut.* xvi. 19. Hence the Popish *ipsa conteret, she shall bruise*, *Gen.* iii. 15. in Honour of the *Virgin Mary* and Dishonour to *Christ*; hence the *Predestinarian* in *very deed for this cause have I raised thee up*, *Exod.* ix. 16.

But why should I stand pointing to the wrong Ways, and not rather describe the right, if that be it which I have gone in, and know how to describe? The *Hebrew Tongue* has an excellent Property and Peculiarity, of taking its Signification from a few Primitive Words called *Roots*; which indeed it has Need of, as the *Scripture of the Old Testament* is the only ancient genuine *Hebrew* in Being: wherein the Divine Prescience may be observed, if we suppose God thus formed it, and that for the *Scripture* is the principal Use of it. Here an *Interpreter* should use his Skill and Diligence, regularly to trace every doubtful Word up to the Fountain; and let him copy after none, till he sees himself it is faithfully traced so already.

To some few Words it must be confessed, there are no *Hebrew Roots* now extant; but consult then others with homogeneous Letters or those transposed, as likewise the *Chaldee* and *Arabick Languages*, which will several times supply that; and the latter is happily of late brought into Use for this Purpose, by very learned Men, our *Hyde, Pocock, &c.* Of this also *Ab. Ezra*, who was well acquainted with it, says on *Gen. i. 1.* כִּן בְּלִשׁוֹן יִשְׁמַעֵל שְׂרֹבָה *so in the Arabick Tongue, much of which is in the Order of the Hebrew*; and on *Cant. viii. 11.* יוֹתֵר מִחֲצִי הַלִּשׁוֹן יִצְאָ כְּמִצְרֵי בְּלִשׁוֹן הַקֹּדֶשׁ *more than half of the Arabick may have what is like it found in the Hebrew Tongue*; consequently the *Hebrew* must agree much with the other.

If these fail, with the *Syriack* and other eastern Tongues, examine whether the Context, that is the rest of the Words belonging to this whose Meaning is sought, does not determine it. Otherwise, which will seldom be the Case, call to Council the *ancient Interpreters*, particularly the *Greek, Chaldee, and old Latin Translators*, as also *Jerome* (who among those called the *Fathers* understood *Hebrew*) and the *Rabbies* of the *Jews*; since they might possibly have some Helps, that are now lost.

Their Expositions compared carefully with the Context, by a Person of good Capacity, and well acquainted with those Matters, are to serve, for Necessity's sake, instead of the other. Not that these Authors, no nor the modern *Translators* and *Commentators*, are to be neglected, even when we can do without them: they claim a Right to be heard, and may be useful in the happy Choice of a Word or Expression.

And let not the Reader wonder I so often quote *Junius* and *Tremellius*, since these above all others seem to have investigated the *Hebrew Roots*; but they scarce give any Account of it in the *Annotations*, as if their Readers knew it as well as themselves, or were to take their mere Assertion for Certainty; which differing so much from other *Translations*, may be apt to startle and offend many: and indeed they sometimes overstrained the Matter, too fond perhaps of Something new; though they altered several Things in latter *Editions* of their *Version*, and as I observe to be generally more consonant to the *Hebrew*.

Nor are the Jewish Writers to be slighted, as they are by some that cannot read them, because they have heard what idle Stuff of their own Traditions there is intermixed, and the Labour is too great to get at the golden Treasure therein contained: such Reasons as might deter Men from digging deep to find Gold it self, and separating it from the Earth.

What the *Jews* expound is the *holy Scripture* it self; under the Pretence of which you have commonly from others but some *Translation* explained, nay often obscured; and that *Translation* uncertain perhaps to the Makers themselves whether right or wrong, as they but superficially or not at all examined the *Original*: so that if true, yet the Text, and consequently the Comment, is not to be depended on; and if the former be false, what Injury does the latter do, by strengthening it, and drawing Inferences from the same? Whereas the *Jews* handle the very *Scripture of Truth*, as the Angel calls it, *Dan. x. 21.* nay it is their Practice to take the Words of it literally, and fetch their Meaning, with their Derivation, from their Roots or similar ones: their *Rabbies* too were good Grammarians in the *Hebrew Tongue*, and who but such can sufficiently understand it? see also *Gill's Preface* to his *Exposition of the New Testament*, 1746.

However when they exceed this, and run into Imaginations, often opposite to one another, taking the Signification of Words from others which do not belong to them, and straining them ridiculously (as they often do) a *Translator* is to let them go by themselves; and

and not follow them, as *Munster* too much did; though of all the *Latin Translators* I know, he alone is highly commendable for extracting many valuable Things from them, and yet confuting their Cavils against *Christ* and Christianity.

Ainsworth likewise, in his *Annotations* on the *Pentateuch*, has with laudable Industry, rendered much into *English* from some celebrated *Jewish Writers*, especially *Maimonides*, a valuable discreet Epitomizer of their voluminous *Commentaries*; and from *Ainsworth* have the great *Dr. Lightfoot* and others silently conveyed it. The learned *Mercer* also, in his *Commentary* on several *Books*, has been more full and particular in this Respect, than either of the other; with whom, out of the *Originals*, the intrinsic Value of the *Jewish Interpretations* seems best displayed. However I confess, I have not found so many valuable Expositions among the *Jews*, as I did and might expect.

As the Words of the *Original* are to be rendered in their right true Meaning, concerning which particularly in the *common Translation* and *this*, see the *Notes* throughout; so none should be overlooked or neglected, though they are not very material, there being such an Esteem and Reverence due to the *holy Scripture*. But it would have too much incumbered the *Notes*, to have been continually remarking what our *last Translators* omitted or added in the *present English Bible*; as the Driness and less Value of it would have debased the rest. It may be fit however to give the Reader some Instances together, as occasionally noted without seeking for them, first of Words, or such Parts of them as are for our Words, in the *Original* left untranslated, see the Appendix (A).

To these may be added the frequent Repetition of Verbs in the infinite Mood, which our *Translators* usually omitted.

Next I have observed, that though our *Translators* make the *Italick* Character a Sign of what they have added to the *Original*, with the Appearance of being very minute and exact in it, yet there are divers other additional Words not so marked, and particularly those in the Appendix (B).

And on the other hand several Words are put in *Italick*, which should not; as also Additions made where they are not wanted; see 2 *Sam.* iii. 7. & v. 8. *John* xx. 5, 11.

And it ought to be remarked, that these Instances were taken (and so the more unexceptionable) from the *common Bibles* now in Use; whereas *Scott* on his *Version of Matthew* v. 12. writes, 'Compare the first Ed. of our present. *Engl. Version* of the Bible with the later ones, and you'll find Hundreds, I believe some Thousands, of Words now printed in *Italic*, as Supplements, which at first were printed in the same Character with the Body of the Text.' So that this falls still more on the *Translators* themselves; and for Instance see [him] twice in *Mar.* xii. 3. and [it] thrice in *Luke* viii. 15, 16. none being *Italick* in the early Editions, but one of the latter now. In Spelling too they had *y*le for *isle*, *creeple* for *cripple*, *yce* for *ice*, *yer* for *ere*, *roul* for *roll*, *ynk* for *ink*, *kall* and then *cawle*, for *caul*, *bin*, *bene* and *beene*, *Deut.* iv. 32. *strake*, *stroke* and *strooke* for *struck*, for which also some later *Oxford Editions* have *strook*, 2 *Cbr.* xiii. 20. *shrich-owle* for *screech-owl*, in the *Oxford Bibles* *shrichowl*, *Isa.* xxxiv. 14. *thorow* and *thorough* sometimes for *through*, *astrologians* for *astrologers*, *Dan.* ii. 27. *bee* for *be*, &c. —*ness*e or —*nes* for —*ness*, with *e* frequently redundant at the End, as *waxe warme*, *Job* vi. 17. add *eies* and *eyes*, *childe* and *child* in 2 *King.* iv. 34. *nay flie* for *flee*, *Pro.* xxviii. 17. *Psa.* cxxxix. 7. & cxliii. 9. which is another Thing. And many of the *Italick* Supplements are unnecessary, several improper.

Some perhaps may be ready to say, What small Matters are these! as if they could expect whole Verses or Expressions. But certainly these are fit to be taken notice of, since our *Translators* undertook, and pretended, minutely to describe all such as the latter Sort in a different Character, which have passed hitherto as authentick.

There are also divers Instances of wrong translating, several of them to the Injury of the Sense, in less and even the least Words, the Articles, Auxiliaries, &c. of Verbs, for which see the Appendix (C).

But farther Observation will be made on some of the Particles, in a more proper Place.
According

According to the preceding Axiom, a *Translator* should follow the *Original Copy* that is extant, which may be done here with this Advantage, that while those who translate other *Books* have the Difficulty of choosing the best, the *Hebrew Bible* is almost invariable, and fixed to be so, whatever Faults may fall out in printing or transcribing, by the *Masoretical Notes*; in which the Words are numbered, and even the Peculiarities of Pointing, with the Places where they are throughout the *Scripture*.

It is an unhappy Work that our infidel critical Age is fallen into, of picking Faults in the *holy Scripture*, while they seem defective in the Knowledge of the *Original*. How many turn *Hebrew Criticks* of this Sort, that are ignorant of the Grammar, and even the right Reading of it? Nay how have I evidently seen in *some* of their *Writings*, that they did not know *Hebrew Letters* one from another! Those pretended Errors in the *Hebrew Text*, that rise and break like Bubbles on the Water, and cannot establish themselves for solid Truths, as the Discoveries of Truth in other Cases do, I have strictly endeavoured to avoid, unless to expose and condemn them; many being too silly or wide to deserve any Notice, especially as it was not my particular Business. Where the Dirt may seem to stick, I have wiped it off; and thou hast *Divine Writ* here presented to thee, Reader, pure as it is in great Measure, I hope, in the present *English Tongue*.

The *Hebrew Idioms*, or Manner of Expression, as being very different from ours, should be carefully observed, and well understood; otherwise the right Meaning, as well as Propriety of Language, may be missed. The *Hebrew* doubles finite Verbs in the infinite Mood, instead of our Adverbs; and not unaptly, since Verbs can only have Adverbs suitable to themselves. And such are to be used in a *Translation*, as the respective Verbs and Expressions require: not as often in the *common English* that general one *surely*, as if the Verbs signified *not surely* without being repeated, or oftener none, as though by those infinite Verbs Nothing was meant; or otherwise what is foreign to the Verb, from whence the Meaning must arise, as for Instance *at once*, Num. xiii. 30. which *Gell* would have be *not all at once*, *Essay*, p. 467. both without any Relation to *go up*; nor as in *Pro. xxvii. 23*. *Be thou diligent to know* (for *know fully*) by another Verb. I have rendered them in the following Manner, when the Infinite is put first; *earnestly ask, bind fast, utterly blot out, quite consume, draw or eat plentifully, do exceeding well or ill, quite die or be put to death, go apace, quite out or away, be exceeding crafty, glad or gracious, hearken attentively, firmly hire, fully hear or know, be highly incensed or displeased, earnestly long, multiply abundantly, diligently observe, open wide, entirely reign, plainly reveal, see clearly, plainly or apparently, seek diligently, shout fast, sing joyfully, speak or remember well, tell expressly, testify fully, quite wear away, weep grievously, &c.* and *thoroughly or wholly* with divers, as *Jun.* and *Trem.* have *omnino*. Partly answerable to which the *Gr.* has *πάρως*, as *1 Cor. ix. 10*, &c. and negatively two Negatives. When the infinite Mood follows the other, it signifies as *Buxtorf* shews, the Continuation of what is denoted by the finite Verb. *Thef. Gram. L. 2. Cap. xvi.* which I accordingly render by *still*; but observe no Distinction to be made between this and that by our *Translators*.

For some of the great and gross Faults, the Reader is to look in the *Notes* at the particular Passages, withal observing that one Elucidation is frequently to serve for several others of the same Kind.

INTRODUCTORY REMARKS.

A X I O M II.

A TRANSLATION should be well or grammatically expressed, in the Language it is made in.

IT is well known that those called the living Languages do alter, especially ours, who are such a changeable People. Hence it is necessary that new *Translations* should be made from one Time or Century to another, accommodated to the present Use of speaking or writing.

This Deference is paid to the *Heathen Classics*, that they may appear beautiful and not barbarous; many of which are translated often, as the rest doubtless would, if their Bulk or Particularity did not render them unsaleable.

And why should the *Scripture* meet with less Regard? Is it to be thereby more exposed to Ridicule and Contempt, in our Libertine Age? But some there are who seem possess'd with a Notion, or Bigotry, that the last *Translation* in K. James's Reign must not be altered; though several new ones had been made before, when the Oldness of the Language, as they were not long apart, did not call for it; and though the Pedantry of that Reign is become a Ridicule, and the Style intolerable: nor does such a Notion commonly appear to be founded on an Opinion of that *Translation* being well done, since it has been the frequent Complaint, from the *Scripture*-writers who understood the *Original*, of Passages rendered amiss.

The *Translator* of *Livy*, bulky as that Author is, represents fourscore Years as Time for him to be rendered into fresh *English*, though done before by such a noted *Translator* as Dr. *Holland*; whose *Edition* bears Date 1600, and our *present Bible* was translated but eleven Years after; nay *Livy* writing but a History of the ancient *Romans*, has been thought deserving of another *Translation* since, besides that with which it is so represented; and how often has *Justin*, *Horace*, *Tully's Offices*, &c. been done, while the *holy Scripture* has worn its old Suit still?

Let the *Preface* of K. James's *Translators*, which may be met with in some old *Bibles*, be compared with *Addison's* Writings, and see what Difference of Language there is in a hundred Years. Nay the Author of *Gazophylacium Anglicanum* says in the *Preface*, 'When I look'd an hundred, or an hundred and fifty Years only behind me, I could scarce imagine it ever to have been the Language of my Ancestors, or even of the Country I was born in, 'tis so chang'd through Commerce, Correspondence, Travellers, and such like Accidents;' and *Blackwall* in his *Introduction to the Classics*, 'That which was written in *English* two hundred Years ago is now scarce intelligible; and few Authors of one hundred Years standing can by this refined Age be read with Patience.'

Yet the obsolete Words, and uncouth ungrammatical Expressions in the Sacred Text, pass more unheeded, as being oftener read and heard; especially when the Mind is filled with an Imagination, that a *Translation* of the *Scripture* must be so express'd: which Kind of Notion once prevailed so long, that one *Translation* was become quite another Language to that in common Use, and was understood but by a very few, who learned the Language in which it was written; such was the *vulgar Latin Version*, which was first made in the Mother-Tongue of that Age. And we have been going on so our selves, while the few *French Protestants* have taken care to alter their *Translation* with their Language; so that Antiquity may soon be pleaded for ours to keep Possession, and be stamped authentick. Of what Mind our first and former *Protestants* were, may appear by the different *English Translations* made by them and printed as follows; besides those of *Wiclif*, &c. which were made before Printing was used.

1. *The Books of the New Testament*, by William Tyndal, A. D. 1526, *Lewis's Hist. of Eng. Translations*, p. 75.

2. *The five Books of Moses*, by the same, 1530, *Tynd. Works*, printed 1573.

3. *The*

3. *The first English Bible*, by Miles Coverdale, Fol. pr. 1535. *Harl. Libr. Crozer's Elench. Script.* A word which denotes another shall not be added, nor any thing taken from it, but it shall be as it was in the original.
4. *The first Bible published by the King's Authority*, 1537, under the Name of *Thomas Matthew*; these Bibles being of *Tyndal's Translation* from *Gen. to Chron.* inclusive, with *Jonas*; and all the *Books of the New Test.* the rest *Coverdale's* with some Variation, *Lew. Hist.* p. 107.
5. *The Books of the New Testament* from the vulgar Latin, by Miles Coverdale, but in the Name of *Johann Hollybushe*, 1538, *Lew. Hist.* p. 112.
6. *The Great Bible*, called *Cranmer's*, 1539, considerably different from the foregoing, *Lew. Hist.* p. 128.
7. Another the same Year, altered by *Richard Taverner*, *Lew. Hist.* p. 130, 132.
8. *Coverdale's Translation* corrected by himself, in 4to. 1550; *Lew. Hist.* p. 182.
9. *The Geneva Bible*, 1560, *Fulke's Defense of Eng. Transf.* Ch. 3, 4. *Strype's Annals of the Reform.* Ch. 19.
10. *The Bishops Bible* by Authority, Fol. 1568, *Lew. Hist.* p. 240.
11. *The last Translation*, by Order K. James I. 1611. see *Burnet's History of the Reformation*, p. 367, 368. *Fulke*, ib. Ch. 3, 10.

There ought to be the greatest Exactness even in Spelling the *Scripture*, because our Children learn to read by it, and will consequently write after it, unless they learn another Way; nay a Scholar, without the Advantage of good Spelling, would appear ignorant and ridiculous; and on the other hand if we consider the Labour of taking every Letter of every Word into the Memory, and retaining them there, besides the many other Branches of Learning; a Regard should be had for our Youth, that what they receive, almost the earliest and deepest into their Minds, should not be wrong. As for Words that are clownish, barbarous, base, hard, technical, misapplied or new-coined, as well as obsolete and ill-spelled, they must needs be unfit for the *Bible*; such as follow, when so constructed, in the *Books of the old Testament*, and on the two first Letters of the Alphabet, not to choose the largest, whose Meaning I add in a Parenthesis, or what might have done better in that Sense. See the Appendix (D).

As to those on the other Letters, I shall mention but the following, while by searching Concordances throughout more might have been found. See the Appendix (E).

It will be little to the Purpose for any one to retort, that I use Words in my *Notes* as hard, or even some the same, as these; if they are not in the *Translation*, which ought to be plain, and suited to common Capacities: while Liberty may be allowed in the other, nay may there be agreeable and necessary. I remember on comparing *Homer's 1st. Iliad* translated by those great Poets *Dryden*, *Tickell* (not *Addison*, though insinuated, as I am persuaded by the Style) and *Pope*, the Preference was given to the latter in one Particular, for the others having hard and unpolite Words. It has also fallen under my Notice, that *Writings upon religious Subjects* frequently have Words from the common *Translation*, which are otherwise disallowable, and some are from thence brought into Discourse; but are these to bear up that, while it is that bears up them? I have lately observed, that several Words of the common *Translation* were not found in any other *English Books* by *Johnson* in his great *Dictionary*; a Sign of their wanting the Currency requisite even when that *Translation* was made.

The following Preterperfect Tenses and Participles are become old, viz. baken (baked) bitten (bit) folden (folded) holden (held) holpen (helped) laden (loaded) lien (pret. lay, part. lain) mowen (mowed) ridden (rid) slidden (slid) spitted (spit) stricken (struck) unwashen (not washed) wakened (awaked) waxen (become) with-holden (with-held) upholden (upheld) but some of *en* in Termination sprinkled about, especially when passive, may

may give an agreeable Relish of Age; as broken, begotten, forgotten; and other such continue, i. e. done, given, gone, known, seen, slain, taken, chosen, spoken, thrown, written, smitten, fallen, born, torn, sworn, stolen, shewn, hewn, driven, drawn, lain, risen, forsaken, striven, sown, shaken, &c. and for a Participle rotten; *s* is also obsolete, where *o* is used now, in the Preterimperfects bare, brake, drave, forgat, gat, spake, sware, ware, ate, laded, slang, spat, strake; but swore and begot sound too vulgar to be used of God.

I have put *s* instead of *eth* at the End of the third Person singular of the present Tense, as instructed by our chief Grammarian Brightland in his *Grammar of the English Tongue*, and authorised by Addison, who scarce I think writes otherwise, and I may add obliged by Custom in Speaking; against which Martin's Opinion, in the late *Introduction to the English Language*, is but of little Weight. So the Use of Speech has taught me *you*, and not *ye*, unless more than one of the former would fall too near together when of different Case, or that one sound disagreeably with some other Word; thus also *my* and *thy*, where are now *mine* and *thine*.

The ill joining of Words together is next to be mentioned, as being either ungrammatical, a bad Idiom, improper, uncouth, misapplied, or wrong placed: see Examples of such in the Appendix (F).

But a *Translation* may be badly expressed without these greater Faults, by Obscurity, Tautology, Pedantry, or by being very flat, verbose, or ill-sounding; which a *Translator* should endeavour to shun, so far as keeping tolerably close to the *Original* will admit.

The *Hebrew* Tongue has divers Peculiarities, whereby a *Version* from thence into a Language so distant in Time and Place as ours, will be liable to most or all of the Deformities now mentioned, unless they are diligently watched, and prudently avoided. Thus the *Hebrew* has generally *Vau* for a Conjunction of almost every Kind; and besides [and] which is very often and duly repeated in the common *English Bible*, it may denote (as I shall instance in a few Places, some of which have it so rendered there already) the Words at the Appendix (G).

So *gam* may be varied as Occasion offers, with the *Greek* *καί*, *ἤ*, and *τι*, a few of which I have mentioned. It is besides translated in the common *Bible* as in Appendix (H).

There may possibly be some more such Words found in the common *Translation*, or even in mine; but the Trouble of collecting these has not been small, unless compared with the Work it self, and the Use of them may be of no small Account, with respect to the *English* as well as *Hebrew* Language, exclusive of this *Translation*. Concerning this our learned and very acute Mede writes, B. 3. p. 506. *Vau enim Hebræorum et inde καί in Scriptura Conjunctio est non tantum copulativa, sed et disjunctiva, rationalis, causalis, ordinativa, explanativa, prout sensus ratio exigit: The Heb. and from that the Gr. καί, does not only join together (as and, also, &c.) but also parts (as or, otherwise) shews the Cause (as for, since) and Effect (as therefore, so that) sets in Order (as next, afterwards) and expounds (as that is, to wit;)* he should have added *adversativa* (as but, yet) and might also others.

As this *Hebrew* Conjunction is sometimes rightly and properly rendered in those different Manners, it ought likewise to be rendered elsewhere when it is alike proper, and suitable to the Context, and would make the Expression more elegant: this is being uniform, which taking the Liberty one time that is refused at another is not; as in the frequent, wrong, unapt, obscure and flat Use of [and] in the present *Bible*; thus in the first Chapter of *Genesis* every *Vau* that is rendered singly is turned *and*, one so excepted Ver. 27. but why must the Freedom to vary from *and* be admitted there only? The Reader that understands *English* may compare it with this *Version*, and both with a good modern Composition, making Allowance that several Conjunctions, which if it was originally written in *English* would better be omitted, are now inserted because they are in the *Hebrew*. Again *Ezek.* Ch. xl. has no less than 34 Verses beginning with *And* in the common *Translation*, 11 of them successively, notwithstanding there are so many Ways of elegantly varying it. As 23 also out of 25 occur in 2 *Kings* ii. 17 together in *Gen.* xli. and 21 in Ch. xliii. But in *Deut.* xxxi. 17. the first of six *Vaus*, that successively begin so many Members of the Sentence, is translated *then*, and the last *so that*; yet why might not more likewise have been varied, or else not those two? And the ten *Vaus* in *Gen.* xxi. 35. with the first in

Ver. 37. I have reduced to five, yet begun that Verse with one, which may be compared with the common; and *Cassio* has brought the ten to three etc, *Junius* and *Trenellius* use four other Conjunctions, the *Samaritan* and *Vulgate* have three omitted, and the *Greek* two. And since it must be allowed, that a *Translator* should consider the various Meanings of a Word that has such, in order to take that which is right and most agreeable to the Passage where it is; the same ought to be done with this Conjunction, and the more so, as its Signification is the more manifold, lest it should be rendered in a wrong Sense.

Another Thing, wherein Liberty is to be taken in translating the *Hebrew Bible*, requires a little Introduction. Language was anciently rude and unpolished, and it was proper even for the inspired Writings to be delivered in that of the Times: hence Nouns are frequently repeated in the *Original*, where they may much better be rendered by Pronouns, according to the Improvements of Grammar, and Manner of Speech now, especially in this Part of the World, without any Diminution or Alteration of the Sense at all. In such a Case certainly our Language is to be like it self, and not made uncouth to no Manner of Purpose; any more than we are to speak like Children, or wear Skins like our first Parents.

Let us now come to the Matter, by comparing some Instances in this and the common Version: as *he* for *Mordecai*, *Est.* iv. 1. for *the priest*, *Lev.* xiv. 36. for *Abraham*, *Gen.* xxv. 6. as the *Bishops* translate, and elsewhere; for *Moses the servant of the LORD*, *Josh.* xii. 6. and both *Tyndal* and the *Bishops* have but *he* for *Jethro*, *Moses father in law*, *Exod.* xviii. 2. see also with them in *Judg.* xviii. &c. so *him* for *Moses*, *Num.* xxix. 40. *Exod.* xl. 19, 21, 23, 25, 27, 29. for *Abram*, *Gen.* xvi. ult. and for *Abraham*, *Ch.* xxiv. 1. for *Jabin king of Canaan* twice, *Judg.* iv. 24. for *this my Lord*, *Dan.* x. 17. for *his father*, *Gen.* xliv. 22. where our *Translators* add *his father* a 3d time; *they* for *the princes of the Philistines*, *1 Sam.* xxix. 4. for *the children of Israel*, *Judg.* iii. 15. so the *Bishops*; *them* for *the Levites*, *Num.* viii. 10. for *the streets thereof*, *Zech.* viii. 5. for *the vessels of the house of God*, *2 Chron.* xxviii. 24. for *the sheep of Laban his mother's brother*, *Gen.* xxix. 40. *himself* for *Saul*, *1 Sam.* xviii. 12. for *the LORD*, *Exod.* xvi. 7. *his* for *Moses*, *Num.* x. 29. *Exod.* xxxiv. 29, 35. *s* for *seed*, *Gen.* iii. 15. for *rods*, *Exod.* vii. 12. and for *ways and thoughts*, *Isa.* lv. 9. where see the Note; *it* for *the house of Eliashib*, *Neb.* iii. 21. for *the LORD's house*, *1 Chron.* vii. 2. and the 3d time *2 Kings* viii. 27. *it self* for *Moab*, *Isa.* xvi. 7. *of it* for *thy nakedness*, *Ezek.* xvi. 37. *that* for *the tribe*, *Josh.* xxi. 5. and elsewhere as in modern English Authors; *those* for *the camels*, *Gen.* xxiv. 10. for *the houses*, *Jer.* xix. 13. *these* for *Zebah and Zalmunna*, *Judg.* viii. 12. *who* for *the king*, *Dan.* v. 13. *which* for *the vineyard*, *Cant.* viii. 11. *who* and *him* for *Balak and Balaam*, *Num.* xxiii. 27. where those Names both occur for six Verses together, see also *Judg.* xi. 6, 7, 8, 9, 10. *one* for *light*, *Gen.* i. 16. *the other* for *his father in law*, *the damsel's father*, *Judg.* xix. 9. being mentioned separately in the two foregoing Verses; *the same* for *fine linen*, *Exod.* xxxix. 28. *same* for *fire that was on the hearth*, *Jer.* xxxvi. 23. *such*, *Jon.* iv. 10. *the latter*, &c. for *the children of Israel*, *Num.* viii. 19. there 5 times; *is what* for *even their nakedness*, *Lev.* xvii. 10. — *ne* for *peace*, *Jer.* vi. 14. *mine* for *my Sorrow*, *Lam.* i. 12. *thine* for *thy herdmen*, *Gen.* xiii. 8. But I have been regardful pretty much to do this when there is a Repetition of the same or Part of it, rather than when the Terms are changed, though in no different Meaning; except when repeated with a small Alteration, as *it* for *the nakedness of their* (instead of *his*) *father*, *Gen.* ix. 23. *he* for *the* (instead of *his*) *servant that was set over the reapers*, *Ruth.* ii. 6. *that* for *the days of the years of the* (instead of *my*) *life*, *Gen.* xlvii. 9. *those* for *of the chapters which were upon the top of the* (without two) *pillars*, *1 Kings* vii. 41. or by Contraction, *he* for *Pashur* (instead of *Pashur the son of Immer the Priest*) *Jer.* xx. 2. *his* for *the—of the king of Babylon* (instead of *Nebuchadnezzar the king of Babylon*) *Ch.* xxvii. 8. so *its*, *1 Sam.* iv. 5. And must not the first of these needs be preferable, with unprejudiced Persons who understand and value good English, and would have the Scripture such? Of this Kind numerous Examples might be produced; nor is the common Translation void of the same Way of rendering the Nouns; to wit, *he* for *the LORD*, *2 Sam.* vii. 11. *him* for *a male*, *Num.* xxxi. 17. *they* for *the Owners*, *Judg.* ix. 51. *them* for *their brethren*, *1 Chron.* viii. 32. *either of them* for *each pillar*, *1 Kings* vii. 15. *apiece* for *one pillar*, *Ibid.* *every* for *base*, *Ver.* 38. *thereof* for *of the flesh*, *Lev.* vii. 19. *his own* for *the priest's*, *Ch.* xiv. 15, 26. *within* for *in the house*, *Gen.* xxxix. 11. and in the Liturgy, *such as* for *a multitude that*, *Psa.* xlii. 5. *them* for *the people*, *Psa.* lvi. 7. so the *Septuagint*, *Gen.* xxiv. 59. and in the vulgar Latin some; see also on *Judg.* xviii. 23. Now if it is right or best to translate thus in some Places, must it not be so for the same or like Expressions in others? When one speaks of him

him or her self too in the 3d Person, I follow that, as preferring it to the 1st, as *her* for *thine handmaid*, 1 Sam. i. 11. *Ruth* iii. 9. and so in *Exod.* xxix. 18. as 2 Chr. vi. 19. 1 Sam. xxv. 31. Such Nouns as those before with the Conjunction included are made *English* well with the Relative, namely, *who* for *and the priest*, *Exod.* v. 12. and the like often; *whom* for *therefore*—*Zadok and Abiathar the priests*, 1 Sam. xv. 35. *which* for *now their cities*, *Josh.* ix. 17. and for *and—it—it—it*, *Jer.* xxxiv. 22.

There are also Passages where a Noun is repeated more than once in the *Original*, after the ancient Way of delivering it, which may be suitably rendered as in the following Instances: *him* and *he* for *the King*, *Dan.* ii. 2, 3. *himself* and *he* for *the King*, 2 King. xvi. 12. *them* and *they* for *the Children of Israel*, *Num.* viii. 19: not to say the latter five times in one Verse; the same for *the Levites*, *Neb.* x. 38. *who* and *that* for *Noah*, *Gen.* vi. 9: But *that* and *those*, *one* and *ones*, have a singular Gracefulness.

A Noun iterated with a Preposition may elegantly be turned into an Adverb: thus *there* for *in Mizpah*, *Jer.* xli. 10. *thither* for *to Shechem*, 1 King. xii. 1. and with a Conjunction; *where* for *and at Hazeroth*, *Num.* xi. 35. *whither* for *and into the land of Canaan*. *Gen.* xii. 5.

So the Auxiliaries or Signs of the *English* Verbs very elegantly supply the Place of a Verb repeated in the *Original*, or rather are the same in our Language: thus among others may be counted, *do* for *dwelt*, *Num.* xiii. 29. *does* for *casteth out*, *Jer.* vi. 7. *did* for *purified*, *Neb.* xii. 30. *have* for *have found*, 1 King. xxi. 20. *were* for *were written*, *Exod.* xxxii. 15. *had been* for *was alienated*, *Ezek.* xxiii. 18. *would* for *returned*, *Jer.* iii. 7. *shall* for *shall live*, *Ezek.* xviii. 13. *shalt* for *shalt see*, *Num.* xxiii. 13. *will* for *will go*, *Gen.* xxiv. 58. *let* for *let hear*, and for *let forbear*, *Ezek.* iii. 27. This is very scarce in the *present Translation*, however there is *do* for *go out*, *Exod.* xxi. 7. *did* for *prepared*, *Ezek.* xlvi. 12. which is added 2 Sam. xx. 6. *may* for *may go*, *Ch.* xv. 20. and *didst* for *killedst* or *didst kill*, *Act* vii. 28. *so* *did* for *answered* in the *Bishops Bible*, *Judg.* viii. 8.

The same Verb is likewise found above twice in a Place, of which take these for Example: *did* for *went astray*, *Ezek.* xlvi. 11. *will* for *shall eat*, *Jer.* v. 17. nay the common *Translation* has the Verb repeated when it is not so in *Hebrew*, viz. *take*, *Ezek.* xxix. 19. *bear tidings*, 2 Sam. xviii. 20. see also *Ecclesi.* ii. 12.

But the Repetition sometimes or oftener takes in more than the Verb, and requires to be turned properly in the same Manner, the Auxiliary containing the whole Sense and Force of it: so *did* for *saw the Vision*, *Dan.* x. 7. *shall* for *shall wash his Cloaths*, *Lev.* xiv. 47. *will* for *will be enquired of by you*, *Ezek.* xx. 31. or together with a Pronoun, as *which—did* for *compassed the City seven times*, *Josh.* vi. 15. for *and lay until the Morning*, *Ruth* iii. 14. and the same for *and turned aside*, and *sat down*, *Ruth* iv. 1.

A repeated Verb may sometimes be best rendered by *that*; which see in *Jer.* viii. 13, 25. *Ezek.* iii. 20. and more with it as before, *Ezek.* xii. 3. at other times when active by our Verb *do*, or *do it* or *thus*; as may be seen 2 King. v. 18. *Ruth* iii. 13. & iv. 6. *Jer.* xlii. 6. *Exod.* xxvi. 1. & xxvii. 8. and when passive or neuter by *is*, &c. e. g. *Jer.* xliii. 12. *Ezek.* i. 17. *Josh.* iv. 7. otherwise by *done*, *Exod.* xxvi. 31. *Dan.* vi. 23. yet, *Ezek.* ii. 6. 1 King. iii. 11. *that is*, *Neb.* ix. 8. namely, *Lev.* vii. 30.

A *Hebrew* Pronoun, and especially a Preposition, when repeated, may be rendered both, and put before the former; according as is done *Jer.* xxxii. 8. 1 King. vi. 5. *Exod.* ix. 10. for which both *Homer* and *Virgil* are admired, *Prefat. Discourse to Johnstons Psalms*, p. 37, 38, 39. ascribed to *Benson*. Such Things are not wanting in the common Bible, as *wept aloud* for *uttered his Voice with weeping*, *Gen.* xlv. 2. *old art thou*, for *many are the days of the years of thy life*, *Ch.* xlvii. 8. *pleased Hamor* and for *were good in the eyes of Hamor and in the eyes of*, *Ch.* xxxiv. 18. and so 2 Sam. xvii. 4. but see it otherwise *Gen.* xix. 8. 1 Sam. xviii. 5. 2 Sam. iii. 19. *exceedingly* for *with a great fear*, *Jon.* i. 16. *so* for *such a matter as this*, 1 Sam. ix. 21. *home* for *to his house*, *Ib.* xxiv. 22. *greet* for *ask of peace*, *Ib.* xxv. 5. *after him* for *at his feet*, 2 Sam. xv. 16, 17, 18. *sing* for *give forth* or *utter the voice*, *Psa.* civ. 12. *us* for *our fight*, 2 Sam. xx. 6. *there* for *to the outer court*, *Ezek.* xliv. 19.

Some *Hebrew* Words of the several Sorts may also be quite omitted in the translating, without any Prejudice or Loss to the Sense; nay it is necessary they should be so, because the Expressions would else be flat, insipid, or superfluous to us; Examples of which may be the following, as rendered in our *common Bible*, *bones*, Jer. viii. 1. *wickedness* xlv. 9. *thousand*, Num. xxxi. 32. *the King*, 2 Sam. xix. 4. *Netbinims*, Ezra viii. 20. *barley*, Hos. iii. 2. *dwell*, Num. xiii. 29. *have received*, Ch. xxxiv. 14. *his*, Exod. xxxvii. 16. *their*, Jer. ii. 26. *your*, Chap. xxvii. 9. *thereof*, Ezek. xliii. 11. being there nine times, *Neb.* iii. 3, 6. *against*, Jer. i. 18. *from*, Ch. xxi. 7. *into*, Ib. *against it*, Ezek. iv 2. *unto the city*, Josh. xx. 6. *in the cities*, Jer. xxxii. 44. so the *Bishops* omit *border*, Josh. xv. 6, 8, 9, 10, 11.

That Instances of this Kind are not wanting in the *common Translations*, though most distant of all from the *Original*, may appear by the *Hebrew Words* quoted in the Appendix (A), as left untranslated. And while such Liberty is allowed there, what I have taken may well be admitted. Now to pass by what *Castalio* frequently does, I find the learned *Mercer* writing on *Joel* ii. 19. *Latine Dominus omitti posset, quia repetitione gaudent Hebræi*; Lord may be left out in *Latin*, because the *Hebrews* like Repetition: where we may observe the Difference of Languages, it being more aptly than either of those Ways, expressed in *English* by *be*; so the *Septuagint* do not repeat *the Lord*, *Isa.* lxi. 1. as in *Luke* iv. 18. even when it is necessary to distinguish it from *Spirit*, and *garment* is left out of the *common Translation*, *Luke* v. 36.

Words repeated have indeed in some Cases a Beauty in our modern Language, but mostly in Poetry; and sometimes from the ancient *Hebrew*, when they ought by all means to be preserved, as *the Lord* in *Psa.* xxix.

To conclude this, as the Verb-substantive is very frequently left out of the *Hebrew* where it requires to be supplied in *English*, &c. for which see the Note on *Gen.* i. 4. so on the contrary it came to pass or was so that is wholly redundant and unnecessary in our *Translation*, being merely idiomatical in the *Original*, and not so to us: the *Hebrew* is as an Auxiliary to the other Verb, and therefore properly denoted by one of ours, or the Termination —ed, &c. as by *was* in the *common Translation*, *Neb.* iv. 1. without the other, and —ed 2 Sam. ii. 1. and to make it up in their Way, our *Translators* several times supply *that*, as *Exod.* xii. 51. 2 Chr. xx. 1. but I have taken care not to go too far in this Way of thinking, which would be going out of the Way, and by refining too much, I should enervate that Strength in the *Original*, which the *Translation* should shew; I instance in keeping *behold* and *rose up*.

And when the *Original Language* is exalted to some peculiar Sublimity, what a sad Depression would it be to translate by the mere Meaning, instead of the Expression! for which however the following may not be unuseful: thus *I am innocent*, for *I wash my Hands in Innocency*, *Psa.* xxvi. 6. so lxxiii. 13. to render *Pro.* vii. 4. *Be wise, and knowing*; as also substitute *thou speakest graciously*, for *Grace is poured into thy Lips*, *Psa.* xlv. 2. *He applies his Mind to what does hurt instead of good*, for *He feeds on Ashes*, *Isa.* xlv. 20. and *Is not my principal Trust a Deception?* for *Is there not Falsehood in my right Hand?* Ib. *Thy Speech is sweet and innocent, and sweetly uttered*, in *Cant.* iv. 11. *Do not a few Men of Ephraim exceed all those of Abiezer?* *Judg.* viii. 2. *If you had not made enquiry by my young Wife*, Ch. xiv. 18. *he continues to reign by being kind*, for *he supports his Throne by Kindness*, *Pro.* xx. 28. *He was going to smite with the Pestilence*, for *the Pestilence went before him*, *Hab.* iii. 5. *He will come to bring Righteousness, and that will direct his Way*, *Psa.* lxxxv. ult. *For they will adorn thee finely*, *Pro.* i. 9. *I will receive the means of Salvation*, in *Psa.* cxvi. 13. *there shall not the least Harm be done to thy Son*, for *there shall not a Hair of thy Son fall to the Earth*, 2 Sam. xiv. 11. 1 King. i. 51. and differently in *Acts* xxvii. 34. *I was altogether righteous in my Conduct, and reputable for acting well*, *Job* xxix. 14. *I was very helpful to the Needy, who were disabled*, *Ver.* 15. *fierce young Men*, for *young Lions*, *Ezek.* xxxviii. 13. *I deprived the Oppressor of Power, and made him restore what he had wrongfully taken*, *Job* xxix. 17. *I shall not be removed till I die, and the Days of my Life will be innumerable*, *Ver.* 18. *My Vigour was as though fresh, and my Strength as if it was renewed*, *Ver.* 20. *nor did they alter my pleasant Look*, *Ver.* 24. *When I went on in Plenty, and Nature furnished me with Profusion of Delight*, *Ver.* 6. *When his Providence made me prosperous, and he directed me in what I did not know*, *Ver.* 3. *His Talk abounds with Cursing and Cheating, and he has either Disturbance or Vanity ready concealed to utter*, *Psa.* x. 7. *penetrate to the yet invisible* (for which how beautiful, and much stronger, is the simple Word *behold the*) *Habitation of Stones*, *Job* viii. 17. *Suffer me not to speak any Thing at all amiss*, *Psa.* cxli. 3. *look stedfastly, bear attentively*, *Ezek.* xl. 4. *Speak not of what is sacred to profane Persons, which they will probably return with Spite; nor deliver your*

your divine Experiences to base Worldlings, who you may expect will despise them, *Mat. vii. 6.* You are to season Mankind with Virtue; but if you are not innately qualified for it, what Person can qualify you? Ye will then be fit for Nothing, but to be laid aside, and punished as you deserve, *Ch. v. 13.* You are to enlighten the human Species, with as publick unconcealed an Appearance, as that of a City on a Hill, *Vet. 14.* and wise Men seek to bear Knowledge, *Pro. xviii. 15.* he whose Ear heard blessed me, and whose Eye saw testified for me, *Job xxix. 11.* they are so averse from Instruction, that they cannot hearken to it, *Jer. vi. 10.* which makes the People of the whole Earth joyful, for the Joy of the whole Earth, *Psa. xlviii. 2.* he goes on triumphantly in Distress, for Sorrow triumphs before him, *Job xli. 22.* The Instruments of Death will be prepared for my Shepherd—and kill him, *Zech. xiii. 7.* Any Beast—may come, *Isa. lvi. 9.* Let the Wind rise, one while from the North, another while from the South, and blow on my Garden, *Cant. iv. 16.* Hear what is said, you that are fed like the Heifers of Bashan, on the Mountain of Samaria, *Am. iv. 1.* A wise Woman promotes her Family, but a foolish one debases it herself, *Pro. xiv. 1.* advance the Power of him whom he causes to reign, for lift up the Horn of his anointed one, *1 Sam. ii. 10.* By Exercise she is strong in Body, and strengthens her Arms by working with them, *Prov. xxxi. 17.* they will be slain as by a Lion from the Wood, be wasted as by an evening Wolf, their Cities will be watched over as by a Leopard, so that every one who goes out of them will be torn in pieces, *Jer. v. 6.* Be spiritually circumcised, by taking away the Superfluity of your Minds, *Ch. iv. 4.* Thou dwellest surrounded with deceitful Persons, *Ch. ix. 6.* Her Gates shall be in a ruinous and lamentable Condition, *Isa. iii. 26.* They shall be carried away as if by the Wind in Wings, *Hos. iv. 19.* Speak and act with Truth, though thou shouldst lose by it; and not otherwise, if thou mayest gain by that, *Prov. xxiii. 23.* Judgment is made wrong, and no Righteousness here: for Truth is publickly perverted, and there can be no Uprightness within, *Isa. lix. 14.* If thou couldst lament, O Fir-tree, there is Occasion for it, because &c. *Zech. xi. 2.* The Calamity they bring is so great, as if it affected not only the Earth, but the Heaven, and heavenly Bodies, *Joel ii. 10.* Fire shall come into thee, O Lebanon, to consume thy Cedars, *Zech. xi. 1.* The Lord enlightens and saves me, *Psa. xxvii. 1.* let there be abundance of right Judgment like the rolling Waters, and of Righteousness as a great Flood, *Am. v. 24.* Begin closely to restrain the Licentiousness of the Will; since to begin and continue to be licentious, which many do, brings to Destruction, *Mat. vii. 13.* Stand fast therefore defended in Truth and Righteousness, *Eph. vi. 14.* &c. refrain from whatever thou art divinely conscious thou sinnest in, how delightful or gainful soever it may be otherwise to thee; since it will be better for thee to lose that Pleasure or Profit, than to suffer in Hell for it, *Mat. v. 29, 30.* Do not check the Dictates of the Holy Spirit, *1 Thes. v. 19.* though those who hated him were very mischievous to him, yet he himself, and the Means he used, remained strong, *Gen. xlix. 24.* The Air above thee shall neither be moistened, nor the Earth under be softened, with Rain, *Deut. xxviii. 23.* Let the Power of the Lord be thoroughly roused up, and become very strong, be roused up as in former Ages of old Time: was it not that which &c. *Isa. li. 9.* Art thou envious, for Is thy Eye wicked, *Mat. xx. 15.* they will tremble all over, *Ezek. xxvi. 16.* He will deliver thee often, and continue to preserve thee afterwards, *Job v. 19.*

The Hebrew using Speeches direct in the second Person very often, some small ones sound harshly so to us, and may be made oblique in the third Person with Advantage, and without the least Injury, as it would have been had our Language been the Original; see *Gen. xxxix. 19.* *1 King. xii. 12.* *Ezr. xiii. 11.* others have an Obliquity, as *Exod. xii. 3.* & *xiv. 2.* *2 Sam. i. 4.* *Josh. i. 13, 14, 15.* *Luke v. 14.* & *vii. 4, 5.* and partly when one tells another to speak as he would himself, for Instance in *Exod. xvi. 12.* & *vii. 17.* *2 King. viii. 8.* see *Cast. Pref. Annot.* and in *Mat. xxvi.*

The foregoing are some of the most frequent general Ways I have made use of, to keep near the Hebrew, and not spoil the English, being the best Method I could find for literal Translation; which the Value and Style of the holy Scripture will always claim and require, notwithstanding the Pretences and Cavils of some. The most literal Translation of the Scriptures, in the most natural Signification of the Words, says one of our greatest Criticks, is generally the best; and the same Punctualness which debaseth other Writings, preserveth the Spirit and Majesty of the sacred Text, *Felton's Dissertation on Reading the Classics, 4th Edit. p. 97.* *Cogitamus in scriptura sacra non pro arbitrio ludendum, ut in aliis prophanis libris. Cogitamus nec iota unum aut apicem unum frustra in ea positum: Let us not think on the holy Scripture at Pleasure, as on other profane Books; but that neither one jot or Tittle is put in it in vain,* says *Munst. Præf. in Vetus Test.* And so *Twells, An English Version of the New Testament or Bible is still supposed to be literal; and the Nature of that Book requires it to be always such. For it is our Rule of Faith and Practice, and therefore should be rendered as near the Original,*

as

as the Idiom of our Language will permit—The Text should consist of no Renditions, but Grammatical ones. For parallel Places in Scripture oft give Light to each other: which great Help to the Understanding of those lively Oracles, is greatly impaired by lax Version. Besides Disputes in Religion, of Concern to every honest Mind, do sometimes turn on the Scripture Modes of Expression, which are lost in a Paraphrase, *Examin. of the New Testament and Version*, Part i. Ch. 3. Every Departure from the Letter of the Original, may prove an Injury to the unlearned Reader—The grammatical rendring of the Text should be unalterably preserved, Ch. v. Sect. 1. (where see more) nay Gell says, as much as is possible, *κατὰ πόδας*, even word for word, *Pref. to Essay towards Amendment of the last English Translation*. And the Vulgate Translator taking a little Liberty, Mills says, he acts the Commentator, forgetting his own Business, *Prel. to Various Readings*, N. 579. And how suitable this is to the English Tongue in particular, Addison, who is justly esteemed the best Writer of our Language, tells us in these Words; It happens very luckily, that the Hebrew Idioms run into the English Tongue with a particular Grace and Beauty. Our Language has received innumerable Elegancies and Improvements, from that Infusion of Hebraisms, which are derived to it out of the Poetical Passages in Holy Writ. They give a Force and Energy to our Expressions, warm and animate our Language, and convey our Thoughts in more ardent and intense Phrases, than any that are to be met with in our own Tongue—how kindly the Hebrew Manners of Speech mix and incorporate with the English Language, *Spectator* of June 14, 1712. And before him our noble Translator and Martyr William Tyndal; The Properties of the Hebrew Tongue agreeth a thousand times more with the English than with the Latin. The Manner of speaking is both one; so that in a thousand Places thou needest not but to translate it into English Word for Word, when thou must seek a Compass in the Latin, &c. *Preface to The Obedience of a Christian Man*.

The true Sense of the Scripture, however widely expressed, must come from the literal Meaning and Construction of the original Words, and a Translator must consider it literally himself to understand it; as Scultetus brings Melancthon saying, *Scriptura non potest intelligi theologicè, nisi prius intelligatur grammaticè*: The Scripture cannot be understood theologically, unless it be first understood grammatically, *Obser. in Matthew and Mark*, Cap. 74. so that by expressing it literally, a Translator obliges his Readers with the same Favour and Satisfaction of understanding for themselves; and lets them hear the Evidence of the Witnesses, as well as the Judge's Sentence. And our present Translation is better than the former ones, as being more literal.

By literal Translation however, it would be ridiculous to understand that every Word is always to be rendered in the same principal Signification; for many Words in all Languages have doubtless more than one Meaning: and absurd as the Version of Montanus is by this means (however well intended and useful, and he disliked by the Papists for it) he himself does not always translate thus, and sometimes makes sad Nonsense by doing it; for example, *אף* signifies both the Nose and Anger, and Montanus usually renders this by the former; whence *subvertit in naso suo, overthrew in his Nose*, Deut. xxix. 23. *calcabo eos in naso meo*, I will tread them in my Nose, Isa. lxiii. 3. and plur. *longus naribus quiescere faciet litem*, he that has long Nostrils will make Strife quiet, Prov. xv. 18. Akin to this, but not altogether so absurd, is the Proposal of Mills in his *Prolegomena*, Num. 515. to put Eating in the Text of a Translation, Mat. vi. 19. that being the strict Meaning of the original Word, and *Rust* in the Margin.

Nor in translating literally, are the Words to be put continually in the same Order as in the Original; the too often doing of which flattens or obscures divers Translations, as it sometimes spoils the Sense. And if it must not be done always for such Reasons, why at any Time when the same Reasons subsist? The Substantive is always put before the Adjective in Heb. says Buxtorf, *Thef. Lib. 2. Cap. 1.* which is contrary to the Manner of our English Tongue, and would commonly spoil it; and the like in other Words and Expressions. Here let me mention one Observation, which with several others I presume will be new to the Learned themselves, that the Hebrew not seldom has an Object or Accusative belonging to two Verbs put between them, when we should place it after them, and thus avoid so many useless Italick Pronouns in our Translation, as in 1 Kings xv. 13. *Psa. cvii. 20.* and with 3 Verbs 2 Cbr. xv. 16. In like Manner one Hebrew Word may be literally rendered by 2 or 3 English ones, as the Verbs must often; and so may, sometimes must too, the contrary be done. To translate precisely out of the Hebrew, writes Fulke, 'is not to observe the number of wordes, but the perfect sense and meaning of them, in fewer or more wordes, as the phrase of our tongue will serve to be understood,' *Defense of the Eng. Transf.* Ch. xi. 4. Thus in the common Translation one Hebrew Word is rendered

by five *English* ones, and full ears of corn, 2 Kings iv. 42. nay one Letter, that ye shall not have, Mic. iii. 6. two Words by ten, He that is so impoverished, that he hath no oblation, Isa. xl. 20. as also one by six, 1 Kings xx. 42. by seven, Lev. xiv. 4. nay one by seven, five by nineteen, and seven by twenty four, 1 Kings xv. 5. one by eight, Lev. xvi. 29. Psa. xc. 5. by ten, which thou shalt have, after thou hast lost the other, Isa. xlix. 20. and by ten or eleven, Exod. xl. 4. as is the 1st Hebrew Word by six, the 2d by eight, and the 3d by seven, in Ezek. xxxix. 2. and one Greek Word by seven, Luke x. 31. by nine, Heb. iii. 5. The other is with less Latitude, as the Hebrew Tongue is more concise than ours.

One may remark that the *English Papists* and *Puritans* ran into the same Extreme, of construing like Boys at School, instead of translating like learned Men for the Use of the Religious, and to excite Devotion by manly proper Expressions; see the *Doway* and *Rhemish Bible*, *Ainsworth*, &c.

To proceed, I have, but it is rarely, used the Liberty, if not rather Necessity, of turning a Pronoun, when too obscure or improper in *English*, into a Noun; so is *of Egypt* for *her*, Ezek. xxxii. 31. *the Hairs* for *them*, Chap. v. 1. *the People* for *them*, 1 Sam. vi. 4. as in the common Translation there is the same, Ver. 6. and *David* for *him*, Chap. xx. 18. *Altar* for *it*, Exod. xxxviii. 7. *Jacob's* for *his*, Gen. xlv. 26. where it is needless, as is *the child* for *him*, 2 Kings iv. 34. *the city* for *it*, Chap. vii. 13. *man* for *him*, Job xxxiv. 14. *their country* for *it* or *itself*, 2 Kings iii. 24. *the same* for *it*, Psa. cxiii. 3. *his commandments* (but in *Ital.*) for *them*, Psa. cxi. 10. so from the Gr. *the epistle* for an Article, Col. iv. 16. *Peter* for *he*, John xiii. 6. *this woman* for *she*, Luke vii. 45, 46. as 44. *his life* for *it*, Chap. xvii. 33. *our company* for *us*, Chap. xxiv. 22. *the same matter* for *it*, Mark x. 10. *the words* for *those*, 1 Tim. vi. 3. *the life which* for *what*, Gal. ii. 20. *God* for *he*, Acts x. 36. *the house* for *it*, Heb. iii. 3. *Jesus* for *he*, Mat. ix. 10. see Luke vii. 37. *Mark* i. 45. and *devil* is transposed for *him*, Mat. xvii. 18. see also 2 Sam. iii. 7. Gal. iv. 15.

The Liberty of turning Words quite beside their Meaning, I have striven to shun; as in the common Translation, *here* for *finished*, 1 Sam. xvi. 11. *say thee nay* for *turn back thy face*, 2 Kings xvii. 20. *there* for *laid*, John xxi. 9. as also endeavoured to keep a proper Distinction between different Words and Expressions; rendering יהוה אלֹהִים *the Lord God*, and אֲדֹנָי יְהוֹה *the Sovereign Lord*, both which our Translators turned only by the former, besides putting *Lord* of one in capital Letters, which is the same in reading, and but a Trifle of Difference in writing: the Advantage here too is, that יהוה is in both translated *the Lord*, by them in the latter *God*. So I generally preserved it in single Words, especially when they come near together: as רֹאשׁ a Mountain, גִּבְעָה a Hill; הוֹדֶר Majesty or Dignity, כְּבוֹד Honour; נָפַץ disperse, שָׁחַט scatter; אָסַף gather, קָבַץ bring or get together; קָרַב be near, נִגַּשׁ be nigh; נִשְׂמָח rejoice, שִׂמְחָה be glad; הֵלַל praise, יָדָה give thanks; פָּלַט deliver, נָצַל rescue, שָׁטַח set free; with divers more, except that I use other synonymous Words, by reason of the Context, or for the Benefit of a better Sound in particular Places.

Thus likewise in parallel Passages I have particularly endeavoured to exhibit the nice Varieties of the Original, as near as our Language would well admit of, which I found the common Translation much defective in. This Broughton recommends, and I should think every unprejudiced Reader might be pleased with, to compare them together, as both delightful and useful. However I did not aim at this in every short Expression, nor could be aware of all; and in plain historical ones, especially the introductory which are so frequent, such as *And the Lord spoke to Moses, saying*, where there can be no Danger in missing the Sense, I suppose Variety will sound better to *English* Ears, and make as I imagine an agreeable Contrast.

On the other hand, I have aimed at translating a Word pretty uniformly, at least in Sense, when it appears to have the same, as Beza says in his Preface, and on Aint. i. 16. he endeavoured to do; and not as in the common Bible, where, for instance, the same Word is turned *tongs* Isa. xlv. 12. and *ax* Jer. x. 3. so *pots* Psa. lxxviii. 13. and *books* Ezek. xl. 43. *ostrich* Job xxxix. 13. and *stork* elsewhere; *nativity* Ezek. xxi. 30. and *habitation* Ch. xxix. 14. both wrong; *dromedaries* 1 King. iv. 28. *mules* Est. viii. 10. and *swift beast* Mic. i. 13. *images* Gen. xxxi. *teraphim* Judg. xviii. and *Idols* Zech. x. 2. *target* 1 Sam. xvii. 6. *shield* Job xxxix. 23. *spear* Ch. xli. 29. and *lance* Jer. l. 42. *be found liars* Deut. xxxiii. and *submit themselves* Psa. lxvi. 3.

the gathering Gen. xlix. 10. and to obey Pro. xxx. 17. wrath Job v. 2. and grief Ch. vi. 2. foolish Psa. lxxiv. 18. and vile Isa. xxxii. 5. wither Isa. xix. 6. and bewn down Ch. xxxiii. 9. the like Ezek. xviii. 10. and his brother Ver. 18. curse Isa. xliii. 28. and utter destruction Zech. xiv. 11. beam Judg. xvi. 14. and skuttle Job vii. 6. belp Psa. xlii. 5. and health Ver. 11. mourning Jer. xvi. 5. and banquet Am. vi. 7. valley Num. xxi. 12. and brook Deut. ii. 13. sum Est. iv. 7. and declaration Ch. x. 2. go Isa. ii. 3. and come Mic. iv. 2. correction Zeph. iii. 2. and instruction Ver. 7. nay thus variously, enterprize Job v. 12. wisdom Ch. vi. 13. & xii. 16. Pro. xviii. 1. Mic. vi. 9. sound wisdom Pro. ii. 7. & iii. 21. & viii. 14. that which is Job xi. 6. the thing as it is Ch. xxvi. 3. substance Ch. xxx. 22. and working Isa. xxviii. 29. which are all the Places where the Hebrew Word is; and to conclude this, far Judg. ix. 17. far off Num. ii. 2. afar off 2 King. iv. 25. far out of sight Psa. x. 5. aloof from Psa. xxxviii. 11. from Cant. vi. 5. Jer. xvi. 17. Am. ix. 3. from before Psa. xxxi. 22. from the presence Pro. xiv. 7. out of Jon. ii. 4. on the other side 2 King. iii. 22. Obad. 11. against Judg. xx. 34. 2 Sam. xviii. 13. over against Gen. xxi. 16. Neh. iii. 19, 25, 27, before Deut. xxxii. 52. & xxviii. 66. 1 Sam. xxvi. 20. and to view 2 King. xxvii. 15. which I turn at a distance or distant (from;) see Grot. on Jer. lii. 18. and Fuller, Misc. Sacr. L. iii. 19.

So in Names, the same is put in our last English Translation Grecia Dan. x. 20. Greece Zech. ix. 13. and Javan Ezek. xxvii. 13. Ararat Gen. viii. 4. and Armenia Isa. xxxvii. 38. Phut. Ezek. xxvii. 10. Put. Nab. iii. 9. Libya Ezek. iii. 5. and the Libyans Jer. xlii. 9. Mesopotamia Gen. xxiv. 10. and Aram Nabaraim Psa. lx. tit. Aram Num. xxiii. 7. Syria Isa. vii. 1. and the Assyrians Am. ix. 7. Azzab Deut. ii. 23. Jer. xxv. 20. and Gaza commonly; Kirjath-Arba Josh. xiv. 15. and the City of Arba Gen. xxxv. 27. Lud. Ezek. xxvii. 10. and Lydia Ch. xxx. 5. Reuel Exod. ii. 18. and Raguel Num. x. 29. Enoch Gen. v. 22. Hanoch Ch. xxv. 4. and Henoch 1 Chr. i. 33. with many more.

But I have observed that several Words in some particular Place must have peculiar English, yet not out of the Compass of their proper Meaning (for that is to be taken care of) as רשע not wicked, Exod. ii. 13. especially a Verb when it has two different Objects together, so בקר not visited, Exod. iii. 16.

Not single Words alone, but Idioms especially claim a Resemblance of the Uniformity they have in the Original under proper Expression in our Language; for the Words of Idioms are as necessarily combined as the Letters composing a Word. Thus I render

וְהָיָה בְּעֵינָיו the Good in his Eyes, what he liked or pleased, with וְרָא approved of or thought fit, and with רָע disliked or was displeased (with) and so in other Turns of that frequent or general Phrase; see at Gen. xix. 8. 2 King. xxi. 15. Lev. x. 19, 20. but for wise and righteous in his own Eyes, I prefer to think himself so, as we usually speak, Pro. iii. 7. Job xxxii. 1. the Gr. also using selves, Rom. xi. 25. & xii. 16. and in other Respects of this Kind, the Sense has led me to put *Regard*, which *Sight* denotes, in the room of eyes, as may be seen Exod. xi. 3. 1 Sam. xv. 17. or appear, as in Deut. xxv. 3. but with the com. Transf. think for in the eyes, 2 Sam. x. 3. & xiii. 2.

וְהָיָה בְּעֵינָיו got or was in Favour with, or in his Favour, &c. as we say, remarkably near to the Heb. not found grace in the eyes of, Gen. vi. 8. & xxxiv. 11. 1 Sam. xx. 3. or something better — favour in the sight of, Gen. xviii. 3. Est. v. 8. in other Places cross-wise, favour in the eyes, Gen. xxx. 27. grace in the sight, Gen. xxxii. 5. so the Gr. has favour with Luk. i. 30. and in favour with, Ch. ii. 52. nay the com. Transf. was in favour with, 1 Sam. ii. 26. which is modern Expression, but wrong there; see the Negative Num. xi. 11.

אִם הָיָה אִתּוֹ הָאֵשׁ he was incensed or angry, either of which does well express the Heb. but who says or writes now, his anger was kindled, or he was wroth, or his wrath waxed hot? as in the common Translation.

וַיִּשָּׂא עֵינָיו looked up, instead of lifted up his eyes, or as now lift; so in the Gr. Luk. vi. 20.

וַיִּשְׁמַע קוֹלָא hearkened to what he said or spoke, where now hearkened to or obeyed his voice; according as the Hebrews said Heart for Mind, Hand for Power or Custody, &c. but hearkened to his Words, &c. I let remain, as Jer. xxxv. 13, 14.

burst out a or into crying, as *fell a crying* seems too effeminate, and I know not what else is better, for *lift up his voice and wept*; and with *alcud*, Heb. *with a great Voice*.

by the Lord's living, as *by Pharaoh's living*, Gen. xlii. 15, 16. where look, and at 1 Sam. xiv. 44.

Ob that or (I) wish, Heb. *Who will give?* as in the com. Transf. Job vi. 8. 2 Sam. xv. 4. but otherwise there Num. xi. 4, 29. Exod. xvi. 3.

made answer or reply, for *answered and said*, but commonly in the future Tense with the converbive, as Gen. xviii. 27. with *&c. to me*, and *made me answer* without *&c.* as 1 Sam. xxiii. 4.

I would not however have it thought, that I take these Expressions in my Translation to be modish: I would not have them so; it will more become the Dignity of the sacred Scripture to have an Air of Antiquity, though not a ridiculous one. For should I turn *Mother* into *Madam*? as *Bellamy* does in translating *Castalio's Sacred Dialogues*, making *Jacob* say so to his, *Dial. 8.* and *Man* into *Sir*? as the *Angel* to *Gideon*, *Dial. 27.* and elsewhere added in, with *Dread Sirs*, *Dial. 24.* but it is unfashionable to be exact and particular in Quotation.

The Hebrew Genitive besides [*of* and *'s*] is to be expressed by *against* 2 Chron. xxviii. 13. Dan. xi. 32. *among* 1 Chron. xxvii. 6. (Psa. xlv. 12.) *at* 2 Sam. xix. 28. Isa. xxvi. 11. *belonging to* 1 Chr. xii. 23. (& xxvi. 32.) *by* 1 Sam. xx. 25. Isa. i. 7. *concerning* 2 Sam. iii. 8. (& xi. 18.) *for* Gen. xxii. 3. Deut. xxxiv. 8. *from* Isa. xxxii. 2. Jer. xxxi. 2. *in* Lev. xiii. 59. 1 Chr. xxv. 7. *in respect of*, not remarked where; on Job xxiv. 15. *that has*, &c. 1 Sam. xxiii. 7. Psa. xciv. 1. *to* Gen. xvi. 7. Deut. xvii. 1. *towards* Lev. xiii. 41. (2 King. xxv. 4.) *with* Cant. ii. 5. Psa. cv. 32. and is too in the com. Transf. after Lev. xxiii. 11, 15. & xxv. 29. *over* Num. iii. 32. 2 King. xi. 9. *to whom belongeth* Psa. xciv. 1. *that being* Pro. xxix. 1. *that receiveth* Pro. xxix. 4. as also from the Greek, *between* 1 Tim. ii. 5. *toward* 1 Pet. ii. 19. under Act. viii. 27. none of which should be *Italic*. And in like Manner the Ablative has the Signs *with*, *by*, *through*, *in*, or *at*: but those of the Dative may rather be counted to belong to the Verbs, and the Hebrew Ablative Case is commonly with a Preposition, the Nominative and Accusative with or without Articles for *the*, *a* or *an*.

And as ancient Language is less profuse and expressive than the modern, some Words in this, which are not in that, are needful to be inserted, as it may be called, rather than supplied, and would therefore be improperly marked for additional, in particular the following: *Man*, *Woman*, or *Person*, or *one*, and *Thing* or *Matter*, with their Plurals; see Jer. viii. 4. Job. xxiv. 1. which may prevent taking Verbs impersonally, when they differ with the Subject in Number, as not well; to which add *People* indefinitely, and sometimes *the People*; *self* with *my*, *thy*, *him* and *her*, as also plurally; *own*, as Hof. xiii. 2. 1 Sam. xviii. 1. *one of* Neb. vi. 2. *each* Psa. lxxxiv. 7. *that of* Lev. xxvii. 16. *those of* 1 Sam. vi. 13, & xiv. 25. Jer. xxvi. 2. *him who has* Lev. xiii. 4, &c. and the like; *Place* Judg. xviii. 3. & xvii. 8. 2 Chr. i. 4. Psa. lxxviii. 69. *Part* Num. xv. 6. Psa. cxxxix. 15, 16. —ing Job. xi. 18. Psa. lxxxviii. 10. Pro. xxiii. 35. *some*, as the plural of [*a*] or [*one*], Job xxiv. 2. Neb. i. 14. 1 Chr. xix. 5. and also before [*ot*]; *Something* for *a Thing* Job xxxv. 8. *why* Psa. xi. 4. *with* (not abl.) Psa. ix. 6. to which *Generation* might be added, being included in the Heb. Numerals.

Nay though a Translation may be made with little or no Supplement besides Particles, according to what may be seen at 2 Sam. v. 8. & iii. 7. yet some are useful for the sake of Perspicuity, and being distinguished (as even other small Words, *and*, *but*, *as for*, *it*, &c. are in this Version) may be safely admitted; look to Job. vi. 26.

These Particulars may be sufficient to have been mentioned here, as more will occur among the Notes, where concerning some peculiar Elegancies look at Gen. xli. 10. Hag. ii. 16. Psa. xlii. 4. Neb. ix. 32.

As to the Notes themselves, it may not be amiss to premise, that some were made with, some after the Translation; by reason of which I refer from one to another either forward or backward, and with Advantage also; as *Chambers* to Words in his Dictionary, &c.

COROLLARY:

When a TRANSLATION is well made, yet some Explanation and Defence of it may be necessary.

AS there is an established and received *English Version* of the *Scripture*, whoever makes another, seems under some Necessity to give his Reasons for the principal Alterations at least, to satisfy the Publick, as they did himself; which also justifies, if not requires, my comparing the *Psalms* with those of the *Liturgy* still in use. And where the Sense lies hid in the bare Text, some Explanation is necessary; and better than Addition to the *Scripture*, which as inspired should not be altered. Besides these, a little useful Illustration may well be allowed. I may add, that a correct *Scripture Chronology* was not only wanting, but especially to suit with this *Translation*. The *Remarks* indeed might have been fewer, if made only for them that are skilled in the *Original*; but is not the *Translation* it self for others? So that the Learned may candidly consider they are the least Part, and should not grudge what may be of some Use to the greater; such as saying, it is so or not so in the *Original*; lest the unknowing Reader might think it was but a Liberty taken, or Mistake made, and prefer the Authority of the *present Bible*, with several Things which many would either not know, or observe, without being told; to which add the translating Quotations from *Lat. &c.* Which Things being so obvious, I would say but little for making those mostly small *Notes*, and leave them to speak for their own Truth and Value when made; only *nothing further*, with *Walter Cross*, in his *Taghmical Art*, or *Art of expounding Scripture by the Points*, p. 103. *that I have abstained from Paraphrase on many other Texts, from the Easiness I suppose in them, being once rightly translated*; as also with *Patrick* on *Eccles. iv.* *my Business is to give a brief Account of the literal Sense* (I say when difficult,) on which I leave others to make Applications and Allegories, when there is a right Foundation laid, as this may be enough for me; nay how easy and childish mystical *Interpretations* are to the literal, the same esteemed Author shews in his *Preface* to the *Psalms*: and let me add that if the *Notes* here made, by reason of their Brevity, require and excite some Attention, it may be both more suitable to the Matter, and more serviceable to the Reader.

To conclude, a judicious Person who observes how exact I have been in the Quotations, may be inclined to think me no great Plagiary; and by attending to the Manner of Expression, may candidly allow me at least to have thought for my self. When I have found others in my own Sentiments, let the Reader see how I make the necessary Use as well of their Authority, as Reasons, to confirm my Opinion; not deterred by the Reflection that may be made, of taking mine thence. So had I known that *Hervey* in *Ther. and Asp. Dial. 12.* in *Not.* proposes *Every Male*, 1 *King. xiv. 10.* I might readily have cited it at 1 *Sam. xxv. 22.* but knew Nothing of it till some Time after these Parts were printed off; and I must now be so partial to my own, as not to think *Male* undistinguished without *grown* preferable, much less with *every*, which the Hebrew has not there. But it may be seen there how, though unknown to each other, we have concurred in Judgment to amend the *present Translation* at *Gen. viii. 21. & xxii. 1. Deut. xxxiii. 13. 1 Sam. xx. 30. Psa. xxix. 9. & cxxxiii. 2. & cxxxix. 4. Isa. xl. 22.* which I instance as they occur to my Memory.

A P P E N D I X.

(A).

אב 2 Chron. xxxv. 5.
 אבנא 2 Chron. xxxv. 12.
 אהל Job xxi. 28.
 אולם 1 King. xx. 23. Job v. 8. & xl. 5. & xii. 7. & xiii. 4. & xvii. 10. Gen. xxviii. 19.
 אורון Ezek. xliii. 20.
 אורז 1 Chron. xxiv. 6.
 אורזי Num. xv. 39. Jer. xxxii. 40.
 איש Num. i. 4. & v. 30. & xi. 35. Deut. i. 23. 2 Sam. viii. 10. 1 King. xviii. 4. Est. vii. 6. Judg. vii. 8. & xx. 4. 1 Sam. xvii. 12. & vi. 19. Pro. xxviii. 22.
 אל Gen. xxxii. 6. 2 Sam. vii. 5. Psa. ii. 7. 1 Sam. iii. 4. Zech. iii. 10. twice; but this is sometimes comprehended in our Verbo, &c.
 אלח Job xvi. 2.
 אלץ Exod. xvi. 19.
 אנכי Job ix. 35.
 אנשי Isa. xli. 11.
 אנשי Job xli. 15.
 ארצו Pro. xxi. 19.
 אשר Judg. x. 1. & xix. 1. Jer. iii. 3.
 אשר Exod. xxxviii. 30. & xxxix. 1. 2 Sam. xiv. 31. & xix. 24. 1 King. xxi. 32. 2 King. xi. 10. Neh. ii. 8. Est. i. 12. 1 Sam. xxiv. 4, 5.
 אשר אה Ezek. xxxvi. 27.
 אהז 1 King. xx. 25.
 אהז Exod. xxvi. 7. Ezek. xxxiv. 31.
 ב Lev. xliii. 12. & xxiv. 8. 1 King. xii. 33. Gen. xx. 5. Neh. i. 3. Exod. xviii. 4. Ecclef. vii. 12. twice, Jer. xxxii. 17. 2 Sam. xviii. 12. Judg. vi. 25. & xviii. 1. Hof. xiii. 9. which is also included in some Verbs, &c.
 בן Ezek. xix. 11.
 בית Exod. xii. 29.
 בן Lev. xx. 17. 2 Sam. xiii. 28. & xvii. 10. & xxiii. 9. 2 Chron. xxxv. 5, 7. Ezek. xlv. 9. Exod. xii. 43.
 בנוח Isa. xliii. 21. & xxxiv. 13. Mic. i. 8.
 בני 2 Chron. xxxv. 5, 7, 13.
 בעני Gen. xxxiv. 18. & xxxv. 35.
 בעלי 2 Sam. i. 6.
 בקר Ezek. xliii. 19, 25. & xlv. 6. Lev. ix. 2. & xvi. 3. & xlii. 18. Num. vii. 15, &c.
 בן Exod. xix. 9. Jer. xxvii. 7. 1 Sam. xxii. 7. Neh. vi. 14.
 דבר Pro. xxx. 8.
 דברי Psa. cv. 27. & cxxxvii. 3. & lxx. 3.
 דן Dan. ii. 8.
 דע Deut. xxvii. 25.
 ה Num. vii. 43. & xxv. 8. Jer. i. 30. 1 Chr. xxvi. 17. twice, Zeph. ii. 14. Exod. xxv. 32. twice, Job xiv. 19. Psa. ix. 17. Judg. v. 29.
 הרבר Judg. viii. 3.
 הוהו Josh. v. 9.
 הו Pro. xx. 16. Exod. i. 22. & ii. 6. Psa. lxxiv. 8.
 הו 1 King. viii. 60. & xx. 3. 2 Chron. xxxiii. 23. Nah. ii. 11. Mal. i. 7, 12. Gen. xxvii. 38. Num. ix. 13. 2 Sam. ix. 13. 1 Sam. xix. 23. Exod. xxxii. 16. Pro. ix. 4. Ruth ii. 20. Job iii. 19. Jer. x. 3. Lam. i. 18. Am. v. 18.
 הו Zech. ii. 7.
 הו Psa. xxxix. 7. 2 King. xxii. 13.
 הו Judg. xiii. 14.
 הו Num. i. 16. & iii. 21. & iv. 22. 1 Sam. iv. 8. 1 Chr. viii. 6. Pro. xxx. 24. Gen. xxxiv. 21. 1 King. viii. 46. & xx. 3, 31. 2 Chron. xxviii. 23. Psa. cv. 32. Gen. xxxiv. 21.
 הו Exod. xxxii. 16. Zech. i. 9. & iv. 5. Pro. xxx. 29, 18. Jer. xxv. 14. comp. with Ch. xxvii. 7. &c.
 הו Num. xxxi. 14.
 הו Ezek. xviii. 4. Exod. xxxix. 14. Gen. xxi. 29. 2 Sam. xii. 8. twice, Job xxxiii. 14.
 הו Jer. xxxvi. 23.

1 at the Beginning of a Word, Gen. xvii. 9. & xl. 9. & xlix. 23. & xlii. 19. Exod. xiii. 3. & xxi. 22, 28. & xxvii. 14. & xxxix. 17. & xxxiv. 13. & xxxix. 41. Lev. xliii. 4, 33. & xiv. 2. & xv. 17. & xx. 16. & xii. 3, 6, 10, 27, 24. & xxvi. 17, 21. Num. vii. 85. Judg. xv. 11. & viii. 33. & xix. 12. 1 Sam. xvii. 11. & iv. 20. & xxv. 26. 1 King. v. 14. & vii. 23, 39. & i. 52. & xv. 23. 1 Chron. xxvi. 26. & ii. 18. & xxvii. 27. 2 Chron. xx. 17. & xxii. 8. Neh. vii. 37. Ezr. iii. 12. Ecclef. ix. 2. & vi. 2. Jer. ix. 8. & xxxix. 11. & xxxvii. 19. Ezek. xxvi. 9. & xxi. 17. Am. iii. 10. Psa. xxv. 12. 2 Sam. xxi. 16. & vi. 1. Job xl. 9. but this may sometimes be proper;
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 thou *Gen.* xxiv. 31. 1 *Sam.* xxii. 12. *Dan.* ii. 23. *Job* vii. 20. *Psa.* lvi. 2.
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 to do *Exod.* xxiv. 14.
 to flee *Jer.* vi. 1.
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 utterly 2 *Chron.* xxxi. 1.
 well 1 *Sam.* xxiv. 4.
 went 2 *King.* xvii. 15.
 what 2 *Sam.* xix. 18.
 when 1 *King.* ii. 8. *Psa.* lxxii. 12. *Ezek.* xiv. 21. & xxxi. 15. *Hag.* ii. 16. twice;
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(C).

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 have instead of has *Pro.* v. 20. *Isa.* vi. 12. *Neb.* ii. 5. 1 *King.* li. 23.
 ———— hast 1 *King* xxii. 11. 1 *Sam.* i. 23.
 may instead of shall *Lev.* xxi. 3.
 ———— should *Jer.* xlii. 3.
 shall instead of can 2 *Chr.* xxv. 8. *Jer.* xxi. 13.
 ———— may *Num.* xviii. 31. *Josh.* ii. 5. *Jer.* xi. 12. *Mic.* ii. 6.
 ———— must *Lev.* xxv. 20.
 ———— should *Psa.* xci. 7.
 ———— will *Gen.* xlv. 29. *Lev.* xxv. 8. 1 *King.* xiv. 5. & xviii. 12, 14. *Mat.* xxiii. 34. *Psa.* xii. 3. & xciv. 7. *Jer.* xxxvii. 7. and see on 2 *Sam.* xviii. 22. & *Wall* on *Mat.* xxiii. 34.
 shall be instead of be *Exod.* xviii. 19.
 shalt instead of wilt *Judg.* xi. 30. 1 *Sam.* xix. 11. 2 *Sam.* xv. 33. *Job* ix. 31. *Psa.* lxxiii. 20.
 should instead of might 1 *Sam.* ii. 30. *Jer.* xxiii. 21.
 should instead of would *Num.* xiv. 31. *Deut.* i. 39. *Esl.* ii. 11. *Isa.* lvii. 16. *Joh.* xii. 4. *Luke* xxii. 23.
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 ———— were *Gen.* xxx. 29. & viii. 1.
 were instead of is *Hos.* xii. 8.
 ———— was *Gen.* xxvii. 15.
 will instead of may *Judg.* x. 13.
 ———— shall *Gen.* xix. 13. *Exod.* x. 29.
 ———— should *Ecclef.* vii. 2. *Exod.* xxxiii. 5.
 ———— would have 2 *King.* v. 11.
 As likewise in
 may inserted *Isa.* xliii. 10.
 ———— left out *Ezek.* xvii. 9.
 the inserted *Deut.* xxix. 29. *Psa.* xix. 13. & cxxvii. 4. *Jer.* xlii. 5. *Ezek.* xiv. 5.
 ———— left out *Ezek.* xxvii. 22. *Hag.* i. 14. *Zech.* xiv. 2. 1 *Cor.* xi. 21.
 would left out 2 *King.* iv. 13.

(D).

(D).

abjects (base ones) *Psa.* xxxv. 15.
 accounted (counted) *Deut.* ii. 11, 20. *1 King.* i. 21.
 adjure (require—to swear) *2 Chr.* xviii. 15. *1 King.* xxii. 16.
 adjured (required—to swear) *Josh.* vi. 26. *1 Sam.* xiv. 24.
 adventure (venture) *Deut.* xxviii. 56
 adventured (ventured) *Judg.* ix. 17.
 advertise (tell) *Num.* xxiv. 14. *Ruth* iv. 4.
 advisement (counsel) *1 Chr.* xii. 19.
 afar (far) frequently;
 affinity (alliance) *1 King.* iii. 1. *2 Chr.* xviii. 1. *Ezr.* ix. 14.
 afore (before) *2 King* xx. 4. *Psa.* cxxix. 6. *Isa.* xviii. 5. *Ezek.* xxxiii. 22.
 aforetime (formerly) *Neb.* xiii. 5. *Isa.* lii. 4. *Ezek.* xxxiii. 22. (in time past) *Job* xvii. 6. *Dan.* vi. 10. *Jer.* xxx. 20.
 affright (frighten) *2 Chr.* xxxii. 18.
 affrighted (frightened) *Deut.* vii. 21. *Job* xviii. 20. & xxxix. 22. *Isa.* xxi. 4. *Jer.* xxxi. 32.
 agone (ago) *1 Sam.* xxx. 13.
 aha (ha) *Psa.* xxxv. 21. & xl. 15. & lxx. 3. *Isa.* xlv. 16. *Ezek.* xxv. 3. & xxvi. 2. & xxxvi. 2.
 albeit (although) *Ezek.* xiii. 7.
 aliant (stranger) *Job* xix. 15. *Psa.* lxix. 8. *Isa.* lxi. 5.
 allied (kin) *Neb.* xiii. 4.
 aloof (at a great distance) *Psa.* xxxviii. 11.
 allure (entice) *Hof.* ii. 14.
 ambushment (ambuscade) *2 Chr.* xiii. 13.
 ambushments (ambuscades) *2 Chr.* xx. 22.
 amends (recompence) *Lev.* v. 16.
 amerce (fine) *Deut.* xxii. 19.
 amiable (comely) *Psa.* lxxxiv. 1.
 angred (made angry) *Psa.* cvi. 32.
 apparelled (cloathed) *2 Sam.* xiii. 18.
 appease (pacify) *Gen.* xxxii. 20.
 appeased (pacified) *Esl.* ii. 1.
 appeaseth (pacifies) *Pro.* xv. 18.
 appertain (belong) *Num.* xvi. 30. *Jer.* x. 7.
 appertained (belonged) *Num.* xvi. 32, 33. *Neb.* ii. 8.
 appertaineth (belongs) *2 Chr.* xxvi. 18. *Lev.* vi. 5.
 apt (fit) *2 King.* xxiv. 16. *1 Chr.* vii. 40.
 array (order) often, (cloath) *Esl.* vi. 9. *Jer.* xliii. 12.
 arrayed (clouthed) *Gen.* xli. 42. *2 Chr.* v. 12. & xxviii. 15. *Esl.* vi. 11.
 aright (rightly) *Psa.* l. 23. & lxxviii. 8. *Pro.* xv. 2.
 arm-holes (arm-pits) *Jer.* xxxviii. 12. *Ezek.* xiii. 18.
 arrogancy (haughtiness) *1 Sam.* ii. 3. *Pro.* viii. 13. *Isa.* xliii. 11.
 assay (try) *Job* iv. 2.
 assayed (tried) *Deut.* iv. 34. *1 Sam.* xvii. 39.
 assent (consent) *2 Chr.* xviii. 12.
 assigned (appointed) *Gen.* xlvii. 22. *Josh.* xx. 8. *2 Sam.* xi. 16.
 assured (sure) *Jer.* xiv. 13. (made sure) *Lev.* xxvii. 19.
 assuredly (surely) *1 Sam.* xxviii. 1. *1 King.* i. 13, 17, 30. *Jer.* xxxii. 41. & xxxviii. 17. & xlix. 12.
 assuage (abate) *Job* xvi. 5.
 assuaged (abated) *Gen.* viii. 1. *Job* xvi. 6.
 astonied (astonished) *Ezra* ix. 4. *Isa.* v. 14. *Dan.* v. 9.
 ate (ent) *Psa.* cvi. 28. *Dan.* x. 3.
 attent (attentive) *2 Chr.* vi. 40. & vii. 15.
 athirst (thirsty) *Judg.* xv. 18. *Ruth* ii. 9.
 attire (dress) *Pro.* vii. 10. *Ezek.* xxiii. 15. *Jer.* ii. 32.
 attired (dressed) *Lev.* xvi. 4.
 augment (increase) *Num.* xxxii. 14.
 avenge (revenge) often; so avenged, avenger, avengeth, avenging;
 avouched (affirmed) *Deut.* xxvi. 17, 18.
 awoke (awaked) *Gen.* ix. 24. & xli. 4, 7, 21. *Judg.* xvi. 20. *1 King.* iii. 15.
 backsliding (deserting) *Jer.* ii. 19. & iii. 6, &c. *Hof.* iv. 16.
 bake-meats (baked victuals) *Gen.* xl. 17.
 baken (baked) *Lev.* ii. 4. & vi. 21. & vii. 9. & xxiii. 17. *1 King.* xix. 6.

band (bond) *Dan.* iv. 15, 23. *Ezra.* xxxix. 23. (troop) *1 Sam.* x. 26. *1 King.* xi. 24. *2 King.* xiii. 21. *1 Chr.* xii. 18, 21. *2 Chr.* xxi. 1. *Ezr.* viii. 22.
 bands (bonds and troops) often;
 banner (standard) *Psa.* lx. 4. *Cant.* ii. 4. *Isa.* xliii. 2.
 banners (standards) *Psa.* xx. 5. *Cant.* vi. 4, 10.
 banquet (entertainment or feast) often;
 banquet-house and banqueting-house (feasting-house) *Dan.* v. 10. *Cant.* ii. 4.
 barbed (bearded or grappling) *Job* xli. 7.
 bare (carried or bore) often;
 bareft (didst carry or bear) *1 King.* ii. 26. *Isa.* lxiii. 19.
 barked (peeled) *Josh.* i. 7.
 battel-bow (bow of war) *Zech.* ix. 10. & x. 4.
 beforetime (in time past) *Josh.* xi. 10. & xx. 5. *1 Sam.* ix. 9. & x. 11. *2 Sam.* vii. 10. *2 King.* xiii. 5, 8. *Jer.* v. 10.
 beguiled (deceived) *Gen.* iii. 13. & xxix. 25. *Num.* xxv. 18. *Josh.* ix. 22.
 belch (bawl) *Psa.* lix. 7.
 bereave (deprive) *Ecclef.* iv. 8. *Jer.* xv. 7. *Ezek.* v. 17. & xxxvi. 12, 14. *Hof.* ix. 12.
 bereaved (deprived) *Gen.* xlii. 36. & xliii. 14. *Jer.* xviii. 21. *Ezek.* xxxvi. 13. *Hof.* xiii. 8.
 bereaveth (deprives) *Lam.* i. 10.
 bestead (supplied or accommodated) *Isa.* viii. 21.
 bestir thy self (stir) *2 Sam.* v. 24.
 bethink themselves (consider) *1 King.* viii. 47. *2 Chr.* vi. 37.
 betroth (espouse) *Deut.* xxviii. 30. *Hof.* ii. 19, 20.
 betrothed (espoused) *Ezra.* xxii. 16. *Lev.* xix. 20. *Deut.* xx. 7. & xxii. 23, 25, 28.
 bewray (discover) *Isa.* xvi. 3.
 bewrayeth (discovers) *Pro.* xxvii. 16. & xxix. 24.
 bidden (bid) *2 Sam.* xvi. 11. (invited) *1 Sam.* ix. 13, 22.
 bile (boil) *Lev.* xiii. 18, 19, 23.
 bill (writing) *Deut.* xxiv. 1, 3. *Isa.* l. 1. *Jer.* iii. 8.
 bitten (bit) *Num.* xxi. 8, 9. *Job* xviii. 12.
 blains (blisters) *Ezra.* ix. 9, 10.
 bloomed (blossomed) *Num.* xvii. 8.
 blood-guiltiness (guilt of blood) *Psa.* li. 14.
 bolster (pillow) *1 Sam.* xix. 13, 16. & xxvi. 7, 11, 16.
 boiled (in the stalk) *Ezra.* ix. 31.
 bondage (slavery) often;
 bond-maid (slave) *Lev.* xix. 20.
 bond-maids (women-slaves) *Lev.* xxv. 44.
 bond-man (slave) *Gen.* xlv. 33. *Deut.* xv. 15. & xvi. 12. & xxiv. 18, 22.
 bond-men (men-slaves) often;
 bond-servant (slave) *Lev.* xxv. 39.
 bond-service (slavery) *1 King.* ix. 21.
 bond-woman (slave) *Gen.* xxi. 10, 12, 13.
 bond-women (women-slaves) *Deut.* xxviii. 68. *2 Chr.* xxviii. 10. *Esl.* vii. 4.
 bonnets (caps) *Ezra.* xxviii. 40. & xxix. 9. *Ezek.* xlv. 18.
 booty (plunder) *Num.* xxxi. 32. *Jer.* xli. 32. *Zeph.* i. 13.
 booties (plunderings) *Hab.* ii. 7.
 bosses (knobs) *Job* xv. 26.
 botch (boil) *Deut.* xxviii. 27, 35.
 bound (bounds or border) *Gen.* xlix. 26. *Job* xxxviii. 20. *Psa.* civ. 9.
 bowmen (archers) *Jer.* iv. 29.
 brand (fire-brand) *Zech.* iii. 2. *Am.* iv. 1.
 brands (torches) *Judg.* xv. 5.
 brawling (quarrelsome) *Pro.* xxi. 9. & xxv. 24.
 bray (bruise) *Pro.* xxvii. 22.
 brayed (cried out) *Job* xxx. 7.
 brigandine (corset) *Jer.* li. 3.
 brigandines (corsets) *Jer.* xli. 4.
 brink (bank) *Gen.* xli. 3. *Ezra.* ii. 3. & vii. 15. *Josh.* iii. 8. *Ezek.* xlyii. 6.
 broidered (embroidered) *Ezra.* xxviii. 4. *Ezek.* xvi. 10, 13, 18. & xxvi. 16.
 bruit (report) *Neb.* iii. 19. *Jer.* x. 22.
 bulrush (rush) *Isa.* lviii. 5.

bulrushes (rushes or flags) *Exod.* ii. 3. *Isa.* xviii. 2.
 bulwarks (ramparts) *Deut.* xx. 20. 2 *Chr.* xxvi. 15.
Psa. xlviii. 13. *Ecclef.* ix. 14. *Isa.* xxvi. 1.
 bunch (bundle) *Exod.* xii. 22.

burnished (polished) *Ezek.* i. 7.
 butlership (butler's office) *Gen.* xl. 21.
 by-word (reproach) *Deut.* xxviii. 37. 1 *King.* ix. 7.
 2 *Chr.* vii. 20. *Job* xvii. 6. & xxx. 9.

(E).

calkers (stoppers of leaks in ships) *Ezek.* xxvii. 9.
 calve (bring forth) *Job.* xxxix. 1.
 cast (turned) *Jer.* xli. 14.
 cast coats (cloths thrown aside) *Jer.* xxxviii. 11, 12.
 challengeth (claims) *Exod.* xxii. 9.
 champion (plain) *Deut.* xi. 30.
 chanceth (happens to) *Deut.* xxiii. 10.
 changes (suits) *Gen.* xlv. 22. 2 *King.* v. 5, 22, 23. change
Judg. xiv. 12, 13, 19i.
 charger (plate) *Num.* vii. 13, &c. *Exr.* i. 9.
 chaws (jaws) *Ezek.* xxix. 4.
 chiefest (chief) 1 *Sam.* i. 29. & ix. 22. *Cant.* v. 10.
 cise (size) *Exod.* xxxvi. 9.
 clad (cloathed) 1 *King.* xi. 29. *Isa.* lix. 17.
 clean (quite) *Job.* iii. 17. & iv. 11. *Psa.* lxxvii. 8.
 (entire) *Lev.* xxiii. 22.
 cogitations (thoughts) *Dan.* vii. 28.
 compact (joined close) *Psa.* cxxii. 3.
 confection (composition) *Ex.* xxx. 35.
 confectionaries (confectioners) 1 *Sam.* viii. 13.
 confiscation (forfeiture) *Ex.* vii. 26.
 cotes (folds) 2 *Chr.* xxxii. 28. 1 *Sam.* xxxii. 28.
 count (reckoning) *Exod.* xii. 4.
 countervail (recompense) *Eft.* vii. 4.
 covenanted (made a covenant or agreed) 2 *Chr.* vii. 18.
Hag. ii. 5.
 crisping-pins (curling-irons) *Isa.* iii. 22.
 cruse (cup) 1 *King.* xvii. 12, 14, 16. 2 *King.* ii. 20.
 cumbrance (encumbrance) *Deut.* i. 12.
 cunning (skill) *Psa.* cxxxvii. 5. (skilful) 2 *Chr.* ii. 7. twice.
 damsel (young woman) *Gen.* xxiv. 55. & xxxiv. 3, 12.
 days-man (umpire) *Job* ix. 33.
 day-spring (break of day) *Job* xxxviii. 12.
 dealt (distributed) 2 *Sam.* vi. 19.
 dearth (famine) *Gen.* xli. 54. 2 *King.* iv. 38.
 dedicate (dedicated) 1 *Chrom.* xxvi. 26. & xxviii. 12.
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 defaming (slander) *Jer.* xx. 10.
 delectable (pleasant) *Isa.* xlv. 9.
 delicates (dainties) *Jer.* li. 34.
 deposed (put down) *Dan.* v. 20.
 descry (discover) *Judg.* i. 23.
 despite (spite) *Ezek.* xxv. 6.
 detain (stop) *Judg.* xiii. 15, 16.
 discomfiture (overthrow) 1 *Sam.* xiv. 20.
 discomfited (overcome or defeated) *Isa.* xxxi. 8. (over-
 came) *Job.* x. 10. *Judg.* viii. 12.
 dismayed for daunted always.
 dismissed (sent away) 2 *Chr.* xxiii. 8.
 down-sitting (sitting down) *Psa.* cxxxix. 2.
 draught-house (house of office) 2 *King.* x. 27.
 dwelled (dwelt) *Gen.* xiii. 12. twice, *Ver.* 7. *Ruth* i. 4.
 ear (till or plough) 1 *Sam.* viii. 12.
 emboldneth (makes bold) *Job* xvi. 3.
 endamage (do damage to) *Ezra* iv. 13.
 endued (endowed) *Gen.* xxx. 20. (qualified) 2 *Chr.* ii.
 12, 13.
 environ (compass) *Job.* vii. 9.
 ere (before) *Job* xviii. 2. *Exod.* i. 19. *Jer.* xlvii. 6. yer
 at first 2 *King.* vi. 32.
 eschewed (refrained from) *Job* i. 1, 8. & ii. 3.
 estranged (become strange) *Job* xix. 13. *Psa.* lviii. 3.
 (make strange) *Jer.* xix. 4.
 even (evening) *Lev.* xv. 5, &c.
 evidence (writing) *Jer.* xxxii. 10, 11, 12, 14, 16, 44.
 evil (bad) *Jer.* xxiv. 8. *Ecclef.* vi. 2. & ix. 12.
 evil-favouredness (deformity) *Deut.* xvii. 1.
 fain (willingly) *Job* xxvii. 22.
 fare (do) 1 *Sam.* xvii. 18.
 fet (fetch) *Jer.* xxxvi. 21. (fetched) 2 *Sam.* ix. 5. & xi.
 27. 1 *King.* vii. 13.
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flay (strip) *Mic.* iii. 3. 2 *Chr.* xxxv. 11.
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 forso much (forasmuch) *Isa.* viii. 6. 10 *Luke* xix. 9.
 forthwith (presently) *Ezra* vi. 8.
 fray (frighten) *Zech.* i. 21.
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 fugitive (wanderer) *Gen.* iv. 12. 14. *Ezek.* xvii. 21. *Isa.*
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 further (help on) *Psa.* cxi. 8. *Exr.* viii. 36.
 gaddest for goedest (goest) *Jer.* ii. 36.
 gender (engender) *Lev.* xix. 19. *Job.* xxi. 10. & xxxviii. 29.
 ghost (spirit) *Job* x. 18. & xi. 20.
 glistering (glittering) 1 *Chr.* xxix. 2. *Job* xx. 25.
 goblet (bowl) *Cant.* vii. 2.
 goeth (is) *Pro.* xi. 10.
 goodliest (best) 1 *Sam.* viii. 16. 1 *King.* xx. 3.
 gorgeously (gayly) *Ezek.* xxiii. 12.
 greaves (boots) 1 *Sam.* xvii. 6.
 greet (salute) 1 *Sam.* xxv. 5.
 grin (gin) *Job* xviii. 9. *Psa.* cxi. 5. & cxli. 9.
 grised (grey) *Gen.* xxxi. 10. *Zech.* vi. 6.
 guile (deceit) *Psa.* xxxii. 2. & xxxiv. 13.
 hallow (sanctify) *Exod.* xxviii. 38. & xxix. 21. 1 *Sam.*
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 haft (handle) *Judg.* iii. 22.
 hap (chance) *Ruth* ii. 3.
 haply (perhaps) 1 *Sam.* xiv. 30.
 hard (nigh) 1 *King.* xxi. 1. 1 *Chr.* xix. 4. *Lev.* iii. 9.
Judg. ix. 52.
 halted (made haste) *Gen.* xviii. 7. & xxiv. 18. (hastened)
Exod. v. 13.
 hastening (hastening) *Isa.* xvi. 5.
 helve (handle) *Deut.* xix. 5.
 heritage (inheritance) *Psa.* cxxxvi. 21, 22.
 hid (hidden) *Job* iii. 21. *Psa.* xvii. 14. *Obad.* 6.
 hit (struck) 1 *Sam.* xxxi. 3. 1 *Chr.* x. 3.
 hoary (grey) *Pro.* xvi. 31. 1 *King.* ii. 9. *Lev.* xix. 32.
 hosen (stockings) *Dan.* iii. 21.
 houghed (hamstringed) *Job.* xi. 9. 2 *Sam.* viii. 4.
 howbeit (however) often, yet not now in use, says *Johnson* 1
 hurleth (throws) *Job* xxvii. 21. *Num.* xxxv. 20.
 jeopardied (hazarded or endangered) *Judg.* v. 18.
 ignominy, discredit) *Pro.* xviii. 3.
 inasmuch (forasmuch) *Ruth* iii. 10. *Deut.* xix. 6.
 infamy (disgrace) *Ezek.* xxxvi. 3. *Pro.* xxv. 10.
 inquisition (enquiry) *Psa.* ix. 12. *Eft.* ii. 23.
 intermeddle (meddle) *Pro.* xiv. 10. & xviii. 1.
 in funder (asunder) *Psa.* xlv. 9. *Nab.* i. 13.
 imagery (images) *Ezek.* viii. 12.
 inordinate (disorderly) *Ezek.* xxiii. 11.
 joy (be joyful) *Psa.* xxi. 1. *Isa.* lxxv. 19.
 joyous (joyful) *Isa.* xxii. 2. & xxiii. 7.
 kerchiefs (caps) *Ezek.* xiii. 18, 21.
 knit (bound) 1 *Sam.* xviii. 1.
 knop (knob) *Exod.* xxv. 31, 35, &c.
 lancers (lances) 1 *King.* xviii. 28.
 leasing (lying) *Psa.* iv. 2, & v. 6.
 leese (lose) 1 *King.* xviii. 5.
 levy (tax) 1 *King.* ix. 15. (raise) *Num.* xxxi. 28.
 lighted (came) *Gen.* xxviii. 11. *Isa.* ix. 8.
 lightened (enlightened) *Psa.* xxxiv. 5. & lxxvii. 18.
 loan (debt) 1 *Sam.* ii. 20.
 loft (chamber) 1 *King.* xvii. 19.
 long-suffering (forbearing) *Exod.* xxxiv. 6. *Num.* xiv. 18.
Jer. xv. 15.
 magnificent (stately) 1 *Chr.* xxii. 5.
 man-child (boy) *Lev.* x. 2.
 mar (spoil) *Ruth* iv. 6. *Job* xxx. 13.
 mariners (sailors) *Ezek.* xxvii. 7, 9. *Jon.* i. 5.
 marshes (marshes) *Ezek.* xlvii. 11.
 marvel (wonder) *Ecclef.* v. 8. *Gen.* xliii. 33. *Pro.* xlviii. 5.
 marvels

marvels (wonders) *Exod.* xxxiv. 10.
 mastery (victory) *Exod.* xxxii. 18. *Dan.* vi. 24.
 matrix or matrice (womb) *Exod.* xiii. 12, 15. & xxxiv. 19. *Num.* iii. 12. & xviii. 15.
 meat (proper) frequently;
 mete (measure) *Psa.* lx. 6. *Isa.* xviii. 2, 7. *Exod.* xvi. 18.
 mide (midst) *Psa.* cx. 2. & cxxxviii. 7.
 mighties (mighty ones or men) 1 *Chr.* xi. 12, 19, 24.
 minished (diminished) *Psa.* cvii. 39. *Exod.* v. 19.
 mo (more) *Josh.* x. 11. *Psa.* xl. 5. *Lev.* xxvi. 21.
 munition (fortification) *Nab.* iii. 1. *Isa.* xxxiii. 16.
 naves (stocks) 1 *King.* vii. 43.
 nay (no) 1 *King.* ii. 17, 20.
 necromancer (conjurer by spirits) *Deut.* xviii. 11.
 neesed (sneezed) 2 *King.* iv. 35. *Job* xli. 18.
 nether (lower) *Ezek.* xxxi. 16, 18. & xxxii. 18, 24. *Jud.* i. 14.
 obeisance (reverence) *Gen.* xxxvii. 7, 9. *Exod.* xviii. 7. 2 *Sam.* i. 2.
 occurrent (casualty) 1 *King.* v. 4.
 off-scouring (scum) *Lam.* iii. 45.
 onward (on) *Exod.* xl. 36.
 over (too) *Eccles.* vii. 16, 17.
 overlived (outlived) *Josh.* xxiv. 31.
 outmost (outermost) *Exod.* xxvi. 10.
 overpals (surpals) *Jer.* v. 28.
 overpast (past over) *Psa.* lvii. 1.
 overran (outran) 2 *Sam.* xviii. 23.
 overrunning (overflowing) *Nab.* i. 8.
 ouches (studs) *Exod.* xxxix. 6, 16, 18.
 ought (any thing) *Gen.* xxxix. 6. & xvii. 18. *Lev.* xix. 6.
 oweth (owns) *Lev.* xiv. 35.
 paps (breasts) *Ezek.* xxi.
 patrimony (inheritance) *Deut.* xviii. 11.
 paramours (lovers) *Ezek.* xxiii. 20.
 penury (poverty) *Pro.* xiv. 23.
 peeped (cried) *Isa.* x. 14.
 peradventure (perhaps) *Gen.* xviii. 24, &c. & xxvii. 12.
 pertain (belong) *Lev.* vii. 20, 21.
 pilled (peeled) *Gen.* xxx. 37, 38. as *Isa.* xviii. 2, 7. *Ezek.* xxix. 18.
 plenteousness (plenty) *Gen.* xli. 53. *Pro.* xxi. 5.
 poll (cut the hair off) *Ezek.* xiv. 20. *Mich.* i. 16. 2 *Sam.* xiv. 26.
 ponder (consider) *Pro.* iv. 26. & v. 6.
 pourtrayed (drawn) *Ezek.* viii. 10. & xxiii. 14. & iv. 1.
 prescribing (writing) *Ezr.* vii. 22. *Isa.* x. 1.
 pricks (prickles) *Num.* xxxiii. 55.
 progenitors (ancestors) *Gen.* xlix. 26.
 prognosticatours (fortunetellers) *Isa.* xlvii. 13.
 putenance (inward parts) *Exod.* xii. 9.
 quick (alive or live) *Num.* xvi. 30. *Psa.* xlv. 15. & cxxiv. 1. *Lev.* xiii. 10.
 quit (behave) 1 *Sam.* iv. 9. twice;
 rase (beat down) *Psa.* cxxxvii. 7.
 ravishd (ravished) *Pro.* v. 19, 20.
 realm (kingdom) *Ezra* vii. 13, 23.
 relied (depended) 2 *Chr.* xiii. 18. & xvi. 17.
 rere-ward (guard behind) *Josh.* vi. 19, 23. *Num.* x. 25. *Isa.* lii. 12. & lviii. 8.
 respite (intermission) *Exod.* viii. 15.
 resort (come) *Neb.* iv. 20. *Psa.* lxxi. 3.
 retain (keep) *Job* ii. 9. *Pro.* xi. 16. *Eccles.* viii. 8.
 rifled (plundered) *Zech.* xiv. 2.
 right (straight) *Pr.* iv. 25. (very) *Psa.* xlv. 5. cxxxix. 14. *Jer.* xlix. 5.
 round (cut round) *Lev.* xix. 27.
 rumour (report) *Isa.* xxxvii. 7.
 satiate (satisfy) *Jer.* xxxi. 14. & xlv. 16.
 scabbard (sheath) *Jer.* xlvii. 6.
 scall (dry scab) *Lev.* xiii. 30, &c. & xiv. 54.
 scant (scanty) *Mic.* vi. 10.
 scrabbled (scratched) 1 *Sam.* xxi. 11.
 seethe (boil) 2 *King.* iv. 38. *Jer.* i. 13. *Ezek.* xxiv. 3.
 servitour (servant) 2 *King.* iv. 43.
 sever (separate) *Exod.* viii. 22. *Judg.* iv. 11.
 shaft (arrow) *Isa.* xlix. 2.
 silverlings (pieces of silver) *Isa.* vii. 23.

sith (since) *Jer.* xxiii. 38. & xv. 7. *Ezek.* xxxv. 6.
 snared (ensnared) *Deut.* vii. 25. & xii. 30. *Psa.* ix. 16.
 sod (boiled) *Gen.* xxv. 29. 2 *Chr.* xxxv. 13.
 solace (comfort) *Pro.* vii. 18.
 solitarily (solitary) *Mic.* vii. 14. as *Lam.* i. 1.
 sore (grievous and grievously) often;
 sorroweth (grieves) 1 *Sam.* x. 2. so 2 *Cor.* vii. 9, 11. *Luke* ii. 48. *Acts* x. 38.
 sounded (searched) 1 *Sam.* xx. 12.
 specially (especially) *Deut.* iv. 10.
 sped (had success) *Judg.* v. 30.
 speed (success) *Gen.* xxiv. 12.
 spicery (spice) *Gen.* xxxvii. 12.
 stable (firm) 1 *Chr.* xvi. 30.
 stabliah (establish) *Psa.* cxix. 38. *Hab.* ii. 12. *Pro.* xxix. 4.
 stalled (of the stall) *Pro.* xv. 17.
 stiff-hearted (of a stubborn heart) *Ezech.* ii. 4.
 stilled (made quiet) *Num.* xiii. 30. *Neb.* viii. 11.
 straitly (strictly) *Gen.* xliii. 7.
 stricken (advanced) 1 *King.* i. 1. *Gen.* xxiv. 1. *Josh.* xiii. 1. & xxiii. 1.
 stripling (lad) 1 *Sam.* xvii. 56.
 subtil (cunning) *Gen.* iii. 1. *Pro.* vii. 10.
 subvert (overthrow) *Lam.* iii. 36.
 suckling (sucking child) *Deut.* xxxii. 25. 1 *Sam.* xv. 3.
 sundred (parted) *Job* xli. 17.
 supplant (cheated) *Gen.* xxvii. 36. *Jer.* ix. 4.
 suppliants (petitioners) *Zeph.* iii. 16.
 suretiship (being bound) *Pro.* xi. 15.
 surety (bondsmen) *Pro.* xi. 15. & xx. 16.
 surprised (seized) *Isa.* xxxiii. 14. *Jer.* xlviii. 41. & li. 41.
 swaddled (swathed) *Ezek.* xvi. 4.
 swaddling-band (swathe) *Job* xxxviii. 9.
 swine (hog) *Lev.* xi. 7. *Prov.* xi. 22.
 swoon (faint away) *Lam.* ii. 11, 12.
 tablets (tippets) *Exod.* xxxv. 22. *Num.* xxxi. 50. *Isa.* iii. 20.
 tabring (striking) *Nab.* ii. 7.
 taches (claps) *Exod.* xxvi. 6, 11. & xxxvi. 13, &c.
 tale (number) 1 *Sam.* xviii. 27. *Exod.* v. 18. 1 *Chr.* ix. 28.
 taxation (taxing) 2 *King.* xxiii. 35. as *Luke* ii. 2.
 tenor (purpose) *Gen.* xliii. 7. *Exod.* xxxiv. 27.
 tenth-deals (tenth parts) *Lev.* xxiv. 5. & xxiii. 13, 17.
 therefrom (from it) *Josh.* xxiii. 6. (from them) 2 *King.* iii. 3.
 thereout (out of it) *Lev.* ii. 2. *Judg.* xv. 19.
 thereto (to it) *Exod.* xxx. 38. *Lev.* v. 16.
 thereunto (to it) *Exod.* xxxii. 8. *Deut.* i. 7.
 thereupon (on it or thereon) *Exod.* xxxi. 7. *Ezek.* xvi. 16. *Zeph.* ii. 7. 1 *Cor.* iii. 10, 14.
 thitherward (towards it or that way) *Judg.* xviii. 15. *Jer.* i. 5.
 tidings (news) *Exod.* xxxiii. 4. 2 *Sam.* xiii. 30.
 tired (dressed) 2 *King.* ix. 30.
 traffickers (dealers) *Isa.* xxiii. 8.
 tranquillity (quietness) *Dan.* iv. 27.
 travail (lie in or be in labour) *Jer.* xxx. 6. *Isa.* xxiii. 4. & liv. 1.
 travel (labour or toil) *Num.* xx. 14. *Eccles.* i. 13. & ii. 23. & iv. 4, 6, 8.
 tribulation (distress or affliction) *Deut.* iv. 30. *Judg.* x. 14.
 trickleth (drops) *Lam.* iii. 49.
 troublous (troublesome) *Dan.* ix. 25.
 twined (twisted) *Exod.* xxxix. 2, 5, 8, 24, 28, 29.
 verity (truth) *Psa.* iii. 7.
 vestments (garments) 2 *King.* x. 22.
 vestry (wardrobe) 2 *King.* x. 22.
 vestures (garments) *Gen.* xli. 42.
 victual (victuals) *Exod.* xii. 39. 2 *Chr.* xi. 11, 23.
 viol (violin) *Isa.* v. 12. *Am.* vi. 6.
 unperfect (imperfect) *Psa.* cxxxix. 16.
 unsatiable (dissatisfied) *Ezek.* xvi. 28.
 unto (to) very frequent: the old Word for to, says *John*;
 unwittingly (unawares) *Lev.* xxii. 14. *Josh.* xx. 3, 5.
 upbraid (reproach) *Judg.* viii. 15.
 up-rising (rising up) *Psa.* cxxxix. 2.

utmost and uttermost (farthest or outermost) *Gen.* xlix. 26. *Num.* xxii. 41 & xxiii. 13. *Psa.* ii. 8. 2 *King.* vii. 5, 8.
utter (outer) *Ezek.* x. 5. & xlii. 1, 3, 7, 8, 9.
wail (lament) *Ezek.* xxxii. 18. *Mic.* i. 8.
wailing (mourning or lamenting) *Jer.* ix. & alibi;
wallow (roll) *Jer.* vi. 26. & xlviii. 26. *Ezek.* xxvii. 30.
warfare (war) 1 *Sam.* xxviii. 1. *Isa.* xl. 2.
wastness (wasting) *Zeph.* i. 15.
wax (become or grow) *Isa.* li. 6. *Lev.* xxv. 25. *Jer.* v. 27, 28. *Deut.* xxix. 5.
way-faring (travelling) *Isa.* xxxv. 8. *Judg.* xix. 17.
wedlock (matrimony) *Ezek.* xvi. 38.
well-nigh (nearly) *Psa.* lxxiii. 2.
wench (girl) 2 *Sam.* xvii. 17.
wert (wast) *Cant.* viii. 1.
whereabout (concerning which) 1 *Sam.* xxi. 2.
whereto (for which) *Isa.* lv. 11. (for what) *Job.* xxx. 2. (to what) *Phil.* iii. 16.
whiles (while) *Psa.* xlix. 18. *Mat.* v. 25. *Dan.* ix. 21. *now out of use, Johnf.*
whit (small matter) 1 *Sam.* iii. 18.
whofo (whosoever) *Pro.* xxviii. 7, 10, 13, &c.
wiles (contrivances) *Num.* xxv. 18.

wilily (craftily) *Job.* ix. 4.
wilt (wouldst have) *Judg.* i. 14. *Esl.* v. 3.
wimples (scarfs) *Isa.* iii. 22.
win (gain) 1 *Chr.* xxxii. 1. *Phil.* iii. 8.
wine-bibbers (drinkers of wine as *Joel* i. 5.) *Pro.* xxiii. 20.
wife (manner) *Exod.* xxii. 23. *Lev.* vii. 14. 1 *Sam.* iii. 18.
wist (knew) *Job.* ii. 4. & viii. 14. *Judg.* xvi. 20. *Lev.* v. 17, 18.
wit (know) *Gen.* xxiv. 21. *Exod.* ii. 4.
wittingly (knowingly) *Gen.* xlviii. 14.
wondrous (wonderful) *Job.* xxxvii. 14, 16. *Psa.* xxvi. 7. & cv. 2.
wotteth (knows) *Gen.* xxxix. 8. & xliv. 15. *Num.* xxii. 6.
would (wish, would have) *Num.* xxii. 29. *Gen.* xxx. 34. *Psa.* lxxxi. 11. *Pro.* xxv. 30.
wrathful (furious) *Psa.* lxix. 24. *Pro.* xv. 18.
wreathen (twisted) *Exod.* xxxix. 15, 17, 18.
wroth (angry or in a wrath) *Gen.* iv. 5, 6. & xxxi. 36. and often, but *out of use, Johnf.*
yea (nay) *Gen.* iii. 1. & xxvii. 33. *Psa.* xli. 9. & lviii. 2. *see 2 Cor.* vii. 11.
yesternight (last night) *Gen.* xix. 34. & xxxi. 29, 42.

(F).

can skill (has skill) 1 *King.* v. 6.
could skill of (had skill in) 2 *Chrom.* xxxiv. 12.
set fire on (on fire) *Jer.* xxxii. 29.
for because (because) *Judg.* vi. 22. *Gen.* xxii. 16.
put to the worse (beat) 2 *Chr.* vi. 24. & xxv. 22.
or ever (before) *Prov.* viii. 23. *Eccles.* xii. 6. *Cant.* vi. 12. *Dan.* vi. 24.
for abundance (abundantly) 2 *Chrom.* i. 15. 1 *King.* x. 27.
a work (to work) 2 *Chrom.* ii. 18.
is nigh at hand (draws nigh) *Joel* ii. 1.
out of hand (presently) *Num.* xi. 15.
at hand (near) *Jer.* xxiii. 23. *Zeph.* i. 7.
until he have (till he has) *Job.* xxiii. 15. *Jer.* xxiii. 5. *rw.* & i. 15. *Isa.* vi. 12.
go to (come) *Gen.* xi. 3, 4. & xxxviii. 16. *Judg.* vii. 3. *Isa.* v. 5. *Eccles.* ii. 1.
is the Lords thy God (is the Lord thy God's) *Deut.* x. 14.
seemeth him good (seems good to him) 2 *Sam.* x. 12. & xviii. 4.
that good is (is good) *Psa.* xxxviii. 20. 2 *King.* xx. 19.
there was not holden such a passover—but (made such a passover—as) 2 *King.* xxiii. 22, 23.
the way everlasting (everlasting way) *Psa.* cxxxix. ult. 1 *Tim.* vi. 16.
for for (since for) *Pro.* xxviii. 21. *so Rom.* xiii. 6.
shall serve themselves of them (make them serve) *Jer.* xxv. 14. *so Ch.* xxvii. 7. & xxx. 8. & xxxiv. 9, 10.
that they should (might) *Dan.* v. 15. 1 *King.* ii. 15.
me thinketh (I think) 2 *Sam.* xviii. 27.
both one and other (one with another) *Jer.* xxxvi. 16.
thine are all that pertained unto Mephibosheth (all that belonged to Mephibosheth is thine) 2 *Sam.* xvi. 4. 2 *King.* xx. 19.
to another then (besides) me, *Isa.* lvii. 8.
come forth out of (come out of) *Isa.* xlviii. 1. *Judg.* i. 24. *see Zech.* x. 4. *Job* x. 18. *Dan.* ix. 15. *Mic.* iv. 10. 1 *Sam.* xiv. 11.
there were that (some who) said, *Neb.* v. 2, 4. *so Pro.* xii. 18. & xiii. 7.
to see to (look at) *Job.* xxii. 10.
see (look) one another in the face, 2 *Chr.* xxv. 17, 21.
then took Johanan—all (Johanan—took all) *Jer.* xli. 16. *see Gen.* ii. 9. *Dan.* x. 18. *Ezr.* v. 9.
which my covenant (which covenant of mine) *Jer.* xxxi. 32.
by that (against) the sun goeth down, *Exod.* xxii. 26.
thou shalt in any wise (by all means) *Lev.* xix. 17.
into (on) the hill, *Deut.* i. 43. *Psa.* xxiv. 3.
told not I (did not I tell) thee, *Num.* xxiii. 26. *so 2 Chr.* ix. 8. *Ezek.* xvi. 9. *Judg.* xiii. 6.

altereth not (does not alter) *Dan.* vi. 8, 12.
of the maid-servants which thou hast spoken of, of them shall I be had in honour (by the very servant-maids of whom thou hast spoken I shall be honoured) 2 *Sam.* vi. 22.
Phinehas wife (the wife of Phinehas) 1 *Sam.* iv. 19. *so Job.* i. 1. *Exod.* xvii. 12. & xviii. 2.
in (on) the hill, 1 *Sam.* xxvi. 3. *so Num.* xiv. 45. 2 *Sam.* xxi. 9. *Isa.* v. 1. and of mount and mountain.
setteth (goes) forward, *Num.* i. 51. *see Ch.* x. 35. & xxi. 10. & xxii. 1.
died Abner (did Abner die) 2 *Sam.* iii. 33.
shall be lift (lifted) up, *Mic.* v. 9. *so Gen.* vii. 17. *Job.* iv. 18. & alibi;
lift (lifted) up his, *Lev.* ix. 22. *so Gen.* xiv. 22. & xxvii. 38. *Job.* viii. 31. & *sæpe*;
it is fret inward (an inward fretting) *Lev.* xiii. 55.
was content (contented) *Exod.* ii. 21. & *passim*;
but of the tree—thou shalt not eat of it (except of the tree—of which thou shalt not eat) *Gen.* ii. 17.
and also I will (I will also) cause, *Zech.* xiii. 2.
also I (I also) said, *Neb.* v. ix. *so Esl.* iv. 8. *Exod.* xxiv. 11. *Hof.* vi. 11.
a meat-offering perpetual (a perpetual meat-offering) *Lev.* vi. 20.
bring (have) not my son thither, *Gen.* xxiv. 6. *Num.* xxxii. 5. *so Acts* xxiii. 24.
they be (are) *Hof.* ii. 4. *see Zech.* i. 9, 19. & iv. 5, 12. *Mic.* ii. 4. *Gen.* xxxvi. 43. & xlii. 32. *Psa.* lviii. 3.
wo is me (to me) *Mic.* vii. 1. *Isa.* vi. 5. *Jer.* iv. 31. & xv. 10. & xlv. 3. *Psa.* cxx. 5.
wo unto (is to) them, *Hof.* vii. 13. *Job.* x. 15. *so destruction &c.* *ib.* & *sæpe*;
all living (all living ones) *Gen.* iii. 20. *see Nab.* iii. 17. *Ezek.* xxvii. 32. *Dan.* ii. 30. *Exod.* xxxv. 10. *Cant.* iii. 7. *Isa.* lviii. 13.
now a days (at this time) 1 *Sam.* xxv. 10.
I knew that thou art (wast) *Isa.* xlviii. 4. *Jon.* iv. 2.
for to (to) *Gen.* xxxi. 18. & xxxiv. 22. & xli. 57. & xlvii. 4. *Mat.* xi. 14. *Exod.* ix. 16. & xvi. 27. *Isa.* xli. 22. *Dan.* ii. 2. *Job.* x. 18. *used two centuries ago, now always omitted, says Johnf.*
yet—and (within) *Jon.* iii. 4.
that that (that which) *Jon.* ii. 9. *Dan.* xi. 36. *Zech.* xi. 9, 16. twice, 2 *King.* xxiii. 17.
displeased against (with) *Hab.* iii. 8.
fourties sake (the sake of forty) *Gen.* xviii. 29.
the land which (of which) I swear, *Deut.* xxxi. 20, 21, 23. & xxxiv. 4. *so Ch.* vi. 18, 23. & viii. 1. *Num.* xiv. 16, 23. *Judg.* ii. 1.
every one the flesh of another (each the flesh of one another) *Zech.* xi. 9. *see Mic.* vii. 2.

good

good man (master) *Prov. vii. 19. Luke xii. 39.*
 live of (on) the rest, 2 *King. iv. 7.*
 stood in (at) the door, 2 *King. iv. 15. Ezek. xxxiii. 30.*
Gen. xviii. 10. Num. xvi. 18, 27.
 had dedicate (dedicated) 2 *King. xii. 18. Dan. iii. 19.*
 a building (building) 2 *Chron. xvi. 6. Luke ix. 42.*
 Mordecai his (Mordecai's) matters, *Est. iii. 4. 1 King.*
xv. 14.
 makest account (regardest) *Psa. cxliv. 3.*
 the which (which) *Jer. xlii. 5, 21. Gen. i. 29. & xix.*
21, 29. Isa. lxii. 8. Am. ii. 4. Jon. iv. 10. Ezek. xlvii.
14.
 the days come (are coming) *Jer. xlviii. 12.* and fre-
 quently;
 that (so that) I heard, *Ezek. ii. 2. Judg. vii. 13. tw.*
Exod. xxi. 28. 1 King. viii. 8. Jam. iii. 6. Zech. vii.
14. Jer. ix. 12. Jon. iv. 8. Mat. iv. 1. and the like
 often, yet so old as not in *Walker's Particles*, nor
Johnson's Dictionary;
 at every (every) moment, *Ezek. xxvi. 16. & xxxii. 10.*
 Have her forth of (out of) 2 *Chr. xxiii. 14. Isa. xlviii.*
20. Judg. xi. 31. Gen. viii. 16.
 like fig-trees—with figs: if they be shaken they shall even
 fall (figs; which if they be shaken, will fall) *Nab. iii.*
12.
 to ask us a king (for a king for us) 1 *Sam. xii. 19. Lam.*
iv. 4. as *Isa. lxxv. 1. Jer. vi. 16.*
 dost thou open—and bringest (bring) *Job xiv. 3. Deut.*
x. 18. Psa. xlv. 2.
 comforted him over (for) all, *Job. xlii. 11.* so lamented
 2 *Sam. i. 17.* mourn *Hos. x. 5.* wept *Luke xix. 41.*
 iniquity in me, that were (is) sin, *Hos. xii. 8.*
 to Seth, to him (to Seth himself) *Gen. iv. ult.*
 will (may) not be willing, *Gen. xxiv. 5.*
 in very deed (indeed) *Exod. ix. 16. 1 Sam. xxv. 34.*
& xxvi. 4.
 till thou be (art) come, *Gen. xix. 22. Deut. xxviii. 24.*
1 Sam. ix. 13.
 And they went and came (going on, they came) *Num.*
xlii. 26.
 much (many) people, *Num. xxi. 6.* so *Luke vii. 11, 12.*
 what (at the) time the fire, *Num. xxvi. 10.*
 until thou have (hast, as in Edit. 1613) destroyed, *Deut.*
vii. 24. 1 Sam. i. 23. 1 King. xxii. 11. 2 King. xlii.
17.
 And they cried unto the children of Dan, and they (who)
 turned, *Judg. xviii. 23.*
 what makest (dost) thou in this place? *Ver. 3.*
 beat out that (that which or what) she had gleaned,
Ruth ii. 17. so *Ver. 18. 1 King. viii. 24. Gen. xxxii.*
23. Ezek. ii. 8. Job xlii. 3. Mat. xiii. 12. Luke xix.
22. twice;
 have we eaten of (eat at) the king's cost? 2 *Sam. xix.*
42.
 as yet the people did sacrifice, and burnt (the people did
 yet sacrifice, and burn, 2 *King. xiv. 4. 1 Sam. vii. 4.*
Heb. xi. 7. Acts viii. 16. Mat. xxvi. 67.
 opened Job his mouth (Job opened his mouth) *Job iii. 1.*
Ezek. xl. 17. &c. so *Tit. i. 5. Gen. i. 27. & xxx. 6.*
Acts xv. 22. John vii. 47.
 but the dregs—the wicked—shall wring them out, and
 drink them (without them) *Psa. lxxv. 8.*
 I cannot away with (bear) *Isa. i. 13.* but away with is for
 have or take away, *Luke xxiii. 18. Acts xxi. 36. &*
xxii. 22.
 fish (fish for) them, *Jer. xvi. 16.*
 between the fat cattle, and between the lean cattle (with-
 out the latter between) *Ezek. xxxiv. 20.* as in *Gen. i.*
4. by from;
 entered unto (came to) *Ezek. xxxvi. 20.*
 prophesy upon (over) *Ezek. xxxvii. 4.*
 from that day and forward (day forward) *Ezek. xxxix.*
22. so *Hug. ii. 15. Lev. xxii. 27.*
 to the mercy-seat-ward (towards the mercy-seat) *Exod.*
xxxvii. 9. so 1 *Sam. xix. 4.*
 as the first-ripe in (first-fruit or first ripe fruit on) the fig-
 tree, *Hos. ix. 10.*
 The hay (grass) appeareth, *Pro. xxvii. 25. Isa. xv. 6.*
 covered him (himself) with sackcloth, *Jon. iii. 6. Zech.*
ix. 13. Judg. xvi. 23.

handmaid that is heir (heirefs) *Prov. xxx. 23.*
 thus saith the LORD of hosts, After (who after) the
 glory hath he sent (has sent) me, *Zech. ii. 8.*
 Behold the man—and (even) he shall, *Zech. vi. 12.*
 Thus speaketh (spoke) the LORD—But they refused,
Zech. vii. 9, 11.
 let my name be named on them (let them be called by my
 name) *Gen. xlviii. 16.* like *Ver. 6. & Deut. iii. 14.*
 they traded (traded in) the persons, *Ezek. xxvii. 13.*
 It is my people; and they (it) shall say, *Thy LORD is*
my God, Zech. xiii. 9.
 And it was so (came to pass) *Job i. 5. Judg. xix. 30.*
1 Sam. xi. 11. with so italic, 1 *Sam. x. 9. & xxx.*
25. 2 Sam. xv. 2. and so put first, *Judg. vi. 3.* as also
 2 *King. xvii. 7. & Luke ii. 6.* not Ital, but not the
 same as in *Gen. i. 7. &c. Judg. vi. 38. 1 Sam. v. 7.*
 or *Gen. xli. 13.*
 carried headlong (hurried on) *Job vi. 13.*
 As the (a) cloud, *Job vii. 9.*
 Awake up (Awake) *Psa. lvii. 8.*
 a thousand thousand (a million) 1 *Chr. xxi. 5.*
 removeth the mountains, and they know not (when they
 are not aware of it) *Job. ix. 5.*
 it shall come to pass in that day, I will (that I will, as else-
 where) hear, *Hos. ii. 21.*
 Who said unto (of) his father and mother, I have not
 seen him (do not mind them) *Deut. xxxiii. 19.*
 there cometh a chariot of men, with a couple of horse-
 men: and he (who or and one) answered and said,
Isa. xxi. 9.
 the mighty men (ones) of the children (race) of Kedar,
Isa. xxi. 17.
 The carpenter stretcheth out his rule (line, for a rule bo-
 ing Wood or Iron will not stretch) *Isa. xlv. 13.*
 the wild ox (bull, for how or why should such a one be-
 come an ox?) *Deut. xiv. 5.*
 that he may know (know how) to refuse, *Isa. vii. 15.*
Job. xxxii. 22. Judg. iii. 2. & xi. 33. & vi. 18.
 till thou know (knowest) *Dan. iv. 25, 32. Psa. x. 15.*
Gen. iii. 19. Deut. xxviii. 20, 22.
 if thy servant have (has) found, *Neh. ii. 5. 1 King. ii. 23.*
 all the cattle that was (were) with him, *Gen. viii. 1. &*
xxx. 29.
 took goodly raiment—which were (was) with her,—and
 put them (it) *Gen. xxvii. 15.*
 If so be they (If it should be that they) will hearken, *Isa.*
xlvi. 12. & xxvi. 3. Job. xiv. 12. Hos. viii. 7. Jer.
li. 8.
 If ye will not hearken to me to walk in my law—to hear-
 ken (by hearkening) to the words of my servants, *Jer.*
xxvi. 4, 5.
 if now thou do (dost) prosper my way, *Gen. xxiv. 42.*
1 Sam. iii. 17. 2 Sam. xv. 34. (as Ver. 33.) Isa. lviii.
9, 10, 13. & xxxvi. 7.
 where it liketh him (he likes) best, *Deut. xxiii. 16. Est.*
viii. 8.
 for this liketh you (you like this) *Am. iv. 5.*
 a cunning (skilful) player, 1 *Sam. xvi. 16. 1 Chr. xxv. 7.*
Exod. xxvi. 1.
 brim (edge) of the water, *Job. iii. 15.*
 I had (would) rather be a door-keeper, *Psa. lxxxiv. 10.*
 Then cried he upon (to) me, *Zech. vi. 8.*
 the Lord went his way (went away, the other being too
 vulgar) *Gen. xviii. ult.*
 perverse in (with) his lips, *Pro. xix. 1.*
 because that (because) he, *Job. xiv. 14. Jer. xxix. 31.*
Psa. cix. 16. Act. xviii. 2. Job. vii. 39. Luk. i. 7.
Rom. iii. 2. Deut. xv. 10. Gen. xxxviii. 26.
 shoot (thrust) out the lip, *Psa. xxii. 7.*
 The fear of the wicked, it shall (wicked that will) come
 upon him. *Pro. x. 24. Lev. vii. 4, 30. as Exod. xxxvi.*
19. Act. xx. 30.
 if one prevail against him (another) two shall withstand
 him, *Ecclef. iv. 12.*
 the carrying away of Jerusalem (those of Jerusalem) *Jer.*
i. 3. & xxvi. 2. 2 King. xv. 29.
 this evidence of the purchase, both (both this evidence of
 the purchase) which is sealed, *Jer. xxxii. 14.*
 they cast them into the den of lions (them unnecessarily
 added) them, *Dan. vi. 24.*

watched upon the evil (for affliction) and brought it upon us, *Dan. ix. 14.*
 horns that were in (on) his head, *Dan. vii. 20. Pro. xxxi. 26.*
 neither came flesh nor wine in (nor did flesh or wine come into) my mouth, *Dan. x. 3. 1 King. xx. 6. Psa. l. 16.*
 his dominion which (with which) he ruled, *Dan. xi. 4.*
 were born him (to him) *Gen. xlvii. 27.*
 let (hinder) the people, *Exod. v. 4. Isa. xliii. 13. 2 Thes. ii. 7. twice;*
 no manner fat (of fat) *Lev. vii. 23. & xiv. 54.*
 a time to rent (rend) *Eccles. iii. 7. Isa. lxiv. 1. Ezek. xiii. 21, 13. Hos. xiii. 8. Joel ii. 13. Exod. xxxix. 23. Mat. vii. 6. Job. xix. 24.*
 entering (entrance) of the gate, *Judg. xviii. 16, 17. 1 King. vi. 31. Jer. i. 15. entering in 1 King. xix. 13. 2 King. vii. 3. & x. 8. Ezek. xlv. 5.*
 do to (for) thee, *Ruth. iii. 11. Hos. x. 3.*
 they shall part (share) alike, *1 Sam. xxx. 24.*
 lay thee (thou) hold (or hold for thy self) on one of the young men, and take thee (thou, or to thy self) his armour, *2 Sam. ii. 21.*
 let us play the men (behave manfully) *2 Sam. x. 12.*
 shall not leave to my husband neither (either) name nor (or) remainder, *2 Sam. xiv. 7.*
 I have left me seven thousand—all the knees which (whose knees) have not bowed—and every mouth which (of whom) hath not kissed, *1 King. xix. 18.*
 it fell (fell out) on a day, *2 King. iv. 11.*
 while that (while) the sword, *1 Chr. xxi. 12.*
 exceeding magnificent, of (magnificent, for) same and of (for) glory, *1 Chron. xxii. 5.*
 make suit (intreaty) *Job xi. 19.*
 revenge me of (on or take vengeance for me on) my persecutors, *Jer. xv. 15. Psa. xcix. 8.*
 until that (till) he have (has or shall have) mercy upon us, *Psa. cxxiii. 2.*
 the Lord said—I have talked (conversed) with you, *Exod. xx. 22. & xxxiii. 9. Deut. v. 4, 24. Num. xi. 17. Jer. xii. 1.*
 By the way that he came, by the same (In the same way wherein he came) shall he return, *2 King. xix. 33.*
 for (in) his own behalf, *Dan. xi. 18.*
 reward them their (for their) doings, *Hos. iv. 9.*
 the wind—whirleth (turns) about continually, *Eccles. i. 6.*
 should bear rule (should rule) *Esa. i. 22. Pro. xii. 24. & xxix. 2. Jer. v. 31.*
 bringers up (those that bred up) *2 King. x. 5.*
 Thus saith (speaks) the LORD—saying, *Jer. xlv. 25.*
 take up a lamentation upon (for) *Ezek. xxviii. 12.*
 strong exceedingly (exceeding strong) *Dan. vii. 7.*
 the hand (power, as xlix. 15.) *Psa. lxxxix. 48. Dan. viii. 7. Pro. vi. 3. (paw) Gen. ix. 5.*
 rejoiced on (for) it, *Hos. x. 5.*
 to the end thou (that thou) mayst know, *Exod. viii. 22. Act. vii. 19. Rom. i. 11. & iv. 16. 1 Thes. iii. 13. as Lev. xvii. 5. Deut. xvii. 16, 20.*
 what goodness the Lord shall do unto us, the same will we (the same goodness which the Lord shall do to us we will) do to thee, *Num. x. 32. & xv. 30. Job. xiii. 2. 1 Pet. ii. 7.*
 so that the city rang again (even rung) *1 King. i. 45. 1 Sam. iv. 5. Luk. ix. 39.*
 when I come, and the lad be (is, as in the next Ver.) *Gen. xlv. 30.*
 I had not thought (did not think) to see, *Gen. xlviii. 11.*
 against he come (comes) *Exod. vii. 15.*
 they took ashes, and Moses sprinkled it (them) *Exod. ix. 10.*
 that ye may know how that (know that) the LORD, *Exod. xi. 7. Mat. xvi. 12. Act. xx. 35.*
 These are those which (they who) *Num. ii. 32.*
 were (is) it not better, *Num. xiv. 3.*
 receiveth me to (to a) house, *Judg. xix. 18.*
 Though an host should encamp against me, my heart shall (should) not fear: though war should rise against me, in this will (would) I be comforted, *Psa. xxvii. 3.*

Therefore was he hired (He being hired to the intent) that I should be afraid, *Neh. vi. 13.*
 in the six hundredth (hundred) and one (first) year, *Gen. viii. 13.*
 And (As for) you, be ye fruitful, *Gen. ix. 7.*
 deprived also (even) of you both, *Gen. xxvii. 45.*
 thy seed shall possess the gate of his (their) enemies, *Gen. xxii. 17. 2 Sam. xvii. 29. Act. vii. 13.*
 of all that is the children of Israel (children of Israel's) *Exod. ix. 4.*
 brought us forth out of (forth from) Egypt, *Exod. xiii. 16. & iii. 12. Deut. xvi. 3. twice;*
 In the self (very) same day, *Gen. vii. 13. Exod. xii. 17, 51. Lev. xxiii. 14. Mat. viii. 13. 1 Cor. xii. 21. 2 Cor. v. 5. & vii. 11.*
 he feedeth of (on) ashes, *Isa. xlv. 20.*
 to thee-ward (towards thee) *Psa. xl. 5. 1 Sam. xix. 4. so 2 Cor. i. 12. Eph. iii. 2. 1 Thes. i. 8.*
 Now Hannah, she (her self) spake (or As for Hannah, she spoke) *1 Sam. i. 13. & xxv. 29. Deut. xxxi. 3. twice; Judg. xviii. 30. Isa. i. 7. & ix. 2. Num. xiv. 32. and often; as also with the same Word Psa. ci. 6. Prov. xxviii. 8. Lev. x. 20. Job. xi. 4.*
 And the Sons of Jacob answered—and said—and they said, (as in this Trans) *Gen. xxxiv. 13, 14.*
 right (very) early, *Psa. xlv. 5.*
 of whom hast thou been afraid or feared (whom hast thou been afraid of or feared) *Isa. lvii. 11.*
 slaughter made was (was of) about twenty men, *1 Sam. xiv. 14.*
 came (went) to Egypt, and died there, *2 King. xxiii. 34.*
 to draw out (draw) fifty vessels out of the press, *Hag. ii. 16.*
 sent in (by) his spirit (Spirit, as Prophets) *Zech. vii. 12.*
 none to bury them, them (them themselves) *Jer. xiv. 16.*
 to the (to) death, *2 Chr. xxxii. 24.*
 nor were (have been) seen unto this day, *1 King. x. 12.*
 I have of mine own proper good (goods) *1 Chr. xxix. 3.*
 the flaming (blazing) flame, *Ezek. xx. 47.*
 shed blood causeless (causelessly) *1 Sam. xxv. 31.*
 What (In what) have I sinned, *1 King. xviii. 9.*
 a man of Hiram my fathers (father) *2 Chr. ii. 13.*
 When it goeth (is) well, *Pro. xi. 10.*
 let us see if the vine flourish (flourishes) whether the tender grape appear (appears) *Cant. vii. 12.*
 but (as for) ye, gather ye (gather) *Jer. xl. 10.*
 ascend up (ascend) *Psa. cxxxix. 8. John iii. 13. Eph. iv. 8, 10. Rev. xi. 12.*
 These were the numbered (they that were numbered) of, *Num. xxvi. 51.*
 In the thirty and one (first) year, *1 King. xvi. 23.*
 they compassed about him (him about) *2 Chr. xviii. 31.*
 that thou be not (mayest not be) inhabited, *Ezek. xxvi. 20.*
 there is no king—that asked (has asked) such things, *Dan. ii. 10.*
 that the princes might give accounts (account, being also sing. in the Chald.) *Dan. vi. 2.*
 I passed over upon (over) her fair neck, *Hos. x. 11.*
 hath appointed out (appointed) *Gen. xxiv. 44.*
 lest that (lest) he should give, *Gen. xxxviii. 9. 1 Cor. ix. 27.*
 was in seething (was boiling) *1 Sam. ii. 13.*
 set (put) a fire, *Ezek. xxx. 8. and Ver. 14.*
 fell a lusting (got to or to be longing, or became longing) *Num. xi. 4.*
 Solomon passed (surpassed) all, *2 Cor. ix. 22. Ezek. xxxii. 19.*
 linen yarn (thread) *1 King. x. 28. 2 Chr. i. 16.*
 moved (made, as the Chald. signifies) sedition (mutiny) *Ezra iv. 15. Act. xxiv. 5.*
 to lead them (lead them along) the way, *Exod. xiii. 21.*
 children of Israel (Israelites) very often;
 she said—I and my fellows (companions) *Judg. xi. 37.*
 shut to the door (shut the door) *Gen. xix. 10. Ezra vi. 12. Luke xiii. 25. so Num. iv. 11, 14.*
 shall (will) bring, *Gen. xlv. 29. Job ix. 20. 1 Tim. iv. 8. Exod. xxiii. 25. Mark xiii. 6, 12. 1 King. xiv. 5. & xviii. 14. & xxii. 15. 2 Pet. ii. 1. and very often;*
 shalt (wilt) *Deut. xxviii. 36. Psa. xxxi. 30. twice, 1 Sam. xx. 18.*

saw him that he (saw that he) was, *Exod. ii. 2. Gen. i. 4. & xlix. 15. Est. v. 9. Job xi. 6.*
 for that (because) the Lord, *Exod. xvi. 29. Job xii. 18. Isa. xl. 26.*
 whether he have (has) gored a Son, or have (has) gored a daughter, *Exod. xxi. 31.*
 And look (see) that thou make (makest) them, *Exod. xxv. 40.*
 took either (each) of them his censer, *Lev. x. 1. 1 King. x. 19. & vii. 15.*
 Is it not to deal (distribute) — and that thou (for thee to) bring—when thou seest the naked, that thou (for thee to) cover him, and that thou hide not (for thee not to hide) thy self, *Isa. lviii. 7, 6.*
 king Arad—which (who) *Num. xxi. 1. 2 Sam. xviii. 28. Neh. viii. 9. & ix. 26. 1 King. xiii. 4. Psa. cxiv. 8. Mat. vi. 9. Job xi. 5, &c.*
 before he go (goes) up, *1 Sam. ix. 13. John vii. 51. & xiv. 29.*
 mine (my as elsewhere) hand, *Num. xxii. 29. Dent. viii. 17. Judg. vii. 2. 2 Chr. xxix. 10. 1 Sam. xxviii. 2. 2 Chr. vii. 15. twice;*
 thine (thy as elsewhere) hand, *Gen. xxii. 12. & xl. 13. yet not 19. Exod. iv. 2. Dent. viii. 17. 1 Chr. xxix. 16. twice;*
 by that time the sun be (is) hot, *1 Sam. xi. 9.*
 the widow woman was there gathering of (gathering) sticks, *1 King. xvii. 10. Dan. v. 12. thrice;*
 in that you have forsaken (by reason of your forsaking) the commandments, *1 King. xviii. 18. Jam. i. 9, 10.*
 according to all things as did the Amorites (which the Amorites did) *1 King. xxi. 26.*
 cast him in (into as Ver. 26.) the portion, *2 King. ix. 25. Jer. xxxviii. 7. Ezek. xvi. 5. Ezr. vii. 27. Dan. x. 3. Isa. xxiv. 22. Gen. xxxi. 34. Lev. xxv. 35.*
 and there is none (no) abiding, *1 Chron. xxix. 15. Gen. xxviii. 17. Dent. v. 7. as Exod. xx. 3. even in my earliest Edit. & xxxiv. 14. Gen. xl. 8. Lev. v. 11. & xix. 15. 1 Sam. iii. 1. & xxi. 9. Mic. iii. 11.*
 made of (one of) the kings, *2 Chron. xxv. 16.*
 except—that she were (except—she was) called, *Est. ii. 14.*
 at the last (at last) *Dan. iv. 8. Gen. xlix. 19. so length, Pro. xxix. 21.*
 an (a) hundred, *Ecclef. vi. 3. Ezek. ii. 9. & xvi. 3. Exod. xiv. 8. as Ch. xix. 13.*
 shall they go it up (go up it) *Isa. xv. 5.*
 to take fire withall (with) *Isa. xxx. 14. Lev. vi. 30. & xix. 24. 1 Cor. xii. 7.*
 hath he not sent me to the men that sit upon the wall, that they may (to) eat, *Isa. xxxvi. 12.*
 This is (These were) the people, *Jer. xxix. 16. & lii. 28. 2 Sam. xvii. 29. Mar. xi. 18.*
 given him of (by) the king of Babylon, *Jer. lii. 34. Act. xxiii. 7. twice, Luk. viii. 43. & ix. 7. 1 King. xi. 11. not now in use, says John.*
 the stump of the tree roots (roots of the tree) *Dan. iv. 26.*
 they feared greatly (were exceedingly or much afraid) *Job. x. 2. 1 Sam. xii. 18. 1 King. xviii. 3. Job iii. 25. more fierce then (than) Hab. i. 8. so Ver. 13. 2 Pet. ii. 21. Gen. xxxvi. 7. Pro. viii. 19. thrice;*
 he that blasphemeth the Name of the LORD, he shall (Lord shall, there being no Pronoun for the he in the Heb.) *Lev. xxiv. 16. & Ver. 21. twice;*
 Moses gat him (went) into the camp, *Num. xi. 30. Judg. xix. 28.*
 all the people which (whom) the LORD thy God shall deliver thee (to thee) *Dent. vii. 16.*
 and to floor (make or lay the floors of) the houses, *2 Chr. xxxiv. 11.*
 There is a generation that are (is, as the following) pure in their (its, according to the Heb.) own eyes, *Pro. xxx. 12.*
 shall acknowledge them (of them) that they, *Isa. lxi. 9. Gen. i. 4.*
 he remembered the days of old, Moses (of Moses) and his people, *Isa. lxiii. 11.*
 the days come that (in which) *Jer. xxiii. 5.*
 shall have them in derision (deride them) *Psa. ii. 4. & lix. 8. Job xxx. 1. Ezek. xxiii. 32.*
 nor cast (throw up) a bank against it, *2 King. xix. 32.*

when the king of Ai saw it (them)—they hasted, and rose up early, and the men of the city went out against Israel to battle, he and all his people (he and all his people, the men of the city, got up early in haste, and came out against Israel to battle) *Josh. viii. 14.*
 they left off to build (building) the city, *Gen. xi. 8.*
 He is not there (here, or he was not there) *1 King. xviii. 10.*
 lest thou be (shouldest be) consumed, *Gen. xix. 15.*
 Up (Rise up) *Gen. xix. 14. & xlv. 4. Exod. xxxii. 1. Judg. iv. 14. & viii. 20. & ix. 32. & xix. 28.*
 Away (Get away) *Exod. xix. 24. (bear) Isa. i. 13.*
 Whether they be come out for peace—or whether they (or, without whether they) *1 King. xx. 18. so without whether repeated Pro. xx. 11. 2 Cor. xii. 2. as Exod. xxi. 31.*
 do any ways (in any manner) hide, *Lev. xx. 4. Num. xxx. 15. 2 Chron. xxxii. 13. John. in his great Dict. says way and ways are thus corruptly used for wise, and that will scarce be denied an old Word;*
 that it (it may) wither, *Ezek. xvii. 9. Tit. iii. 13, 14. Psa. cxix. 80. Dent. xiii. 10. mayest Dent. xxii. 8. 1 King. xiv. 2. 1 King. viii. 36, 59.*
 six men came—and every man a (with a, as in Ver. 1.) *Ezek. ix. 2.*
 served (done to) us, *Psa. cxxxvii. 8.*
 things for to (that will) come, *Isa. xli. 22.*
 cast (turned) about, *Jer. xli. 14.*
 hast a desire unto (for) her, that thou wouldest (to) have her to (to be) thy wife, *Dent. xxi. 11.*
 marketh it out with the compass (compasses) *Isa. xlv. 13.*
 there shall be forty (forty shall be, as in Ver. 32.) found there, *Gen. xviii. 29, 30, 31.*
 thy seed shall be a stranger (strangers) in a land—and shall serve them, and they (who) shall, *Gen. xv. 13.*
 The nakedness (As for the nakedness, or with even as in Ver. ix. 10.) of thy fathers wives (wife's) daughter—thou shalt not uncover her nakedness, *Lev. xviii. 11.*
 Syria Damascus (Syria of Damascus) *1 Chr. xviii. 6.*
 there went certain (some went) *1 Chr. xix. 5.*
 I will shew thee, that I have (something) yet to speak, *Job xxxvi. 2.*
 and himself (he himself) lodged, *Gen. xxxii. 21. Hof. iv. 14. Mat. viii. 17. Job. iv. 53.*
 How much better is it to get understanding, rather to be chosen then (is it chosen to get understanding than) silver, *Pro. xvi. 16.*
 shall all hands be faint (slack) *Isa. xlii. 7.*
 because of the sword, and of (and) the famine, and of (and) the pestilence, *Jer. xxxli. 24. with Nothing for of in Heb.*
 in the countries where (whither) they shall come, *Ezek. xi. 16.*
 For who hath despised—for (since) they shall rejoice, *Zech. iv. 10.*
 As my hand hath found the kingdoms of the idols, and whose (them whose, or whose without and) *Isa. x. 10.*
 should he see your faces worse liking (in worse liking) *Dan. i. 10.*
 What mean these seven—And he said, For these—shalt thou take (That thou mayest take these) *Gen. xxi. 29, 30.*
 for blood it (it self) defileth, *Num. xxxv. 33.*
 there is that (he that) *Ecclef. viii. 16. Prov. xiii. 23.*
 his (its) fruit in his season, his leaf, *Psa. i. 3. Jer. v. 24. Exod. xxxv. 16. four times, & xxxix. 39, 40. & xl. 10. Hab. iii. 10. Ezek. xxi. 3, 4, 5. 2 Sam. vi. 17. her Hof. iv. 19. Rev. vi. 13. Num. xvi. 30. Isa. xvi. 21.*
 taken with the manner (in it) *Num. v. 13.*
 that it may go (be) well, *Dent. iv. 40. & v. 16. & xii. 25. & xix. 13. so ill, Job xx. 26. Psa. cvi. 32. and see Phil. ii. 23.*
 then shall ye do unto him, as he had thought (he thought) to have done (to do) *Dent. xix. 19.*
 after that (after) ye were come, *Dent. xxiv. 9. & xvi. 13. Act. i. 8. & ix. 23.*
 will not be in (at rest, *Ruth iii. 18.*
 gat him up (went up) *1 Sam. xiii. 15. & xxiv. 22. so 2 Sam. iv. 7. (got up) 2 Sam. xiii. 29.*

enquired

enquired at (of) the Lord, 1 Sam. xxx. 8. and with
asked, Dan. ii. 10.
spake by the hand (ministry) 1 King. xiv. 18. & viii. 53.
2 King. xiv. 25. Lev. x. 11. Job. xx. 2. so said Num.
xvi. 40.
commanded Lev. viii. 36. Num. xv. 23. & xxvii.
23. & xxxvi. 13.
sent 1 King. ii. 25. Exod. iv. 13.
made Lev. xxvi. 46.
commandment Num. iv. 37. & ix. 23. & x. 13.
word Num. iv. 45. Job. xxii. 9. 2 Chr. xxxv. 6.
numbered Num. iv. 49.
promised 1 King. viii. 56.
laughed thee to scorn (derided thee) 2 King. xix. 21.
2 Chr. xxx. 10. Neh. ii. 19. Psa. xxii. 7.
lay sore upon (pressed) him, Judg. xiv. 17.
all to brake (broke all) his icull, Judg. ix. 53. see the
Note there;
never a (no) son, 2 Chr. xxi. 17. Judg. xiv. 3. Mat.
xxvii. 14.
the sun returned ten degrees, by which degrees (the de-
grees which) it was gone down, Isa. xxxviii. 8.
that were (would be) a reproach, Gen. xxxiv. 14.
accept of me (accept me) Gen. xxxii. 20.
both twain (both of them) Ezek. xxi. 19.
rejoyce (make glad, or—rejoice, as Jer. xxxi. 13.) the
soul, Psa. lxxxvi. 4. Pro. xxix. 3.
one seven times (seven-fold) Dan. iii. 19.
lifting (mounting) up of smoke, Isa. ix. 18.
of his [leviathan's] garment (cloathing) Job xli. 13.
both one and other (one with another) Jer. xxxvi. 16.

a thousand years twice told (twice a thousand years) Ecclef.
vi. 6.
ye shall not be ashamed—world without end (during an
endless world) Isa. xlv. 17.
Israel would none of (did not consent to) me, Psa. lxxxix.
11. Pro. i. 25, 30.
earthen bottle (jug) Jer. xix. 1.
the thigh (leg) Ezek. xxiv. 4.
led captivity captive (the captives into captivity) Psa.
lxviii. 18. Judg. v. 12.
let thine eye-lids look (be) straight before thee, Pro. iv.
25.
ye shall not mourn nor weep, but ye shall—mourn (groan)
one towards another, Ezek. xxiv. 23.
the men of Israel said—And (But) the words of the men
of Judah, 2 Sam. xix. 43. Pro. ix. 14.
Pass ye away, thou (each) inhabitant, Mic. i. 11.
the end thereof are (is, as Ver. 24.) the ways, Pro. xiv.
12. Job xiv. 5.
The preparations—and the answer—is (are) Pro. xvi. 1.
the married wife (woman) Isa. liv. 1.
Against whom do ye—draw (thrust) out the tongue, Isa.
lvii. 4.
The words—are as—and the well-spring—as (is as) Pro.
xviii. 4.
I returned (turned back) the captivity, Hos. vi. 11.
provided the king of (with) sustenance, 2 Sam. xix.
32.
flee thee (flee thou) Am. vii. 12.
seeing (since) I go, Gen. xv. 2. 2 King. x. 2. Ezek. xvii.
18. seeing that, Gen. xviii. 18. 1 Sam. xviii. 23.

(G).

accordingly Gen. i. 27. Num. xxvi. 65. 2 Chr. xxix.
31.
after 1 Sam. i. 20. & xxx. 26. 1 King. xi. 15.
after that Ezek. xli. 1. & xlv. 19 (2 Chron. xxiii. 21.)
after this Gen. ii. 7. Deut. i. 19. (Dan. xi. 18.)
after which Gen. xviii. 8. 1 King. xviii. 41. Exod. xviii. 7.
afterwards Deut. xxxiv. 1. Psa. cv. 23. Dan. viii. 27.
again Ezek. xlvii. 4. Zech. ii. 1. (Judg. iv. 20.)
along with Lev. xiv. 6. Jer. lii. 22.
also Ruth iii. 15. 1 Sam. xxiv. 8. Gen. iii. 21. like
too never to stand first in a Sentence or Member of it,
as may be noted in the best modern English;
although Job. xxii. 17.
and as for Psa. xli. 12. Ezek. xvi. 4.
and—ing Gen. xl. 14.
and so Exod. xvi. 12. & xxviii. 7. (2 Sam. xiv. 7.)
and that 2 Sam. xvii. 11. 1 King. ii. 15. Dan. ii. 30.
and then Lev. xii. 4. 2 Sam. x. 5. Pro. xix. 3.
and withal 1 Chr. xxiii. 30. Jer. li. 62. Exod. iv. 31.
and yet Exod. xxi. 22. Gen. xxxii. 30. Neh. ix. 30.
as Job v. 7. Judg. iv. 22. & xiii. 9.
as, an Adverbative (particularly fine!) Judg. viii. 4. Hag.
ii. 17. Hos. vii. 9. Ezek. viii. 18. Dan. ix. 13. & xi.
45. Jer. iii. 1. Isa. xlix. 15. & liii. 7. so 3 Ezr. ix.
9. Psa. xxxvii. 24. & cxxxviii. 6. Ezek. xi. 16. and
the like in Mat. xiv. 9.
as also Dan. iv. 25. Gen. vii. 14. 2 King. x. 2.
as—as Jer. iii. 5.
as for or to Ezek. i. 13. & vii. 20. Lev. xvii. 10.
as likewise Job. xxii. 2. Est. i. 19. Lev. xix. 10.
as soon 1 Sam. xviii. 1. Ezr. iii. 3.
as soon as 1 Sam. xx. 41. & xxix. 10. Job. ii. 11.
as well Job. viii. 13. 2 Chr. xx. 25. Exod. vi. 13.
as well as Gen. xxvi. 4. Job ix. 22. Ezek. xliii. 11.
at—ing, as in 2 Chr. xv. 8. and the Books of the New
Testament;
at last 1 Sam. xix. 22. Psa. xxxix. 2. Gen. vii. 19.
at length Gen. xviii. 16. Num. xx. 1. 2 Chr. xxvi. 1.
at this or which 1 King. xx. ult. 1 Sam. xiv. 19. 2 Sam.
xiv. 7.
at this, after a Participle of some Affection of Mind
(which is a peculiar Elegancy) Exod. iv. 14, 31. &
xiv. 10. Num. xvi. 15. 1 King. i. 49. 2 King. v. 11.
Isa. xx. 5. Neh. ii. 2. see also 2 Chr. xv. 8. Judg. x.
7. & xviii. 20.

because 2 Sam. xviii. 9. Deut. xvii. 16. Isa. xxxix. 1.
comp. with 2 King. xx. 12.
being Ezek. v. 5. Zech. i. 21. Gen. xl. 9.
besides or besides that 1 King. xi. 25. Gen. ii. 10. &
xviii. 5.
both Judg. x. 10. 2 Sam. viii. 18. Exod. vii. 19.
both—and Job. ii. 11. Ezek. xxi. 3. so Rom. iii. 21.
but Lev. xxii. 23. 1 Sam. xxxi. 4. 2 King. xvii. 14.
but as for Psa. xxxv. 13. 2 Chr. xiii. 10. Pro. xxi. 8.
but that Job. i. 14. Job xv. 22. as Mat. xxvii. 24.
but then Ezek. x. 4.
by—ing Ezr. x. 11. Judg. ix. 16. Pro. xxxi. 5.
by which Exod. iv. 31. & xiv. 21. 1 Sam. xix. 5.
concerning 2 Chr. xxiv. 27.
during which Judg. xix. 4.
either 1 Sam. xxv. 31. Lev. xxii. 23. 1 King. xvi. 11.
either—or Gen. xiii. 8. 1 Sam. xxvii. 9. Jer. xlv. 5.
else Lev. xx. 3. & xxv. 31. (Psa. li. 16, and see the like
Rom. ii. 15.)
especially Deut. ix. 8. Neh. viii. 15. 2 King. xxv. 9.
even 1 King. ii. 22. & xi. 26. Gen. xlix. 2. 1 Cor. xv.
24.
excepting Gen. ii. 17. Judg. ix. 5. 1 King. i. 10.
first Gen. xxxvi. 32. Lev. xiv. 2. Num. iv. 5.
for 1 King. ii. 37. 2 Sam. xvii. 8. 2 King. vii. 6. as Rev.
ix. 16. Isa. v. 19. & xli. 23. Est. i. 19.
for all (that) Neh. ix. 16, 29. Ezek. xx. 13.
for instance Deut. xix. 5.
for—to Dan. vii. 14. 2 King. xix. 19. Am. v. 12.
for which or this (end) Exod. xxxvi. 11, 17. & xxviii. 5.
2 King. vi. 32.
forasmuch as Ezek. xxiii. 49. (Deut. xvii. 16.)
further Gen. ii. 18. Ezek. viii. 6. Exod. xxi. 35.
having 1 Sam. xxvi. 2. Jer. xxxvi. 20. 1 Chr. iv. 42.
hence Num. xxi. 3.
hereupon 2 Sam. xiv. 31. Gen. xxx. 18. Num. xxii. 26.
however Exod. iii. 15. Num. xiii. 30. 2 Sam. xxiii. 19.
I say Judg. ix. 19. 1 Sam. xii. 21.
if Jer. xviii. 8. 2 Sam. xiii. 26. Num. xii. 14.
in—ing, as the Participles may in the Writings of the
New Testament;
in particular 2 Chr. xxiv. 20. Job. ii. 1. Exod. xii. 25.
in short Ezek. xxxvi. 12.
in the mean time or while Psa. l. 6. Gen. xxiv. 21. Ezek.
xxxvii. 20.

in the next place *Exod.* xxxvii. 9. *1 Sam.* xvi. 8. *Exod.* viii. 20.
in which *2 King.* xiii. 21.
including *Judg.* ix. 51. *1 Sam.* xxvii. 3. *1 King.* xxii. 39.
indeed *Jer.* xxiii. 13. *Ecclef.* xi. 7.
—ing *Lev.* xvi. 21. *2 King.* xviii. 28. *Pro.* xi. 2.
inasmuch that *Exod.* xl. 35. *2 Sam.* xii. 5. *2 King.* vi. 11.
lastly *Gen.* i. 31. & xviii. 32. *Lev.* xxvi. 27.
lest *Num.* iv. 20. *Psa.* cxliii. 7.
likewise *Gen.* i. 24. *Lev.* vii. 1. *Ezek.* xlv. 3. and as
also, not the first Word after a Point;
moreover *2 Chr.* xxvi. 9. *Neb.* ix. 22. *Mal.* iii. 12.
namely *Num.* iv. 25. *Ezr.* viii. 18. *Exod.* xxxvii. 3.
nay *Gen.* xii. 3. *Num.* xxxiii. 56. *Exod.* v. 14.
neither *Lev.* xix. 12. (*Psa.* xlv. 18. *Isa.* xlii. 8.)
nevertheless *Deut.* xxiii. 5. *Eft.* v. 10. *Neb.* ix. (26,) 31.
next *Gen.* i. 6. *Exod.* iv. 4. *2 King.* xi. 12.
no sooner *2 Chron.* vii. 3. *Gen.* i. xvii.
nor *Exod.* xiii. 22. *Pro.* xxxiii. 8. *Psa.* i. 5.
not only but (also) *Gen.* xxxix. 4. *2 Chr.* i. 8. & xxviii. 15.
notwithstanding *Neb.* ii. 8. *1 Sam.* xxiv. 17. *2 Sam.* xiii. 25.
now *Jer.* xxxvi. 22. *Neb.* i. 10. *1 King.* xxii. 48.
on the contrary *Num.* xiii. 31. *Ezek.* xviii. 14. *Jon.* i. 3.
on the other hand *Lev.* xi. 7. *Ezek.* xviii. 24. *Isa.* xxix. 12.
on this occasion *Gen.* xlii. 21. *2 King.* ix. 1.
only *Gen.* iii. 3. *2 Sam.* xv. 16. *Jer.* xlv. 28.
or *1 Sam.* vi. 12. & xii. 3. *Ezek.* xxi. 20.
or else *Exod.* xxi. 16.
otherwise *1 King.* i. 21. *Am.* ix. 3.
particularly *Ezr.* x. 11. *1 Chr.* xxix. 19. *2 King.* xxiv. 13.
since *Pro.* xxviii. 21. *Gen.* xxii. 12. *Psa.* cix. 17.
so *Exod.* xvi. 34. *Ruth* i. 19. *Ezek.* xiii. 14.
so—as *Rom.* x. 20.
so that *Ezek.* xiii. 14. *Exod.* xix. 16. *1 Sam.* xi. 11.
such that *Jon.* i. 4. *Gen.* xlv. 2. *2 King.* xix. 7.
that (conj.) *Exod.* xvii. 2. *Judg.* ix. 28. *Lam.* ii. 13.
that (relat.) *Isa.* xliii. 8. *Psa.* xxxiv. 5.
that is *2 Sam.* viii. 2. *Dan.* iv. 27. *1 King.* xvii. 5.
then *Judg.* iv. 8. *1 Sam.* xv. 14. *Gen.* xlv. 1.
therefore *Mal.* ii. 9. *1 Sam.* i. 13. *Josh.* ult. 14. *Jer.* vi. 11.
thereupon *Zech.* vi. 4.
these *Exod.* xxviii. 21. *2 King.* xiii. 18. *Pro.* iii. 22.
this *Exod.* xxxii. 5. *1 King.* xix. 13. *Ruth* ii. 18.
though *2 Sam.* iii. 39. *Nab.* i. 12. *Josh.* xiv. 8. as *Job.* xiv. 30. & xvii. 25.
though however *1 Sam.* xxiii. 14. *Gen.* xlix. 23, 24.
though nevertheless *Psa.* lxvi. 10, 12. *Jer.* xxxii. 33.

though yet *1 Chr.* xxvi. 10. *Job* viii. 7. *Ezek.* xx. 30. *Rom.* vii. 18.
thus *1 King.* iii. 22. *Gen.* vi. 22. & xxi. 32.
till *2 Sam.* vii. 11. *Exod.* xxxiv. 33. *Judg.* xiii. 15.
to *Job* vi. 9. *Gen.* ix. 27. *Eft.* viii. 6.
to conclude *Deut.* xxviii. 68. *Josh.* vii. 26. *Jer.* xxxi. 40.
to which or this *Gen.* xx. 11. *2 Sam.* xx. 20. *2 King.* iii. 12.
to wit, a few instead of *namely*;
together with *Gen.* i. 16. *1 Chr.* vi. 33. *Exod.* xviii. 3.
too *Gen.* i. 10. *Exod.* v. 13. *1 King.* i. 40.
very *Rom.* v. 15. (*Luk.* ix. 5.)
upon before—ing *Judg.* ix. 36. *2 Sam.* iii. 27. *1 King.* xii. 3.
upon—ing *Eft.* ii. 23. *Ezek.* xix. 4. *Josh.* vii. 17.
upon this *Gen.* iv. 9. *1 King.* xxii. 6. as *Job.* iv. 27.
upon which *Gen.* xii. 15. *Exod.* i. 18. *2 King.* iv. 29.
well *Isa.* xli. 28. *Ezek.* xxii. 2. & xxiii. 36.
what *1 Sam.* xx. 12.
when, *Job* xxi. 21. *Zech.* vii. 2. *Gen.* xix. 23. *2 Sam.* xviii. 11.
where *1 Sam.* xxx. 9. *2 Sam.* xxi. 20. *Isa.* xxxv. 9. as *Act.* vii. 15.
whereas *2 Sam.* xv. 20. *Deut.* xix. 6. *Isa.* xlii. 22.
whereby *1 Sam.* xx. 33. *Isa.* lxvi. 2. *Exod.* xiv. 4.
whereupon *Gen.* xii. 18. *1 Sam.* xxiv. 4.
whether *Deut.* xvii. 3.
which *Psa.* xix. 5. *2 King.* xxiv. 4. *Gen.* xxi. 11.
while or whilst *1 King.* iii. 20. *Num.* xv. 32. *Gen.* xxii. 5.
whither *Judg.* vii. 13. *1 Sam.* xxiv. 3. *2 King.* v. 15.
who *1 Sam.* xxx. 23. *Lev.* xii. 7. *Gen.* xlix. 25.
whom *Exod.* xviii. 21. *1 Sam.* xxx. 2. *Gen.* xix. 1. *Heb.* xii. 9.
with *1 Sam.* xiv. 18. *Lev.* i. 12. *Jud.* xii. 2.
with—ing *Mic.* vi. 14. twice;
with that or this *2 Sam.* ix. 5. *1 Sam.* xxxi. 9. *1 King.* i. 23.
withal *Jer.* iii. 19. *Gen.* xli. 50. *Exod.* xvii. 5.
yet *Ecclef.* vi. 2. *Gen.* xl. 23. *2 King.* xvii. 14.
and is Nothing in *English* *2 Sam.* xv. 25. *Ecclef.* vi. 2. and
such others (*1 Sam.* vi. 4. & xxvi. 23. *2 Sam.* iii. 23. &
xiii. 20. *1 King.* xiii. 18. *2 King.* ii. 9. *2 Chr.* li. 9. with
those before at 1 omitted in *com. Transf.*) and may be best
after *if*, especially when near together, as *then* does not
there properly signify either *therefore*, or *at that time*, but
is merely expletive, as the 2d in *Exod.* i. 16. *2 King.* vii.
4. *Jer.* xviii. 8, 10. where, though alike, our *Transf.*
has *then* after one and not the other; but see *Isa.* lviii.
14. and the like after *when*, *Exod.* vii. 9. *Judg.* viii. 7.
Num. xxi. 8. in its several Shapes, and with *should*, as
Gen. xlii. 38. *Exod.* xxxiii. 5. so one must be omitted
in *being* understood before a Participle with *at this* al-
ready mentioned, &c. before *said*, &c. when transposed,
as *Exod.* ii. 10. & iv. 25. & v. 5. and after *who* or
which, *Exod.* xxx. 33. & xxxi. 14.

(H).

and again *Ezek.* xviii. 1.
and if *Jer.* xii. 5.
and so *Judg.* vi. 27. *2 Sam.* viii. 2. *1 King.* vi. 20.
and when *2 King.* ii. 14. *Exod.* xxxii. 25.
as concerning *Dan* vii. 12.
both with *2 King.* vi. 15.
even unto *Josh.* xxiii. 4.
furthermore *Deut.* iv. 21. & ix. 13. *1 Sam.* xxvi. 10.
2 Chr. iv. 9.
how *1 King.* xviii. 13.

howbeit *Judg.* xvi. 22. & xxi. 18. *2 Sam.* ii. 23. & xiii.
14, 25. & xxiii. 19. *2 King.* xvii. 29.
in that *Judg.* ix. 16.
no *1 Sam.* xx. 15.
O that *Job* xvi. 21.
rather than *Pro.* xvii. 12.
seeing *Judg.* xxi. 7. *Ruth* i. 21. & ii. 10. *Gen.* xv. 2. &
xxvi. 27. *2 King.* x. 2. *Ezek.* xvii. 18.
seeing that *Gen.* xviii. 18. *1 Sam.* xviii. 23.

h

that

that (for so that) *Jen.* iv. 8. *Ezek.* ii. 2. & *King.* ii. 46.

Judg. xx. 5.

that also *Lev.* xviii. 28.

that had *Ezek.* xlvii. 3.

truly *Eccles.* xi. 7.

wherefore *Exod.* xvii. 2. *Judg.* ii. 3. & xi. 27. & *King.*

vii. 7. & ix. 36. & xvii. 26. *Ezek.* xliii. 8.

wherewith 1 *Sam.* viii. 8. *Mal.* ii. 5.

whosoever 2 *Sam.* xiv. 10.

yea *Gen.* xvii. 16. *Jer.* xxxii. 41. *Ezek.* xxii. 2, 21. &

xxxii. 10. *Eccles.* viii. 17. *Psa.* xxxvii. 10.

Some of which, it may be seen, I have rejected as become
superannuated. Thus in the *Latin Translations* I have

observed ; it self rendered ac, adeo ut, ad hæc, alioquin;
amplius, at, attamen, autem, cui, cum & tum, cum
& tum, deinde, demum, donec, dum, enim, ergo,
et, et quia, etiam, igitur, inquam, insuper, interea,
interim, ita, ita ut, itaque, item, licet, nam, porro,
post, postea, postmodum, postquam, postremo, præ-
terea, primum, prius, proinde, prout, qua de re, quam-
obrem, quamvis, quando, quapropter, quare, que,
qui, quibus, quidem, quod, quoque, scilicet, sed, si,
sic, similiter, simul ac, sin autem, tam & quam, tamen,
tandem, tandem vero, tantum, tum, tunc, ubi, vero,
unde, usquodum, ut ; to which more may, and divers
more might be added.

To be amended, or augmented.

For	Put	For	Put
The small initial Letters of an Adjective joined to any Name or One of God, as <i>living, &c.</i>	Capitals, as <i>Living, &c.</i>	On xl. 3. add this <i>Nec</i> , lb. erase (over)	<i>over</i>] viz. from the sight.
ancient	ancient	P. 154. C. 2. L. 30. erase (the) before 1 King	
Applon	Applon	P. 155. C. 1. L. 32. Chap.	
Chappel	Chapel	Lev. vi. 20. Eveng	<i>Gen.</i> Evening
Exactor	Exactor	x. 6. rent	rip
intercede	interceded	xix. 12. nor	neither
<i>Nangbi</i> , for <i>Nothing</i>	<i>Naught</i>	xxv. 46. gave them to be possessed by	have possession of them for
<i>Nazarite</i> , in the Books of the Old Test.	<i>Nazirite</i>	On xxvi. 21. <i>Accidentally</i>	<i>Casually</i>
Shekel of the Sanctuary	holy Shekel	Num. i. 30. & ii. 20. Gamaliel	Garniel
<i>Targumist</i>	<i>Targumist</i>	i. 23. & ii. 27. Ocran	Ochran
valiant (an old French word)	flout	v. 21, 22, 27. add after <i>fall</i>	away
Zerulah	Zerujah	On 21. add this <i>Nec</i> ,	[<i>fall away</i>] aptly to the
On Chap. v. 3. after his	his own	ix. 3. , doing	[<i>H. & not r. &c.</i>]
Pag. 13. Col. 1. (lived) before <i>almost</i>	living	On 6. compare	[<i>when you, said he,</i>
Ch. viii. 21. the	though	xxi. 18. Out	[<i>shall do</i>
P. 20. C. 8. the first (lb.)	Ver. 19.	xx. 46. add before <i>drive</i>	compared
P. 22. C. 2. L. 1. }	at the End of <i>Exod.</i>	On xxii. 20. went	And out
On Ch. xli. 17. & xv. 21. }	King of Sodom and he of	xxiii. 11. & xxiv. 10. entirely	he
& xli. 34. }	seems	xxv. 4. from	gone
On xiv. 7. N. 2. }	each	xxvi. 43. the whole Family	still
20. Kings of Sodom and	360—365. what Pains hat	xxvii. 21. he shall both &c.	from
xix. 9. needs	the Author taken to	xxviii. 9. (,) at the End	all the Families
On xx. 5. was	disgrace the <i>Scripture</i> .		he, and the whole As-
On xxiv. 41. the last	for the <i>Flocks of Sheep</i> to		sembly of the Israe-
xxvi. 28. erase (and then)	be <i>Shepherds</i> , tho' no		lites with him, shall
xxvii. 29. the first (he)	<i>Copy</i> not <i>Verfien</i> has so!		both go out and come
On xxix. 2. 360 to 365. the Author seems	themselves		in
to have taken much pains,	(,)		Half a Hin of Wine
but to little purpose, be-	And		also to a Bullock, the
sides disgracing the <i>Scripture</i> ,	strengthens		third—shall be their
perplexing himself,	We		'Drink-offerings. (the
and misleading his Readers.	at these		Verb being <i>Eng.</i>)
On xxxi. 53. erase (to <i>See</i> &c.)	as at		to—come
xxxiii. 6. add after <i>Handmaids</i>	His Bow however		Shalt
xxviii. 11. add to <i>went</i>	is (being not in the form.		
On xli. 40. }	Form)		<i>Meserah</i>
On 45. N. 2. finds	has made		gone
On 56. N. 1. }	why		you
On xlii. 11. N. 4. confirms	declared		thou shalt pour
xliv. 20. the ad (we)	along		wrong
lb. of his old	behold		
On xlv. 15. (at) before <i>Ver.</i>	went back with		one
xliv. 24. Yet his Bow	most of the modern		them
Exod. i. 16. she	<i>Translations</i>		Where
iv. 12. the first (makes)	for if] as rendered Ch.		thy
v. 23. the first (Why)	lx. 2. <i>Est. iv. 14. Dent.</i>		ill
viii. 9. erase (,) at is	xi. 22. 1 Sam. xx. 9.		
xi. 4. declared	so <i>Ver. ii. 22.</i> which		accordingly
xliv. 21. /w	is also the proper		they
xlv. 17. , behold,	Meaning of the two		the Israelites
xix. 8. reported	<i>Heb. Particles</i> sepa-		
On xxi. 8. N. 1. almost all <i>Translators</i>	rately.		this and
	within		flout
	Side		write it down
	lean		written down
	lean		Border ended
	with		20. & xxi.
	not only		Test
	but		Her Hands were put
	if new] which is the		out, one to the Nail
	Order of the <i>Heb.</i>		—so she struck
	Words, not to be		(the Verb being plur.)
	transposed, and <i>new</i>		Jerubbaal
	the same with that		on
	after, so must not be		out of Number
	<i>I pray thee.</i>		there
	holy Shekel		unsteady
			out of
			[one of] as in Ch. xii. 7.
			[and other] Places.
			[the Owners] not <i>they</i> , to
			be the <i>Men and Women</i>
			over again, and with
			all too.
			lays
			at all
			by
			xxviii.

For	Put
xviii. 2. bid	made
On 29. as well as	preferable to
24. Ye—ye	You—you
V. 29. 25. add before knowledge	the
29. erase (as it is)	Such a vile Thing
34. a Thing of this Vileness	it
30. add after few	on high)
ix. 28. erase (the) before Battle	on Elevations
On V. 38. N. 2. a Sweet of food)	the
ib. a mounting	own
ix. 25. add before People	You—you
Ruth I. 18. erase (say)	Women
16. the latter (God)	{ which only the only.
iv. 9. 10. Ye—ye	Lavin has of the an-
14. Woman	cient Persons.
On 1 Sam. ii. 3. put after Reading	
4. 5. { to powerful, full, hungry	Capitals
26. But	Whereas
iv. 7. onto	to
vi. 8. add to away	(.)
17. Emrods	Emrods
On 19. (they) after wives	there
On 2. 19. N. 2. { N	it
xiv. 32. made to	rushed on
On 1b. erase the Note	
39. if	though
On 43. { the Note should not be in,	
nor was to be.	
On xvi. 14. N. 2. repeat	resp
On xvii. 18. their Power	what they have person
20. Carriage	Carriages
40. (in) after put	into
22. 3. { erase (entirely) at King,	
and put it next after it	
xxi. 9. finite	best
21. defeat	best
xxiii. 14. add after God	however
xxvi. 5. 7. & in N. Carriage	Carriages
10. add after the Lord	on the contrary
On 1d. add this Note,	
on the contrary] The common Meaning of these Heb.	
Particles being but 3 to put or nevertheless, Nam. xxiv.	
22. except or unless, Lev. xxi. 6. 2 Sam. iii. 13. all	
Adversatives. This our Translators have here left	
out, and turned in the parallel Passages, 2 Sam. xv.	
21. surely, Ch. iii. 35. if, and a King. v. 20. but re-	
moved out of its Place, And what Person or Expe-	
sition now in Being, has it rendered rightly, or just-	
ly? Not mine in the proper Places, as may be	
seen; being omitted, till it was thus satisfactorily	
matched in our Language.	
On xxx. 2. (which) before belongs	that
2 Sam. iii. 35. add after not	on the contrary
On v. 2. how	being
xv. 28. add before is the	on the contrary
25. into	to
xvi. 18. shall not I be for	I will be for him
On 1b. erase the Note	
On xviii. 9. N. 2. forthright	directly before
1. xix. 24. not dressed &c.	{ neither put his Feet nor
	Beard in order, nor had
	his Cloaths washed.
On xlii. 8. N. 3. { erase (A Mistake,) which	
belonged to N. 5. as fol-	
lows	
On 1b. N. 5. (be.) at the End	be a Mistake.
20. add to down	(.)
xxiv. 4. with	at
1 King. ii. 2. {	Jordan
iv. 34. add to Solomon	(.)
vii. 42. add after these	two
viii. 47. at	in
On 66. erase the Note	
1b. add in its room	{ the right Day] next af-
	ter the latter seven, as
	shown on Chr. vii. 9,
	10.
	{ and xvi. 19. a King
	xviii. 33.
On ix. 6. add before Ruth.	xxiii
1b. (xxiii) after Chron.	1
1b. add before take	(.)
x. 3. add to Butlers	until
7. until	now therefore
xii. 4. no wherefore	(.)
23. (1) at Tribes	King
xv. 33. Kind	an
xvi. 4. 8b	seems
21. erase so	there
On 1b. appears	said
xvii. 4. there	
xix. 22. add after it was	(.)
xx. 42. erase (the) before People	
xxii. 27. (1)	
P. 455. C. 1. L. 9. erase very	
C. 2. L. 19. erase (what was)	what was
L. 20. add before so be proved	you
1 King. ii. 27. 19. ye	{ they kept on striking
24. {	them even in Moab
v. 20. add after I will	did so in it
24. for	on the contrary
vi. 5. selling	from
15. 24	cutting
39. erase (fold)	do
1b. for—for	at—at

For	Put
On 35. N. 2. (and) before coming	then..
1b. add to ahead	(.)
vii. 2. ye	you
V. 4. 24. add before the Camp	the e of
13. add to find	(.)
viii. 1. add to Women	(.)
ix. 15. struck	smote
22. erase (it) before well	
2. 6. ye	you
xiii. 21. erase (was)	
On 24. used	made
On xiv. 7. The Gathering of God	to be stilled
19. the first (they)	the People
xv. 9. add to which	(.)
xvi. 3. Abominations	abominable Things
5. add to Ifreel	(.)
12. upon	up on
On xviii. 17. add after that	this
18. Shebna	Shebna
On 21. add this Note,	{ Head] being struts
	where Reeds grew by
	the Nile.
	{ pierce] by being broke
	at the End.
	thoroughly
1b. ditto	
30. add before deliver	
1b. erase (thoroughly) before up	
xix. 28. (in) the first and second	into
On 35. N. 2. (1) at 28	(.)
1b. { erase, and put at the End	{ as of Heli in, Ver. 21.
{ of the Note on Ver. 37.	and that our T. a. sta-
	tion have put in ano-
	ther Character.
On 37. (1) at Margin	(.)
On 21. 1. erase (1) at twenty	
xxi. 2. Abominations	abominable Things
xxii. 19. thyself	thy self
20. the King back Word	{ lack Word to the King
	{ as in a Chr. 34. 28.)
	those
xxiv. 14. these	had (as different in V. 15.)
16. carried	
xxv. 7. ditto	
1 Chron. i. 28. add to were	(.)
On ii. 13. Shimbah	Shimbah
50. (1) at the End	(.)
On iv. 14. the Valley either, much less	either the Valley, or
20. Son	Sons of
vi. 73. add to Amm	(.)
vii. 25. on	Son
viii. 24. (1) at Elam	(.)
On 40. 24	abund
ix. 7. Hassenus	Hassenus
26. erase (the) before Traff	
On xi. 12. N. 2. erase (1) at 1722	
N. 3. add after 224.	{ But who could not
V. 11. Part of the Field being	have done that?
On V. 35. 36. add to or	and Part of the Field was
1b. erase (1) before hope	(.)
1b. erase (1) at D	
1b. add before says	which
1b. D at the End	D
On 41. (1) ditto	(?)
47. add to Eliel	(.)
xli. 29. Kinsman	Kinsman
xlii. 8. add to Mufek	(.)
xvi. 7. gave out	delivered
xx. 16. bought	brought
On 18. (and) before on for	or
1b. erase (that)	
On xli. 9. Judah	Judah
8. add to ibm	(.)
xxiii. 2. (1)	(.)
xxvii. 1. add to Fathers	(.)
32. add to Secretary	(.)
xxix. 18. Jacob	Israel
1 Chron. iv. 7. in	into
On vii. 27. add after 35.	N. b. viii. 18.
ix. 23. in	into
On xiii. 12. the latter (you)	ye
On xvii. 7. add at the End	P. Tr.
On xxi. 2. N. 1. L. 2. be	the
On V. 6. N. 2. add after Tent	p. 490.
xxiii. 14. Ye	you
xxv. 10. Body of Troops	Troop
xxviii. 13. (ye) twice	you
18. add before loaded	had
xxix. 11. 31. ye	you
xxxi. 5. built	bullded (as in Chr. v. 21.)
16. built up	made ready
xxxi. 24. ill	Harm
xxxi. 23. those	the Males
14. add before the first the Priests	for
27. thyself	thy self
26. Kindness	Generosity
Ex. ii. 43. add to ours	(.)
63. upon	on
iii. 3. Ah	And as
8. erase (the) before Captain	disturbed
iv. 4. troubled	Ver.
On V. 7. N. 3. Chap. iv.	{ say if they were made
	later (and sooner is
	utterly improbable)
	the Sam. C. p. would
	accordingly be con-
	cluded later]
	On

For
On vii. 6. C. 1. L. 36. add after Thing:
so Gen. xiv. 2. *Shemebel* for *Shemebel*, Chap. xxv. 13.
Kadad for *Kedar*, Ver. 15. *Hadad* for *Hadar*, Ch.
xxvi. 23. *Aden* for *Aram*, and *Dent*. i. 22. in *scorb*,
where see my intended *Criticism* on the *Pentateuch*;
and differently by *Y* instead of *Y* *Ark* for *Lord*.
Exod. xliii. 7. and in *overthrowing*, Num. xli. 15. as
also in *appears* for *flies* *fastly*, Dent. xxviii. 49. and
to *Strongly*, Ch. xxviii. 45.

L. 44. add before Again
so in *Sabudaba*, Gen. xxi. 47. *Mobabab*, Ch. xxvi.
39. *shall be*, Dent. xlii. 17. *Drunkeness*, Ch. xxi.
19. and for *Trouble*, *Exod*. ii. 16. tho' there is no
such Root in the eastern Tongues; on the contrary
two there is *Q* *for* *Y* *Z* *bar*, Gen. xxi. 9.
so in *Nabab*, Ch. xxvi. 13. *Pabab*, Ch. xli. 45.
Galbanum, *Exod*. xxx. 34. *lifel up*, Ch. xxviii. 23.
the *leb*, Dent. xxviii. 27. *from within*, Ch. xxviii.
25. *pius*, xxviii. 2.

L. 45. (12.) after xxii. 5: 7.
L. the last. add after Hebrew.
And thus the Sam. *Exod*. vi. 24. has *Fau* for the *Yad*
in *Affir*, Ch. xxii. 7. in *refuge*, Num. xxi. 37. in
Affir, and Ch. xxii. 22. in *blameless*, Dent. ix. 24.
in *I know*, Ch. xxviii. 42. to *inherit* (not *consume*, as
from the *Yulg.* both in the *Latin* of the *Samaritan*,
and our *English*) Ch. xxii. 22. to *burn*, Ver. 24. to
sed upon, Ver. 25. to *sucking Child*, Ch. xxviii. 3. to
receive; so in Gen. x. 27. 28. contrarily may be seen
Fau mistaken for *Yad* in *Udal* and *Obal*, and the same
Ch. xxx. 43. of which see circumstantially in my
Criticism on the *Heb.* and *Sam.* *Coins* and *Pentateuch*,
designed to be published in convenient Time, with
many rare Discoveries; thus too for *blasted*, Gen. xli.
6. *joined* *Exod*. xxviii. 7. *Nightour*, Ch. xxviii. 27.
Exchange, *Lev*. xxviii. 10. *Aluf*, Num. xxviii. 13.
Punon, Ver. 44. *wild Bull*, Dent. xiv. 5. and *they*
shall pursue *Ch.* xxviii. 23. go with, Ch. xxviii. 7.
And for an Instance of the 4th and last Sort, there
is a *Sam.* *Cop* before his *Smilitude*, Gen. v. 3. instead
of the *Heb.* *Beth*. Nay I find both *Ref* and *Dalab*
in one Word mistaken for *Dalab* and *Ref*, Gen.
xxviii. 40. where instead of *ruled* from the Root *Y*
the *Sam.* has *art became great* from *Y* *Y* *Y* though in
the *Sam.* Letters are transposed, whereby it is partly
concealed. For *Y* *Y* *Y* likewise in Gen. xxviii. 39.
it is in the *Sam.* Characters *Y* *Y* *Y* *Hadad*, with the
first and last Letters different, and how may be easily
seen, according as the *Crash* *Translator* mistook the
two latter, making *Arad*; and without the *Gr.* Ch.
xliii. 7. by *Y* for *Y* and *Y* for *Y* to *Carfel*, the *Sam.*
having *Strongly* or *Mighty* was their *Wrath*, though in
little or no Sense with the following; so Num. xiv.
27. the *Sam.* *Cop* has *Dalab* twice in one Word for
Ref, making the *Head* of instead of *lay waste*.

C. 2. L. 26. add after Y
numbered by *Burr.* in
Tib. Cap. 13 to be
354.
and in the textual
Y *Y* *Y* and mar-
ginal Y *Y* *Y* there
are two different
Letters nearly simi-
lar, 1 *Sam.* xlii. 37.

L. 40. add after 18.
Zabed
Thing; and having
dwelt northwards
from *Israel*, as *Tyre*
was, might be more
used to work on *Me-*
tal, like *Hiram* and
his *Father*, 1 *King*.
vii. 14. &c. which
may account for their
coming to such.

P. 567. C. 2. L. 10. { erase (Y *Y* *Y* Gen. xxv. 15.
Y *Y* *Y* 1 *Chron.* i. 30.)
L. 23. add after Y *Y*?

P. 568. C. 1. L. 28. Thing.
xvii.
Grak

L. 61. vii.
C. 2. L. 23. *Grak*
P. 569. C. 2. L. 11. add after *Marinus*, &c.
Fuller Proof of the foregoing Exhibition will naturally
occur in a *Treatise* which the Author intends for
Publication, on the ancient *Hebrew* and *Samaritan*
Coins and the *Samaritan* *Pentateuch*.

Ch. x. 10. Ye—ye
lb. *deale*
19. out out
25. *Issija*
On Neh. vii. 70. five
P. 584. C. 2. L. 56. *abford*
P. 585. C. 1. L. 39. *Imay*
L. 54. *Hebrew*
L. 53. *Tahwud*

C. 2. L. 6. add after 113.
and by *Marinus* that
rank *Papst*, who
says it was so of di-
vine *Consist*, that all
might submit to the
Judgment of the
Church, *Enrich.* Bib.
Cap. li. N. 3. add
elsewhere,

L. 7. add after *Numbers*
L. 21. add to *Reading*
L. 22. *rac*
L. 49. add to *Figb*

For
On Ch. ix. 32. add after *Substantive*
lb. *Emphatic*
x. 7. *Mijamm-n*
On 31. add at the End
Ch. xlii. 1. the last (in)
9. him
23. *Jews that*
On Id. *Jews that*
24. *Children*
Est. v. 9. add to *Mardocai*
vii. 8. ye
10. erase (1) at *Poff*
On Job iii. 9. N. 1. *Paraphrase*
On 24. N. 1. (1) at the End
iv. 16. add to *still*
On v. 5. N. 1. add to *suppose*
xii. 8. (1) at the End
On 16 N. 1. add after *flucking*
N. 2. V.
On xvi. 18. N. 1. myself
On xxi. 5 N. 2. Friends
xxviii. 2. ye—Ye
On Id. add to *Scumber*
xxi. 24. ever
xx. 16. add at the End
On xxi. 13. add after L.
V. 27. 28. 29 twice, }
and in the *Narr*, }
ye
27. use violently
xxvi. 10. being with the
xxvii. 3. *Nutrit*
xxix. 2. erase (when)
17. Eye-teeth
xxx. 11. afflicted
15. and in N. erase one
15. severally
xxiii. 13. *■*
On Ver. 17. N. 1. add to *render*
On Ver. 24. N. 1. violent
23. (the) before *Person*
xxiv. 4. ourselves
24. erase (one)
xxviii. 29. hoary
xl. 22. several
On xli. 30. N. 1. Y
On V. 32. N. 2. Path,
43. 8. ye
On Ph. Tit. *Jablon*
On i. 1. N. 1. *Yephure*
3. its *Season*
On ii. 1. N. 2. each
On V. 7. N. 1. (1) at the ad *David*
On iv. 1. N. 5. (1) at the End
v. 1. myself
8. ye
On vi. 5. (1) at *seal*
On vii. 2. N. 2. babome
V. 3. (1) at *etis*
lb. at *Hands* ditto
On V. 4. N. 2. nation
lb. *alm*
viii. 1. 9. is thy Name
10. erase (1) at *Name*
x. 9. *lyti*
6. erase the ad (1)
10. add before *Strengb*
xi. 1. ye
On Id. N. 1. erase (1) at *mentioned*
On V. 3. N. 2. (to) after *same*
On xv. 4. N. 3. Y
On 5. N. 2. *Deer*
On xvi. 2. N. 3. *Para-phrase*
On 4. N. 3. Y
lb. Y
On 7. N. 1. *thought*
lb. *flammas*
iii. *radit*
On 10. add before (10)
lb. N. 3. *grow*,
On xvii. 1. principal
2. before
On 4. (1) at *from*
On 13. N. 2. *Sptug*,
xviii. 14. the ad (and)
On 34. add after *Heb.*
xvi. 2. N. 2. Y
On 22. N. 2. (1) at *Patrick*
On xlii. 24. erase (1) at *how*
25. erase (1) at the
On xlii. 1. N. 2. *rabidism*
lb. (1) at *Portugal*
V. 2. (1) at *Gras*
lb. (1) at *Waters*
On xlviii. 8. N. 1. with
lb. add after *Gr.*
On xlix. 1. add to *Erson*
4. the 1st (Lord's Voice)
On 5. *Jablon*
lb. *frandens*
On xli. 5. N. 2. *shadpaf*
lb. *parapaf*
lb. *im*
On xliii. 7. add to *Capellus*

Put
Swich-Spithete, has not
only a strong Empha-
tic, but
Expression
Mijamin
which Expositors could
avoid meddling with.
into
them
that Jews
that Jews
Children
(1)
you
Paraphrased
(1)
(1)
(1)
(1)
and absurd
Ver.
my self
Friends
you—You
(1)
evermore
him
1.
you
violently use
shall be with
Nose
Cheek-teeth
afflicted
respectively
you
(1)
violently
his
our selves
white
respective
Y
Path light
you
Jenlon
Turks
the Season of it
apoc
(1, &c 1)
my self
you
(1)
become
(1)
Nation
him
thy Name is
Y
his
you
too
Y
doing
Paraphrase
Y
Y
thought
flammas
radit
Ver.
grow,
principal
before
(1)
Septuag.
even
which
Y
(1)
rabidi me
(1)
(1)
(1)
are
with
(1)
Voice of the Lord
Jenlon
frandens
shadpaf
parapaf
im
(1)
xliii. 9.

For	Put
xxxiv. 9. (,) at the End	(.)
On xxxv. 13. N. 3. <i>love</i>	<i>love</i>
On xxxviii. 7. add to others	(.)
xl. 6. thou piercedst	having pierced
On xl. piercedst	pierced
Ib. the left (6)	(17)
xl. Vouchsafe	Be pleased
On xlv. 12. add before <i>hatur</i>	<i>Sax.</i>
On xlv. 2. N. 4. <i>crucify</i>	<i>crucify</i>
On Id. the 5th Note should be the 3d	(.)
On 4. N. 7. add to Points	there
On xlvii. 2. N. 1. (then) after <i>apparently</i>	Houses
xlvi. 11. Hofues	understandings of
On lii. 1. N. 1. the 2d (understanding to)	against her
On lv. 10. <i>against</i>	(.)
On lviii. 3. (,) at wonder	<i>into me</i>
On lx. 8. N. 2. <i>me unto</i>	<i>Liturgick</i>
On lxii. 10. <i>Liturgick</i>	Therefore
lxiii. 9. Therefore	<i>inimicus</i>
On lxiv. 6. N. 3. <i>inimicus</i>	first
On lxv. 7. add after <i>this</i>	<i>first</i>
On lxviii. 4. N. 4. add after <i>me</i>	<i>ye</i>
V. 16. you	<i>together</i>
On Id. <i>together</i>	(.)
On 18. D	(.)
On lxix. 5. N. 3. erase (op) after <i>have</i>	(.)
On lxxvi. 10. N. 4. ()	(.)
On lxxvii. 8. add to <i>What</i>	(.)
On lxxix. 8. add before <i>former</i>	(.)
On lxxxi. 10. add to the first <i>for</i>	(.)
On lxxxiv. 6. N. 2. (,) at the End	(.)
N. 3. <i>וְיָרִי</i>	<i>וְיָרִי</i>
On lxxxviii. 5. N. 2. <i>וְיָרִי</i>	<i>וְיָרִי</i>
V. 12. (,) at the End	(.)
On 15. N. 2. <i>וְיָרִי</i>	<i>וְיָרִי</i>
V. 17. thy	they
On 18. my	my
Ib. <i>Hab.</i>	<i>Hab.</i>
On lxxix. 10. N. 1. Translators	Translators
xl. 10. add to <i>that</i>	(.)
On 12. N. 1. <i>atoparus</i>	<i>atoparus</i>
Ib. <i>me</i>	<i>me</i>
On xcix. 8. <i>Thier</i>	Thier
On ci. 2. N. 1. (that) before <i>after</i>	which
On cii. 13. Ib.	Ver. 13.
On civ. 14. Ib.	Ver. 14.
On 34. join <i>And so shall</i> &c.	to <i>Frachum</i>
On cvii. 34. add to <i>is</i>	(.)
On cviii. 4. N. 2. (,) at <i>is</i>	(.)
On cix. 12. (,) at <i>search</i>	(.)
On 14. (,) at <i>Says</i>	(.)
On cx. 3. N. 2. add after <i>Mistake</i>	of
N. 4. towards	towards
Ib. (,) at <i>Hebrew</i>	(.)
On cxlii. 7. &c. (,) at <i>Cherem</i>	(.)
On cxiv. 2. N. 1. a	3
On 7. erase (,) at <i>as</i>	praised
On cxv. 14. praised	Ver. 14.
On cxix. 36. Ib.	beseech
76. beseech	<i>וְיָרִי</i>
On cxx. 1. <i>וְיָרִי</i>	Ver. 3.
On cxviii. 2. Ver. 3.	(.)
On cxvi. 1. N. 1. add to <i>this</i>	(.)
On cxxix. 6, 7, 8. of such kind of	such
On cxviii. 15. erase (,) at <i>Spungint</i>	even to dwell
cxviii. 1. to dwell even	gods
On cxviii. 2. <i>gods</i>	according
On cxviii. 2. add before <i>as</i>	Translators
On cxviii. 15. N. 2. erase (,) at	to
On 27. N. 2. Translators	<i>וְיָרִי</i>
cxli. 3. <i>וְיָרִי</i>	fatishest
5. erase (,) at <i>Head</i>	(.)
On Ib. N. 1. <i>וְיָרִי</i>	(.)
N. 3. erase (,) at <i>Job</i>	Road
cxlv. 16. <i>וְיָרִי</i>	Roads
On cxlii. 16. N. 1. (,) at <i>this</i>	does improve
Prov. 1. 1. add to <i>Solomon</i>	
ii. 9. Way	
18. Ways	
lii. 12. reproves	
On v. 16. erase (Present)	
vi. 23. { prefers thee when thou	{ when thou liest down,
lies down; and when	prefers thee; and at
thou awakest	thy awaking
On Ib. <i>myself</i>	<i>myself</i>
viii. 5. ye	you
On 10. erase (Present)	
24. erase (chat)	
xii. 7. (,) at <i>gave</i>	(.)
xviii. 18. way	room
17. add to <i>sums</i>	(.)
On xix. 1. { The Pains taken by—seem	{ What is that then to
therefore superfluous.	put the Heb. by, as—
Ib. erase (Present)	oustands?
xx. 2. puts	makes
On 25. add to <i>Sinthe</i>	(.)
xxi. 29. considers	puts in order
On xxiii. 29. (or	or (
xxiv. 18. erase (be)	put out.
20. extinguished	
xxviii. 5. erase (,) at <i>Lord</i>	may
xxix. 17. the latter (and)	the Person
23. the latter (him)	(.)
xxxi. 20. (,) at <i>Master</i>	its Eyes are
23. use its Eyes	Check-teeth
24. Eye-teeth	you
xxxi. 6. ye	

For	Put
21. add after <i>and</i>	he
22. Evil	ill
24. fetches	brings
On Ecclef. ii. 21. N. 2. <i>affected</i>	reflected
lii. 12. they should see that	that they should see.
iv. 11. (,) at <i>warn</i>	(.)
On viii. 10. N. 5. (,) at <i>foregoing</i>	(.)
xi. 1. <i>Break</i>	Break
On Ib. N. 2. add after <i>black</i>	they meant
Ib. <i>Matthew's</i>	<i>Matthew's</i>
xli. 2. return after the Rain	{ turn back again when
On Ib. N. 2. add after <i>agree</i>	{ the Rain is over
On 4. N. 2. properly	but
On 6. N. 3. erase (the) before <i>Membrum</i>	commonly
7. add after <i>Spiris</i>	return
On 14. (,) at the End of the <i>Gr.</i>	(.)
On Cant. i. 4. N. 5. <i>own</i>	own
On 9. N. 5. and	yet
Ib. the latter (Word)	Term
On 10. N. 2. <i>Rece</i>	those <i>Ringlets</i>
N. 3. add before <i>ours</i>	new
On 12. { surrounded by his Cour-	{ of Courtiers, in the
ties; the Manner in	{ Manner that
which	
ii. 10, 13. erase (one) after <i>door</i>	
lii. 8. each have	have each
Ib. Darger dreaded	dreaded Danger
iv. 16. come	arrive
v. 2. add to the latter <i>see</i>	(.)
Ib. <i>ye my</i>	you
On 5. add this <i>Place</i>	{ <i>Bois</i> } A <i>lock</i> having no
11. <i>Place</i>	{ Handle.
On vi. 5. N. 3. <i>have</i>	<i>Place</i>
vii. 2. choice	<i>have</i>
Ib. erase (,) at <i>What</i>	excellent
On 7. grow	grows
viii. 4. ye	you
On 8. add this <i>Now</i>	
<i>what shall we do for her</i>	A pious Mind is concerned,
	and looks out, for the Good of others who want it,
	especially those that are near, as a Sister; and in par-
	ticular on the recent Reception of the divine Favour,
	for the heavenly Love as it grows does expand to
	Mankind more generally.
9. add after <i>was</i>	<i>but</i>
Ib. 1. 12. ye	you
On 13. N. 3. (,) at <i>Busterf</i>	(.)
Ib. <i>Neb.</i>	<i>Neb.</i>
Ib. 1. add to <i>few</i>	(.)
2. erase (,) at <i>Days</i>	
On 4. N. 1. erase (,) at <i>Busterf</i>	
22. <i>Nostrils</i>	Nostrils
Ib. regarded	regarded
vi. 2. add after <i>For</i>	
On 13. N. 5. Ver. 13.	
On vii. 8. N. 1. erase (,) at <i>yet</i>	
24. They shall come	There shall be coming
viii. 2. It shall	shall
Ib. (the) before <i>Country</i>	thy
9. ye	you
12. (2) twice	A
On x. 20. Col. 2. (,) at <i>Judah</i>	(.)
On xi. 15. N. 1. <i>וְיָרִי</i>	<i>וְיָרִי</i>
xiv. 10. erase (thou)	<i>וְיָרִי</i>
On 12. N. 2. erase (,) at <i>Job</i>	
On 19. besides	beside
25. 8. <i>Brider</i>	Border
xvi. 5. he	one
21. 22. at	and
On xv. 1. Col. 1. erase (23.) after <i>Dan.</i>	
xxi. 17. add to <i>Kedar</i>	(.)
On xlii. 17. N. 1. <i>וְיָרִי</i>	<i>וְיָרִי</i>
On 24. N. 2. <i>Unusual</i>	Unusual
On xliii. 13. N. 2. brought	had
On 17. (is) before <i>disperfed</i>	it
On xlii. 5. N. 2. Ver. 5.	Ib.
xxvi. 15. thou addst	and adding
xxviii. 12. erase (2) before <i>Quietness</i>	
On xlii. 10. add (the) before <i>Starroft</i>	
xxvi. 12. <i>Pile</i>	Urine
xxviii. 16. erase (,) at the 2d <i>God</i>	
On 18. add to <i>adding</i>	(.)
Ib. but	and
Ib. (1)	(.)
On xlviii. 9. (,) at the End	{ which may yield
19. himself	{ Comfort to some poor
21. 22. add after <i>them</i>	{ Soul.
xlii. 14. erase (1) after <i>our</i>	{ his own self
Ib. add to <i>disolate</i>	{ forth
On xlii. 3. (,) at <i>Cephuity</i>	(.)
17. erase (were) before <i>quenched</i>	(.)
xvi. 2. erase (they) before <i>head</i>	
xlviii. 4. know	know
21. { in the waste Places in which	{ at the waste Places he
he caused them to walk	{ caused them to walk
	{ in
21. 22. raise	elevate
Ib. 2. (Who) twice	who
On 12. 12. <i>iself</i>	it self
16. to plant	that I may plant
On 18. erase (,) at <i>do</i>	
On iv. 5. N. 3. erase (Chap. liii. &c.)	
16. 10. erase (they) before <i>have</i>	
lviii. 6. (,) at the End	(.)

For

Put

lxii. 7. erase the last (they)
 lxiii. 2. erase (be)
 lxiii. 2. (who) after this
 On lvi. 4. N. 2. erase (,) at *breith*
 22. add to *plant*
 lxvi. 5. add to *take*
 9. the second (the Lord)
 On lxx. 1. 4. (,) at *Yab*
 9. in
 ii. 16. Tahapanes
 iii. 21. erase (they) before the lat-
 ter *had*
 iv. 21. erase (shall I) before *hear*
 On 30. add to *Ancient's*
 v. 17. erase (they) after *Herd's*
 vi. 6. the latter (that)
 16. (,) at *it*
 25. each set
 30. they shall
 vii. 6. If you do
 viii. 7. erase (the) before *Crow*
 ix. 20. (,) at *Wilderu's*
 On 26. N. 3. correct
 On xii. 22. add this Note,
Shirts are uncovered as of the inner Garment, being
 strip to that by the Conquerors: for it is to be made
 Sense of, tho' not done by the Commentators.
 xiv. 27. add to *down*
 xvi. 12. you
 13. the second and third (you)
 19. erase (my) both before
 21. *Fortress and Refuge*
 21. erase (I) before the second *will*
 xvii. 27. (,) at the first *Sabbath day*
 xix. 9. (,) at *Neighbours*
 xx. 5. (,) at *it*
 6. (,) at *Captivity*
 xxi. 7. erase (he) before the latter
 shall
 On xxiii. 33. N. 2. Ver. 33.
 xxv. 34. (ye) twice
 xxvi. 21. 12. ye
 On xxvii. 7. erase (,) at *Brother*
 8. in
 xxx. 27. (,) at *Lord*
 xxxi. 13. erase (I) at the second *will*
 xxxii. 33. add before *they did*
 35. (,) at *Melch*
 On xxxiv. 11. *acetic*
 xxxv. 2. erase (in) after *Wine*
 11. erase (of) before *that*
 xxxvii. 1. (,) at the End
 xxxix. 2. add to *Month*
 xl. 3. the last (to)
 11. put
 14. Nathanial
 xli. 19. certainly
 On xlii. 19. *עשרה*
 On xlii. 20. add to *Word*
 On xliii. 45. N. 3. add to *King*
 On xliii. 2. N. 1. 2.
 On 7. add after *Ver. 7.*
 14. a Report
 On 19. N. 4. add after *Commentary*
 On 34. add after the first *redish*
 lb. *Zenobion*
 On 35. add before *Truth*
 On 39. add after *joining*
 1. 12. the latter (us)
 On ii. 2. *Aloran*
 On 20. N. 2. Cap.
 23. add before the first *disperse*
 30. the last (,) they)
 35. add to *Flap*
 37. (,) at *drunk*
 On 38. N. 3. otheron
 On 39. N. 2. *על*
 61. Jeremiah
 On Lom. 1. 12. N. 2. *על*
 19. 7. more red in
 29. erase (they) before *the*
 Ezek. v. 6. add to the second *Ordinances*
 lb. erase the latter (they)
 vi. 14. Dialect
 xi. 21. Things
 xiv. 8. erase (will) before *cause*
 On xii. 20. (or) after *Marg.*
 xv. 5. add after *and*
 xvi. 63. erase (that) before *which*
 xviii. 3. add after *have*
 V. 25. 29. Are
 38. add before *not*
 On xix. 10. add to *Blind*
 22. 49. he not
 On xxi. 30. N. 1. feminine
 xxi. 24. *rai ne p*
 xxii. 29. thy Labour
 On 40. N. 1. xlii.
 xxv. 7. add before *deliver*
 On xvi. 1. N. 2. 2.
 On xvii. 5. *על*
 xxi. 14. add before *Fire*

that

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thy God

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into

Tahpanhes

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each being set

shall People

Do

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ye

ye

erase (my) both before

21. *Fortress and Refuge*

21. erase (I) before the second *will*

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lb.

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For

Put

On xxxii. 2. add after *Feet*
 xxxvi. 3. brought
 8. add to *Fruit*
 On xxxviii. 2. N. 2. (,) at *Magog*
 lb. (,) at *Cap.*
 On xxxix. 2. there.
 lb. (,) at *it*
 On 11. N. 2. *Tiberius*
 On 14. *burying, &c.*
 xl. 48. the latter (one Side—other)
 49. add before *on*
 On 18. N. 2. (The) before *Journal*
 On xli. 1. N. 2. (in) after *opposed*
 lb. erase (the) before the first
 2. *Captivity*
 xlii. 13. add before *Place*
 xlii. 14. (,) at *it*
 On Dan. li. 1. add before *from*
 5. the second (ye)
 27. add to *Men*
 On lii. 13. (,) at *Disc*
 vi. 8. remain
 On viii. 9. N. 2. *Juda*
 On 24. transpose the two first *Notes*
 On 21. 33. add to *Sabbath*
 On 36. N. 2. erase (,) at *Lord*
 On 37. N. 3. BA—
 On xlii. 12. *deveritur*
 To the Chronology Pag. 253 254 255 256
 Pag. 256. mispr. at 2
 Step. 4. of Tab. erase ()
 P. 261 to Am. 25. (,) at *ili*
 lb. 38. add to *xii*
 lb. 99. (,) at *1*
 lb. 121. (,) at *7*
 lb. 138. add to *xiv*
 P. 262. to Am. 153. (,) at *stb*
 P. 263. dis. 248. the King of it
 P. 264. in upper Tab. put 4107 under *J. P. a*
 Line lower
 lb. put 15 | 526 | 21 | a
 Line higher
 P. 266. in Tab. *Smackerib*
 P. 267. Col. 1. (from) before *Nhga*
 P. 271. C. 1. add to the first (*Simon*)
 lb. Lin. 26. *Joseph's*
 Hof. li. 16. shall
 On iv. 16. N. 3. *disperfenon*
 On vii. 14. N. 2. *על*
 On xiv. 2. N. 3. erase (,) at *has*
 Joel i. 3. toll
 Amos ii. 4. of of
 On v. 25. nor would their Service
 27. take
 On vi. 2. N. 1. *Nem.*
 V. 8. Nothing ails them
 On 18. add this Note to have, &c.
 Obad. 7. a Report
 5. add to *perished*
 On Jon. i. 2. *Tyrris*
 On 3. N. 2. add to *xii*
 lb. N. 3. add after *terrarium*
 On iv. 8. way
 Heb. li. 5. (and) before *gathers*
 lii. 12. erase (thou) before *thou*
 Zeph. i. 3. erase (I) before the second
 will
 On li. 15. N. 2. add to 2574-5
 On 14. transpose the two first *Notes*
 lb. 2. erase (it) before *don*
 On 9. add after *Trom*
 Hag. ii. 19. Wine
 Zech. ii. 1. clearly
 12. (,) at *Ground*
 viii. 3. erase (,) at *Armia*
 Mal. i. 10. & li. 2. (you) before *do*
 On Mat. i. 28. *Coryphum*
 li. 1. Judah
 lii. 12. Whole Fan is
 lb. 1. brought
 v. 23. excepting
 18. add to the first *away*
 On 39. add before *Paul*
 On 44. a hundred
 On vi. 13. N. 1. the third (rather)
 lb. N. 2. (u.) after *Loh*
 On 24. N. 2. (,) at *Marmos*
 lb. () at the End
 On 30. 31. erase (by)
 xi. 16. and
 On 21. Jesus
 27. 21. add to *Maurb*
 22. erase (,) at *him*
 On 26. add after *without*
 32. time
 xvi. 15. ye
 23. Be—
 xvii. 1. brings
 27. and in N. Statu
 xviii. 8. the first (thrown)
 21. (the) before *Kingdom*
 xxi. 2. them
 46. the second (they)
 k

and (by) does not ac-
 cord with *W'hole*;
 but with *Lion*;

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Tiberias

burying with the Post-

engers

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Judas

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xxii.

For	Put
xxii. 4. erase (,) at invited	not do
xxiii. 3. the latter (do not)	<i>Phylacteries</i>
On 5. N. 1. <i>Phylacteries</i>	(i)
N. 3. (,) at Supplement	(came) after <i>Arimathæa</i>
xxvii. 57. there came	(.)
On xxviii. 8. erase (triple)	{ do together choke the
On 19. N. 2. add to <i>Profession</i>	Word
On Mark i. 44. erase (,) at from	is
iv. 19. choke the word together	sufficiently
On vii. 22. N. 2. (as) after wicked	supported
On xiv. 41. suffi-	
On Luke i. 2. erase the <i>Note</i>	
On 35. sup-	
On 4. 7. { remove { <i>shall</i> { <i>thus</i> } to	
39. erase (by)	had
On 46. add before <i>den-</i>	I read this
1b. add at the End	come next
On v. 1. near come	forcibly
1b. merely	gay
On vii. 25. brilliant	when they
32. the first (and)	whethersoever
12. 57. whether soever	(.)
On xi. 13. N. 2. add to <i>Rebucck</i>	(!)
On 26. erase (,) at <i>Nay</i>	
21. 24. (:) at the End	
xiv. 2. erase (before him) at the End	<i>Wesley's Notes.</i>
On 15. (:) at the End	he
xix. 15. be	(.)
xxii. 46. add to <i>Rise</i>	
32. to <i>Priggi</i> ditto	
xxiii. 28. erase (,) at <i>salvos</i>	
On John ii. 27. the second (ent)	eat-
On vi. 45. add to <i>thinking</i>	(.)
On vii. 14. a Preposition, not	not a Preposition
On xi. 19. erase (,)	go
xvi. 5. so	
xvii. 8. erase the latter (they)	thoroughly
xxiii. 11. at all	and
On Acts i. 12. (and) after <i>Moses</i>	(s)
On 25. (:) at first	
On vii. 19. add this <i>Note</i> , cast out by <i>Wesl. exposed</i> , and, as he comments, to <i>perish</i> by <i>Hunger</i> , or <i>wild Beasts</i> . How fertile and confident Imagination is! whereas these Infants were drown- ed, <i>Exod. i. 22.</i>	
vii. 10. erase (the) before <i>forty</i>	{ completed } viz. the
On 1b. (the <i>forty</i>) in Ver. 23.	Number of <i>forty</i> , not
x. 11. (a) before <i>vessel</i>	that the last Year
23. add (,) to in	must be ended.
On 33. <i>higher</i>	some
39. that	hither
xi. 4. begun	which
xiii. 27. erase (,) before <i>have</i>	begin
On xv. 10. N. 2. add after the first but	{ might be left out of
1b. (,) to <i>strangled</i>	the foregoing as su-
On xvi. 18. itself	perfluous, because
24. Order	(i)
xvii. 22. are	it self
26. (,) at the End	Order
On xviii. 10. N. 1. (,) at the first it	as
17. (i) at <i>Judgment-Seat</i>	(.)
On xx. 15. add to <i>Trogellian</i>	(.)
On xxi. 1. 2.	(.)
34. add before <i>Garrison</i>	20.
xxii. 14. (,) at the End	the
xxiii. 27. add after <i>upon</i>	(i)
34. having	them
xxv. 9. do a Favour to the Jews	having
On 16. <i>Army</i>	do the Jews a Favour
21. concerning	<i>Soldiers</i>
On Rom. i. 19. add this <i>Note</i> ,	about
On ii. 7. add to <i>used</i>	{ hold } <i>Wesl. detain</i> ,
9. () at the End	which signifies <i>keep</i>
22. add at the End	back
iii. 30. to <i>circumcised</i> , <i>uncircumcised</i>	(.)
vi. 14. (i) at you	(.)
17. are	Capitals
On vii. 2. N. 1. <i>Even</i>	(i)
On 25. add at the End	were
viii. 30. did he	<i>Eura</i>
ix. 1. erase (I) before <i>do</i>	{ If he will is understood
On 18. N. 3. erase (,) at <i>bardens</i>	after God, this will
On 28. N. 2. (it) after <i>do</i>	be more intelligible.
On x. 3. beside	he did
12. towards	it
xii. 7. (:) at <i>minifring</i>	besides
On 11. N. 3. <i>nupia</i>	to
46. (i) at the End	(i)
47. (i) ditto	nupia
On xiv. 6. N. 3. add after <i>if</i>	(.)
xvi. 25. (i) at you	(s)
12. the same at the End	not
1 Cor. ii. 10. the second (Things)	(.)
On iii. 2. N. 1. erase ()	once
iv. 6. 9.	6.
v. 16. (,) at the End	(s)
12. () at <i>without</i>	(?)
On vi. 20. N. 1. glorified	gloried

For	Put
N. 2. Ver. 20.	1b.
On vii. 3. N. 1. (i) at <i>Transfuser</i>	(?)
V. 5. excepting	except - .
On Id. N. 2. who	that
31. no	not
1b. Worl	World
32. without	without
1b. (:) at the End	(s)
34. also	also
1b. (i) at <i>Verb.</i>	(s)
viii. 4. erase (,) at <i>Acron</i>	
On x. 17. the second (it)	as
xii. 10. (,) at the first <i>Languages</i>	(s)
On xiii. 1. N. 3. (i) at <i>Acron</i>	(s)
On xiv. 10. beside	besides
2v. 4. (,) at the End	(s)
41. erase the second (it)	
43. erase the 2d and 4th (it)	
56. erase (by)	
2. Cor. i. 3. God, and the Father	the God and Father
On iv. 6. N. 2. Ver. 6.	1b.
v. 12. erase the latter (in)	
Subscr. sent	first
On Gal. iii. 16. N. 1. Scripture	Scripture
1b. the first (by)	through
1b. the second (by the)	through
1b. of the	in
On v. 3. See	You may read
On 4. erase (it is)	
On Eph. i. 23. 13.	25.
ii. 7. (:) at the End	(.)
iii. 9. a	all
iv. 4. an	and
v. 30. this	his
31. Father	Father
1b. Wife	Wife
On Phil. i. 9. too	to
On ii. 15. (:) at it	(.)
On iii. 14. N. 2. erase (unless)	
On 15. N. 3. but	but
On 16. N. 7. add before <i>rule</i>	unless
N. 2. erase (,) at <i>rendered</i>	
Col. i. 1. add to <i>PAUL</i>	(.)
3. God, even the Father	the God and Father
On iv. 16. N. 2. on the	on the
On 2 Thes. i. 2. add to <i>Perse</i>	(s)
On 1 Tim. iii. 3. N. 1. synonymous	synonymous
15. add before <i>I</i>	if
v. 14. managed	manage
2. Tim. iii. 2. add before <i>citizens</i>	teach
5. content	content
On Tit. i. 10. Thus	So
On ii. 2. add after <i>as</i>	in
Phil. 4. (:) at the End	(s)
2. (i) ditto	(i)
On Heb. iv. 12. <i>Mill's</i>	<i>Mill's</i>
On v. 7. (i) to that	(i)
vii. 21. (the) before <i>Lord</i>	The
viii. 9. (:) at the second <i>them</i>	(s)
11. () at the End	(s)
ix. 12. (:) at the End	(i)
18. Which	Whence
On x. 5. N. 2. (that) before <i>God</i>	to denote
1b. bearing	bearing
1b. bearing	bearing
On xi. 11. add after <i>then</i>	treated
13. (s) at <i>Principles</i>	(s)
On xii. 10. add to 1292	(s)
On Jam. Tit. N. 2. James	James
On iii. 4. N. 1. add before <i>so translated</i>	{ a Board hanging like
	a <i>Don</i> after, or
	without at the Tail
	of the Ship, which
	being turned to one
	Side, turns the Head
	of the Ship so the
	other, and is
13. erase (can) before <i>yield</i>	how
On 1 Pet. i. 20. now	(i)
iii. 6. (:) at <i>Lord</i>	himself
On 7. N. 1. himself	(s)
15. (i) at the End	that
On 19. N. 3. (which) after <i>Instances</i>	Let.
On iv. 15. <i>Little</i>	makes
On 1 John iv. 3. make	(s)
On v. 20. N. 3. (i) at not	
2 John 7. erase (is) before <i>come</i>	(s)
1 John 5. add to <i>Beloved</i>	(s)
On Jude 4. N. 1. <i>wealls</i>	<i>wealls</i>
On Rev. ii. 8. but but	but
iii. 14. (:) at <i>write</i>	(s)
17. add before <i>become</i>	and
18. (:) at <i>rich</i>	(s)
On vi. 17. N. 2. (:) at the End	(s)
On viii. 7. N. 3. explicit	explicit
1b. add after <i>other</i>	of the Earth
On x. 11. N. 1. (Ver. 8.) before <i>again</i>	Ver. 11.
N. 2. Ver. 11.	1b.
On xv. 3. add before <i>for</i>	to
xvii. 2. erase (,) at <i>me</i>	
4. erase (s) at <i>Stone</i>	(s)
1b. (s) at <i>Perils</i>	(s)
22. 4. Head	Head
In the first Pref. P. 1. add to <i>Mary</i>	(s)
Fig. 2. Par. 2. this also	which
Fig. 4. Par. 2. { while they seem defective	{ and that while the Ori-
in the Knowledge of the	ginal is very little
Original	understood
	Fig.

Page	For	Put
Page 1	1. four	four
2	(Infinite) before 2	Indefinite
3	great	greater
Page 4	4. that one	that the
5	add to 1000	(1)
Page 6	add after Order	of
Page 7	add after 1000	with such Words as at
8	add before very	(D) and (E)
9	duly	duly
10	(the) before Word	this
11	add before the second rendered	so
12	erase (,) at frequent	(1)
Page 13	13. (40) before himself	100
14	(1) at 1000	(1)
Page 15	15. (viii.) after 1000	viii
Page 16	16. erase (the) before something	Translation
17	Translation	(1)
Page 18	18. (1) at 1000	1000
19	erase (100) before 1000	1000
20	(xvii.) after 1000	1000
Page 21	21. for	and
22	the first (100)	1000
23	(Gen.) after 1000	1000
Page 24	24. 1000	1000
25	(1) at 1000	(1)
Page 26	26. (on) before 1000	on
27	1000	1000
28	erase the second (Gen.)	1000
29	29. (1) at 1000	1000
30	(1000) after 1000	1000
31	(1000) at 1000	1000
Page 32	32. erase the 2d (Prov. vi. 24.)	1000
33	Gen. (xiii.) at 1000	1000
Page 34	34. (1000) at 1000	1000
35	erase (100) before 1000	1000
36	(1000) at 1000	1000
37	(1000) at 1000	1000
38	the 2d (should be 1000 of)	1000
Page 39	39. Some Words on the same Letter not put alphabetically	1000
40	(1000) at 1000	1000
41	(1000) at 1000	1000
42	(1000) at 1000	1000
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Page 3. <i>diver</i>	<i>diver</i>
Th. <i>How</i> 2	<i>How</i> 2
Page 4. the 2d (<i>Mar.</i>) at <i>the</i>	<i>Mar.</i> 2
Page 5. (3. & iv.) at <i>is to</i>	<i>is to</i>
Th. <i>craft</i> (2. ii. am.) <i>to</i> 2 <i>put</i>	<i>to</i>
Th. (23.) at <i>then</i> to <i>the</i>	<i>then</i>
Th. the 2d (<i>Mar.</i>) at <i>the</i>	<i>Mar.</i>
Th. the 2d (<i>Tim.</i>) at <i>the</i>	<i>Tim.</i>
Th. 5 <i>craft</i> (2. xvi. 20.) at <i>the</i>	<i>craft</i>
Th. 2 <i>to</i> <i>the</i> and <i>put</i> to <i>the</i>	<i>to</i>
Page 6. add after <i>to</i> <i>judge</i> , <i>the</i>	<i>to</i> <i>most</i> <i>the</i> <i>at</i> <i>the</i>
Th. add after <i>with</i> <i>the</i> <i>put</i> <i>the</i>	<i>with</i> <i>the</i> <i>at</i> <i>the</i>
Th. add after <i>from</i> <i>the</i>	<i>from</i> <i>the</i> <i>at</i> <i>the</i>
Page 7. add after <i>put</i> <i>the</i>	<i>put</i> <i>the</i> <i>at</i> <i>the</i>
Page 8. () or <i>should</i> <i>be</i> at <i>the</i> <i>the</i>	<i>or</i> <i>should</i> <i>be</i> <i>at</i> <i>the</i>
Th. (vi.) <i>to</i> () at <i>if</i> after <i>the</i>	<i>to</i> () <i>at</i> <i>if</i> after <i>the</i>
Gen. xiii. 9. () at the End	()
On xxi. 40. add before <i>at</i>	according
Exod. xiv. 30. <i>shore</i>	<i>shore</i>
xxvi. 9. <i>End</i>	<i>End</i>
Lev. xxi. 9. <i>who</i>	<i>who</i>
Nam. xiv. 6. <i>Valleys</i>	<i>Valleys</i>
Jud. iii. 24. <i>Agile's</i>	<i>Agile's</i>
... xlv. 45. (his) before <i>Christ</i>	<i>Christ</i>
xii. 4. <i>you</i>	<i>you</i>
xix. 6. <i>be</i>	<i>be</i>
Ruth iv. 6. (it) at the End	<i>it</i>
1 Sam. iv. 20. <i>Yet</i>	<i>yet</i>
2 Sam. xvi. 40. <i>For</i>	<i>For</i>
On Id. <i>craft</i> the first <i>Nos</i>	<i>craft</i> the first <i>Nos</i>
On Id. <i>craft</i> (for.) after <i>be</i>	<i>craft</i> (for.) after <i>be</i>
On Id. <i>craft</i> (2. xiii. 5.)	<i>craft</i> (2. xiii. 5.)
Th. add	
On 2 King. viii. 10. add after <i>and</i> <i>be</i>	<i>and</i> <i>be</i>
xii. 5. () at <i>Applains</i>	()
On xiii. 21. <i>and</i>	<i>and</i>
On xvii. 29. <i>them</i>	<i>them</i>
xviii. 4. <i>brass</i>	<i>brass</i>
xxiii. 20. <i>So</i>	<i>So</i>
1 Chron. ii. 32. () at the End	()
vi. 26. <i>this</i>	<i>this</i>
On Id. add after <i>the</i> <i>Elthos</i>	<i>the</i> <i>Elthos</i>
Th. 5 <i>craft</i> (according to the	<i>craft</i> (according to the
Th. 5 <i>same</i> <i>Sept.</i> <i>and</i>	<i>same</i> <i>Sept.</i> <i>and</i>
Th. 13. () at <i>the</i> <i>End</i>	()
Th. () at the End	()
xxvii. 8. 14. ()	()
2 Chron. vi. 29. () at the End	()
ix. 29. <i>Ido</i>	<i>Ido</i>
Exr. iii. 23. () at <i>mapping</i>	()
x. 35. <i>Chelish</i>	<i>Chelish</i>
Neh. ix. 10. <i>so</i>	<i>so</i>
Th. 13. 10. () at <i>the</i>	()
Job iii. 23. () at <i>the</i>	()
On vi. 27. N. 3. <i>fall</i>	<i>fall</i>
On vi. 20. N. 3. <i>cut off</i>	<i>cut off</i>
On xii. 25. N. 2. xviii.	xviii.
On xv. 22. <i>Villany</i>	<i>Villany</i>
On xix. 26. N. 4. (out of) before <i>up</i>	<i>out of</i> before <i>up</i>
xxii. 13. <i>in</i>	<i>in</i>
On xli. 9. N. 2. of a <i>Man</i>	<i>of a Man</i>
Pla. v. 4. <i>Lies</i>	<i>Lies</i>
ix. 13. () at the End	()
On x. 18. N. 4. <i>from</i> <i>the</i>	<i>from</i> <i>the</i>
On xvi. 10. N. 3. <i>pottery</i>	<i>pottery</i>
xxi. 2. 12	<i>12</i>
On xxix. 9. N. 2. <i>every</i> <i>one</i>	<i>every</i> <i>one</i>
xxxi. 8. () at <i>the</i>	()
On xxxii. 5. <i>Heart</i>	<i>Heart</i>
li. 13. <i>So</i>	<i>So</i>
cv. 12. <i>numbered</i>	<i>numbered</i>
cvii. 20. <i>them</i>	<i>them</i>
On cxv. 3. <i>done</i>	<i>done</i>
On cl. 2. N. 2. <i>or</i>	<i>or</i>
Prov. viii. 36. () at <i>the</i>	()
2. 9. () at <i>the</i>	()
On xii. 10. N. 1. <i>and</i>	<i>and</i>
xvii. 9. () at <i>the</i>	()
xxiii. 24. <i>and</i> <i>having</i>	<i>and</i> <i>having</i>
xxv. 19. () at <i>the</i> <i>doors</i>	()
xx. ditto at <i>the</i> <i>King</i>	<i>ditto</i> at <i>the</i> <i>King</i>
xx. ditto at <i>the</i> <i>good</i>	<i>ditto</i> at <i>the</i> <i>good</i>
xxvii. 7. ditto at <i>the</i> <i>very</i> <i>end</i>	<i>ditto</i> at <i>the</i> <i>very</i> <i>end</i>
Eccles. i. 18. ditto at <i>the</i> <i>Displeasure</i>	<i>ditto</i> at <i>the</i> <i>Displeasure</i>
iv. 10. ditto at <i>the</i> <i>other</i>	<i>ditto</i> at <i>the</i> <i>other</i>
v. 12. ditto at <i>the</i> <i>with</i>	<i>ditto</i> at <i>the</i> <i>with</i>
viii. 5. ditto at <i>the</i> <i>Thing</i>	<i>ditto</i> at <i>the</i> <i>Thing</i>
Cent. iv. 16. <i>Rouse</i>	<i>Rouse</i>
vii. 4. () at the End	()
Mo. ii. 4. ditto at <i>the</i> <i>Hills</i>	<i>ditto</i> at <i>the</i> <i>Hills</i>

For	Put	For	Put
xlii. 16. (:) at <i>single</i>	(:)	Lam. iii. 60. (:) at the End	(.)
xlv. 10. Or	or	iv. 3. (:) at <i>Streets</i>	(:)
li. 19. By	by	v. 17. (:) at the End	(:)
lii. 9. (:) at <i>Death</i>	(:)	Ezek. xvii. 10, 14, 21, 22. (:) ditto	(.)
lix. 25. ditto at <i>Spelt</i>	Plant	xl. 7. (:) ditto	(.)
lx. 21. Plants.	(:)	xl. 7. (:) ditto	(:)
lxii. 9. (:) at <i>Lord</i>	where	xlv. 25. on	on
lxiii. 15. Where	(:)	xlvi. 34. (:) at <i>thru</i>	(:)
lxv. 6. (:) at the latter <i>at</i>	(:)	Dan. ix. 25. ditto	(:)
lxvi. 1. Where	where	25. (.) at the End	(:)
9. the 2d (Shall)	shall	Zech. ii. 12. (:) at <i>Ground</i>	(:)
On Jer. iii. 25. ranging about	ranging about	On Mat. vi. 13. N. 1. the 3d (rather)	rather
v. 29. according	According	On xi. 22. Jesus	7. for
xiv. 18. (:) at <i>Seord</i>	(:)	xvii. 21. which	Which
xxii. 16. Was	was	33. the	The
xxxix. 16. ill	ill	Luke xii. 24. (:) at the End	(:)
lb. good	Good	Acts xi. 13. I end	Scot

Some more but trivial Errors are omitted, and some perhaps overlooked; and as large as the List may seem, yet it might cease to appear so, if compared with the Errata occasionally collected from other Bibles, but without any Design of publishing them. I have purposely taken Notice of our own Mistakes, being unwilling to conceal Things of this Nature from the Publick.

NOTES

UPON THE

BIBLE,

CRITICAL and EXPLANATORY, &c.

NOTES upon the Book called GENESIS.

CHAP. I.

GOD created the Heaven and the Earth at the Beginning.
 2. The Earth however was vacant and void, and Darkness overwhelmed the Deep; but the Spirit of God hovered atop of the Water.

Ver. 1. the Heaven and the Earth] The Article [the] is expressed in *Heb.* by *et* indicating that it was not a Chaos or Heap of Matter created the first Day, as those imagine who mis-take *Ovid's Metamorphosis* for the Interpretation of the Scripture. So *Ver. 2.* it might be *this Earth*, according as the Demonstrative *et* is sometimes rendered, *Chap. xix. 5, 12. Jer. xxviii. 16.* Had it been all one confused Lump, why is it called distinctly *the Heaven and the Earth*? Nor does it appear that God made any thing incomplete: And thus *Seb. Schmid, Aflius, Croft, &c.* See also *Heb. xi. 3.*

Ib. Heaven] *Shamaim* being the dual Number, signifies at large both the lower Region of the Air, and the higher of the Firmament; but when alone it is to be understood only of the former in this Chapter, the Word having not the singular Number: for the upper Firmament by Distinction, is repeatedly called *the Firmament of Heaven, Ver. 14, 15, 17, 20.* The Name *שמים* seems composed, like what it signifies, of *שם* Fire, and *מים* Water. *נִקְרָא שָׁמַיִם לְפִי שֵׁם אֵשׁ וּמַיִם* it was called the Heaven, because it was Fire and Water, writes *Behai* in his Commentaries on the Law, *Sec. 48.*

Ib. Beginning] i. e. of Time, in a general way of speaking; which different Term seems to distinguish it from the first Day: for *the Heaven*, which was the Air or lower Firmament, *Ver. 8.* was not made till the second Day, *Ver. 6, 7.* together with the Waters; as the living Creatures of both were the fifth: nor was *the Earth*, which was the dry Ground, *Ver. 10.* till the third Day; when the Vegetables were made, *Ch. ii. 4, 5.* with which Texts here must certainly be no Inconsistency.

As for the Heathen Notion, which is so much received even now, that there was a Chaos in being before this Creation (though for what Purpose I know not) it would still more confirm, that what is here mentioned was not done the first Day: for that Opinion, along with the common one of the heavy Part gathering inward, and the Light outward, the first Day, if still rude and undigested, may seem to be, that one Chaos was made out of another; or else supposing those Parts were Earth and Water, it does not agree with the rest as above. Besides what was the Heaven before there was either Light or Air?

VOL. I.

So that these two first Verses appear to speak of the Work of Creation in general, mentioning the Heaven, Earth and Waters, as the principal Parts, which contained the living Creatures, with the Author and Instrument of the Work; after which the third Verse begins to enumerate the Particulars, with the Conjunctive *et* like *Chap. v. 3- & vi. 10. & xxxvi. 32. Levit. vi. 10. & xxvi. 16. 2 Sam. iii. 2. Neh. x. 9. Deut. xviii. 5.* Before *Moses* describes the Work, he properly speaks of that by which it was wrought, and the Manner of its being done. This being settled, we may observe a wonderful wise Order in the Creation, of the fine and subtil Light the first Day, of the more dense Air and yet grosser Water the second, and of the most gross and solid Earth, with the natural Product of it, the third Day: all which the most wise God took as it were in hand again, in the same Order, the other three Days, and finished them; on the fourth making the Light into celestial Bodies, and appointing them their Office; on the fifth replenishing the Air and Water with living Creatures, and doing the same the sixth Day by the Earth. Wherein we may take notice too that he descended gradually from the higher to the lower; as also when the four Elements were created, viz. Fire the first Day, Air and Water the second, Earth the third. For how long ago it was done, see the *Chron. Tab.* on *Chap. v.* and as to the Time of the Year, it was probably the Beginning of Autumn, and of the seventh Month, then the first, till it was altered, *Exod. xii. 2.* not only because the Year was thus computed, but by reason of the Fruit, *Ver. 12.* as God then put Things into the Order they have since continued in. And though some Fruits are ripe earlier, they soon decay; but the Corn, Apples, Pears, Nuts, &c. of Autumn, would be Food, for *Adam* and *Eve*, the ensuing Winter.

Ver. 2. vacant and void] both of Vegetative and Animal Beings; or vacant within of Seeds, Roots, and perhaps Minerals, &c. as void of all its Product without. *Ainsworth* turned it, *empty and void*; *Tyndal's ancient English Translation* has it, *veyde and emptie*; the old Latin (ascribed to *Jerome*) *inanis & vacua*; *Pagninus*, *solitudo & inanitas*; and the *Chaldee Targum*, *וַיְהִי תִּלְתָּל וַיְהִי תִּלְתָּל* waste and empty; the Words *tohu* and *bohu* being agreeable both

B

3. First

3. First God said, Let there be Light; which there was accordingly.

4. And God saw that the Light was good, so he separated it from the Darkness.

5. God also called the Light Day, as he did the Darkness Night. It had then been Evening and was Morning the first Day.

6. Next he said, Let there be Air in the

In Sound and Signification, and may be understood utterly void; which the *Jerusalem Targum* thus paraphrases on, *וְהָאָרֶץ הָיְתָה תִּהְיָ וּבְרָאָה וְצָרָה בֶּן בְּנֵי אָנְשָׁא וְרִיקְנָא* *וְהָאָרֶץ הָיְתָה תִּהְיָ וּבְרָאָה וְצָרָה בֶּן בְּנֵי אָנְשָׁא וְרִיקְנָא* *סִבְלָא בְּעֵינָא* The Earth was empty and vacant, both desolate of Mankind, and void of all Beasts. Our last authorized Translation has the former Word rendered waste, Deut. xxxii. 10. and the empty Place, Job xxvi. 7. In *Bereshith Rabba* (the Great Exposition upon Genesis) Sect. 2. it is compared to two Servants of a King, one maintained out of the Treasury, and the other left to provide for himself, who sits down hungry and penniless; *כִּי יֵשְׁבָה חֲמָרָא תִּתָּן וְהָאָרֶץ תִּתָּן* so fate the Earth empty and vacant.

Ib. *Darkness overwhelmed the Deep*] The Nature of Light or Heat being to spread from the Body which contains it, and the more so the stronger it is; there may be Reason sufficient allowed to believe, that on the second and third Days the Light being diffused wide, above the Region of this Globe (as observed on Ver. 6.) and consequently thin and weak, not collected into Bodies as on the fourth Day, might not pierce through the Air or Atmosphere which is round the Earth; as it does since, and that stronger from the Sun, than when reflected from the Moon: according to which it might very properly be said, that when the Air, Water and Earth, were first created, *Darkness overwhelmed the Deep*, namely the two latter, as the lowest; the *Deep* being also distinguished from the *Water* alone in this Verse.

Ib. *Spirit*] *Sanchoniatho*, who is reputed the oldest Heathen Author that has Writings extant, wrote a *History*, like *Moses*, of and from the Creation. He lived, as it appears in the Time of the Judges of Israel, at *Berytus* on the North of *Canaan*, and had Materials for it from the Records of that Place, which were begun by *Thoth* the Grandson of *Ham*, and from *Jerubbaal* the Priest of the God *Jevo*, who doubtless was *Jerubbaal*, as *Gideon* was called, and *Jevo* put for *Jehovah*. His Writings were used by *Porphyry* against Christianity, he being an Idolater like himself, which are preserved by *Eusebius*, *De Preparatione Evangelica*, Lib. x. 8. from whence they have been translated by *Cumberland*, under the Title of *Sanchoniatho's Phœnician History*. He relates that the two first Mortals were generated of the Wind *Colpiaz* and his Wife *Baan*. Now *רוּחַ* the Heb. Word here for *Spirit* signifies also *Wind*, and what I render *void* is *Bobu* in the Original. Thus while he, or their Tradition, disguised the Scripture, it proves a Testimony for it; since to be literally true in that Manner is incredible.

Ib. *hovered*] according to the proper Meaning of the Word, Deut. xxxii. 11. rendered in the present Translation *fluttereth*, and by *Castalis* here, *sepe libraret, hovered or poised itself*. As *hovered* is too general and indeterminate; so *brooded* or *sate like a Bird to hatch* by others, does not agree with the Text in Deut. and less with Jer. xxiii. 9. those three being the only Places where the Word is found. Besides *hovered* seems very suitable to *overshadow*, Luke i. 35.

Ib. *atop of the Water*] This might be, either because there was Water only without Earth at first, or because the Water was first to produce living Creatures.

Ver. 3. *First*] See the Places mentioned on Ver. 1. and consider the Nature of them with this. However *first* may relate to God's speaking.

Ib. *was*] This may be accounted the first Work of Creation, as *Roscommon* sings of it, *Fairest as well as first of Things*;

and *Le-Pla*, *Light, Creation's first Essay*; and also the Morning of the first Day. The Light I suppose to extend through the whole Space of the created World, where there was no Matter at all before, and consequently that the Bounds of the Creation were now

set; of which, considering the Extent, with what follows, the Work of this Day may not seem unequal to the rest.

Ver. 4. *saw that the Light was good*] It seems clear from this, that the Light only was created the first Day; being thus particularly mentioned without the Earth and Heaven, which were also good. Nor is this inconsistent with the other System, as by the Words of our learned *Patrick* in his *Commentary* on Ver. 5. "How long all Things continued in mere Confusion, after the Chaos was created, before this Light was extracted out of it, we are not told; it might be a great while." See this Way of placing that from the like *Heb. Exod. xxxii. 25. Deut. xxxi. 29.*

Ib. *that the Light*] or to be proper, *of the Light that*, as of the *Grace*, 2 Cor. viii. 1. that is *Accus.* in Gr.

Ib. *was*] The Verb-substantive *is, was, &c.* is mostly used (as it is omitted) at Pleasure in *Hebrew*, or rather for Emphasis, as the Pronouns *I, thou, it, &c.* are also before the Verb; like our Auxiliaries in *English*, when we say either, *I write*, or *I do write, &c.* for this Reason I have thought it improper and unnecessary to be distinguished in the *Italic Character*.

Ib. *separated it from*] The Light spreading as before-mentioned, seems to have been gathered into one half of the Space of Creation in the Evening; and by turning round as on the Center of that Space, to have made Night and Day as the Sun does now. Besides if the Rotation was like the Sun's in twenty four Hours, the Place where the Forepart of the Darkness was in the Evening, would receive the Forepart of the Light the next Morning, for another Day, and so on; see *Psal. lxxiv. 16.*

Ver. 5. *It had then been Evening and was Morning*] Shewing the Progression and Ending of the first natural Day. *וַיְהִי עֶרְבַּיִם* is repeated, *וַיְהִי עֶרְבַּיִם* making it signify the past Time or Tense, of which the *Heb. Verbs* have but one, so that in this Verb it denotes either *was, has been, or had been*, as the Sense of the Passage requires; which is plain here as I have render'd it, and the Repetition in *Hebrew* very proper. It is evident that the Day was before the Night, not only by the Order of the Words, Ver. 5. but by God's dividing the Light from the Darkness, Ver. 4. which must be at the Morning or Evening, and was plainly at the latter, because there was Light, i. e. Day, and God saw it to be good, before he made the Separation. From whence it appears that the natural Day of 24 Hours began in the Morning, not in the Evening. Nor is the Command to begin the Sabbath and Passover at the Evening, *Levit. xxiii. 32. Exod. xii. 18.* an Objection, but Confirmation, to this: for the *Israelites* were commanded to keep the former as well as the latter, for their Deliverance out of *Egypt*, Deut. v. 15. consequently it was to begin at the same Time, and both in the Evening, because the completing of that Deliverance was then begun, and they were prepared to travel out, *Exod. xii. 11.* And as the Command to begin the Year with that Month, implied it began otherwise before, of which see *Exod. xii. 2.* so their being bid to begin the Sabbath in the Evening, in like manner shews it was not, with other Days, begun so before; which if it had been, would have rendered that Command needless. How did the *Israelites* keep the Sabbath for their being brought out of *Egypt*, if there was no Alteration to what they did before? But changing it to commence in the Evening, would put them in mind of it; see *Chrysost. Hom. 3. in Gen. and Howel's Hist. of the Bible, p. 2.*

The translating this *the Evening and the Morning were the first Day*, is to me indefensible: for besides their being not a whole Day, and the Uselessness of such a Sentence, what Evening is intended by it? An Evening before there was any Day, which began in the everlasting un-

midst

midst of Water, making a Separation between the two Waters:

7. Thus God made the Air, which parting the Water that was below from that which was above it self, there was so.

8. Besides he named the Air Heaven. And it having been Evening was Morning the second Day.

9. Moreover God commanded that the Water under the Heaven should flow together into one Place, and that dry Ground should appear; which was so.

10. The dry Ground too he called Earth, as he did the Water that was flowed together Seas; and God saw that it was good.

11. Who said, Let the Earth produce upon

it Grass, Herbs bearing Seed, Fruit-trees yielding Fruit of each Kind, in which there is a Kernel; and it was so.

12. For the Earth brought forth Grass, Herbs that bore Seed of each Kind, and Trees that yielded Fruit, whose Kernel was in it, of each Sort; and God saw that it was good.

13. It had then been Evening and was Morning the third Day.

14. God further said; Let there be Lights in the Firmament of Heaven, to distinguish the Day from the Night; and let them be for Signs, and for appointed Times, as likewise for Days and Years.

distinguishable Darknes, before the Light was made? Whereas the Heb. ערב Evening signifies a Mixture, i. e. of Light with Darknes. Or is it supposed the first Day commenced in the Evening, when the artificial Day was over? And so not in the Beginning of the Creation; nor would the Works of it then have been made in six Days, as is said *Exod. xx. 11.* but in six and a half. The best Translation I have yet seen, viz. that of Junius and Tremellius, has it rendered in the latter Editions, *Sic fuit vespere & fuit mane diei primi, so there was the Evening and there was the Morning of the first Day;* but the worst, namely the old Latin, *factumque est vespere & mane, and the Evening and the Morning made or were,* like our common Bible.

Ver. 6. Air] It is clearly the Air, or Atmosphere of the Earth, which is here intended; but the Hebrew has no express Word for Air. רָקִיעַ signifies a spreading or stretching out, and so denotes either the Air below, or Firmament above, as Ver. 14. *Sol. Jar. on Psal. xix. 7.* mentions רָקִיעַ הַשֵּׁנִי the second spreading out, and likewise tells us they count שִׁבְעָה רָקִיעַ seven of them, which he there names. Nay Kimhi on *Psal. lxxvii. 19.* says the Air is truly and properly called so. *Castal.* translates, *liquidum inter aquas, Air between Waters;* the Margin of the Geneva Version has it, *spreading over and Ayre.* And according to the pref. Bible this Firmament being Heaven, Ver. 8. and the Heaven Air as rendered Ver. 26, 28. this Firmament must be the Air. The strange Absurdities which translating this Firmament has led divers into, *Amama* shews in *Antibar. Bibl.* I would add, it is natural to infer, that this Body of Water and Air excluded the Light, as being a lighter and thinner Matter, without or above it.

Ib. Water] If any would contend that by this speaking of Water, it was created before the second Day, and so that it, together with the Earth, &c. was created the first Day; let him remember that by the same Parity of reasoning, the Water must be before the first Day, it being mentioned, and not said to be created, Ver. 2. But *Let there be Air in the midst of Water,* may be a Command for the Existence of both; and does not prove the Water was before, any more than in *1 Kings vii. 2.* *He built the House upon four Rows of Cedar-pillars,* denotes those Pillars were where the House stood, before Solomon began building. So *Psal. cxlviii. 4, 5.* declares that the Heaven and the Water were created when God commanded it; therefore not the first Day, this Command being the second.

I suppose our Globe to be then mere Water, resting on its own Center, with the Air, &c. on that. *Thales Milesius*, says *Tully, De Natura Deorum, Lib. i. qui primus de talibus rebus quæsit, aquam dixit esse initium rerum, Deum autem eam mentem, quæ ex aqua cuncta fingeret:* *Thales of Miletus the first who enquired into such Matters, says Water was the Beginning of Things, as God was the Mind that formed them all out of it.* So *Diogenes Laertius*

in his *Lives of the Philosophers* tells us, that *Thales* said; *Water was the Beginning of all Things, De Vita Thales.* See also *Blackwall's Introd. to the Claf. p. 84, 85.* Rationally I also conceive, that the five primary Planets in our Division of the Creation, were made at the same Time in like Manner; nay that those were too, which are probably thought to go round the fixed Stars as other Suns.

Ver. 7. above] the principal and denser Part of the Air, as the Clouds are. Moses having confined his Relation to the Earth, and what particularly concerns that, it seems improbable that this was the Water of the Moon and Planets, as has been imagined; and the same, if not that those primary and secondary Planets should be made together, yet certainly, that being begun with and like the Earth, as of the same Kind, they should lie still the third Day, while that was finished, and themselves be not finished till the fourth. Besides Ch. ii. 5. may well be understood, that there was Rain in the Clouds, but not yet come down, to obviate an Objection thence.

Ib. there was so] As God had said in the Verse before.

Ver. 9. flow together] As *Buxtorf* in *Lexic.* judiciously observes it signifies when said of Water, and *Cast.* with *Jun. & Trem.* translate: by which also the Command is proper to the Water, and not as if God commanded himself.

Ib. dry Ground should appear] *Peter* mentioning this as the Beginning of the Creation of the Earth, *2 Epist. iii. 4, 5.* is a farther Confirmation it was not made the first Day. The Earth we find made in the Water, as the Fish, &c. were afterwards; and as that rose up, the Water sunk down.

Ver. 11. Kernel] For Fruit with a Stone, has a Kernel in it, which is the Seed.

Ver. 12. brought forth] In some Verse on this Chap.

*The stately Cedar, King of Trees, led on
The leafy Clans, and reign'd in Lebanon.
The brawny Oak, that British Seas now rules,
On Bashan's Brow protected Bashan Bulls.
The fragrant Rose had Sharon's lovely Vale,
Its Blooms to shelter, and its Sweets exhale.*

Ver. 14. for Signs] ordinary, as of Weather, Eclipses, &c. and also extraordinary; see *2 Kings xx. 9. Psal lxxv. 8. Luke xxi. 25.*

Ib. appointed Times] *Munster* translates it, *certa tempora;* saying, *significat מועד tempus statutum.*—*Hinc solennitates quædam legales, ut Pascha, Suceoth, Novilunium & aliæ similes vocantur מועדי.* *Mahed* signifies an appointed Time.—*Hence certain Jewish Solemnities, such as the Passover, Feast of Tabernacles, New-moon and the like, are called Mohadim.* The Word in *Psal. civ. 19.* shews it belongs particularly to the Moon, which distinguishes the Festivals; and this seems mentioned for the Sake of the Israelites, for whom it was peculiarly written, as some Things even in the Ten Commandments are. But those ap-

15. Let

15. Let them also be Lights there to shine upon the Earth; which was so.

16. Thus did God make two great Lights; the greater one for the Government of the Day, and the less for that of the Night; together with the Stars.

17. Which he had no sooner put in that Expanse, to give light upon the Earth,

18. And to govern both the Day and the Night, as well as divide the Light from the Darkness, but he saw that it was good.

19. It had then been Evening and was Morning the fourth Day.

20. Afterwards God said, Let the Water breed living moving Creatures abundantly, and Fowls which shall fly above the Earth, towards the Face of the celestial Firmament.

21. He thus created great Whales, and all living Creatures that stirred, which the Water bred abundantly of each Kind, with winged Fowls of all Sorts; and God saw that it was good.

22. Upon which he thus blessed them, Be fruitful, multiply, and fill the Water in the Seas; let the Fowl also multiply on the Earth.

23. It had then been Evening and was Morning the fifth Day.

24. God likewise said, Let the Earth bring forth each Kind of living Creatures, namely that of Cattle, creeping Things, and wild Beasts; which was so.

25. Thus he made both the wild Beasts and Cattle of each Kind, with all manner of creeping Things of the Ground; which he saw to be good.

26. Then God said, Let us make Mankind in our Similitude, according to our Likeness; who shall rule over the Fish of the Sea, the Fowl of the Air, the Cattle, the whole Earth, and all creeping Things that creep upon it.

27. Accordingly he created Mankind in his own Similitude, even each in that of himself; creating them Male and Female.

28. Whom God blessed in the following manner; Be fruitful, multiply, replenish the Earth, and subdue it; as also rule over the Fish of the Sea, the Fowls of the Air, and all living Things that stir upon the Ground.

29. Behold I give you, continued God, all Herbs bearing Seed, which are all over the Earth, with all Trees that have Fruit on them yielding a Kernel, which shall be for you to eat;

30. And to all the Beasts of the Earth, to

pointed Times being assigned to the Moon, may be understood Months and Tide-times; and the four Seasons of the Year may be comprehended in the Years, as Hours, Noon, &c. in the Days. But Seed-time, Harvest, &c. are appointed Times of the Sun.

Ver. 15. *Let them—be Lights*] This Heb. Construction is sometimes to be rendered with *for*, as in the preceding Verse, and sometimes without, as *Exod. iv. 4. it became or was a Staff, not for a Staff*, with many more; see *Buxt. Heb. Gram. Lib. ii. Cap. 14.*

Ver. 16. *two great Lights—greater—less*] This is said in Regard to their Appearance, or as they are to the Earth; so that the Moon, tho' not a Light in it self, is a Light to us.

Ib. *Stars*] both the fixed Stars, and Satellites or secondary Planets; as the former may be ranked with our Sun, the latter with the Moon, which two were doubtless mentioned single because they belonged to this Earth. The fixed Stars seem plainly to be comprehended, because the Satellites of *Jupiter, &c.* are invisible without Glasses, yielding no Light to us; see *Jer. xxxi. 35. Psal. cxxxvi. 9.* And why might not several solar Worlds be created now as well as one, even if there were other Creations? There might be Room enough, and the Work more magnificent. A Reason for the primary Planets being made first might be, because they, and they only, were to be habitable, at least with rational Beings. We may observe, that the Offices of the Sun and Moon are to be subservient to the Earth; as the Sun is doubtless to the other five Planets, among which the Earth may be properly reckoned. After all, those who would have it, that our Sun and Planetary World was only now created, not the fixed Stars, may find the like Consistency in the foregoing Account of those four Days Work.

Ver. 18. *good*] Unaccountable is *Pool's Annotation* here, "This Clause was omitted in the first Day's Work, but is added here, because the Light was then 'but glimmering and imperfect:'" when there is particular Mention of the Light being good at that Time, Ver. 4.

Ver. 20. *towards the Face*] *לפני* against or towards, *לפני* the Face.

Ver. 24. *creeping Things*] For this the *Bishops Bible* has *Worms*.

Ib. *wild Beasts*] Instead of Adjectives in *Heb.* and for want of them, we frequently meet with a second Substantive; as *Fire of Flame* for *flaming Fire*, *Isai. iv. 5. Hof. vii. 6. a Man of Bloods* for *a bloody Man*, *2 Sam. xvi. 7, 8.* so that when there is *Beasts of the Earth*, or *Field* distinguished from *Cattle*, it is *wild Beasts*: as *agrestis* and *sylvester* are in *Lat.* put for *wild*; see *Buxt. Gram. Lib. ii. Cap. 1, 3.* Thus *2 Sam. ii. 18.* for *one of the Roes which are in the Field*, our Translators say *a wild Roe*; as they do *2 Kings iv. 39. a wild Vine*, and *wild Gourds*; *Chap. xiv. 9. a wild Beast*; and *Lev. xxvi. 22. wild Beasts*.

Ver. 25. *Thus*] As the *Heb.* Prefix has the Force of *thus* when it is necessary, *Chap. xxi. 32. & xxxi. 9. 1 Kings iii. 22. Ezek. i. 11.* there is no need of making either a double Creation, or a Tautology: So Ver. 7, 16, 21.

Ver. 26. *Similitude*] This Similitude or Likeness I find to be *Holiness*, *Ephes. iv. 24. Knowledge*, *Col. iii. 10.* and *Dominion*, by the Words here following. *Image* is the Form or Fashion of a Thing, and therefore improper as well as uncouth here.

Ib. *Cattle*] The wild Beasts are not here named, for Man has not such an especial Government of them.

Ver. 27. *Mankind*] *Sanbeniatho* says the two first Mortals, generated as before mentioned, were *Protegonos*, which signifies *the First-born*, *Adam* being created first of all; and *Ben*, signifying in the fem. Gender *Life*, the same as *Eve* does, *Chap. iii. 20.* But the *Brahmans* or *Indian Priests* in their Book *Shaster*, call them *Potrous* and *Parcutee*; as *Henry Lord*, Chaplain to the *English Factory at Surat*, relates, in his *Discoverie of the Banian Religion*, p. 4. pr. 1630.

Ib. *each*] It being the Creation of both that is here related in general, the Particulars of which are given in the next Chap. The singular Pronoun is to be taken collectively, as in numerous other Places.

all the Fowls of the Air, and to every Thing that creeps upon the Earth, in which there is Life, all green Grass to eat: which was so.

31. Lastly God looked on all that he had made, and lo it was very good. It had then been Evening and was Morning the sixth Day.

CHAP. II.

THE Heaven and Earth thus finished, with all that belonged to them;

2. On the seventh Day God having ended his Work which he made, rested then from all of it that he had done.

3. God also blessed that Day, and sanctified it; because he rested on it from making all his Work which he had created.

4. These were the Generations of the

Heaven and Earth, when they were created. On the Day the Lord God had made the Earth and the Heaven,

5. He made likewise all the Plants of the Field before they were on the Earth, and all the Herbs of the Field before they grew; when he had not caused it to rain upon the Earth, and there was no Man to till the Land;

6. Or Mist had come up out of the Earth, that watered any of the Surface of the Ground.

7. After this the Lord God forming the Man with Earth from the Ground, breathed into his Nostrils the Breath of Life; so he became a living Soul.

8. And the Lord God planted a Garden at the East in Eden; that he might put there the Man whom he had formed.

9. Where the Lord God made grow out of the Ground, all Trees which were plea-

Ver. 31. *sixth*] From Hyde in his *Religio veterum Persarum*, and Pocock in his *Specimen Historiæ Arabicæ*, with Lord's *Religion of the Persians*, it appears that Zoroastres the Reviver of the Magian Sect, in the Reign of Darius Hystaspis, about 500 Years before the Birth of Christ, in his Book called *Zend-vesta*, still extant in the old Persian Tongue, and used by the Remainder of those People in Persia and India in their Worship-houses, gives nearly the same Account of the Creation and Deluge as Moses does; but instead of six Days for the former, he has six Times, with five Days Rest between each; the whole together making a Year, or 362 Days. And the Names of the first Man and Woman are so near ours, as *Adamah* and *Evah*.

Ver. 1. *that belonged*] Tynd. *apparel*.

Ver. 2. *having ended*] If God ended his Work on the seventh Day, he must work that Day, the contrary of which is apparent. So it is rendered in the preterpluperfect Tense by Jun. and Trem. for which also Gell pleads, *Essay*, p. 3. and the Septuag. have, *God ended his Work on the sixth Day*.

Ver. 3. *making*] Thus Jun. and Trem. turn it, viz. *ab omni opere suo faciendo*. Verbally it is, *he rested from all his Work, which God had created, to make; and so which God had created, may be considered as if in a Parenthesis*.

Ver. 4. *On the Day*] namely the third; on which he finishing the Creation of Heaven and Earth, they could not be made the first Day. This Partition agrees with that of the parallel Text, Chap. v. 1. and avoids the Tautology. This Day, as it is otherwise pointed, must be before the Creation of Man, Ver. 5. but *these* mentioned in the first Chap. could not be the Generations of the Earth then, because the Cattle, Beasts, and creeping Things, with Man himself, were produced from the Earth on the sixth Day, and so were the chief Part of its Generations.

Ver. 5. *made*] See the like Chap. i. 16. *Exod. xxxv. 22.* which must be understood in the *com. Transf.* to make Sense of it thus, *These are the Generations—in the Day that the Lord made every Plant of the Field (which he did) before it was in the Earth, and every Herb of the Field (which he did) before it grew; look Chap. iii. 22.*

Ver. 6. *Or*] Moses is shewing that the Vegetables were not at first produced by natural Causes, or the Industry of Man: for the latter was not created, neither had the Rain yet descended, nor even the Mist ascended; which Reason in the two first Parts of it is directly given in the *com. Transf.* had it not been overthrown in the last. Trem.

and Jun. have translated it thus, *quoniam non demississet Jehovah Deus pluviam super terram, & nullus homo fuisset ad colendum terram, aut vapor ascendens a terra: qui irrigaret, i. e. when Jehovah God had not sent down the Rain upon the Earth, and there had been no Man to till the Earth, or Vapour ascending out of the Earth; which had watered.* The old French Version has it, *ni aucune vapeur ne montoit de la terre, qui arrosast, nor had there ascended any Vapour from the Earth, which watered; and as now amended, &c. il ne montoit point de vapeur, &c.* The learned Broughton, who approved of this, cites the Jewish Rabbi Sadaia in his *Arabick Comment. on Moses*, saying the same (for which see also Simon Crit. Hist. B. ii. Ch. 19.) as also Kimhi mentioning it in his *Book of Heb. Roots*, under ט with others; see his *Works*, p. 682. and for the like Construction in *Heb. Lev. xix. 12, 29. & xxii. 16. Jer. xv. 17. & xvii. 21. & xxii. 10. Psal. xxxv. 19. & xlv. 18. Isai. xxviii. 27.* besides those Places produced by Buxt. *Thef. Gram. Lib. ii. Cap. 19. sub fin.* and what Noldius says more fully of it in *Concord. Annot. 173.*

Ib. *Or Mist*] For the Sun was not created till the next Day, by the Heat of which it is drawn up.

Ib. *out of*] It being odd, that the Mist should go up from the Earth to water it.

Ver. 7. *Earth*] So the Word is read in *com. Transf. Chap. xxvi. 15.* and should be *Hab. i. 10.* The old Bible under King Edward VI. has *Mould of the Earth*, as I have *Job. xiv. 19.* There is good Reason to think, the Matter of which Adam was formed partook of the four Qualities, Hot, Dry, Cold and Moist; but Dust is void of the last, if not the two last. David Kimhi on the Word *Create* in *Isa. xlv. 7.* writes thus, פירוש עושה שלום בין התולדות שהם הפוכות בטבעם ובהסכמת ארבעה תולדות פירוש עושה שלום בין אלה יהיה בריאות הגוף *wonderfully, making Peace between Qualities, which were contrary in their Nature: and in the Agreement of these four Qualities is the Health of the Body.* The *Vulg. Lat.* is *limo terræ, the Mud of the Earth*; see also Patrick in Locum.

Ib. *Soul*] or *Person*, as the Word sometimes signifies.

Ver. 8. *Eden*] is *Pleasure* or *Delight*, whence the Garden from the Greek of the Septuagint was called *Paradise*.

Ib. *that he might*] The doing of which is told after this Description of the Garden and Rivers.

Ver. 9. *and that*] The Author of a late *Transf.* in 1746, or *Bland*, turns it, *the same being also a Tree*, making this the same with the other; which Chap. iii. 22. quite disproves.

fant to the Sight, and good for Food; with the Tree of Life in the middle of the Garden, and that of the Knowledge of Good and Evil.

10. Besides there was a River to water the Garden, which went out of Eden; from whence it parted, and became four Heads.

11. The Name of the first was Pison; which turns about by the whole Country of Havilah, where there is Gold.

12. And the Gold of that Country is good; there is Chrystal, and Onyx-stones.

13. The second River was named Gihon; which turns about by the whole Country of Cush.

14. Hiddekel was the Name of the third, that runs towards the East of Assyria; and the fourth River was Euphrates.

15. Then the Lord God took Adam, and placed him in the Garden of Eden; to cultivate it, and look after it.

16. Who also charged him as follows; Thou mayest freely eat of every Tree of the Garden;

17. Excepting that of the Knowledge of Good and Evil, of which thou shalt not: for on the Day thou dost, thou shalt quite die.

18. The Lord God said further, It is not well for Adam to be alone; I will make him a Help according to his Need.

19. For the Lord God bringing all the Beasts of the Field, which he had formed out of the Ground, and all the Fowls of the Air to Adam, to see what he would call them, that whatever he called each living

Ver. 10. *a River to water*] The Garden being in Eden, Ver. 8. how did the River go out of Eden to water it?

Ib. four] The best Account seems to be, that the Rivers *Tigris* and *Euphrates* running southward, meet together in one on the North of what was called Eden, which again parts into two at the South of it; and those last, called here *Pison* and *Gihon*, run into the *Persian Gulf*: thus the River's parting into four Heads, was into two above, and two below. For which I have since met with *Huetius's* excellent *Treatise of the Situation of Paradise*, where it is distinctly proved.

Ver. 11. *by the whole Country*] As far as the Length or Side of it extends.

Ib. Country] Modern *English* forbidding to say the Land of France, Spain, &c. and land being at the End of some Names, as *England*, *Poland*, and several others.

Ib. Havilah] The Country that had *Egypt* on the West (for it could not be at any other Side of *Egypt*) having *Havilah* on the East, Chap. xxv. 18. 1 Sam. xv. 7. by consequence this Country was in the East of *Arabia*; which agrees with the River running by it as before.

Ver. 12. *good*] For this we have the Testimony of *Diodorus Siculus*, the eminent *Greek* Historian, that lived a little before the Time of *Christ*, and composed his *Bibliotheca*, which he was thirty Years about, and travelled himself through the greater Part of *Asia* and *Europe*, as he informs us at the Beginning; who in Lib. iii. Cap. 12. writes, that there is Gold dug in *Arabia*, which is not refined in the Fire as usual, being found in the Earth like Chestnuts, and is of such a shining Colour, that it makes the precious Stones which are set in it brighter; and *Agatharcides*, p. 60. to the like Purpose.

Ib. Chrystal] *Bdellium*, as it is translated in the *com. Bible*, is the Gum of a Tree (mention'd by *Pliny*, Lib. xii. and *Dioscorides*, Lib. i.) still used among us. Whereas all the Jewish Writers agree that this was a precious Stone, and *Solom. Jarbi* (whom I account the most certain and skilful of them all) writes in his *Commentaries on Numb. xi. 7.* שם אבן טובה קריסטל the Name of the precious Stone is *Chrystal*; with whom agrees *Kimbi*. And *Diod. Sicul.* *Ib.* says of *Arabia*, there are *Chrystal* Stones congealed from the Water, not by the Cold, but by the Force of the daily Heat. The Thing here mention'd had also the same Colour with *Manna*, *Numb. xi. 7.* which was white, *Exod. xvi. 31.* so is *Chrystal*, according to the *candida Chrystalla* of *Martial*, Lib. viii. 77. but *Bdellium* is of a dark brown Colour.

Ver. 13. *Cush*] It is indisputable from the other Rivers, and the Countries here mentioned, that they were all on the east Side of the *Red Sea*; and what is now called *Ethiopia*, both interior and exterior, is only on the west Side: therefore *Cush* here could not be *Ethiopia*, unless the River *Gihon* ran across the *Red Sea*, or what would be almost as ridiculous to suppose, round by the Isthmus

of *Suez*, between that and the *Mediterranean*, and along by the other Side of the *Red Sea*, in an opposite Course to the River *Nile*. For other Reasons I refer to *Rawleigh's Hist. of the World*, B. i. 3. 14. *Bedford's Scripture Chronology*, Chap. 8. Sect. 17. and *Shuckford's Connection*, B. iii. The *Targum*, and *Ainsworth in English*, with the *Tigurin* and *French Versions* keep to the *Hebrew Word*; as likewise *Jun.* and *Trem.* who in their *Scholium* to it say, *id est, Arabiam desertam Chaldaem junctam; that is, Arabia the Desert joining to Chaldaea*. In short the *Heb. Cush* being on both Sides of the *Red Sea*, should be rendered accordingly; see 2 *Chron. xxi. 16.*

Ver. 14. *towards*] The River *Tigris*, which as *Rauwolf* says in his *Travels*, Pt. ii. Ch. 9. is now called *Hiddekel*, pointing as supposed that Way from the Place of Eden, though by its turning it ran on the west Side of *Assyria*.

Ib. Euphrates] The Name in *Heb.* is *Pherath*, but there being *hu* before it, signifying it was *Pherath*, the *Septuagint Translators* not improbably taking both for the River's Name, which might be read without the Vowels *Huphrat*; by dismissing the Aspirate for the Softness of Pronunciation, and adding the *Gr. Termination es*, made *Εὐφράτης*, *Euphrates*, and so it was afterwards called. The Use and Credit of their *Version*, and others from it, have fixed divers wrong Names upon us, which Custom now does not allow to be rectified.

Ver. 15. *Adam*] *Man* in *com. Transf.* Chap. i. 26, 27. & ii. 5, 7, 8, 15, 16, 18, 22. and *Adam* in Ver. 19, 20, 21. is the same Word in the Original, viz. *Adam*, which signifies *Man*. The Question then is, when a Translator should begin to use it as a proper Name? Some do it at the 19th Verse, *Cast.* at the 18th, the *Geneva Version* at the 20th, the *Bishops Bible* at the 21st; *Pagnine* does not call him *Adam* till Chap. iv. 25. but the *Septuagint* in the next Verse after this. However the *Heb.* uses it as *Man*, by prefixing the Article *א* (which is not put to proper Names of Men, *Bux. Gram. L. 2. 5.*) to Chap. iv. 1. inclusive. I begin with *Munster* and *Vatablus*, after the Digression of the Rivers, when he is more particularly spoken of as a Person.

Ver. 17. *quite die*] agreeable to our common Expression [quite dead] *Heb. by dying thou shalt die*; which Idiom raises the Meaning of the Verb in the Manner of an Adverb, and is express'd in the King's *Transf.* Chap. xxxi. 15. *Exod. xxiii. 24.* 2 *Sam. iii. 24.*

Ver. 18. *according to his Need*] *Heb. according as there is before him.*

Ver. 19. *For*] In this Manner *Jun.* and *Trem.* with *Cast.* turn this and the following Verse, the Sense requiring from the Verse before, as the Reader himself may see.

Ib. out of the Ground] That the Fowls were produced by the Water we learn Chap. i. 20. which *Patrick* il-
Creature,

Creature, the same might be the Name of it;

20. When Adam gave Names to all Cattle, to the Fowls of the Air, and all the wild Beasts, there was not a Help found for him according to his Need.

21. Upon this the Lord God caused a sound Sleep to fall upon him, and while he slept, took one of his Ribs, closing up the Flesh in the room of it.

22. And the Lord God made up the Rib which he took from Adam into a Woman, and brought her to him.

23. At which he said, This is now Bone of my Bones, and Flesh of my Flesh; this shall be called a Woman, because she was taken from a Man.

24. Therefore let a Man forsake his Father and Mother, that he may cleave to his Wife, since they are one Flesh.

25. Now naked as Adam and his Wife each of them was, they were not ashamed.

CHAP. III.

AFTERWARDS the Serpent, that was the most cunning of all the Beasts

of the Field which the Lord God had made, said to the Woman; Much less did God say, You shall not eat of every Tree of the Garden.

2. Whom she answered; Of the Fruit of the Trees belonging to the Garden we may eat;

3. Only of the Fruit of that Tree which is in the middle of the Garden God said, You shall neither eat, nor meddle with it, that you may not die.

4. The Serpent however replied to her; You will not die at all.

5. For God knows, that at the Time when you eat of it, your Eyes will be opened, so that you will be like Gods, knowing Good and Evil.

6. Now the Woman seeing that the Tree was good for Food, and withal delightful to the Eyes, nay a Tree to be desired that it might give Understanding; she not only took and eat of its Fruit, but gave to her Husband with her, and he eat.

7. Then the Eyes of them both were

illustrates in his *Commentary* there; so that out of the Ground here must belong only to the Beasts: thus also *Eliezer & Mos. Gerund.* Accordingly *Castal.* turns it, *bestias omnes terrestres, quas ex terra formaverat, omnesque aereas volucres*, as here. It is spoken here as what God had done, to which it refers; but is related in the *com. Bib.* as if it was another Formation after Adam.

Ver. 20. *there was not—found*] among all the living Creatures yet made, which Adam had named.

Ver. 22. *made up*] *Heb. built.*

Ib. brought her] Probably Eve having been conducted about the Garden, that she might first see the inferior Creatures, was brought to Adam when he awaked. But particular are *Bedford's* late Imaginations, that God did not bring her to Adam till the 8th Day, *Script. Chr. B. i. Ch. i. 30.* or as he says further on the 7th, *Ib. Ch. 10. 11.*—What is here related was done the 6th Day, Chap. i. 27. & v. 2. And this whole Chapter after the 3d Verse is only a fuller Account of, with some Addition to, that which was deliver'd before in the first Chapter.

Ver. 23. *now*] Because the Beasts and Fowls had been brought to him before.

Ib. Woman] That is *Wombman* (a Female Person) as it is said to be in the ancient *English Version* of *John Trevisa*, a Cornish-man, who *Baker* says in *Chron. & Bale Script. Brit. Cent. 7.* lived in the Time of King Richard II. and translated the Bible.

Ver. 23, 24. *a Man*] This is not Adam in *Heb.* but *ish* a Man, as *ishah* is a Woman.

Ver. 24. The Words of *Moses*, and not of Adam.

Ver. 1. *of all*] He being a Beast himself: thus the ingenious *Castal.* says, *omnium terrestrium bestiarum—versutissimus*; so *Deut. vii. 7.*

Ib. Much less] This has been allowed an imperfect Speech, Something before it being omitted, as in the Oaths. That *אֲנִי* signifies *much less* is clear by other Places, as *Prov. xvii. 7.* & *xix. 10.* 1 *Kings viii. 27.* *Jeb ix. 14.* 2 *Chron. vi. 18.* & *xxxii. 15.* *Ezek. xv. 5.* Now it appearing that God spoke only to Adam, when he prohibited the Tree of Knowledge to be eat of, as it was before Eve was made, Chap. ii. 17, 18. with which

agree Chap. iii. 11, 17. what can be more naturally the Serpent's arguing, than that Adam was mistaken, or feigned the Interdiction, and God did not say so? It was much easier for Eve to be deceived, by his placing the pretended Falseness on Adam, than on God; as it is quite probable, that the Tempter would use the most likely Method. This was so rational, and agreeable to the Nature of Temptation, that I was apprehensive it was the Case, before I examined, and found the *Heb.* agreeing with it; which thus literally translated, confirms it.

Ver. 3. *that Tree*] Tree having here the Demonstrative *הַ* before it, which it has not in the Verse before.

Ib. that you may not die] In the *com. Transf.* it is made very certain, Chap. ii. 17. and here uncertain. *Gr. ἵνα μὴ ἀποθῶνται*, that you die not. So in the *com. Bib.* *pen* is *that-not*, Chap. xxxi. 24. *Judg. ix. 54.* & *xv. 12.* 1 *Sam. iv. 9.* *Deut. xii. 13, 19, 30.*

Ver. 4. *not die at all*] Not in the least, or any how, *Jer. xxvi. 19.* As the Duplication of the Verb heightened the Expression, Ch. ii. 17. this being negative turns it the other Way; like what the *prof. Transf.* affords us, *Ezek. xvi. 4.* *Jer. xxiii. 32.* *Amos iii. 5.* *Exod. xii. 9.* & *xxii. 23.* *Zech. vii. 5.* *Levit. xix. 7, 20.* The Father of Lyes has been made a diminutive Liar, to say, *Ye shall not surely die*: which not denying it wholly, does not agree with the former Place, as *Buxtorf* writes in *Thef. Gram. Lib. ii. Cap. 16.* where he expresses the Phrase, *nullo modo moriemini*, you shall by no means die; *Leo Judae* in the same Manner by, *haudquaquam moriemini*; and *Castal. nequaquam morte mulctabimini*, you shall in no wise suffer Death. *Tynd.* has *tushe ye shall not dye.*

Ver. 5, 7. *so that*] The Marrow of a Sentence often lies in the Particles, especially of the Hebrew, as I suppose the Reader will observe here: for their Eyes were simply opened before, Ver. 6.

Ver. 6. *delightful*] *Tynd. lussy.*

Ib. took] *Sanchoniathe* says, that *Aeon*, of whom see Chap. i. 26. found out the Way of taking Food from Trees. By which the real Fact, though partly concealed, is confirmed.

Ib. saw] As to the Time when, see on Chap. iv. 1.

opened,

opened, so that they knew themselves to be naked; and sewing Fig-leaves together, they made them Girdles.

8. At length they heard the Sound of the Lord God going through the Garden in the Wind that Day; for fear of whom Adam and his Wife hid themselves, among the Trees there.

9. Upon which the Lord God called Adam, and said to him, Where art thou?

10. Who answered, I heard the Sound of thee in the Garden, and being afraid because I was naked, I hid.

11. But he replied, Who told thee that thou wast naked? Hast thou eat of the Tree of which I forbade thee to eat?

12. That Woman, said Adam, whom thou didst put with me, giving me of it, I eat.

13. And upon the Lord God's saying to the Woman, Why didst thou do this? She answered, The Serpent so deceived me, that I eat.

14. The Lord God then said to the Ser-

pent; Because thou hast done this, thou shalt be cursed from all Cattle, and every wild Beast: upon thy Belly shalt thou go, and eat Dust as long as thou livest.

15. Besides I will make Enmity between thee and the Woman, as also between thy Offspring and hers: he shall bruise thee on the Head, thou him but on the Heel.

16. To the Woman he said, I will exceedingly multiply thy Sorrow with thy Conception, thou shalt bear Children in Anguish; and thy Mind shall be to thy Husband, for he shall rule over thee.

17. And he said to Adam; Because thou hast hearkened to what thy Wife said, and eat of the Tree which I commanded thee that thou shouldest not; the Ground shall be cursed for thy Sake, of which thou shalt eat with Grief all the Days of thy Life.

18. For it shall produce Thorns and Thistles to thee; and thou shalt eat the Herbs of the Field;

19. Nay eat Victuals in the Sweat of thy

Ver. 7. *knew themselves to be naked*] Before this they were naked, and not ashamed, Chap. ii. ult. by comparing of which together, as their not being ashamed that they were naked (like Children) was counted their Ignorance of it, their knowing it now will be their Shame, which Sin brought upon them. The Sight of their Nakedness causing Shame, is not unaptly, but one may say elegantly expressed, by their Eyes being opened in such a Manner as to know they were naked. Care should be taken of expounding away the literal Sense, the Deformity of which will be the more liable to appear if but done in part; as here by making the Nakedness spiritual, that was covered by material Fig-leaves.

Ib. *Girdles*] *Pagn. cingulos, Munster and the Tigur. Transf. cindleria, the French, des ceintures, Onkel. גִּדְּלוֹת, Girdles, i. e. Something to gird about them. Perhaps they were small Ozier Sprouts, or such like, thrust thro' a great many Fig-leaves, which are broad, and tied on like Beads; several of which might be put one above another; and this might be called sewing, and would answer the Purpose for Strength and Covering, far better than any other Way I have heard of. The Word is turned Girdle in *com. Transf. 2 Sam. xviii. 11. 1 Kings ii. 5. Isa. iii. 24.**

Ver. 8. *Sound*] *Going or walking* has not a Voice, nor is it probable they heard the Almighty speak, till he called to Adam after they were hid.

Ib. *going through*] Accordingly *Jun. and Trem.* render it, *itauteum per hortum*; and the *French Translators, parla jardin. Walking in the Garden, and hid themselves from the Presence of*, are Expressions too low for the Deity, and suitable only to a finite Creature.

Ib. *in the Wind that Day*] or *at the windy Time of the Day*, i. e. in the Evening, when Breezes of Wind blow in those warm Countries, as I have also observed here after a very hot Day; and so *nesheph, Twilight*, comes from *nesheph, to blow*. God might come in the Wind, as he is said to go upon the Wings of the Wind, *Psal. civ. 3.* (which seems to be what Adam and Eve heard, and their hearing it the Reason it was mentioned) and his Spirit came on the primitive Believers like a rushing mighty Wind, *Acts ii. 2.* So *Jun. and Trem.* render it, *ad ventum illius diei*, as *Munster* does *ad ventum diei*; and *Jerome* shews that *Aquila* translated, *ἐν τῷ ἀνέμῳ τῆς ἡμέρας* in the Wind of the Day. The Word no otherwise signifies cool. Thus the divine Reproofs or Dread seize Sinners at the Time of Affliction, *Hos. v. 15. Psal. cxix.*

67. *2 Chron. vi. 37. & xxxiii. 12. Chap. xlii. 21.* best denoted by the Wind.

Ib. *that Day*] The Article *n* before *Day* usually signifies *this or that*, *Chap. xxiv. 42. Psal. ii. 7. & cxix. 91. 1 Sam. xxii. 15. 2 Sam. xix. 6. Deut. xxxiv. 12. so 1 Sam. xiv. 34. that Night.*

Ib. *for fear of*] It was impossible for them to hide themselves from the Presence of God, who fills Heaven and Earth, *Jer. xxxiii. 24. יְיָ אֱלֹהֵינוּ* frequently signifies *by reason of, or for fear of*, as *Ainsworth* explains it; and so it is rendered by our Translators, *Judg. ix. 21. 1 Sam. xxi. 10. & xxiii. 26. Jer. xli. 9. & l. 16.*

Ver. 10. *hid*] It is not the Conjugation *Hithpael* for *self* as Ver. 8. being elegantly varied.

Ver. 11. *Who*] *Sol. Jar.* writes on it, *מִאֵי לָךְ לִדְעוֹת, מִאֵי בִשְׂמֹנֶת יֵשׁ בְּעוֹמֶר עֲרוֹת* From whence dost thou know what Shame there is in being naked?

Ver. 13. *Why &c.*] as the like in *Judg. ii. 2. & viii. 1.* see also on *Exod. xii. 26.*

Ib. *deceived*] See *1 Tim. ii. 14. Rev. xii. 9.*

Ver. 14. *curled from all Cattle*] From their Company, being incapable of going with them, and from the Blessing they enjoyed of eating Vegetables; thus much the Words immediately following inform us, and so it is like *Ch. iv. 11. curled from the Ground.* So also the *Sept.* have translated, which *Simon* ignorantly asserts *does make no Sense, Crit. Hist. B. 2. Ch. 4.* The other Beasts and Cattle too were not curled, being all very good, *Ch. i. 31.*

Ver. 15. *hers*] Why not *his*, since the Male Genealogy is usually counted, or rather *theirs*; but because *Christ* was to be born of a Woman without Man?

Ib. *bruise*] The Analogy is kept to of a Man's treading on the Head of a Serpent with his Heel.

Ver. 16. *with*] Not *and thy Conception*; for Conception it self was a Blessing, not a Curse, *Chap. i. 28.*

Ib. *in Anguish*] It is observed by *Aristotle* and others, that no other Creature brings forth its Young, with so much Pain and Difficulty as a Woman, *Hist. Animal. vii. 9.*

Ib. *Mind*] See *Chap. iv. 7.*

Ver. 17. *for thy Sake*] Author of *Vulg. Lat. in thy Work, Septuag. Works, and Theod. in thy Transgression*; the former through Mistake perhaps of the Letter *γ* for *τ*; and none of them sufficiently understanding the Original.

Ver. 18. *Thistles*] or rather *Weeds*, only that Interpretation is new.

Brows,

Brows, till thou returnest to the Ground, since thou wast taken out of it: for thou hast been Earth, and shalt turn to Earth again.

20. And Adam named his Wife Eve, because she was the Mother of every one living.

21. The Lord God also made Coats of Skins for Adam and his Wife, and clothed them.

22. However he said, Lo is Adam become like one of us, in knowing Good and Evil? Now therefore care is to be taken, lest he should put forth his Hand, and taking likewise of the Tree of Life, eat, that he may live for ever.

23. So the Lord God sent him out of the Garden of Eden, to till the Ground from whence he was taken.

24. And having driven him out, he placed Cherubs at the East of it, with a flaming Sword that turned about, to keep the Way to the Tree of Life.

CHAP. IV.

AND Adam had the knowledge of Eve his Wife, so that she conceived, and bearing Cain, said, I have gained the Lord with a Man.

Ver. 19. *hast been*] That is really, not comparatively as Chap. xviii. 27. and hereby is avoided the jarring which is between *art* and *shalt thou return*; for how should he return to that which he then was?

Ib. *Earth*] Look Chap. ii. 7. to Tyndal's Translation has it.

Ib. *turn—again*] So Job xxxiv. 15. Ecclef. iii. 20.

Ver. 20. *Eve*] Heb. *Havah*, Life, from *hayab*, lived.

Ver. 21. *made*] which might be only by the Death of a Calf and Colt, or the like.

Ver. 22. *is Adam*] or *Adam is* ironically, in the same Sense, but more obscure; which is according to the best Interpreters, whom I need not particularize.

Ib. *care is to be taken*] The Sentence is evidently and confessedly imperfect. Such Phrases, says Ainsworth, are usual, as Gen. xxxviii. 11. and xlii. 4. to which add Job xxxvi. 18. Isa. xxxvi. 18. Jun. and Trem. Insert *videndum*, like this: in Castalis's and the Tigurin Version is *periculum est, there is Danger*. The joining it to the next Verse, seems only to alter it from defective to absurd.

Ver. 24. *Cherubs*] *Cherubims* is improper, if we consider that *im* is the Heb. Termination of plural Nouns masculine, as *s* is the common Ending of our Nouns plural; so that it has a double plural Ending, as if we should say, *Feets, Teeths, Sheeps, Mens, &c.* which to avoid, some have used *Cherubim* plurally, somewhat more tolerable than the other. They are supposed to be Angels, the Representation of whom was afterwards put over the Mercy-seat, in a human Shape as supposed with Wings; vid. Exod. xxvii. 7, 8, 9. 1 King. vi. 23, 27. but by Ezek. x. 14. compared with Ch. i. 10. appear to have a Face like an Ox.

Ver. 1. *so that*] Translators have made *knew his Wife* superfluous. Not only so, but an Error has been founded on it, that their first carnal Knowledge was after the Fall, on which Bayle in his Dictionary under *Abel* lays great Stress; but it is easily refuted by thus significantly rendering it, as also by Ver. 17. 1 Sam. i. 19. for who will pretend that *Elkanah* did not know *Hannah* till they had been married several Years, Ver. 7. or *Cain* his Wife till they dwelt in *Nod*? As they were doubtless married before he murdered *Abel*, which appears to be but a little before the Birth of *Seth*, Ver. 25. Chap. v. 3. And indeed who would have him for a Husband just after the Murder? But even supposing that to be, if the Murder did not hinder their Marriage, much less would it hinder their cohabiting thus together. This however is not all, as Errors are naturally pregnant: for on the Supposition that *Adam* did not know *Eve* before their Fall, it is inferred they fell the same Day they were created, or very soon; against which I have this to object, viz. It is improbable, as being unnecessary, that there were more than two Beasts of a Sort created, a Male and Female to propagate, according to Patrick's Observation on Chap. i.

29. and we find God making our first Parents Coats of Skins presently after the Fall and Curse, Chap. iii. 21. as they were then immediately wanting; which consequently could not be before those Creatures had bred, because it would destroy the Species, since none I suppose will pretend that God created more Beasts only for their Skins, and that before those were wanted; besides the Creation being in Autumn, Chap. i. 1. the Trees would not have Fruit for *Eve* to gather in the Winter; after which was probably the Time of the Transgression. *Loridano* indeed in his *Life of Adam* ventures to assert, that *Adam* was in Paradise but three Hours before he disobeyed; which may serve for Company among other of his crude Notions. And did not the Progenitors of Mankind live before that in Obedience to the divine Command, Chap. i. 28? see *Milt. Par. Lost*, B. iv. and on the other hand what miserable Work is made with the contrary Opinion, for Instance, in *Biblioth. Bibl. Occas. Annot.* 8.

Ib. *Gain*] From *kanah*, he purchased or gained. *Sanchoniathes* relates, that of *Protoponos* and *Aeon*, the first Man and Woman, were begotten *Genos* & *Genea*, that is *Cain* and his Wife, which Names signify the Male and Female Offspring.

Ib. *gained the Lord*] With which agrees 1 Tim. ii. 14, 15. *Eth* before the Lord denoting the Accusative, may determine that she meant she had gained him, that is got his Favour again which she had lost; or purchased him, as it were, with this Son. We find *Leah* speaking much after the same Manner, concerning her Husband, at the Birth of three of her Sons, *Reuben*, *Levi* and *Zebulun*. It is likely *Eve* might take it for a Sign of God's Favour restored to her, that he suffered her to increase the World: for that was his Blessing to them, Ch. i. 28. *Gell* and others own the Lord to be taken accusatively, by rendering *gotten the Man the Lord*, and *Luther* in his high Dutch Transf. *gotten a Man which is the Lord*, as if *Eve* thought *Cain* was the promised Seed; but it is quite improbable that she took her Child to be the Lord, signifying in Heb. the Supreme Divine Being, nor is there the accusative Article before *Man* as before *Lrd*. *Ish*, a Man, is here a naked Word without any Prefix, in which manner Words are often left in Heb. (as always in Latin) signifying the Instrument with which something is done, the Letter *ו* being omitted by reason of the Frequency of it. Examples are Zeph. i. 9. *with Violence and with Deceit*, Hab. ii. 9. *with Gold and with Silver*, Judg. xviii. 11. *with Instruments of War*, Zech. iii. 3. *with filthy Garments*, Lam. iii. 15. *with Wormwood*, Psa. xc. 14. *with thy Kindness*, Ex. iii. 8. *with Milk and Honey*; and divers others. For a parallel Phrase to this, see Gen. ii. 7. where to follow the com. Transf. here, must be read, *formed Dust from Man*; others in this Book are Chap. vi. 14. & xii. 17. & xlvii. 12.

2. After which she bore his Brother Abel; who became the Shepherd of the Flock, as Cain was the Tiller of the Ground.

3. So at the End of the Year, Cain brought an Offering to the Lord of the Crop of the Land.

4. And Abel also bringing *one*, of the Firstlings of his Flock, and of their Fat, the Lord had respect to him, and his Offering;

5. But to Cain and his he had none: at which Cain was very angry, and his Countenance loured.

6. Then the Lord said to him; Why art thou angry? And why is thy Look cast down?

7. If thou doest well, will it not be accepted? (But if thou dost not, Sin lies at the Door;) his Mind also will be to thee, for thou rulest over him.

8. Nevertheless Cain speaking to Abel his Brother; when they were in the Field, he rose up against his Brother Abel, and killed him.

9. Upon this the Lord asked Cain, Where is Abel thy Brother? Who answered, I know not; am I my Brother's Keeper?

10. But he replied; What hast thou done? The Voice of thy Brother's Blood cries to me from the Ground.

11. Now therefore thou shalt be cursed, from the Ground, which opened its Mouth, to receive the same from thy Hand.

12. When thou tillest the Ground, it shall no more yield its Strength to thee: a Wanderer and a Vagabond shalt thou be on the Earth.

13. And Cain complained to the Lord; The Punishment of my Iniquity is too great to bear.

14. Behold thou drivest me off to Day from the Surface of the Ground, that I may be hid from thy Face; and when I am a Wanderer and Vagabond on the Earth, whoever finds me will kill me.

15. To whom the Lord said, Therefore whoever kills Cain, it shall be revenged se-

One Objection to this *Interpretation* may arise, that *eth* does sometimes signify *with*, and so it may be translated, *gained a Man with the Lord*: but then that *with* must not be taken instrumentally, as above, for *by* or *from*, but conjunctively for *together with*, as *Judg. i. 3.* the want of which Observation seems to have misled *Translators*. The Verb too denotes such a gaining as is by Purchase, which may very well be according to this *Version*, but not by others. The First-born were afterwards sanctified to the Lord, *Exod. xiii. 2.* and was not that likewise to gain or purchase his Favour? And that it was done thus early may appear by *Ver. 4.*

Ver. 2. After which she bore] *Heb. added to bear.* Here not unfitly may be inserted what is written in the *Jewish Talmud, Lib. Kiddush.* and elsewhere, *לעולם ילמד אדם את בנו אומנות נקייה* For ever let a Man teach his Son a blameless Trade or Employment.

Ib. Flock] The Word comprehends both Sheep and Goats, as may be seen *Chap. xxx. 32. Lev. i. 10.* so *Buxtorf* explains it, *ovium scilicet & caprarum*; and *Santes in Thesaur.* *Significat communiter minuta animalia, ut oves, ut capras.*

Ver. 3. Year] *the End*, as it is in the *Original*, shews it was of some determinate Time, and what should that be but a Year, viz. at Autumn when the Corn was ripe, and the Lambs grown fit to kill? That the same Word so signifies, see also *Exod. xiii. 10. Numb. ix. 22. 1 Sam. i. 7. Amos iv. 4.* and *Ainsf. in Loc.*

Ib. brought] not by any Command of God, says *Greusius* in his *Annotations*; but the contrary Opinion of *Patrick, &c.* seems better, else how did God accept *Abel's* Offering? Or how he perform it rightly, and be righteous in so doing, *Heb. xi. 4?*

Ver. 5. But] The Reason we have *Heb. xi. 4.* which destroys the inconsistent Fictions that have been invented about it, for which *Calmet's Dictionary* may be consulted. *Abel* it seems did it spiritually, *Cain* formally.

Ib. none] Because it was not done well, *Ver. 7.*

Ib. loured] which is the Word *Tynd.* uses, the *Bish.* have it *abated.*

Ver. 7. If thou doest well] In *Pirke Aboth, Chap. 2.* it is written, *העושה מצוה אחת קונה לו סרקליש אחד והעובר עבירה אחת קונה לו קסיגור אחד* i. e. *He who does one Command, gets himself one Advocate: and he that commits one Transgression, gains to himself one Accuser.*

Ib. Mind] As the Mind of a Servant is to his Master to please him, which the Words *rulest over him* shew. So it is to be understood *Chap. iii. 16.* and not that *Eve's*

Desire or Affection to her Husband, was her Curse or Punishment. To bring Cain out of his Sullenness, God not only let him know that he might be accepted, but that his Brother would be subject to him.

Ver. 8. speaking to Abel] Persuading him to go into the Field, that he might kill him: insomuch that some *Versions* have added in *Let us go into the Field*, as it seems to me from the *Sept.* who took such Liberties; for it is unlikely had these Words been in the *Original*, that they would be after left out.

Ver. 11. cursed from the Ground] Not receiving the Increase of it as before, nor settling upon it, which the next Verse shews. And though he built a City, it is not said he dwelt in it, as *Josh. xix. 50. Judg. viii. 28.* His Guilt might drive him from thence, and make it an Addition to his Curse. Besides his dwelling in the Country of *Nod*, appears to be not his settling, but wandering about there, from whence it was called *Nod*, which signifies *wandering, Psa. lvi. 8.*

Ver. 12. yield] As this was a particular Curse to Cain, over and above the Barrenness which the Earth received from the general one denounced to *Adam*; so *Sanchoniatho* speaks of great Droughts, where *Genes* and *Genea* were.

Ver. 13. The Punishment of my Iniquity, &c.] As rendered *Lam. iv. 6.* The Noun signifying mostly *Iniquity*, and the Verb sometimes *to forgive*, divers have rendered it after this manner, *My Iniquity is too great to be forgiven*; but as it is easy to see that this does not agree with what is before and after, some noted modern Expounders have thought it better turned into a Question, which I think is no less injurious to the Sense; however the *Heb.* has no Sign of a Question, as at *Ver. 7.* The Meaning of those Words is not to be considered so much apart as together, when they commonly signify as I have put it, several times turned in the *com. Transf. bear Iniquity*, where the Punishment of it is to be understood, but may be better expressed, *suffer for Iniquity*, as I usually put it; and might be here, *My Iniquity is too great to suffer for*, but with less Propriety.

Ver. 14. from thy Face] This is to be looked upon only as the Words of Cain, who having not Faith to believe what God was, an Infinite and All-present Being, *Heb. xii. 4, 6.* spoke thus; whose whole Speech was extravagant and untrue.

Ver. 15. Therefore] But the 70 *Interp.* for it *not so*, as though they took *לכן* for *לכן* and conformable to it, as frequently, the *Vulgate* has, *It shall by no means be so, but*, as likewise *Symmachus & Theodotion, not so, but*; either in *venfold.*

yenfold. Besides the Lord shewed a Sign to Cain, that none who found him should slay him.

16. Now he going out from before the Lord, dwelt in the Country of Nod, on the East of Eden.

17. And Cain had the knowledge of his Wife, so that she conceived, and bore Enoch; he also built a City, and called the Name of it Enoch, like that of his Son.

18. To Enoch likewise was born Irad, who begot Mehujael, as he did Methusael, and this Lamech.

19. Next Lamech took him two Wives; the Name of one was Adah, and the other's Name Zillah.

20. And Adah bore Jabal; he was the first of such as dwelt with Tents and Cattle.

21. Whose Brother's Name was Jubal;

he was the first of all who played upon the Harp and Organ.

22. And Zillah too bore Tubal-cain, a Maker of all Edge-tools with Steel and Iron; his Sister being Naamah.

23. And Lamech said to these his Wives; Hear what I say, you Wives of Lamech, give ear to my Expression; because I have killed a Man to my own Wounding, and a young Man to my Hurt:

24. Since Cain shall have Vengeance taken sevenfold, so shall Lamech seventy and sevenfold.

25. Adam moreover had the knowledge of his Wife again, so that she brought forth a Son, and called his Name Seth: for God has put me, said she, other Offspring instead of Abel, because Cain slew him.

the same Manner, or rendering *לֹא* but, and supplying the other; yet *Aquila*, who may be counted the best of the *Gr. Translators*, has *Therefore* only, and *Onkelos* the like in *Chald.*

Ib. *Sign to*] The proper and usual Signification of *תּוֹכַח* is a Sign, and of *לֹא* to; nor is it left in the *Hebrew*: how much more agreeable to the Context, as well as likely in itself this is, I leave to the Reader's Understanding.

Ver. 17. *Cain*] who, *Josephus* says, invented Weights and Measures, *Antiq. Lib. i. 3.*

Ib. *Wife*] *Abul Pharagius*, a noted Author of the *Christian Jacobites* in *Lesser Armenia* about the End of the 13th Century, writes that *Cain* had a Twin-sister named *Azrun*, and *Abel* another named *Owain*: *Eutychius* also, one of the *Melchites* and a Patriarch of *Alexandria* in the 10th Century, says in his *Annals*, that *Adam* would have *Cain* marry *Abel's* Twin-sister, but he would not, because his own was more beautiful. The *Histories* and *Annals* of those Authors written in *Arabick*, have been published by *Pocock* at *Oxford*.

Ver. 18. *Enoch*] *Sanhoniatho* carrying on his History in the Line of *Cain*, has the Genealogies from the Beginning to the Flood thus:

1. *Protegenos* and *Aeon*; see Chap. i. 26.
2. *Genos* and *Genea*, see Ver. 1.
3. *Phos*, *Pyr* and *Phlox*; who found out Fire by rubbing Pieces of Wood together.
4. *Cassios* and *Libanos*, *Antilibanos* and *Brathys*; who were Giants, from whom the Names of those Mountains were so called.
5. *Hyppuranist* and *Usos*; who invented, the one Houses of Reeds, and the other Boats.
6. *Agreus* and *Haliens*; who invented Hunting and Fishing.
7. *Cbryssor* and another; who invented Iron and Fishing-instruments.
8. *Technites* and *Geinas*; who invented Tiles.
9. *Agros* and *Agrueros*; who invented Courts to Houses, Fences and Cellars.
10. *Amynas* and *Magos*; who constituted Villages and Flocks.

In the other Line are only two Genealogies inserted to that Time, viz.

Eliun, supposed for *Lamech*; and
Uranos, for *Noah*.

Which are continued in this manner, as *Sanhoniatho* may be understood;

11. *Sydyc*, *Chrenos* and *Noreus*, for *Shem*, *Ham* and *Japheth*.

12. *Misor* for *Mizraim*.

13. *Thoth* and the *Cabiri*; by whom those Records were first kept at *Berytus*.

Ver. 19. *Lamech*] Of whom *Josephus* relates, that he had 77 Children, *Ant. Lib. i. 3.* But I query whether there was any more Proof for it, than his living so many odd Years, Chap. v. 31. if that be any.

Ver. 22. *Tubal-cain*] Whence the Heathen Deity *Vulcan* the Smith plainly, the *Heb.* being rather [v] than [b]; and this being an Instance so early, it is more likely that later Persons and Names after the Flood, were adopted into the Gentile-Divinity.

Ib. *a Maker of all Edge-tools with*] or *Heb. a Sharpener of every Work of*; the Verb signifying no more to instruct, than sharpen and whet do in *English*. The chief Use of Iron and Steel at first, we may suppose, was in Tools for cutting Wood, and manuring the Ground, such as had Edges; and therefore the Maker of them might fitly be called a *Sharpener*. To this consents *קָדַשׁ דָּוִד David Kimhi*, the celebrated Jewish Expositor, in his *Book of Roots*, and of the *Translators Pagnin. Costal. and Tyndal*, with the *com. Latin and French Versions*; *Vatablus* and *Sebast. Munst.* have it, *qui expoliabat, who polished*.

Ib. *Steel*] According to the best Understanding we have of the *Heb.* Word, it signifies both *Brass* and *Steel*; or as *Mercerus* on *Pagninus* says, *Rabbi Joseph Kimhi* (who was Father to *David* and *Moses Kimhi*) thinks it should every where in *Scripture* be understood *Steel*. However it is clear enough it ought to be so here, by reason of the sharpening, as well as in some other Places.

Ver. 23. *young Man*] It is plain by this that it was not *Cain*, as has been thought; and likewise that it was Somebody (for that too has been denied, it being supposed to be a Question) since it is so particularly described.

Ver. 24. *Since &c.*] *Lamech* having killed his Man as it seems in fighting, and so his Crime much less than *Cain's*.

Ver. 25. *a Son*] The *Banians*, as on Chap. i. 27. reckon to the first Man and Woman four Sons, named *Brammen*, *Cutlery*, *Shuddery* and *Wyse*; but this appears to me a Fiction, made from their Account of the Creation consisting of four Elements, with the Quality of which these Sons were distinctly endued, and from the four Quarters of the Earth, whither they were said to go.

Ib. *Seth*] *Heb. Sheth*, derived from its Verb *shuth, he put*. As the Account of some Names, with the Reasons assigned for them, even before the Flood, Ch. ii. 23. and iii. 20. and iv. 1. and v. 29. shew that one of those Kindred-Languages the *Heb.* or *Chald.* was the first: so this turns the Scale for the former, the *Chald.* *shuth* being a Noun, signifying *Meditation* or *Speech*; see for it more *Mercer* on Ch. ii. *Fuller* in *Misc. Sac.* Lib. iv. 4.

26. And

26. And to Seth himself also there was a Son born, whom he named Enos. Then it was begun to be called by the Name of the Lord.

CHAP. V.

THIS is the Book of Adam's Generations. On the Day that God created Mankind, he made each of them in his own Likeness;

2. Creating them Male and Female: whom he blessed, and called their Name Mankind the same Day they were created.

3. And Adam living a hundred and thirty Years, begot *him* in his Likeness, after his Similitude, whose Name was called Seth.

4. After which his Time was eight hundred Years, and he begot Sons and Daughters.

5. So all the Time which Adam had

lived, was nine hundred and thirty Years, when he died.

6. And Seth living a hundred and five Years, begot Enos.

7. After which he lived eight hundred and seven Years, and begot Sons and Daughters.

8. So all the Time of Seth was nine hundred and twelve Years, when he died.

9. And Enos living ninety Years, begot Cainan.

10. After which he lived eight hundred and fifteen Years, and begot Sons and Daughters.

11. So all the Time of Enos was nine hundred and five Years, when he died.

12. And Cainan living seventy Years, begot Mahalaleel.

13. After which he lived eight hundred and forty Years, and begot Sons and Daughters.

Ver. 26. *called by*] This Place is not only rendered and understood according to our *Eng. Bible*, but the Verb for *begun* sometimes signifying *to profane*, it has been done as if they were then profane, or idolatrous in their worship. Whereas the former falls, by considering that God must needs be, and was worshipped before; the latter, as he was in *Seth's* not *Cain's* Family, and because when the Word signifies *to profane*, it has a Noun, not a Verb following it as here. The *Original* has not *Men*, on the contrary the Verb is singular, as agreeing with *Enos*, probably the first of *Seth's* Posterity, who are agreed to be those called *the Sons of God*, Chap. vi. 2. which way of Appellation began it seems by this Text, and as it is natural to suppose with *Enos*; see the *Annotations* of the eminent *Hugo Grotius*. Thus those two Passages cast Light on each other. Here now appears a Reason for the Verb being singular, which otherwise is disagreeable; as also passive, since it would be improper to say *he began* when it related to many others, and *it began* would be more absurd. A *Translator* has not only the Sense of Places to get with an *Expositor*, but after that as great or a greater Difficulty to express them aptly, which is still heightened when it is to be done literally.

Ver. 1. *Generations*] *Berosus*, a Priest of *Belus* at *Babylon*, who lived in the Time of *Alexander* called the Great and after, wrote a *History* of the *Chaldeans*, in a Fragment of which, that is preserved in the *Chronicon* of *Eusebius*, p. 5. or composed by *Scaliger* from *Eusebius*, and in *Synce*l. p. 18. he relates, agreeable to the ten Generations here, that there were ten Kings of *Chaldea* before the Flood, *Alorus*, *Alasparus*, *Amelon*, *Amcuen*, *Metalarus*, *Daenus*, *Euedorachus*, *Amphis*, *Otiartes*, and *Xisuthrus*.

Manetho, a Priest of *Heliopolis* in *Egypt*, wrote the *Antiquities* of that Country, in the Reign of *Ptolemy Philadelphus*, in the Quotations of which, remaining in the *Chronographia* of *Synce*llus, an Abbot under the Patriarch of *Constantinople*, there is the following Account, *Shuckf. Connec. B. i. p. 21.*

113 Gods reigned	—	—	36525	} Years.
8 Demi-gods	—	—	217	
15 Heroes	—	—	443	

Shuckford rationally observes, that an entire Revolution of the Heavenly Bodies being counted 36525 Years, and the *Egyptians* worshipping them, the first Number may be accounted for in such a manner; to which may be added, that 113 might have Names given them, especially

as there are about so many remarkable Stars in the northern Hemisphere. The other two Numbers he supposes to be the Time that *Egypt* was peopled before the Flood, and that those Demi-gods and Heroes were not all successive; I would also add to this, that by the former seem to be intended some of the Posterity of *Seth*, called *the Sons of God*, Ch. vi. 2. and by the latter some of *Cain's*, or rather the Giants who came from both, Ch. vi. 4. considering that the *Heb. Scripture* was then first translated into *Greek*, by Order of that very King to whom *Manetho* was Keeper of his Library, and dedicated his Book to him; the Translation too being done towards the Beginning of that King's Reign, *Manetho* may well be thought acquainted with the Scripture Account, nay has been supposed to write his *Antiquities* with the Design of making them more ancient than the History of *Moses*, in Honour to his own Nation. Since *Cain* also went eastward, Ch. iv. 16. it is not likely that his Posterity possessed *Egypt* first; and it is probable the Giants might have it afterwards, Ch. vi. 11. Besides if we examine the Space of 217 Years at the Distance of 443 Years before the Flood, we shall find that these eight of *Seth's* Line lived in that Time, *Seth*, *Enos*, *Cainan*, *Mahalaleel*, *Jared*, *Methuselah*, *Lamech* and *Noah*. Now though the *Egyptians* might have a Tradition of the Number of Persons and Years, they probably had not of their Names, as it was reduced to the Memory of *Noah* only; and so they might ascribe the Names of their inferior Deities to them, which is done thus in *Diodorus Siculus*, Lib. i. *Sol*, *Saturn*, *Rhea*, *Jupiter*, *Juno*, *Vulcan*, *Vesta*, *Mercury*.

Ver. 2. *Mankind*] as we read, Chap. i. 26.

Ver. 3. *a hundred*] I have framed the following Tables to find out readily what Age each Person was of (the Time of whose Birth and Death may be known) when many remarkable Things were done, which the *Scriptures* give us Account of, with the Age of the World, &c. adding the Years of the *Julian Period*, invented by *Scaliger*, which begin on our New-year's Day, as in the *Almanacks*; and by those that have this Reckoning, it may be known at a single Subtraction how long ago any other Year here inserted was: by which also this *Chronology* may be easily and readily compared with others, where those Years are now commonly used, as comprehending and as it were bringing all other *Epochs* into this one.

14. So all the Time of Cainan was nine hundred and ten Years, when he died.

15. And Mahalaleel living sixty five Years, begot Jared.

TABLE the first of SCRIPTURE AGES.

Year of the Julian Period.	Age of the World.	Adam,	Seth,	Enos,	Cainan,	Mahalaleel,	Jared,	Enoch,	Methuselah,	Lamech,	Noah,	Shem.	
684	0	0											The World created, Gen. 1.
815	131	131	0										Seth born, Ch. v. 3.
921	237	237	106	0									Enos born, Ch. v. 6.
1012	328	328	197	91	0								Cainan born, Ch. v. 9.
1083	399	399	268	162	71	0							Mahalaleel born, Ch. v. 12.
1149	465	465	334	228	137	66	0						Jared born, Ch. v. 15.
1312	628	628	497	391	300	229	163	0					Enoch born, Ch. v. 18.
1378	694	694	563	457	366	295	229	66	0				Methuselah born, Ch. v. 21.
1566	882	882	751	645	554	483	417	254	188	0			Lamech born, Ch. v. 25.
1614	930	930	799	693	602	531	465	302	236	48			Adam died, Ch. v. 5.
1677	993		862	756	665	594	528	365	299	111			Enoch taken away, Ch. v. 23.
1727	1043		912	806	715	644	578		349	161			Seth died, Ch. v. 8.
1749	1065			828	737	666	600		371	183	0		Noah born, Ch. v. 28.
1826	1142			905	814	743	677		448	260	77		Enos died, Ch. v. 11.
1922	1238				910	839	773		544	356	173		Cainan died, Ch. v. 14.
1978	1294					895	829		600	412	229		Mahalaleel died, Ch. v. 17.
2111	1427						962		733	545	362		Jared died, Ch. v. 20.
2249	1565								871	683	500		Japheth born, Ch. v. 32. and x. 21.
2252	1568								874	686	503	0	Shem born, Ch. xi. 10.
2343	1659								965	777	594	91	Lamech died, Ch. v. 31.
2347	1663								969		598	95	Methuselah died, Ch. v. 27.
2348	1664										599	96	The Flood came, Ch. vii. 6.

All Writers, who have undertaken to calculate the Space of Time from the Creation to the Flood, have I think missed it. Such as were not misled by the Greek and Samaritan Copies (for the Refutation of which I refer to Beaford's Scripture Chronology, Book i. Chap. 5.) but computed from the Hebrew, have stated it at 1656 Years; by supposing the Son was born when the Scripture says he was begot, and that invariably each of them at the End of such a Year of his Father's Life; Positions methinks too improbable to be allowed, much less so generally received.

Since Moses says nothing of the odd Months or Days, and This might probably live one, That two, and Another three Quarters of a Year, longer than the Time mentioned when they begot a Son; a Medium for one with another would be half a Year overplus: so the Time is said to be seven Years, 1 Kings ii. 11. which was seven Years and six Months, 2 Sam. v. 5. But if any of them lived almost the Year out, or till the last Quarter, it was counted for a Year, then between one Quarter before, and three Quarters of a Year after, the mean Time is one Quarter more than the Years mentioned. By this Allowance, moderate as it is, if Adam when he had lived 130 1/2 Years, begot Seth, he was 131 at Seth's Birth, as

in the Table, and so of the rest. According to the other Account, Methuselah must have lived till the End of the Flood, when Noah was 600 Years old, Ch. vii. 11. & ix. 28, 29. he being not 969 before by that Reckoning, as may be seen by adding 187, Chap. v. 25. 182, Ver. 28. and 600 together: To avoid which, the Index to the present Fol. Bible has it computed with others, that he died before he was 969 Years old, in Contradiction to the Text. But Methuselah's dying in the Year before the Flood (which might be but a small Time) is highly probable; for his Name is in Heb. dead and a Dart, as (with little Alteration) observes Bochart in Phaleg. Lib. ii. 13. Broughton on the Epistle of Jude, &c. when he was dead, the Dart of Destruction or Vengeance smote the World; which his Father Enoch, being a Prophet, Jude 14. seems to have had the Foreknowledge of, and so named him thus. From whence we may also take notice of God's great Favour and Long-suffering towards the Inhabitants of the Earth, who notwithstanding he would fulfil what he had revealed to Enoch, lengthened the Time, by causing his Son to live the longest of all Men; and perhaps added to his Life the 120 Years mentioned Chap. vi. 3. as 15 were to Hezekiah's, 2 Kings xx. 6. So Mahalaleel, i. e. a Praiser of God, being born in 16. After

16. After which he lived eight hundred and thirty Years, and begot Sons and Daughters.

17. So all the Time of Mahalaleel was eight hundred ninety five Years, when he died.

18. And Jared living a hundred sixty two Years, begot Enoch.

19. After which he lived eight hundred Years, and begot Sons and Daughters.

20. So all the Time of Jared was nine hundred sixty two Years, when he died.

21. And Enoch living sixty five Years, begot Methuselah.

22. After which he walked continually with God three hundred Years, and begot Sons and Daughters.

23. So all the Time of Enoch was three hundred sixty five Years.

24. Then he having walked so with God, was gone; for God took him.

25. And Methuselah living a hundred eighty seven Years, begot Lamech.

26. After which he lived seven hundred eighty two Years, and begot Sons and Daughters.

27. So all the Time of Methuselah was nine hundred sixty nine Years, when he died.

28. And Lamech living a hundred eighty two Years, begot 2 Son :

29. Whose Name he called Noah, saying, This will comfort us for our Work, and for the Labour of our Hands, by the Ground which the Lord has cursed.

30. And Lamech lived after he begot Noah five hundred ninety five Years, and begot Sons and Daughters.

31. So his whole Time was seven hundred seventy seven Years, when he died.

32. Lastly Noah being in his five hundredth Year, begot Shem, Ham and Japheth.

CHAP. VI.

AND when the Men began to multiply upon the Surface of the Ground, and they had Daughters born ;

2. The Sons of God seeing the Daughters of Men that they were beautiful, took them Wives whomsoever they chose.

3. Then the Lord said, My Spirit shall not always strive with Man, because even he is fleshly ; his Time however shall be a hundred and twenty Years.

the 8th Jubile of the World, and when his Father was 70 Years old, might likely have his Name from thence ; which agrees precisely with this *Chronology*, and this only. I would add, that *begetting* and *being born* are not to be taken one for the other in *Heb.* any more than in *English* ; besides it is spoken of the Father, not of the Mother nor Son ; see Chap. xi. 10.

Ib. him—*whose Name was called*] For *Eve* named him, Chap. iv. 25. The *Heb.* Verb is in other Places to be thus understood, or taken passively, Chap. xxv. 26. & xxix. 34. & xi. 9. with many more. By adding a Son, it may seem as if *Cain* and *Abel* were not in his Likeness.

Ver. 7. Sons] *Josephus* writes, that the Sons of *Seth* erected two Pillars, one of Brick and the other of Stone, on which were engraved their Discoveries in Astronomy ; and that the latter then remained in *Syria*, which was after the Destruction of *Jerusalem* by the *Romans*, *Antiq.* Lib. i. 3.

Ver. 18. Enoch] It is *Hanoeh* in *com. Bible*, Ch. xxv. 4. & xlv. 9. and *Henoch*, 1 *Chron.* i. 33. but all three are one Name in the Original.

Ver. 22. he walked] *Abu'l Pharagius* relates that he was very learned, as well as virtuous, and thought to be the ancient *Hermes* or *Trismegistus*, *Historia Dynastiarum*, pag. 9. Not only *Tertullian*, *De Idololatria*, and *Clemens Alexandrinus* in *Excerptis*, affirm that they had seen Writings of *Enoch*, but *Origen* mentions them as quoted by *Celsus*, the great Adversary of the Christian Religion, *Contra Celsum*, Lib. v. as does also *Irenaeus*, Lib. iv. It is likewise said to be cited in *Zohar*, counted one of the most ancient Books of the *Jews* that is extant in their Rabbinical Language. *Tertullian* says, the Book was intitled *The Revelation of Enoch*, wherein the Passage mentioned *Jude* 14, 15. was written.

Ibid. walked continually] The Verb in the Conjugation *Hithpabel* signifying so ; and thus *Jun.* and *Trem.* render it, viz. *ambulavitque indefinenter*.

Ver. 24. gone] which we use for *dead*. *Tynd.* &c. was no more seen.

Ver. 29. Noah] From *nabam*, *be comforted*, (and so does not signify *Rest*, as Expositors say) which the succeeding Words shew, taking part of the Root, as in *Abraham*, Ch. xvii. 5. as if he meant, This Son will comfort us in part, though we do labour ; *Noah* becoming a Preacher of Righteousness in that wicked Age, 2 *Pet.* ii. 5. Other Interpretations seem less suitable, and if accepted may be along with this, that *Noah* might make Improvements in Husbandry, &c.

Ib. Labour] by *Tynd.* and others *Sorrow*.

Ver. 32. in his] See Chap. vii. 6.

Ib. begot] *Interpreters* expound it that he began to beget these Sons, as of *Terah*, Chap. xi. 26. It appears that *Japheth* was the eldest by Chap. x. 21. and consequently was begotten at this Time, as I have put it in the Table ; that *Ham* was the youngest by Chap. ix. 24. and that *Shem* was begotten three Years after *Japheth*, and in the five hundred and second Year of *Noah's* Life by Chap. xi. 10. *Shem* I imagine was put first for his Dignity, and *Japheth* last for the better Sound in Pronunciation.

Ver. 1. the Men] *Cain's* Race in Distinction from that of *Seth*, as in the following Verse, here being also the Article *n* for *the* in *English*.

Ib. upon the] *Bish.* in the upper.

Ib. they had Daughters] *Patrick's* Remark is groundless, that they had now more than twice as many Daughters as Sons, especially when *multiply* is rather said of the Men.

Ver. 2. whomsoever] *n* being here redundant, as in *Lev.* vi. 5. *Jer.* xl. 7. *Deut.* xv. 7.

Ver. 3. always] This Verse shews that *only* is not restricted to 50 nor 100 Years ; see *Buxt. Lex.*

Ib. even he] who is a rational Being, and spiritually endowed.

Ib. a hundred and twenty] The *Chaldeans* reckoned to the Reigns of their ten first Dynasties or Kings (which Number is the same with the Scripture Account) from *Alerus* or *Adam*, to *Xisuthrus* or *Noah* inclusive, 120

4. There

4. There were Giants on the Earth in those Days, and likewise afterwards, whom upon the Sons of God going in to the Daughters of Men they bore to them: these were strong, who were renowned Men of old Time.

5. And the Lord seeing that Man's Wickedness was great in the World, and every Idea of the Thoughts of his Mind only evil daily;

6. He was sorry because he had made Mankind on the Earth, and was grieved at his Heart.

7. So the Lord said, I will destroy Man whom I have created, from the Surface of the Ground; and not only Man, but also the Beasts, creeping Things, and Fowls of the Air: for I am sorry because I made them.

8. However Noah was in favour with the Lord.

9. These were his Offspring, who was a righteous perfect Man in his Age, that walked continually with God:

10. He begot three Sons, Shem, Ham and Japheth.

11. But the Earth was corrupt before God; it being full of Violence.

12. And he took particular notice that it was corrupted, because all Flesh had made its Way corrupt on the Earth.

13. Upon this God said to Noah: The End of all Mortals is come before me, for the Earth is filled with Violence by their means; so therefore I will destroy them with it.

14. Make thee an Ark of Cypress-wood, doing it with Lodgings; and pitch it both on the Inside and Outside with Pitch.

15. And in this manner shalt thou make it; let three hundred Cubits be the Length of the Ark, fifty Cubits its Breadth, and the Height of it thirty.

16. Thou shalt make a Light to the Ark, and finish it a Cubit above, as also put the Door of it in its Side: making it into lower, second and third Stories.

17. For behold I my self will bring a Flood of Water upon the Earth, to destroy all Flesh in which there is the Faculty of Life from under Heaven: all that is on the Land shall die.

18. But I confirm my Covenant with thee, that thou shalt go into the Ark, thy Sons, thy Wife, and Sons Wives along with thee;

Saros, and each Saros to be 3600 Years, making the whole 432000 Years, *Syncl.* p. 17, 38. *Stillingfleet's Origines Sacrae*, Book i. 5. 4. This Chronologers have been much puzzled to deal with, to little Satisfaction; but the Truth of the Matter seems to me as follows: They having some Knowledge of *Moses's* Account, and understanding it was 120 Years to the Flood, and their Year being then 360 Days, which multiplied by the Dynasties was 3600; from hence they framed the foregoing extravagant Computation, which is to be reconciled to the *Scripture*, I suppose, no otherwise.

Ver. 4. *whom*] Besides that *asher* is the *Heb.* Relative, *when* reads as if those Women did not bear Giants till after that, and yet that there were Giants then by some other Means; neither of which are allowable: notwithstanding *Patrick's Commentary* runs thus, "In those Days]" "i. e. Before the Sons of God married with the Daughters of Men;" whereas it is evident *those Days* were when they married.

Ib. *strong*] so did what they listed, Ver. 13. for which Reason their being strong might be mentioned.

Ver. 5. *the Lord*] Here is an open Mistake in the *pres. Transf.* or following the old corrupt *Lat. Bible*, which has *Deus, God*; instead of the Original *Hebrew*, from which it would have been *the LORD*.

Ib. *Idea*] the Result or Object of Thoughts.

Ver. 6. *sorry because*] His making them was an Occasion remotely, that he was now sorry for their Wickedness: whereas repenting, which must imply a having done amiss, is not only inconsistent with the All-Holy, Wise and Unchangeable God, but the *Scripture* expressly tells us he does not repent, *Numb.* xxiii. 19. & *Sam.* xv. 29. It may indeed be objected, that the Original Verb is the same there as here; which will however admit of this sufficient Answer, that as diverse single Words in all Languages have different Meanings, to be determined by the Use that is made of them, *עָנַן* is certainly such a one, as it usually signifies *to comfort*.

Ver. 9.] The *Jews* have divided the five Books of *Moses* into 54 Sections or Lessons, to be read on their Sabbath Days, beginning after the Feast of Tabernacles; which are finished in a Year by reading two together

twice. This Verse begins the Second Lesson, each of which they call *Parashah*, putting commonly the first Letter of that Word three Times before it. They have also another Lesson answering to every one of these, out of the Prophets, &c. named *Haphtarah*.

Ver. 11. *corrupt before God*] The following Words shewing Mankind were so bad, that the Lord took such notice of it as to punish them; see Chap. xviii. 20, 21.

Ver. 14. *Cypress*] Which seems plain by the Durableness of this Wood, its growing plentifully in *Affyria*, as Authors shew, and especially by the Analogy of the Words; for *ב* being instead of *א* as has been observed to be in other Words, the *Hebrew* might be read without the Points *Cyper*; see *Bedford's Scripture Chronology*, Book i. 9. 3, &c.

Ver. 15. *in this manner*] *Heb.* *this is what*.

Ib. *Cubits*] *Greaves of the Roman Foot*, p. 40. *Arbutnot on Weights and Measures*, Tab. 4. *Cumberland of Scripture Weights and Measures*, p. 34, 40, 43. and *Ward* (to name no more) *Math. Guide*, p. 38. agree that a Cubit was 21,888 Inches: according to which the Ark had these Dimensions,

	Poles	Feet	Inches
Length	33	2	8
Breadth	5	8	8
Height	3	5	2

Ver. 16. *Light*] I suppose it to be a Row of Lattice or several Holes, perhaps almost or quite round the Ark for Light and Air, with sufficient Strength between to support the upper Part.

Ib. *finish it*] The Ark, not the Light, as the *fern.* Pronoun in the *Original* shews. The Sides of the Ark might be a Cubit higher, and then turn in for a Covering.

Ver. 18. *Sons*] *Patrick* makes here the following Remark in his *Commentary*; "This Passage shows the Ark was not an hundred Years in building: for none of these Sons were born an hundred Years before the Flood." Whereas the learned Author seems not to have minded, that as God knew *Noah* would have Sons, he might well speak it before they were born: on the contrary by his manner of reasoning, it must be also after

19. And

19. And shalt have of all living Things of all Flesh, two of every *Sort* into the Ark, to keep alive with thee, which shall be Male and Female.

20. Of the Fowls and Beasts of each Kind, of all manner of creeping Things of the Ground; two of every *Sort* shall come to thee, that thou mayest keep *them* alive.

21. Do thou therefore take thee of all Food that is eat, which thou shalt gather to thee; that it may be for thee, and them to eat.

22. Thus Noah did, doing entirely according as God commanded him.

C H A P. VII.

THE Lord afterwards said to him; Go thou and all thy Family into the Ark, since I have seen thee to be righteous before me in this Age:

2. Taking to thee of all clean Beasts by sevens, and of such as are unclean two, of each the Male and his Female;

3. Of the Fowls of the Air likewise by sevens, the Cock and the Hen; to keep Offspring alive all over the Earth:

4. Because seven Days hence I shall make it rain upon the Earth, forty Days and forty Nights; that I may destroy all living Sub-

stance which I have made, from the Face of the Ground.

5. So did Noah altogether as the Lord commanded him;

6. He being in his six hundredth Year, when the Flood of Water was on the Earth:

7. For Noah went, having his Sons, his Wife, and Sons Wives with him, into the Ark, by reason of the Water of the Flood.

8. Of the clean Beasts, and of those that were unclean, as likewise of Fowls, and all Things which did creep on the Ground,

9. There came by Couples to Noah into the Ark, the Male and Female; according as God had ordered him.

10. And on the seventh Day the Water of the Deluge was upon the Earth.

11. In the six hundredth Year of Noah's Life, on the seventeenth Day of the second Month, were all the Fountains of the vast Ocean broken up, and the Flood-gates of Heaven thrown open.

12. And there was a Storm of Rain upon the Earth, forty Days and forty Nights.

13. That same Day did Noah, Shem, Ham and Japheth, his Sons, Noah's Wife, and the three Wives of his Sons with them, go into the Ark;

14. As also every Kind of Beasts, of Cattle, of Reptiles that crept on the Earth, and of Birds, all manner of winged Fowls.

all three of them had Wives, which appears to be a very little while before the Flood, by their having no Child, too short a Time for building the Ark; the Addition to which daily, by Computation made, for 120 Years, would be not much less than two thousand Pound Weight.

Ver. 2, 3. *by sevens*] The odd one seems to be for Sacrifice, Ch. viii. 20. and the Number greater of these than of the unclean, because they were to be eat after the Flood, Chap. ix. 3. the different Sorts of which Beasts may be seen, *Deut.* xiv. 4, 5. The *Heb.* being *seven seven*, *Pool* pleads that there were fourteen, as the *two* is not doubled; whereas the latter is also in Ver. 9. without *and* between, as translated in the *com. Bib.* and is the *Heb.* Idiom for what is here rendered.

Ver. 6. *in his six hundredth Year*] *Heb.* the Son or Offspring of six hundred Year, his Life being comprised therein; and so not 600 Years old, but in his six hundredth Year, as also Ver. 11. plainly declares, and Chap. ix. 28, 29. shews that he was 600 Years old when the Flood was over. Thus the Son of a Year in *Exod.* xii. 5. is rendered by our Translators a Male of the first Year; see too *Exod.* xxix. 38. and accordingly *Ainsworth* shews from the Jewish Writers, that the Lamb must be less than a Year old, and might be of any Age after eight Days. In like manner, that a Son of eight Days, *Gen.* xvii. 12. to be circumcised, was one in his eighth Day, the following Places inform us, *Lev.* xii. 3. *Luke* i. 59. *Acts* vii. 8. *Phil.* iii. 5. that one Sabbath might first be over, according to *Menahem* on *Gen.* xvii. It is done commonly in the Morning of the eighth Day, *Buxt. Synag. Jud.* Cap. 4. and, as the *Jews* have told me, that Day Week on which the Child is born: this the Days kept for the Birth and Circumcision of *Christ* likewise ex-

hibit; read *Ainsworth's Annotations* on Chap. v. 32. & xvii. 12. *Exod.* xii. 5.

Ver. 7. *Wife*] According to *Eutychius* her Name was *Haical*, and she was the Daughter of *Namusa* the Son of *Enoch*, as the Wives of Noah's Sons were the Daughters of *Melchisedek*, *Shem's* Wife being called *Salit*, *Ham's* *Nahlat*, and *Japheth's* *Arissah*; *Annales*, p. 35.

Ver. 9. According as God bade Noah take them in with him, so they came to him.

Ver. 10. *on the seventh Day*] which it must be to agree with Ver. 4. besides that the *Heb.* Prefix is not *after*, but *at* or *on*.

Ver. 11. *Fountains*] whereby Passage was opened for the subterraneous Waters, which may extend to the Center of the Earth; where if a sufficient Vacuum were made, by reason of central Fire or otherwise, the Earth must of consequence be universally drowned. The Attraction of the upper Water by a Comet, or any other Way that would not require the Springs of the Deep to be broke open, does not seem coherent with this Scripture Account. It is observable that those Fountains were afterwards shut up or contracted as before, Chap. viii. 2. *Prov.* iv. 4.

Ib. *Flood-gates*] as in the *Eng. Margin*. The *Latin Interpreters* agree mostly in rendering it *cataractæ*, the *Greek* likewise has *ναρπάματα*, and the *French* *les boudes*.

Ib. *thrown open*] The Terror of this tremendous Period would be agreeably painted in the Words, so far as is consistent with literal Translation.

Ver. 12. *Storm of Rain*] as the *Hebrew* properly signifies.

Ib. *forty Days*] So not *all Night*, as says *Henry* on Ch. viii. inter fines, probably it was while the Rain was descending.

15. Those went into the Ark to Noah, by Pairs of all Flesh, wherein there was the Faculty of Life.

16. And they that entered, did Male and Female of all Flesh, as God had commanded him; and the Lord shut him in.

17. And the Deluge being forty Days on the Earth, the Water increased, insomuch that it lifted up the Ark, raising it up from the Ground.

18. Then it was powerful, and increased exceedingly on the Earth, and the Ark floated atop of the Water.

19. Which at last had power on the Earth so exceeding much, that all the high Mountains which were under the whole Heaven being covered;

20. The Water prevailed fifteen Cubits upward, when they were overwhelmed.

21. Whereby all Flesh expired that moved on the Earth, of the Fowls, Cattle, Beasts, and all crawling Things that crawled upon the Ground; with all Mankind.

22. Every Thing in whose Nostrils was the Breath of the Faculty of Life, of all which was on the dry Land, died.

23. Thus all living Substance that was on the Surface of the Ground, both Man and Beast, with the creeping Things, and Fowls of the Air, were destroyed from the Earth; so that Noah only was left, and such as were with him in the Ark.

24. And the Water prevailed upon the Earth a hundred and fifty Days.

CHAP. VIII.

HOWEVER as God remembered Noah, and all the Beasts and Cattle that were with him in the Ark, he made a Wind pass over the Earth, and the Water asswaged.

2. The Fountains also of the Ocean, and the Flood-gates of Heaven were shut up, and the Rain from thence was restrained.

3. Upon which the Water returning from off the Earth, went on ebbing; so that it failed at the End of a hundred and fifty Days.

4. And the Ark rested on the seventeenth Day of the seventh Month, upon the Mountains of Ararat.

5. When the Water had kept on de-

Ver. 15. *Faculty*] properly, and not the same as in Chap. ii. 7.

Ver. 20. *fifteen Cubits*] which was about 27 Feet, 4 Inches; high enough to destroy whatever should seek to be saved on the Mountains, even by Trees growing there. However it is credible that the Tops of all the Trees were not covered, by which they might afterwards know how high the Water went, as mentioned here.

Ib. *when*] *Tem.* and *Jun.* turn it *postquam*, after that, others to the same Effect: for the *Verie* before relates that all the Mountains were covered; where the Word is the same, having also the Epithet *high*.

Ver. 22. *of the Faculty*] That the Omission of this should either be an Oversight of so many of the last Translators, or of Purpose for want of a Word to express it by, may seem strange; but I know not what else to ascribe it to.

Ver. 23. *only*] *Berosus* the Chaldean, a famous Gentile Writer, as he is quoted by *Josephus* against *Apion*, by *Synecllus* and *Eusebius* in their *Chronicons*, and the latter in his Book *Of the Preparation of the Gospel*, from *Abydenus*, and *Alexander Polyhistor*, gives account of the Flood to this Purpose: That *Xisuthrus* was warned in a Dream of a Flood, which should destroy Mankind on the 15th Day of the Month *Dafius*, was withal ordered to build a kind of a Ship, taking into it his Relations and Friends, with Provisions, as also Fowls and Beasts; which he having done, the Flood came; and upon its abating he let out some Birds, which came back again, and being let out some Days after, returned with their Legs muddy; the third Time they not returning at all, *Xisuthrus* took down some of the Boards, and saw that the Vessel rested on a Mountain: that then he, his Wife and Pilot, going out to offer Sacrifice, were seen no more; and when the rest could not find them, they went and built *Babylon*. This Testimony I look upon as of the best Kind: for if it agreed little or nothing with the *Scripture*, the Validity of it might be proportionable with Believers, and its Service with Unbelievers; and if it very nearly or wholly agreed with the *Scripture*, it might be said it was taken from thence, and so be rendered of little Use on that Account; whereas it is now a noble

Evidence of the Deluge according to Holy Writ. The Circumstance of *Xisuthrus* and the other two being seen no more, seems to have risen from the Silence of History concerning *Noah* afterwards, by his going with some others into the remote eastern Parts, and not coming with the main Bulk of Mankind to the Country of *Shinar*, where they built *Babylon*. It may be worth remarking that *Berosus*, who gives this Relation of the Flood, lived before the first Translation of the *Heb. Scripture* into another Language, namely the *Greek* one of the *Septuagint*.

Ver. 24. *prevailed*] by keeping up the Ark from the Earth, Chap. viii. 3, 4.

Ver. 1. *asswaged*] I translate here upon the Authority of our present *Eng. Bible*, to which I would pay what Deference I well can.

Ver. 2. *Fountains*] Those might be large Holes in the Cavity of the Ocean, which the Water under the Earth had burst out in overflowing it; which being now stopt by the Water driving their Earth, &c. into them, after the inward Force that sent it up ceased; it might return back, as it naturally would, more leisurely through the smaller Springs, by which the upper Water used to have Communication with the lower; this also agreeing with the different Time mentioned for each.

Ver. 3. *went on ebbing*] which is accordingly two Verbs in the *Heb.*

Ib. *failed*] So that they did not bear up the Ark, as in the next Verse.

Ib. *at the End*] as in Ver. 6.

Ver. 3, 4. By comparing these with Chap. vii. 11. we may learn that those ancient Months had thirty Days each.

Ver. 4. *Ararat*] This is agreed to be the Scripture Name of *Armenia*, 2 *Kings* xix. 37. but then that lay about North from *Babylon*, whereas *Noah's* Posterity came thither from the East, Chap. xi. 2. these Things however may be reconciled by the ancient *Ararat* reaching farther eastward than *Armenia*, or by those Mountains extending out of *Armenia* under the same Name (as in *Biblioth. Bibl. Occaf. Annot.* 17. 54.) to the North-east of *Babylon*, where the Ark rested; and since the *Scripture* does not join two cardinal Points together, that might be

creasing till the tenth Month, on the first of it the Tops of the Mountains appeared.

6. But at the End of forty Days, Noah opened the Window of the Ark which he had made;

7. And sent out a Raven, that went forth, going out and returning, till the Water was dried up from the Earth.

8. He likewise sent out a Dove from him, that he might see whether the Water was abated from the Surface of the Ground.

9. Whereas this finding no Rest for the Sole of its Foot, came back to him at the Ark, because the Water was all over the Earth; so he reached out his Hand, and taking it, pulled it into the Ark to him.

10. Next he staid other seven Days longer, and sent it out again from thence.

11. Which came to him at the Evening-time, and behold there was in its Mouth an Olive-leaf torn off; whereby he knew that the Water was abated from the Earth.

12. And staying yet other seven Days, and sending out the Dove, it returned to him again no more.

13. So in the six hundred and first Year, on the first of the first Month, the Water being dried up from the Earth, Noah took away the Covering of the Ark, when he saw plainly that the Top of the Ground was dried.

14. And on the twenty seventh Day of

called the East. Besides the overflowing of the *Persian* Ocean from the South, and of the *Mediterranean* Sea urged on by the western Ocean at the Straits of *Gibraltar*, and both being at about an equal Distance from *Affyria*, would naturally drive the Ark North-east towards the *Caspian* Sea; the gushing out of which when it came near, I imagine, might be of Force enough to stop it, with the Obstruction of the Mountains in its Way thither, which are plentiful in those Parts, according to *Herman Moll's* Description in his *Atlas*, Map 27 of the *Roman* Empire; considering also that the different Courses of the *Persian* and *Mediterranean* Seas would weaken each other, when they met about the Place of the Ark, and form a Course far less forcible, to be opposed by a direct one of the *Caspian* Water. So that it is probable the Ark rested on the south Side of the *Caspian* Sea; neither in *Armenia*, nor much further eastward on the North of *India*, as divers have supposed. The settling of the Place is of the more Consequence, as the whole Earth was peopled from thence, and a clearer Understanding may be had of several Matters.

Ver. 6. *forty Days*] After the 150, and before the Mountains appeared.

Ver. 7. *going out and returning*] The Verb *yaza*, *he went out*, is repeated. It is not to be imagined that the Raven flew about a Week or two, without any Rest or Sustenance, since seven Days after at least, the Water was over all the Earth, Ver. 9, 10. nor is any Regard to be paid to what the old *Latin Translation* says, *non re-vertetur, it did not return*; that *Bible* being often erroneous, and it is confessed in the *Louvain Edition* printed at *Antwerp* by *Plantin*, that *non* was not in six *Manuscripts*. However whether the *Latin* followed the *Greek*, which has it in the same manner, or the *Greek* was altered to the *Latin*, it is quite contrary to the *Hebrew*, as those *Translations* are both very incorrect. And *Cross* says, *The Points* (*Heb. Accents*) *make it, He went out, but returned*, Tag. p. 238.

Ver. 9. *its*] The *Heb. Noun* for *Dove* being feminine, causes the Pronoun to be so likewise; and does not shew it was a Hen-dove, as *her* signifies in *English*: on the contrary it might rather be thought a Cock, as the stouter for such an Enterprize. This may serve for Elucidation of other such following Instances.

Ver. 11. *torn off*] Probably by the violent Rain, or the Water which had been on the Earth some Months, or else as *Buxtorf* writes, *a vento, by the Wind*. *טָרַף* is derived from the Root *טָרַף* *he tore*; and according to *Kimhi* in the *Book of Roots*, is an Adjective to *Leaf*. It is more natural to think the Dove picked it up, than plucked it from a Tree, if we may reasonably believe there were any Leaves left on.

Ver. 12. *no more*] Having then but thirteen Days to live on the Trees, hung with Things that floated on the Water, before the Ground appeared.

Ver. 13. *first Month*] It seems most likely that *Noah*

and his Family now went out of the Ark, and began the new World, at the very Time of the Year that the old was created; as the next Verse might be joined to it only to end the Account of the particular Days, and relate the drying of the Earth at once: for their Stay in the Ark afterwards appears unnecessary; which to resolve into the mere Pleasure of God with some, when there is no Proof nor Probability of the Thing, is very unwarrantable. However, they might lodge, &c. there a while, after they went out. And since it is unlikely that Corn or Fruit grew under the Water, though there might be some of the latter at least on the Mountains, I suppose their Provision in the following Winter was chiefly Fish left in the Cavities of the Earth, which might be easily taken, as the Water would naturally become low and little in such Places, one after another.

1b. *when he saw*] out of the Window, for he need not pull off the Covering of the Ark for that, but to go out.

Ver. 14. *Day*] The following Diary, for the Reader's Ease, it may not be amiss to give of the Deluge:

Mon.	Day	
2	10	God ordered <i>Noah</i> , &c. to go into the Ark, Ch. vii. 1, 4, 11.
	17	The Rain began, Ver. 11.
3	26	The Rain ended, Ver. 12.
7	17	The Ark rested on the Mountain, Ch. vii. 24. & viii. 3, 4.
8	27	<i>Noah</i> sent out the Raven, Ch. viii. 4, 6, 7.
9	4	He first sent out the Dove, Ver. 8, 10.
	11	As he did the second time, Ver. 10.
	18	And the third, Ver. 12.
10	1	The Tops of the Mountains appeared, V. 5.
1	1	The Water dried from the Earth, Ver. 13.
2	27	The Earth was quite dry, Ver. 14.

The general Way of reckoning the forty Days, Ver. 6. from the 1st of the 10th Mon. Ver. 5. (whereas this is done from the 17th of the 7th Mon. Ver. 4.) is attended with insuperable Difficulties: As, 1. The Raven needed not to have flown forward and backward forty Days after the Tops of the Mountains were bare, since the Water must have been gone off from a considerable deal of Land in that Time, the whole or general Part being evacuated in ninety Days. 2. Much less would the Dove seven Days after that, have found no Rest for the Sole of its Foot. The Pretence of its not finding the Mountains is exceeding weak, when the Ark rested there. The Reason that *Pool* gives in his *Annotation* on Ver. 9. why the Dove did not observe the Tops of the Hills which then appeared, was her not soaring so high; which would no doubt have prevented the Sight of them, if the Dove, as it must then, soared under the Water. 3. The Water was upon the Face of the whole Earth when the Dove went forth, Ver. 9. which it could not be 47 Days after the Tops of the Mountains appeared.

the

the second Month, the Earth was become quite dry.

15. Besides God spoke to Noah as follows:

16. Go out of the Ark, thou, thy Wife, thy Sons, and Sons Wives with thee.

17. Every living Thing that is with thee of all Flesh, of the Fowls, Beasts, and all creeping Things which creep on the Ground, bring out with thee; that they may breed abundantly upon the Earth, be fruitful and multiply there.

18. Accordingly he went forth; as also his Sons, his Wife, and their Wives with him.

19. Every Beast, every creeping Thing, and every Fowl, all that stirred upon the Earth after their Kinds, went out of the Ark.

20. Then Noah built an Altar to the Lord; and taking both of all clean Beasts and Fowls, offered up Burnt-offerings on it.

21. And upon the Lord's smelling a pleasant Smell, he said kindly to him; I will no more curse the Ground for Man's Sake, tho' the Imagination of his Heart be evil from his Youth; nor will I yet again slay every living Thing, as I have done.

22. Henceforth as long as the Earth con-

tinues, Seed-time and Harvest, Cold and Heat, Summer and Winter, Day and Night shall not cease.

CHAP. IX.

GOD also blessed Noah and his Sons in the following manner: Be fruitful, multiply, and replenish the Earth.

2. And your Fear, and the Dread of you, shall be upon all the Beasts of the Earth, all the Fowls of the Air, every Thing that moves on the Ground, and all the Fish of the Sea; which are committed into your Power.

3. Every moving Thing which is alive shall be for you to eat; I give you all like the green Herb.

4. Only Flesh with its Life, the Blood of it, you shall not eat.

5. And I will certainly require the Blood of your Lives, and that from the Paw of any Beast: from the Hand likewise of Man, even of any one's Brother, will I require the Life of a Man.

6. He that sheds Man's Blood, shall have his own shed by Man; because in the Likeness of God he made Mankind.

7. So do you be fruitful, and increase:

Patrick too, I observe, states it that the 40 Days Rain but just lifted up the Ark from touching the Earth, Comment. on Chap. vii. 17. which seems an useless Conjunction of Circumstances, even if it was as he adds; that by more Rain after, though not in such uninterrupted Showers, the Waters increased as related Chap. vii. 18, 19, 20. whereas the whole appears much better understood of the Flood in the 40 Days mentioned, Ver. 17. He supposes the Rain continued 150 Days, Com. on Chap. vii. 24. not very consistently with Ver. 4, 12. and that the Waters then began to decrease, Id. on Chap. viii. 1, 3. which neither agrees with the visible Meaning of Chap. viii. 3. nor his own Interpretation of it, that the Waters fell by little and little, and after the End of the 150 Days began sensibly to decrease.

Ver. 21. kindly to him] Heb. to his Mind, viz. Noah's, as Ainsworth in his Annotations says, some, and Gell in his Essay, p. 59. the Ancients, understand it; and Willet on Gen. p. 97. cites Mercerus saying, It is clear that the Lord thus spoke to Noah. It agrees with our Eng. Expression of doing or speaking something to a Person's Mind, that is agreeable or according to it. And it answers to the Opinion that has been received of Noah's Fear of another Flood, by reason of which the following Promise seems principally made. I remember no such Expression in the Hebrew as God's saying any Thing in his own Heart, nor does it suit with what follows: it being scarce to be doubted, that what was said concerning Seed-time, Harvest, &c. was spoke to Noah; who having built an Altar to the Lord, and offered on it, received this gracious Promise in return. On the other hand the Hebrew has divers Instances of this Kind in this Sense, as Chap. xxxiv. 3. & 1. 21. 2 Sam. xix. 7. 2 Chron. xxx. 22. & xxxii. 6. Isa. xl. 2. Hof. ii. 14. אָמַר and דָּבַר having the same Meaning, as also אָלַל and אָל but with this Distinction, that אָמַר is commonly used, when the Words spoken immediately follow

(as we use said, and not spoke, in such a Case) and perhaps אָל rather than אָל with it. In the com. Lat. Bible is ait ad eum, the Lord—said to him.

Ib. Sake] But the Chald. וְאֵלֶיךָ Sins, Gr. τὰ ἵππα, Works; the latter might be a Mistake of γ for γ as both were of the Heb. Word.

Ib. though] which is the meaning of the Heb. Particle as well as for; and besides the Inconsistency of the latter, there is the same Reason given for not destroying, as there was for destroying, Chap. vi. 5. which is too absurd to be allowed; see Howell's History of the Bible, p. 23. Marg. and Amama, Anti-barb. Bibl. in Loc. It might be rendered because, signifying Man's Wickedness should not cause God to bring another Flood; but that would be obscure.

Ver. 3. moving Thing] This was limited to those that were clean, because had they then eat any other, it would have destroyed the Species, Chap. vii. 2.

Ver. 5. Paw] with which it has killed any Person; see it thus rendered 1 Sam. xvii. 37. But since my first Edit. of this Part, another Translator finds Fault, that Paw is a very improper Term; adding, it is much more congruous and eligible to say, the Hand of a Lion, than the Paw of a Horse: but perhaps it is no more so, nor so much; since it is said of the Horse, His paws, Job xxxix. 21. which is common and proper English; and Paws among all manner of Beasts is expressed Lev. xi. 27. Nay how improper would it be, to call a Horse's hinder Foot, with which he kicks, and might kill, a Hand! And how incongruous and uneligible then is the very Instance he brings! As to the rest, if Hand may imply any offensive Weapon, so may Paw. Besides this must be meant chiefly or only of wild Beasts, that kill Persons purposely; not tame ones, that may do it accidentally, or even in their own Defence, which is not to be punished with Death; and the wild Beasts have strictly Paws.

produce

produce abundantly on the Earth, and multiply upon it.

8. Moreover God spoke to Noah, and his Sons with him, as follows :

9. And lo I my self confirm my Covenant with you, and your Offspring after you,

10. As also with every living Creature which shall be with you, that is of Fowls, Cattle, and all wild Beasts ; not only all that go out of the Ark, but every Creature which shall be on the Earth ;

11. I mean that all Flesh shall not be cut off any more by the Waters of a Flood : for there shall no more be an Inundation to destroy the Earth.

12. This is the Sign of the Covenant, continued God, which I make between my self and you, as likewise all living Creatures that are with you, to perpetual Generations ;

13. I set my Bow in the Clouds, that it may be the Sign of the Contract between me and the Earth.

14. And when I make it cloudy over the Earth, the Bow shall appear in the Clouds.

15. Then will I remember my Covenant which is between me and you, with every Creature living of all Flesh ; so that there shall not be Water for a Deluge any more, to destroy it.

16. For when the Bow is in the Clouds,

I will look on it, to remember the everlasting Covenant between my self and every living Creature of all Flesh, that is upon the Earth.

17. This, said God again to Noah, is the Sign of the Covenant which I ratify betwixt me and all Flesh that is upon the Earth.

18. And the Sons of Noah who went out of the Ark, were Shem, Ham and Japheth ; Ham also was the Father of Canaan.

19. From these three Sons of his was the whole Earth spread about.

20. Now Noah began to be a Husbandman, and having planted a Vineyard ;

21. He drank of the Wine, and was drunk, uncovering himself within his Tent.

22. With that Ham the Father of Canaan saw his Father's Nakedness, who told his two Brothers abroad.

23. Upon this Shem and Japheth took Cloaths, which they put on the Shoulders of them both, and going backward, covered it ; without seeing the same, as their Faces were backward.

24. When Noah therefore awaked from his Wine, and knew what his youngest Son had done to him ;

25. He said, Cursed be Canaan ; he will be a Servant of Servants to his Brothers.

Ver. 7. *produces*] Noah and his Sons did not bring forth.

Ver. 10. *every Creature which shall be on the Earth*] hereafter ; which compare with the *com. Transf.*

Ver. 11. *thus*] The *com. Transf.* does not tell what the Covenant was.

Ver. 13. *the Sign*] The Bow having neither Arrow nor String, and being turned the contrary way, not as if God was shooting at Man.

Ver. 18. *Noah*] *Fohi* the first Emperor of China, who, by their History, reigned 215 Years, is thought to be Noah ; that being expelled by his Son Ham, he went thither, and from thence rose the Pagan Story of Jupiter's expelling his Father Saturn to Latium, part of Italy, which Place the Latin Writers might feign from Latco, *to be hid*, and from that being their own Country : and if we consider how long Noah lived after the Flood, Ver. 2, 8. having nothing mentioned of him in Scripture from his cursing Ham to his Death, it may seem that he removed to some Place out of the Limits of Divine History ; and as the Chinese relate that *Fohi* had no Father but Heaven, that his Mother was surrounded with a Rainbow when she conceived him, that he bred up seven Sorts of Creatures to sacrifice to the Supreme Being, and lived in the Province of *Xenfi*, the nearest Part of China to the Place where the Ark rested, those Things compared with Scripture may be taken for pretty strong Hints that it was Noah. And besides their Chronology from *Fohi* agreeing with the Time of the Sun's standing still, which see on *Jesh. x. 13.* there is recorded a Conjunction of five Planets, and of the Sun and Moon the same Day in their Sign *X₂*, which the famous *Cassini* having calculated, found to be in the 2012th Year before the Era of Christ, by my Tables three Years after Noah's Death, when ♄ ♃ ♀ ♄ and ♀ were in ♈ the 26th of the 12th Month called February by the Julian Account, and ☉ and ♀ the next Morning. It is also said that the winter Solstice was observed to be about the first Deg. of their Sign *Hiu* ; which the same Astronomer found

to be in the 1847th Year before Christ, which by my Tables will be the Year before Esau and Jacob were born ; see *Louber's Hist. of Siam*, p. 254—259. By which may appear how really ancient their Accompts are.

Ib. *From these*] This must needs, without any Comment, make void Cumberland's Observation ; that the Scripture's Silence is no cogent Argument to conclude that Noah begat no Children in his last 350 Years, to people the Earth ; see his *Origines Gentium Antiquissimæ*, Tract. iv. p. 153, 154.

Ver. 22. *told*] Ὁ γὰρ τῷ πατρὶ αὐτοῦ κατήγγελεν ὅτι ἐποίησεν, ὡς παραβὰς τὴν φύσιν τῆς φύσεως, Ham is held guilty of Parricide, as transgressing the Law of Nature, Theodoret in *Gen. Quest. 57.*

Ver. 24. *knew*] Chrysostom writes, *Serm. xxix. in Genes.* πῶς ἔγνω ; ὅπως ἐκ ἀδελφῶν ἐγνώρισεν, How did he know ? Perhaps his Brothers made it known. But *Benedictus Pererius* more ingeniously in Latin (who commented as far as the 15th Chap. of Exodus) in *Gen. Lib. xiv. Sect. 154.* that Noah awaking, when he saw his Nakedness uncovered of his own Garment, and covered with a strange one, asked the Cause of his Sons, and so they were forced to tell what had happened.

Ib. *youngest*] as Josephus calls him, speaking of this Affair in these Words, *Ant. Lib. i. 7.* Σαυδάνῳ δ' αὐτὸν ὁ νεώτατος τῶν παίδων τοῖς ἀδελφοῖς σπινθηρῶν δεικνύων, the youngest of his Sons seeing it, told his Brothers in derision.

Ver. 25. *Cursed be Canaan*] A notable Prediction ! for Ham had other Sons, but the Canaanites were particularly cursed. That some Children suffer in this World for their Parents Faults may be often seen, but not all Children, as it was here ; and there is no need to think with several that Canaan was guilty, since it does not appear that the Curse was inflicted on him, but on Ham's Posterity through him, as they were probably more wicked than the rest, *Levit. xviii. 24, 25, 27. Deut. ix. 4.* This Narration might be partly written, to let the Israelites know of the Curse, and Canaan mentioned rather than

26. He

26. He also said; Blessed be the Lord God of Shem; and Canaan will be a Servant to them.

27. God will persuade Japheth to dwell in the Tents of Shem, while Canaan is their Servant.

28. And Noah lived after the Flood three hundred and fifty Years.

29. So all his Time was nine hundred and fifty Years, when he died.

CHAP. X.

AND the following were the Generations of Noah's Sons, Shem, Ham and Japheth; who had Children born after the Deluge.

2. The Sons of Japheth were, Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras;

3. And Gomer's Sons, Ashchenaz, Riphath and Togarmah;

4. As also the Sons of Javan, Eliphaz and Tarshish, Chittim and Dodanim.

5. By these were the Regions of the Gentiles parted, for their Countries to each one after his Language; according to their Families, in their Nations.

6. And the Sons of Ham were, Cush, Mizraim, Phut and Canaan.

7. The Sons likewise of Cush were, Seba, Havilah, Sabtah, Raamah and Sabtecha; Raamah's Sons being Sheba and Dedan.

8. Moreover Cush begot Nimrod; who began to be powerful on the Earth:

9. Which he was at Hunting before the Lord; therefore it is said, As Nimrod was powerful at Hunting before the Lord.

10. And the Beginning of his Kingdom

Ham, that they might be encouraged to make War against his Offspring.

Ib. will be] as his Offspring would bring that temporal Affliction upon themselves.

Ver. 26. to them] viz. his Brothers, in the foregoing Verse. The Word *וְלָהֶם* is to them, Gell in Essay, p. 97. For Translations in the plural, see Onkelos, Pagninus, Ainsworth, and the French Version, with the Eng. Margin.

Ver. 27. persuade] will persuade his idolatrous Posterity to embrace the Worship of the true God. Enlarging Japheth's Country by that of Shem, is rather a Curse than Blessing to the latter: besides *נִשְׁבַּח* has no such Signification as enlarge; and that *נִשְׁבַּח* in Chaldee has, in my Opinion, is a very weak Reason to render it so: for what is the Word in the Original? Is it not Hebrew? The Geneva Bible, with Ainsw. and the present Eng. Marg. have persuade; Jun. & Trem. alluciet; and the French, attire en douceur, sweetly allure. The Word here has the same Letters with Japheth's Name, for which reason I suppose it was used.

Ver. 2. Sons] The People who came from Noah's Grandsons, and the Places where they dwelt, appear to be as follow, in the Order that Moses here names them.

From the Sons of Japheth, viz.

Gomer, the Cimmerians in the North of Lesser Asia by the Euxine or Black Sea, and the Germans.

Magog, the Scythians on the East and North-east of the Black Sea, to the Mæotic Lake and the River Tanais or Don.

Madai, the Mysians and Illyrians in the West of Asia by the Hellespont and Ægean Sea or Archipelago, and the Macedonians in Greece.

Javan, the Ionians in the South of Asia by the Mediterranean Sea, and the Grecians at Peloponnesus in the South of Greece.

Tubal, the Iberians of Asia on the South-east of the Black Sea, and the Russians.

Meshech, the Armenians on the North of Syria by the Moschick Mountains.

Tiras, the Trojans in Lesser Asia on the South-east of the Hellespont, and the Thracians on the North-west of it.

From the Sons of Ham, viz.

Cush, the Arabians on the East of the Red Sea, and the Ethiopians on the West of it and South of Egypt.

Mizraim, the Egyptians on the South of the Mediterranean or Levant, and West of the Red Sea.

Phut, the Lybians on the West of Egypt, and the

Moors by the Atlantick Ocean. In Dan. xi. 43. the Country is called *Lub*, but usually *Phut* in Heb.

Canaan, the Canaanites between the Mediterranean and the River Jordan.

From the Sons of Shem, viz.

Elam, the Persians between the Caspian Sea and eastern Ocean.

Ashur, the Assyrians on the North-east of the River Tigris.

Arphaxad, the Mesopotamians betwixt the Rivers Tigris and Euphrates.

Lud, very uncertain.

Aram, the Syrians on the North of Canaan.

Of which may be consulted largely Wells in his *Historical Geography of the Old Testament*, Vol. i. p. 92, to 208. and Mede's *Works*, p. 271, to 284. I would only add, that the Division being as it appears regular, the Families from the Grandchildren are to be supposed as subdivided in their respective Fathers Countries.

Ver. 4. Chittim] This is not only the right Spelling after the Heb. Letters, but what our Translators use for this Word when it denotes the Country so called from him, as Numb. xxiv. 24. Isa. xxiii. 1. Jer. ii. 10. Ezek. xxvii. 6. the Knowledge of which to a more Eng. Reader is lost in the different Spelling. Ashchenaz likewise has *sch*, and not *p* as Ashkelen has.

Ib. Dodanim] The LXX Interpreters mistaking *ד* the first Letter of this Word for *ד* as in several other Instances of like Kind, shews that they translated from the present Hebrew Letters.

Ver. 5. Regions] which the original Word signifying, is certainly preferable here, and is accordingly rendered *Country* in the *Vulgar Transl.* Jer. xvii. 4. and says Patrick, "so it plainly signifies, Job xxii. 30. Isa. xx. 6. where in the Margin we translate it *Country*."

Ver. 9. As Nimrod was] The Drift of this Proverb, notwithstanding Expositors applying it to Nimrod's Tyranny and Ambition, might have been very good, viz. to place Prosperity on Providence; through which Nimrod of a stout Hunter, became a mighty Monarch. Would not before the Lord be otherwise insignificant and superfluous? And does not the same Expression elsewhere favour this Meaning, viz. Chap. xxvii. 7. & xvii. 18. Numb. x. 9. & xviii. 19. Job. vi. 26. Judg. xviii. 6. Psal. cxvi. 9? Upon what Account else should God take extraordinary Notice of Hunting? as this Expression intimates he did; and it might be of Benefit to Mankind, as it was probably a hunting of wild Beasts, by

was Babylon, Erech, Accad and Calneh, in the Country of Shinar.

11. Out of which Country he went to Assyria, and built Nineveh, with the Streets of the City, and Calah;

12. As likewise Resen between Nineveh and Calah, that was a great City.

13. And Mizraim begot the Ludites, Ananites, Lehabites, Naphtuhites,

14. Pathrusites, and Casluhites; from whom came forth the Philistines, and the Caphtorites.

15. Canaan also begot Zidon his First-born, and Heth,

16. With the Jebusites, Amorites, Girgashites,

17. Hivites, Arkites, Sinites,

18. Arvadites, Zemarites, and Hamathites; after which the Families of the Canaanites were dispersed abroad.

19. Now the Border of the Canaanites was from Zidon, going by Gerar, to Gaza; passing by Sodom, Gomorrah, Admah and Zebaim, to Lasha.

20. These were the Sons of Ham, according to their Families, after their Languages; by their Countries, in their Nations.

21. And there were born also to Shem (the

which *Nimrod* made Places habitable, and then possessed them. To be notable in any respect, and not before God, under the Favour of Providence, will avail little or nothing, *Eccles.* ix. 11. see *Judg.* xviii. 5, 6. *Lookup's* late Translation, p. 1740, it must be confessed is very intelligible, were it not altogether as wrong and ridiculous, viz. "who began to prevail over the other Inhabitants of the Earth: (which ending with a Colon, the following Words shew wherein he prevailed over them) "He was a great Glutton before Jehovah; wherefore it is said, As *Nimrod* the great Glutton at the Sacrifices." To have made it consistent however, the Names of his Cities should have been turned into those of Victuals. But notwithstanding this, another Translator since, mentioned on Chap. ix. 5. has, *He became a mighty Man for Venison Feasts*; more restrictive, and consequently worse than the other, which it would seem to improve on.

Ver. 11. Out of, &c.] Or From which Country he went forth.

Ib. he went to Assyria] *Jun. & Trem.* turn this Passage, *E terra hac processit in Assyriam, ubi edificavit Niniven*: i. e. From this Country he [Nimrod] went forth into Assyria, where he built Nineveh. The like is the *Eng. Marginal Reading*, which *Gell* says he prefers, *Essay*, p. 131. To omit what *Raleigh, &c.* says for this, *Hen. Ainsworth* has the following Annotat. on it; "It may well be translated he went forth to Assur, that is to Assyria, a Countrey lying near to Shinar, or Chaldea. So in the Hebrew is to be understood to; as often elsewhere: which the Scripture itself sheweth; as the House, 2 Sam. vi. 10. for unto the House, 1 Chron. xiii. 13. the Land, 2 Sam. x. 2. for unto the Land, 2 Chron. xix. 2. and many the like." To this may be added that the Hebrew Verbs of Motion often include the Power of to; governing an Accusative Case, as *Phil. Levi* says in his *Hebr. Gram.* p. 134. either without or with Prepositions. So *Onkelos* has in his Targum, *והיה ויבנה* Jonathan in his, *והיה ויבנה* and he reigned in Assyria. Moses is in this Chap. giving the Genealogies of Noah's three Sons, and here of Ham, being not yet come to that of Shem, whose Son Assur was, Ver. 22. Is it not then utterly improbable, that he would mix an Account of a Son of Shem among those of Ham, and before he had let us know there was any such Person as Assur? Nor will this Way of putting it make the Babylonian and Assyrian Empires both one, as has been pretended, if we suppose that after Nimrod the Head of the former had built those Cities, the Assyrians, Descendants of Assur, took them away, and so they belonged to the latter Empire; and this may more than be supposed, since *Diodorus Siculus* has a Relation of such a War, wherein the Assyrians under Ninus conquered the others, *Lib. xxi.* see the Note on Chap. xi. 9. and *Isa.* xxiii. 13. *Adic.* v. 6.

Ib. the Streets of the City] not only the Walls and principal Edifices, but the Streets or private Houses. *Onkelos*, who may be more depended on than any other

Translator, has it, *רחבי קרנא* the Streets of the City, viz. of Nineveh; the *Vulg. Lat. Munst. Vatablus, & Hier.* in *Tradit. plateas civitatis*; the French Bible, *les rues de la ville*; *Coverdale's* small Translation, the Streets of the city, with the *Eng. Margins*. In this Manner is *reboth* turned, *Zech.* viii. 5. the Streets of the City, Ver. 4. the Streets of Jerusalem. If it had been here the Name of a City, doubtless City need not have been annexed to it, any more than to Nineveh and Calah; nor so much, because that would have made it unintelligible: therefore I conclude it not to be a proper Name.

Ver. 13. Mizraim] Mizraim the Founder of Egypt, whose Name it bears throughout the *Heb. Bible*, being likewise the Father of several other People, shews him to be probably the Heathen Osiris, Husband of Isis, the famous King and Queen of Egypt, of whom *Diodorus* writes in *Lib. i. Cap. 1, 2.* and *Plutarch De Iside & Osiride*; particularly that travelling into Ethiopia, whereabouts some of the following Offspring were, he built Cities, and left Governors; see also *Cumberland's Sanchoniatho*, Page 94, 97, 109, 345, 470.

Ib. the Ludites, &c.] These eight Words are plural, denoting the People, and not the single Persons they were named from; three of whose Names we may gather from other Places to be Lud. *Isa.* lxvi. 19. *Ezek.* xxvii. 10. Pathros, *Isa.* xi. 11. and Caphtor, *Amos* ix. 7. In the Chaldee and Greek Versions they stand for People; so *Ainsworth* has them, with *Jun. & Trem.* who say, *Gentilia sunt hæc, non autem propria nomina, hæc sunt People, and not proper Names.*

Ver. 14. from whom] Those two last People coming from the Caslubites, it seems that the Philistines afterwards parted from the Caphtorites, by *Amos* ix. 7. *Jer.* xlvi. 4.

Ver. 16. Jebusites, &c.] That the Scripture might be more elegant, I suppose, the Nations or Tribes that came of Mizraim are put in the Plural, and of Canaan collectively in the Singular Number, as Canaanites are in Ver. 18, 19. and several others, *Exod.* iii. 8. which our Translators have rendered plurally. So the Chald. Targum has these, with *Pagn. Montan. Munst.* and the French. It is very frequent in *Heb.* to use a singular Name for a plural, but is not proper often to follow it in our Translations; because they would be ambiguous, or sound unpleasantly, our western Tongues not being much accustomed to that Figure of Speech; see Chap. xv. at end.

Ib. Amorites] This is elsewhere Amorite and Amorites in the present Bible, even in this Book, Chap. xiv. 7, 13. & xv. 16, 21. & xlviii. 22. Though I would keep the common Names, I do not think it well to write one Name two or three Ways.

Ver. 21. Hebrews] as Children of Israel is properly rendered Israelites, &c. Hebrew as it appears coming from Eber, the Letters of both which are the same in the Original, besides the Patronymical Termination of the former; against which Derivation, says *Patrick* on Ver. 24. he can see no Objection lie, but great ones against

Father of all the Hebrews, the Brother of Japheth the eldest)

22. His Sons, Elam, Ashur, Arphaxad, Lud and Aram.

23. And Aram's Sons were, Uz, Hul, Gether and Mash.

24. Besides Arphaxad begot Shelah, as he did Eber.

25. And the latter had two Sons born; the Name of one was Peleg, because the Earth was divided in his Time, and his Brother's Name was Joktan.

26. Who begot Almodad, Sheleph, Hazarmaveth, Jerah,

27. Hadoram, Uzal, Diklah,

28. Obal, Abimael, Sheba,

29. Ophir, Havilah and Jobab: all these were the Sons of Joktan.

30. Whose Habitation was from Mesha, going to Sephar, a Mountain in the East.

31. The Sons of Shem were these, after their Families, after their Languages; by their Countries, according to their Nations.

all others. Here now we may see a Reason for this Expression, to shew that the *Hebreus* sprung from the eminent *Shem*. So upon Examination I find the illustrious *Castalis* turning it, *qui fuit autor omnium Hebraeorum*.

Ib. the Brother of Japheth] I propose it to be considered, whether *Noah* might not have *Shem* and *Japheth* by a former Wife; which would clearly account for this Digression, as well as *Ham* being called the youngest, Ch. ix. 24. see Ch. v. 32.

Ver. 22. *Arphaxad*] His being the third Son of *Shem*, yields a strong Proof for the Computation of Time as here made, both before and after the Flood; which see Chap. xi. 10. And in Confirmation that he was so, we have the following Words of our excellent *Usher*, that unparalleled Scripture Chronologer, *Chron. Sacr.* p. 68. *Et certe dignatione gratiae Arphaxad utroque fratre prior fuerit; non alia videtur afferri posse ratio, cur tertio nominatus ille sit loco, quam ob natiuitatis ordinem: As Arphaxad certainly exceeded both his Brothers in Dignity, it seems that no Reason can be brought, why he should be named in the third Place, but because he was the third Son.*

Ver. 24. *Shelah*] This is the right Name, and is so put in 1 *Chron.* i. 18, 24. It is manifest that some Translators did not understand the Use of the *Heb.* Accents: for *athnah* and *filluk* commonly change the Vowel *segol*, in the last Syllable save one, into *kametz*, for the sake of a longer Pronunciation. So that though in *Heb.* it was to be read *shalah* in the first Place, there being *athnah* a Stop; yet the Name is *shelah*, as written the second Time. The same may be observed of *Japheth*, *Lamech* and *Jared*. But I was afraid this Translation would not have its Service so much with all the true *Heb.* Names, as with those People are used to.

Ver. 25. *Peleg*] comes from *palag*, to divide.

Ib. divided] Several would have this not to be done at *Peleg's* Birth, but afterwards in his Life-time, by such weak Pretences as these; that *Peleg* changed his Name, and was called so, or that his Father named him thus prophetically, before the Division was made. But if the former had been, why would not that Alteration of Names have been mentioned here as well as elsewhere? And if the latter, why not the Prophecy in like manner? Again, how came his Name to be altered only, or rather than any other of Mankind then living? Or to what Purpose would such a Prediction be? On the other hand, this dividing seems spoken of, to shew the Time when it was; which it does not, unless it was at *Peleg's* Birth. Nay why should this be told as a Thing done only while he lived, when so many others were living at the same Time, and he not the Chief of them? Others who suppose the Division here not to be the same with that in Chap. xi. 8, 9. but another before, because they think there were not People enow when *Peleg* was born to build *Babylon*, prepare a Weapon against themselves; since if Mankind were separated before, as described in this Chapter, there must needs be a less Number of them together to erect that City and Tower.

That there might be no want of People for it, the following Table will shew, which may also perhaps be not unacceptable for other Purposes, viz. to correct the random Computations of others, to point out a right Method for such Calculations, and succinctly to describe what

might be the Number of Mankind in the particular Years; but first see the Time of *Peleg's* Birth on the next Chapter.

Years after the Flood.	Daughters.	Granddaughters.	Great Granddaughters.	Great Granddaughters Daughters.	Great Granddaughters Granddaughters.	Great Granddaughters great Granddaughters.	Great Granddaughters great great Granddaughters.
2	1						
4	2						
6	3						
8	4						
10	5						
12	6						
14	7						
16	8						
18	9						
20	10						
22	11						
24	12	10					
26	13	15					
28	14	21					
30	15	28					
32	16	36					
34	17	45	1				
36	18	55	4				
38	19	66	10				
40	20	78	20				
42	21	91	35				
44	22	105	56				
46	23	120	84				
48	24	136	120				
50	25	153	165	1			
52	26	171	220	5			
54	27	190	286	15			
56	28	210	364	35			
58	29	231	455	70			
60	30	253	560	126			
62	31	276	680	210			
64	32	300	816	330			
66	33	325	969	495	1		
68	34	351	1140	715	6		
70	35	378	1330	1001	21		
72	36	406	1540	1365	56		
74	37	435	1771	1820	126		
76	38	465	2024	2380	252		
78	39	496	2300	3060	462		
80	40	528	2600	3876	792		
82	41	561	2925	4845	1287	1	
84	42	595	3276	5985	2002	7	
86	43	630	3654	7315	3003	28	
88	44	666	4060	8855	4368	84	
90	45	703	4495	10626	6186	210	
92	46	741	4960	12650	8568	462	
94	47	780	5456	14950	11628	924	
96	48	820	5984	17550	15504	1716	
98	49	861	6545	20475	20349	3003	1
100	50	903	7140	23751	26334	5005	36
102	51	946	7770	27405	33649	8008	120
104	52	990	8473	31465	42504	12376	

32. The foregoing were the Families of Noah's Sons, after their Generations, in their Nations; and by these were the Nations parted on the Earth after the Flood.

CHAP. XI.

NOW those of the whole Earth had one Language, and the same Words.

2. And as they were going on from the East, they found a Vale in the Country of Shinar, and dwelt there.

3. Then they said one to another, Come, let us make Bricks, and burn *them* well; they having Brick instead of Stone, as they had Mortar for Clay.

4. And added they, Come, let us build us a City, and a Tower whose Top shall be at Heaven, and make our selves famous; that we may not be dispersed all over the Earth.

5. But the Lord descended to see the City and the Tower, which the Sons of Men were building.

6. For he said; Behold the People are one, and all of them have one Speech; and as they have begun to do this, now there will Nothing which they have contrived to do be kept back from them.

7. Come, let us go down, and confound their Language there; that they may not understand one another's Speech.

8. Thus the Lord dispersed them from thence all over the Earth; and they left off building the City.

9. Therefore it was named Babylon, because there the Lord confounded the Language of those of the whole Earth; that he might disperse them from thence all over it.

10. These were Shem's Generations: Shem

It may be proper to subjoin a few Words for Perspicuity's Sake, concerning the Formation and Use of this Table. As to the first, it consists only of the supposed female Offspring of one of Noah's Sons, of which I rather chose to compose it, than as others have done of the Males, or perplexedly of both; for Women's bringing Children is something to compute from, and of Men we may think there was no want, as one might have several Wives; and why even Noah's Sons might not marry their Nieces I do not see, though the Table will admit of their Sons being 17 Years old when the first Grandchildren were born. The Women are then counted to bear at 16, and having a Child every Year, to have a Daughter once in two Years, and they might sometimes oftener, as also bring more at a Time; and they may well be deemed very fruitful in that Age, from the repeated Command, Chap. ix. 1, 7. and there being so many Kings in Abraham's Time. If it should be thought a Daughter-in-law of Noah did not continue in Child-bearing so long; we may reckon it but to 88 Years, and her Posterity will be only 8 less; nay if but to 72, and the first Grandaughters to 88, the Diminution will be but 16 more. The several Columns have the supposed Numbers born to that Time. The third Column begins with the first Grandaughter that might be born of the first Daughter of one of Noah's Sons; who being added to the two next Grandaughters, the second of the first Daughter, and the first of the second Daughter, makes three, as in the next Line, and so on throughout. The Use is to see how many Daughters, Grandaughters, &c. one of Noah's Sons might have, within any Term of Years in the first Column after the Flood; which being doubled to include the Males, amounts to six Times the Tabular Numbers for Noah's whole Offspring by his three Sons, Chap. ix. 19. Thus in the Year before Peleg was born, there might be 575880 Persons come into the World; and by Computation at the Year 90, the Sum is 66801 Males of 15 Years old and above, at the Time of Peleg's Birth: so that there may be Allowance for some dead (who might be few, considering the whole Space was not a quarter of a Man's Age then, Chap. xi. 10,—17.) and for some not to be at Babylon, &c. and yet there might be a sufficient Number of Builders.

Ver. 1. *one Language*] namely Hebrew, according to the Note on Chap. iv. 25.

Ver. 2. *from the East*] from the Mountains of Ararat where the Ark was.

Ib. *Vale*] Bikhah is a Vale or Valley; which Montan. has rendered Vallem, Jun. & Trem. Genvallem. There

is no need to raise the Valley to a Plain or a Hill; for it is not found that the Fear of another Deluge was their Incitement for building; but that they might live together, have one Metropolis, and make themselves famous, Ver. 4. in Confirmation of which they built a City, as well as a Tower.

Ver. 3. *said*] Nimrod being the principal Exciter of it, according to Josephus, Ant. Lib. 1. 5.

Ibidem, *Mortar for Clay*] It appears they had invented artificial Materials for Building, instead of natural, which they had before; as Brick for Stone, and Mortar for Clay. Accordingly Herodotus in Lib. i. p. 32. informs us, that the Walls of Babylon were built with Brick and a Sort of Mortar. The two Hebrew Words are the same, excepting in their Vowels, *hemar* and *hemer*. The latter is rendered Clay in Job iv. 19. & x. 9. & xxvii. 16. & xxxiii. 6. & xxxviii. 14. Isa. xxix. 16. & xlv. 9. & lxiv. 8. Jer. xviii. 4. and of the former Pagn. says, *סִמְלָה* est lutum quod fit ex calce & arena, ad edificandum & complanandum: *hemar* is a sort of Clay (or rather Mortar) which is made of Lime and Sand, for building and plastering. Justin with other Historians saying it was Bitumen, the Annotation on Broun's Transf. defines it, A pitchy glutinous Matter, like Mortar, mixed with Sand and Lime. And Vitruvius says, Lib. viii. that the Bitumen was Liquid, which would therefore require a Mixture, and so may be very properly called Mortar.

Ver. 5. *Tower*] The famous Historian Herodotus, who according to Eusebius in Chron. publicly read his History at Athens in the Year that Nebemiah went to Jerusalem, Neh. ii. 1. describes a Tower at Babylon, which has been thought this, that was a Furlong square on each Side, Lib. i. p. 33. of which Strabo the noted Geographer says the same, adding that it was a Furlong high, Lib. xvi. It is described to be eight Towers one above another, benching in less and less, having the Way up on the Outside.

Ver. 6. *For he said*] before he came down, as the next Verse shews, like what is in Chap. xii. 1.

Ver. 8. *dispersed*] For this Josephus brings Testimonies from one of the Sibyls, and from Hesiodus, Antiq. Lib. i. 5. God made the Earth to be inhabited (the Hills as well as the rich Vales) and commanded Mankind to fill it, Chap. i. 28. which they intending not to do, he forced them to it. Nor was it according to the Divine Providence that all should be governed by one Person, God himself separating them into Nations, Deut. xxxii. 8.

Ver. 9. *Babylon*] From *balal*, be confounded, here used. In this Dispersion no doubt but some staid there; and who should it be but the most powerful, viz. Nimrod, as

when

when he was in his hundredth Year begot Arphaxad, two Years after the Flood.

11. After which he lived five hundred Years, and begot Sons and Daughters.

the chief? For this we have also the *Scripture's* Testimony, Chap. x. 10. with which his holding *Babylon* then better agrees, than an imaginary taking it afterwards. He seems to have governed from the Birth of *Peleg*, Ch. x. 25. to the Beginning of the Reign of *Belus* in *Affyria* 152 Years, as may be seen hereafter by the *Catalogue* of the *Affyrian* Monarchs. At which Time having built *Nineveh*, &c. Chap. x. 11. he might constitute *Belus* Governor there, while himself ruled at *Babylon*; till *Ninus*, with the Descendants of *Ashur*, who were before in another Part of *Affyria*, took it from him, and properly began the *Affyrian* Empire. This will perhaps agree the best both with sacred and profane History, tho' I find none that have placed it in this Light. How can *Ninus*, spoken of in heathen History, be *Nimrod*, as has been supposed, when he began his Kingdom above 200 Years after him? Besides *Ninus* being originally King of *Affyria* before he extended his Dominions to other Countries, *Justin*, Lib. i. 1. and the *Affyrians* overcoming the *Babylonians*, *Diodorus Siculus*, Lib. ii. 1. are remarkable Circumstances that aptly answer to what I have mentioned: but are quite different to the scriptural Account of *Nimrod*, that his Kingdom was first at *Babylon*, and afterwards extended into *Affyria*; and the Supposition that *Ninus* being *Nimrod*, he with his *Babylonians* conquered the *Affyrians*, as in *Bedford's Scrip. Chron.* Book ii. Chap. 6. 160, 162. is directly contradictory to *Diod. Siculus*. That *Belus* was neither *Cush* nor *Nimrod* may appear thus: not the former, because that is imagined from the mistaken Notion of *Ninus* being *Nimrod*, and because the Land of *Cush* was far off by the *Red Sea*; not the latter, since it is unlikely that *Nimrod* would leave his famous *Babylon* to reign in *Affyria*, and the *Scripture* mentioning the Cities in the Country of *Shinar* or *Chaldea* as *Nimrod's* Kingdom, says only of those in *Affyria* that he built them, Chap. x. 10, 11. besides that it would partly confound the *Chaldean* and *Affyrian* Empires together; to which may be added, that *Belus* being given to Study, and the Inventor of the *Chaldean* Astronomy, *Pliny*, Lib. vi. 26. his Character does not agree with *Nimrod's*; as on the other hand it may serve to shew that he had been a noted Person in *Chaldea*, and so was not *Cush*. *Raleigh* has a Section intitled, That *Nimrod*, *Belus*, and *Ninus* were three distinct Persons, Chap. x. 2. Upon the whole, *Ninus* appears to be the Descendant if not the Son of *Ashur*, and *Belus* of *Cush*, one from *Shem*, and the other from *Ham*.

The strongest Argument I find for *Nimrod* and *Ninus* being the same Person is, that *Nineveh* signifies the Habitation of *Nin* or *Ninus*, and *Nimrod* building and consequently naming that City, from thence it appears that they were one. But the Name has no such Meaning in *Chaldee*, which doubtless was *Nimrod's* Language: and even supposing it to be *Hebrew*, if *nin* be taken out, the rest is not *Habitation*, it can spare only *ni*; and the *s* in the Middle for *n* being not doubled, may be sufficient to overthrow that Interpretation; besides it stands out of the *Hebrew* Order, which would be *Nevehnin* for the Signification above. Another Argument used is, that *Ninus* was the Heathen *Bacchus*, which came from *Bar Cush*, the Son of *Cush*, as *Nimrod* was. Leaving the first Part of it, I would remark that *us* is the *Latin* Termination, and so quite foreign to *Cush*, and how *r* should be changed into such a heterogeneous Letter as *e* is not very easy to conceive. A third Argument I confess may be made more probable than either of the other, tho' I do not remember to have met with it, viz. that as the *Scripture* says *Nimrod* built *Nineveh*, Chap. x. 11. *Diodorus* informs us, *Ninus* builded it, Lib. ii. Cap. 1. and consequently they were both one. To which however might be answered, that by duly considering and comparing Circumstances, it may appear, *Nimrod* first made it a small Place, *Ninus* afterwards a very large one, and so each are said by those different Historians to build it;

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which may be pronounced indubitable, if their building *Nineveh* was not the same. Now as *Nimrod* built several other Cities in the same Country, and *Ninus* one grand Metropolis, as the *Sicilian* relates, the foregoing stands for Fact. It is not likely the latter Historian, so long after, should know *Nineveh* was in being before that Time, any more than he did that *Babylon* was before the Expedition of *Ninus* into that Country; in which Ignorance of his he affirms *Babylon* was not then built, notwithstanding we know by *Holy Writ* it must: and in like manner he asserts farther, that *Babylon* was built afterwards by *Semiramis*; when as *Dionysius Petavius* says in his *Account of Time*, Lib. i. 2. she rather enlarged it. One may add to this, that before *Ninus* built *Nineveh*, as the forementioned Author writes, he made a Confederacy with *Ariens* King of *Arabia*, and having conquered the Land of *Babylon*, he subdued *Barzanes* King of *Armenia*, *Pharnus* King of *Media*, with numerous other Countries, too many to name here after him: whereas it is incredible that there were such Kings, &c. before *Nimrod* began to erect *Nineveh*. Nor will the following bear to be applied to him so early, which the same Historian from *Ctesias* says of *Ninus*; that he went with an Army of seventeen hundred thousand Foot, above two hundred and ten thousand Horse, and ten thousand six hundred hooked Chariots, against *Oxyartes* King of the *Bactrians*, whose Army was four hundred thousand Men; and the same relates *Semiramis* the Widow of *Ninus*, to have provided three Millions of Foot-soldiers, &c. to make War on *Stabrobates* the King of *India*, while he had still a far greater Army than she, and that so far from *Babylon*, whence the Dispersion of Mankind was made: Things utterly inconsistent with *Ninus* being *Nimrod*, especially as *Ninus* reigned but 52 Years.

1b. that] Translations of the *Scripture* abound with Tautologies, for want of rightly considering the Original.

Ver. 10. begot] It is not unlikely that the Wives of *Noah's* Sons were three of the best young Women they could find, to whom they were married but a little before the Flood, else probably they might have had some Offspring; however the immediate Sense of God's Judgment, &c. must needs keep them from accompanying together as Husband and Wife in the Ark, *Eliazer*, *Pirke Aboth* 23. which the Command to be fruitful afterwards seems to put out of doubt; see also Chap. viii. 17. *Shem* then having two Sons before *Arphaxad*, Chap. x. 22. which must be by one Wife, he could not be born two Years after the Flood; begot must therefore be taken literally as it is, the Use of which has been seen before at Chap. v. And as the *Chronology* is here carried on in the same Manner as there, by the Father's begetting the Son at such an Age, which it has not been the Custom to understand according to the Words; though all Expressions, at least proper ones, are so to be understood (such as are ironical being excepted, as receiving a different Sense by the Utterance or Behaviour) I will add two or three Remarks on what *Usher* says for the common Opinion in his *Chron. Sac.* p. 55, 56. who argues that the Word for *begot* in *Hebrew*, *Greek* and *Latin*, is common both to Father and Mother, and oftener denotes the Birth than Conception. Well, since that Verb has different Meanings, and when it is used of the Mother that determines it to signify her bearing or being delivered of a Child, does it not accordingly when used of the Father mean the other? As for which Way it may be found most, that is only as the Subject requires. An Instance for his Purpose would have been, where it was said of the Father, and evidently signified the Birth of the Child; but no such appears. That great Man too, learned, ingenious and worthy as he was, mistakes in bringing *Mat. i. 16.* for a Proof that the Word is common to both Sexes: for *bravida*, born, is not said of *Mary*, but *Jesus*. To conclude, when the *Scripture* applies a Child's Birth to the Father, it has another and a proper

H

12. And

12. And when Arphaxad had lived thirty five Years, he begot Shelah.

13. After which he lived four hundred and three Years, and begot Sons and Daughters.

14. And when Shelah had lived thirty Years, he begot Eber.

15. After which he lived four hundred

and three Years, and begot Sons and Daughters.

16. And when Eber had lived thirty four Years, he begot Peleg.

17. After which he lived four hundred and thirty Years, and begot Sons and Daughters.

18. And when Peleg had lived thirty Years, he begot Ren.

Way for doing it, as may be seen, Chap. xxi. 5. & alibi.

Ver. 12. *Cainan* in *Luke* iii. 36. is from the *Translation* of the *Septuagint*, used when *Luke* wrote: therefore the Rehearsal of the *Old Scripture* in the *New*, ought to be read with Understanding; see the *Notes* on Chap. xvi. 27. & xlvii. 31. with *Bedford's Script. Chron.* Book i. 5. 14. Though it might be supposed if there was Occasion, that *Shem* begot *Arphaxad* at 18, he *Cainan* at 17, and that *Moses* omitted *Cainan*.

Ib. Shelah] *Mircond* the noted *Persian* Historiographer relates, that the ancient *Perses* had a Race of forty five Kings, that continued above a thousand Years; the first of which was *Guimaras*, whom they called *Adam Affeny*, that is *The second Adam*, who was the Son of *Aram*, that of *Sem*, that of *Noah*: according to which he was first Cousin to *Shelah*; see the *Chronicle* of those Kings in *Grimstone's Estates and Empires*, &c.

Let us now resume the *Chronology* from Chap. v.

T A B L E the Second of S C R I P T U R E A G E S.

Year of the <i>Julian Period</i> .	Age of the <i>World</i> .	After the Flood.	Age of <i>Noah</i> .	<i>Shem</i> .	<i>Arphaxad</i> .	<i>Shelah</i> .	<i>Eber</i> .	<i>Peleg</i> .	<i>Ren</i> .	<i>Serug</i> .	<i>Naber</i> .	<i>Terab</i> .	<i>Abram</i> .	<i>Sarah</i> .	
2348	1664		599	96											The Flood came.
2349	1665	0	600	97											The End of the Flood.
2352	1668	3	603	100	0										<i>Arphaxad</i> born, <i>Gen.</i> xi. 10.
2388	1704	39	639	136	36	0									<i>Shelah</i> born, <i>Ver.</i> 12.
2419	1735	70	670	167	67	31	0								<i>Eber</i> born, <i>Ver.</i> 14.
2454	1770	105	705	202	102	66	35	0							<i>Peleg</i> born, <i>Ver.</i> 16. and Mankind dispersed from <i>Babylon</i> , <i>Ch.</i> x. 25. and xi. 8, 9.
2485	1801	136	736	233	133	97	66	31	0						<i>Ren</i> born, <i>Ver.</i> 18.
2518	1834	169	769	266	166	130	99	64	33	0					<i>Serug</i> born, <i>Ver.</i> 20.
2549	1865	200	800	297	197	161	130	95	64	31	0				<i>Naber</i> born, <i>Ver.</i> 22.
2579	1895	230	830	327	227	191	160	125	94	61	30	0			<i>Terab</i> born, <i>Ver.</i> 24.
2650	1966	301	901	398	298	262	231	196	165	132	101	71			<i>Haran</i> born, <i>Ver.</i> 26.
2693	2009	344	944	441	341	305	274	239	208	175	144	114			<i>Peleg</i> died, <i>Ver.</i> 18, 19.
2697	2013	348	948	445	345	309	278		212	179	148	118			<i>Naber</i> died, <i>Ver.</i> 24, 25.
2699	2015	350	950	447	347	311	280		214	181		120			<i>Noah</i> died, <i>Ch.</i> ix. 29.
2710	2026	361		458	358	322	291		225	192		131	0		<i>Abram</i> born, <i>Ch.</i> xi. 32. and xii. 4.
2720	2036	371		468	368	332	301		235	202		141	10	0	<i>Sarah</i> born, <i>Ch.</i> xvii. 17.
2724	2040	375		472	372	336	305		239	206		145	14	4	<i>Ren</i> died, <i>Ch.</i> xi. 20, 21.
2748	2064	399		496	396	360	329			230		169	38	28	<i>Serug</i> died, <i>Ver.</i> 22, 23.
2784	2100	435		532	432	396	365					205	74	64	<i>Terab</i> died, <i>Ver.</i> 32. and <i>Abram</i> went from <i>Haran</i> , <i>Ch.</i> xii. 4.

By observing what is said on the former *Table* and Chap. vii. 6. with the Perusal of the *Places* here cited in this *Translation*, the intelligent Reader may inform himself, how justly this *Table* is computed. Others pretending to

follow the *Heb.* as before-mentioned, reckon the Birth of *Abram* 2009 Years from the Creation at most, 17 less than arise by this Calculation.

19. After which he lived two hundred and nine Years, and begot Sons and Daughters.

20. And when Reu had lived thirty two Years, he begot Serug.

21. After which he lived two hundred and seven Years, and begot Sons and Daughters.

22. And when Serug had lived thirty Years, he begot Nahor.

23. After which he lived two hundred Years, and begot Sons and Daughters.

24. And when Nahor had lived twenty nine Years, he begot Terah.

25. After which he lived a hundred and nineteen Years, and begot Sons and Daughters.

26. And when Terah had lived seventy Years, he begot Abram, Nahor and Haran.

27. So the Generations of Terah were these: he begot the three now mentioned; and Haran begot Lot.

28. At length Haran died in the Presence of his Father Terah, in his native Country, at Ur of the Chaldeans.

29. Abram and Nahor also took them Wives: the Name of Abram's Wife was Sarai, and that of Nahor's Milcah, the Daughter of Haran; he being the Father both of her and Iscah.

30. But Sarai was barren, having no Child.

31. Afterwards Terah took Abram his Son,

with Lot the Son of Haran his Grandson, and his Daughter-in-law Sarai his Son Abram's Wife: who went out of Ur of the Chaldeans with them, to go to the Country of Canaan; and coming to Haran, they abode there.

32. And the Time of Terah being two hundred and five Years, he died at Haran.

CHAP. XII.

FOR the Lord had said to Abram; Go thou out of thy Country, from thy Kindred and Father's House, to the Country which I will shew thee.

2. And I will make thee a great Nation, and bless thee, as also cause thy Name to be great: so be thou blessed.

3. Nay I will bless those who bless thee, and him that curses thee will I curse; and all Families of the Earth shall be blessed through thee.

4. Upon this he went according as the Lord ordered him, Lot going with him. And Abram was in his seventy fifth Year, when he went out of Haran.

5. Then he took Sarai his Wife, and Lot his Brother's Son, with all their Substance that they had gained, and the Persons whom

Ver. 26. *Abram, Nahor and Haran*] Haran appears to be eldest, by Nahor marrying his Daughter, and Abram being but in his 75th Year at his Father's Decease. *Aben Ezra* says on this Chap. and others in several other Places, אין מוקדם ומאוחר בתורה There is no before nor after in the Law, i. e. the Scripture; meaning it is not to be regarded. But it is evident enough here that Abram was named first, because he was the principal Person both of this History and otherwise; see Chap. xxviii. 5. & xxxi. 14.

Ver. 28. *in the Presence of*] So the *Bish. Ainsw.* turns it *before the Face of*; *Jun.* and *Trem.* say, *in conspectu*, *in the Sight of*; and *Castal.* *presente Thara*, Terah being present. The French *Verf.* has, *en la Presence de*, in the Presence of, as our Translators have rendered the same Words, Chap. xxv. 18.

Ver. 29. *Iscah*] It is certain by Chap. xx. 12. that Iscah was not Sarai, notwithstanding what some have fancied.

Ver. 31. *Ur*] supposed to be that now called *Urfa*, a large City, which *Corten* describes in his *Trav.*

Ib. *with them*] With Terah and Abram: for Terah took Lot and Sarai with him, according to the Text; and they accompanied Abram as the principal Person of the Journey, whom God had commanded to go.

Ib. *Haran*] Since called *Carra*, within *Mesopotamia* on the North-east Side of the River *Euphrates*, near which the *Romans* received the remarkable Overthrow by the *Parthians*, under *Craffus* who was slain himself, about 50 Years before the Birth of *Christ*, as related by *Plutarch* in *Craffo*, *Appian* in *Parthicus*, & *Dion Cassius*, Lib. xi. *Benjamin* in his *Itinerary*, p. 60, says, when he came to *הקדמונה חרן* to ancient Haran, בה כמו עשרין there were about twenty Jews in it, and there was a Synagogue of *Ezra*. The *Nubienfian* Geographer, (whose Words in *Arabick* I omit for want of Type) reckons it to be twelve Miles from *Edeffa* or now *Raba*; of which Place see *Harduin* on *Pliny's Natural History*, Lib. v. 24.

Ver. 1. *had said*] As *Stephen* informs us, *Acts* vii. 2, 3. & Chap. xv. 7. *Jesh.* xxiv. 3. imply; but it was not long before they came to Haran, Ur and Haran also being not far apart; and their Stay at Haran might be only on Account of Terah's Illness and Death: for Abram did not use to linger in the Performance of any Thing which God commanded him to do, Chap. xvii. 23, 26. & xxi. 14. & xxii. 3. and from this Command till Abram's going into *Egypt*, Ver. 10. must not be a full Year, being bounded within that Compass by *Exod.* xii. 40. & *Gal.* iii. 17. see Chap. xxx. Moreover in Ver. 5. may be read, the Persons in Haran whom they had got; which might be done before they came thither.

Ib. *Abram*] *Berosus*, as he is cited by *Josephus*, *Antiq.* Lib. i. 8. says, In the Tenth Generation after the Flood (which Abram was) there was a great and just Man among the Chaldeans, who was famous for his Celestial Observations.

Ver. 2. *be thou*] The Word is imperative. God having shewn him how he might be blessed, persuades him to it, as *Jer.* xxvii. 12.

Ver. 3. *through thee*] By the Offspring that he would have, as Chap. xxii. 18. & xxvi. 4. & xxviii. 14. namely *Christ*, it being thus explained, *Acts* iii. 25, 26. *Gal.* iii. 16. a Truth which the Particle *in* does not convey, or but very obscurely.

Ver. 4. *Lot going with him*] This former Part of the Verse answering to the three foregoing ones, it will be found that this was spoken of Lot's first going with Abram from Ur, &c. so what follows in the next Verse, of their going from Haran, will not be a Tautology.

Ver. 5. *Persons whom they had*] or the Person, for the Word is singular, and all not put to it as before *Substance*; by which might be meant *Eliexer*, Chap. xv. 2, 3. or some other: else it might be, *Proselytes* that they had made, the Verb properly signifying *made*; and so may denote some of those Abram trained up, Chap. xiv. 14. perhaps choice young Men, who left their Country and Idolatry to accompany him; see on Chap. xv. 2.

they

they had got in Haran; and they went forth to go to the Country of Canaan, whither they came:

6. And into which he passed, to a Place of Shechem at the Oaks of Moreh; the Canaanites being then in the Country.

7. When the Lord appearing to Abram, said, I will give this Country to thy Offspring: upon which he built there an Altar to the Lord who appeared to him.

8. He next removed away from thence, to a Mountain on the East of Bethel, and pitched his Tent; Ai being on the East, as that on the West: where he built an Altar to the Lord, and called on his Name.

9. Afterwards Abram marched, and continued going on southward.

10. And there being a Famine in that Country, he went down to Egypt to sojourn there, because it was grievous.

11. Which as he was got near to enter into, he said to his Wife Sarai; Behold now I am sensible that thou art a Woman of a fair Countenance.

12. Therefore it may be when the Egyp-

tians see thee, that they will say, This is his Wife; and will kill me, but keep thee alive.

13. Do tell thou art my Sister; that it may be well with me for thy Sake; and my Life may be preserved because of thee.

14. And when he was come into Egypt, the Egyptians took notice of the Woman that she was very fair.

15. The Princes of Pharaoh likewise seeing her, praised her to him: upon which she was taken into Pharaoh's House.

16. Who did well to Abram for her Sake: for he had Flocks, Herds, and He-asses, with Servant-men, and Maids; as also She-asses, and Camels.

17. But the Lord smote Pharaoh and his Family with great Plagues, by reason of Sarai Abram's Wife.

18. Whereupon he calls Abram, and says; What is it thou hast done to me? Why didst not thou tell me, that she was thy Wife?

19. Why saidst thou, She is my Sister? So that I might have married her my self; but now here is thy Wife; take her, and go.

Ver. 6. *Shechem*] This is elsewhere in our *Bibles* rightly written so.

Ib. *Oaks*] *Ela* being like *Allon*, an *Oak*, and comes from another Noun signifying *Strength*, as *Robur* is *Latin* for both, because an *Oak* is strong. Agreeable to which I find the *Transl.* of the *Septuagint*, *Pagnin*, *Vatab.* *Tyndal* and *Ainsworth*, with a little Variation; see also Chap. xviii. 1, 4. & xxxv. 4.

Ib. *then*] Some of the *Canaanites*, peculiarly so called, as explained on Chap. xv. 21. were probably come into that Country from *Egypt*, on the Death of their King *Apophis*, which was about two Years before *Abram* went into *Canaan*, by the *Tables* at Chap. xxx. and agrees well with the Mention of it here. This also quite overthrows one of *Hobbs's* strongest Arguments in his *Leviathan*, that the *Pentateuch* was not written by *Moses*, nor till after his Time, because the *Canaanites* were there while he was living; *Hobbs* too confidently supposing the Expression signified the *Canaanites* were not there at the Time of writing it, for which there is no Necessity at all. And yet this is an Instance brought by *Prideaux* likewise (which he interprets as *Hobbs* does) of Addition made to the *Scripture*, that can never, says he, be solved without, *Conject.* Anno 446.

Ver. 8. *Ai*] The Place which *Joshua* afterwards took, Chap. vii. 2. and the Letters are the same in *Heb.*

Ver. 16. *Flocks, Herds*] Small and great Cattle of the Pasture, as Sheep, Goats, Oxen, Bullocks, &c. besides labouring Beasts, as Chap. xlvii. 17. The King's *Translators* have put the same Words thus in Ver. 5. of the next Chap.

Ver. 17. *Plagues*] It may be questioned how he or they knew what they were punished for. But according to *Herodotus* the *Egyptians* were peculiarly skillful in such Matters; Γνωμὴν γὰρ τέλει, φυλάσσει γραφόμενοι τὸ πᾶν. Καὶ ἂν ποτὶ ὑπερὸν παραπλήσιον τίττω γένεσθαι, κατὰ τὸν νόμον ἀποδίδωσθαι. For when a strange Thing came to pass, they kept the Event of it in Writing, and if there was something afterwards like it, they judged of the Consequence according to the former. And as there had been before this Time remarkable Punishments sent from God in their Country, which they might have observed was a Scourge for their doing amiss, and a Call for Amendment; they might look on these Plagues in the same View, and find what was the Cause of them. Such an-

cient Matters, and so little known, while they illustrate the *Comment*, will not I hope displease the Reader, if I mention them. There being therefore an early Kingdom in *Egypt*, (separated for a Time from that of *Thebes* or *Upper Egypt*) whose Metropolis was at *This* near *Alydus*, on the western Side of the *Nile*, the Succession of its Kings is put first among the *Dynasties*, both with *Africanus* and *Eusebius*, and is given as follows; to which I have added for our Use, the Year of the *Julian Period* when each began reigning, as is to be proved on Chap. xxx.

	Years	Am.	Jul. Per.
<i>Menes</i> reigned	62	62	2559
<i>Atthotus</i>	57	119	2621
<i>Cenecus</i>	31	150	2652
<i>Venephes</i>	23	173	2675
<i>Usaphadus</i>	20	193	2695
<i>Misobidus</i>	26	219	2721
<i>Semempsis</i>	18	237	2739
<i>Biachus</i>	26	263	2765
<i>Bochus</i>	38	301	2803
<i>Caeachus</i>	39	340	2842
<i>Binathris</i>	47	387	2889
<i>Tias</i>	17	404	2906
<i>Sethenes</i>	41	445	2947
<i>Chares</i>	17	462	2964
<i>Nephercheres</i>	25	487	2989
<i>Sesochris</i>	48	535	3037
<i>Chemeris</i>	30	565	3067
<i>Neccherophes</i>	28	593	3095

But *Africanus* has not the last of them in this *Catalogue*, but in another.

Now for the present Purpose: In the Time of King *Venephes*, ἡμὲς κατὰ τὴν Αἴγυπτον μέγας, a great Famine seized *Egypt*, *Syncellus*, p. 54.

In the Reign of *Semempsis*, ὅθεν μὲν κατὰ τὴν Αἴγυπτον, a very great Mortality invaded *Egypt*, *Id.* p. 55.

And while *Bochus* reigned, χάσμα κατὰ Βύβαν, καὶ πολλοὶ ἀπώλοντο, there was an Earthquake at *Bubastis*, and many perished, *Ib.*

That the two first were before *Abram* went into *Egypt*, may be seen by comparing the Times with the *Table* in the preceding Chapter.

20. Pharaoh also charged the Men concerning him; who sent him away, with his Wife, and all that he had.

CHAP. XIII.

SO Abram went up from Egypt, with his Wife, and all that he had, accompanied by Lot, into the South;

2. He being very wealthy in Cattle, in Silver and Gold.

3. From whence he went on his Journeys to Beth-el, to the Place where his Tent was at first, between Beth-el and Ai;

4. The same Place where he made an Altar in the Beginning: and there he called on the Name of the Lord.

5. And Lot likewise who went with him, had Flocks, Herds and Tents.

6. Inasmuch that the Country would not bear them to dwell together; because their Substance was so great, that they could not.

7. Besides there was a Quarrel betwixt them who fed the Cattle of Abram, and those that fed Lot's Cattle; the Canaanites and Perizzites then dwelling in the Country.

8. At which Abram said to Lot; Let there be no Contention, I pray, either between me and thee, or between my Herdmen and thine: for we are Kinsmen.

9. Is not all the Country before thee? Do separate from me: if it be to the left Hand, I will go to the right; but if to the right Hand, I will go to the left.

10. Lot then looking up, saw that the whole Plain of Jordan was all of it watered

(before the Lord had destroyed Sodom and Gomorrah, like the Garden of the Lord, like the Country of Egypt) going to Zoar.

11. So he chose him all the Plain of Jordan, and journeyed on the East: thus they separated one from the other.

12. Abram dwelt in the Country of Canaan; and Lot dwelt at the Cities of the Plain, pitching his Tent as far as Sodom:

13. The Men of which were exceeding wicked, and sinful against the Lord.

14. And the Lord says to Abram, after Lot was parted from him; Look up now, and view from the Place where thou art, towards the North, South, East and West.

15. For all the Country which thou canst see, will I give thee, and thy Offspring for ever.

16. Nay I will make them as the Dust of the Earth; so that if a Man can count up that, thy Offspring also may be counted.

17. Get ready, go about in the Country, to the Length and Breadth of it; for on thee will I bestow it.

18. Upon this Abram removed his Tent, and came and dwelt among the Oaks of Mamre, which were in Hebron: there he also built an Altar to the Lord.

CHAP. XIV.

AND in the Time of Amraphel King of Shinar, Arioch King of Ellasar, Chedarlaomer King of Elam, and Tidal King of the Nations;

2. They made War with Bera King of

Ver. 1. *South*] not South from Egypt, rather the North, but into the South of Canaan.

Ver. 3. *Flocks, Herds*] *In rusticatione antiquissima est ratio pascendi eademque quaestuosissima, Columella in Pref. The most ancient and that the most gainful Way was feeding Cattle.*

Ver. 7. *Perizzites*] a straggling Part of the Canaanites, as described Chap. xv. 21. the Word denoting such as live in Villages; see Chap. xii. 6.

Ver. 8. *or*] Thus Patrick observes it should be.

Ver. 10. *looking up*] For which the Hebrew having no Verb, it is done by this Circumlocution, *lifting up his Eyes*: in like manner our Translators, with less Reason, leave out *Hand*, 2 Sam. viii. 10. & xv. 36. Ex. ix. 35. *Mouth*, 2 Sam. xvii. 5. *Ear*, 1 Sam. xx. 12, 13. & xxii. 8, 17. 2 Sam. vii. 27. *Ruth* iv. 4. and also *Eyes*, 1 Sam. xxix. 6, 7. 2 Sam. xv. 26. & xvii. 4. & xix. 6, 18.

Is. going] Zoar being a neighbouring Town to Sodom and Gomorrah, where Lot was afterwards saved, shews that the Words before in the Parenthesis are to be so put or understood.

Ver. 11. *on the East*] This Word with the same Prefix is *at or on the East*, Chap. ii. 8. & iii. 24. as the latter is used in *Psal.* xvi. 8. and other Places. Now from Bethel to Hebron, whither Abram went, Ver. 3. 18. and from Bethel to Sodom, whither Lot went, Ver. 12. ap-

pear to be both southward, only Sodom was considerably more to the East: so that Lot went on the east Side, as well in respect to Abram the main Subject of the History, as to the Country which was bounded on the East by Jordan, at the Side of which Lot passed. That he went southward to Sodom is clear, especially if Sodom lay at the south End of that which is now the Dead Sea, as it is placed in the *Maps of Cellarius and Prideaux*; and appears to be by Chap. x. 19. concerning which *Lightfoot* writes; "It doth not please me, that Sodom in the Maps is placed in the northern Bounds of the *Asphaltites*, when it seems rather to be placed in the southern Extremity of it:" for which he gives Reasons, *Horæ Heb. & Talm.* Part i. Chap. v. The Translation might be *from the East*, and *Aben Ezra* annotates on it סדום מזרחית ביהמאל Sodom was west of Beth-el; but the Situation does not allow it. On the other hand it will not bear being rendered *East* alone, nor *eastward*; neither is any Part of the Dead Sea East from Bethel.

Ver. 12. *as far as Sodom*] *Jun. Leo Jud. & Pagn.* have *usque*, *Munst. usque ad*, and *Castal. ad, to*; see the like *Judg.* iv. 11. the *old Lat.* and *Gr.* is *in*.

Ver. 18. *Oaks*] It is the same Word, only plural and in the constructed Form, as in Chap. xii. 6. The *old Translations of Tyndal and Coverdale* have *oakegrove*.

Ver. 1. *the Nations*] viz. some particular ones.

Sodom, with Birsha King of Gomorrah, Shinab King of Admah, Shemeber King of Zeboiim, and the King of Bela, which is Zoar :

3. All those joining together at the Vale of Siddim, which is the salt Sea.

4. These had served Chedarlaomer twelve Years, and in the thirteenth Year rebelled.

5. So he, and the Kings who were with him, went in the fourteenth Year, and smote the Giants at Ashteroth-karnaim, the Zuzites in Ham, the Emites in the Plain of Kirjathaim,

6. And the Horites on their Mount Seir, to the Entrance of Paran, which is by the Wilderness.

7. Next they went back to the Fountain of Judgment, which is Kadesh, and smote all the Country of the Amalekites ; and also the Amorites, who dwelt at Hazazon-tamar.

8. With that the Kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela, which is Zoar, went forth, and set the Battle in order with them in the Vale of Siddim ;

9. Namely with Chedarlaomer King of

Elam, Tidal King of the Nations, Amraphel King of Shinar, and Arioch King of Ellasar : four Kings being against five.

10. And the Vale of Siddim having many Pits for Mortar, the Kings of Sodom and Gomorrah fled, and got down there ; and those who were left ran away to the Mountains.

11. So they took the whole Substance of Sodom and Gomorrah, with all their Food, and went off.

12. They also took away Lot, and his Substance, the Son of Abram's Brother ; for he dwelt in Sodom.

13. But one who escaped comes, and tells Abram the Hebrew ; who dwelt among the Oaks of Mamre the Amorite, the Brother both of Eshcol and Aner, who were Men in League with Abram.

14. And when he heard that his Nephew was taken Captive, he took out those who were of his own training up, born of his Family, three hundred and eighteen, and pursued them to Dan.

Ver. 5. *fourteenth*] This *Usher* places two Years before the Birth of *Ishmael*, in his *Annals*, Lat. p. 8. Eng. p. 5.

Ib. *Giants*] The King's *Translators* have rendered the same Word thus, *Deut.* ii. 11, 20. and in the *old Bibles* it is so here, as likewise in the *Greek* and *Chaldee Versions*, with that of *Munster*. The *com. Eng.* has three double Plurals in this Verse, like that in Chap. iii. 24.

Ib. *Ashteroth-karnaim*] It appears pretty plain by *Sanchoniatho* from whence this Name came, and is perhaps no small Indication that his History is genuine. He represents *Ham's* Wife to be a famous Woman, whom he calls *Astarte*, saying, *She put a Bull's Head on hers, as a Mark of her Sovereignty*, that is probably Part of its Skin, and the Horns, *karnaim* signifying two Horns : so that the Reader, I imagine, will scarce help thinking this Name arose upon some Account from her. *Ashteroth* however is twice used for *Flocks* in *Scripture*, *Deut.* vii. 13. & xxviii. 4. but then another Word for *Sheep* follows. *Sanchoniatho* also calling *Ham* *Chronos*, קרן a Horn might be read *Chron*, and as is but the *Greek* Termination : thus what *Astarte* put on seems to be her Husband's, being done as Regent in his Absence. It is evident that she was counted a Goddess afterwards, both by the Name and the Country, 1 *Kings* xi. 5. though hardly so soon as this ; but the Place here mentioned might be called so in honour to her, and her Image set up, by which she came to be worshipped. See 1 *Mac.* v. 43. 2 *Mac.* xii. 26. *Selden De Diis Syris*, Syntagm. ii. Cap. 3. and *Cicero De Natura Deorum* says, the Syrian *Astarte* is called *Venus*.

Ib. *Emites*] signifies terrible ones.

Ib. *Plain*] *Shaveh* comes from *Shavab*, he made plain or level. So it is in *Tyndal's*, *Coverdale's*, the *Geneva* and *French Bibles* ; and thus *Jun.* and *Trem.* together with *Vatablus* and *Munster*, have turned it.

Ver. 6. *Entrance*] *Heb.* *Thresheld*, or more properly *Door-post*. It is rendered *Post*, *Ezek.* xli. 3. and *Posts* several times when plural by our *Translators* in the 40th Chap. of *Ezek.* and 1 *Kings* vi. 31. *Lintel*. The like Word with the *Chald.* Termination also signifies *Post* in that Language, as the *Lexicons* in Folio both of *Buxtorf* and *Castellus* shew. Others have the *Plain of Paran*.

Ver. 7. *the Fountain of Judgment*] The Reason why

Moses called *Kadesh* thus, may be seen in *Num.* xx. How many Words in this Chap. are left untranslated in our present Bible !

Ib. *Hazazon-tamar*] So it is here, but in 2 *Chron.* xx. 2. *Hazezon-tamar*, which are changed, and consequently both wrong in the *com. Transf.* The *Masoreth* on this Place says לֹא חָסַר וְחָדָר מִלָּא which is in Words at length לא חסר וחדר מלא signifying that the Word is not any where else defective, and is once written full ; namely in *Chron.* as above.

Ver. 10. *for Mortar*] *Pagn.* reads *cementi*, with whom agrees *Montan.* and *Munst.* has this Note, ut aliis placet, ex puteis illis accipiebant cementum pro edificiis : from those Pits they had Mortar for Buildings, as some have thought.

Ib. *got down*] As the same Verb signifies, *Ch.* xxiv. 64. 2 *Kings* v. 21. and that they did not die there, Ver. 17. shews. For this the learned *Cartwright* quotes *Ab. Ezra*, and writes himself, *Electa Thargumico-Rabbinica*, in Loc. It seems as if these two Kings first fled to the Pits undiscovered.

Ver. 13. *Oaks*] The same as at Chap. xiii. 18.

Ver. 14. *took out*] Or as *Ainsworth* says, "Drew out, that is, led forth of his House ;" and *Lud. De Dieu* in *Animadv.* *Produxit nempe ex aedibus, quae adeo evacuebantur ; ea enim perpetua hujus verbi est significatio : Brought out, to wit of the House, so that it was emptied, which is the constant Meaning of this Word ;* of which he gives Instances. *Geneva Translation*, brought forth.

Ib. *Dan*] As the History was writ by *Moses* before the *Israelites* possessed the Country, and so he could not use the Name as then called from the Tribe of *Dan*, in the manner that he might the *Amalekites*, Ver. 7. this Place seems to have had its Name from *Jordan*, i. e. the River *Dan* ; accordingly *Fuller* places it at one Head of that River, and describes it not to be that *Dan* which was *Laisb*, *Judg.* xviii. 29. *Pisgab-sight of Palest.* Book iv. Chap. 1. nay *Josephus* says, it was one of the Heads of the River *Jordan*, *Antiq.* Lib. i. 11. as likewise *Benjamin* in his *Itinerary* ; so that there is no need to suppose with *Prideaux*, that *Ezra* afterwards changed the Name here into *Dan*, *Connct.* Part i. Book v. see also *Biblioth. Bibl. Introd.* at Obj. 9.

15. Then coming upon them separately by Night, with his Servants, he beat them, and pursued them to Hobah, which was on the left Side of Damascus.

16. Nay he brought back all the Substance, particularly his Kinsman Lot's, with him, the Women and People.

17. And the King of Sodom went out to meet him, after he was returned from smiting Chedarlaomer and the Kings who were with him, to the Vale of the Plain, which was the King's Vale.

18. Melchi-zedek King of Salem too brought forth Bread and Wine; who was Priest of the Supreme God.

19. Besides he blessed him thus; Let Abram be blessed of the Supreme God, Owner of Heaven and Earth.

20. And blessed be the Supreme God, who has delivered thy Enemies into thy Power. And he gave him the Tenth of all.

21. The King of Sodom also said to Abram, Give me the Persons, and take the Goods thy self.

22. Whom Abram answered; By my lift-

ing up my Hand to the Supreme Lord God, Owner of Heaven and Earth,

23. I will not take either a String, or the Latchet of a Shoe, nor even of any Thing which is thine; that thou mayest not say, I made Abram rich:

24. Excepting only what the young Men eat, and their Share who went with me, Aner, Eshcol and Mamre, that let them receive.

CHAP. XV.

AFTER these Things Abram had this Word of the Lord in a Vision, Do not fear, Abram; I will be a Shield to thee, thy Reward shall be very great.

2. And he said, O Sovereign Lord, what wilt thou give me, since I go childless, and the Son left of my Family is Eliezer of Damascus?

3. Lo, continued he, thou having given me no Offspring; behold he is the Heir to me.

4. When behold it was answered him by

Ver. 15. *Hobah*] The *Vulg. Lat. Bible* of the *Sistine* and *Levain* Editions add, and *Phenice*.

Ver. 17. *Plain*] *Sebastian Munst.* and the *Tigurin Version* have *vallem planam*, the plain Valley; *Miles Coverdale's* small *Transf.* the playne felde; the *French* like this, *au val de la plaine*; see the Word Ver. 5.

Ib. *King's Vale*] Our last *Translator*, heretofore mentioned, says, *This could not be inserted by Moses, for it could not be called so till Saul's Time at least*; as if the King of Sodom was not a King as well as *Saul*. And that in 2 *Sam.* xviii. 18. (which this Author does not produce in his own Vindication) might be another, or the same called so from this Time.

Ver. 18. *Melchi-zedek*] Omitting the various Opinions who this was, as also the Reasons alledged by some that it was *Shem*; I will offer one which I take to be new, and stronger than any other, that *Shem* was called thus. The Name is parted in *Hebrew*, the former Part signifying King, and *Sanchoniatho* as on Chap. 4. calls *Shem*, *Sydye*; which small Alteration might well be in another Language, especially the *Hebrew* Vowels being left out, and so inserted arbitrarily in the other; the *s* with *z*, and the *e* with *i* being quite commutable. Probably *Shem* at that Time went by the Name of *The righteous King*, which is the meaning of *Melchi-zedek*. *Sanchoniatho* living but about 600 Years after his Death, which might not be many Generations then, and compiling his History from the Records in *Berytus*, begun by *Thoth*, *Ham's* Grandson, may well be supposed to know by what Name he was called.

Ib. *Bread*] By which is commonly meant in *Scripture* *Victuals* or *Food* in general; as Chap. iii. 19. & xliii. 25, 31. 1 *Kings* iv. 22. *Deut.* viii. 3, &c.

Ver. 19. *him*] which the new *Translator* before named strangely expounds to be *himself*, after making *Melchi-zedek* *Christ*, King of *Jerusalem* in Heaven.

Ver. 23. *I will not take*] The *Heb.* Manner of Swearing, which on Chap. xlii. 15, 16. see more.

Ib. *a String*] The *Heb.* Word is in *Job.* ii. 18. & *Ecclef.* iv. 12. where it must signify Something bigger than a Thread.

Ver. 1. *bad*] Literally, *was to him*; but that is the *Heb.* Manner of expressing *bad*, &c.

Ib. *thy Reward shall*] Not to insist on the Impropriety of God being his Reward, the leaving out the Conjunction and shews it to be thus taken; in which manner *Jun.* and *Trem.* render it, and with this agrees *Abram's* Answer. Both *Pagnin.* and *Castal.* have it in the future Tense.

Ver. 2. *Sovereign Lord*] The Words *אדני* and *יהוה* are each of them usually rendered *Lord*, only the latter with capital Letters, in our *Bible*; so that to avoid *LORD*, it is put *Lord God*, whereas that is also the constant Translation of *יהוה אלומי*. To keep therefore a proper Distinction, and as *אדני* may well signify *Sovereign*, I have turned it thus.

Ib. *left of my Family*] He only of his Kindred left in those Parts with him, when *Lot* and his Family were now gone. *Melchek*, *left*, seems to come from *mashak*, as *mishak* does, a Place left or forsaken. *Jun.* and *Trem.* are in this of the same Mind, but turn it otherwise, *is cui relinquatur domus mea, he to whom my House is left*: i. e. say they, *hæres extraneus, ac (ut Juræcos. loquuntur) non suus*; that is, as the Lawyers speak, an Heir at Law. *Castalio* also taking the Word to signify *left*, translates, *meæ domus successor futurus, the Successor of my House after me*. *Pagnin.* likewise mentions *Rabbi Joseph*, so called, thus expounding the Word; which he says, *secundum ipsum est relinquere, according to him is to leave*; and thus it is in *Buxtorf's Heb. Concordance*. After which Meaning I have translated literally, and given the Words their natural Force as they lie in the Original.

Ib. *Damascus*] *Josephus* quotes *Nicolas Damascenus* saying, *Ἀβραὰμ ἔκτισεν τὴν Δαμασκὸν ἑταίρῳ αὐτοῦ μὲν ἐκ τῆς γῆς Χαλδαίων. Μεταστὰς δὲ εἰς Καναναίαν, καὶ ἐκ τῆς ἐκείνῃ ἀποδημιᾶς. Ἀβραὰμ ἔκτισεν τὴν Δαμασκὸν, ἑταίρῳ αὐτοῦ μὲν ἐκ τῆς γῆς Χαλδαίων. Μεταστὰς δὲ εἰς Καναναίαν, καὶ ἐκ τῆς ἐκείνῃ ἀποδημιᾶς.* Abraham bore Rule at Damascus, a Stranger who came with a great Train from the Land of Chaldaea; and wandering into Canaan, had a numerous Offspring, *Antiq. Lib.* i. 8. Though this Word is the same in the Original as *Damascus* elsewhere, our latest *Eng. Translator* renders it otherwise, as if the same (which he says) as in *Amos* iii. 12. not observing I suppose that one has the Letter *Shin*, the other *Sin*, though he could scarce avoid seeing them different with *Sheva* and *Pathah*.

the Word of the Lord, This shall not be thy Heir, but one who will proceed forth from thy self shall.

5. Nay he had him out abroad, and said, Look now towards Heaven, and tell the Stars, if thou canst do it; thus, added he to him, shall thy Offspring be.

6. And he believed the Lord, who reckoned it Righteousness to him.

7. Moreover he said to him, I am the Lord, who brought thee out of Ur of the Chaldeans, to give thee this Country to inherit.

8. Upon whose asking, Sovereign Lord, by what shall I know, that I shall inherit it?

9. He answers him, Fetch me a Heifer, a She-goat and a Ram, each of the third Year, with a Turtle-dove, and a young Pigeon.

10. So he fetched him all these, and cut them apart in the middle, putting the Pieces one against the other; but did not cut apart the Birds.

11. And the Fowls coming down upon the Carcasses, Abram drove them away.

12. And at Sun-set a deep Sleep fell upon him, as behold there did also a Terror of great Darkness.

13. Then he said to him; Know fully that thy Offspring shall be Sojourners in a Country which is not theirs, and shall serve those of it, who will afflict them, four hundred Years.

14. But I will also judge the Nation which

they are to serve; and after that they shall come out with great Substance.

15. And when thou art gone to thy Fathers in Peace, being buried in a good old Age;

16. At the fourth Generation they shall return hither: for the Iniquity of the Amorites is not yet finished.

17. When the Sun likewise was gone down, and it was Twilight, lo there was a smoaking Oven, and a Lamp of Fire, which passed between those Parts.

18. That Day the Lord made the following Covenant with Abram; I give this Country to thy Offspring, from the River of Egypt, to the great one, the River Euphrates;

19. Namely of the Kenites, and the Kenizzites, and the Kadmonites,

20. And the Hittites, and the Perizzites; and the Giants,

21. And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAP. XVI.

NOW Sarai the Wife of Abram did not bear to him, and having an Egyptian Servant-maid, whose Name was Hagar,

2. She says to him, Behold now the Lord having shut me up from bearing, do go in to

Ver. 5. *Stars*] This might be in the Morning while they could be seen, and what is related Ver. 10, 11. afterwards in the Day-time. By which the whole is regular, and there is no need to fancy with Some, that the Things were only visionary, and not really done. To explain how Abram looked at the Stars, it is said in the *Assembly's Annotations*, the intercourse betwixt God and Abraham might be continued until Night. Which it was, but then how the other Things to Ver. 12. were done afterwards before Sun-set, those Divines have not informed us.

Ver. 10. *apart*] So Calchas, the Heathen Prophet, a Boar, to prepare for the War of Troy, *Diſtys Cret.*

Ver. 13. *Sojourners*] *Ger*, from *gur*, he sojourned, is used collectively for several, as *Zerab*, Offspring, is.

1b. *afflict*] In *Baal Akeda* is read, *היטורם וחמנים* *הם נר דלוק ביד אדם לרעת מה סיבו עם בודאו* *Temporal Corrections are a Lamp lighted in a Man's Hand, that he may know what his State is with his Creator.*

1b. *four hundred*] Which being parted from *them* with a *Heb. Point*, may shew that all the foregoing was to be in that Time, according to the Truth of Chronology, and the Observation of *Crofs* in his *Taghm. Art*, p. 193, 194.

Ver. 16. *finished*] *Wm. Tyndal* in his *Prologe* to this Book writes, *God is ever ready to scape tyrantes from of the face of the earth as they synnes ar rype.*

Ver. 17. *likewise*] The smoaking Oven and Lamp of Fire signifying their Servitude in Egypt at the Brick-kilns, and their being led from thence to Canaan by the Pillar of Fire; both which were between their going from that Country, and returning to it again. And so this was a Sign of what was said in the 13, 14, and 16 Verses.

1b. *Twilight*] It is not dark when the Sun goes down. The Word is found but three times more in Scripture, and there it is *Twilight*, viz. *Ezek. xii. 6, 7, 12.*

Ver. 18. *River of Egypt*] A little River in the Wilderness between *Judea* and *Egypt*, running into the Mediterranean, called *Shihor*, *Jesh. xiii. 3.* & *xv. 4, 47.* & *Chron. xiii. 5.* *Isa. xxiii. 3.* *Jer. ii. 18.*

1b. *Euphrates*] which is, where *Ramwolff* came to it, as he says, *about a Mile broad*; in his *Travels*, Part i. Chap. 2.

Ver. 20. *Giants*] For this see Chap. xiv. 5.

Ver. 21. *Canaanites*] Since some of these here mentioned were particular Branches of the Issue of *Canaan* the Son of *Ham*, Chap. x. 16. it may seem strange there should be another People called *Canaanites*, that were a Part of his Posterity, when the whole were not called so. The Matter may be thus explained, that an Army of People belonging to several of *Canaan's* Children as they were distinct from each other, seized on lower Egypt, according to the Account of *Manetho* by *Josephus*, of which see the *Tables* on Chap. xxx. who with their Offspring coming into the Land of *Canaan* many Years after, might not distribute themselves to their several Sorts, but continue together as one, and so be properly called *Canaanites*. Of this Mind I find *Cumberland* in *Orig. Gent. Antiq.* who ingeniously expounds it pag. 131, 132.

Ver. 1. *bear*] There is nothing for Children in the Original.

Ver. 2. *shut me up*] Look Chap. xx. 18.

1b. *built up*] so the *Bish.* and see *Gell's Essay*, &c. p. 155.

my Maid, perhaps I may be built up by her; and Abram hearkened to what she said.

3. So Sarai his Wife took and gave her in Marriage to him, when he had dwelt to the End of ten Years in the Country of Canaan.

4. And he went in to Hagar, who conceived; and when she found that she was with child, her Mistress was contemptible in her Sight.

5. At this Sarai says to Abram, My Wrong is upon thee; I have given my Maid into thy Bosom, who perceives that she is with child, and I am contemptible in her Sight: the Lord judge betwixt me and thee.

6. And he answered her, Lo thy Maid is in thy Power, do to her what thou likest. Upon this Sarai so afflicted her, that she fled from her Presence.

7. But the Angel of the Lord found her at a Fountain of Water in the Wilderness, that is in the Way to Shur.

8. And he said, Hagar, Sarai's Handmaid, from whence dost thou come? And whither art thou going? Who answered, I am fleeing from the Presence of my Mistress Sarai.

9. To whom the same replies, Go back to thy Mistress, and humble thy self under her Authority.

10. He also said to her, I will multiply thy Offspring abundantly; insomuch that it shall not be counted up for Multitude.

11. Behold thou being with child, con-

tinued he to her, shalt bear a Son; whom thou shalt name Ishmael, because the Lord has hearkened to thy Affliction.

12. However he will be like a wild Ass to Men, his Hand being against every one, and every one's Hand against him; yet he shall dwell before all his Brethren.

13. And she called the Name of the Lord who spoke to her, Thou God of Sight: for she said, Do I also see here after the Sight?

14. Therefore the Well was called, The Well Lahai-roi: lo it is between Kadesh and Bered.

15. At length Hagar bore Abram a Son; who named his Son, that she did bear, Ishmael.

16. And he was in his eighty sixth Year, when she bore Ishmael to him.

CHAP. XVII.

AFTERWARDS when he was in his ninety ninth Year, the Lord appeared to Abram, and says to him; I am God Almighty, walk continually before me, and be perfect.

2. So will I cause my Covenant to be between me and thee, that I will multiply thee exceeding much.

3. With that he falling upon his Face, God spoke to him as follows;

Ver. 4. *Mistress*] Gen. dame.

Ver. 5. *My Wrong is upon thee*] Thou shouldest redress it; and if thou wilt not, the Lord will judge betwixt us. So *Lud. de Dieu* animadvertit, tibi incumbit, tuum est eam prestare; it lies on thee, belongs to thee to manage it.

Ver. 9. *humble*] or afflict thy self: for it is the same Verb as at Ver. 6. that is humble thy self to be afflicted, as she afflicted thee.

Ver. 9, 10, 11. These three Verses beginning all with, *And the Angel of the Lord said unto her*, make the Reading dull.

Ver. 11. *Ishmael*] is God hearkens or hears.

Ver. 12. *will*] by the Gen. Translators shall, suitable to their Predestinarian Opinion.

Ib. *like a wild Ass*] Sometimes the Letter of Comparison is omitted, which requires *as* or *like* to be supplied. Instances of which may be seen abundantly in *Noldius's Heb. Concord.* p. 378, 379, 380. and especially to parallel this, *Job* xi. 12. *like* might be left out as in Chap. xlix. and the literal Heb. be, he will be the wild Ass of Men.

Ib. *to Men*] Which accords with the following Words. Here was more than his being wild, viz. separating from Men, and being at variance with them; but Translators have generally lost it, except the *Chald. Paraphrast*, who renders the Words מורד באנשים a wild Ass among Men; and the *French*, where is read, il sera ressemblant à un homme sans saavage, he will be like a wild Ass to a Man. Moreover no *and* or *Conjunction* following, shews that the next Words explain it. *Jarbi* expounds it thus, אחב מדברות לצד דיות כמו שכתוב וישב במדבר ויהי

רובה קשת one loving the desert Places to hunt wild Beasts, according to that which is written, And he dwelt in the Wilderness, and was an Archer.

Ver. 13. *God of Sight*] Not only for the Sight she had of God, but also for her own Sight being preserved in it, as the following Words shew. *Trem.* and *Jun.* call him, fortis Deus visionis, strong God of Vision; saying in the Margin, The first Vowel of the Heb. Word shews it to be a Noun, not a Participle, as our Translators understood it: so the *French Vers.* le Dieu fort de vision. *Pagnin.* also in *Thef.* and *David Kimbi* expound it, the God of Vision; see *Buxt. Lex.*

Ib. *after*] The Heb. אחר after is not like the *after* belonging to *look*, which is only Part of the *Eng.* Verb. It was too great Ignorance for any to take it so. *Tyndal* and *Coverdale* following the *old Lat.* have it, I have seen the backe partes of him, taking *after* for *behind*; as likewise *Castal.* says, a tergo. The other *Lat. Translators* have the Preposition *post*, *after*: which *Trem.* and *Jun.* expound, postquam Angelus mihi apparuit, after the Angel appeared to me; and *Seb. Munst.* postquam ego vidi, after I have seen. The Meaning is easy if we consider it was thought to be present or speedy Death to see God, Chap. xxxii. 30. *Exod.* xxxiii. 20. *Judg.* vi. 22. & xiii. 22.

Ver. 14. *The Well Lahai-roi*] See Chap. xxiv. 62. It may be interpreted, The Well of living in or after the Sight. Thus *Trem.* and *Jun.* apply living to Hagar, not to God; *Ab. Ez.* to the Child.

Ver. 2. *cause-to be*] Heb. give or put. The Terms of this Covenant on God's Part are in Ver. 2, 4, 6, 7, 8, &c. on Abraham's in Ver. 1, 9, 10, and the following.

4. It is I, whose Covenant behold is with thee, that thou shalt be the Father of many Nations.

5. Therefore thy Name shall not henceforth be called Abram, but it shall be Abraham; because I make thee the Father of many Nations.

6. For I will cause thee to be fruitful exceeding much, that I may make thee Nations; and Kings shall proceed forth from thee.

7. Besides I will confirm my Covenant betwixt me and thee, with thy Offspring after thee in their Generations, for a lasting Covenant; to be a God to thee, and to them hereafter.

8. To both of whom I will give the Country of thy Sojournings, all that of Canaan, for a lasting Possession; as well as be a God to them.

9. Thou shalt then keep my Covenant, said God also to him, and thy future Posterity throughout their Generations:

10. Which is this between me and you, with them, that you shall observe; every Male of you shall be circumcised.

11. For you shall cut off the Flesh of your Foreskins, that it may be a Sign of the Covenant between me and you.

12. And all your Males shall be circumcised on their eighth Day, throughout your Generations; home-born, and bought with Money of any Stranger, who is not of thy Offspring.

13. He who is born of thy Family, and he who is bought with thy Money shall be thoroughly circumcised; that my Covenant may be a lasting one in your Flesh.

14. As for the uncircumcised Male, the Flesh of whose Foreskin is not circumcised, that Person shall be cut off from his People, having broken my Covenant.

15. God said further to him; Thou shalt not call the Name of Sarai thy Wife so; for it shall be Sarah.

16. And I will bless her, and also give thee a Son by her; nay I will so bless her, that she shall become Nations, there shall be Kings of People from her.

17. Again Abraham fell on his Face, and smiled, saying in his Heart, Shall he who is in his hundredth Year have one born? And shall Sarah bear in her ninetieth Year?

18. And he said to God, Oh that Ishmael may live before thee!

19. To which God replied; Verily thy Wife Sarah shall bear thee a Son, whom thou shalt name Isaac; and I will confirm my Covenant with him, to be a lasting one to his Offspring after him.

20. I have hearkened to thee also for Ishmael; behold I bless him, will make him fruitful, and increase him exceeding much: he shall beget twelve Princes, and I will cause him to be a great Nation.

21. But I will confirm my Covenant with Isaac; whom Sarah shall bear to thee at this appointed Time, in the next Year.

22. So making an end of conversing with him, God ascended from Abraham.

23. Then he took his Son Ishmael, with all who were born of his Family, and every one who was bought with his Money, each Male of his Domesticks, and cut off the Flesh of their Foreskins that same Day, according as God ordered him.

24. And Abraham was in his ninety ninth Year, when he was circumcised in his Foreskin.

25. As was his Son Ishmael in his thirteenth Year, when his Foreskin was cut off.

Ver. 4. *many Nations*] For all the Faithful are the Children of Abraham; as the Apostle expounds this Passage, *Rom. iv. 16, 17.* and further explains how it is, *Gal. iii. 16, 28, 29.*

Ver. 5. *Abram*] *Abram* is *high Father*, compounded of *ab*, *Father* and *ram*, *high*; *Abraham*, *high Father of a Multitude*, by taking in Part of *hamen*, a *Multitude*.

Ver. 13. *thoroughly*] that it might always remain, according to the following Words: so the doubling of the Verb usually signifies; *Trem.* and *Junius* have *omnino*.

Ver. 14. *be cut off*] be one cut off or disjoined, but not as joined before.

Ver. 15. *Sarai*] In *Heb.* *my Princess*, *Sarah*, a *Princess*, the Restriction being taken off. Her Father or Mother might name her *my Princess*, but God named her a *Princess*: for she was not to be a Princess in her own Family only, but of Nations. If the Daughters of Kings are called so, well might the Mother. Ver. 16. The *Sept.* change it from *Sara* to *Sarra*, as they also make sad Work with many other Names.

Ver. 16. *she shall become Nations*] as God said he would make *Abraham*, Ver. 6. What need was there to add *Mother* here, any more than *Father* there? see also Ver. 20.

Ver. 17. *smiled*] The ingenious *Castilio* has *subridens*, *smiling*; the *French Transf.* *jouffrit*, *smiled*. The Difference speaks for it self.

Ver. 19. *Isaac*] *Heb.* *Izhak*, of *zabak*, he *smiled*.

Ver. 21. *Isaac*] Probably *Abraham* had hitherto taken *Ishmael* to be the Son promised, Chap. xv. 4.

Ih. at this &c.] *Tynd.* *even thys tyme twelve moneth.*

Ver. 25. *in his thirteenth Year*] *Ishmael* was born in the 86th Year of *Abraham's* Life according to Chap. xvi. 16. and this was the 99th; which at first View may speak *Ishmael* to be thirteen Years old, and not in his thirteenth Year. But this Objection is solved, by only supposing his Circumcision was sooner in the 99th Year, than his Birth was in the 86th, of his Father's Age; by which he could be but in his thirteenth Year. And by the Destruction of *Sodom* and *Gomerrab* being also in *Abraham's* 99th Year, after the Circumcision, Chap. xviii. 10, 16, with Chap. xvii. 21. and not spoken of as immediately following, or at that Time, it may appear that *Ishmael* was circumcised in the former Part of the said Year. In pursuance of which, I put his Age double that Year in *Tab.* third to these two Things.

26. On that very Day were they both circumcised.

27. All the Men likewise of his Family, home-born, and bought with Money of Strangers, were circumcised with him.

C H A P. XVIII.

MOREOVER the Lord appeared to him among the Oaks of Mamre, as he was sitting at the Door of the Tent, in the Heat of the Day.

2. Where looking up, he saw apparently that three Men were standing before him; whom when he saw, he ran to meet from

the Tent-door, and bowed down to the Ground.

3. And said; Lord, if now I am in favour with thee, go not away, I beseech thee, from thy Servant.

4. Let a little Water, I pray, be fetched, and wash your Feet, and lean down under a Tree.

5. Besides that let me fetch a Bit of Bread, and do you support your Hearts, after which you may go on; for therefore have you come before your Servant. And they said, Do according as thou hast spoken.

6. Abraham accordingly hastened into the Tent to Sarah, and said, Knead quickly three Seahs of fine Flour, and make Cakes.

Ver. 26. *very Day*] It might be repeated because of Abraham's Readiness to obey; who did what he was commanded that very Day: or in the Strength of that Day, as the Heb. may signify, before it was too far gone. "Not" regarding, says *Hen. Ainsworth*, the Affliction, Danger, Shame, Scandal, and Foolishness, which this "Action in the Eyes of the World seemed to bring" with it."

Ib. *circumcised*] The Manner of it is described by *Buxtorf*, *Synagog. Judaic.* Chap. 4. By the Operation which I saw at London, upon the Priest's inviting me, I observed that the Child is put both to the greatest Pain and Danger, after the Circumcision is performed in cutting off the Foreskin (which seems to be all that God commanded) by tearing apart what remains with long Nails, kept for that Purpose by the *Mohel* or Circumciser: which the Jews seem very unwarrantably and ignorantly to found upon *Yesh.* v. 2. as if that signified this second Part of their Ceremony. The first Part being in a manner instantaneous, may be no great Punishment, and little or no Danger; but the latter taking up some Time, upon the Sore already made, and offering too great Violence to Nature, must give exquisite Torture, as well as be dangerous. And upon my asking them, whether it was not the Occasion of some Children's Death; they seemed to acknowledge that, by saying they might have died without it. We may hence observe how the Commands of God, which are mild and harmless, are made rigorous and hurtful by Men. So God requiring Abraham, for a Trial of his Obedience, to offer up his Son, without suffering him to do it; it became the Practice of People to burn their Children to their gods, as has been thought.

It is pretended that Circumcision was used before Abraham's Time, since *Herodotus* says, Lib. ii. 104. *μοῦνοι πάντων ἀνθρώπων Κόλχοι, καὶ Αἰγύπτιοι, καὶ Αἰθίοπες περιέκυνον ἀπ' ἀρχῆς τὰ αὐτοῖα*, The Colchites, Egyptians, and Ethiopians, only of all Men circumcised from the Beginning. To invalidate which we must go a little round about: *Josephus ag. Apion*, tells us, τῶν δὲ τὴν Παλαιάν καὶ νέαν μόνον τὴν τοῦτον νόμον ἔχοντες Ἰουδαῖοι, of those who inhabited Palestine the Jews only did this; consequently the Philistines did not circumcise; next *Bochart* having largely shewn in his *Geog. Sac.* Part I. Lib. iv. Chap. 31. that the *Casubites*, from whom the Philistines came, Chap. x. 14. were the Colchites; it will follow that the Colchites were not in the Practice of Circumcision when the Philistines sprung from them: but rather that the Colchites, who lived between the Mediterranean and Red Sea, had it from their Neighbours the Arabians that were Abraham's Posterity, after the Philistines were separated from them; and so it might be communicated to the Egyptians and Ethiopians; especially since *Eusebius* says, the Arabians, as Descendants of *Ishmael*, defer their Circumcision to the 13th Year of Life, because he was circumcised then, *Gen.* p. 60. that Age of theirs for the same being

also in *Eusebius*, Lib. vi. 11. but *Josephus* has it after the 13th Year, *Ant.* Lib. i. 13. and *Ambrose* writes in the *Treatise De Abraham*, Lib. ii. 11. *Aegyptii quarto decimo anno circumcidunt mares*, the Egyptians circumcised the Males in the 14th Year, because that too shews it was taken from *Ishmael's* being circumcised, by reckoning him so old in *Ver.* 25. see *Yesh.* v. 9.

Ver. 1. *Oaks*] One of which it is likely they were under, *Ver.* 4, 8. vid. Chap. xiii. 18. and xiv. 13. *Josephus* writes, Abraham was sitting at his Tent-door under the Oak of Mambræ, *Ant.* Lib. i. 12.

Ver. 2. *three Men*] *Anasim* implies they were like mortal Men. One was the Lord we may observe by *Ver.* 1, 22. who staid with Abraham, while the two Angels went to Sodom, Chap. xix. 1. But *Lightfoot* hereon says, they were the three Persons in the Trinity; others, as *Whitby*, &c. on *John* i. 1. count them to be three Angels, and that the Lord was there visibly beside.

Ib. *before him*] *Jun.* and *Ains.* before; *Cass.* ex adverso, over against, as *Coverdale* also has it. So *Noldius* too interprets the Heb. Preposition here, and gives Instances of the same in divers other Places, *Concord. Particul. Ebr.* p. 694, 695, 691. If they had stood by Abraham, he would not have run to meet them.

Ib. *bowed down to the Ground*] Or prostrated himself on it, in the Manner of the eastern Countries, as *Buxtorf* observes on the Verb; see the *com. Transl. Ruth* ii. 10. 1 *Sam.* xxv. 41. 2 *Sam.* ix. 6. and xiv. 33, 4, 22. 1 *Kings* i. 31. 2 *Kings* ii. 15. and iv. 37. 2 *Cor.* vii. 3. and xx. 18.

Ver. 3. *Lord*] The same as at *Ver.* 27, 30, 31, 32. and when *my* is joined to it the Pointing is otherwise, as in *Ver.* 12. It agrees with Abraham's calling himself here his Servant; as that does with his waiting upon those heavenly Guests, according to his Offer.

Ver. 4. *lean down*] on the Elbow, as was the eastern Posture at Meals, *John* xiii. 23.

Ver. 5. *support*] comfort was not translated from the Heb. (for *sahad* has no such Signification) but from the old Lat. *comfortetur*.

Ib. *for therefore*] i. e. you went along here in my Sight through Providence, that you might eat, and be refreshed.

Ib. *before*] The like Particle as at the second Verse.

Ver. 6. *Seah*] Why should not this Hebrew Name be kept, as *Homer*, *Bath*, *Kab* and *Ephah* are; since our Measures of Capacity are not of the same Bigness, and they were Measures as well as this? A *Seah* was about two Gallons and a half. The Quantity was rather proportionable to the Calf, than to three Men's eating, the Remainder of which might be for the Servants Dinner.

Ib. *make Cakes*] upon the hearth is of the Translators adding, but is added no where else in the *pres. Bib.* as *Exod.* xii. 39. *Numb.* xi. 8. and four Places where the Word is sing. as *Buxt. Concordantia Heb.* shew.

7. He likewise ran to the Herd, and taking a tender and good Calf, gave to a young Man, that he might make haste to get it ready.

8. After which he took Butter and Milk, with the Calf that was dressed, and put before them; and he stood by them under the Tree, while they eat.

9. And they asked him, Where is Sarah thy Wife? Who answered, There in the Tent.

10. Then replied one, I will certainly return to thee according to the Time of Life, so that behold she shall have a Son: which Sarah heard at the Door of the Tent, that was behind him.

11. Now Abraham and Sarah were got into old Years, it being ceased for her to be after the Manner of Women.

12. Therefore she smiling within her self, said, Shall I have Pleasure after I am become aged, and my Lord is old?

13. Upon this the Lord said to Abraham; Why does Sarah smile, saying, What, shall I bear indeed, when I am grown old?

14. Is there any thing too wonderful for the Lord? At the Time appointed, according to the Season of Life, will I return to thee, so that she shall have a Son.

15. Yet Sarah thus denied, I did not smile, because she was afraid; and he said, No, but thou didst.

16. At length the Men got up to go thence, and looked towards Sodom; whom Abraham accompanied, to bring them on the Way.

17. And the Lord says; Shall I conceal from Abraham what I am about to do?

18. Since he will fully become a great and mighty Nation, and through him will all the Nations of the Earth be blessed.

19. For I know that he is one who will command his Children and Family after him, that they should observe the Way of the Lord, by doing Righteousness and Equity; that the Lord may bring to Abraham what he has spoken to him.

20. So he said; Because the Cry of Sodom and Gomorrah is great, namely that their Sin is very grievous;

21. I am going down now, that I may see, whether they have done wholly according to the Cry of it that is come to me; or if not, I shall know.

22. But when the Men turned from thence, that they might go to Sodom, Abraham stood yet before the Lord.

23. And drawing nigh, he said; What, wilt thou destroy the Righteous with the Wicked?

24. Suppose there are fifty righteous ones within the City; what, wilt thou consume them, and not spare the Place by reason of those fifty?

25. Far be it from thee that thou shouldest do such a Thing as this, to cause the Righteous to die with the Wicked, for the former to be the same as the latter: let that be far from thee; will not the Judge of the whole Earth do Justice?

26. To which the Lord said, If I find at Sodom fifty righteous ones within the City, I will spare all the Place for their Sake.

27. And Abraham made answer; Behold now I would speak to the Lord, though I am Dust and Ashes.

28. Suppose five should be wanting of the forementioned fifty, wilt thou destroy the whole City for the five? And he said, I will not, if I find there five and forty.

29. Then he proceeded to speak thus to him further, Perhaps forty may be found there: who said, I will not do it for their Sake.

30. In the next Place he said, Let not the Lord now be angry that I speak; perhaps thirty may be found there: I will not do it, answered he, if I find so many there.

31. Behold now, said he again, I would speak to the Lord, Possibly twenty may be found there: then he said, I will not destroy it for them.

32. Lastly he said; Let not the Lord now be angry, and I will speak only this Time,

Ver. 7. *ran*] Observe how Abraham almost a hundred Years old, ran about to entertain Strangers!

Ver. 8. *was dressed*] For Abraham did not dress it himself. Active for Passive is sometimes in Scripture, as Chap. xvi. 14. and xix. 22. Num. xxx. 13. Neh. ii. 7. Est. v. 14. and see Buxt. Gram. Part ii. p. 101. otherwise the young Man should have been inserted.

Ver. 10. *Time of Life*] Time of Child-bearing, as this seems to have been at that of Conception, and three Months after the preceding Appearance, Chap. xvii. 21. compare Chap. xvii. 21, 24. with Chap. xxi. 5. So Gualtperius expounds it, *secundum morem, quo solet infans vivificari in utero, & nasci; ita vivificabitur, & nascetur Isaac quoque: according to the manner that a Child uses to be made alive and born, so shall Isaac also.*

Ver. 12. *smiling within her self*] It being inwardly,

was not properly *laughing*; nor would the Circumstances, or Words said, have provoked it in lighter People. So Abraham is represented to laugh in *com. Transf.* at what God said, when he knew it was God, Chap. xvii. 17.

1b. *Pleasure*] Gen. *lust*, with Tynd. and the Bish. *gave my selfe to lust*; that being an old Word for *desire*.

Ver. 13. *What*] The same that is rendered *also* in the *com. Bib.* Ver. 23, 24. *What* being redundant like *what*.

Ver. 18. *fully*] *Jun. prorsus*; so the repeating of the Verb-substantive is done by *altogether* in our Bible, Psal. l. 21.

Ver. 27. *I would*] This is the Meaning which Grammarians generally give the Word, and particularly Buxtorf. It is as it were a half Verb, usually followed by another. *Sol. Jarbi* on this Place expounds it by *רציתי I would. Jun. and Trem. turn it cuperem; Munst. complacuit.*

There

There may perhaps be ten found there: to which he said, I will not destroy it for ten's Sake.

33. And the Lord went away when he had made an end of conversing with Abraham; and he returned to his Place.

CHAP. XIX.

NOW the two Angels came to Sodom in the Evening, at the Gate of which Lot was sitting; whom seeing, he rose up to meet them, and bowed down with the Face to the Ground,

2. And said, Behold now, Lord, turn aside, I pray, to your Servant's House, lodge, and wash your Feet; then you may rise early, and go on your Way: but they answered, No, for we can lodge in the Street.

3. Yet he pressed on them so much, that they turned aside to him, and went to his House; where he made a Feast for them, baking unleavened Cakes, and they eat.

4. Before they lay down however, the Men of the City of Sodom beset the House about, all of them both young and old, from the uttermost Part.

5. And calling to Lot, they said to him, Where are the Men who came to thee to Night? Bring them out to us, that we may have the knowledge of them.

6. Upon which Lot goes forth to them at the Gate, shutting the Door after him,

7. And says; Do not wickedly, my Brethren, I beseech you.

8. Lo now I have two Daughters who have not known a Man, them now would I bring out to you, that you may do to them what you please; only do nothing to these Men, for therefore they came into the Shelter of my Roof.

9. But they said, Get thee further; adding, There is one come to sojourn, and he must needs judge; now will we do more wickedly to thee than to them: accordingly they pressed on that Man exceedingly, and came nigh to break open the Door.

10. However the Men reached out their Hands, and pulled Lot into the House to them, and shut the Door.

11. Those also who were at the Gate of the House they struck with Blindness, both small and great; so that they were tired of finding out the Gate.

12. Afterwards the Men said to Lot; Whom thou hast else here, Son-in-law, or thy Sons, Daughters, and all that belong to thee in the City, bring out of this Place.

13. For we shall destroy it; because their Cry is great before the Lord, and he has sent us to destroy it.

14. Whereupon Lot went forth, and spoke thus to his Sons-in-law, who were taking his Daughters, Get ready; go out of this Place, for the Lord will destroy the City; but they looked on him as if he was in jest.

Ver. 1. *the two Angels*] Those who were with Abraham, and left him with God, Chap. xviii. 22. which in the *old Eng. Bible* is, *the two Angels*; and *Casal.* translates, *Angeli illi duo*. The *Heb.* expresses it by the demonstrative Letter *ה*.

Ver. 2. *Lord*] The same Word with that in Chap. xviii. 3. and Ver. 18. of this Chap. Lot might not improperly speak to one, and invite both.

Ib. can] or it might be turned, *let us lodge*. No was not an Answer to any Question, but signified their Refusal. The Reason of their consenting afterwards is told Ver. 8. on which account Lot might be so pressing as he was on them.

Ver. 3. *unleavened Cakes*] The Word is plural, and so rendered, *Judg.* vi. 19, 20, 21. *Ainsworth* has the same; and the *Tigurin Version*, *placentas infermentatas*: but *Coverdale* likes it, *fierte cakes*.

Ver. 4. *young and old*] which is the *Heb.* Order, inverted as it seems through Inattention by the last Translators.

Ver. 6. *at the Gate*] *Heb.* *to the Gate*. I have kept the *Hebrew* Distinction of Gate and Door likewise in the following Verses, which appear not to be the same, but that there was a Gate before the Door.

Ver. 7. *my Brethren*] So this is rendered every where else in the *com. Bib.* particularly *Judg.* xix. 23. and here in Translations which keep close to the Original.

Ver. 8. *them now would I bring out*] The *Heb.* *na, now*, is the same as before in this Verse. Doubtless Lot did not pray them to let him bring his Daughters out for such a wicked Purpose; nor does one of the many Translations I have consulted say it, besides the *present English*. *Casal.* translates freely, *Eas male vobis ad vestram libidi-*

nem producere quam, I had rather bring them out to your will than. It was a noble Resolution in Lot, rather to deliver up his Daughters than his Guests; and was accordingly rewarded, with his Daughters Preservation, as well as his own.

Ib. what you please] So I render this *Heb.* Idiom; other Ways in the *com. Transl.* see 2 *Sam.* lii. 19. *Deut.* i. 23. 2 *King.* xx. 3.

Ver. 9. *do more wickedly to thee*] They mock him with his own Word, Ver. 7. which is the manner of ungodly Scoffers.

Ver. 11. *tired of finding out the Gate*] The Gate might be more difficult to find as they were in the Street, than the Door would if they had been in the Court.

Ver. 12. *or*] So *Patrick* observes, and says it should be translated.

Ver. 13. *before the Lord*] by the *Bish.* *before the Face of God*, away from the *Heb.*

Ver. 14. *were taking*] The Marriage being not accomplished, Ver. 8. This is quite literal, the *Heb.* Word being a Participle; accordingly we find both those Daughters were marriageable. It is unlikely that Lot had other Daughters married, and all or both dead, as has been thought; since they must also have had no Children living, because Lot would certainly have regarded his own Offspring along with, if not above his wicked Sons-in-law, and that after his Daughters Decease. But it being not expressed by the preterperfect Tense, considering the manner of the *Heb.* that may be taken for a full Confirmation of the former Meaning; for which we have also the Verdict of *Josephus*, *Ant.* Lib. i. 12. of *Jerome* in *Hebr. Quest.* & *Chrysost.* *Hom.* in Loc.

15. And as soon as it was break of Day, the Angels were urgent with Lot as follows, Get ready, take thy Wife and two Daughters who are present, lest thou shouldest be consumed through the Iniquity of the City.

16. And he delaying, the Men took hold of his Hand, and those of his Wife and two Daughters, by the Compassion of the Lord to him; and had him forth, putting him without the City.

17. Which they had no sooner done, but one cries, Escape for thy Life, neither look behind thee, nor stay in all the Plain: escape to the Mountain, lest thou shouldest be consumed.

18. Whom Lot intreated; Let not that be, I pray thee, Lord.

19. Behold now as thy Servant is in Favour with thee, and thou makest thy Kindness which thou shewest to me great, to save my Life; and I cannot escape to the Mountain, lest Harm should overtake me, and I die:

20. Lo now this City is near, whither I can flee, and it is little; let me, I pray, escape thither (is it not a little one?) that my Life may be saved.

21. And he replied to him; Behold I accept thy Person also in this Thing, that I will not overthrow the City of which thou speakest.

22. Make haste, escape to it; for I can do Nothing till thou art got thither; therefore the City was named Zoar.

23. The Sun came forth above the Horizon when Lot reached Zoar.

24. Then the Lord made it rain Brimstone and Fire, upon Sodom and Gomorrah, from him out of Heaven.

25. Thus he overthrew those Cities, with the whole Plain, and all the Inhabitants of the Cities, as well as the Product of the Ground.

26. But his Wife looking behind him, became a Pillar of Salt.

27. And Abraham went early in the Morning, to the Place where he stood before the Lord.

28. When looking towards Sodom and Gomorrah, and towards all the Country of the Plain, he saw clearly that the Smoak of the Country went up, like that of a Kiln.

29. Yet when God destroyed the Cities of the Plain, he remembered Abraham, sending Lot from within the Overthrow, when he overthrew the Cities in which he dwelt.

30. Lot afterwards went up from Zoar, and dwelt on the Mountain, having his two Daughters with him, because he was afraid to dwell in Zoar; where he and they abode in a Cave.

31. And the First-born said to the Youngest; Our Father is old, and there being no Man in the World to come in to us after the manner of the whole Earth;

32. Come, let us make him drink Wine, and lie with him, that we may cause Offspring to live from our Father.

33. Accordingly they made their Father drink Wine that Night, and the First-born went in, and lay with him; who knew not when she lay down, nor when she got up.

34. On the next Day likewise she said to the other, Lo I lay last Night with my Father; let us make him drink Wine also to Night, and go thou in, lie with him, that we may cause Offspring to live from our Father.

35. So they made their Father drink Wine too that Night, and the Youngest got ready, and lay with him; who knew not when she lay down, nor when she got up.

36. And Lot's two Daughters conceiving by their Father;

37. The First-born bore a Son, and named him Moab; who is the Father of the Moabites to this Day.

Ver. 15. *urgent*] The Verb which in the *Vulg. Transf.* is rendered *labour*, *Isai.* xxii. 4.

lb. present] as this is usually translated; *Heb. found.*

Ver. 21. *of which*] So *Munst. de qua*, and *L. Jud. de quo*; in which Manner also are the Renderings of *Jun. Mont.* and *Cassal.* for the which being the *vulg. Lat. pro qua*.

Ver. 22. *Zoar*] of *zabar*, to be little.

Ver. 24. *Fire*] There being the Marks of it in burnt Rocks, ashy Ground, &c. according as *Strabo* relates, *Lib. xvi.*

Ver. 25. *overthrew*] The Place of it is called in *Scripture* the *salt Sea*, *Chap. xiv. 3. Numb. xxxiv. 3, 12. Deut. iii. 17.* by Heathen Writers the *Lake Asphaltites*. It is a standing Water, computed to be about seventy *Eng. Miles* long from North to South, eighteen wide at the largest Place, and five at the narrowest; the Rivers *Jordan* and *Arnon* running into it at the north End, but none coming out; see *Thevenot's Travels*, Part i. Book ii. 41. *Maunder's Journey from Aleppo to Jerusalem*, p. 83, 84. *Josephus's Wars of the Jews* *Lib. v. 5. Pliny's Na-*

tural History, *Lib. v. 16. Diod. Sicul. Lib. ii. 4. Tacit. Hist. 5.*

Ver. 26. *Wife*] whom *Elixez* in *Pirk 25.* calls ערית which may be the same as our *Edith*.

lb. behind him] See *Ver. 17.*

lb. Pillar] which *Josephus*, who wrote a little after *Christ* was on the Earth, says he himself saw, *Ant. Lib. i. 12.* Nay both *Benjamin the Jew* and *Rauwolf* relate it is still remaining, and when diminished, increases again; see *Wisd. x. 7.* and more in *Biblioth. Biblica*.

Ver. 28. *Kiln*] such wherein Bricks, Lime, or earthen Ware is burnt, as the *Lexicons* explain it. *Sole Jarhi* (who should not be called *Jarki*, as *Simon* notes in his *Critical History of the Old Testament*) interprets it, דפירה ופירה ששורפין בה את האבנים a *Pit in which they burn Stones for Lime*; and *Aben Ezra*, מקום אש דולקת תמיד a *Place of Fire continually burning*.

Ver. 35. *got ready*] See *Chap. xxiii. 7. arse* being very odd here.

Ver. 37. *Moab*] signifies *from the Father*.

38. And the Youngest also bore a Son, whom she named Ben-ammi; he is the Father of the Ammonites to this Day.

CHAP. XX.

AND Abraham travelled from thence to the South-country, and dwelt between Kadesh and Shur, sojourning in Gerar.

2. And he reporting of Sarah his Wife, She is my Sister; Abimelech King of Gerar sent, and took her.

3. But God came to him in a Dream by Night, and said to him, Behold thou art a dead Man because of the Woman whom thou hast taken, for she has a Husband.

4. Nevertheless Abimelech having not come near her, pleaded; Lord, wilt thou slay even a righteous Nation?

5. Did not he tell me, She is my Sister? And she too her self said, He is my Brother: in the Integrity of my Heart, and Innocency of my Hands, I did this.

6. To whom God replied in the Dream; Yes, I knew that thou didst it in the Integrity of thy Heart, and I also with-held thee from sinning against me: therefore I did not let thee meddle with her.

7. So now restore the Man's Wife; for he is a Prophet, and will pray for thee; and do thou live: but if thou dost not restore her, know that thou shalt quite die, with every one whom thou hast.

8. With this Abimelech got up early in

the Morning, and calling all his Servants, related all these Words in their Hearing; and the Men were exceedingly afraid.

9. He likewise called Abraham, and said to him, What hast thou done to us? And wherein had I offended thee, that thou wouldest have brought a great Sin upon me and my Kingdom? Thou hast done to me Deeds which should not be done.

10. What didst thou see, continued Abimelech to him, that thou hast done this Thing?

11. To which Abraham answered; It was because I thought there was no Fear of God at all in this Place, and they would slay me for my Wife's Sake.

12. Nay she is also indeed my Sister, my Father's Daughter, but not my Mother's; and I had her for a Wife.

13. And when God made me wander from my Father's House, I said to her; This is thy Kindness which thou shalt do to me; at every Place whither we shall come, report of me, He is my Brother.

14. Then Abimelech took Sheep, Oxen, Servant-men and Maids, and gave to Abraham; restoring to him Sarah his Wife.

15. Moreover he said, Behold my Country is before thee, dwell where it pleases thee.

16. Besides he said to Sarah, Lo I give thy Brother a thousand *Shekels* of Silver, behold it is to thee a Covering of the Eyes for all who are with thee; and all was that she might be reproved.

Ver. 38. *Ben-ammi*] Son of my People.

Ver. 3. *God came*] So *Homer* makes his *Hero* say, *Iliad* 1. *ναὶ γὰρ εἴ ῥαπ ἔν Διὸς ἱρῶν, for even a Dream is from God.*

Ver. 5. *She is*] In the *State* of the printed Hebrew Text, published in 1753, the Author says; if truly translated, this Passage contains, *HE is my Sister? And SHE, even HE said*: wherein he alledges more for the Validity of the *Heb.* Points, than he was aware of; for the Points make those pretended *Hes* to be *Shes*.

Ver. 7. *do thou live*] By doing what I command thee; coherent with what is read Chap. xii. 2.

Ver. 9. *wouldest have brought*] to agree with Ver. 6.

Ver. 11. *at all*] *פֶּן* *Tantum, Tantummodo, Duntaxat, Particula extenuandi, Genes. xx. 11. Buxt. in Heb. & Chald. Lex.* that is *Rak* is only, but only, nothing but, a Particle of lessening, *Gen. xx. 11. Leigh* also in *Crit. Sacra* expounds it, *Tantum, Tantummodo, Saltem, Gen. xx. 11.* Herein they are agreeable to *Montan.* with *Jun.* and *Trem.* There is only (or nothing but) no Fear, must be, There is no Fear at all.

Ver. 16. *Shekels*] See 2 *Sam. xviii. 11, 12. 2 Chron. i. 17.* and compare with 2 *Sam. xxiv. 24. 2 Kings xv. 20. Nehem. v. 15.* see also *Ainsworth's Annot.* on it.

Ib. it is to thee a Covering] *Schast. Munst.* in his *Annot.* writes, *sudant hic multi ut sententiam istam explicent, many here sweat to expound this Passage.*

The first Difficulty that occurs is, whether *Abimelech* intended *he* to be *he* or *it*, for the Word signifies either. I have chosen the latter with the *Septuagint*, the Authors

of the *Chald. Targum* and *Vulg. Lat. Bib. Santes Pagninus, Munst. Leo Juda, Castalie, Montanus, Tyndal, Coverdale,* and the *Bishops*; judging that the Gift was meant by it, because he had no need else to have mentioned the Silver, but might have said, *Thy Brother is to thee a Covering, &c.* and the Silver would have been reckoned in Order with the other Things, Ver. 14. *Moses Gerundensis* also, and *Sol. Farbi*, celebrated *Heb. Writers*, agree with this; and *Howel* pleads for it to be, *which is to thee a Covering, Hist. of the H. Bib. p. 50.* I understand it as if the King had said; 'People will not think very well of thee being a married Woman, to say, thy Husband was thy Brother, but will imagine thou hadst a mind that I or some other should take thee; if thou hadst not acted so indiscreetly, I might have given thee this Gift, to thy Credit and Advantage: but since thou callest *Abraham* thy Brother, it is necessary, to cover thee from all Suspicion, that I give it to thy Brother, for it will increase the Surmises if I bestow it on thee; thus thou forest the worse by being *Abraham's* Sister, rather than his Wife.' Ironical Speeches should be short, and that this was such, appears by his saying *thy Brother*, instead of *thy Husband*.

Ib. and all was] This is parted from the foregoing by the great Pause *Athnah*, answering to our Colon or Semicolon; which Distinction is kept in the *Greek, Chald. and Vulg. Lat. Bibles*, with that of *Gryphius* amending the latter, in the last Editions of *Jun.* and *Trem.* by *Munster* and *Ainsworth*; *Ab. Ezra* explaining it thus *וְעַם כָּל הָעָרָה וְנִתְּחַר' עִירָה* and with all this Sarah was reproved; and *David Kimhi* in the second Part of his *Michlol*, otherwise

17. After-

17. Afterwards Abraham prayed to God; and he cured Abimelech, with his Wife and Handmaids, so that they bore.

18. For the Lord had fast shut up every Womb of his Family, upon the account of Sarah Abraham's Wife.

CHAP. XXI.

AND the Lord visited Sarah as he had promised, doing for her according as he spoke.

2. For she conceived, and bore Abraham a Son in his old Age, at the set Time that God had told him.

3. And he named his Son, whom he had born to him by her, Isaac.

4. Whom he circumcised on his eighth Day, as God commanded him.

5. He himself being in his hundredth Year, when he was born to him.

6. And Sarah said, God has made me to be smiled about; every one who hears it will smile concerning me.

7. Who, says she, would have spoken to Abraham of Sarah's giving Children suck? because I have born a Son in his old Years.

8. At length the Child being grown, so that it should be weaned, Abraham made a great Feast the Day that was done.

9. And Sarah seeing the Son of Hagar the Egyptian, whom she bore to him, making sport;

10. She said to Abraham, Drive out this Maid-servant and her Son: for he shall not inherit along with my Son Isaac.

11. Which Thing Abraham was much displeased with, by reason of his Son.

12. But God said to him, Be not displeased concerning the Youth and thy Handmaid; in all that Sarah has expressed to thee,

hearken to what she says: for of Isaac it shall be called thy Offspring.

13. Yet I will also make the Son of the Handmaid a Nation, because he is the Offspring of thee.

14. So Abraham got up early in the Morning, and took Bread and a Bottle of Water, which he gave to Hagar (putting it on her Shoulder) with the Boy, and sent her away; who went and wandered in the Wilderness of Beer-sheba.

15. And when the Water was consumed out of the Bottle, she cast the Boy under one of the Shrubs.

16. Then she went, and sate her self down at a Distance, about a Bow-shot off; for she said, Let me not see the Child's Death; and sitting there, she burst out a crying.

17. And God hearing the Lad's Voice, the Angel of God calls to Hagar from Heaven, saying to her; What is the matter with thee, Hagar? Do not fear, for God has hearkened to the Voice of the Youth, where he is.

18. Arise, lift him up, and hold him in thy Hand: for I will cause him to be a great Nation.

19. Besides God opened her Eyes, so that she saw a Well of Water; and she went, and filling the Bottle with Water, gave the Lad drink.

20. Moreover God was with him, and he grew up; who dwelling in the Wilderness, became an Archer.

21. And he dwelt in that of Paran; for whom his Mother took a Wife out of the Country of Egypt.

22. At that Time also Abimelech spoke to Abraham, with Phichol the Captain of his Army, as follows; God is with thee in all that thou doest.

called *The Book of Roots* (my Edition, all in the Original, being printed at Venice by Bombergius) writes, *הם דברי משה אמר כי עם כל אלה חזרתי שארעו לה כאמרה אחי הוא עם פרעה ועם אבימלך נוכחה שרה ונוסרה מאמר אחי הוא* These are the Words of Moses: he says, that with all these Things which befel her, when she said, He is my Brother, both with Pharaoh and Abimelech, Sarah was reprov'd, that she might not say further, He is my Brother. The com. Eng. Transf. has it as if it were, all People that are with all People.

1b. reprov'd] Hear Munster again, *nescio quid his Santi in mentem venerit, ut pro נוכחה verteret, erudit se, cum sit participium passivum a radice יכח corripuit: I know not what came into the mind of Santes here, that for נוכחא he turned, it has instructed thy self, since it is a Participle passive from the Root yacah, he reprov'd. But how Sarah was reprov'd according to our latter Translations, I cannot tell.*

Ver. 6. made me to be smiled about] Heb. made smiling at me. It is commonly interpreted in Latin, *risum fecit mihi*; by Ainsworth, one of our best Hebricians, made me a Laughter.

Ver. 9. making sport] the same Participle that is used of Isaac, Chap. xxvi. 8. as the Verb is of Sanson, Judg.

xvi. 25. The Gr. has added, with Isaac her Son; but it might be at Sarah her self, or at both of them: and if such Enudations must be thrust into the Text, why not every where?

Ver. 11. by reason of his Son] From hence, and here, it is confidently argued, in the Annotation of the Assembly, that Hagar was not Abraham's Wife; to the shameful Disgrace of that good Man, but as it happens to the express Contradiction of the Scripture, Chap. xvi. 3.

Ver. 14. wandered] Having it seems lost her Way there, going towards Egypt her own Country, or as she was before Chap. xvi. 7. to Shur, whereabouts she now settled, Chap. xxv. 18. this Wilderness being in the Way thither, 1 Kings xix. 3, 4. Josh. xv. 21, 28. 2 Sam. xxiv. 7. and it is remarked in *A Voyage for the Discovery of a North-west Passage*, Vol. i. p. 209. that Hagar, after the present Manner of the Indians, being separated by Divorce from Abraham's Tent or Family, was going to her own Relations.

Ver. 15. cast the Boy] who might be but about fourteen Years old, Chap. xvii. 21, 25. and this might be before the Weaning of Isaac, Ver. 8.

Ver. 22. Phichol] The Gr. has also the other in Ch. xxvi. 26. and pretty plainly from thence.

23. Now

23. Now therefore swear to me here by him, that without dealing falsely with me, my Son, or Grandson, thou wilt do to me, and the Country wherein thou sojournest, according to the Kindness which I have done to thee.

24. And Abraham answered, I will swear.

25. But he reproved Abimelech, by reason of a Well of Water which his Servants had forcibly taken away.

26. However Abimelech said, I know not who did this Thing; and besides thou didst not tell *it* me, nor did I even hear of *it*, besides to Day.

27. Then Abraham took Sheep and Oxen, and gave to him; and they both made a Covenant.

28. Abraham further set seven Ewe-lambs of the Flock by themselves.

29. And Abimelech asked him, For what are these seven Lambs here, which thou hast set by themselves?

30. Who answered, That thou mayest receive them from me, to the intent it may be a Witness for me, that I dug this Well.

31. Therefore he called the Place Beer-sheba; because they swore there both of them.

32. When they had thus made a Treaty there, Abimelech rose up, with the other, and they returned to the Country of the Philistines.

33. But Abraham set a Tree at Beer-

sheba, and called there on the Name of the Everlasting Lord God.

34. And he sojourned in the Philistines Country a great while.

C H A P. XXII.

AFTER these Things God tried Abraham, saying to him, Abraham; who answered, Here am I.

2. And he said, Take now thy Son, thy only one Isaac whom thou lovest, and get thee to the Country of Moriah; and offer him up there for a Burnt-offering upon one of the Mountains that I will tell thee.

3. Accordingly he got up early in the Morning, and saddled his Ass, taking two of his young Men with them, and Isaac his Son; and having cleaved Wood for the Burnt-offering, he got ready to go to the Place which God told him.

4. On the third Day he looked up, and saw the Place far off.

5. Then he said to his young Men, Stay here with the Ass, whilst I and the Youth go yonder, and worshipping, come again to you.

6. And Abraham took the Wood of the Burnt-offering, and put upon his Son Isaac; he also took Fire, and a Knife in his Hand: thus they went on both of them together.

Ver. 27. *gave*] Here is not *them* in the Original.

Ver. 29. *here*] *Hennab* is *here*; and though there is another *hennab* the plural of *hi*, *she*, signifying *they* or *these*, that would be improper in this Place, because there is another *these*. *Ainsworth* renders it the same, and *Noldius* in his *Annotat.* 1172. names ten others for it; it being the very Word which *Abimelech* used, Ver. 23. *Mean* in our *Bibles*, seems to be translated from the old *Latin*, *volunt sibi*.

Ver. 30. *for me*] We have been taught to read *unto me*; but the Present of the Lambs was to be a Witness to *Abimelech*, and not to *Abraham*.

Ver. 31. *Beer-sheba*] In *Heb.* the *Well* of seven strictly, i. e. the seven Ewe-lambs; but the *Well* of the Oath, as generally expounded: for *sheba* is *seven*, as *shibab* is, Ch. xxvi. 33. and an Oath is *Shabua* or *Shebua*. So therefore may have relation to the foregoing as well as following Words. This double Signification is spoken of by *Hieron.* *Tradit. Heb.* in *Genes.*

Ver. 33. *Abraham*] from the next Verse; as Words even in literal Translation are very frequently transposed.

lb. a Tree] So our Translators have rendered it themselves, in the other two Places where it only is, 1 *Sam.* xxii. 6. & xxxi. 13. in the latter of which we may find it was an Oak by 1 *Chron.* x. 12. *Montan.* and *Ainsw.* turn it likewise a Tree. It seems to be planted for Remembrance of the Spot of Ground, where the Treaty was made between those great Men; and served instead of striking Medals. *David Kimbi*, in the 2d Part of *Michlol*, (from which *Buxtorf* considerably composed his *Heb. Dictionary*, as he did his *Grammar* from the 1st Part) expounds the Word thus עץ עשׂה עשׂה *eshel* is a general Name for any Tree. *Lightfoot* writes it was, that he might have balleded *Isaac* for his Sacrifices, as he had had Fire from Heaven, which he preserved: Conceits fit to go together!

VOL. I.

Ver. 1. *tried*] See *Heb.* xi. 17. *Com. Transf.* says here, God did tempt *Abraham*, and *Jam.* i. 13. that he does not tempt any Man. We commonly use *tempt* in an evil Sense.

Ver. 2. *offer him up*] It has been pretended that slaying Children in Sacrifice was practised before this Time; chiefly from *Sanctioniathe*, whose History *Philo Byblius*, living in the Reign of the Roman Emperor *Adrian*, translated into Greek in eight Books, where is the following Relation, *Eusebius*, *Pr. Evan.* Lib. iv. 16. Κρόνος ὃν δι Φοίνικας Ἰσραὴλ προσαγορεύουσι, βασιλεὺς τῆς χώρας, ἐξ ὧν ἡμεῖς Ἀσραὴτ μὲν ἔχον μοτογνήν, ὃν Ἰεὺδ ἐκάλετο, κινδύνῳ ἐν πολέμῳ μεγάλῳ καταλεφόντων τὴν χώραν, βασιλικῇ κοτμήσας σχήματι τὸν υἱόν, βομῶν τε κατασκευασμένῳ, κατίδυσεν. *Cronus* (who is commonly supposed to be *Saturn*, before the Age of *Abraham*) whom the Phenicians call *Israel*, when he reigned in that Country, had an only Son that he called *Jeyd* by the Nymph *Anobret*, and when great Peril of War seized the Land, he dressed up his Son in royal Habit, and sacrificed him on an Altar he prepared. But that this Story was made from the Scripture here, appears not only by the Name of *Israel*, *Abraham* being the most renowned Father of the *Israelites*; but also by the Son's Name, for *Isaac* is called *Jebid*, only one, in this and the 16th Verse; as likewise by *Sanctioniathe*'s saying, the *Cronus* who, τὸν ἑαυτοῦ μονογενῆ υἱόν ἐλαμάρπει, offered up his only Son, καὶ τὰ αὐτοῦ συμμάχους καταναγνάσας, did also circumcise, and force his Companions to do the same, *Euseb.* *Pr. Ev.* Lib. i. 10. consonant to Chap. xvii. 23. See *Bochart's Canaan*, Lib. ii. Cap. 2. and *Shuckford's Connell.* Book vi. So *Philo Judæus* concludes in his Book Περὶ Ἀβραάμ Concerning *Abraham*, αὐτὸς ἡμεῖς πρῶτῳ ἀρχιστάτη ναυοτάτῃ παραδείγματῳ, he was to be the first to begin a quite new Example.

Ver. 3. *to go*] He did not go to the Place before he saw it, as it is in our present Bible.

M

7. In

7. In the mean while Isaac spoke thus to Abraham his Father, My Father; who answered, Here am I, my Son; Behold, said he, the Fire and Wood; but where is the Lamb for the Burnt-offering?

8. To which he replied, God will look a Lamb for the Burnt-offering, my Son: so they both went on together.

9. And when they came to the Place that God told him, Abraham erected there an Altar, and put the Wood in order; then binding Isaac his Son, he laid him on the Altar above the Wood.

10. He also reached out his Hand, and took the Knife to kill his Son.

11. But the Angel of the Lord called to him thus from Heaven, Abraham, Abraham; who answering, Here am I;

12. He said, Put not forth thy Hand against the Lad, nor do any Thing to him; for now I know that thou fearest God, since thou hast not with-held thy Son, thy only one, from me.

13. At this Abraham looking up, saw indeed that there was a Ram behind held in a Brake by his Horns; so he went, and took the Ram, and offered him up for a Burnt-offering instead of his Son.

14. Therefore he called the Name of that Place The Lord will look; whereby it is said at this Time, On the Mountain of the Lord it will be seen.

15. The Angel of the Lord likewise called to Abraham the second Time out of Heaven,

16. And said; I swear by my self, says the

Lord, soasmuch as thou hast done this Thing, and not with-held thy own only Son;

17. That I will thoroughly bless thee, and multiply thy Offspring abundantly, to be like the Stars of Heaven, and the Sand which is upon the Sea-shoar: and they shall inherit the Gates of their Enemies.

18. Nay all Nations of the Earth shall be blessed through thy Offspring; because thou hast hearkened to what I said.

19. Abraham then went back to his young Men, who rose up, and they went together to Beer-sheba: for he dwelt there.

20. After these Things it was told him, that behold Milcah too had born Children to his Brother Nahor:

21. Uz his First-born, Buz his Brother, Kemuel the Father of Aram,

22. Chesed, Hazo, Pildash, Jidlaph and Bethuel.

23. Bethuel also begot Rebekah: these eight did Milcah bear to Nahor Abraham's Brother.

24. Besides his Concubine, whose Name was Reumah, bore likewise Tebah, Gaham, Thahash and Maachah.

C H A P. XXIII.

AND the Years of Sarah's Life being a hundred and twenty seven,

2. She died at the City of Arba, which is Hebron, in the Country of Canaan; and

Ver. 9. *put—in order*] Put to it for a Word, the Geneva Translators have couched, others dressed.

Ver. 14. *The Lord will look*] He named it so from what himself, as it appears, had spoken, Verse 8. which was unexpectedly fulfilled. From whence came the Saying here mentioned, signifying that if any Thing was wanted, it would be seen on the Mountain of the Lord, when they went to yield their Obedience to him, and worship there; especially as the Temple was built on the same Mountain, 2 Chron. iii. 1. look Isa. ii. 3. and Jerome's Heb. Enquiries. *Jeheva* might be put in the Name, and not *Elohim*, Ver. 8. for the Sake of the Sound to *jirah*.

Ib. *whereby*] It being the Heb. Relative, without the Particle of Similitude.

Ver. 17. *I will thoroughly bless thee*] Here is a Hebrew Idiom repeated, to which our Language is utterly a Stranger, nor does the *com. Bible* keep to it thus any where else, as I remember, though it frequently occurs. The Meaning of it Buxtorf the Father gives us in these Words, *verbum finitum quodvis regit suum infinitum ad majorem certitudinem & evidentiam exprimendam. Thef. Gram. Lib. ii. Cap. 16.* that is to say, any finite governs his infinite Verb to express a greater Certainty and Evidence; i. e. by heightening or augmenting the Signification, as all Interpreters I think understand it: and so it has the Nature and Force of an Adverb, according to the Meaning of the Verb and Expression; see Jun. and Trem. on Ch. ii. 16. If it was necessary to imitate the Heb. Mode of Expression, it might best be done in this Manner, *by blessing I will bless*.

Ver. 21. *Uz*] It is the same Name with those in Chap. x. 23. & xxxvi. 28. From this Job's Country seems to have been named, it being the same Word, Job i. 1. from Buz, *Elihu* to be stiled the Buzite, and Aram might be contracted to Ram, Job xxxii. 2. especially as these two are mentioned to be Kindred both here and there; which concurring Circumstances strengthen one another. Of the Countries of Uz and Buz there is mention made in Jer. xxv. 20, 23. which, it is probable, lay eastward by Arabia, Ver. 24. Job i. 3. and had their Names from Nahor's Sons. Of the like Mind see Hier. in Tradit.

Ver. 24. *Concubine*] which signifies from *concubo*, a Wife to lie with. Buxtorf in Lexic. expounds it *Concubina-uxor*, and in Gram. Lib. i. Cap. 8. *Uxor-concubina*; Jun. and Trem. render, *Concubina vero illius uxor, and the Concubine his Wife*. That such were Wives appears by *Keturah*, who is called a Wife, Chap. xxv. 1. and Ver. 6. *Hagar* and she are called by this Name, and she again in 1 Chron. i. 32. as is *Billah*, Gen. xxx. 4. & xxxv. 22. see also 2 Sam. xii. 11. comp. with xvi. 22. It signifies according to Some, in the Original, as it were a Half-wife. They had no Jointure settled on them, and were married without solemn Espousals, other Wives with; as, in Agreement with Maimonides and the Talmud, Kimbi tells us in his Annotat. on 2 Sam. v. 13. סלגשים בלא כתיבה ובלא קדשים נשים בכתובים וקדשים;

Ver. 2. *City*] See on Josh. xiv. 15.

Ib. *Hebron*] Sept. in the Vale; the same is Hebron.

Abraham

Abraham went in to make lamentation, and weep for her.

3. Then he rose up from before his Dead, and spoke to the Sons of Heth as follows,

4. I being a Stranger and a Sojourner with you, grant me the Possession of a Grave among you, that I may bury my Dead out of my Sight.

5. And they gave him this Answer,

6. Hear us, my Lord; Thou art a Prince of God amongst us, bury thy Dead in the choicest of our Graves: not a Man of us will with-hold his Grave from thee, that thou shouldest not.

7. Upon this Abraham addressed himself, and bowing down to those People of the Country,

8. Spoke to them in the following manner; If it be your Mind that I should bury my Dead out of my Sight, hear me, and interceed for me with Ephron the Son of Zohar;

9. That he may grant me the Cave of Machpelah, which he has, that is at the End of his Field; which he shall let me have for the full Money amongst you, for the Possession of a Grave.

10. Now Ephron the Hittite was sitting amongst the Sons of Heth; and he made answer to Abraham in their Hearing, even of all who were come to the Gate of his City,

11. No, my Lord, hear me; I give thee the Field, as I do also the Cave which is

therein, and that in the Presence of the Sons of my People: bury thy Dead.

12. Again Abraham bowed down before the People of the Country;

13. And spoke to him thus in their Audience, But if thou art *he*, I pray, hear me: I will give Money for the Field, take it of me, and I will bury my Dead there.

14. To whom Ephron made this Reply,

15. My Lord, hear me; the Land is worth four hundred Shekels of Silver, what is that between me and thee? So bury thy Dead.

16. And Abraham hearkening to Ephron, weighs to him the Silver which he had mentioned audibly before the Sons of Heth, four hundred Shekels that passed with the Merchants.

17. Thus his Field was confirmed, that was in Machpelah, which was before Mamre, with the Cave and all the Trees that were in the Field, in the whole Bounds of it round about;

18. To Abraham for a Purchase in the Sight of the Sons of Heth, among all who came to the Gate of his City.

19. And after that Abraham buried Sarah his Wife, at the Cave of the Field of Machpelah before Mamre, which is Hebron, in the Country of Canaan;

20. When the Field had been confirmed, and the Cave which was in it, to him for a Possession of a Grave, by the Sons of Heth.

Ib. to make lamentation] with the outward Gestures of the Body; so that here is not a Tautology. I have rendered it as well as I could, without a Periphrasis.

Ver. 4. a Grave] It may be gathered that each Family had a Cave or Vault to bury in, called *keber*, a Grave, from the Expression *his Grave*, Ver. 6. one of which Sort Abraham wanted, Ver. 9. but Ephron was for giving him also the Field, by which means he bought both. Such Graves are described by Godwin in his *Moses and Aaron*, Lib. vi. Cap. 5. from the *Talmud*; and have been found by Travellers in those Parts; see 2 Sam. ii. 32.

Ver. 6. a Prince of God] *Chald.* a Prince before the Lord; *Greek*, a King from God; *Castal.* and *Vatabl.* a divine Prince; the rest, besides the *com. Transf.* as here rendered, and the French which has, *un Prince excellent*.

Ver. 7. addressed himself] For he *rose* or *stood up* before, Ver. 3. and as in *Judg.* xix. 5. 1 Sam. xvii. 48. 2 Sam. xvii. 23. and it appears that the *Heb.* Verb denotes this, or to get ready, in divers Places, where the other is of little or no Signification: so in *Judg.* viii. 20. we may find it was to draw the Sword.

Ver. 9. amongst you] This being the Position of it in *Heb.* and not at the End of the Verse, it necessarily belongs to the foregoing Part, as also the best Translators put it.

Ver. 10. was sitting] See Ver. 13. One may wonder how *dwelt* should be more eligible, when the Scope of the Context so much favours the other, and it is also the most proper Signification of the Word. What Occasion was there for *Moses* to say, he *dwelt amongst* them? Since that might be known by the mention of *his City—my People*, and his being a *Hittite*, *Hittites* being equivalent with *Sons of Heth*. *Ainsworth* has turned it as here; the

French Translat. *estoit assis*; *Montan.* *sedens*; for it is a Participle: *Jun.* likewise has *sedebat*; the *Seventy inaburo* and the judicious *Castalis* translates thus, *qui tum aderat inter eos, who was then present among them.* *Willet* says, *Hee sat at this Time in the midst among them, Comment.* upon *Genes.* p. 245.

Ib. all who were come to the Gate] The principal Inhabitants, who were come there to negotiate the City-affairs, that being the Place for such Business; which the Name *shabar*, a Gate (here used) imports, coming from *shabar*, to value. *Mercerus* on *Pagnin.* writes, *pro loco judicii sumitur, et publicis populi conventibus*; it is taken for the Place of Judgment, and the publick Assemblies of the People: therefore *Castal.* gives it thus, *quotquot in curiam venerant, as many as came into the Court or Council-house*; see Chap. xxxiv. 20. *Ruth* iv. 11. *Deut.* xxv. 7. & xxii. 15, 24.

Ver. 15. the Land is worth] *Heb.* it is Land of; according to the Latin Construction, as in one of *Pliny's Epistles*, *Agellus erat centum millium nummum.*

Ver. 17. The Eng. Translators by transposing *made sure* from the Beginning to the End of the Verse, conclude it without so much as a Comma.

Ver. 18. a Purchase] *Miknah* springs from *kanah*, he purchased. By this Word it is rendered in *com. Transf.* *Jer.* xxxii. 11, 12, 14, 16. in several Places bought, particularly Chap. xvii. but no where else Possession. The *Chald.* *Targum* also has it Purchase, *Montan.* *Acquisitionem.*

Ver. 20. Possession] This is not the same Word with that last taken notice of, but *abuzzab*, which has the Verb *ahaz*, he possessed, for its Root.

C H A P. XXIV:

AND Abraham being advanced in old Age, and the Lord having blessed him in all Things;

2. He said to his eldest Servant of his House, who ruled over all that he had; Put now thy Hand under my Thigh.

3. And I will cause thee to swear by the Lord God of Heaven, and God of the Earth, that thou shalt not take my Son Isaac a Wife of the Daughters of the Canaanites, amongst whom I dwell;

4. But that thou shalt go to my own Country and Kindred, to take him a Wife.

5. Upon which the Servant said to him, Suppose the Woman should not be willing to come after me to this Country; must I really have back thy Son to that which thou camest out of?

6. To whom Abraham replied; Take heed that thou dost not have my Son back thither.

7. The Lord God of Heaven, who took me from my Father's House, and from the Country of my Kindred, and who thus spoke, nay sware to me, I will give this Country to thy Offspring; he will send his Angel before thee, that thou mayest take my Son a Wife from thence.

8. However if the Woman is not willing to come after thee, thou shalt be quit from this my Oath: only have not my Son back thither.

9. Accordingly the Servant put his Hand under his Master Abraham's Thigh, and swore to him concerning that Matter.

10. Next he took ten Camels of those of his Master, that he might go, there being of every good Thing of his with him; and getting ready, went to Mesopotamia, to the City of Nahor.

11. And he made the Camels kneel down without the City by a Well of Water, at the Time of Evening when the Women who drew went forth.

12. Moreover he said; O Lord God of my Master Abraham, bring it to pass, I pray, before me to Day; and shew Kindness to him.

13. Behold I stand by the Fountain, and when the Men's Daughters of the City come out to draw Water;

14. The Maid to whom I say, Let down thy Pitcher, I pray, that I may drink; who shall answer, Drink, and I will also water thy Camels; let it be her thou hast appointed for thy Servant Isaac, by which I shall know that thou shewest Kindness to my Master.

15. And it came to pass before he had done speaking, that behold Rebekah came out, who was born to Bethuel the Son of Milcah, the Wife of Nahor Abraham's Brother; with her Pitcher upon her Shoulder.

16. The Maid too was of a very good Countenance, a Virgin whom no Man had known; and going down to the Fountain, she filled her Pitcher, and came up.

17. The Servant then ran to meet her, and said, Let me sip a little Water, I pray, out of thy Pitcher.

18. Who said, Drink, my Lord; and she made haste, and taking down her Pitcher upon her Hand, gave him drink.

19. And when she had done giving him drink, she said, I will draw for thy Camels too, till they have done drinking.

20. She makes haste accordingly, and empties her Pitcher into the Trough, and runs again to the Well to draw; so she drew for all his Camels.

21. In the mean while the Man being amazed at her, was silent to know, whether the Lord had prospered his Journey, or not.

22. And as soon as the Camels had done drinking, he fetched her a Jewel of Gold, that weighed half a Shekel, and two Bracelets for her Hands, the Weight of which was ten *Shekels* of Gold.

23. He also said, Tell me, I pray, whose Daughter thou art; is there Room for us to lodge at thy Father's House?

Ver. 5. *have back*] Some use *have*, others *carry* in this Sense, viz. as an Opposite to *bring*. And *back* may be understood as relative to the Servant, after he had been there.

Ver. 10. *good Thing*] From the Likeness of *good* and *Goods* in English, one is not to be taken for the other. The *Septuagint* express it, *καὶ ἐνὶ πάντων τῶν ἀγαθῶν τῶν μετὰ αὐτῷ μετὰ πάντων*, and of all his Master's good Things (i. e. he took) with him; "this, says *Ainsw.* by comparing Ver. 53. seemeth to be the true Meaning:" *Pagnin.* also, *et omne bonum domini sui erat in manu ejus*, and every good Thing of his Master was in his Hand; *Munster.* *eratque omne bonum*, and there was every good Thing, &c. the *Vulg. Lat. Translator.* *ex omnibus bonis ejus portans secum*, carrying with him of all his good Things; and *Cast.* *secum ferens de omnibus domini sui bonis*, bearing with him of all his Master's good Things. The Stress of the *Eng. Tr.* to

shew, the Servant had all *Abraham's* Goods in his Power, lies in the Particle *for*, which in *Heb.* is *and*. So *Coverdale* in *Eng.* and *had with him*.

Ib. *Mesopotamia*] *Heb.* *Aram of the two Rivers*, namely *Tigris* and *Euphrates*, which it lay between.

Ver. 11, 13. *Well—Fountain*] It is called both in the *Original*, as here rendered, and in the following Verses.

Ver. 17. *sip*] *Ancient Eng. Tr.* *Let me sup.*

Ver. 21. *know*] In the *com. Bible* wit, *obsoletely* from the *Bishops Transl.* though the *Geneva* had *knows*.

Ver. 22. *Jewel*] See Ver. 47. The *Gen. Vers.* has it by the strange Word *abillement*, and so Ver. 47.

Ib. *Shekels*] A *Shekel* was with the *Hebrews* as if they said a *Weight*, from *shakal*, to weigh; so that by saying, the *Weight* of which was ten; *Weights*, i. e. *Shekels* is fully implied, as *Measures*, *Ruth* iii. 15.

24. Who answered him, I am the Daughter of Bethuel, the Son of Milcah, whom she bore to Nahor.

25. She said further to him, There is both Straw and Provender enough with us, as also Room to lodge.

26. Whereupon the Man bowed, and worshipped the Lord,

27. Saying, Blessed be the Lord God of my Master Abraham, who has not forsaken his Kindness and Truth to him; the Lord having led me in the Way to the House of my Master's Relations.

28. And the Maid ran, and told her Mother's Family, according to these Words.

29. Now Rebekah had a Brother, whose Name was Laban; and he ran to the Man without, at the Fountain.

30. For when he saw the Jewel, and the Bracelets upon his Sister Rebekah's Hands, and when he heard her Words that the Man spoke thus to her; he went to him, who behold was standing by the Camels at the Fountain,

31. And said, Come in, O Blessed of the Lord; why dost thou stand without? For I have made ready the House, and a Place for the Camels.

32. So the Man went to the House, and released the Camels: and he gave Straw and Provender for them, as also Water to wash his Feet, and those of the Men who were with him.

33. Besides there was Meat set before him to eat; but he said, I will not eat, till I have told my Business: and he answered, Tell it.

34. At this he said: I am Abraham's Servant.

35. And the Lord having blessed my Master exceedingly, so that he is become great; for he has not only given him Flocks and Herds, but Silver and Gold, as likewise Servant-men and Maids, with Camels and Asses;

36. Sarah also my Master's Wife bearing him a Son after she was become old, to whom he has given all that he has;

37. My Master made me swear as follows, Thou shalt not take a Wife for my Son of the Daughters of the Canaanites, in whose Country I dwell;

38. But shalt go to my Father's House, and my Family, to take him a Wife.

39. Upon which I said to my Master, Perhaps the Woman will not come after me.

40. And he replied to me; The Lord before whom I walk continually, will send his Angel with thee, and make thy Journey prosperous, that thou mayest take a Wife for my Son, of my Family, and of my Father's House:

41. Then shalt thou be quit from my Curse, when thou art come to my Family; even though they will not give to thee, yet thou shalt be quit from it.

42. So I came to Day to the Fountain, and said; O Lord God of my Master Abraham, if now thou prosperest my Way wherein I go;

43. Behold I stand by the Fountain of Water, and when a young Woman comes out to draw, to whom I say, Give me, I pray, a little Water out of thy Pitcher to drink;

44. Who shall answer me, Not only drink thou, but I will also draw for thy Camels; let her be the Woman that the Lord has appointed for my Master's Son.

45. Before I had done speaking in my Heart, behold Rebekah came forth, with her Pitcher upon her Shoulder, and going down to the Fountain, drew: and I said to her, Give me drink, I pray.

46. Accordingly she makes haste, and takes down her Pitcher from her; and says, Drink, and I will water thy Camels too; and when I had drunk, she likewise watered them.

47. And I thus asked her, Whose Daughter art thou? Who answered, The Daughter of Bethuel, the Son of Nahor, whom Milcah bore to him: I also put the Jewel upon her Face, and the Bracelets on her Hands.

Ver. 32. *and released*] The Servant with his Attendants unloaded the Camels, not Laban; the *Heb.* Pointing being different to that in our Bible, where also [his] is added, though not distinguished.

Ver. 41. *Curse*] The Consequence of the Oath, from a Root which is the same Word *alah*, *he cursed*. *Aben Ezra* in his *Annotations* on this Place writes, ואל אכר and he did not say from my Oath, and the Reason was that I might be in dread of my Master, and of his Curse. *Jun.* and *Trem.* execratione; *Munjt.* and the *Vulgate*, maledictione; *Ainsw.* in *Eng.* execration; the *Septuag.* ἀπάς and the *French Vers.* l'execration du serment, the Curse of the Oath.

Ver. 47. *Jewel*] To say nothing of Ear-ring upon her Face in the *com. Transf.* it was, writes *Buxtorf*, an Ornament of the Forehead and Ears. The Word thus rendered may be seen *Prov.* xi. 22. *Isa.* iii. 21. & *Ezek.* xvi. 12. where *oph* is also turned *Forehead* for *Face*.

VOL. I.

Such as know the different Beauties of the *Original*, in the Repetition which the Servant made, will be far, I believe, from thinking it tedious; but some of them fade, or almost vanish in the best *Translation*. However let us compare a Little of the Story as first related, and then told over again by Abraham's Servant.

HISTORY.

Verse 1. the Lord having blessed him in all Things.

SPEECH.

Verse 35. The Lord having blessed my Master exceedingly, so that he is become great; for he has not only given him Flocks and Herds, but Silver and Gold, as likewise Servant-men and Maids, with Camels and Asses.

It was necessary that the Servant should give Laban and the Family a particular Account, but not that Moses should have given us the Detail before.

N

48. Where-

48. Whereupon I bowed, and worshipped the Lord; and blessed the Lord God of my Master Abraham, who led me in the right Way, to take the Daughter of my Master's Brother for his Son.

49. Now therefore if you will deal kindly and truly with my Master, tell me; and if not tell me, that I may turn to the right Hand, or the left.

50. Laban and Bethuel then made answer; As the Matter comes forth from the Lord, we cannot speak to thee worse or better.

51. Behold Rebekah is before thee, take her, and go; that she may be a Wife to thy Master's Son, as the Lord has spoken.

52. Abraham's Servant had no sooner heard their Words, but he bowed down to the Ground unto the Lord.

53. Afterwards he took out Vessels both of Silver and Gold, with Garments, and gave to Rebekah; he gave likewise her Brother and Mother precious Things.

54. Nay he and the Men who were with him eat and drank, and staid all Night; however when they got up in the Morning, he said, Let me go to my Master.

55. But her Brother and Mother said, Let the Maid abide with us the Days, or ten; afterwards she shall go.

56. To whom he replied, Do not make me tarry, since the Lord has prospered my Journey: send me away, that I may go to my Master.

57. At which they said, We will call the Maid, and ask her Consent.

58. And calling Rebekah, they said to her, Wilt thou go with this Man? Who answered, I will.

59. Therefore they sent away Rebekah their Sister, and her Nurse, with Abraham's Servant and his Men.

60. They also blessed her in this Manner, Thou art our Sister, do thou become ten Millions, and let thy Offspring inherit the Gates of their Adversaries.

61. So she and her Maids got ready to ride upon the Camels, and go after the Man; and the Servant taking her, went away.

62. And Isaac came from the Entrance of the Well Lahai-roi, for he dwelt in the South-country:

63. Who going out to meditate in the Field, at the Appearance of the Evening, and looking up, saw plainly that the Camels were coming.

64. Rebekah likewise looked up, and saw him; therefore she got down from the Camel.

65. For she said to the Servant, Who is this Man that is walking in the Field to meet us? And he answered, It is my Master: so she took a Veil, and covered her self.

66. And the Servant rehearsed to Isaac all the Things that he had done.

67. Lastly Isaac brought her to the Tent of Sarah his Mother, and taking Rebekah, she became his Wife, and he loved her: thus was he comforted after his Mother.

Ver. 2, 3. *Abraham said, I will cause thee to swear by the Lord God of Heaven and God of the Earth, that thou.*

Abraham saying by the Lord, &c. with that thou, made the Oath more solemn to the Servant, that he might keep it, but it was not needful to repeat that afterwards.

Ver. 20. *She makes haste accordingly, and empties her Pitcher into the Trough, and runs again to the Well to draw: so she drew for all his Camels.*

If the Servant had told all these Circumstances, some that heard might have thought *Rebekah* too forward; therefore he does not so much as say, *all the Camels*.

To conclude, it appears that the Servant, convinced his Sign was fulfilled in *Rebekah*, gave her the Presents before he knew who she was, as the Order of the Relation is, Ver. 22, 23. but he transposes those Particulars in telling it, Ver. 47. probably to shew as if he had given them, in peculiar Respect to her and the Family, upon hearing who she was. I am fully of Opinion with *Sol. Farbi*, that the Order was inverted by the Servant, not by *Moses*, though others think the contrary: for, 1. An Account from *Moses*, besides its being the first, is of the

Ver. 37. *My Master made me swear as follows, Thou.*

Ver. 46. *She likewise watered the Camels.*

greater Authority. 2. He had not Occasion to change it as the Servant had. 3. It is no matter whether the Servant's Speech was right or wrong, it is sufficient that he said so. 4. The *Heb.* Word, Ver. 22. properly signifies *as soon as*. 5. When the Man heard who she was, it may seem more likely he would worship and praise the Lord, rather than bestow the Presents first.

For the sublime diversifying of the Terms and Composition, look Ver. 4, with 38. and 8, with 41. and 14, with 49. and the Prayer.

Ver. 53. *Vessels*] *Jun.* and *Trem.* turn it *Instruments*, but all the other *Latin Translators*, with the *Greek* and *Chaldee*, *Vessels*; which is acknowledged to be right in our marginal Reading, *Heb. Vessels*.

Ver. 55. *Maid*] *Damsel* being now only used in *Verse*, says *Johnson* in his late large *Dictionary*.

Ib. the Days] The usual Time on such Occasions; which some taking to be a Year, understand the *ten* to be Months; but I rather think it to be seven Days for feasting, *Judg.* xiv. 10, 12. *Gen.* xxix. 22, 27. However this Translation is right, because literal.

Ver. 59. *Nurse*] For which the *Sept.* have *Substance*, deriving *נָסָה* from *נָסַב* instead of *נָסַב*.

Ver. 62. *Entrance*] *Be* arises from a Verb of the same Name, signifying *to enter* or *come in*.

Ver. 67. *after*] This shews that *Sarah* was lately dead, as in *Table* the third.

NOW Abraham had taken a Wife besides, whose Name was Keturah.

2. And she bore him Zimran, Jokshan, Medan, Midian, Ishbak and Shuah.

3. Jokshan also begot Sheba and Dedan; and the Sons of Dedan were Ashurim, Letushim and Leummim.

4. The Sons of Midian too were Ephah, Ephraim, Enoch, Abida and Eldaah. All these were the Sons of Keturah.

5. But Abraham gave all that he had to Isaac:

6. When to the Sons of the Concubines whom he had, he had given Gifts, and sent them away from Isaac his Son, while he was living, eastward into the Country there.

7. And this is the Time in Years of Abraham's Life, which he lived, a hundred and seventy five Years.

8. Then he expiring, died in a good old Age, a very ancient Man; and was gathered to his People.

9. Whom Isaac and Ishmael his Sons buried, at the Cave of Machpelah, in the Field of Ephron the Son of Zohar the Hittite, that was before Mamre;

10. The Field which he bought of the Sons of Heth: there was Abraham buried, with Sarah his Wife.

11. Moreover after his Death God blessed Isaac his Son, who dwelt by the Well Lahai-roi.

12. And these are the Generations of Ishmael the Son of Abraham, whom Hagar the Egyptian Sarah's Maid bore to him;

13. That is these are the particular Names of his Sons, after their Generations: the First-born of him was Nebajoth, then Kedar, Adbeel, Mibsam,

14. Mishma, Dumah and Massa,

15. Hadar and Tema, Jetur, Naphish and Kedemah.

16. The foregoing were the Sons of Ishmael, these being their Names, by their Towns and Palaces; twelve Princes according to their Nations.

17. These too are the Years of his Life, a hundred and thirty seven; when he expiring, died, and was gathered to his People.

18. And they dwelt from Havilah going to Assyria, to Shur that is before Egypt; which fell to be before all his Brethren.

Ver. 1. *had taken a Wife besides*] Sarah being just mentioned, there was a fit Opportunity of introducing it. *Moses* ended one Thing, and then went back to another, as other Historians do; for he was not writing *Annals*. As he had but little to say of *Keturah*, it was sufficient to bring it in at last before *Abraham's* Death; and much better than to have interrupted the more noble Parts of the History, which his Life afforded. The *pres. Translat.* having rendered *Then* is unjustifiable, intimating that *Abraham* married and had six Children after he was 137 Years old (when *Sarah* died) and yet it is spoken of as a wonderful Thing to have *Isaac* when he was 99 Years old. On the contrary it seems as if he was married to this Wife, soon enough to be a great Grandfather to some of her Offspring, Ver. 2, 3. and *Abraham's* begetting *Isaac*, with the Account of his Offspring, is put after the Relation of *Keturah's* Posterity, 1 *Chron.* i. 34. In the *Geneva Bible* it is read, *had taken him another Wife*, which is explained in the Margin, "While *Sarah* was yet alive."

Ver. 2. *bore*] For this *Eusebius* brings *Polyhistor* relating, *Cleodemus* to have writ, that there were many Children born to *Abraham* from *Keturah*, *Præp. Evang.* Lib. ix. 20.

Ver. 4. *Ephraim*] *Jerome* writes in *Heb. Trad.* *Dicitur unus ex posteris Abraham, qui appellabatur Apher, duxisse adversus Libyam exercitum: & ibi victis hostibus confedisse: ejusque posteros ex nomine atavi Africani nuncupasse. Hujus rei testis est Alexander qui cognominatur Polyhistor, & Cleodemus cognomento Malchus, græce sermone barbaram historiam retexentes. Alexander Polyhistor & Cleodemus Malchus, who both wrote the History of the Barbarians in Greek, say that Apher one of Abraham's Offspring, led an Army against Libya, and getting the Victory, settled there; from whom his Posterity were called Africans.*

Ib. *Enoch*] See Chap. v. 18.

Ver. 5. *gave*] This seems to have been done between the Time of *Sarah's* Death, and the sending to get *Isaac* a Wife: for if it had been before the former, she would

have had a Part; and that it was before the latter, Chap. xxiv. 36. informs us. From this Observation and the Words of the next Verse, may be proved that *Abraham* had other Sons, and consequently was married to *Keturah*, before *Sarah* died; which easy Task, because I would be brief, I shall leave to the ingenious Reader.

Ver. 6. *Country there*] *Arabia*, as Expositors are agreed.

Ver. 8. *expiring*] in the *Bishops Transf.* *waxing away*; so Ver. 17.

Ib. *good old Age, a very ancient Man*] with the *Bishops*, *lustie Age, being an elde Man, when he had lived ynough*.

Ib. *to his People*] such of his Ancestors who were the People of God like him. And as he was not buried with them, here is sufficient Proof of a future State, as there is also in God's taking *Enoch*, Chap. v. 25. besides what *Christ* brought, *Luke* xx. 37, 38. &c. notwithstanding the groundless Suggestions of Some, that this Part of the Scripture says Nothing of it.

Ver. 16. *Palaces*] So *Montan.* renders it, and *Pagn.* both in his *Verf.* and *Thesaurus*; as *Ab. Ezra* likewise expounds it by ארמונים. It seems to have its Name in *Heb.* from the Stones being in Ranks, and the Order of the Building, which agrees nearly with *Kimbi's* Explanation. The Word is interpreted by this in the *pres. Transf. Cant.* viii. 9. *Ezek.* xxv. 4.

Ver. 18. *Havilah—Shur*] Those Places lying as here described by Geographical Account.

Ib. *which fell*] Their Dwelling according to this Relation of it, and as the Angel promised, Chap. xvi. 12. where the Words *before all his Brethren* are the same. *Kimbi* and others expound it, *his Lot fell*, agreeable to what we read, *Josh.* xvi. 1. & xvii. 5. & xviii. 10. *Psal.* xvi. 6. *Jun.* and *Trem.* express it, *accidit ei habitatio, the Habitation fell to him*; the *Tigur. Version* only by *ecidit*, it fell: the *Septuagint* say *κατοικησεν, he dwelt*; the *Chald.* *Targum* has *שָׁרָא* the same; and *Sol. Jar.* explains it by *שָׁרָא* which is all one; *Aben Ezra* thus *חָלְקוֹ אוֹ נִוְרָלָו חֶלֶקוֹ* *fell*] *His Part, or his Lot*: The *French Transf.* has, *out son ostendue, had his Extent*; the *Gen. dwelling*. It is not probable that *Moses* spoke it of his Death, which he had

19. Next the Generations of Isaac Abraham's Son are the following; Abraham begetting Isaac.

20. And Isaac was in his fortieth Year when he married Rebekah, the Daughter of Bethuel the Syrian of Padan-aram, the Sister of Laban the Syrian.

21. At length he made supplication to the Lord in the Presence of this his Wife, because she was barren; and the Lord was intreated by him, so that she conceived.

22. But the Children struggling together within her, she said, If it be so, why am I thus? and went to enquire of the Lord.

23. Who says to her, Two Nations are in thy Womb, and two People will be separated from within thee; one People will also be stronger than the other, and the eldest will serve the youngest.

24. Accordingly when her Time was fulfilled to be delivered, behold there were Twins in her Womb.

25. And the first came forth red, all of him like a hairy Cloak; so they named him Esau.

26. After which his Brother came forth, whose Hand had hold of Esau's Heel; so he was named Jacob; and Isaac was in his sixtieth Year when she bore them.

27. And when the Youths grew up, Esau was one who understood hunting, a Man for the Field; but Jacob was a sober Man, dwelling in Tents.

28. However Isaac loved Esau, because Venison was agreeable to his Palate; and Rebekah loved Jacob.

29. And the latter having boiled Broth, Esau came out of the Field, and was faint;

30. So he said to Jacob, Feed me, I pray, with that red, red; for I am faint: therefore his Name was called Edom.

31. To which Jacob answered, Sell me thy Birth-right presently.

32. And the other replied, Behold I am going to die; why then should this Birth-right be mine?

33. With that Jacob said, Swear to me presently; which he did: so he sold Jacob his Birth-right.

34. He then gave Esau Bread, and Broth of Lentiles; who when he had eat, and drunk, rose up, and went away: thus Esau despised the Birth-right.

CHAP. XXVI.

NOW there was a Famine in the Country, besides the former one that was in the Time of Abraham; whereupon Isaac went to Abimelech King of the Philistines at Gerar.

2. And the Lord appearing to him, said; Go not down to Egypt, dwell in the Country that I tell thee.

3. Sojourn in this, and I will be with thee, and bless thee; for to thee and thy Offspring will I give all these Countries, and confirm the Oath which I sware to Abraham thy Father.

4. I will also multiply thy Posterity to be like the Stars of Heaven, as well as give them all these Countries; and through thy Offspring shall all Nations of the Earth be blessed:

5. Because Abraham hearkened to what I said, and kept my Charge, Commandments, Ordinances and Laws.

6. So Isaac dwelt in Gerar.

7. And the Men of the Place asking about his Wife, he said, She is my Sister; for he was afraid to say, my Wife, lest they, *thought he*, should kill me for Rebekah, because she is of a good Countenance.

8. But when he had been there a long Time, that King looking through a Win-

mentioned in effect three Times in the preceding Verse; and it is said in *Biblioth. Bibl.* Nothing can be farther from Truth. Bedford particularly and largely shews how the *Ismaelites* dwelt by the Posterity of *Keturah*, *Script. Chron.* Book iii. Chap. 4, 50, &c. but it also appears that the *Ismaelites* dwelt before the others, next to the Country of *Canaan*, strictly according to the Words.

Ver. 20. *Jarhi* writes, פון ארם כמו שדה ארם שבלשו' Paddan-aram is as if it were the Field of Aram; for in the Arabick Tongue they call a Field Paddan. *Aben Ezra*, otherwise called *Abraham Ben Ezra*, likewise explains it a Field, and says, so it is in the *Ismaelitic* (i. e. the Arabick) Tongue.

Ver. 21. in the Presence of] The *Heb.* Word having the like Meaning with *coram* in *Lat.* And though no doubt but *Isaac* prayed for his Wife, as the *com. Bibles* have it, yet as the Word has no such Signification in any other Place, if that is Truth, it appears not to be Scripture Truth, which is what is expected, and should be in a Translation of it. The *Targum* has לפני before;

Munst. presente uxore sua, his Wife being present; *Mont.* & regione, over against; and *Buxtorf* explains it to the same Effect. The Expression shews the Prayer to be publick, whereas *Isaac* might have prayed for his Wife privately.

Ver. 25. so they named him Esau] because he was hairy, *Esau* signifying made, from the Root *asah*, he made; as if he were already wholly made, like a Man. For the Meaning of *Jacob* turn to Chap. xxvii. 36.

Ver. 27. sober] *Heb.* perfect, and so the *Bish. Bib.*

Ver. 28. agreeable to] *Heb.* for.

1b. Palate] *Heb.* Mouth.

Ver. 30. Edom] It appears that *Esau* did not know what to call the Broth which *Jacob* had made, or else for very Eagerness cried out, *adom, adom, red, red*; and so he was called *Edom*. It is rendered in *Lat.* de rufo, rufo iste; see likewise *Gell's Essay*, p. 532.

Ver. 31. presently] as the same is rendered 1 Sam. ii. 16. and seems the best; which perhaps none has considered more than I.

dow,

dow, saw plainly that Isaac was playing with her.

9. At this he called him, and said, Lo verily she is thy Wife; how then couldest thou say, She is my Sister? And Isaac answered him, It was because I thought, lest I should die for her.

10. Abimelech said moreover, What is this thou hast done to us? One of the People almost might have lain with thy Wife, whereby thou wouldest have brought Guilt upon us.

11. Then he charged all the People, that he who meddled with that Man or his Wife, should be quite put to death.

12. And Isaac sowing in that Country, got the same Year a hundred-fold; for the Lord blessed him.

13. So that the Man became great, and went on more and more in being so, till he was very great.

14. For he had Possession both of Flocks and Herds, with many Servants; insomuch that the Philistines envied him.

15. And all the Wells which his Father's Servants had dug in the Days of Abraham his Father, they stopped up, filling them with Earth.

16. Besides Abimelech said to him, Go away from us, for thou art much too strong for us.

17. Upon which he goes from thence, and encamping in the Valley of Gerar, dwells there.

18. And he dug again the Wells of Water, which they had digged in his Father Abraham's Time; for the Philistines stopped them up after his Death: he also called them by such Names as those by which his Father did.

19. Isaac's Servants likewise dug in the Valley, and found there a Well of Spring Water.

20. But the Shepherds of Gerar contended with his, that the Water belonged to them;

and he called the Name of the Well Strife, because they strove with him.

21. Again they dug another Well, and for that too they contended; so he called its Name Enmity.

22. However he removes away thence, and digs another, for which they did not contend; whereupon he named it Largeness, saying, Because now the Lord has made it large for us, that we may be fruitful in the Country.

23. Afterwards he went up from thence to Beer-sheba.

24. And the Lord appearing to him that Night, said, I am the God of Abraham thy Father: do not fear, for I am with thee, will bless thee, and multiply thy Offspring, for my Servant Abraham's Sake.

25. With that he built there an Altar, and called on the Name of the Lord, pitching his Tent there; where Isaac's Servants dug a Well.

26. And Abimelech went to him from Gerar, with Ahuzzath his Friend, and Phicol the Captain of his Army.

27. To whom Isaac said, Why do you come to me, since you hated me, and sent me away from you?

28. Who answered; We clearly see that the Lord is with thee, therefore we say, Let there be now a mutual Oath between us and thee, and let us make an Agreement with thee;

29. That thou shalt do no Ill to us, as we did not touch thee, and as we did only Good to thee, and let thee go peaceably; who art now blessed of the Lord.

30. So he made an Entertainment for them, and they did eat and drink.

31. Nay rising early in the Morning, they swore one to another; then Isaac let them go, and they went from him in Peace.

32. The same Day also Isaac's Servants came, and told him concerning the Well which they had dug; and said to him, We have found Water.

Ver. 12. *a hundred-fold*] The Sept. have *of Barley*, by deducing the Word for *fold* or *Measures* from *למאד* (mind) which is from *למד*.

Ver. 18. *they*] viz. the *Servants*, Ver. 15, especially as the Verb relates the self-same Action as there; so that there was no need for some *Translations*, begun in the wide *Greek*, to have *Servants* inserted here, for which they leave out in (the) *Time*; nor just Occasion for any to vindicate them, and assert, *The Relative they has no Antecedent but Isaac*, as in *State of the Hebr. Text*, p. 359.

Ver. 20, 21, 22] Where a Name is mentioned but once or twice, being given upon some particular Account, I choose to let the Reader have the Benefit of understanding it in the Text; but if it is used often, it is not convenient.

Ver. 22. *Largeness*] by the *Bishops Revisors*.

Ver. 26. *his Friend*] Our last *Translators* acknowledge in their *Preface*, what Proficients they were in the *Heb. Tongue*, when they write, "Such were thought upon as could say modestly with *S. Hierome*, Both we have learned the *Hebrew Tongue* in Part, and in the *Latin* we have been exercised almost from our very Cradle." If they had examined a *Lexicon* or other *Translations*, they might have found their Mistake in turning it, *one of his Friends*. The Word being sing. shews also the Meaning with *Ahuzzath* is not a *Company of his Friends*, as some would have it.

Ver. 28. *mutual*] The first [us] meaning both Parties, which is thus happily distinguished, as it is in the *Original*.

Ver. 32. *said to him*] Sept. *said*, *We have not found*; translating *to him* as *not*, they having the same Sound.

33. And he called it Shibeah: therefore the Name of the City is Beer-sheba to this Day.

34. And when Esau was in his fortieth Year, he married Judith the Daughter of Beeri the Hittite, and Bashemath the Daughter of Elon the Hittite.

35. But they were a Bitterness of Spirit, both to Isaac and Rebekah.

C H A P. XXVII.

AT length when Isaac was old, his Eyes being so dim that he could not see, he called his eldest Son Esau, and said to him, My Son; who answered, Here am I.

2. And he replied; Behold now I am old, not knowing the Time of my Death.

3. Now therefore, I pray, take thy Arms, thy Quiver and Bow; and going forth into the Field, hunt to get Venison for me.

4. Then make me such relishing Meat as I love, and bring to me, that I may eat; to the end that my Soul may bless thee before I die.

5. But Rebekah heard when Isaac spoke to him, and after Esau was gone into the Field, to hunt for Venison to bring;

6. She said thus to her Son Jacob; Behold I heard thy Father speak to Esau thy Brother as follows,

7. Fetch me Venison, and make me relishing Meat, that I may eat; and I will bless thee in the Presence of the Lord before my Death.

8. Therefore now, my Son, hearken to what I say, in that which I command thee.

9. Go, I pray, to the Flock, and fetch me from thence two good Kids of the Goats; of which I will make such relishing Meat for thy Father as he loves.

10. And thou shalt have it to him, that he may eat; to the intent that he may bless thee before his Death.

11. But he said to Rebekah his Mother; Lo my Brother Esau is a hairy Man, and I am a smooth one.

12. Perhaps my Father will feel me, and I shall seem to him as a Deceiver; whereby I shall bring upon me a Curse, and not a Blessing.

13. To whom her Reply was, Let thy Curse be upon me, my Son; only hearken to what I say, and go, fetch *them* for me.

14. Accordingly he went, and fetched, bringing *them* to his Mother; and she made such relishing Meat as his Father loved.

15. Moreover Rebekah took fine Apparel of Esau her eldest Son, which was with her in the House, and dressed up her youngest Son Jacob.

16. She likewise put on the Skins of those Kids upon his Hands, and the smooth Part of his Neck.

17. Next she gave the relishing Meat, and Bread, which she had made ready, into his Hands.

18. So he went to his Father, and said, My Father; and he answered, Here am I; who art thou, my Son?

19. And Jacob said to him, I am Esau thy First-born, I have done as thou orderedst me; rise up, I pray, sit, and eat of my Venison, that thy Soul may bless me.

20. Upon this Isaac said to him, Why didst make such haste to find *it*, my Son? And he answered, Because the Lord thy God made it fall out to be before me.

21. However he said to Jacob, Come nigh, I pray, that I may feel thee, my Son; whether thou art my very Son Esau, or not.

22. He accordingly approached Isaac his Father, who felt him; and said, The Voice is Jacob's, but the Hands are those of Esau.

23. And he did not know him, because his Hands were hairy like the other's: so he blessed him.

24. Nay when he said, Art thou my Son Esau himself? He answered, I am.

25. At which he replied, Bring *it* hither to me, and I will eat of my Son's Venison, that my Soul may bless thee: so he put *it* nigh to him, and he eat; he likewise brought him Wine, and he drank.

Ver. 33. *Beer-sheba*] This Name was given before, Chap. xxi. 31. which Isaac now renewed according to Ver. 18.

Ver. 35. *Bitterness*] Because they were of that Country, and bad ones too, Chap. xxvii. ult. *Lightfoot* here says, *For this his impious Polygamy he is called a Fornicator*, Heb. xii. 16. but if he was an Adulterer, yet not a Fornicator; and *Fornicator* may not there belong to him at all, nay or after it seems to indicate the contrary, instead of *and*, which would properly express it. *Lightfoot* adds, *for Polygamy is called Fornication or Whoredome*, Hos. iv. 11. where the Reader may look for it, and find *Whoredom*. But our Author bethinking himself, that *Jacob, &c.* had also more Wives than one, excuses it, *because they sought to multiply the holy Seed*; so making the

same both pious and impious, when it was neither in either of the Brothers.

Ib. *a Bitterness of Spirit*] *Bish. disobedient*, too restrictive in the Sense as well as Words.

Ver. 3. *hunt*] as Ver. 5. so Ver. 33.

Ver. 6. *thus—as follows*] as more English than *saying* here.

Ver. 10. *to the intent that*] or *that*, as Ver. 4, 7. but it is expressed three different Ways in the *Original*, and here by two Words.

Ver. 15. *fine*] *Gen. faire*.

Ver. 20. *Why*] as in 1 Kings xxi. 5. 2 Kings i. 5. but never *how*, as *Noldius* specifies; and thus Isaac gently chid him for overhurrying himself; *find* being also infinitive, and the latter Verb.

Ver. 24. *I am*] *Tynd.* and the *Bish.* *That I am*; *Gen. Yea*.

26. Isaac his Father moreover said to him, Come hither now, and kiss me, my Son.

27. Who going thither, and kissing him, he smelled the Smell of his Cloaths, and blessed him as follows; See the Smell of my Son is like that of a Field which the Lord has blessed.

28. And God give thee of the Dew of Heaven, and of the Fatness of the Earth, with abundance of Corn and Wine.

29. Let People serve thee, and Nations bow down to thee; be thou a Master to thy Brethren, and let thy Mother's Sons bow to thee: cursed be he that curses thee, and blessed he who blesses thee.

30. And when Isaac had done blessing him, and Jacob was but just gone out from his Presence, Esau his Brother came from his Hunting.

31. And he also made relishing Meat, and brought to his Father; saying to him, Let my Father rise up, and eat of his Son's Venison, that thy Soul may bless me.

32. To whom he said, Who art thou? And he answered, I am thy First-born Son Esau.

33. Seized with an exceeding great Trembling at this, Isaac said, Who is it now that has hunted for Venison, and brought it to me? So that I have eat of all before thou camest, and blessed him: nay he will be blessed.

34. When Esau heard the Words of his Father, he cried out exceedingly with a loud and bitter Cry; and said to him, Bless me, me also, my Father.

35. But he said, Thy Brother came with Deceit, and has taken away thy Blessing.

36. Whereupon he thus expressed himself, Was not he rightly named Jacob, since he has defrauded me these two times? He took away my Birth-right, and behold now he has taken away my Blessing: However

he said, Hast not thou reserved a Blessing for me?

37. And Isaac made answer to him, Lo I have made him thy Master, and given him all his Brethren for Servants, as also supported him with Corn and Wine: and what shall I do now for thee, my Son?

38. Esau then said to him, Hast thou *but* that one Blessing, my Father? Bless me, me also, O my Father: and Esau burst out a crying.

39. And his Father Isaac gave him answer; Behold thy Dwelling will be away from the Fatness of the Earth, and the Dew of Heaven from above.

40. For thou wilt live by thy Sword, and serve thy Brother; yet when thou rulest, thou wilt break off his Yoke from thy Neck.

41. And Esau hating Jacob for the Blessing that his Father blessed him with, said in his Heart, The Days of Mourning for my Father draw near, when I will slay my Brother Jacob.

42. But Rebekah was told the Words of this her eldest Son; therefore she sent and called Jacob her youngest, and said to him; Behold Esau thy Brother comforts himself concerning thee, to kill thee.

43. Now therefore my Son, hearken to what I say; and get ready, flee to my Brother Laban at Haran.

44. And abide with him a few Days, until thy Brother's Wrath turn away;

45. Till his Anger being turned from thee, he forgets what thou hast done to him; then will I send, and fetch thee from thence: why should I be deprived even of you both in one Day?

46. Upon which she says to Isaac; I am weary of my Life, by reason of the Daughters of Heth: if Jacob takes a Wife of them, such Women of the Country as these, why should I live?

Ver. 33. *Who is it now?* Buxtorf turns it, *Quis nunc ille, Who is he now:* for *KIDM* has not the Letter *v* to make it *where*.

Ib. *he will*] Since I have pronounced him blessed, he will be so, I cannot, or at least may not, alter it. *Shall* is forced, and quite unnatural both to the Passage and the Parent. Did Isaac tremble so exceedingly for Jacob's getting the Blessing from Esau, and all of a sudden harden himself against him, when he had given no Occasion, to say the most shocking Thing, *yea, and he shall be blessed?* What follows does also abundantly confirm the former Interpretation.

Ver. 36. *Jacob*] a Defrauder, a Holder by the Heel, or Overthrower; look Chap. xxv. 26.

Ver. 39. *from the*] So *to* usually signifies: and the Meaning appears necessary, to avoid the Absurdity of Esau having the same Blessing with Jacob, Ver. 28. see Ver. 37. as also by Edom being a poor Country, Sandys's

Travels, Book ii. p. 107. and by Esau's living by his Sword, Ver. 40. see Le Clerc on this Place, with Cast. Transf. & Annot.

Ver. 40. *thou rulest*] Onkelos in the Targum, his Posterity transgresses against the Words of the Law; and Sol. Jar. expounds it thus, *When Israel transgresses against the Law, and thy Mouth is opened to bemoan thy self* (i. e. *repent*) *for the Blessings which he took away.*

Ib. *break*] as was fulfilled, 2 Kings viii. 20, 22.

Ver. 42. *the Words*] Our last Translators say *these Words*, but there is nothing in the Original which signifies *these*; and how did they imagine *these Words* which Esau said in his Heart, should be told to Rebekah? The Truth seems to be thus, that Esau muttered Something, which was told Rebekah, from whence it was gathered he said the other in his Heart.

Ver. 45. *fetch*] this notable Eng. Verb signifying to go or send, and bring.

C H A P. XXVIII.

THEN Isaac calling Jacob, blesses him, and commands him as follows; Thou shalt not take a Wife of the Daughters of Canaan.

2. Get ready, go to Padan-aram, to the House of Bethuel thy Mother's Father; and take thee a Wife from thence, of the Daughters of Laban her Brother.

3. And God Almighty bless thee, make thee fruitful, and multiply thee; that thou mayest become a Congregation of People:

4. And give thee the Blessing of Abraham, as also thy Offspring with thee; to inherit the Country of thy Sojourning, which God gave to him.

5. So he sent Jacob away, that he might go to Padan-aram, to Laban the Son of Bethuel the Syrian, Rebekah's Brother, the Mother of Jacob and Esau.

6. And Esau finding that Isaac had blessed him, and sent him away thither, to take him a Wife from thence; when he blessed him, that he gave him the following Charge, Thou shalt not take a Wife of the Daughters of the Canaanites;

7. And that Jacob obeyed his Father and Mother, going to Padan-aram;

8. Esau also seeing that the Daughters of Canaan displeased Isaac his Father:

9. He went to Ishmael, and married Mahalath the Daughter of him, Abraham's Son, the Sister of Nebajoth, over and above his other Wives.

10. And Jacob being gone out of Beer-sheba, and going to Haran;

11. Met with a Place where he would lodge, because the Sun was set, and took some Stones of it, and put for his Pillow; lying down there.

12. And he dreamed apparently that there was a Ladder set up on the Earth, whose Top reached to Heaven; and lo the Angels of God were going up and down on it.

13. Behold too the Lord stood above it, and said; I am the Lord God of Abraham thy Father, and the God of Isaac; I will give thee and thy Offspring the Country upon which thou liest.

14. They shall also be as the Dust of the Ground, and thou shalt spread westward, eastward, northward and southward; and all the Families of the Earth shall be blessed through thee, and thy Offspring.

15. And lo I will be with thee, and keep thee whithersoever thou goest, nay bring thee back into this Country: for I will not leave thee till I have done what I have spoken to thee.

16. Upon which Jacob awaking from his Sleep, said, Surely the Lord is in this Place, and I did not know it.

17. Being in fear, he likewise said, How awful is this Place! This is no other but the House of God, and this the Gate of Heaven.

18. And rising early in the Morning, he took the Stones which he had put for his Pillow, and made a Pillar, upon the Top of which he poured Oil.

19. He further called the Name of that Place Beth-el; whereas the Name of the City was Luz at first.

20. Besides Jacob made the following Vow; If God will be with me, and preserve me in this Journey which I am going, as also give me Victuals to eat, and Cloaths to put on;

21. So that I return well to my Father's House, and the Lord will be my God:

Ver. 3. Congregation] See Gell's Essay, p. 171.

Ver. 5. that he might] See like this, Chap. ii. 8. & xxii.

3. Exod. ii. 15.

Ver. 11. to sleep in com. Bib. is Paraphrase, not Translation.

Ver. 15. I will be with thee] Answering to the Words which follow, for I will not leave thee, and to those in Jacob's Vow, Verse 20. If God will be with me; on which last *Scl. Jar.* remarks, *כמו שאמר לי הנה אנכי עמך* according to what he said to me, Behold I will be with thee.

Ver. 18. Stones] It is the Stone in Hebrew, which often uses Singulars for Plurals, and might here, especially when they were laid together as one Stone. The Word in Ver. 11. is elegantly varied, being there plural; see on Chap. x. 16. The present Reading, the Stone that he had put for his Pillows, merits this Observation, that a Stone could not be, and probably Jacob had not, more Pillows than one. *Meraashoth* is only plural, like our Tongues, Bellows, &c. but must not therefore be rendered so into other Tongues, which have it singular.

Ib. made a Pillar] *Bish.* pitched it on an end.

Ver. 19. Beth-el] That is The House of God.

Ib. whereas] *ulam* in Heb. standing next to Luz, the LXX put it for Part of the Name.

Ver. 21. and the Lord] *Jun.* and *Trem.* have *denique fuerit mihi Jehova Deus, mercesque Jehovah will be a God to me* (beginning the next Verse with *Tum, Then*) and the following Annotation on it, *Finis iste versiculi coheret cum reliqua parte ejus, votum vero seorsum in sequente versu exprimitur. Similem loquutionem vide sup. xvii. 8. unde Jahakob hanc voti formulam sumsit. i. e. The End of the Verse agrees with the other Part of it, but the Vow is expressed asunder in the following Verse. See the like speaking above Ch. xvii. 8. from whence Jacob took this Form of the Vow. Jarhi refers it to Chap. xvii. 7. and expounds the Beginning of this subsequent Verse by כך &c. Besides he makes the Vow to consist in doing (which is the Nature of a Vow) saying, *אם תעשה לי את אלה ואני אעשה זאת* If thou wilt do these things to me, I will also do this. I would add to it, that the former Part of the Vow being evidently grounded on what Jacob heard from God the Night past (as if he had said, If God will do as he has spoken, or this Part of it which I rehearse, then, &c.) which *Jarbi* shews distinctly; so the Meaning of these Words appears to be, If the Lord will be my God as he is Abraham's and Isaac's, Ver. 13. the same Promise being now made to all three, to Abraham, Chap. xii. 3. & xiii. 14, 15, 16. to Isaac, Chap. xxvi. 4. (which was con-*

22. Then

22. Then these Stones which I have made into a Pillar, shall be the House of God; and I will fully give thee the Tenth of all, that thou shalt bestow on me.

CHAP. XXIX.

NEXT Jacob lifting up his Feet, went to the Country of the eastern People.

2. And he saw plainly that there was a Well in a Field, and lo three Flocks of Sheep were there lying by it, because they watered the Flocks out of that Well; and a great Stone was upon the Mouth of it.

3. So that all the Flocks were to be gathered thither, that they might roll the Stone from thence and water the Sheep; then they turned back the Stone upon the Well's Mouth into its Place.

4. And Jacob said to them, My Brethren, from whence are you? Who answered, We belong to Haran.

5. To whom he replied, Do you know Laban the Son of Nahor? We do, said they.

6. And upon his asking them, Is he well? They answered, Yes; behold also his Daughter Rachel is coming with the Sheep.

7. Then said he, Lo the Day will be yet a great while, it is not Time for the Cattle to be gathered together; water the Sheep, and go, feed *them*.

8. But they said, We cannot till all the Flocks are gathered, and they roll the Stone from the Mouth of the Well; that we may water the Sheep.

9. While he was talking with them, Rachel too came with the Sheep which her Father had: for she was feeding *them*.

10. And as soon as he saw her, the Daughter of Laban, his Mother's Brother, and this Uncle's Sheep, he went nigh, and rolling off the Stone from the Well's Mouth, watered them.

11. Jacob also kissed Rachel, and burst out a crying;

12. Telling her that he was her Father's Nephew, and that he was Rebekah's Son; upon which she ran, and told her Father.

13. And no sooner did Laban hear the News of Jacob his Sister's Son, but he ran

to meet him, and having embraced him, and kissed him, he brought him home; and he rehearsed to Laban all those Things.

14. Who said to him, Verily thou art of my own Bone and Flesh. So he abode with him the Space of a Month.

15. When he said to Jacob, Because thou art my Nephew, shouldest thou therefore serve me for Nothing? Tell me what thy Wages shall be?

16. Now Laban had two Daughters; the Name of the eldest was Leah, and that of the youngest Rachel.

17. But Leah's Eyes were tender; whereas Rachel was of a handsome Shape, and a fair Countenance.

18. And Jacob loving the latter, says, I will serve thee seven Years for Rachel thy youngest Daughter.

19. To which he replies, It will be better for me to give her to thee, than to do it to another Man; dwell with me.

20. Accordingly Jacob served seven Years for Rachel; which he thought as a few Days, through the Love he had for her.

21. He then said to Laban, Give *me* my Wife, since my Time is fulfilled; that I may go in to her.

22. With that Laban gathered together all the Men of the Place, and made an Entertainment.

23. But in the Evening he took his Daughter Leah, and brought her to him; so that he went in to her.

24. Laban also gave her his Maid Zilpah, for her Maid.

25. And in the Morning behold it being Leah, he said to Laban, What is this thou hast done to me? Did not I serve with thee for Rachel? Why then hast thou deceived me?

26. It is not done so in our Place, said Laban, to give the Younger before the First-born.

27. Fulfil the Week of this, and we will give thee that too, for the Service which thou shalt do with me yet seven other Years.

28. And Jacob did so, fulfilling her Week; when he gave him his Daughter Rachel for his Wife.

firm, Chap. xxxv. 11, 12.) and here to Jacob, Ver. 13, 14. The Words *then shall the Lord be my God*, imply he should not till then, and was not at that Time, neither of which were true; so that Jacob needed not to vow that should be, which was already.

Ver. 2. *they*] namely those *People*, mentioned in Ver. 1. In the State of the printed Hebrew Text, p. 360 to 365. the Author seems to have taken much pains, but to little purpose, besides disgracing the Scripture, perplexing himself, and misleading his Readers.

Ver. 3. *were to be*] not simply *were*, Ver. 8.

VOL. I.

Ver. 18. *loving the latter*] In the *Hist. of Joseph*, B. I. Here the soft Fires of lovely Rachel's Eyes Demand his Heart, a not unwilling Prize.

Ver. 24, 29.] With what Sublimity of Diction are these two Verses varied! But they will not answer to one another exactly as in the original Tongue.

Ver. 25. *What is this thou hast done to me?*] by Tyndal and the Bishops, *Wherefore hast thou played thus with me?*

Ver. 27. *the Week*] for which the Geneva Translators have by Imagination *seven Years*, so in Ver. 28.

29. Besides Laban gave her his Maid Bilhah, for a Maid to her.

30. And he went in also to Rachel, whom he loved more than Leah; so he served with him again another seven Years.

31. Nevertheless the Lord seeing that Leah was slighted, he opened her Womb; but Rachel was barren.

32. And Leah conceiving, bore a Son, whom she named Reuben; Because the Lord, as she said, has looked on my Affliction, for now my Husband will love me.

33. She likewise conceived again, and was delivered of a Son, when she said, Because the Lord heard that I was slighted, therefore he has given me also this: so she named him Simeon.

34. Moreover she was again with child, bearing a Son, and said, Now this Time my Husband will be joined to me, because I have born him three Sons: therefore was he named Levi.

35. Afterwards she was breeding afresh, and brought forth a Son, saying, This time will I praise the Lord; therefore him she named Judah: then she staid from bearing.

CHAP. XXX.

AND when Rachel saw that she did not bear to Jacob, she envied her Sister; and said to him, Give me Children, or else I shall die.

2. Upon this Jacob was angry with her; and said, Am I in the Place of God, who

with-holds from thee the Fruit of the Womb?

3. And she replied, There is my Handmaid Bilhah, go in to her; that she may bear children to be upon my Knees, and I also may be built up by her.

4. So she gave him Bilhah her Maid for a Wife, to whom Jacob going in;

5. She conceived, and brought him forth a Son.

6. Then Rachel said, God has judged me, and also hearkening to what I said, given me a Son: therefore she named him Dan.

7. Moreover Bilhah Rachel's Maid being with child again, bore Jacob the second Son.

8. At which Rachel said, With the Wrestlings of God have I wrestled with my Sister, I have also prevailed: so she named him Naphtali.

9. Now as Leah saw that she staid from bearing, she took her Maid Zilpah, and gave her to Jacob for a Wife.

10. And she bore a Son to him.

11. When Leah said, A Troop comes; and him she named Gad.

12. Besides Zilpah her Maid bore him the second Son.

13. Whereupon Leah said, It is for my Blessedness, for the Daughters will call me blessed: she therefore named him Asher.

14. And Reuben went in the Time of Wheat-harvest, and found Mandrakes in the Field, which he brought to Leah his Mother; with that Rachel said to her, Do give me some of thy Son's Mandrakes.

Ver. 31. *sighted*] not to be both loved and hated, Ver. 30. besides the latter being unaccountable.

Ver. 32. *Reuben*] That is *See the Son*.

Ib. *Because*] *כי* not rendered in any other Translation I have perused as in the latter *Eng.* is a rational Conjunction, as in the next Verse; see on Chap. xxxi. 42.

Ver. 33. *Simeon*] *Hearing*.

Ver. 34. *Levi*] *Joining*.

Ver. 35. *Judah*] *Praise*.

Ver. 3. *to be*] The Verb-substantive being often understood in *Heb.* and without it what Meaning can the Expression have? unless the strange Interpretation of the Author of *Biblot. Biblic.* is to be received, that her Servant should conceive and become with child through her, as it were upon her Knees, to the end her Mistress might be made a true Mother by her Instrumentality—So that by the Bearing of Bilhah upon the Knees of her Mistress we are to understand, that the Children which she bore, were the true Children of Rachel, whom she had conceived in Spirit, but was not able to bring forth of her self, &c. like many other of his Whimsies.

Ver. 6. *judged me*] for me, as *Deut.* xxxii. 36. 1 *Kings* viii. 32. 2 *Chron.* vi. 23. *Psal.* vii. 8. & x. 18. & xxxv. 24. & xliii. 1. & liv. 1. and not according to *Vatablus*, &c. *judged me unworthy of Children*.

Ib. *Dan*] *Judging*, or *be judged*.

Ver. 8. *Wrestlings of God*] as if they strove which should pray and serve him most, that they might obtain Children: How did they wrestle otherwise? Or what

Wrestlings did our Translators mean when they altered *God to great*? which most others retain, or the Sense of it; some rendering it *divine*, the *Bishops* *godly Wrestling*. The *Chaldee Paraphrast* has it, *קבלתי פניו באתחננו* God received my Petition when I made supplication in my Prayer, desiring to have a Son like my Sister.

Ib. *for*] For which see Chap. xxv. 25.

Ib. *Naphtali*] *My Wrestling*.

Ver. 11. *A Troop comes*] for which the *Bishops* have *Good luck*.

Ver. 13. *Asher*] *Blessing*.

Ver. 14. *Mandrakes*] By *Tynd.* and the *Bishops* (as if the latter had not seen the *Geneva Version*, though printed eight Years before) *Mandragoras* from the *Latin*. Some think they were *Apples*, others *Flowers*; however from the original Word and *Cant.* vii. 13. may be gathered that they were *lovely*, at least in Smell. It has been imagined they were good to help Conception, to which *Aben Ezra* on this Place, *אנוני לא ידעתי למח יעילו להריון בעבור שתולדותם קרה* I know not how they should be profitable for Conception, because their Quality is cold. If they had such an Efficacy (which I look on as a fond Conceit) doubtless Leah would have kept them, since they had such Emulation for Children; and they would have got them otherwise, than by Reuben's finding them in such an accidental Manner.

15. To whom she thus uttered her self, Is it little for thee to take away my Husband, that thou wouldest also take my Son's Mandrakes? Then Rachel replied, Therefore he shall lie with thee to Night for them.

16. So when Jacob came out of the Field in the Evening, Leah went forth to meet him, and said, Thou must come in to me, for I have firmly hired thee with my Son's Mandrakes; accordingly he lay with her that Night.

17. And God hearkened to her; so that she conceived, and bore him the fifth Son.

18. Leah hereupon said, God has given me my Hire, because I gave my Maid to my Husband: thus she named him Issachar.

19. And she conceiving again, brought him forth the sixth Son.

20. Then said she, God has endowed me with a good Dowry; this Time will my Husband dwell with me, because I have born him six Sons: upon which she named him Zebulun.

21. And afterwards she was delivered of a Daughter, whom she named Dinah.

22. However God remembered Rachel, to whom he hearkened, and opened her Womb;

23. Inasmuch that she conceived, bringing forth a Son; and said, God has taken away my Reproach.

24. And she named him Joseph, saying, The Lord will add to me another Son.

25. At length when she was delivered of Joseph, Jacob said to Laban; Let me go, that I may depart to my Place at my own Country.

26. For which Purpose give me my Wives and Children, for whom I have served thee;

since thou knowest my Service that I have done thee.

27. To whom Laban said; If now I am in Favour with thee, as I have divined that the Lord has blessed me for thy Sake;

28. Fix thy Wages to me, continued he, and I will give it.

29. And he replied to him; Thou knowest how I have served thee, and how thy Cattle have been with me.

30. For it was Little which thou hadst before me, but it is increased to Abundance, and the Lord has blessed thee for my Foot: now therefore when shall I do also for my own Family?

31. Nevertheless he saying, What shall I give thee? Jacob answered; Thou shalt give me Nothing: if thou wilt do this Thing for me, I will again feed, and keep thy Flock.

32. Let me pass through them all to Day, taking away from thence every one of the spotted and pied Cattle, and all those that are black among the Sheep, with the pied and spotted among the Goats; afterwards let such be my Wages.

33. Thus will my Honesty testify for me henceforth, because it will be apparent to thee for my Wages: let every one that is with me, not spotted or pied among the Goats, and black among the Sheep, be for stolen.

34. And Laban said, Behold I desire it may be according to thy Proposal.

35. Therefore he took away that Day the He-goats which were ring-streaked and pied, and all the She-goats that were spotted and pied, every one on which there was any

Ver. 15. The great Desire for Children, that they might bring them up in the Fear of God, was not unworthy the Notice of the divine Penman. God hearkened to Leah, and gave her a Son, Ver. 17, 18. which shews that her Prayer was good and right before him, Jam. iv. 3. So Rachel's Longing was for Children, notwithstanding she had the Company of her Husband, Ver. 1.

Ver. 16. firmly hired thee] Gen. bought and paid for thee.

Ver. 18. Issachar] Hire.

Ver. 20. endowed] As it was in the Eng. Translations before the last, even in Tyndal's, and is in Exod. xxii. 16. for endue, from the Lat. *induo*, to cloath, is to invest the Mind; yet appears to have been always in the pres. Transf.

Ib. Zebulun] Dwelling.

Ver. 24. Joseph] He will add.

Ver. 27. divined] The same Word is in Chap. xlv. 5. and is rendered in com. Translat. used Enchantments, 2 Kings xxi. 6. & xvii. 17. see also Lev. xix. 26. Deut. xviii. 10. Mercerus on Pagnin. writes, *ubique in scriptura videtur in malam partem sumi*, it seems to be taken every where in the Scripture in evil Part. Arias Mont. turns it like this, *sum auguratus*; and the Seventy, *hymoráum*. How could Laban learn by Experience that God had blessed him for Jacob's Sake; whatever he might, that it was by his Diligence and good Management? Much less how could Joseph learn so from or concerning his Cup?

Therefore the Word should be taken in its proper Meaning, to divine. The Targum has it, *I have tried*; as likewise Ab. Ezra, which he expounds, *כי חוּלַן הָיָה לְקִרְאָת מַדְבָּרִים וְיֵשׁ לִי תַרְסִי* for he was one who went to call Divinations, and had Teraphs; which, it appears, he kept to divine by, and not to worship, since he owns the true God here; of which see the next Chap. I have learned by Experience, is the old Latin *experimento didici*.

Ver. 29. Instead of the latter how, former Translations had in what taking.

Ver. 30. for my Foot] The Septuagint render it closely by the same Expression, *ἐν τῷ ποδί μου*, which may be understood, for my going about in thy Business; as in the Bishops Bible, through my travayle: Aben Ezra expounds it, *בְּעֵבֹר רַגְלִי* by reason of my Foot; Sol. Jarbi, *עִם רַגְלִי* with my Foot; and others, at my Foot. Onkelos has *בְּדִרְיָ* for my Sake, the Words of Tyndal's and Coverdale's Translations; and Vatablus, *mei causa*, consonant to Ver. 27. Moreover before me, might be read before my Face, or in my Sight; which Montan. has turned, *ad facies meas*, to my Face.

Ver. 32. spotted and pied] Having small and broad Spots, or Places, of different Colours.

Ib. such] that should be produced from that Time, among those which were left; whom Jacob fed, Ver. 26. and so Laban was to give him Nothing now, as in Ver. 31.

white,

white, with all the black among the Sheep; and delivered into the Custody of his Sons.

36. Nay he made three Days Journey between himself and Jacob; who fed the Flock of Laban that were left.

37. Afterwards Jacob took him Sticks of white Poplar, Hazel and Chesnut-tree; wherein he peeled white Places, to be bare in the Sticks.

38. These Sticks he placed before the Flock in the Inside of the Troughs of Water, at which they came to drink, and went then to ram.

39. And the Flock going to ram at the Sticks, brought forth Cattle ring-streaked, spotted and pied.

40. Jacob then separated the Lambs, and set the Face of the Flock towards the ring-streaked, and all the black in Laban's: thus he made him a Flock by themselves, not putting them to his.

41. And all the while the Flock went to ram when they were stout, he put the Sticks there in their Sight, that they might go to ram among them.

42. But when the Flock became weak, he did not put *them*: so the weak were Laban's, and the stout ones Jacob's.

43. This Man too increased exceeding much; having a great Flock, with Servant-maids, Men, Camels and Asses.

C H A P. XXXI.

WHEREUPON he heard the following Words of Laban's Sons, Jacob has taken all that belonged to our Father; and of what was his has he gotten all this grandeur.

2. Nay he saw plainly that Laban's Countenance was not to him as in Time past.

3. The Lord also said to him, Go back to the Country of thy Fathers, and to thy Kindred; and I will be with thee.

4. Therefore Jacob sent for Rachel and Leah, into the Field to his Flock.

5. To whom he said: I see that your Father's Look to me is not as it used to be; moreover the God of my Father has been with me.

6. And you know that with all my Might I have served your Father.

7. Yet he has deluded me, and changed my Wages ten times; but God did not suffer him to hurt me.

8. When he said that the spotted should be my Wages, the whole Flock brought forth spotted ones; and when he said that the ring-streaked should, they all brought forth ring-streaked.

9. So that God took away your Father's Cattle, and gave to me.

10. For at the Time of the Flock's going to ram, I looked up, and saw apparently in a Dream, that the He-goats which leaped upon the Flock were ring-streaked, spotted and speckled.

11. The Angel of God saying to me in the Dream, Jacob; and I answered, Here am I.

12. When he replied; Look up now, and see how all the He-goats which leap upon the Flock are ring-streaked, spotted and speckled: for I have seen all that Laban has been doing to thee.

13. I am the God of Beth-el, where thou didst anoint the Pillar, where thou madest a Vow to me: now get ready, go out of this Country, and return to that of thy Parentage.

14. Upon which Rachel and Leah made him this answer; Shall we any more have Part or Possession in our Father's House?

Ver. 36. The whole are called a *flock*, Ver. 31, 32. and Part of them *flocks*, in *com. Transf.*

Ver. 37. *Hazel*] or *Nut-tree* in general; according to some *Almond*.

Ib. Chesnut-tree] Several have interpreted this to be *Plane-tree*.

Ib. peel] So *Jobns.* says this *pill* should be.

Ver. 38. *went to ram*] This is the Meaning of the Word, and what we call it. *Jun.* and *Montan.* translate it by the Verb *incalisco*, *to be heated or inflamed*, i. e. with the Desire of the Ram; which is the same. The Time for which was, when they had filled themselves with Feeding, were watered, and kept there at Rest. Those Creatures beholding such an unusual Sight in the Water, which might be more strange by its Motion while they were drinking, it had the intended Effect; though not without the special Assistance, as well as Direction, of Providence, Chap. xxxi. 9, 10, 11, 12.

Ver. 42. *became weak*] The Word is in *Hiphil*, *overwhelmed*, *made weak* or *faint*. When the Heat of their going to ram was over, or as our ancient Versions say, in the latter buckynge tyme, it seems Jacob did not put the

Sticks: which agrees with the Translations of *Pag. Montan. Jun.* and *Trem. Tyndal. Coverdale*, the *old Lat.* and *French Vers. Chald. Targ. Aquila & Symmachus, Buxt.* in *Lexic. Leigh* in *Crit. Sacr. Mede's Discourse 45. Hieron.* in *Tradit. Hebr.* and *Ab. Ezra* in his *Annotat.* on this Place.

Ver. 10. *He-goats*] When our Translators changed this into *Rams*, it is likely they had forgot that Jacob was to have the *brown* (as they call them) among the Sheep, and such as had diverse Colours only among the Goats; see Chap. xxx. 35. and are *Rams speckled*, &c.

Ib. speckled] as if sprinkled with Hail, having Specks, as we on some Occasions say *peppered*. *Chald.* [ܬܝܬܝܬܝܬ] and so the *French tachetez*, *speckled*; *Greek*, *σποδονδεις* *spoudondeis* sprinkled as with Ashes; *Jun.* and *Trem.* *resperfos*—*quasi grandine guttatos*, sprinkled as it were with Drops of Hail; *Sant. Pagn.* *maculis grandineis resperfos*, sprinkled with Specks as of Hail; *Montan.* *grandinatas*, hail-spriced.

Ver. 12. *has been doing*] From a *Heb.* Participle, and to agree in Time with *have seen*.

Ver. 13. *the God of Beth-el*] The God who was at *Beth-el*, Chap. xxviii. 13.

15. Are we not reckoned Strangers by him, since he has sold us, nay also still spends our Money?

16. For all the Riches which God has taken from our Father, are ours and our Children's: now therefore do all that God has said to thee.

17. Accordingly Jacob got ready, and carried his Children and Wives upon Camels.

18. He likewise had away all his Cattle and Substance that he had gotten, particularly the Cattle in Padan-aram; to go to Isaac his Father, into the Country of Canaan.

19. Laban also being gone to shear his Sheep, Rachel stole her Father's Teraphs.

20. And Jacob stole away unknown to this Syrian, without telling him that he fled.

21. Thus fled he, with all that he had, getting ready, and passing over the River, and directly on for Mount Gilead.

22. And it was told Laban on the third Day, that Jacob was fled away.

23. He therefore taking his Kinsmen with him, pursued after him by a Journey of seven Days, whom he overtook on that Mountain.

24. But God coming to the same in a Dream by Night, says to him, Take heed that thou dost not speak to Jacob from Good to Evil.

25. And when Laban overtook him, who had pitched his Tent on the Mountain, he with his Kinsmen pitched there too.

26. Then he said to Jacob; What hast thou done, for thee to steal away unknown to me, and have away my Daughters like Captives with the Sword?

27. Why didst thou flee away secretly, and leave me by stealth; without telling me, that I might have sent thee away with Mirth and Songs, with the Timbrel and Harp?

28. Nor didst thou suffer me to kiss my Sons and Daughters: thou hast now done foolishly in acting thus.

29. There is Power in my Hand to do you hurt; but the God of your Father said to me last Night, that I should take care of speaking to Jacob from Good to Evil.

30. But now *since* thou art quite gone, because thou earnestly longedst after thy Father's House; why didst thou steal my gods?

31. And Jacob made answer to him; It was because I was afraid, lest thou shouldest, as I thought, take thy Daughters from me by force.

32. Let him not live with whom thou findest thy gods; own before our Relations what is thine with me, and take to thee: for he did not know that Rachel had stolen them.

33. So Laban went into Jacob's Tent, and into Leah's, as well as that of the two Hand-

Ver. 15. *still*] according to the Meaning of the Verb, when the Infinitive follows as here, *Buxi. Thef. Gram. Lib. ii. 16.*

16. *spends*] instead of *devoured*, which the Heb. Word *lels* signifies.

Ver. 19. *Teraphs*] These Things are 14 Times mentioned besides here, namely Ver. 34, 35. *Judg. xvii. 5. & xviii. 14, 17, 18, 20. 1 Sam. xv. 23. & xix. 13, 16. 2 Kings xxiii. 25. Ezek. xxi. 21. Hos. iii. 4. Zech. x. 2.* That they were Images in human Shape, appears by 1 *Sam. xix. Levi ben Gersom* also writes in his *Commentaries* on this Chap. *התראפין הם על צורת אדם כמו שנראה במכיל בת שוול* The Teraphs were in the Form of Men, as may be seen by Michal Saul's Daughter; and *Aben Ezra*, *הקרוב אלי שהתראפין הם על צורת בני אדם* It is likely to me that the Teraphs were in the Form of Mankind. Next that they were consulted to find out unknown Things, *Ezek. xxi. 21. & Zech. x. 2.* inform us, as likewise the following Testimonies of the Jewish Writers, viz. *David Kimhi* on 2 *Kings xxiii. התראפין הם צלמים עשויים לדעת עתידות* The Teraphs were Images to make known future Things; and to the same Purpose in the *Book of Rosh*; *Behai* on this Chap. *דעת הרמב"ן בתראפין* The Opinion of Ramban (another of their Authors) concerning the Teraphs is, that they were used in Divination to know Things to come; or according as *Sol. Jarbi* phrases it on *Hos. iii. בגידן ועלמות* they declared hidden Things; of which Mind was also *Jonathan the Chaldees Paraphrast.* 3dly, That Rachel stole them, lest Laban should enquire concerning their going away, we have the Judgment of *Eliezer*, an ancient and famous Writer, who in his *פרקי i. e. Chapters*, has these Words, Chap. 36. *נבנתם רחל שלא יגידו ללבן שברתם יעקב שברתם יעקב* Rachel stole them, that they might not declare to Laban, that Jacob was fled; or rather as *Aben Ezra*

says further on this Place, *שאביה יסתכל במולות לערת אי* because her Father would look on the Signs or Planets to know which Way they were fled. I would also remark, that though *Teraphim* be a plural Word, yet one of those Images, as well as more, were called by this Name, like *Baalim*, &c. *Michal* put a *Teraphim* in the Bed instead of *David*, which doubtless was not more than one Image, though *Laban* might keep more: for the Word, like some others, is never used in the singular Number, even when it denotes but one Thing; thus *Sol. Jar.* explains the Word singularly on *Ezek. xxi. 21. צלם שמדבר במכשפות* it is an Image speaking by magick Art. *Ælfric*, in his *Saxon Version* of the 10th Century, calls them *hathenan Godas*: yet the Author of *Bibl. Bib.* reckons the stealing them to be *Sacrilege*, and therefore punishable with Death.

Ver. 24. *from Good to Evil*] *Munster* writes, *Hebraismus est, pro, cave ne aliud quippiam loquaris cum eo, nisi quod bonum est: It is a Hebraism, for, Take care that thou speak not any thing to him, besides what is good. Onkelos, Pagnin. Ainsw. and the French Vers.* have it thus literally; *Tyndal*, with the *Genov. Bib.* *ought save good*; and *Coverdale*, but good. When it is good or evil, the Heb. has also or between, Chap. xxiv. 30.

Ver. 25. *there too*] it being the same Mountain.

Ver. 29. *your Father*] *Isaac*, who was now a Father to Jacob's Wives.

Ver. 33. *as well as*] Doubtless *Laban* retained that small Degree of Civility to search the Handmaids Tent first; however, his going out of *Leah's* Tent into *Rachel's*, makes it clear. From hence may be seen the Need of a proper Choice of Particles in translating; the Want of which has often produced Errors and Absurdities in our Bible, as well as almost continual Flatness in the Reading.

Q

maids,

maids, but did not find *them*: then going out of Leah's Tent, he went into Rachel's.

34. Now she had taken the Teraphs, and putting them in the Camels Furniture, sat upon them; so that he searched all the Tent, and did not find *them*.

35. Besides she said to her Father, Let it not be displeasing in the Sight of my Lord, that I cannot rise up from before thee, because I am after the manner of Women: so he searched about, without finding the Teraphs.

36. Incensed at that, Jacob chid him, with the following Expressions: What is my Crime? what my Sin, that thou hast pursued after me?

37. Whereas thou hast searched all my Goods, what thou hast found of all that of thy House, put here before my Kinsmen and thine; and let them determine betwixt us both.

38. These twenty Years *that* I have been with thee, thy Ewes and She-goats have not cast their Young; nor have I eat the Rams of thy Flock.

39. I did not bring what was torn to thee, I made satisfaction for it, of me didst thou require it; being stolen either by Day or Night.

40. I have been with the Heat consuming me in the Day, and the Frost in the Night; and my Sleep fled away from my Eyes.

41. This is to me twenty Years in thy House; I served thee fourteen for thy two Daughters, and six for thy Flock: but thou hast altered my Wages ten times.

42. Unless the God of my Father, the God of Abraham, and he whom Isaac fears had been for me, thou wouldest now send me away empty: God seeing my Affliction, and

the Labour of my Hands, reproved *thee* last Night.

43. And Laban makes answer to him; The Daughters are my Daughters, the Children my Children, and the Flock my Flock, nay all that thou seest is mine; what then should I do to these my own Daughters to Day, or to their Children whom they bore?

44. Therefore now come, let us both make an Agreement; and let there be a Witness between me and thee.

45. With that Jacob took a Stone, and set it up *for* a Pillar.

46. He also bade his Kinsmen gather Stones; which accordingly they took, and made a Heap, and they eat there-upon it.

47. And Laban called it Jegar-sahadutha, as Jacob did Galed.

48. Moreover Laban said, Let this Heap be a Witness between me and thee to Day; therefore the Name of it was called Galed:

49. And Mizpah, because he said, The Lord watch betwixt me and thee, when we are out of one another's Sight.

50. If thou shalt afflict my Daughters, or if thou takest Wives besides them; see there will be Nobody with us, *but* God, a Witness betwixt me and thee.

51. He said further to Jacob; Behold this Heap, and lo the Pillar, which I have thrown up between me and thee:

52. Let both one, and the other, be a Witness; that I will neither pass beyond it to thee, nor thou beyond them to me, for Hurt.

53. The God both of Abraham and Nahor judge between us, the God of their Father. But Jacob swore by him whom his Father Isaac feared.

Ver. 35. *from before thee*] "As, says Poole, the Words in the Hebrew sound, i. e. so as to give way to him, that he might come and search there for the Images: "Because monstrous Women were anciently esteemed polluted, and to pollute the Things which they touched, or sat upon." I may add, the Reason she gives would not hinder her rising up only.

Ver. 36. *Crime*] Ainsworth says, it is in degree greater than Sin, *id est* than common Sin, as *Crime* is according to *Jobn's Dict.*

Ib. *pursued*] The Word may also signify *kindled* or *burnt*, but not both together.

Ver. 38. *Ewes*] An Ewe in Heb. is *Rabel*, the same Name with Jacob's Wife.

Ib. *cast their Young*] By being misused.

Ib. *nor have I eat*] A good Lesson for spiritual Shepherds; who are to have their Reward from the Master, and not from the Flock.

Ver. 40. *Heat*] as all the Translations have it besides the *pres. English*, and that also in *Isai. iv. 6.* & *xxxv. 4.* 5. *Job. xxx. 30.* *Jer. xxxvi. 30.* which last is a parallel Text, and *Heat* an opposite Term to *Frost*, which is cold.

Ver. 42. *be whom Isaac fears*] as Commentators agree the Meaning is. But the Remark of Grotius, that *non*

dicit Deus Isaaci, quia vivebat adhuc Isaac; he does not say the God of Isaac, because he was yet alive, is shewn to be quite wrong by Chap. xxxii. 9.

Ib. *thou wouldest*] That the Heb. *ki* signifies *surely*, does not appear to me; nor is it requisite as belonging to *unless* or *except*, but rather for Translation an Expletive, as left out after *as the Lord lives*, &c. in the *pres. Version*. Here it might be [that] with *I declare, suppose, or assert, it seems, or it is certain*, added in before it; see the like, Chap. xliii. 10. 2 Sam. ii. 27. and in the latter, *surely* makes an Anticlimax after an Oath.

Ver. 44. *both*] for *I* and *thou* are not only the wrong Case, but the second Person is not allowable with *let Imper.*

Ver. 47. *Laban called it* in Syriack, and Jacob in Hebrew, *The Heap of Witness*.

Ver. 49. *Mizpah*] a Watch-tower.

Ver. 50. *Nobody—a Witness*] For what is, *no Man* is with us?

Ver. 51. *thrown up*] By throwing the Stones together.

Ver. 53. *the God of their Father*] The Author of the State of the printed Hebrew Text represents this to be an Interpolation, because *Terah* was an Idolater; but as *Laban* who said it was such a one himself, Ver. 30. that is more for its being authentick: the Greek Translator however seems to have stumbled at it in this

54. Besides

54. Besides he offered Sacrifice on the Mountain, and invited his Relations to eat some Victuals: which having done, they lodged there.

55. And Laban rising early in the Morning, kissed his Sons and Daughters, and blessed them: then he went away back to his Place.

C H A P. XXXII.

JACOB too went on his Way, and the Angels of God met him.

2. And he said at his seeing them, This is the Camp of God; so he called the Name of that Place Mahanaim.

3. Then he sent Messengers before him to Esau his Brother, into the Country of Seir, the Region of Edom.

4. Whom he commanded as follows: In this manner shall you address my Lord Esau; Thus says thy Servant Jacob, I have so-journed with Laban, and staid till now.

5. I also having Oxen, Asses and Flocks, with Servant-men and Maids; have sent to tell my Lord, that I may be in Favour with thee.

6. And the Messengers brought him back Word, We came to thy Brother Esau, who also is coming to meet thee, accompanied with four hundred Men.

7. Exceedingly afraid, and in distress at this, Jacob parts the People who were with him, as likewise the Flocks, Herds and Camels, into two Companies.

8. For says he, If Esau should come to one Company, and smite it, there will be another left to escape.

9. Moreover he said; O God both of my Father Abraham and Isaac, the Lord who saidst to me, Go back to thy own Country and Kindred, and I will do well for thee;

10. I was too mean for all the Favours and Truth which thou hast shewn to thy Servant: for I passed over this Jordan with my Staff, and now am become two Companies.

11. Deliver me, I beseech thee, from the

Power of my Brother Esau: for I am afraid that he will come, and kill me, and the Mother with the Children.

12. Whereas thou saidst, I will deal exceeding well with thee, and make thy Offspring as the Sand of the Sea, which cannot be counted up for Multitude.

13. He then lodging there that Night, took of what he had ready at Hand, for a Present to Esau his Brother;

14. Two hundred She-goats and twenty He-goats, two hundred Ewes and twenty Rams,

15. Thirty Milch-camels with their young ones, forty Cows and ten Bulls, twenty She-asses and ten Colts.

16. Which he delivered; each Drove by it self, into the Custody of his Servants; and said to them, Go over before me, and put a Space between one Drove and another.

17. He further gave the first this Command; When my Brother Esau meets thee, and makes enquiry of thee, Whose art thou? And whither art thou going? And whose are these before thee?

18. Then do thou say, Thy Servant Jacob's; it is a Present sent to my Lord Esau: and behold he too is behind us.

19. And thus he commanded likewise the second, and the third, nay all that went after the Drovers, You shall make such a Speech as this to Esau, when you meet with him;

20. And particularly say, Lo thy Servant Jacob is behind us: for he said, I will pacify him with the Present which goes before me, and after that I will see him; who perhaps will accept me.

21. Accordingly the Present passed over before him, and he lodged that Night in the Camp.

22. But rising up the same Night, he took his two Wives and two Handmaids, with his eleven Sons, and went over the Passage of Jabbok.

23. And when he had taken them, and had them over the Brook, as also made what he had pass over;

24. Being left alone himself, there was a Man wrestled with him till break of Day.

Situation, and so omitted it; as also the Samaritan, and so turning the γ into γ made again the *God of Abraham*; which may prove more satisfactory to some, than that by the forementioned Author, in *Stat. Ec.* p. 368—371.

Ver. 2. *Mahanaim*] which is *The two Camps*, namely the Angels and his own.

Ver. 10. *too mean for all*] Going on foot with a Staff did not shew him to be unworthy of the least of all, *Ec.* though it might too mean, as he thought, for all those Riches and Favours he enjoyed.

Ver. 13. *of what he had ready*] viz. of the Cattle, the Goods being packed up.

Ver. 16. *a Space*] It was the most likely Method to pacify *Esau*, to send him several Presents one after another; allowing him a convenient Time between, for his Anger to subside.

Ver. 20. *particularly*] not moreover, it being said before, Ver. 18.

Ib. *see him*] The Heb. having *Face* to pacify, goes, and accept, as well as here.

Ib. *accept me*] *Tynd.* receive me to grace.

Ver. 22. *Passage*] *Mababar*, a *Passage*, is derived of *babar*, to pass, which it here follows. *Jabbok* is spoken of *Deut.* iii. 16.

25. Who seeing that he did not prevail over him, struck the Hollow of Jacob's Thigh; so that it was sprained in his wrestling with him.

26. And he said, Let me go, for it is break of Day; but Jacob answered, I will not, except thou bless me.

27. Upon this he enquired of him, What is thy Name? Who answering, Jacob:

28. He replied, Thy Name shall not be called Jacob henceforth, but Israel: for thou art like a Prince both with God and Men, and prevailest.

29. Jacob asked in like manner, Vouchsafe to tell thy Name; but he said, Why dost thou ask for mine? However he blessed him there.

30. So Jacob called the Name of the Place Peniel: for I saw God, said he, Face to Face, and yet my Life was delivered.

31. And the Sun rose to him as he passed through Peniel, being lame on his Thigh.

32. Therefore the Israelites do not eat of the displaced Sinew, which is upon the Hollow of the Thigh, to this Day; because he struck the Hollow of Jacob's Thigh, on that Sinew.

CHAP. XXXIII.

AND when Jacob looking up, saw plainly that Esau was coming, and

the four hundred Men with him, he divided the Children to Leah, Rachel, and the two Handmaids.

2. Which latter he put with their Children foremost, and next Leah with hers, as likewise Rachel and Joseph hindermost.

3. Before whom he went on, and bowed down to the Ground seven times, till he came nigh to his Brother.

4. At this Esau ran to meet him, and embraced him, and falling on his Neck, kissed him; and they wept.

5. Then looking up, he saw the Women and Children, and said, Who are these that thou hast? The Children, answered he, with which God has favoured thy Servant.

6. Next the Handmaids drew nigh, with their Children, and bowed down.

7. Afterwards Leah also approached with hers, bowing down; as did Joseph and Rachel the same behind.

8. And he said, What dost thou mean by all that Company which I met? It was, answered he, to be in Favour with my Lord.

9. But Esau replied, I have Plenty; my Brother, let what thou hast be for thy self.

10. Nevertheless Jacob said; No, I beseech thee, if now I am in thy Favour, receive my Present from me; for therefore have I seen thy Face as I should the Face of God, and thou hast accepted me.

Ver. 25. *Hollow*] the Inside; so Tynd. says, *under the thye*. The Bish. have it *bucklebone*.

Ib. *sprained*] not out of joint, because a Sinew has none, Ver. 32. nor could he have walked with his Thigh out of joint, Ver. 31.

Ver. 28. *Thy Name shall not &c.*] See this finely changed in Heb. Ch. xxxv. 10.

Ib. *henceforth*] as *וְיִי* properly signifies, which softens the Negation to mean *not usually*, or *as before*; he being called Jacob in the next Verse. But the Amendment proposed in Stackhouse, "by rendering the Words, instead of *no more, not only, or not so much Jacob, as Israel*;" is foreign to the Heb.

Ib. *Israel*] signifies as here explained, *He is like a Prince with God*.

Ib. *prevailest*] which might principally consist, as to the latter, in his getting the Birth-right and Blessing from Esau; but he had now overcome Laban, and him again, as it appears by his respectful Message to him, Ch. xxxii. 4, 5. so that Esau ran to meet him with Embraces, Ch. xxxiii. 4. to which two Sol. Jar. applies it. Some noted modern Commentators finding some ancient Versions to that Purpose, would have a Pause at God, that the Verse might conclude thus, *and with Men thou shalt also prevail*; taking it for an Encouragement to Jacob, that he should prevail over his Brother: for which the Vision of the Angels with him might be, Chap. xxxii. 1, 2. and this to inform him that his Message had good Effect, tho' it then seemed otherwise by Esau being coming with 400 Men, which might be but for Grandeur and Security. But it is the Heb. it self convinces me, which has only the little Accent *Tevir* at *Elohim*, God, not a proper Pause for their Meaning, as their *also* is a very odd rendering of *וְ* in such a Situation with a Noun, and another *וְ* before

it: *also* would have been properly *וְ* in the Original, and put with the *וְ* at the Beginning of it. But Bedford says, the Verb for *prevail* is in the future Tense, *Scrip. Chron. Lib. iii. 4. 108.* whereas he might have known that the prefixed *וְ* gives it the Signification of the Preterperfect; usually answering to our present Tense, as the Heb. has none, which Tense is here directed by the foregoing Verb *art*, &c. and may serve for both past and future. As for Onkelos, upon Examination, I find Shuckford has mistaken him as well as the Heb. whose Targum is in the same manner; nay has translated or quoted him manifestly wrong, without the Pretence of *etiam*, *Connect. Lib. vii.* The other two Versions alleged are very wide and incorrect.

Ver. 30. *Peniel*] *The Face of God*.

Ver. 32. *Israelites*] So I render, as the proper Sense of the Heb. in our Language; and if otherwise, it would be *Sons* instead of *Children*, as several translate. How incoherently do *children* stand together, *Exod. xii. 37*? And how strange in this Case to our manner of Expression?

Ib. *displaced*] *nashah* of the Root *nashah*, *he forget* or *borrowed*, is thus expounded by Sol. Jar. *ולמה נקרא שכן ונחמה נקרא שכן ונחמה נקרא שכן* and why is the Name of it called *gid hannasheh*, a displaced Sinew? Because it had forgot its Place. Or borrowed may signify changed. Pagnin. says, *נָשָׂה* est *Recedere, removere, & oblivisci*: ac si *oblivisceretur loci sui, & ab illo recederet*, i. e. *nashah* is far, to depart, remove and forget; as if it forgot its Place and departed from it.

Ver. 5. *thou hast*] the proper Meaning of the Heb. *ידומה* Participle.

Ver. 10. *as I should the Face of God*] That is with Fear and Reverence. Some have translated it terribly, as if Jacob compared wicked Esau's Face to the Face of God,

11. Take my Blessing, I pray, which is brought to thee, since God has favoured me, and since it is all my own: and he pressed him so much, that he took it.

12. Who said, Let us march, and get on; and I will go before thee.

13. To whom he pleaded; My Lord knows that the Children are tender, and the Flocks and Herds which I have with Young; and when they beat them along one Day, all the Flock will die.

14. Let my Lord, I pray, pass on before his Servant; whilst I lead on gently, according to the Pace of the Cattle which are before me, and that of the Children, till I come to my Lord at Seir.

15. However Esau said, Let me place with thee, I pray, some of the People who

are with me; but he rejoined, Why should that be? Let me be in Favour with my Lord.

16. So Esau went back the same Day in his Way to Seir.

17. Whereas Jacob marched to Succoth, and built him a House; he also making Booths for his Cattle, therefore called the Name of the Place Succoth.

18. At length he arrived peaceably at the City of Shechem, which is in the Country of Canaan, when he came from Padan-aram; and encamped before the City.

19. Besides he bought Part of a Field, where he pitched his Tent, of the Sons of Hamor the Father of Shechem, for a hundred Lambs.

which he had seen a little before, Chap. xxxii. 30. There is no *though* nor *if* to lead them into such an Expression; but the Words singly, or asunder are, as *Montanus* renders them, *ut videre faciem Dei, at to see the Face of God.*

Ver. 11. *it is all my own*] Thus construed, *it is, to me, of me, mine, or my own, &c. all*: which to render *I have enough*, after rendering a different Expression of another Meaning by the same, Ver. 9. shews no great Skill; see *Gell's Essay*, p. 173.

Ver. 13. *knows—with young*] By the Time of the Year: for to have told this to *Esau* at another Time, would have been known not to be true.

Ver. 14. *gently*] *Tynd. sayre and softly.*

Ver. 15. *place*] as Servants in different Stations.

Ver. 17. *Succoth*] is in *Heb. Booths.*

Ver. 18. *peaceably*] Having all Things well; as *Buxtorf* explains it, *cujus res omnes integra & salva sunt.* It comes from the Verb *shalam*, to have peace or be peaceable, and is the same Word singular with that in Chap. xxxiv. 21. *Tyndal* and *Coverdale*, with *Lightfoot* in *Harm. of Old Test.* have rendered it as here; the *Genev. Bib.* and *Ainsw.* have *safe*, the *English* of *incolumis* in the *Tigurin* and *Pagnine's Translation*, with that of *Jun.* and *Trem.* the *French Vers.* *sain & sauf, safe and sound*, agreeable to the two *Targums*, *Sol. Jar. Ab. Ez.* and other *Jewish Writers.* If *Shalam* had been a City of *Shechem*, the latter would have been a Country; whereas we find it was a Place, Chap. xxxv. 4. *Josh.* xxiv. 1, 32. *1 Kings* xii. 1. *Peaceably* may have Reference to *Jacob's* Deliverance from *Esau*, and also to the Troubles which afterwards befel *Dinah* and his other Children.

1b. *Shechem*] See concerning it on *Josh.* viii. 33.

Ver. 19. *Part of a Field*] The Patriarche would not buy much Land; where God had given it all to them.

1b. *Lambs*] The Word is but in two other Places of the Scripture, viz. *Josh.* xxiv. 32. & *Job* xlii. 11. The Moderns have sometimes an Advantage beyond the Ancients, in understanding some Passages of *divine Writ*, by their being more sifted and considered; but for the Signification of particular Words we are almost wholly indebted to the old Writers, when the Assistance of other Texts is wanting. The *Greek Version* of the *Seventy Interpreters*, the first that is known to be made, which was publicly received almost 300 Years before the Birth of *Christ*, has the Words translated *inardē dūmō, a hundred Lambs*: *Onkelos*, said to be cotemporary with *Gamaliel*, the Apostle *Paul's* Master, in his *Chaldee Targum*, which the *Jews* esteem almost equal to the Original, renders it likewise *למדין מדין* the same; whom the old *Lat. Translator* follows with *centum agnis*; as also *Arias Montanus*, with our *Tyndal* and *Ainsworth*; and *Broughton*

pleads for it in two Places, which I have read in his Works, acquainting us further that *Sadaia* has the same in his *Arabick Transl.* &c. Moreover *Abraham Aben Ezra* in his Commentaries on *Job*, expounds *למדין קטנה* *on Ewe-lamb*, one of which each of *Job's* Friends gave him: and why not as well as Money, since they gave him Gold besides? To poor People other Things are frequently given instead of Money in our Times. They might easily carry each of them a Lamb, which might be fit to bring forth others by that Time *Job* was settled in his Business, and provided with all other Necessaries which the Gold had procured him. The Fancy that a Lamb was stamped on the Money is idle, Coining being long after, as *Stackhouse* shews at the End of his *Pref.* to *Hist. Bibl.* which *Herodotus* speaks of as invented by the *Lydians*, Lib. i. p. 18. and we find the Silver weighed, Chap. xxiii. 16. *Jer.* xxxii. 9, 10. But it is still more unlikely that there was the same Coin both in *Canaan* and *Arabia.* *Peole* and *Patrick* object to this Interpretation, *Acts* vii. 16. the Translation of which Text they should first have cleared from Error and Obscurity: for it is certain, 1st, that *Jacob* was not carried over into *Sychem*, and laid in the Sepulchre there, by *Gen.* xlix. 29, 30. & i. 12, 13. 2d, that it was not *Abraham* bought the Sepulchre at *Sychem*, of the Sons of *Hamor*, the Father of *Sychem*, by the Passage now before us. But that Verse in *Acts* might be truly rendered thus from the original *Greek*, *And these* (or the latter, i. e. *Jacob's* Sons, agreeable to *Josh.* xxiv. 32.) *were carried over to Sychem, and they were put into a Sepulchre, he into that which Abraham bought for a Price of Silver* (as *Gen.* xxxiii. 16.) *these into that which was from the Sons of Hamor of Sychem.* This Distinction may also be perceived from the Words *he and our Fathers* in the foregoing Verse. *Stephen*, speaking according to the Version of the *Septuagint* then in Use, as is evident by the Number in Ver. 14. the Names in Ver. 16. *Yesterday*, Ver. 28. and by Ver. 43. comp. with *Amos* v. 26. agreeing with the *Greek*, and being different from the *Heb. Bible*; could not mean from thence that the Purchase here mentioned was made with Money, because the *Greek* has plainly *Lambs* as before. Such a manner of Expression see *Psal.* cxxxiii. 3. where the Relative is to be understood and formed in like sort. Were Money understood, there is to be examined what the Pieces were, which the *Heb. Writers* of this Opinion (as *Seb. Munster* informs us in his *Notes*) expound by *הקדש* a *Half-penny*, the Value likewise that *Buxtorf* gives it in his great *Chald. Talm. and Rab. Dictionary*; but who can think the Land was bought for fifty Pence? This ancient Way of buying may be also supposed, by the Name *pecunia* for Money, coming from *pecus*, Sheep or Cattle, as *Colum.* in his *Preface* observes it does. This Way of Purchase by Cattle may be seen in the ancient Writings of *Homer*,

20. Where he set up an Altar, and called it God's the God of Israel's.

C H A P. XXXIV.

BUT Dinah the Daughter of Leah, whom she bore to Jacob, going forth to see the Daughters of the Country;

2. Shechem the Son of Hamor the Hivite, Prince of the Country, saw her; who took her, and lying with her, humbled her.

3. Nay his Mind cleaved so to her, and he loved the Girl so much, that he not only spoke kindly to her;

4. But also spoke to Hamor his Father, to get him that young Woman for a Wife.

5. Now Jacob heard that he had defiled Dinah his Daughter, while his Sons were with his Cattle in the Field; so he held his peace till they came.

6. And Hamor the Father of Shechem went out to Jacob, to speak with him.

7. His Sons also came out of the Field as soon as they heard it, and the Men were not only grieved, but enraged exceedingly; because he had done Vileness in Israel, to lie with Jacob's Daughter, when such a Thing should not be done.

8. Then Hamor spoke thus to them; My Son Shechem has a love in his mind for your Daughter; give him her, I pray, for a Wife.

9. And be you kin to us by marriage; give us your Daughters, and take ours.

10. So shall you dwell with us; and the Country shall be before you, to inhabit, and merchandise there, nay to have possession in it.

11. Shechem likewise said to her Father and Brothers; Let me get in Favour with you; and whatever you shall charge on me, I will give.

12. Make the Dowry and Gift to me ever so much, yet will I give as you tell me; but grant me the Girl for a Wife.

13. However Jacob's Sons answered him and his Father deceitfully, when they spoke, because he had defiled Dinah their Sister,

14. Saying to them; We cannot do this Thing to give our Sister to a Man who is uncircumcised; for it would be a Reproach to us.

15. Only in this we will consent to you: if you will be like us, every Male of you to be circumcised;

16. We will give you our Daughters, and take us yours, as also dwell with you, and be one People.

17. But if you will not hearken to us, to be circumcised; we will take our Daughter, and go.

18. And Hamor liked their Words, as did Shechem his Son.

19. Inasmuch that the young Man did not delay to do the Thing, because he de-

relating what was done a considerable while before, ll. 6.

*For Diomed's brass Arms, of mean Device,
For which nine Oxen paid (a vulgar Price)
He gave his own, of Gold divinely wrought,
A hundred Bees the shining Purchase bought,
Pope's Tran.*

So also near the End of the 7th Book; and about the Middle of the 23d, where Idomeneus at a Race offers to lay a Wager of a Tripod or a Kettle; whom Virgil follows in his *Pastorals*; see also *Odyss.* 1. at End.

Ver. 20. *God's*] as it ought to be translated; and is done in this manner by *Jun.* and *Trem.* there being the like Chap. xxxv. 7. *Exod.* xvii. 15. *Judg.* vi. 24. where look.

Ver. 1. *whom*] Here is the *Heb.* *asher*, therefore which should not be put in the *Italick* Letter.

lb. *going forth to see*] Manifold have been the Evils of young People taking too much Liberty. There is great Danger in overmuch Conversation with the World, which lies in Wickedness, 1 *John* v. 19. and though Parents, well established in the Truth and divine Grace, may receive no Hurt in their necessary Commerce and Business, it may be far otherwise with their Children in their unnecessary Visits, and getting Acquaintance; and Sin once entered, is hard to be cast out. It appears little at first, but soon becomes too great to be conquered. *Eve* looked on the Tree which she was forbid to meddle with, *Dinah* went to see the Daughters of the Country, and *David* took a little Tour of Pleasure on the Roof. Such may be counted small Matters, perhaps nothing amiss with Some; but how great Wickedness did those produce! and how terrible were the Consequences of them! On the other hand they who would know a grow-

ing in Righteousness, and desire to obtain the divine Favour, must be faithful in the very least Matters, most especially when it is particularly required of them. *Lea's* Wife for looking back, when she was prohibited, was turned into a Pillar of Salt. I thought it my Duty to mention those Things together, that they might be of more Service, and shall conclude it with a valuable Exhortation in *פרקי אבות* *The Chapters of the Fathers*, Ch. 2. *הוי זהיר במצות קלה כבחמורה* *Be as cautious in a light Command as in a weighty one*; and the following in *Wm. Tyndal's Obedience of a Christian Man* (a Book well worthy to be reprinted) *Let the Fathers and Mothers mark how they themselves were disposed at all Ages, and by Experience of their own (I add or others) Infirmities, help their Children, and keep them from Occasions.*

Ver. 2. *humbled*] *debased and made ashamed.* The *Heb.* Word has several Significations (but not *defiled*) of which the 70 *Interpreters* have chosen this: so *Ainsworth* also turns it, and our *Translators* themselves elsewhere, as in *Deut.* xxi. 14. & xxii. 24, 29. *Judg.* xix. 24. *Ezek.* xxii. 10, 11. The *Chaldee* and some other *Versions* read *afflicted*.

Ver. 7. *Vileness*] It springs from a Root signifying to make vile. *Onkelas* has it, *קלל* the *Septuagint*, *δογμα*, and the *Vulg. Lat. Copy*, *fordam*; which are much of the same Signification. The *Hebrews* also denote a dead Corpse or Carcase with the same Letters. Some turn it *Lewdness*, others *Villany*; but none *Folly* besides our *Eng. Translators*.

Ver. 10. *have possession*] a Verb.

Ver. 14. *Reproach*] *Gen. reproofs*, as if by Mistake.

Ver. 16. *We will*] This has no Pronoun or Auxiliary to the Verb here in *Heb.* notwithstanding the King's *Translators* have so often and so dully repeated it.

lighted

lighted in Jacob's Daughter; and he was the most honourable of all his Father's Family.

20. For they both went to the Gate of their City, and spoke to their Citizens as follows:

21. These Men are peaceable with us, and would dwell in the Country, and merchandise in it, which behold is of a large Space before them; let us take us their Daughters for Wives, and give them ours.

22. Only in this they will consent to us, to dwell with us to be one People; by every Male of us being circumcised, as they are.

23. Will not their Cattle, Possession, and all their Beasts, be ours? Only we must consent to them, that they may dwell with us.

24. Accordingly to them hearkened all who went out of the Gate of that City, and were every Male of them circumcised.

25. But on the third Day when they were in Pain, two of Jacob's Sons, Simeon and Levi, Dinah's Brothers, taking each his Sword, came upon the City confidently, and killed every Male.

26. In particular they put Hamor, and his Son Shechem to the Sword, and took Dinah out from Shechem's House.

27. Jacob's Sons coming upon the Slain, did also plunder the City, because they had defiled their Sister.

28. They took their Sheep, Oxen and Asses, with that which was in the City, as well as what was in the Field.

29. Moreover all their Wealth, Children and Wives, they took prisoners, and plundered; with every thing that was in the House.

30. Whereupon Jacob complained to Simeon and Levi, You have troubled me, to make me odious among the Inhabitants of the Country, the Canaanites and Perizzites: for I having few Persons, they may gather up against me, and smite me; so shall I and my Family be destroyed.

31. To which they said, Should he treat our Sister like a Whore?

AND God commanded Jacob, Get ready, go up to Beth-el, and there dwell; as also make there an Altar to God who appeared to thee, when thou fleddest from the Presence of thy Brother Esau.

2. Upon which he said to his Family, and all that were with him; Put away the gods of the Strangers which are among you, be clean, and change your Garments;

3. That we may get ready, and go up to Beth-el: for I shall make there an Altar to God, who answered me in the Time of my Distress, and was with me in the Way which I went.

4. Accordingly they gave him all the gods of the Strangers that were in their Custody, and the Ear-rings that were in their Ears; which he hid under an Oak that was at Shechem.

5. And as they marched, the Terror of God was so upon the Cities which were round about them, that they did not pursue after the Sons of Jacob.

6. So he arrives at Luz, that is in the Country of Canaan, which is Beth-el, and all the People who were with him.

7. Where he built an Altar, and called the Place The God of Beth-el's; because there God was revealed to him, when he fled from the Presence of his Brother.

8. Now Deborah Rebekah's Nurse died, and was buried below Beth-el under an Oak; the Name of which was called The Oak of Weeping.

9. And God appeared to Jacob again, as he was coming from Padan-aram, and blessed him.

10. For he said to him, Thy Name being Jacob, it shall not henceforth be called so, but Israel shall be thy Name: thus he named him Israel.

11. God further told him; I am God Almighty; be fruitful, and multiply: a Nation and an Assembly among the Nations shall be of thee, and Kings shall proceed forth from thy self.

Ver. 21. *would dwell*] on the following Condition; whereas *let them dwell* implies what does not appear, that the Natives would have hindered their dwelling there.

Ver. 23. *Possession*] So *Onkelos*, *Munster*, *Junius* and *Montanus* turn it.

Ver. 25. *in Pain*] The *Chald. Paraphrast* says, *Cad tekphu halehon chebelon, when their Pains became strong upon them*; the *Septuagint* have *en to pene, in Pain*.

1b. *every Male*] *Tynd.* and *Bish.* *all that was male*.

Ver. 29. *Children*] So in the *com. Transf. Deut. xxxi. 12. Jer. xli. 16. & xliii. 6. and little Children, Ezek. ix. 6.*

Ver. 2, 4. *Strangers*] the *Shechemites*, Chap. xxxiv. 28, 29.

Ver. 4. *at*] The *Heb.* *bim* commonly signifies *with*, and so *Montan.* renders it here. The 70 translate in, *Pagnin.* and *Castal.* *at* by *apud* and *ad*.

Ver. 8. *Nurse*] She seems to have been Nurse to *Rebekah*, her Children and Grandchildren; look Ch. xxiv. 59. going perhaps to *Jacob* after *Rebekah's* Death.

Ver. 11. *among*] as the Genitive Case in *Heb.* may signify, and even an *Assembly of the Nations* might obscurely. By *Assembly*, or *Congregation*, then I understand an united uniform People, not like the Gentiles, 2 *Kings* xvii. 29, 33. besides the *Israelites* assembling thrice a Year at *Jerusalem*.

12. As for the Country which I gave Abraham and Isaac, I give it to thee, and to thy Offspring after thee will I give the same.

13. Then God ascended from him, in the Place where he spoke with him.

14. In which Place Jacob set up a Pillar of Stone, and poured both a Drink-offering and Oil upon it.

15. He also called the Name of the Place, where God spoke with him, Beth-el.

16. Next they marched from thence, and there being yet about a Mile to come to Ephrath, Rachel was in labour, and it was difficult for her to be delivered.

17. However when she was in her hard labour, the Midwife says to her, Do not fear, for this too is a Son for thee.

18. Therefore when her Soul was going out, because she died, she named him Ben-oni; but his Father called him Benjamin.

19. Thus Rachel died; and was buried in the Way to Ephrath, which is Beth-lehem.

20. And Jacob set up a Pillar upon her Grave, which is the Pillar of it to this Day.

21. Afterwards Israel going on, extended his Tent beyond the Tower of Eder.

22. Besides while he dwelt in that Country, Reuben went, and lay with Bilhah his Father's Concubine; which he heard of. And the Sons of Jacob were twelve:

23. Those of Leah, Reuben his First-born, Simeon, Levi, Judah, Issachar and Zebulun;

24. The Sons of Rachel, Joseph and Benjamin;

25. And the Sons of Bilhah her Handmaid, Dan and Naphtali;

26. Zilpah's Sons too, the Handmaid of Leah, Gad and Asher: these were the Sons of Jacob whom he had born in Padan-aram.

27. At length he came to Isaac his Father, at Mamre the City of Arba, which is Hebron, where Abraham and Isaac sojourned.

28. And the Time of Isaac was a hundred and eighty Years;

29. When he expiring, died, and was gathered to his People, an old Man, and full of Age: whom Esau and Jacob his Sons buried.

CHAP. XXXVI.

AND these are the Generations of Esau, who was Edom.

2. He took his Wives of the Daughters of the Canaanites; Adah the Daughter of Elon the Hittite, and Aholibamah that of Anah, Zibeon's Daughter the Hivite;

3. As also Bashemath the Daughter of Ishmael, Nebajoth's Sister.

4. And Adah bore to him Eliphaz; as Bashemath did Reuel;

5. Aholibamah likewise Jeush, Jaalam and Korah. These were the Sons of Esau, whom he had born in the Country of Canaan.

6. Afterwards he took his Wives, Sons and Daughters, with all his Domesticks, his Cattle, and all his Beasts, nay the whole that he possessed, which he had gotten in that Country; and went to another, from the Presence of his Brother Jacob.

Ver. 23. *with him*] This is explained to be *with*, Hof. xii. 4. by *עִמּוֹ* whose Vowel *וּ* has here.

Ver. 14. *set up a Pillar*] *Bish.* *set up on ends.*

Ver. 16. *about a Mile*] or *a computed Mile*, *Heb.* *a Mile of Ground.* It is *מִלָּה* *a Mile* in the Targum: so *John Buxtorf* and *Santes Pagnin.* explain it in their *Lexicons*, and the latter renders it in his *Version.* The Word is met with in *Scripture* only here, Chap. xlviii. 7. & 2 Kings v. 19. *Jarhi* and *Aben Ezra* both interpret it to be *a Measure*, the one of *Ground*, the other of *a Journey*, i. e. as a Mile is with us, though that might be of a different Length; therefore *Castalis* expresses it *una statione.* To which I may add from *Kimbi* in *Lib. Radic.* *מִלָּה* *מקבוצת רחל לאסרת מיל* *They say it is a Mile from Rachel's Grave to Ephrath;* and from *Bebai* on this Place, *העיר הרמב"ץ בי רמח בעיניו שאין ממצבת רחל לבית לחם* *Rab. Moses, the Son of Nahman, testifies that he saw with his own Eyes, Rachel's Tomb was not a Mile distant from Beth-lehem, i. e. was something less;* and the *Heb.* Word is *mil*; the *Arabick Transf.* too has it *a Mile of Ground.* It seems also to be a certain Measure, from its Root signifying *to multiply*; see further *Fuller, Misc. Sac.* Lib. ii. Cap. 15. But the *Gen. Ver.* has for it *half a dayes journey.*

Ib. *was in labour*] for *travailed* may be mistaken for *travelled.*

Ver. 18. *Ben-oni, the Son of my Sorrow*; Benjamin, *the Son of the right Hand.*

Ver. 22. *heard of*] The *Gr.* adds unnecessarily *and it appeared wicked before him*, since that is to fully shewn Chap. xlix. 4.

Ver. 2. *Canaanites*] In *Heb.* *Chenaban*, as Ver. 9, 34. it is *Edom*, meaning the People.

Ib. *Adah*] The Name also of *Lamech's* first Wife, Ch. iv. 19. and called *Bashemath*, Ch. xxvi. 34. but I rather think the *Judith* mentioned there had no Sons, and was not the same with *Aholibamah*, as all the Names differ.

Ib. *Zibeon's Daughter*] In *State of Heb.* is insisted strongly it should be a *Son* here and Ver. 14. as in the *Sam.* and *Gr.* whose Translators or Transcribers might be in the same shallow Way of Thinking from Ver. 24. for had it been more profound, there might have been observed, that this *Zibeon* was a *Hivite* of the Country of *Canaan*, Ver. 2, 5, 6. and he in Ver. 24. a *Horite* of *Seir* or *Edom*, Ver. 20, 21. besides it would be strange indeed for *Esau* to marry in the second Descent younger than his Son, as in the *Note* at Ver. 12. and have Children by such a Wife before he went into that Country, Ver. 5, 6, 8. So a Man and Woman were named *Aholibamah*, Ver. 2. & 41.

Ver. 3. *Bashemath*] called *Mahalath*, Ch. xxviii. 9.

Ver. 6. *another*] In *Vulg. Transf.* the country is improper, because there is Nothing before it to tell what

7. For their Substance was too much for them to dwell together; the Country where they sojourned being not able to bear them, by reason of their Cattle.

8. So Esau dwelt on Mount Seir, he who was Edom.

9. The following are also the Generations of Esau the Father of the Edomites, on that Mountain :

10. These being the Names of his Sons; Eliphaz the Son of Adah his Wife, Reuel that of Bashemath another Wife.

11. And the Sons of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz.

12. Besides Eliphaz Esau's Son had Timna a Concubine, who bore to him Amalek: these were the Sons of Adah Esau's Wife.

13. Moreover the Sons of Reuel were, Nahath and Zerah, Shammah and Mizzah: these were Bashemath's Sons the Wife of Esau.

14. Again these were the Sons of Aholibamah the Daughter of Anah, Zibeeon's Daughter, the other Wife; she bore to him, Jeush, Jaalam and Korah.

15. The following were Dukes of the Sons of Esau: the Sons of Eliphaz his First-born, Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz.

16. Duke Korah, Duke Gatam, Duke Amalek; who were Dukes of Eliphaz in the Country of Edom, being the Sons of Adah.

17. And these the Sons of Reuel Esau's Son, Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah; who were Dukes of Reuel in that Country, being Bashemath's Sons the Wife of Esau.

18. These too the Sons of Aholibamah Esau's Wife, Duke Jeush, Duke Jaalam, Duke Korah; who were Dukes of Aholibamah the Daughter of Anah Esau's Wife.

19. The foregoing were the Sons of Esau; and these were their Dukes; he being Edom.

20. The next were the Sons of Seir the Horite, who dwelt in the Country; Lotan, Shobal, Zibeeon, Anah,

21. Dishon, Ezer and Dishan; who were Dukes of the Horites, the Sons of Seir, in the same Country.

22. Moreover the Sons of Lotan were, Hori and Hemam; and Lotan's Sister was Timna.

23. Shobal's Sons too were these; Alvan, Manahath, Ebal, Shepho and Onam.

24. These were also the Sons of Zibeeon; both Aijah, and Anah: he being the Anah who found out Mules in the Wilderness, when he fed the Asses of Zibeeon his Father.

25. As were these the Sons of Anah, Dishon; and Aholibamah was the Daughter of Anah.

26. And these were Dishon's Sons: Hemdan, Eshban, Ithran and Cheran.

27. The Sons of Ezer were these; Bilhan, Zaavan, Vaakan.

28. These the Sons of Dishan; Uz, and Aran.

29. The following were Dukes of the Horites; Duke Lotan, Duke Shobal, Duke Zibeeon, Duke Anah,

30. Duke Dishon, Duke Ezer, Duke Dishan; who were Dukes of them, according to their Dukes in the Country of Seir.

country. The ancient Eng. Versions have a country, and the Geneva Bib. another country. The Heb. not telling here what Country this was, as it is apparent in Ver. 8. the Sept. with a Liberty not unusual to them, have out of the Country of Canaan, whom the Sam. might take from: for who can think with the Author of *State of Heb.* if Canaan had been in, it would have been left out of the Hebrew?

Ib. from the Presence] Before Jacob should return home, to whom the Birth-right belonged.

Ver. 12. Timna] As she was the Daughter of Seir, Ver. 20, 22. whose Posterity had peopled the Country in Abraham's Time, Chap. xiv. 6. she must now be old, yet bore one Son. But the first Part of *Lightfoot's* Observation, that Esau married the great Grandchild of Seir, and Eliphaz his immediate Daughter, Ver. 20, 24, 25. turns out wrong in two Respects, the Anah in Ver. 2. being a Woman, and that in Ver. 25. a Man; and so, as also shewn at Ver. 2. not the same; nor yet the Anah in Ver. 24, 25. the latter being Seir's Son, Ver. 20. as the rest before and after.

Ver. 16. Duke Korah] The five Sons of Eliphaz in Ver. 11. seem put according to their Age, being so likewise in 1 Chron. i. 36. and as Kenaz is otherwise here before Gatam, this Korah might likely be the Son of the former, so named from his Uncle, Ver. 5. and arising to the Dignity of a Duke, as several recorded at the End of the Chap. so that it is rashly affirmed on the single Autho-

rity of the Sam. that these two Words are interpolated, *State of the Heb.* p. 376, 377.

Ver. 20. dwelt] See Deut. ii. 12, 22.

Ver. 22. Hemam] not Heman.

Ver. 24. found out Mules] By the unnatural Copulation of an Ass with a Mare. Found the Mules, is as if it were some that were lost. The Pretences that it was hot Waters, or Giants, or some Herb, are invalidated by the Mention of Asses, which far more probably points out the other. The Objection of Bechart, in his *Hierozoicon*, Lib. ii. 21. is of little or no Weight, if true, that the Heb. Word does not signify to invent; because it might be done by the Beasts, without Anah's Invention.

Ver. 25. Sons] It is said Sons, though but one, as in Chap. xvi. 23. 1 Chron. ii. 31. and of this only, 1 Chron. i. 41. as we might speak after our manner, Dishon was all the Sons he had.

Ver. 27. Vaakan] as appears by 1 Chron. i. 42. where is the same Name, only the Letter v is changed into the similar one k of which see on Exr. vii. 6. Nor is the Name's beginning with V an Objection, since there are other such, as Vophsi, Num. xiii. 14. Vashni, 1 Chron. vi. 28. Vashiti, Esth. i. Vaniah, Exr. x. 36.

Ver. 30. who were Dukes of them] It is the same with that in the Verse before. And these are the dukes that came of Hori, must be wrong; when Hori was the Son of Lotan, Ver. 22. one of these Dukes, and the rest were

31. And these were the Kings who reigned in the Country of Edom, before the Israelites had one to reign.

32. First Bela the Son of Beor reigned in Edom, the Name of whose City was Dinhabah.

33. And when he died, Jobab the Son of Zerah of Bozrah reigned in his room.

34. He also dying, Husham of the Country of the Temanites reigned in his room.

35. This likewise died, and Hadad the Son of Bedad, who beat Midian in the Region of Moab, reigned in his room; and his City was named Avith.

36. Next he died, in whose room Samlah of Masrekah reigned.

37. And he being dead, Saul of Rehoboth of the River succeeded him.

38. Whom, upon his Decease, Baal-hanan the Son of Achbor succeeded.

39. When the last too was dead, Hadar reigned in his room; the Name of whose City was Pau, and that of his Wife Mehetabel, the Daughter of Matred, Me-zahab's Daughter.

40. And these are the particular Names of the Dukes of Esau, after their Families and Places; Duke Timnah, Duke Alvah, Duke Jetheth,

41. Duke Aholibamah, Duke Elah, Duke Pinon.

42. Duke Kenaz, Duke Teman, Duke Mibzar,

43. Duke Magdiel, Duke Iram; who were the Dukes of Edom, after their Dwellings, in the Country of their Possession: he was Esau the Father of the Edomites.

AND Jacob dwelt in the Country of his Father's Sojournings, in that of Canaan.

2. The foregoing were the Generations of Jacob. Joseph in his seventeenth Year, was feeding the Flock with his Brothers; and he being a Youth was with the Sons of Bilhah, and those of Zilpah, his Father's Wives: the ill Report of whom he brought to their Father.

3. Now Israel loved Joseph the most of all his Sons, because he was the Son of his old Years; and he made him a Coat of several Sorts.

4. But his Brothers seeing that their Father loved him more than any of them, hated him, and could not bear to speak to him of his Welfare.

5. Joseph also dreamed a Dream, and told them; whereupon they hated him still the more.

6. For he said to them; Hear now this Dream which I have plainly dreamed;

7. That we were making Sheaves within the Field, and behold my Sheaf rose up, and also stood; when lo yours being round about, bowed down to mine.

8. Whereas his Brothers said to him, Shalt thou be advanced to reign over us? Or shalt thou come to have dominion over us? So they hated him still the more, for his Dreams and Words.

9. He likewise dreamed yet another Dream, and rehearsed it thus to them, Behold I have had a Dream plainly again, that

Uncles to *Hori*. It would be a poor Vindication of our Translators to say, that by *Hori* they meant the *Herites*; because that would not make their Words right, unless it could be proved that *Hori* was *Scir's* proper Name.

Ver. 31. What follows to the End of the Chapter, is supposed by our famous *Newton*, in his *Observations upon the Prophecies of Daniel and the Apocalypse*, Part 1. Chap. 1. to have been added afterwards by *Samuel*; and *Prideaux* intimates it to be *Ezra*, *Connect.* Part 1. Book 5. there being no King over the *Israelites* till long after; but it seems rather taken from 1 *Chron.* 1.

Ib. *before*] It appears that *Dukes* governed *Edom* when the *Israelites* went from *Egypt*, by *Exod.* xv. 15. and that there was a *King* before they entered *Canaan*, *Num.* xx. 14. *Judg.* xi. 17. from whence to the Reign of *Saul* being 376 Years, is 47 to each of the eight Kings, one with another, and would not be five apiece more. An agreeable and likely Sum for that Time.

Ib. *one*] The supposing *Moses* himself to be the King, as *Patrick* and *Cumberland* do, seems too forced a Meaning.

Ver. 32. *First*] which the Connection of the Words requires: so *Jun.* and *Trem.* have *Primum*.

Ver. 34. *Temanites*] Words of this Termination are Appellatives of People, and not the Names of Places. It is the same by which *Eliphaz* is called in the *Book of Job*.

Ver. 37. *Saul*] In *com. Bib.* 1 *Chron.* i. it is written *Shaul*, though it be the same.

Ib. *Rehoboth*] That is in *Heb. Streets*; but it might be the Name of a Place.

Ver. 2. *The foregoing were*] That is in the 35th Chap. for which *Willet* quotes *Junius*, *Tom.* ii. *Lib.* 2. at *Beq.*

Ib. *in his seventeenth Year*] *Grotius* says, *He is called the Son of such a Year, as here, in Heb. who is in that Year of his Age, as appears Exod. xii. 5. therefore the Vulg. Lat. rightly expresses the Sense, cum sedecim esset annorum, when he was sixteen Years old, Annot. see also Chap. vii. 6.*

Ib. *their*] not *his*.

Ver. 3. *the most of all*] Look back to Chap. iii. 1.

Ib. *old Years*] it being *zekunim*, as Chap. xxi. 2. & xliv. 20. not *zekenim*, *Senators* or *Elders*, as some pretend, to make it denote *Joseph's* extraordinary Wisdom; which [his] might have put them right in, if they had mistaken the Vowel.

Ib. *Sorts*] *Heb. Pieces*.

Ver. 4. *not speak to him of his Welfare*] Namely not salute him, or ask him how he did; so Chap. xxix. 6. & xliii. 27. *Exod.* xviii. 7. 2 *Sam.* xx. 9. 2 *Kings* iv. 26. & v. 21. & ix. 11. and the Word here at Ver. 14.

Ver. 7. *rose up*] Signifying that *Joseph* was not yet in that Station, wherein this was to be fulfilled.

Ib. *yours*] so *Tyndal*.

Ver. 8. *be advanced—come*] from thy present Station; the Verbs by being doubled, having more than their simple Meaning, and this very aptly here.

the Sun, Moon, and eleven Stars bowed down to me.

10. Which when he related to his Father and Brothers, the former chid him in the following manner, What Dream is this that thou hast dreamed? Shall I, thy Mother and Brothers, quite come to bow down to the Ground to such a one as thee?

11. However though his Brothers envied him, his Father kept the Matter.

12. Afterwards they being gone to feed their Father's Flock at Shechem;

13. Israel said to Joseph, Are not thy Brothers feeding at Shechem? Come, that I may send thee to them; who answered him, Here am I.

14. To whom he replied, Go now, see about the Welfare of thy Brothers, with that of the Flock, and bring me back Word. Accordingly having sent him from the Vale of Hebron, he went to Shechem.

15. Where a Man found him, when behold he was wandering in the Field; who enquired of him, what he sought after.

16. And he said, I seek for my Brothers: be pleased to tell me where they are feeding.

17. They are gone away, replied the Man, from hence; for I heard them say, We will go to Dothan. So Joseph went after them, and found them there.

18. But when they saw him far off, before he came near them, they contrived against him how to kill him.

19. For they said one to another; Behold he who has the Dreams is coming.

20. Now therefore come, that we may kill him, and throw him into one of the Pits; and let us say, An ill Beast has devoured him: then we shall see what will become of his Dreams.

21. Nevertheless Reuben hearing, delivered him from their Power: for he said, Let us not take away his Life.

22. He said further to them, Do not shed Blood, throw him into this Pit which is in the Wilderness, but do him no Mischief; that he might deliver him from their Power, to bring him back to his Father.

23. Accordingly when Joseph came to his Brothers, they stripping him of his Coat of several Sorts which he had on;

24. Took him, and threw him into the Pit; which however was empty, without any Water in it.

25. And as they were sitting to eat Victuals, they looked up, and saw plainly that there was a Company of Ishmeelite Passengers coming from Gilead; whose Camels that carried Spice, Balsam and Myrrh, were going to have it down to Egypt.

26. Then Judah said to his Brothers; What shall we get by killing our Brother, and concealing his Blood?

27. Come, that we may sell him to the Ishmeelites, and let us do him no Mischief; since he is our Brother, our own Flesh: to which they hearkened.

28. So when the Merchants, being Midianite Men, passed by, they drew, and took up Joseph out of the Pit, and sold him to the Ishmeelites for twenty *Shekels* of Silver; who had him to Egypt.

29. At length Reuben came back to the Pit, and when behold Joseph was not in it, he tore his Cloaths;

30. And returning to his Brothers, cried out, The Child is gone; as for me, Whither shall I go?

31. Besides they took Joseph's Coat, and having killed a Kid of the Goats, dipt it in the Blood.

32. Next they sent the forementioned Coat, and those who brought it to their Father, said, This we found: see now, whether it is thy Son's Coat, or not.

Ver. 9. *eleven Stars*] I have not put the eleven Stars, because I do not know any that are so distinguished. *Lookup's* and another later Translation have eleven of the Stars.

Ver. 10. *Mother*] Rachel his Mother dying in the foregoing Year by the Table, these Dreams might well be before her Decease; but that Joseph was sold after it, appears by Ver. 14. comp. with Chap. xxxv. 16, 19, 27. Nevertheless it seems as likely to be spoken of his Mother-in-law, for else the Dream was not fulfilled in that Particular of the Moon, because Rachel did not live till Joseph's Promotion.

Ver. 11. *kept*] as the Virgin Mary did, Luke ii. 19. The Chald. *Verf.* has *שמרה* the Greek *σώζω*, *Munster* *conservabat*, all the same; which is the usual Meaning of the Heb. Word: the Geneva Marginal Reading is *kept diligently*.

Ver. 14. *now*] In the *Pistle for the frydays next following the seconde sonc'aye in lent*, at the End of Tyndal's *Transf. of the Books of the New Test.* it is good *frue*.

Ver. 15. *Man*] Who in the History of Joseph in Verse

is represented, with Violence to Sense as well as Scripture, to be an Angel: such is Joseph's Brethren embracing him friendly, and feigning themselves glad, at his coming to them; such Reuben's going to the Pit after his Brothers were got home, Ver. 29, 30, 31.

Ver. 19. *he who has the Dreams*] Willet cites *Vatablus* expounding it, the Author and Inventor of Dreams, as if they thought Joseph had not really dreamed what he related.

Ver. 25. *Camels*] Of these Smith, Camels will endure Travel four Days together without Water; and will eat Tops of Thistles, Shrubs, or any kind of Boughs; they are very sure-footed, and kneel when they are a loading, Ray's *Collect. of Travels*, Tom. ii. Chap. 5. God in his great Wisdom and Goodness having made them such, for the eastern, dry, and barren Countries.

Ib. *Balsam*] See it in Jer. viii. 22. & xlv. 11. & li. 8. of which *Prideaux* has written, *Connect.* Anno 63.

Ver. 27. *Ishmeelites*] It seems to have been a Company of those under Midianite Merchants.

33. And he knowing it, exclaimed, Yes it is: some ill Beast has devoured him; Joseph is torn in pieces.

34. Therefore Jacob tore his Cloaths, put Sackcloth on his Loins, and mourned for his Son many Days.

35. Nay though all his Sons and Daughters addressed themselves to comfort him, he refused to be comforted, and said, that he would go down for his Son mourning into the Grave: thus his Father wept for him.

36. Whom the Medanites sold into Egypt, to Potiphar an Officer of Pharaoh, the Chief of the Guard.

C H A P. XXXVIII.

AND at that Time Judah went down from his Brothers; and turned aside to an Adullamite Man, whose Name was Hirah.

2. Where seeing a Daughter of a Canaanite Man, his Name being Shua; he took her, and went in to her.

3. Who conceived, and brought forth a Son; he naming him Er.

4. She likewise conceived afresh, bearing a Son; and him she named Onan.

5. Besides, she proceeded again to bear another, whom she named Shelah; Judah being at Chezib when she was delivered of him.

6. Afterwards he got a Wife for Er his First-born, whose Name was Tamar.

7. But the Lord was so displeased with this Er, that he caused him to die.

8. Judah then said to Onan, Go in to thy Brother's Wife, and do a Brother's Part to her; so raise up Seed to him.

9. Nevertheless Onan knowing that it

would not be his, when he went in to her, wasted it on the Ground, that he might not give Seed to his Brother.

10. And the Lord being displeased with what he did, made him also die.

11. Upon this Judah said to Tamar his Daughter-in-law, Abide a Widow at thy Father's House, till Shelah my Son is grown up; Lest, as he said, he should die also like his Brothers. So she went and abode there.

12. A great while after this the Daughter of Shua, Judah's Wife, died; and when he was comforted, he went up to his Sheep-shearers, with Hirah his Friend the Adullamite, to Timnath.

13. Whereas it had been told Tamar, that behold her Father-in-law was going up thither, to shear his Sheep.

14. Therefore she put off the Garments of her Widowhood from her, and being covered with a Veil, and having muffled her self up, she sat at the Gate of the two Fountains, which were by the Way to Timnath: for she saw that Shelah was grown up, and she was not married to him.

15. Whom Judah seeing, thought she was a Harlot, because she had covered her Face.

16. At this he turned aside to her at the Way, and said, Come now, grant me Admittance to thee; for he did not know that she was his Daughter-in-law: and she asked, What wilt thou give me, that thou mayest have it?

17. To which he answered, I will send a Kid of the Goats from the Flock: but said she, Wilt thou give a Pledge, till thou dost send it?

18. And he replied, What Pledge is it that I shall give thee? Who demanded his Seal, Handkerchief, and the Staff which was

Ver. 33. *has devoured*] On the contrary the *Jerus. Targ.* has it, *frigidly as well as falsely, Neither has an ill Beast devoured him, nor is my Son Joseph killed; but I see by the Spirit of the Sanctuary, an ill Woman standing against him.*

Ver. 34. *tore his Cloaths, put Sackcloth*] Jacob's mourning Apparel was Sackcloth, I suppose in its native Colour, and his old Cloaths were torn, instead of a new Suit made.

Ver. 35. *for his*] *לר* signifies either *to* or *for*.

Ver. 36. *Medanites*] Who might be the Posterity of Medan, Chap. xxv. 2. and employed by their Kinsmen the Midianite Merchants, as Factors to sell the Things in Egypt.

Ver. 2. *his Name*] whose Name does not inform the Reader, whether it was the Father's or Daughter's.

Ib. *Shua*] The same as 1 *Chron.* ii. 3. but a different Name in the *Original* to that in Chap. xxv. 2. of this Book.

Ver. 5. *proceeded*] not conceived.

Ver. 8. *do a Brother's part*] This *Heb.* Word is rendered in *com. Transf.* Deut. xxv. 5, 7. *perform the duty of an Husband's Brother*; where it appears not to be *marry*, that being before it, and is also preposterous here.

Ver. 11. *till*] being only for an Excuse, he not intending to marry them then, Ver. 14, 26.

Ver. 12. *A great while*] *Heb.* the Days were multiplied, or the Time was much.

Ib. *Friend*] An Appellation not more ancient than worthy.

Ver. 14. *two Fountains*] This Word is in the dual Number, and is *Eyes* or *Fountains*, because of their Resemblance to Eyes; and the one yielding Water, the other Tears. The *LXX*, *Pagn.* *Ainsw.* and the *Gen. Vers.* give it as a proper Name. *Onkelos* translates, *בְּפֶרְשֵׁי שְׁתֵּי הַמַּיִם* at the parting of the two Fountains. *Aben Ezra* on this Place writes, *שֵׁם מְקוֹם וְיֵשׁ אֲחֵרִי* It is the Name of a Place, and some say there were two Fountains of Water in the Way. So that if it was a Name to them, that Name translated is as here; see Chap. xvi. 7. other Interpretations are too much forced.

Ver. 18. *Handkerchief*] *פֶּתִיל* signifies a Thread from the Twisting, its Root being *פָּתַל* to twist, and according to *Kimbi* in the *Book of Roots*, a small Piece of Cloth: it is used also for little things made of Threads, and those which are like Threads; and is accordingly rendered in our *com. Transf.* a lace, *Exod.* xxviii. 28, 37. a in

in his Hand: accordingly he gave *them* to her, and having admission to her, she conceived by him.

19. Then rising up, she went away, and put off her Veil from her, putting on the Garments of her Widowhood.

20. And Judah sent the Kid of the Goats by his Friend the Adullamite, to receive the Pledge from the Woman's Hand; but he could not find her.

21. He also made enquiry of the Men of that Place, Where is the Prostitute who was at the two Fountains by the Way? But they said, There was none here.

22. So he goes back to Judah, and tells, I cannot find her; and even the Men of the Place said, no Prostitute was there.

23. With that Judah concludes, Let it be taken for her own, lest we should become a Scorn; I having behold sent this Kid, and thou canst not find her.

24. And in about three Months it was told him, that Tamar his Daughter-in-law had committed whoredom, and also behold was with child by the same: he then said, Bring her out, and let her be burnt.

25. When she was brought out, she sent Word to her Father-in-law, I am with child by the Man to whom these Things belong; and added, Acknowledge, I pray, whose these are, the Seal, Handkerchief and Staff.

26. Accordingly he acknowledged, and said, She is more righteous than I, by reason that I did not give her to my Son Shelah; and he had the knowledge of her again no more.

27. Now at the Time of her being delivered, behold there were Twins in her Womb.

28. And when she was in labour, one put forth his Hand, and the Midwife took, and

tied a scarlet Thread upon it, with the distinction, This comes out first.

29. But as he pulled it back, behold his Brother came forth: then she said, How hast thou broke thee out a Breach? So he was named Pharez.

30. Next came out the other, upon whose Hand was the scarlet Thread; and he was named Zerah.

CHAP. XXXIX.

AND Joseph being had down to Egypt, Potiphar an Officer of Pharaoh, the Captain of the Guard, and a Native, bought him of the Ishmeelites, who brought him down thither.

2. However the Lord was with him, so that he was a Person who prospered, while he was in the House of his Master the Egyptian.

3. Who seeing that the Lord was with him, and that he made whatever he did to prosper in his Hand;

4. Joseph not only got so in his Favour as to wait on him; but he made him the Steward of his House, committing all that he had into his Custody.

5. And from the Time that he did so, the Lord blessed his House for Joseph's sake: insomuch that the Blessing of the Lord was on every thing which he had, both in the House and the Field.

6. Therefore he left whatever belonged to him in Joseph's Custody, so that he was unacquainted with any thing he had, excepting the Victuals which he eat: Joseph too was of a handsome Shape, and a fair Countenance.

7. Now after these things his Master's Wife looked up at him, and said, Lie with me.

ribband, Num. xv. 38. a covering, i. e. a cloth, Ch. xix. 15. a line, Ezek. xl. 3. and plur. uiers, Exod. xxxix. 3. Those viri incomparabiles (as Buxtorf calls them) matchless Persons, Tremellius and Junius, translate it in this Place, Judarium, a Handkerchief; so Gell in Essay, p. 177. and the French Bib. has it, mouchoir; as likewise the Chald. Interpreter ܕܒܐܝܬܐ ܕܝܕܐ and thy Handkerchief or linen Thing. Others suppose it Something to wear on the Head, the Geneva Translators a cloak. From whence after all this (may the Reader say) could bracelets come? From the old Latin armillam. Of which Translation, Jewel in his Defence of the Apology of the Church of England, p. 7. says, "The worst Translation that this Day is commonly used either in the English, or in the French, or in the Dutch Tongue, is far better and truer than the old common Translation in the Latin."

Ver. 20. Why was Goats left out here, and not at Chap. xxxvii. 31?

Ver. 25. Acknowledge] the same Verb as in the next Verse.

Ver. 26. again no more] Sir John Martham in his Canon Chronicus, ad Secul. Noach. Præc. 6. writes, "Juda non cessavit cognoscere eam. Id est, nulum duxit in uxorem. Nam verbum ܕܒܐܝܬܐ ܕܝܕܐ significat, & cessare."

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Judah did not cease to know her, that is, he married his Daughter-in-law, as the Verb also signifies to cease. But no such Meaning appears to the Verb throughout the Scripture, where it is extant above 200 Times, nor as I find in any Lexicon, only in a few Translations following the old Lat. Num. xi. 25. Authority weak enough not to need Confutation!

Ver. 27. were Twins] Tynd. and the Bish. was two twinnes.

Ver. 29. How hast thou broke thee out a Breach?] See our old Translations and others.

Ib. Pharez] a Breach.

Ver. 30. Zerah] Rising. It is rightly written Chap. xlvi. 12. Josb. vii. 1, &c.

Ver. 2. Person who prospered] by Tynā. lucky fellow.

Ver. 6. handsome Shape, &c.] like his Mother, Chap. xxix. 17.

Ver. 7. his Master's Wife] Thus Homer relates concerning Bellerophon;

For him Antea burn'd with lawless Flame,
And strove to tempt him from the Paths of Fame:
In vain she tempted the relentless Youth,
Endu'd with Wisdom, sacred Fear, and Truth.

T

8. But

8. But he refusing, answered her; Behold my Master knows not what is with me in the House; for he has committed all that he has into my Custody.

9. He is not greater here than I, nor has he kept back any thing from me but thee, because thou art his Wife: besides how can I do this great Wickedness, and sin against God?

10. And when she had importuned Joseph Day by Day, and he would not hearken to her, to lie near her, that he might be with her;

11. About this Day as he was going into the House to do his Business, when none of the Domesticks were there within;

12. She took hold of him by his Garment, with the solicitation, Lie with me: nevertheless he left it in her Hand, and fleeing, went quite out.

13. So when she saw that he had left his Garment in her Hand, and was fled abroad;

14. She called to the Folk of her House, and spoke to them thus; See, he has brought us a Hebrew Fellow to be wanton with us: he came to me, to lie with me, but I called out aloud.

15. And no sooner did he hear that I raised up my Voice, and called out, but he left his Garment by me, and fleeing, went quite out.

16. Besides she laid up his Garment by her, till his Master came home.

17. And to him she used this like Expression; The Hebrew Servant whom thou broughtest to us, came to me, to be wanton with me.

18. But upon my raising up my Voice, and calling out, he left his Garment by me, and fled abroad.

19. Incensed, when he heard the Words which his Wife spoke to him, and that according to these his Servant did to her;

20. Joseph's Master took him, and put him into the Round-house, the Place in which the King's Prisoners were bound; that he might continue there in it.

21. Yet the Lord was with him, and extended Kindness to him; for he made him be in Favour with the Keeper of it.

22. Inasmuch that he committed into Joseph's Custody all the Prisoners who were in that House, and all Things which were done there he was acting in.

23. The Keeper of it did not look at any thing in his Custody, because the Lord was with him; and what he did the Lord made to prosper.

CHAP. XL.

AND after these Things, the Butler and Baker of Pharaoh King of Egypt, offended him their Master.

2. Who was so enraged against his two Officers, both the chief Butler and Baker,

3. That he put them in Prison at the House of the Chief of the Guard, into the Round-house, the Place where Joseph was bound.

4. Whereupon the Chief of the Guard appointed Joseph to be with them, that he might wait on them; and they were a while in Prison.

5. Then this Butler and Baker, who were bound there, dreamed each of them a Dream in one Night, according to what the respective Interpretation would be.

*Fir'd at his Scorn, the Queen to Proetus fled,
And beg'd Revenge for her insulted Bed:
Incens'd he heard, resolving on his Fate—*

Iliad 6. Pope's Transf.

Ver. 9. *He is not greater*] Has not more Power or Authority. In this manner Trem. Castal. and Montan. with the ancient Eng. and the French Versions, have it; *non* being not so. So Munster says it seemed to be to him; and *Ainsworth* allows it. There were none else so great as Joseph.

Ver. 10. This Verse in order of Time seems to be before the 7th, being added to shew the Wiles of this Adulteress, *Matt. v. 28.* and might be put in a Parenthesis: for it is not credible that she began her Temptation by, *Lie with me*; but rather first persuaded him to lie near her in a convenient Place. Tyndal has *he slept near her*; and see *Exod. xvi. 9.*

Ver. 11. *About this Day*] when they had the preceding Discourse.

Ver. 12. *Lie*] *Gen. Sleeps.*

Ver. 13. *by*] Our Translators rendered the Word so, Ver. 10, 16. but here and in the 18th Verse they turn it, as if she let the People of the House and her Husband know, that she held him by the Garment; and consequently endeavoured to force him, and not be her; but 'tis no wonder, since the old Lat. Bible has it, *quod*

tenebam, which I held. The Woman however appears to have been more cunning. *Ainsw.* and the old Eng. express it by; *Jun. and Trem. juxta, &c.*

Ver. 16. *Garment*]

*Thy Virtues, and thy Vesture twice have been
Bane to thy self, Disguise of others Sin,*

Hist. of Joseph, B. 2.

Ver. 19. *Incensed*] Whence this noble Simile is raised in the *Hist. of Joseph*;

*As when the Void, o'er frighted Mortals Heads,
A scowling Storm with gloomy Clouds o'erspreads:
The' with its native Light the starry Sphere,
Above the Tempest shines serene and clear;
Its Brightness yet is lost to human Eyes,
Which charge the Vapour's Darkness on the Skies.*

Ver. 22. *he was acting in*] nicely to the Heb. and not *he was the doer of it*, for all the Rest to do nothing, much less for him to do whatsoever they did.

Ver. 4. *the Chief of the Guard appointed*] who was Joseph's Master, and therefore appointed him to wait on those great Men, not knowing probably how Joseph was advanced in the Prison; nor would have suffered that to be, had he known it. In Coverdale's small Translation it is read, *put Joseph unto them, that he might serve them*; but in the Geneva thus inconsistently, *gave Joseph charge over them, and he served them.*

6. And.

6. And when Joseph came to them in the Morning, he saw plainly, that they were troubled.

7. Therefore he thus interrogated Pharaoh's Officers, who were with him in Prison at his Master's House, Why are your Countenances so ill to Day?

8. To whom they said, We have each dreamed a Dream, and here is Nobody to interpret it. And Joseph said to them, Are not Interpretations of God? Favour me with the Rehearsal.

9. So the chief Butler told him his Dream as follows; Being in my Dream, behold a Vine was before me:

10. On that were three Branches, and it was as if it budded forth, the Blossom of it shot up, its Branches produced ripe Grapes.

11. Which, as having the Cup of Pharaoh in my Hand, I took, and squeezing them into it, gave the Cup into his Hand.

12. And Joseph replied to him; This is the Interpretation of it: those three Branches are so many Days.

13. Within which Pharaoh will lift up thy Head restoring thee to thy Office; so that thou wilt give his Cup into his Hand, after the former manner when thou wast his Butler.

14. But remember me with thy self, when it is well with thee, and shew Kindness to me, I beg thee, by making mention of me to Pharaoh, and getting me out of this House.

15. For I was altogether stolen out of the Country of the Hebrews; and here also have not done any thing, for them to put me into the Dungeon.

16. Now the chief Baker seeing that the Interpretation was good, related to Joseph; I also being in my Dream, behold three

Baskets of white Bread were upon my Head.

17. There was too in the uppermost one all manner of Pharaoh's Victuals made by the Baker; and the Fowls eat it out of the Basket from off my Head.

18. And Joseph made answer; This is the Interpretation of it: those three Baskets are so many Days.

19. Within which Pharaoh will lift up thy Head from thee, hanging thee upon a Tree; so that the Fowls will eat off thy Flesh from thee.

20. Accordingly on the third Day, which was Pharaoh's Birth-day, when he made a Feast for all his Servants, he lifted up the Head of the chief Butler, and that of the chief Baker, among his Servants;

21. Restoring the first to his Butler's Office, so that he gave the Cup into his Hand;

22. And hanging the other: as Joseph had interpreted to them.

23. Yet that Butler was so unmindful of Joseph, that he forgot him.

CHAP. XLI.

HOWEVER at the End of two whole Years Pharaoh dreamed apparently, that he was standing at the River.

2. And lo there came up from thence seven Cows, of handsome Appearance and fat Flesh, which fed in the Marsh.

3. Behold also seven other Cows came up after them from the River, of ill Appearance and thin of Flesh, which stood by those upon the Bank of it.

4. Moreover the latter Kine devoured the seven well-looking and fat ones: then Pharaoh awaked.

Ver. 6. *saw*] *Heb. saw of them*, as the following 1 for that shews.

Ver. 8. *Interpretations of God?*] What a Faith had Joseph! when there was such a human Improbability of his own Dreams being fulfilled.

Ver. 9. *Being*] as at the 16th Verse.

Ver. 10. *shot up*] *Heb. ascended*.

Ver. 12. *This is*] The *Geneva Bible*, and the *folio Bible* pr. 1679, have here this Annotation, "He was assured by the Spirit of God that his Interpretation was true."

Ver. 13. *Office*] The same Chap. xli. 13.

Ver. 15. *stolen*] This was for Joseph's Purpose to raise Commiseration, and claim Justice; but his Meaning seems to be no more, than that his Brothers had no Right to sell him, and so he was stolen, Chap. xxxvii. 28.

Ver. 16. *Baskets of white Bread*] *כַּסְאֵי* being Governed of the following Word, and so Genitive, as the Termination shews, must be *Baskets of*; therefore the governing Word is a Substantive, and not an Adjective *white* only.

There are two Words of near Affinity to *כַּסְאֵי* in the Text, used by the Jewish Writers, viz. *כֶּמֶח* and *כֶּמֶח* for *Cakes baked on the Coals*; whence some explain this (says

Buxtorf) *Cakes*: from which, and the Nature of the Thing, I conclude it was some sort of white Bread which was meant. *Abraham Ben Ezra* is very express, expounding it thus, *כֶּמֶח לֶחֶם שֶׁהוּא לָבָן* which was white Bread; the *Septuagint* render it in like manner, *καυδερτικὴν bread*; and the Author of the *old Latin*, *farina, meal*. The *Jerusalem Targum* has the following Words, *כֶּמֶח וְלֶחֶם וְכֶמֶח קֶמֶח* and behold three Baskets of *bet* (which *Taylor* in a *Lat. Version* of it 1649, renders *calids, white*) Bread were upon my Head; *Jonathan*, who wrote another *Targum*, has *כֶּמֶח נָקִי* pure or fine, i. e. white Bread. Others turn it diversly.

Ver. 17. *from off*] It is, as the Analogy also requires, like that in Ver. 19.

Ver. 19. *hanging*] For how did he lift up his Head from off him besides, according to the *pres. English*?

Ver. 2. *from*] not out of: there is no Need to make strange Things, where there are none.

1b. *the Marsh*] being by the great River Nile, and where *Sage* grew, *Job*. viii. 11.

Ver. 3. *thin*] It is the same Word in the 6th and 7th Verses, and does not signify *lean*, but as it is *thin*.

5. He likewise slept, and dreamed plainly the second time, that seven Ears of Corn came up on one Stalk, gross and good.

6. Behold also seven Ears of Corn, thin, and blasted with the East-wind, sprung forth after them.

7. The thin Ears too swallowed up the seven gross and full ones: again Pharaoh awaked, and found it was a Dream.

8. So in the Morning, his Mind being discomposed, he sent for all the Magicians and wise Men of Egypt; to whom he told his Dreams, but none could interpret them to him.

9. With that the chief Butler said to him thus; I call to mind my Faults to Day.

10. Pharaoh enraged against his Servants, put me and the chief Baker into Prison, at the House of the Chief of the Guard.

11. Where I and he each of us dreamed a Dream one Night, according to what the respective Interpretation of it would be.

12. And there with us was a Hebrew Youth, a Servant to the Chief of the Guard, to whom we told, and he interpreted our Dreams to both of us, according to what each was.

13. For as he interpreted to us, so it came to pass: he restored me to my Office, and him he hanged.

14. Upon this Pharaoh sent for Joseph, whom they brought speedily out of the Dungeon; and when he was shaved, and had changed his Cloaths, he went in to him.

15. Who said to Joseph, I have dreamed a Dream, which none can interpret; but if I am not misinformed of thee, thou understandest a Dream to interpret it.

16. To whom Joseph made answer, There is one besides me; God will answer the Welfare of Pharaoh.

17. Then replied Pharaoh to him: In my Dream behold I was standing upon the Bank of the River.

18. And lo there came up from thence seven Cows, of fat Flesh and handsome Shape, which fed in the Marsh.

19. Behold also seven other Cows came up after them, poor, and of very ill Shape, and empty of Flesh; like which I have seen none in all the Country of Egypt for Badness.

20. Moreover the empty and ill Kine devoured the former seven fat ones.

21. But when they were gone into their inward Parts, it could not be known that they were; for their Appearance was as ill as at first: then I awaked.

22. I saw likewise plainly in my Dream, that seven Ears of Corn came up on one Stalk, full and good.

23. Behold also seven Ears of Corn, slender, thin, blasted with the East-wind, sprung forth after them.

24. The thin Ears too swallowed up the seven good ones: which I have declared to the Magicians, but none could expound to me.

25. And Joseph said to him: The Dream of Pharaoh is the same; whom God has told what he is about to do.

26. Those seven good Cows, and these seven good Ears of Corn, are both seven Years; the Dream being the same.

27. Again those seven empty and ill Cows that came up after them, are seven Years, as the seven empty Ears of Corn blasted with the East-wind are, of Famine.

28. This is the Matter which I declare to Pharaoh: God has shewn him what he is about to do.

29. Behold seven Years are coming, of great Plenty in all the Country of Egypt.

30. Seven Years of Famine also will rise after them, so that all the Plenty will be forgotten here, and the Famine will waste the Country.

Ver. 7. *The thin Ears*] Seven being put to these through the Negligence of the Translators; and how much must it lie, when there were ten appointed to do these Books singly, then agree together, and send it to the rest!

Ver. 10. *enraged*] Being evidently to be translated by a Participle, which thus is no small Beauty in our Language, as that of *Young*, *Spiritually blind, deaf, and stupid, they see not*, &c. *Centaur not Fab. Let. 2.*

Ver. 16. *besides me*] It was not proper for Joseph to undervalue himself, but on the contrary to shew that his Interpretation should be from God. So *Pagnin*. literally turns it, *præter me*. It cannot be *not in me*; and *not to me* supposes it a strange Word found no where else in that Sense. Those who render, *without me, God will*, &c. break through the *Heb. Pause*.

1b. *God will answer*] What did Joseph depend on, and wait for, but the Inspiration of the Almighty? *Job xxxii. 8.*

Ver. 19. *empty*] תִּפְּתִי here and תִּפְּתִי in Ver. 3. 4. should have been distinguished by our Translators.

Ver. 23. *slender*] Onkelos in the Targum has for it תִּפְּתִי which *Buxtorf* renders *graciles*, slender. *Chald. Lex. Col. 1156.* *Pagninus* quoting *Ab. Aben Ezra*, has these Words, *Alii dicunt quod תִּפְּתִי idem est quod תִּפְּתִי tenuis*, i. e. *Others say that Zenumoth is the same with rakkoth, thin: The Words in Ab. Ezra's Commentaries are, וְזֶנֶּמוֹת כְּמוֹ תִּפְּתִי and the Sense of it is like rakkoth; but Mercorus with good reason, supposes it should be rather תִּפְּתִי which is the Word immediately following in the Heb. Text. The Septuagint understanding it thus, translate as at the 6th Ver. λεπταί thin or slender; the old Lat. Interpreter in both Places tenuis, thin; Jun. and Trem. with Cast. and Buxt. in his Heb. Lexic. turn it graciles; the French Vers. has petits, and Pagnin. parva, small, who also cites Kimhi thus expounding, and mentions the Heb. Doctors so using it. The Word is no where else in Scripture, and so the Reader may bear this Interpretation. Two Adjectives much alike may heighten the Signification, as if it were very thin, answerable to Ver. 19.*

31. Nor will the Plenty be perceived in it, by reason of that Famine afterwards, it will be so very grievous.

32. And as for the Dream being repeated over to Pharaoh, it was because the Matter is established from God, and he will make haste to do it.

33. Therefore let Pharaoh now see for a prudent and wise Man, and set him over the Country of Egypt.

34. Which having done, let him appoint Officers over this Country; that he may receive the fifth Part of it in the seven Years of Plenty.

35. For let them gather together all the Food of these good Years which are coming, and heap up Corn under the Custody of Pharaoh, and keep Food in the Cities:

36. That the Food may be a Store to the Country, for the seven Years of Famine, which will be in this of Egypt; that it may not be cut off by the same.

37. And both Pharaoh and all his Servants liked the Matter well.

38. He therefore said to them, Shall we find such a Man as this, in whom is the Spirit of God?

39. Besides he said to Joseph; After God has made known to thee all this, there can be none prudent and wise like thee.

40. Thou shalt be over my House, and all my People shall kiss thy Mouth; only on the Throne I will be superior to thee.

41. See, added he to him, I set thee over all the Country of Egypt.

42. And taking off his Ring from his Finger, he put it upon Joseph's, as also clothed him with Garments of fine Linen, and put a Chain of Gold about his Neck.

43. Next he made him ride in the second Chariot which he had, and they proclaimed before him, Tender Father, and that he was set over all the Country of Egypt.

44. He said further to him, I am Pharaoh; and without thee shall no Man lift up his Hand or Foot in the whole Country of Egypt.

45. And he called Joseph's Name A Revealer of hidden Things, to whom he gave in Marriage Asenath, the Daughter of Potipherah Prince of On. So Joseph went out over the Country of Egypt:

46. Being in his thirtieth Year when he stood before Pharaoh King of it; from whence going out, he passed through all that Country.

47. Now the Earth yielded in the seven Years of Plenty by Handfuls.

48. So he gathered together all the Food of them which were there, and put it into the Cities; that of the Fields of a City, which were round about it, within the same.

49. Nay he heaped up Corn as the Sand of the Sea, very much; till he left off numbering, because it was out of Number.

Ver. 32. repeated over] doubled twice making four times.

Ver. 34. him] Pharaoh, according to the Heb. Pointing, not that chief Ruler with Patrick, for which a Pronoun would also be requisite.

Ver. 40. kiss thy Mouth] It seems to be a Ceremony used at the Instalment of a Governor into his Place; as Psa. ii. it is said, Kiss the Son, after he is mentioned to be anointed King, and to have the Government given him: So Samuel kissed Saul when he made him King, 1 Sam. x. 1. or it may mean doing Homage, which agrees very well with the rest of the Verse, & 1 Kings xix. 18. Trem. and Jun. with Montan. Ainsw. and the Fr. Transf. have it kiss, as Kimhi likewise explains it in the Book of Roots, and the Verb קָשַׁם is used, I think, every where else. Moreover לָקַח frequently occurs in the place of לָקַח with which this Verb is otherwise construed; and this might be rendered, give a Kiss upon thy Mouth.

Ver. 42. Garments of fine Linen] with the Bishops, cloth of rayes.

Ver. 43. Tender Father] as אב and אבנא the Letters of the original Word signify: and so we find Joseph saying after, that he was made a Father to Pharaoh, Chap. xlv. 8. as well as the Title was suitable to the wise and kind Advice he had given, and agreeable to what the King did besides, Ver. 45. Omitting what the Jews say for this, I have to remark, that had it been an imperative Verb, it would probably have been plural to be spoken to many People, which the Word cannot be; nay nor singular, without changing a Letter. Neither is it likely Joseph would let the People kneel to him, as the Verb it is pretended to be signifies, and would then unsuitably be, according to the imagined Form, make to kneel.

Ver. 45. A Revealer &c.] The Targums and Josephus, Ant. Lib. ii. 6. with others mentioned by Grotius and Gregory, help us to the Meaning of those Egyptian Words Zaphenath Pabneah; not zaphnath, because it has Metbeg; otherwise it would be zaphnath, but cannot be zaphnath.

Ib. Prince] Both Onkelos and Jonathan render it in the Targums רַב־פַּרְעֹה Prince; Pagnin. Principis, who expounds the Word in his Lexicon to be a Priest, Duke or Prince. Buxtorf, besides Priest, explains it Prime Minister, Prince, Nobleman, President, Lieutenant, Peer, Governor, referring to this Place in particular. Jun. and Trem. turn it Præsidis, of the President or Prince; which Ainsw. also allows it to signify: the Geneva Transf. with Lookup lately, have Prince; and the French gouverneur, Governor. Leigh in Critica Sacra, quoting several learned Authors in Proof of this says, "The Word is used indifferently to signify a Priest or Prince, an ecclesiastical or secular Governor." Our last Translators have likewise given it to us, a principal officer, 1 Kings iv. 5. a chief ruler, 2 Sam. xx. 26. and plur. chief rulers, Ch. viii. 18. (according as it is interpreted, 1 Chron. xviii. 17.) princes, Job xii. 19. "This Sense, says Poole in Annot. is the more probable, both from Joseph's high Quality, and from his holy Disposition, whereby he hated Idolatry, and would never have married the Daughter of an idolatrous Priest:" I may add, and neither Moses here finds any fault with it, nor Jacob afterwards, who blessed the Children, and adopted them for his own, Chap. xlviii. 5. see further Annot. Jun. and Trem.

Ver. 47. Handful] which Ainsworth expounds, a handful increase of one kernel, or rather Grain.

50. Joseph withal had two Sons born before the Years of Famine came, whom Ase-nath before mentioned bore to him.

51. And he named the First-born Man-asseh: for God has made me forget, *said he*, all my Labour, and all my Father's Family.

52. As he did the second Ephraim: for God has caused me, *said he*, to be fruitful in the Country of my Affliction.

53. Afterwards ended the seven Years of the Plenty, which was in the Country of Egypt.

54. The seven Years of Famine also began to come, as Joseph had foretold; and it was in all Countries, but in that whole one there was Bread.

55. At length all the Country of Egypt had the Famine, and the People cried to Pharaoh for Bread; who said to all the Egyptians, Go to Joseph; what he says to you do.

56. Thus the Famine being all over the Earth, Joseph opens all the Store-houses, and sells to the Egyptians; for it became great in that Country.

57. And those of all the Earth went into Egypt to Joseph, to buy; because the Famine was great on the whole Earth.

Ver. 55. *had the Famine*] For *famished* is killed with hunger, or starved, as in *John's* late great *Dict.*

Ver. 56. *all the Store-houses*] Our last Translators have well expressed this, that is read in the original Text, *all which in them*; which being elliptical, the *Chald. Paraphrast* (whom others generally follow) has supplied at large, *יְתֵדֵי אֻצְרֵי הַחֵטָּא עֲבוּרָה* all the Store-houses in which there was Corn, or which had Corn in them. Dr. *Perry*, in his late *View of the Levant*, p. 230. makes mention of Joseph's Granary remaining at Old Cairo, which, he says, "is very large, and consists of seven Compartments; each of which was full of Wheat up to the Verge of their Walls, which are twenty two Feet high. When the Compartments are quite full, they spread Mats over the Corn, which is all it has to defend it from the Weather. And says, he is well assured, that in the Time of Joseph there were seven Granaries, each like unto what we now see." The same Author likewise mentions, and partly describes, as remarkable Pieces of Antiquity now extant, Joseph's Well, his Hall, Banqueting-house and Dungeon, with the Hall of his Steward, *Ibid.* p. 233, 234. And *Cortén* on seeing Joseph's Well also lately, does not question, he says, but that it is the largest, deepest, and most esteemed Well in the World.

1b. *it became great*] For Illustration, take a recent Instance: In the Year 1106 of the *Hegira* or *Mahometan Epoch*, about that of *Christ* 1694, a Time of Scarcity coming on, *Caciouch Mamet*, who was then in the Zenith of Power at *Grand Cairo*, gave strict Orders that Nobody should sell Wheat for more than 60 Medins the *Ardeb*, which is equal to 4s. 4d. *English*; at which the great Men of *Cairo*, who had Corn to sell, being highly incensed, posted a Fellow in a Mosque (one of their Worship-houses) who shot him dead as he passed by; and the very next Day Wheat was sold at 150 Medins the *Ardeb*, rising to 660; so that the Poor were starved to death, and many eat their own Children, and Men, Women and Children would run their Heads confusedly with Dogs into dead Carcases, to partake of a Bit with

AND when Jacob found that there was Provision in Egypt, he said to his Sons, Why do you look one at another?

2. For continued he, Behold I have heard that there is Provision in Egypt: go down thither, and buy for us from thence; that we may live, instead of dying.

3. Accordingly Joseph's ten Brothers went down, to buy Corn from Egypt.

4. But his Brother Benjamin Jacob did not send with the other; Lest, as he said, Death should befall him.

5. Thus the Sons of Israel went to buy among those who were going, because the Famine was in the Country of Canaan.

6. And Joseph, who was Governor over the Country, was he that sold to all the People of it: and his Brothers going, bowed down to him with their Faces to the Ground.

7. Now upon seeing his Brothers, he knew them; to whom he shewed himself strange, and spoke hard Things, in particular, From whence come you? Who said, From the Country of Canaan to buy Food.

them. The Corruption of the great Number of Dead brought a malignant Fever, which made great Havock for six Months, and was immediately followed by a terrible Plague, that lasted about six Months longer, *Perry's View of the Levant*, p. 161, 162, 164. *Caciouch Mamet* might almost have been honoured with the Name of Martyr, as he died for that noble Branch of Religion, Charity and Compassion to the Poor, had not he before murdered his Predecessor to get into Power, and so suffered that Retaliation.

Ver. 56, 57. *great*] as we say instead of the *Heb. Strong*, simply considered; but *great* is relative, if not old for *grievous*, and the same as in Ver. 31. Chap. xliii. 1. & xlvii. 4, 13. which the *Heb.* is not.

Ver. 57. *all the Earth*] which in all Probability was not peopled very far in about 650 Years after the Flood.

1b. *Famine*] According to this the Heathen Writer *Diodorus Siculus* mentions a great Drought almost over the whole World, Egypt excepted, Lib. i. 2.

Ver. 4. *Death*] *Targ. of Onk.* מוֹתָה אֵבֶן עֶזְרָה *death*; so it is in the *Genev. Transl.* and thus *Pagnin.* both expounds and translates it. This Signification is thoroughly confirmed to me in the few other Places where the Word is found, viz. Ver. 38. Chap. xlv. 29. *Exod.* xxi. 22, 23. which I leave to the Consideration of the understanding Reader. *Mercer* on *Pagn.* says, *Elias violentam seu accidentariam mortem esse putat, Elias* (a noted Jewish Author) *supposes it to be violent or accidental Death.*

Ver. 6. *bowed down*] Thus executing, what th' eternal Mind
In Joseph's controverted Dreams design'd;
When to his Shoaf, with Reverence profound,
His Brethren's Sheaves fell prostrate on the Ground;
When, in their airy Circuits, he beheld
Sun, Moon and Stars, to him Obedience yield,
Eliz. Rowe's Hist. of Joseph, B. v. but injudiciously placed to Chap. xliii. 26. since fulfilled now, nay and remarked to be so here, Ver. 9.

8. But

8. But though he knew them, they did not know him.

9. Then he remembered the Dreams which he had dreamed of them; and said to them, You are Spies, to see the Nakedness of the Country are you come.

10. They answered him, No, our Lord; but thy Servants are come to buy Food.

11. We are all of us the Sons of one Man: we are honest, thy Servants are not Spies.

12. Yet he replied to them, No, for you are come to see the Nakedness of the Country.

13. To which they rejoined, Thy Servants are twelve Brothers, we are the Sons of one Man in the Country of Canaan; and behold the Youngest is now with our Father, and one is gone.

14. Nevertheless Joseph said to them; It is what I have spoken to you, that you are Spies.

15. Hereby you shall be proved; by Pharaoh's living you shall not go out from hence, but when your youngest Brother comes hither.

16. Send one of you, and let him fetch your Brother, while you are bound, that your Words may be proved, whether there be Veracity in you; and if not, by Pharaoh's living you are Spies.

17. So he put them together into Prison three Days.

18. But he says to them the third Day; Do this, and live; since I fear God:

19. If you are honest, let one of your Brothers be bound in your Prison-house; and go you, carry Provision for the Famine of your Households.

20. Then bring your youngest Brother to me, that your Words may be proved true, whereby you shall not die. And they would do so.

21. On this occasion they said one to another, Verily we are guilty concerning our Brother, the Distress of whose Soul we saw when he made supplication to us, but we would not hear: therefore this Distress is come on us.

22. And Reuben made answer to them, Did not I speak to you thus, Do not sin against the Child; but you would not hearken: and so his Blood behold is required.

23. Whereas they did not know that Joseph understood it: for there was one to interpret between them.

24. He also turned about from them, and wept; to whom returning, and speaking, he took Simeon from them, and bound him before their Eyes.

25. Besides he commanded that they should fill their Vehicles with Corn, and to restore their Money to each one into his Sack, as likewise to give them Necessaries for the Way: thus did he for them.

26. At last they lifted up their Provision upon their Asses, and went away thence.

27. But one opening his Sack, to give his Ass Provender in the Lodging-place, saw plainly that his Money was in the Mouth of his Bag.

28. Upon this he told his Brothers, My Money is restored, and even here it is in my Bag: then their Courage went away, inasmuch that they trembled for fear, and said one to another, What is this God has done to us?

Ver. 9, 12. This is the Order of the latter Part of these Verses.

Ver. 13. *gone*] as being reputed dead, and as agreeing with Ver. 36. & Chap. xxxvii. 30. Tynd. *no man watch where he is.*

Ver. 15, but *when*] or *excepting when*. Our Translators have left out *when*, being in the Original α prefixed to an infinitive Verb, as at Ver. 21. which indeed is not in the Vulg. Latin.

Ver. 15, 16. *by Pharaoh's living*] Here are the two principal Forms of the Heb. Oaths, for negative and affirmative ones; as if what followed were, *if you shall go*, and *that you are Spies*, which has been so troublesome to Interpreters, that perhaps scarce any have made Sense of it. The Omission before the first might be *let me be sworn*, before the latter *I swear*. If Joseph's was not direct Swearing, it seems an Obtestation too near bordering on it.

Ver. 17. *together*] This being at first in the old Spelling *al together*, though the Heb. has not *all*, the Printers made it into one, a different, Word.

Ver. 18. I have been accustomed to think that Joseph acted at first by Resentment, but had received some Check for it while they were imprisoned, and retained Simeon only for Fear they would not else come any more, and that he might so far keep his Word. However his chief Design seems to be all along to get Benjamin thither, and discover himself to him, and not to his other Brothers,

till Judah's pathetick Speech in the Close of the 44th Chap. overcame his Resolution.

Ib. *since I fear God*] shews his Heart to be touched; though he could not use a better Argument to gain their Belief of what he said, and satisfy them they might come again safely.

Ver. 20. *proved true*] Trem. *vera probentur*: a Diversification of that in Ver. 16.

Ib. *would do*] which the Heb. Verb may signify, and properly it seems must here, as well as *did*.

Ver. 21. *the Distress of whose Soul we saw*] Heb. *whom we saw the Distress of his Soul*, not in that.

Ver. 24. *before their Eyes*] That they might see it done, I suppose, in an easy manner.

Ver. 25. *Vehicles*] being a general Word, different from the following.

Ib. *thus did he*] not the Person whom Joseph commanded, as Patrick would have it; since he commanded more than one, and there is no Pronoun for *he* in the Heb. to make any Distinction from Joseph; see the like Chap. xli. 34.

Ver. 27. *Sack*] The same in Heb. and *Pargine* says, *in omnia ferè lingua, in almost all Languages*, i. e. according to their Terminations, as *saccus* in Lat. *saccos* in Greek, &c. but the last Word is *amtabath*, a bag, found in this and the two following Chapters.

Ib. *Lodging-place*] See at Exod. iv. 24.

29. Afterwards

29. Afterwards they came to Jacob their Father, at the Country of Canaan, whom they informed of all that had befallen them as follows :

30. The Man, the Lord of the Country, spoke hard things to us, and represented us as Spies of it.

31. To whom we said ; We are honest, we are not Spies.

32. We are twelve Brothers, the Sons of our Father : one is gone, and the Youngest is now with our Father in the Country of Canaan.

33. Yet he said to us ; By this I shall know that you are honest : leave one of your Brothers with me, and taking for the Famine of your Households, go.

34. And bring your youngest Brother to me, by which I knowing that you are not Spies, *but* honest ; will give you your Brother, and you shall merchandise in the Country.

35. At length as they emptied their Sacks, behold each one's Bag of Money was there ; and when they and their Father saw them, they were afraid.

36. And he said to them, You deprive me of my Children : Joseph is gone, and Simeon is gone, and you would take away Benjamin ; all which Things are against me.

37. But Reuben spoke thus to his Father, Kill two of my Sons, if I do not bring him to thee : commit him into my Custody, and I will bring him to thee again.

38. However he replied, My Son shall not go down with you : for his Brother is dead, and he is left alone ; and should Death befall him in the Way that you go, you would bring down my grey Hairs with Sorrow to the Grave.

C H A P. XLIII.

NEVERTHELESS the Famine being grievous in the Country,

2. When they had done eating the Provision that they brought from Egypt, their Father said to them, Go again, buy us a little Food.

3. Then Judah spoke to him as follows ; The Man solemnly protested thus to us, You shall not see my Face, except your Brother is with you.

4. If thou wilt send him with us, we will go down, and buy thee Food ;

5. But if not, we will not go : for the Man did say to us what I have already mentioned.

6. And Israel said, Why did you do so ill to me, to tell the Man whether you had another Brother ?

7. The Man, answered they, strictly asked thus about us and our Kindred, Is your Father yet living ? Have you any Brother ? whom we told according to the Sense of these Words : did we know at all that he would say, Bring your Brother down ?

8. Judah said further to Israel his Father ; Send the Youth with me, that we may get ready, and go : so shall both we and thou, with our Children, live, instead of dying.

9. I will be engaged for him, thou shalt require him of me : if I do not bring him to thee, and place him before thee, let me be in blame with thee all *my* Days.

10. For unless we had delayed, we should now have returned this second time.

11. Whereupon Israel their Father says to them ; If it be so now, do this ; take of the applauded Things of the Country in your Vehicles, and have down a Present to the Man ; a little Balsam, and a little Honey, Spice and Myrrh, Nuts and Almonds.

12. Take also double Money with you : even that which was brought back in the Mouths of your Bags, carry again with you ; perhaps it was a Mistake.

13. As likewise take your Brother ; and getting ready, return to the Man.

14. And God Almighty give you Compassion before him, that he may send with you your other Brother, and Benjamin ; and

Ver. 30. *represented*] The *Heb.* Word signifies primarily *gave*, which is opposite to *took*.

Ver. 37. *two of*] He having four Sons, Chap. xlv. 9. The Word is governed of the next by the Ending of it, which answers to a Genitive Case, as in 1 *Kings* ii. 39.

Ver. 7. *at all*] as *Zech.* vii. 5. *did ye at all fast unto me ?* the Question having the Nature of a Negative, as well as making the best Sense ; see Chap. iii. 4. & 1 *Kings* ix. 6.

Ver. 8. *Children*] in the *Bish. Bib. meiny*, though *Tyndal* so many Years before had *chyl dren*, from whom they took much : theirs is a North-Country Word for *family*.

Ver. 9. *all my Days*] The like is rendered 1 *Sam.* i. 28. *as long as he liveth*.

Ver. 11. *If it be so*] That I let him go ; which was Judah's Request, Ver. 8.

Ib. *applauded Things*] properly.

Ib. *a little*] *Tynd.* *a cartefye*, so the *Bish.*

Ib. *Nuts*] Some expound it *terebinth*, others *filbert nuts*. Probably they were *Pistachio's* ; the Growth of the Country, and still imported from *Syria*. The *Pistachio Nut* grows on a Species of *Terabintina* ; which confirms the Supposition that these *Nuts* are here meant.

Ver. 12. *even that*] I judge this to be included in the double Money, by the Agreeableness of it, as well as by Ver. 15. which informs us what they did carry ; and though Corn might be something dearer, it was scarcely twice as dear as before ; for the Continuance of the Famine being known, it might be brought to almost an equal Price at first. Nor do I think that *double* signifies the Quantity of the Money, but relates to the two times of buying, consonant to Ver. 21, 22. see *Willet on Gen.* p. 419.

according

according as I am deprived of my Children, I must be.

15. So the Men took that Present, as they did double Money with them, as also Benjamin; and getting ready, went down to Egypt, and stood before Joseph.

16. And when he saw Benjamin with them, he said to the Steward of his House, Bring the Men home; and let there be killed what is to be, and dressed: for they shall eat with me at Noon.

17. Accordingly the Man did as he ordered, introducing them into Joseph's House.

18. But they were afraid, because they were brought thither, and said, Upon the account of the Money which was carried back in our Bags at first, are we brought in; that he may rush upon us, and falling on us, take us for Servants, with our Asses.

19. Therefore they went nigh to that Man, and spoke to him at the Door of the House,

20. Which was thus; O our Lord, we really came down at first to buy Food.

21. Whereas when we got to the Lodging-place, we opened our Bags, and behold there was the Money of each of us, by its Weight, in his Bag's Mouth; which we have brought back with us.

22. Nay we have brought down other Money with us to buy Food: we know not who put our Money in our Bags.

23. But he said, Peace be to you, do not fear; your God, and the God of your Father, gave you Treasure in your Bags: your Money came to me. And he brought out Simeon to them.

24. Besides he having introduced them into Joseph's House, gave them Water, that

they might wash their Feet, as he did also Provender for their Asses.

25. And they prepared the Present against Joseph came at Noon: for they heard that they should dine there.

26. At length he coming home, they brought him the Present which was with them into the House; and bowed down to him to the Ground.

27. He then asked them of Welfare thus, Is your Father well, the old Man of whom you spoke? Is he yet living?

28. And they answered, Thy Servant our Father is well, who is yet living: again they bowed, and did reverence.

29. Now looking up, and seeing his Brother Benjamin, his own Mother's Son, he said, Is this your youngest Brother whom you spoke of to me? God, added he, be gracious to thee, my Son.

30. But Joseph made haste, for his Compassion was kindled towards his Brother, and he sought where to weep: so he went into the Chamber, and wept there.

31. Next he washed his Face, and came out; and restraining himself, said, Put the Victuals.

32. Thus they put for him by himself, and for them by themselves; and for the Egyptians, who eat with him, in the same manner: because they must not eat Victuals with the Hebrews, for that was an Abomination to the Egyptians.

33. And they sat before him, the First-born according to his Birth-right, and the Younger according to his Youth; so that the Men wondered one at another.

34. Moreover he had Dishes of Meat taken away from before him for them, but

Ver. 16. *what is to be*] *Heb. the Slaughter*; which is quite left out in the *pref. Translation*.

Ver. 18. *rush upon*] *Heb. tumble, or roll himself as in Job xxx. 14.* I much rather take it to mean thus, than *seek occasion against us.* The *Targum* has it, לאתרברכא עלנא *to magnify himself over us.*

Ver. 20. *O*] *אני* seems to be the Contract of *אני* like *אני* of *אני* by leaving out *א* at Beg. which I do not find to be observed by any: this leads us to its Root *אבן* *he would or was willing*, unknown to Grammarians, which Consideration might have kept some Translators out of great Errors.

Ver. 28. *living*] The *Septuagint* add, *and he replied, Blessed be that man by God*; but for what Reason could he say so to them, unless it had been to give them some Mistrust who he was? which he was so careful to avoid, that he would not let them see him weep, Ver. 30. Thus *Ephraem Syrus*, a Writer of the 4th Century, in his *Praise of the Patriarch Joseph*, brings him asking, whether their Father had not yet forgot his other Son, who they had told him was lost? But doubtless *Joseph* was more praise-worthy, for his Wisdom and Caution in avoiding such Expressions, and bringing the Affair to that most suitable Issue which he did.

Ver. 30. *Compassion*] So in the *Targum*, viz. *רחמי* *Pagn.* and *Montan.* also translate *miserationes*; *Castal.* *miserationes, with Compassion*, i. e. *erga fratrem commotus, he was moved towards his Brother*; in which manner the *French* has it by *compassion*. The *Gen. Transl.* has *affection*; *Jun.* and *Trem.* *viscera misericordiae, bowels of mercy*; and Ver. 14. it is rendered *mercy*.

Ib. kindled] *Aben Ezra* *אבן עזר* *they kindled and burnt*; *Jun.* *astuabant*, *Mun.* *accendebantur*, *Pagn.* and *Vatab.* turn it by the Verb *incales*; the *Gen. Verf.* has *inflamed*; see *Hof. xi. 8.*

Ver. 32. *must not eat*] such was their Superstition, in-somuch that *Herodotus* writes, *Lib. ii. p. 46. Steph. Edit.* *ἔτι ἀνὴρ Αἰγύπτιος ἔτι γυνὴ ἄνδρα Ἑλλῆνα φιλόστοις ἐν τῷ στόματι ἔδει μαχαίρην ἀνδρὸς Ἑλλήνου χρησέται, ἔδει δόρυ, ἔδει λήβετι, ἔδει πρίν καθεαυτοῦ βοδὴ διατεταμένῃ Ἑλληνικῇ μαχαίρῃ γνίσσεται* *No Egyptian Man or Woman will kiss the Mouth of a Greek or Foreigner, or use either his Knife, Spit or Pot, or eat the very Meat that is cut with such a one's Knife.*

Ver. 33. *they sat*] *Joseph* might place them thus, to possess them with an Opinion of his Skill in Divination, the better to bring about what he designed by the silver Cup.

Benjamin's Dish was five times as much as any of theirs: so they drank and caroused with him.

C H A P. XLIV.

AFTERWARDS he thus commanded the Steward of his House, Fill the Men's Bags with Food, according as they can carry; and put each one's Money into the Mouth of his Bag.

2. Thou shalt also put my silver Cup in the Bag's Mouth of the Youngest, with the Money of his Provision. And he did according to that which Joseph ordered.

3. The Morning being light, the Men were sent away, with their Asses.

4. They were gone out of the City not far off, when Joseph said to the Steward of his House; Get ready, follow after the Men; and as soon as thou overtakest them, reprimand them, Why have you returned Evil for Good?

5. Is not this what my Master drinks in? and he has thoroughly divined for it: you have done ill in what you did.

6. Accordingly he overtakes them, and utters these Expressions to them.

7. Why, exclaimed they to him, does our Lord speak such Words as these? Far be it from thy Servants to do any Thing like it!

8. Lo the Money that we found in the Mouths of our Bags, we brought back to thee out of the Country of Canaan; and how should we steal out of thy Master's House Silver or Gold?

9. Let him then die with whom it is found of thy Servants; and we also will become Servants to our Lord.

10. And he said, Now let it be so far according to your Words; let him whom it is found with be a Servant to me, and you shall be quit.

11. At which they made haste, and took down their several Bags to the Ground, and opened each one his own.

12. So he searched, beginning at the Eldest, and ending at the Youngest; and the Cup was found in Benjamin's Bag.

13. Then they tore their Cloaths; and each loading his Ass, they returned to the City.

14. Next Judah went with his Brothers to Joseph's House, who was yet there; and they fell down before him on the Ground.

15. Of whom Joseph demanded, What Deed is this which you have done? Did not you know that such a Man as I am could thoroughly divine?

16. And Judah answered, What shall we say to my Lord? What Excuse shall we make? Or how shall we justify our selves? God has found out the Iniquity of thy Servants; behold both we, and he with whom the Cup is found, are Servants to my Lord.

17. But he replied, Far be it from me to do this: the Man whom the Cup is found with, shall be a Servant to me; but as for you, go up in Peace to your Father.

18. Whereupon Judah approached him, and said: O my Lord! let thy Servant, I beseech thee, speak a Word in my Lord's Hearing, and be not angry with thy Servant: for thou art even as Pharaoh.

19. My Lord asked his Servants thus, Have you any Father or Brother?

20. And we told my Lord, we have a Father, an old Man, with a Child of his old Years, the Youngest; and his Brother being

Ver. 34. *five times as much*] *Heb. five hands or parts more.* Not that they had not all enough, but Benjamin had more Variety of Food. It might be done, as in *Hist. of Jos.* to observe whether they envied him, as they had done himself.

Ib. *caroused*] according to *Cant. v. 1.* this being drunk largely, as in *Johnson's great Dict.* and *Hag. i. 6.* it is rendered *filled with drink*; not signifying *to be merry.* So the like Verb *John v. 10.* *well drunk.* *Tynd.* has this *were dranke,* the *Gen.* *had of the best drinke.*

Ver. 5. *has*] *Pathah* turning the *future Tense* into the *preterite.*

Ib. *thoroughly*] Look the *Scholium* on Chap. xxii. 17.

Ib. *divined for it*] *Stackhouse,* in his late *History of the Bible,* Book iii. Chap. 4. says, "The Words (according to the Sense of the best Interpreters) do not relate to this Cup, as the Instrument, but as the Subject of Divination; not as the Thing, *with which,* but as the Thing, *concerning which,* this magical Enquiry was to be made." *Broughton* in his *Works,* p. 8. 653, has these Words, "For which he would make search, not, in which he prophesieth;" and so *Fagius* turns it, *pro eo, for it,* the *Bishops* for the *which.* Certainly Joseph's Brothers could not be made to believe, he divined by the

Cup that they had it; because they knew he could not have it to divine by.

Ver. 16. *the Iniquity*] other Iniquity, not owning their Guilt in what they were charged with.

Ver. 18. *Judah*] *He having solemnly undertaken that Benjamin should safely return,* *Chrysost. Hom. 64.* on this Place.

Ver. 19. *My Lord asked*] What could have been more persuasive than this Speech, though it runs so much on the Narrative!

Ver. 20. *the Youngest*] I cannot tell what our Translators thought of, when they turned it a *little one,* since none deny, I think, that Benjamin was born before Joseph was carried to Egypt, and at the lowest Computation must be 22 or 23 Years old, and is called a *Man,* Ver. 17. It is indeed in *Heb. the least,* but is meant in Years, as observed on Chap. ix. 24. and as *Munster* writes here *scilicet aetate;* used like the Words *Minor* and *Minority* with us. The Word in another Form of the same Signification, differing but in one Vowel, is rendered in our *pres. Bib.* *youngest* five times in this Chap. and that by *Ainsworth* here: but the old Latin has *puer parvulus,* a little Boy.

Ib. *being dead, &c.*] by which is shewn the Cause of

dead,

dead, and he left alone of his Mother's, his Father loves him.

21. With that thou didst order thy Servants, Bring him down to me, that I may have a Sight of him.

22. When we replied to my Lord, The Youth cannot leave his Father: who, should he leave him, would die.

23. Yet thou saidest to thy Servants, If your youngest Brother does not come down with you, ye shall see my Face no more.

24. And when we got up to thy Servant my Father, we told him the Words of my Lord.

25. At length our Father saying, Go again, buy us a little Food;

26. We answered, We must not go down; though if our youngest Brother be with us, we may: for we must not see the Man's Face, when he is not along with us.

27. Upon this thy Servant, my Father, said to us; You know that of the two my Wife bore me,

28. One went out from me, so that I said, Verily he is torn in pieces; nor have I seen him to this Time.

29. And should you likewise take this out of my Sight, and Death befall him, you would bring down my grey Hairs with Harm to the Grave.

30. Now therefore when I come to thy Servant my Father, and the Youth is not with us, since his Life is bound up in the Life of him;

31. As soon as he sees that there is not the Youth, he will die: so thy Servants will bring down the grey Hairs of thy Servant, our Father, with Sorrow to the Grave.

32. Because thy Servant was thus engaged

to him for the Youth, If I do not bring him to thee, let me be in blame with my Father all my Days:

33. Therefore now let thy Servant abide, I beseech thee, instead of the Youth, a Servant to my Lord; and let him go up with his Brothers;

34. (For how can I go up to my Father, when he is not with me?) lest I should see the Harm that will come on my Father.

CHAP. XLV.

THEN Joseph was not able to restrain himself, to all who were standing by him, but called out, Cause every Man to go out from me. So there was not one stood with him, when he made himself known to his Brothers.

2. And he uttered his Voice with such Crying, that the Egyptians heard, as did also Pharaoh's Family.

3. At length he said to his Brothers, I am Joseph; is my Father yet alive? But they could not answer him, as being troubled at his Presence.

4. Whereupon he said to them, Come nigher to me, I pray. Which they doing, he thus expressed himself: I am Joseph your Brother, whom you sold to Egypt.

5. Yet now be not grieved, nor let it displease you, that you sold me hither; since God sent me before you, that ye might be kept alive.

6. For these two Years the Famine has been within the Country; and there are five more in which will be no Tillage nor Harvest.

his Father's Love, and this with the rest tends to the main Point, to move Joseph's Compassion.

Ver. 29. Harm] not Sorrow, as Ver. 31. & Chap. xlii. 38.

Ver. 30. is bound up in] Tynd. hangeth by.

Ver. 32. Because] has relation to the next Verse; but what For in com. Transf. relates to, I know not.

Ver. 33. abide] there: so that it does not signify [be] as Gruden puts it in his Concordance; concerning which see more on Psal. lxxxix. 38.

Ver. 1. go out from me] where the Bish. have avoyde.

Ver. 2. uttered his Voice] Spoke with weeping the Words in the next Verse; not wept only.

1b. Family] Chald. the Men of Pharaoh's House.

Ver. 5. let it displease you] Heb. let it be incensing or displeasing in your Sight, idiomatical as frequently.

Ver. 6. no Tillage] Besides the Word of Joseph, the Height of the great River Nile, which runs quite through Egypt, might prevent the Tillage by prognosticating barren Years. Pliny has the ensuing Account of it, Nat. Hist. Lib. v. 9. Incipit crescere Nilus nova Luna, quacumque post solstitium est, sensim modiceque Cancrum sole transeunte, abundantissime autem Leonem, & residit in Virgine, iisdem quibus accrescit modus. In totum autem revocatur inter ripas in Libra, ut tradit Herodotus, centesimo die. Auctus ejus per puteos mensurae notis deprehenduntur.

Justum incrementum est cubitorum 16, minores aqua non omnia rigant, ampliores detinent tardius recedendo; hanc ferendi tempora absument, solo madente; illa non dant, siccitate: utrumque reputat provincia. In 12 cubitis famem sentit, in 13 etiamnum esurit, 14 cubita hilaritatem afferunt, 15 securitatem, 16 delicias. In Dr. Holland's Eng. Translation in fol. pt. 1634, thus: The River begins to rise and swell, at the next change of the Moone after the Sun-stand, by little and little gently, so long as he passes through the signa Cancer, but most abundantly when he is in Leo. And when he is entered Virgo, he filleth and settleth low again, in the same measure as he rose before. And is cleane brought within his bankes in Libra, which is, as Herodotus thinketh, by the hundreth day; (but he allows it to the rising, and the same to the falling, Lib. ii. Cap. 19.) How high it riseth, is known by markes and measures taken of certaine pits (Abulfeda giving the description of one, Geographia, p. 111. Eutychius and Elmachinus ascribing the Invention to Joseph.) The ordinary height of it is sixteen cubits. Under that gage the waters overflow not all. Above that stint they are a let and hinderance, by reason that the later it is ere they be fallen, and downe again. By these, the seed time is much of it spent, for that the earth is too wet. By the other there is none at all, by reason that the ground is dry and thirsty. The province taketh good keep and reckoning of both, the one as well as the other; for when it is no higher

7. Therefore

7. Therefore God sent me before you, to make you remain on the Earth, and to keep you alive with a great Deliverance.

8. So now you did not send me hither, but God; who has made me a Father to Pharaoh, a Master to his whole Family, and a Governor over all the Country of Egypt.

9. Make haste, and go up to my Father, and tell him; Thus says thy Son Joseph, God has made me a Lord to all Egypt: come down to me, do not stay.

10. And thou shalt dwell in the Coun-

try of Goshen, that thou mayest be near me, with thy Sons and Grandsons, thy Flocks, Herds, and all that thou hast.

11. Where I will sustain thee, since there are five Years more of Famine; lest thou shouldest become poor, with thy Family, and all that thou hast.

12. And behold your Eyes see, with my Brother Benjamin's, that my own Mouth speaks to you.

13. Now you shall tell my Father all my Glory in Egypt, and whatever you have

than 12 cubits, it findeth extream famine: yea, and at 13 it feeleth hunger still, 14 cubits comforts their hearts, 15 bids them take no care, but 16 affoordeth them plenty and delicious dainties. It is added a little further, so soon as any part of the land is freed from the water, straightwaies it is sowed. This overflowing of Egypt, Herodotus, speaking of in L. ii. says, as in Littlebury's Translation, In our Time, unless the River swells to sixteen Cubits, or fifteen at least, the Country is not covered with Water, Vol. i. p. 144. during which Flood the People and Cattle live on the Mountains, where the Towns and Villages are, Diod. Sic. Lib. i. 3. Dr. Perry, in his View of the Levant, p. 273 — 289. has lately given a curious Account of it, if a little rectified, which I would just exhibit, to be compared with that of the Ancients, as being such a remarkable Thing both in History and Nature: he relates, that there is a Place built on Purpose (as it seems by Grand Caire) wherein is an octagon marble Pillar, or Nilescope, marked with Measures called Pikes, each of which contains 24 Digits; being, says he, as I judge, and am pretty sure, equimensurate to so many Inches, p. 274. but says elsewhere, these Pikes taken one with another, are not above twenty three Inches each, p. 286. (for the Franks or Christians dare not measure them, p. 283.) that upon visiting this before the River began to rise, on May 17. O. S. in the Year 1739. as it appears by him, he found eleven of these Pikes, and two Digits of the 12th above Water, besides the Capital, p. 281, 274. that the Egyptians assert the Nile always begins to rise on the 6th of June, O. S. p. 273. and on June 8. he says, there were near eleven Pikes of the Pillar dry, p. 281. that in a Week more the Water rose 12 Inches, the next Week not above 4, the following Week not above 8 Inches, the succeeding one to July 6. very little, p. 284. from whence to the 16th of the same Month, as appears by his Reckoning, it rose about seven Feet, p. 285, 282. On August 12. he says, he found three Digits of the uppermost Pike immersed, and 21 of them dry, p. 275, 285. (but wrongly adds, it was just 10 ½ Pikes from the lowest Ebb, p. 282, 285.) from which Time to September 3. being 22 Days, by his Computation the Water rose about 33 Inches, p. 282, 285. but beginning to fall from Sept. 1. he observed that from Aug. 31. to Sept. 5. all O. S. it ebbed 2 ½ Inches, p. 286. so that the greatest Height might be 34; according to which the whole Rise amounts to 11 Pikes and 15 Digits (of which Perry speaks variously, p. 275, 283, 284, 286.) and that to just 15 Cubits and a half of 1 ½ Foot each, as a Cubit has been commonly counted. This nicely agrees with the foregoing Antiquities, though the Doctor himself did not know how to reconcile them, and fancies all Writers must their Measure from the Bottom of the River, p. 284. Upon his sounding of which however in several Places, Sept. 5. he owns he found the deepest Water 18 ½ Pikes, p. 286. by which the low Water was 13 ½ Feet deep, notwithstanding Perry speaks of the latter as 4 or 5 Pikes deep, p. 278, 284, 286. The Breadth of the River he judges is not above three tenths of a Mile, p. 289. N. B. I chose to quote the Pages, as his Relation is something confused and discordant. After confuting several pretended Causes of this Inundation, Diodorus pitches upon that of Agatharcides the

Cnidian as the best, who said, καὶ ἐναντὶν ἐν τοῖς κατὰ τὴν Αἰθιοπίαν ὄρεσι γίνεσθαι συνεχεῖς ὁμοῦς ἀπὸ θερμῶν τρεπῶν μίχρη τῆς μεταστροφῆς ἰσημερίας. Εὐλόγως ἂν τὸν Νεῖλον ἐν μὲν τῷ χειμῶνι συντρίβεται, τὴν κατὰ φύσιν ἔχοντα φύσιν ἀπὸ μόνης τῆς ἀπὸ τῶν ὄρεων κατὰ δὲ τὸ θέρος, διὰ τῆς ἔχουσιν ὁμοῦς λαμβάνειν τὴν ἀύξησιν. There is constant Rain yearly on the Mountains in Ethiopia, from the summer Solstice to the autumnal Equinox. It is therefore rational that the Nile should be contracted in the Winter, when it flows according to the Property it has from its own Sources only, and increases at Summer by receiving the Rain that is poured down. But Francis Alvarez has since given a more certain Relation of it in his Itinerary, Cap. 146. In Abassena hyems incipit medio Junii, definit medio Septembris: toto tempore ingentes sunt pluviae; unde crescit Nilus. In the Country of the Abyssinians or Inner Ethiopia (whither Alvarez went Ambassador) the Winter begins in the middle of June, and ends in the middle of September, all which Time there are great Rains, from whence the Nile increases. The Cause of those Rains Perry ascribes to the northerly Winds, which he says set in about the middle of May, and continue to blow briskly, and almost incessantly, from that Quarter, for three Months; which driving the Vapours and Clouds against the high Mountains of Ethiopia, they are forced down there in Rain, p. 272. This is the more probable, as 'the whole Kingdom of Egypt is one continued Plain, which admits of but very little Interruption from Hills, Rocks, or other Protuberances,' p. 476. The Doctor notwithstanding falls to spoiling his Phenomenon, by not allowing these Winds to produce Rain, because he noticed the Air at that Season to be free of Clouds, and yet concludes it is clearly accounted for, p. 273. but as the Levant, Caspian, Red Sea, &c. must certainly exhale forth a deal of Moisture, by the great Force of the Sun's Heat then and there, it would as certainly be driven by such Wind towards the upper Part of the Nile; though it might not be formed into Clouds, till it was gone beyond the lower Part of Egypt, where Perry made his Observation. Herodotus, in searching for the Cause, makes mention of such Winds under the Epithet of Etesian; as likewise Diod. Siculus from Thales. The Account that Prideaux gives of it is however incredible, that the Floods are a whole Year or more running out of Ethiopia to Egypt, without mentioning any Author for it, Connell. A. D. 374. For three Miles an Hour, which is the Current of the Nile nearly at the Time of its Inundation, View of Lev. p. 476. to reckon Nothing for the wonderful Steeps it falls down in Ethiopia, would exceed the Circumference of the whole Earth. As to the manner of Tillage, Herodotus adds, "As soon as the River has overflowed the Country and retreated again, every Man sows his own Land" and having put in his Hogs to tread the Seed into the Ground, expects the Harvest without farther Care," p. 145. For Conclusion, there is a Channel yet called Joseph's, which goes from the west Side of the Nile to the famous Lake Maris, View &c. p. 379, 408. a Lake according to Perry's Relation about 4 Miles broad, and 8 or 9 Leagues long, p. 407. having on the S. S. E. of it, at about a Mile's Distance, large Ruins of the supposed Labyrinth so famed in Antiquity, p. 381, 406, 407.

seen :

son: make haste also, and bring him down hither.

14. Next he fell upon his Brother Benjamin's Neck, and wept; and Benjamin wept upon his.

15. Besides he kissed all his Brothers, and wept upon them; and after that they talked with him.

16. And when the Report was heard in Pharaoh's House, that Joseph's Brothers were come; both he and his Servants liked it well.

17. He therefore said to Joseph; Say to thy Brothers, Do this; load your Beasts, and get you along to the Country of Canaan.

18. Afterwards take your Father and Families, and come to me: so will I give you the Best of the Country of Egypt, and you shall eat the Fat of it.

19. Since thou art commanded, do you this; take Wagons from hence, for your Children and Wives, as also that you may carry your Father, and come.

20. Nor let your Eyes regard your Goods: for you shall have the Best of all this Country.

21. And the Sons of Israel did so, Joseph giving them Wagons at Pharaoh's Command; as he did Necessaries for the Way.

22. To every one of them in particular he gave a Suit of Cloaths; giving Benjamin three hundred Pieces of Silver, and five Suits.

23. As likewise to his Father he sent thus; ten He-asses carrying some of the Best of Egypt, and so many She-asses carrying Corn, Bread and other Victuals, for his Father on the Way,

24. Thus he sent his Brothers away, that they might go; and said to them, Be not disturbed in the Way.

25. And going up from Egypt, they went into the Country of Canaan, to Jacob their Father;

26. Whom they told as follows, Joseph is yet alive; and that he was Governor over all the Country of Egypt: however his Heart failed, so that he did not believe them.

27. But when they spoke to him all the Words of Joseph, which he had to them, and he saw the Wagons that Joseph had sent to carry him, his Spirit revived.

28. And Israel thus uttered himself, It is a great Thing that my Son Joseph is yet alive; I will go, and see him before I die.

CHAP. XLVI.

ACCORDINGLY Israel travelled, with all that he had, and coming to Beer-sheba, offered Sacrifices to the God of his Father Isaac.

2. God also said thus to him in the Visions of the Night, Jacob, Jacob; who answered, Here am I.

3. And he replied; I am God, the God of thy Father: be not afraid of going down to Egypt; for I will make thee a great Nation there.

4. I will go down with thee thither, and will also bring thee quite up; nay Joseph shall close up thy Eyes.

Ver. 18. *Best of the Country*] See it in our *pref. Translation*, Chap. xlvii. 6.

Ver. 19. *as also that*] Sending Wagons would lay an Obligation upon them to come. The following Verbs *carry* and *come* are not imperative, as the two preceding ones *do* and *take* are; see Ver. 27.

Ver. 22. *a Suit*] Besides the Impropriety of the Word, *changes* in *com. Transf.* being more than one, it will follow by Consequence that Benjamin had not five times as much Apparel given him as each of his Brothers, which is repugnant to the confessed Meaning of the Passage.

Ver. 23. *Victuals*] By the *com. Translators* turned *victual*, 2 *Chron.* xi. 23. If by *Meat* here they intended *flesh* only, the Word has not that Signification, for there was not *flesh* for all in or on the Tree, *Dan.* iv. 12. where it is used: but if they meant by it *Victuals* or *Food*, so was *Bread*, which therefore requires *other* to be added; unless we had Words like the *Lat. opsonium* or *obsonium*, with which *Jun.* and *Cast.* translate it, signifying all sorts of Victuals besides Bread.

Ver. 24. *that they might*] For he could not say to them what follows, after they were departed.

Ib. disturbed] It may signify the Mind being moved by any afflicting Passion, such as *anger*, 2 *Kings* xix. 27. *fear*, *Psal.* lxxvii. 19. *grief*, 2 *Sam.* xviii. 33. all which may be here meant.

Ver. 26. *and that*] Our *Translators* left out *that*, not knowing else it seems how to make the Words coherent.

Ib. so that he did not believe them] *Cast.* expresses it, *ad*

quem ille nuncium exanimatus fidem eis habebat, at which News he being astonished, did not believe them. Here is no Jacob in the Original; vid. Chap. xli. 7.

Ver. 28. *a great Thing*] as if he had said, *no matter for all these great things, this is a great thing that he is alive.* Thing is comprehended in the *Heb.* Adjectives, as in the *Greek* and *Latin* ones of the neuter Gender. So the *Septuagint* turn it, *Μεγα πολ τον, it is a great thing to me*; but *Onksles* and *Abr. Ben Ezra* supply it by another Substantive, the former translating, *רבי לי ודא, it is great Joy to me*, and the latter expounding it, *רבי לי ודא, this is great Gladness to me*; *Jarhi* also in like manner, *רבי לי עוד שמחה ודא, it is yet great Gladness and Rejoicing to me, since my Son Joseph is still alive.* *Munster* turns it, *multum est, quod, it is much that.*

Ver. 2. *God*] *Lookup* has in his late *Transf.* as also from the Beginning of the Book, *the Gods*, but in the next Ver. *he said, I am the God*; so destroying Impiety by Absurdity. N. B. The *Heb.* has the same Word in both Places, and the same singular Verb in each.

Ver. 3. *be not afraid*] It seems Jacob was afraid to go without knowing it was God's Will he should, and so prepared himself (as the Manner was then with Sacrifice) that the Lord might reveal it to him. A good Example! even for the Affairs of this Life, as that was.

Ver. 4. *bring thee up*] in his Posterity (though his Body was before) when he should become a great Nation, as in the preceding Verse. Thus it is spoken of Jacob's Sons, Chap. xlix.

5. So he got ready to go from Beer-sheba; and his Sons carried him, with their Children and Wives, in the Wagons which Pharaoh had sent for that Purpose.

6. He, and all his Offspring with him, likewise took their Cattle and Substance, which they had got in the Country of Canaan, and went to Egypt.

7. Whither he had along with him his Sons and Grandsons, Daughters and Granddaughters, and all his Offspring, who were with him.

8. Now these are the Names of the Israelites who went thither: Jacob and his Sons (Reuben being his First-born)

9. With the Sons of Reuben, Enoch, Phallu, Hezron and Carmi.

10. And the Sons of Simeon, Jemuel, Jamin, Ohad, Jachin, Zohar, and Saul the Son of a Canaanitefs.

11. Moreover the Sons of Levi, Gershon, Kohath and Merari.

12. As likewise Judah's Sons, Er, Onan, Shelah, Pharez and Zerah; only the two former died in the Country of Canaan. And the Sons of Pharez, Hezron and Hamul.

13. Next Issachar's Sons, Tola, Phuvah, Job and Shimron.

14. Then the Sons of Zebulun, Sereb, Elon and Jahleel.

15. The foregoing were the Sons of Leah, whom she bore to Jacob at Padan-aram, with Dinah his Daughter; all which Persons of his of both Sexes, were thirty three.

16. The Sons too of Gad; Ziphion and Haggi, Shuni and Ezbon, Eri, and Arodi, and Areli.

17. And the Sons of Asher, Imnah, Ishvah, Ishvi, and Beriah, with Serah their Sister; Beriah's Sons likewise, Heber and Malchiel.

18. The foregoing were the Sons of Zilpah, whom Laban gave to his Daughter Leah; she bearing to Jacob these sixteen Persons.

19. The Sons of Rachel his Wife, Joseph and Benjamin.

20. And Joseph had born in the Country of Egypt, by Asenath the Daughter of Potipherah Prince of On, Manasseh and Ephraim.

21. As also Benjamin's Sons, Bela, and Becher, and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim, and Huppim, and Ard.

22. These are the Sons of Rachel, who were born to Jacob; all the Persons fourteen.

23. And the Sons of Dan, Hushim.

24. Lastly the Sons of Naphtali, Jahzeel, Guni, Jezer and Shillem.

25. The preceding were Bilhah's Sons, whom Laban gave to Rachel his Daughter; she bearing Jacob these seven Persons in all.

26. All the Persons that went with Jacob to Egypt, who proceeded from himself, besides the Wives of his Sons, were in the whole sixty six.

Ver. 7. *all his Offspring*] all the rest, viz. his great Grandchildren; for the others were named before.

Ib. *who were with him*] Some being in Egypt.

Ver. 8. *Sons*] If the Reader compares this Translation with our late Shuckford's Opinion of divers Faults in the Original in this Chap. he may perhaps see such an Opinion to be unnecessary and groundless; to the Certainty and providential Preservation of Holy Writ. See his *Concels. of Sac. and Propb. Hist.* Vol. i. Book vii. p. 198.

Ver. 9. *Enoch*] See Chap. v. 18.

Ib. *Phallu*] written *Pallu* in our Bible, *Exod.* vi. 14. *Numb.* xxvi. 5, 8. *1 Chron.* v. 3. though it is all one in the Original.

Ib. *Hezron*] *Numb.* xxvi. 6. *Hezron*, the same.

Ver. 10. *Saul*] This is the same Name with that in Chap. xxxvi. 37, 38. and also the Name of the first King of Israel.

Ver. 13. *Phuvah*] called in the *com. Transf. Pua*, *Numb.* xxvi. 23. though there be no odds.

Ib. *Job*] This is another Name different from that in the Book of Job, which is in *Heb. Ijob*, having a Letter more.

Ver. 15. *thirty three*] Jacob himself as he was an Israelite, Ver. 8. (according to what we read *Exod.* xii. 40.) is reckoned in this Number, and the two Sons of Pharez (*Er* and *Onan* being dead, Ver. 12. Ch. xxxviii. 7, 10.) who must therefore be born, and could not else have gone to Egypt with the rest, as in Ver. 8, 26, 27. *Exod.* i. 1, 5. *Deut.* x. 22. which all shew that Jacob and his Offspring (their Wives excepted, at Ver. 26. who were not his Offspring) at that Time were seventy Persons.

Ver. 16. *Haggi*] So it is put right, *Numb.* xxvi. 15.

Ver. 17. *Imnah*] The same Word which is here *Imnah* in the *com. Bible*, is *Imna*, *Numb.* xxvi. 44. and *Imnah*, *1 Chron.* vii. 30. which last is after the manner of writing the following and other Names in our Language.

Ib. *Ishvah*] In the *vulg. Eng.* it is *Ishuah*, and *1 Chron.* vii. 30. *Ishuah*, nevertheless the *Heb.* has no Variation.

Ib. *Ishvi*] The *pres. Vers.* here has *Isui*, *Numb.* xxvi. 44. *Jesui*, and *1 Chron.* vii. 30. *Ishuai*; yet in the Original there is found no Alteration.

Ib. *Serah*] Our Translators not knowing or minding the *Heb.* Accent, call her *Sarah* in *Numb.* xxvi. 46. look Chap. x. 24.

Ver. 18. *sixteen*] In which Number are counted *Beriah's* two Sons, as those of *Pharez* above.

Ver. 21. *Bela*] So it is Chap. xiv. 2. *Numb.* xxvi. 38, 40. *1 Chron.* vii. 6. & viii. 1. although *b* is added here.

Ver. 23. *Hushim*] *Hushim* a Woman's Name, *1 Chron.* viii. 8. has a long *u*, this a short one. It is said *Sons*, notwithstanding there was but one, which is the manner of speaking in the *Heb.* Tongue, as *Ab. Ezra* observes in his *Annotations* on it: Words plural and singular, one for the other are not uncommon; so Ver. 18. it is *Person* in *Heb.* though there were sixteen. Nor are these Defects or Blemishes in the *Hebrew*, but Elegancies in that and other Languages when rightly used, as they are in the *Scripture*; of which may be consulted the 20th and 21st Chap. of *Longinus's Essay on Sublime*.

Ver. 26. *himself*] *Heb.* not *loins*; but *thigh*, and that only in this old manner of Expression; and rendered *body* in the *com. Tr.* *Judg.* viii. 30.

Ib. *sixty six*] Jacob is not in this Sum, they being those (as in the *Text*) who went with him.

27. And

27. And the Sons of Joseph, who were born to him in Egypt, being two Persons; all those of Jacob's Family who were come into Egypt, were seventy.

28. And he sent Judah before him to Joseph, to give him direction forward to Goshen, that they might go to that Country.

29. Whereupon Joseph harnessed his Chariot, and went up thither to meet Israel his Father; who when he was apparent to him, fell upon his Neck, and there wept a while.

30. At length Israel says to him, Now let me die; after I have seen thy Face, that thou art yet alive.

31. After this Joseph said to his Brothers and Father's Family; I will go up and tell Pharaoh, that you, who were in the Country of Canaan, are come to me;

32. And that the Men feed Flocks, because they are Men of Cattle; so have brought their Flocks and Herds, with all that they have.

33. Therefore when he calls you, and asks, What is your Business?

34. Do you say, Thy Servants have been Men of Cattle, from our Youth till now, the same as our Forefathers: that you may dwell in the Country of Goshen; for all who feed Flocks are abominable to the Egyptians.

SO Joseph went to tell Pharaoh, and said, My Father and Brothers, with their Flocks, Herds, and all that they have, are come from the Country of Canaan; and behold they are in that of Goshen.

2. He also took five Men of the least of his Brothers, whom he presented before him.

3. And when Pharaoh said to his Brothers, What is your Business? They answered him, Thy Servants have fed Flocks, the same as our Forefathers.

4. Moreover they said to him, We are come to sojourn in the Country; for there is no Pasture for the Flocks which thy Servants have, because the Famine is grievous in the Country of Canaan: now therefore let thy Servants dwell, we pray, in that of Goshen.

5. Upon which he spoke thus to Joseph; Thy Father and Brothers being come to thee;

6. The Country of Egypt is before thee, cause them to dwell in the Best of it: let it be in that of Goshen; and if thou knowest that there are Men of Ability among them, make them Managers over those Cattle which I have.

Ver. 27. two] The Gr. Bib. has *intra nine*; when the five Sons and Grandsons of Manasseh and Ephraim added in that *Transf.* amount but to seven.

Ib. *seventy*] which the four Numbers above, 33, 16, 14 and 7, make up; among whom was Jacob, as mentioned already, being one of his own Family according to this Verse: so exact is the Scripture in speaking, notwithstanding the Blunders which have been made by Interpreters upon this. For seventy the Septuagint have *ἑβδομήκοντα* seventy five; whom Stephen followed, *Acts* vii. 14. speaking to the Jews, by whom that Version was then used; as by John Hus and other Reformers the worse Latin Translation, among the Papists; look Chap. xlvii. 31. But in *Deut.* x. 22. the Greek, as well as the Hebrew, has but 70. And even here the 75 are made up by five of Joseph's Grandchildren and great Grandchildren, added at the 20th Verse, who could not then be born. See *Jerome's Heb. Quest. on Gen.* where he handles this well and clearly. Notwithstanding which, what a Pother have some made in reckoning 75! *Stackhouse* thinking, one must suppose, he had chosen the best, makes it up with some of their Wives, supposing Benjamin to be still unmarried, though he reckons in ten of his Children, *Hist. of Holy Bib.* p. 341. Edit. 2. Bedford computing Dinah not to go to Egypt, contrary to the Text, Ver. 8, 15. counts Er and Onan into the 70, and leaves them out of the 75, *Script. Chron.* Book iii. Chap. 4. p. 129. And this may be said, that the Veracity of the Text in *Acts* depends on truly relating what Stephen spoke, as Ver. 2. the Errors of whose Speech, if they were not necessary, do not weaken the Authority of the Scripture.

Ver. 29. *harnessed*] Heb. bound or tied.

Ib. *was apparent to*] exactly to the Heb. and very apt.

Ver. 30. *says*] Introduced by *Eliz. Rowe* with, Joseph, my short Delight, and long my Moan; My much belov'd, and much lamented Son!

*Lost to my Hopes, beyond my Hopes restor'd:
Betray'd to serve in Egypt, now her Lord.*

Ver. 32. *they are Men of Cattle*] This which is quite literal, pleased me better than the Circumlocution in the com. *Transf.*

Ver. 34. *abominable*] The learned *Spuckford* in his late *Connexion*, &c. Vol. 1. supposes this last has been added to the Text, because there did not appear to him a sufficient Reason for it; but the Invasion, Ravaging and Detention of their Country, which the Shepherds had made, as *Josephus* relates from *Manetho against Ap. Lib.* 1. mentioned on Chap. xxx. might be very sufficient for the Egyptians to abhor at least foreign or Canaanite Shepherds. *Sol. Jar.* writes it was, *לפי שהם להם אלוהות* because they were Deities to them, i. e. Cattle to the Egyptians; see *Exod.* viii. 26. however the forementioned kind of Conclusion, too much used by our Moderns, is very weak and unwarrantable, as well as of dangerous Tendency, in this deistical Age especially.

Ver. 2. *of the least*] The Heb. by no means signifying *some*; and the Reading would be then so absurd, as *five Men of some of his Brethren*; and the Supposition may not be unjust, that it was put so, for want of knowing which of them these were: so the *Gen. Vers.* has *part*, and the *Bishops*, of the company, alike significant. Why it was *Sol. Jarbi* informs us in these Words, *מן הפחותים שבהם לבדור שאין נראים נבורים* שאם יראה אותם נבורים *of the least that were among them for Mantiness, who did not seem stout Men; which if they had done, he would have made them his Soldiers; see the like 1 Kings* xii. 31. & xlii. 33. which also if &c. in Ver. 6. favours. In the *Marg. of the Bish. Bibl.* it is of the extreme partes, but put wrong in 1575 to *Goshen*.

Ver. 4. *Famine*] by *Tynd.* and the *Bish.* *fameshment*.

Ver. 6. *Cattle*] in another Character and Parenthesis in the *Bish. Bib.* so incorrectly.

7. Joseph likewise had in Jacob his Father, and caused him to stand before Pharaoh; whom Jacob blessed.

8. And Pharaoh said to him, How much is the Time of thy whole Life?

9. And Jacob answered him, The Time of my whole Sojourning is a hundred and thirty Years: small and ill has been the Time of my whole Life, nor has it reached to that of my Fathers, in the Time of their Sojournings.

10. Again blessing Pharaoh, he went out from before him.

11. Next Joseph placed his Father and Brothers, and gave them a Possession, in the Best of the Country of Egypt, in that of Rameses; as Pharaoh had commanded.

12. Nay he sustained his Father and Brothers, and all his Father's Family, with Bread after the manner of Children.

13. For there was none in all the Country, because the Famine was very grievous; infomuch that the Country, both of Egypt and Canaan, was tired out by means of it.

14. And he gathered all the Money which was found in both those Countries, for the Provision that they bought, and brought it into Pharaoh's House.

15. At length the Money being consumed out of the Country of Egypt, as well as that of Canaan, all the Egyptians came to Joseph, and said, Give us Bread, for why should we die before thee? since the Money fails.

16. If it does, says he, give your Cattle, and I will supply you for them.

17. With that they brought their Cattle to him; who gave them Bread for the Horses, and for the Cattle both of the Flocks and Herds, as also for the Asses: so he led them on with Bread for all their Cattle, through that Year.

18. When it was ended, they also went to him in the second Year, making him this Address; We cannot conceal from our Lord, that not only the Money is spent, but he has the Possession of the Beasts: we have Nothing left before our Lord, besides our Bodies and Land.

19. Why should we die in thy Sight, and that with our Land? buy us and it for Bread: that we may be with it Servants to Pharaoh; and give Seed, that we may live, instead of dying, and the Land may not be desolate.

20. Accordingly Joseph bought all the Land of Egypt for Pharaoh; for the Egyptians sold their respective Fields, because the Famine was become great upon them: thus the Land became Pharaoh's.

21. As for the People, he made them pass away to Cities, from one End of the Bounds of Egypt to another.

22. Only the Land of the Princes he did not buy: for they had an Allowance from Pharaoh, and lived upon their Allowance which he gave them; therefore they did not sell their Land.

23. Afterwards Joseph said to the People; Behold I have bought you now, and your Land for Pharaoh: here is Seed for you, that you may sow it.

24. But in the Crop you shall give the fifth Part to Pharaoh; and four Parts shall be yours, for the Seed of the Field, for your own Food, and your Domesticks, with that of your Children.

25. And they said, Thou hast kept us alive; let us be in Favour with our Lord, that we may be Servants to Pharaoh.

26. Then Joseph made it for a Statute to this Time over the Country of Egypt, that Pharaoh should have the fifth Part; however the Land of the Princes alone did not become his.

Ver. 8. *Time of thy whole Life*] as in the Ver. after.

Ver. 9. *my whole Life*] As a whole (*com. Transf. full*) Month for a Month of Days, Deut. xxi. 13, &c. and whole, Numb. xi. 20. so Ver. 28.

Ver. 12. *Father*] of whom *Const. Manasses* in his *Annals* in Gr. Verse,

Εὐπαθεῖ τοῖς ἀγαθοῖς, ψωμίζεται προσόντως,
καὶ τὸν ὀδόντα τὴν λιμῆν τὸν φθαρτὸν ἐκτρέφει.

He is indulged with good Things, fed bit by bit to the full, and escapes the deadly Tooth of Famine, according as here follows.

Ib. after the manner of Children] For he was as a Parent to them, and they as Children who could not provide for themselves in the Famine. *Seb. Munst.* has the same in Latin, viz. *juxta morem puerorum*; *Pagn.* *quemadmodum alitur parvulus*, like as a Child is nourished; *Jun.* and *Trem.* *quasi in os parvulorum indito*, being put as it were into the Mouth of Children; the *Tigurin Vers.* *ut sicut pueri fieri*, as it uses to be done to a Youth; and the *old Eng.* even as young Children; as also a late anonymous *Transf.* as one would nourish a little child: so *Broughton* says in his

Consent of Scripture, as Meat is put into a Babe's Mouth. *לחם* does not signify families; besides they were fed according to the Number as well of the great as the small, and their not being in the *Heb.* confirms this Reading.

Ver. 13. *tired*] alluding perhaps to the Famine being heavy, for heavy things tire those who bear them.

Ver. 17. *led*] *לָקַח* does not in the least signify to feed. *Montan.* turns it literally *duxit*; *Ainsworth*, *led*; *Trem.* and *Jun.* *fecit ut transigerent*, made them pass over. *Jarhi* expounds it, *כָּמוֹ וְיִנְהַג* it is like, And he guided them.

Ver. 18. Here *our* is twice added in the *com. Bib.* without Distinction.

Ver. 19. *and that with*] or even we with, very suitably.

Ver. 22. *Princes*] Look concerning this Word, Chap. xli. 45. and the *Annot.* of *Jun.* and *Trem.* here.

Ver. 24. *Joseph*, like a faithful and wise Governor, considered their Wants, that they might be answered; assigning such a Part to each particular Branch of them, that *Pharaoh* might have no more than they could spare.

27. Thus Israel dwelt in the Country of Egypt, namely that of Goshen: in which they possessed, were fruitful, and multiplied exceedingly.

28. And Jacob lived there seventeen Years: so the Time of his whole Life was a hundred and forty seven Years.

29. At last when the Time of Israel drew near for him to die, he called his Son Joseph, and said to him; If now I am in thy Favour, put thy Hand, I pray, under my Thigh; and dealing kindly and truly with me, do not bury me, I pray, in Egypt.

30. But I will lie with my Fathers, and thou shalt carry me out hence, and bury me in their Grave: who said, I will do according to thy Word.

31. However he replied, Swear to me; accordingly he did: at which Israel bowed down upon the Head of the Bed.

CHAP. XLVIII.

AND after these Things it being related to Joseph, Behold thy Father is

sick; he took his two Sons with him; Manasseh and Ephraim.

2. When it was likewise expressly told Jacob, that his Son Joseph was coming to him; he strengthened himself, and sat upon the Bed.

3. And he said to Joseph; God Almighty appeared to me at Luz in the Country of Canaan, and blessed me,

4. Saying to me; Behold I will make thee fruitful, multiply thee, and make thee a Congregation of People; nay will give this Country a lasting Possession to thy Offspring after thee.

5. Now therefore thy two Sons, Ephraim and Manasseh, who were born to thee in the Country of Egypt, against I came hither, shall be mine, like Reuben and Simeon.

6. But thy Issue that thou begettest after them, shall be thine; who shall be called by their Brothers Names, in their Possession.

7. As for me, when I came from Padan; Rachel died by me in the Country of Canaan on the Way; when there was yet about a Mile to come to Ephrath; whom I buried

Ver. 27. Our Translators have put their Mark for a Section, not at the Beginning of a *Parashah*, or the great Heb. Section, but at the Verse before.

Ver. 30. *Graw*] See the Word Chap. xxxv. 20. as also look the Note on Chap. xxiii. 4.

Ver. 31. *Bed*] The 72 *Greek* Translators mistaking *מִטָּה* a Bed for *מַטֵּה* a Staff here (though not at Chap. xlviii. 2.) makes it probable that the Copy translated from had no Points, id est Vowels, according also to *Buxtorf*, *Vindie*. p. 548, 551. That *Version* the Writer to the *Hebrews* followed, Chap. xi. 21. it being necessary that he should keep to what was then the common Bible, when he was writing to the common People, who might know no other. For this Reason a double Caution should be used, in reading such Citations or References, in the Books of the New Testament; not to think they weaken the Credit of the Holy Scripture, nor to endeavour to reconcile a wrong Translation with the true Original, about which many have unsuccessfully as well as needlessly taken great Pains: for it is sufficient, that it was proper for the Apostles, &c. to follow the com. Bible of the Septuagint, which may be easily proved and believed; see *Jerome Quest. Heb. in Gen.* xlv. 26.

If any would infer from this and some other the like Places of the ancient *Greek* Version, that the *Hebrew* was then all written without Vowels and Accents, the Consequence of which would be that the Scripture was uncertain; they may be informed that the contrary may rather be proved from it: for if the Vowels had been invented afterwards, without doubt the Inventors of them would have followed the *Septuagint* (whose Translation was most ancient and famous, being publicly received and used by the Jewish Nation) and made the Word here *matteh*, a Staff; &c. How would they have offered or dared to contradict them, and what all had received for Truth, without any Authority for so doing? For if *מִטָּה* were thus unpointed, it could not be known that it was a Bed; nay on the Supposition of the Vowels being added afterwards, we should not know, nor have Reason to believe, it was a Bed now, since the 70 have Staff; whose Authority would be greater than that of we know not whom, the imagined Introducers of the *Hebrew* Points.

As the numerous Vowels and Accents throughout the

Hebrew Bible, would make the penning them exceeding tedious, and a Work of great Care, we may well believe such Copies were very scarce; especially if we consider the unfit State of the Jews for it after the Captivity, and their being accustomed to this Day to read without the Points. Those *Interpreters* being separated one from another, by *Ptolemy Philadelphus* King of Egypt, each to do a Part; it is not credible (and even by this Place) that they had so many pointed Bibles; probably none at all, such being kept, even till of late Printing was found out, for preservation of the Scripture, rather than common Use: and it is not likely the Books of that Sort would be sent into Egypt, since an exact Translation was not intended. If it was likewise done in 72 Days, as *Aristæus* relates, without their comparing what they did together; we may the more easily account for such Errors, and yet leave Room enough for Bibles with the Accents and Vowels, as now they are, to have a Being: and there are at this time many Books without them, as there were formerly. Of this see at large on *Neb.* viii. 8. That the Text mentioned above in the *Epistle to the Hebrews*, refers to this Place and Time, appears because it has the very Words of the *Septuagint* here, *ναὶ ἀποκατέστη ἐν τῷ αὐτῷ τῷ πάτρει αὐτοῦ*; and may be understood to tell what Jacob did by Faith at the two Visits Joseph made him, related at the End of this, and in the next Chapter; which being said to be done when Jacob was a dying, the latter that was more properly so is mentioned first, and the Translation might be blessed each of the Sons of Joseph, as well as worshipped. Were it indeed needful to justify the Insertion of Staff any further, one might suppose that Verse in *Hebrews* speaks only of the second Visit, and so cannot be proved by the most tenacious to interfere with this.

Ver. 5. *against*] See the same Word, Ch. xlviii. 25.

Ver. 6. If Joseph should have had any more Children, they were not to be included in this Adoption, or become other Tribes, nor was there to be a Tribe of Joseph distinct from those of Manasseh and Ephraim; but his Name was to be sunk in theirs, and if he had more Children, they were to belong to them; and to which of them, I suppose, was left to Joseph.

Ver. 7. *by me*] Tynd. and Bish. upon my hands, as if the Original was so; but is not.

Z

there

there in the Way to it, which is Beth-lehem.

8. Israel also looking at Joseph's Sons, asked, Who are these?

9. And he said to his Father, They are my Sons, whom God has given me here: then replied he, Do bring them to me, that I may bless them.

10. For his Eyes being heavy by reason of old Age, he could not well see: accordingly he brought them nigh to him; who kissed them, and embraced them.

11. And he said to Joseph, I did not deem I should see thy Face; but behold God has let me see also thy Offspring.

12. Joseph then took them out from between his Knees, bowing down with his Face to the Ground.

13. Again he took both of them, Ephraim in his right Hand towards Israel's left Hand, with Manasseh in his left Hand towards the other's right Hand, and brought nigh to him.

14. However Israel stretched forth his right Hand, and put upon Ephraim's Head, though he was the Youngest, and his left Hand upon Manasseh's Head; understanding by his Hands that Manasseh was the First-born.

15. And he blessed Joseph, and said; God before whom my Fathers Abraham and Isaac walked continually, God who fed me ever since I have been to this Day,

16. The Angel who has redeemed me from all Evil, bless the Youths; and let them be called by my Name, and that of Abraham and Isaac my Fathers: let them also increase to a Multitude within the Earth.

17. But when Joseph saw that his Father

put his right Hand upon Ephraim's Head, he disliked it; therefore he held up his Father's Hand, to put it away from his Head upon that of Manasseh,

18. And said to him, Not so, my Father: for this is the First-born; put thy right Hand upon his Head.

19. For all that his Father refused, and said, I know my Son, I know *it*; he also will become a People, and he also will be great: but certainly his younger Brother will be greater than he, whose Offspring will be of the Nations a full one.

20. He further blessed them at the same Time as follows; Israel will bless thus by thee, God make thee like Ephraim and Manasseh: so he put Ephraim before Manasseh.

21. Israel moreover said to Joseph; Behold I shall die: but God will be with you, and have you back to the Country of your Fathers.

22. And I give thee one Parcel above thy Brothers; which I took out of the Possession of the Amorites, with my Sword and Bow.

CHAP. XLIX.

BESIDES Jacob called his Sons, and said: Get together, that I may tell you what will befall you in the latter Days.

2. Be gathered, and hear, O Sons of Jacob; even hearken to Israel your Father.

3. Reuben, thou wast my First-born, my Ability, and the Commencement of my Manhood; the Excellency, the Dignity, and the Supereminence.

Ib. *a Mile*] Turn back to Chap. xxxv. 16.

Ver. 10. *well see*] not to contradict Ver. 8.

Ver. 12. *Knees*] Jacob's Knees, where he had embraced them.

Ver. 14. *understanding by his Hands*] or *making his Hands find out*; because he could not see well enough to distinguish them.

Ib. *that*] *Jun. and Trem.* thus render this Phrase, *cognoscebat palpando manibus suis Menaschen esse primogenitum*, he knew by the feeling of his Hands that Manasseh was the First-born; *Pagn.* literally, *fecit intelligere manus suas quod Menasch, he made his Hands understand that Manasseh.*

Ver. 15. *blessed Joseph*] in his Sons.

Ver. 19. *of the Nations a full one*] I cannot think my self unhappy in lighting on this Expression, when I might suppose some others also have been uneasy at a *multitude of Nations*, since it is apparent that the Tribe of Ephraim became at most but one Nation; and the *Heb.* Word properly signifies *Fulness*, scarce *Multitude*. *Gen. full of nations.*

Ver. 22. *Parcel*] The Land which he bought by *Scherem*, Chap. xxxiii. 18, 19. called afterwards *Sychar*, *John* iv. 5. which *Joseph's* Posterity accordingly had, *Josh.* xxiv. 32.

Ib. *Amorites*] As Jacob bought it at first, and that of

the *Hivites*, Chap. xxxiii. 19. & xxxiv. 2. this appears not to be what he speaks of, though the *Sword* and *Bow* have been weakly interpreted *Money*, &c. more probably the *Amorites* seized it afterwards, and Jacob took it again from them by force, which makes all agreeable to the Words.

Ver. 1. *Get &c.*] What shall be done with this and other the most exalted Strains of that called the holy Tongue, whether poetical or not? To translate them coldly like plain History, &c. as has been hitherto done, is to disgrace and spoil them. Such a Version, unthinkingly literal, would sometimes grovel in the very Obscure, or quite Absurd. At the same time that the Sun shines gloriously bright in *Palestine*, it may yield but a glimmering Twilight here, or not have released us from the opaque Advent of Day. The *Hebrew* has its Sublimity, so has the *English*; but they may be little less different, than their Regions, in the East and West, are distant. Yet how would my Pen tremble to attempt much! so I shall but venture to coast the Shore, without losing Sight of Land; being indeed not convinced the former should be done: Revelation is sacred. If the *Original* is not too much discredited, let that be accepted as sufficient for the first Essay.

Ver. 3. *the Excellency*] The three last Terms in my Opinion answer to the three first, and are added for Il-

4. *Yet*

4. *Yet* wavering as Water, expect not to excel, because thou gottest up thy Father's Bed; then was thy shameful Incest! it was he who mounted my Couch.

5. Simeon and Levi are Brothers; whose Bargains were with Instruments of Violence.

6. Do not enter into their Counsel, my Soul; in their Congregation, my Voice, be not united: for in their Anger they killed the Men, and in their Self-will exterminated the Cattle.

7. Cursed be their Wrath, since it was fierce; and their Rage, as being furious:

I will divide them in Jacob, and disperse them in Israel.

8. Thee, Judah, thy Brothers will praise; thy Hand will be on the Neck of thy Enemies: thy Father's Sons will bow down to thee.

9. Judah is courageous, with the young Lion; from the Prey, my Son, thou gettest up; he stoops down, lies down like a Lion; nay is like a stout Lion, which who shall rouse up?

10. The Scepter will not be gone from Judah, nor a Law-giver of his own Offspring; till Shiloh comes, and those of the Nations are gathered to him.

Illustration in this poetical Speech, as it is Ver. 7. there being the Point *Athnah* for our Colon or Semicolon put between them; denoting the Birth-right, Priesthood, and Kingly Authority; all which belonged to the eldest Son. So the Targum of Onkelos has the latter Part, *לך רצח חיי* *לְסֵבֶב תִּלְחָח חוֹלְקִין בְּכִירוּתָא בְּדוּנָתָא וּמַלְכוּתָא* It was meet for thee to receive three Parts, the Birth-right, the Priesthood and the Kingdom; to which the Jerusalem Targum adds, *וְעַל הַחַסִּיד רְאוּבֵן בְּרִי אֲחִיהָבָהּ פְּכוּרָתָא לְיוֹסֵף* ועל החסיד ראובן ברי אחיהבה פכורתא ליוסף But for the Sin of my Son Reuben, the Birth-right is given to Joseph, the Kingdom to Judah, and the high Priesthood to the Tribe of Levi. Pagnin. in *Lex.* translates, *excellencia, dignitas, & excellencia fortis*; and Buxtorf explains both this and the following Word *excellencia*, citing this Place.

Ib. *Super-*] For *וְ* is an Adjective, not a Substantive.

Ver. 4. *expect not to excel*] For he lost the Birth-right, 1 Chron. v. 1. and as Fuller observes, *neither King, Judge, (Priest he should have omitted) nor Prophet came from him, Pisgab Sight, p. 55.*

Ib. *mounted my Couch*] *my Couch* standing next to the foregoing Verb in the Original, the Gen. Bib. joins them together, and makes a Subject to this Verb thus, *thy dignitie is gone*; but the Heb. Accents doubly disprove it (and were it not for them it might be so) *Tifha* at the former Verb denoting a Separation from the following, and *Merca* at Couch a Conjunction with the last.

Ver. 5. *whose Bargains*] which they made with the *Shechemites*, Chap. xxxiv. 5. that they should receive the Instruments of Circumcision, which they turned to Instruments of Violence; the Word coming from the Root *מכר* to sell or bargain, and may be plural because spoken of two Persons. So *Aben Ezra* expounds it; and says *Ainsworth*, "Thus also the Greek may be understood, *hairesis* being sometimes used for a conditional Covenant." *Jus.* and *Trem.* also turn it accordingly by *conventionibus*.

Ver. 6. *Voice*] or *Tongue*, as shewn on *Psal.* xvi. 9. and not the *Soul*, to be the same as before: which *Philip Levi* the Jew would have it signify, in his *Hebr. Gram.* printed in *English* at Oxford, p. 131. for this he pleads that the Verb agrees with *Soul* fem. and not with *Glory* masc. which is just the contrary; nay *Soul* must be masc. as it sometimes is in *Heb.* to agree with its own Verb; unless both are of the third Person, and that makes a Difference of Gender, says *Buxtorf*.

Ib. *be not united*] But in the *Sept. Vers.* let not my Livers contend, which none I fancy will be fond of preferring to the *Heb.* and therefore it would be perverse indeed to pretend it was so then; yet how oft has it been done in other Places! On the contrary it is apparent, that they mistook the Reading of *e* for *e* to make *Liver*, as in the Verb they seem to have done *וְ* for *וְ* fetching it from *וְ*

Ib. *the Men*] See Chap. xxxiv. 25. *Ainsworth* writes

on it, "The Singular is often put for many, as the *Man of Israel* *sted*, 1 Chron. x. 1. (which I would observe is the same Word *וְ* as here) that is the *Men of Israel*, 1 Sam. xxxi. 1.

Ib. *exterminated &c.*] That is took away all the Cattle, Chap. xxxiv. 28.

Ib. *Cattle*] *Heb. Ox*, as the principal of the Beasts for the whole. *Sber* in the Text is an *Ox*, not a *Wall*, that being *Sbu-* another Word, which is in Ver. 22. "Neither was there mentioned any pulling down of Walls in Gen. 34." says *Ainsworth*. *Sol. Jar.* and the *Jer. Targum* expound the *Ox* to be *Joseph* from *Deut.* xxxiii. 17. and the *Septuagint* have *raigon* a Bull. *Jun.* and *Trem.* render after the manner of this Version, *occiderunt viros, — avulserunt boves.* The ancient *Eng. Bibles* read, *houghed an axe*, according to the *Sept.* the French has, *des hommes — les bœufs, the Men — the Oxen.*

Ver. 8. *Thee—praise*] His Name signifying Praise.

Ver. 9. *courageous*] Were I here to say Nothing, I might expect to hear, *The Hebrew does not signify courageous.* But how then was he as a *Lion*, by which it might otherwise be rendered? or how was he such, but by, or at least without, being so? Who, versed in that Tongue, knows not, that it elegantly expresses Qualities in this Manner?

Ib. *with*] as in *Job* iii. 14, 15. & ix. 26.

Ib. *stoops down*] as a Lion gnawing the Prey.

Ib. *may is like*] This belonging to that after, not before, contrary to the *com. Trans.* as appears both by the best Sense, and the *Heb. Accents.*

Ver. 10. *Scepter will not be gone*] I understand *Jacob* to prophesy of the Government and Magistracy in general of the two Tribes (of which *Judah* was the Chief) from the Time of *Rehabeam*, to the Destruction of *Jerusalem*, in which Age *Christ* came. The best Expositor of it, that I have read, is *Cunaeus* in his *Commonwealth of the Hebrews*, from whom I take the following, Chap. 9. *Eng. Trans.* "I suppose the Scepter to be nothing else but the Majesty of Empire — pertaining to the Commonwealth; — of this Scepter, which a long time was common to all the Tribes, the divine Patriarch spoke not in that celebrated Oracle. He had respect unto the latter Times (according to Ver. 1.) — when the Tribe of *Judah* — began to have a Commonwealth of their own, asunder from the *Israelites*. — And this Majesty of the Scepter — continued, — although the State of the Commonwealth was sometimes altered. — What People soever enjoys a Commonwealth of their own, and Laws of their own, that People may justly glory in their Empire, and in their Scepter." And so *Sculetus, Exercit. Evang. Lib. i. 3.*

Ib. *of his own Offspring*] That the Reader may have the Benefit of understanding it, as in *Isai.* v. 1. while in the *pres. Eng.* the latter *from* may belong to *depart*, as well as the former.

Ib. *Shiloh*] The Word is usually explained *his Son*, but rather signifies the *Peace-maker*, from *shalah* its Root, to be quiet or peaceable. *Onkelos* the *Chald. Paraphrast* has,

11. Tying

11. Tying his Ass-colt to the Vine, even the Fole of his Ass to the choicest one; he dyes his Garment in Wine, his Cloaths in the Blood of the Grapes;

12. His Eyes being red with Wine, and Teeth white with Milk.

13. Zebulun will dwell at the Harbour of the Seas; nay become a Harbour of Ships, and his Side will be by Zidon.

14. Issachar the Drudge is represented by a boney Ass, lying down between two Packs.

15. For when he sees that the Repose is good, and that the Country is pleasant; he will bend his Shoulder to bear, and serve for Tribute.

16. Dan will judge his People, like one of the Tribes of Israel.

17. He will be insidious, with the Serpent in the Way, the Adder at the Path, which bites the Horse by the Heels, and throws down his Rider backward.

18. I my self have waited for thy Salvation, O Lord!

19. Gad will be conquered by a Troop, but he will conquer at last.

20. Asher's Food will be fat of himself, and he furnish the Dainties of a King.

21. A Hind let go may exhibit genteel Naphtali: he gives fine Words.

22. To be fruitful is Joseph's, with the bending Bough, the Bough at a Fountain, whose Foliage expands upon the Wall.

23. And though the Archers shot at him sharply, as the Object of their Hatred:

24. Yet his Bow remained strung in Strength, and the Arms of his Hands were nervous; by the Hands of the Mighty One of Jacob, from whence was this Shepherd, this Rock of Israel:

25. By the God of thy Father, who will help thee; and the Almighty, who will bless thee, with the Blessings of Heaven from above, the Blessings of the Deep that lies below, the Blessings of the Breasts and the Womb.

26. Thy Father's Blessings, which have prevailed above those of my Ancestors, to the desirable Place of the everlasting Hills; will be on the Head of Joseph, and on the Crown of him who was separated from his Brothers.

till the Messiah come, to whom the Kingdom belongs. *Vulg. Lat. he who is to be sent.* The Jews object that the Peace so much prophesied of to be under the Messiah, is not found among Christians; from whence they would infer, that ours was not the true Christ. But, says Barclay, *Apol. Prop. 15.* "the ancient Fathers of the first 300 Years after Christ, did affirm these Prophecies to be fulfilled in the Christians of their Times."

Ib. to him] Till People of many Countries were converted to him, the *Heb.* Word either for People or Nations, being plural: which makes the Prophecy much clearer, and shews that the Scepter as explained above, was not to cease immediately on the Coming of Christ; but it was thoroughly fulfilled by the Destruction of the Temple and Jewish Common-wealth about 40 Years after Christ, when People of divers Nations were gathered to him by the Preaching of the Gospel: and thus the learned and judicious *Made* would have it read. But this was lost in our Bibles, where the People may rather denote only the Jews.

Ver. 11. Tying] while he gathered the Grapes, so dyes by gathering them.

Ver. 12. The *Heb.* has no *his* here.

Ver. 13. by] The *Heb.* being *by* not *by* and *Asher* being between that and *Zidon*, *Josh. xix. 27, 28.*

Ver. 14. a boney Ass] which may signify a poor one, as well as, if not rather than, a strong one. In the *Gr.* it is *bas desired Good*, by taking the *ר* of *דכור* to be *ר* and putting the other good, as we have *strong*.

Ver. 16. will judge] according to his Name, the Meaning of which look Chap. xxx.

Ver. 17. insidious] See at *Deut. xxxiii. 22.*

Ib. the Serpent] Notwithstanding this is commonly expounded of *Samson*, I do not think it likely the Prophecy of any whole Tribe was fulfilled in a single Person, nor does it appear that the Description is suitable to him; so was rather accomplished by what we read *Judg. xviii.* particularly *Ver. 27.*

Ver. 19. Gad] signifying a Troop, which *Jacob* alludes to by three Words.

Ib. at last] the fulfilling of which see *1 Chron. v. 18—22.*

Ver. 20. Food] Which I take to be more proper for fat

than Bread, since the Word has that general Signification.

Ver. 21. let go] *Bish. sent for a presents.*

Ver. 22. I cannot agree with what is proposed in *Universal Hist. B. i. Ch. 7.* if it has by far the most Votes, as there said, that it should be, *Joseph is a Son of Beauty, the Daughters ran upon the Walls to see him;* because it was at a Fountain, and for the Oddness of the latter Part, besides *parath* not being *Beauty*.

Ib. Foliage] *Heb. Daughters*, viz. of the Bough; as before *Son* for *Bough*, viz. of the Vine.

Ib. expands] *Gen. turne*, if not a Mistake for *runne*.

Ver. 23. shot at him sharply] *Heb. made him bitter and shot*, a Manner of Expression for want of Adverbs: so *Psal. li. 4. multiply wash me*, for *wash me much or thoroughly;* and elsewhere.

Ib. of their Hatred] The *Bish.* add to this without Distinction, *unto his hinderance.*

Ver. 24. the Arms of his Hands were nervous] Whereas it is in the *com. Lat. the Bonds of his Arms and Hands were loosened*, as if the Letter *xain* gave the Verb the like Meaning as *xade* would, being alike in Sound; and in the *Greek* more strangely under the same Mistake, *the Sinews of the Arms of their Hands were loosened*, as the foregoing Part there is, *their Bows were broken with Strength.*

Ib. Arms of] which supported his Hands, particularly to draw the Bow; but the *Genevists*, as if wiser than *Jacob*, change it into the *hands of his armes.*

Ib. from whence] It being from Divine Providence that *Joseph* was their Feeder and Supporter, and therein a lively Type of *Christ*.

Ib. this Rock of Israel] In the Place of which, as explanatory of it, the *Targum* has, *This was from the mighty God of Jacob, who by his Word fed the Fathers and Children, the Posterity of Israel;* but in the Jewish Cabbalistical manner, taking *אבן* Stone for *אב* Father and *בן* Son, which licentious Fancies their *Rabbies* are fond of.

Ver. 26. desirable Place] or things, called precious things, *Deut. xxxiii. 15.* and herein *Jacob's* Blessings to *Joseph* prevailed, in that they were spiritual, and extended to Heaven, the Felicity of the everlasting Hills; whereas the Blessings which *Jacob* received were earthly and tem-

27. Ravening

27. Ravening Benjamin may be shewn by the Wolf that tears, in the Morning eats the Prey, and at the Evening divides the Spoil.

28. All these are the twelve Tribes of Israel; and this is what their Father spoke to them, when he blessed them, which he did according to their several Blessings.

29. He also commanded them, in the following manner; I shall be gathered to my People; bury me with my Fathers, at the Cave which is in the Field of Ephron the Hittite,

30. Namely the Field of Machpelah, that is before Mamre, in the Country of Canaan; which Abraham purchased with the Field, of Ephron the Hittite, for a Possession of a Grave.

31. There they buried Abraham and Sarah his Wife, there they buried Isaac and Rebekah his Wife, and there I buried Leah.

32. The Purchase of the Field, and Cave which is in it, was from the Sons of Heth.

33. And when Jacob had done commanding his Sons, he pulled up his Feet into the Bed; and expiring, was gathered to his People.

CHAP. L.

THEN Joseph falling upon his Father's Face, wept upon him, and kissed him.

2. Afterwards he commanded his Servants the Physicians to embalm him; which accordingly they did.

3. For whom forty Days were fulfilled; because there are so many for such as are embalmed: and the Egyptians mourned for him seventy Days.

4. And when the Time of that Mourning was over, Joseph spoke to Pharaoh's Family as follows; If now I am in your Favour, speak thus, I pray, in the Hearing of Pharaoh;

5. My Father made me swear, saying, Behold I shall die; in the Grave which I dug for my self in the Country of Canaan, there shalt thou bury me: now therefore let me go up, I pray; and having buried my Father, I will return.

6. To which Pharaoh said, Go up, and bury thy Father, as he made thee swear.

7. So Joseph went up to do it, and with him all Pharaoh's Servants, the Elders of his House, and all those of the Country of Egypt;

8. As likewise the whole Family of Joseph, with his Brothers, and his Father's Family: only their Children, Flocks and Herds, they left in the Country of Goshen.

9. There also went up with him both Chariots and Horsemen; so that it was a very huge Company.

10. Who, when they came to the Bramble-floor, which was on this side Jordan,

poral, Chap. xxvii. 28, 29. see likewise Chap. xxiv. 60. *taavah* is in several other Places used for *Desire*, but never in the Sense our Translators have put on it. The *Chald. Paraphrast* takes it in this Meaning, explaining it by *דמיון to desire*: the *Vulg. Lat. Transf.* and *Pagnin.* have it *desiderium, desire*, as it is in former *English Translations*; the *Septuagint* have turned it, *luxurians, blessings*; *Cast. voluptatem, delight*.

Ver. 27. *that tears*] this belonging to the Wolf, as *that biteth* to the Adder, Ver. 17. so likewise the following Verbs here, and not to Benjamin. The Likeness of it in that Tribe may be seen *Judg. xx. Bish. shall ravish*.

Ib. *Morning eats*] being so voracious as to leave none of what he had caught in the Night; and then hungry and ravenous, in getting more as soon as the next Evening (which it is in *Heb.* and corresponds with *Morning*) comes.

Ver. 28. *Tribes*] They being prophesied of, rather than Jacob's Sons in their own Persons.

Ib. *several*] The *Heb.* idiomatical Expression, *whom he blessed a Man according to his Blessing*, may be properly thus rendered: and as it is not *every one*, so certainly neither were all of them here blessed; notwithstanding what *Commentators* pretend, that Jacob blessed every one of his Sons (to justify such *Translation*) by giving them a Part in the Country of Canaan: whereas we find him doing no such Thing to any of them, after he had bestowed what was his to give, Chap. xlviii. 22. the Gift of Canaan being rightly elsewhere ascribed to God himself.

Ver. 32. *from the Sons of Heth*] from them as well as Ephron, to make it sure, according to Chap. xxiii. 20. & xxv. 10. which Jacob might mention to his Sons, that

they might not fear any Molestation from the Inhabitants. This Verse is left out of the *Vulg. Lat.*

Ver. 33. *gathered*] by *Tynd. put*.

Ver. 10. *the Bramble-floor*] *Jun. and Trem.* translate, *arcam quandam septam cynosbatis, a certain Floor fenced with Sweet-briers*. *Ainsworth* writes, "It seemeth this floor was beset with Brambles (for *atad* is a bramble) and thereof had the Name." *John Mercer* also on *Pagnin.* has the following Words, *Sunt qui atad viri nomen existiment, qui a sua arca nobilitatus fuerit. Sed probabilius videtur a rhamnibus, quibus esset circumscripta, sic appellatam fuisse: atque hanc interpretationem confirmare videtur emphasis quae nominibus propriis, maxime virorum, adscribi non solet. i. e. Some think atad to be the Name of a Man (as it should seem our Translators did) who was famous for his Floor. But it seems more likely that it was thus called from the Brambles it was fenced round with: and the Emphasis (namely the Letter *n* before *atad*) seems to confirm this Interpretation, which is not used to be affixed to proper Names of Men. Some *Vulg. Lat. Editions* have *Arad*, by Mistake of *t* for *r*.*

Ib. *on this side*] So the Word signifies, *Deut. i. 1, 5. & iii. 8. & iv. 41, 46, 47. Josh. i. 14, 15. & v. 1. & ix. 1. & xii. 7.* as *cis* is the first which *Buxtorf* in *Lexic.* explains, and what *L. Jud.* here renders it by. It is plain that their Journey from Egypt was towards Jordan, but the whole not so far as thither. And even if it had respect to *Moses's* writing it, that was probably on the same side of the River, being either while he was in *Midian*, according to *Pererius, &c.* or in the Wilderness, before the Extremity of his Life when he was on the other side, as by *Theoderet, Quest. 1. in Genes.* and others.

lamented there with a great and very grievous Lamentation; nay he made a Mourning for his Father seven Days.

11. Which the Inhabitants of the Country, the Canaanites, seeing there, said, This is a grievous Mourning to the Egyptians: therefore the Name of it was called The Mourning of the Egyptians, which is on this side Jordan.

12. Moreover his Sons did to him according as he commanded them:

13. For they carried him to the Country of Canaan, and buried him in the Cave of the Field of Machpelah; which Abraham purchased with the Field, for a Possession of a Grave, of Ephron the Hittite, before Mamre.

14. Joseph and his Brothers then returned to Egypt, as likewise all who went up with him to bury his Father, after he had buried him.

15. And when Joseph's Brothers saw that their Father was dead, they said, It may be Joseph will hate us, and thoroughly render to us all the Hurt which we did him.

16. Therefore they ordered him to be told; Thy Father commanded before he died as follows;

17. You shall say thus to Joseph, Forgive, I pray now, the Crime of thy Brothers and their Sin, though they did thee Hurt; so now forgive, we pray, the Crime of the Ser-

vants of thy Father's God: and Joseph wept when they spoke to him.

18. Next his Brothers also went, and falling down before him, said, Behold we are Servants to thee.

19. But Joseph answered them; Do not fear: for am I in the room of God?

20. Though you intended Harm against me, God intended it for Good, that he might do as it is this Day, to keep many People alive.

21. Now therefore fear not; I will sustain you and your Children. So he comforted them, and spoke kindly to them.

22. And Joseph, with his Father's Family, abode in Egypt; he living a hundred and ten Years.

23. So that he saw great Grandchildren of Ephraim; as also Children born of Machir the Son of Manasseh, were upon his Knees.

24. At last he said to his Brothers, I shall die: and God will thoroughly visit you, and have you up out of this Country, to that which he sware of to Abraham, Isaac and Jacob.

25. Besides he made the Sons of Israel swear as follows, When God visits you thoroughly, you shall have up my Bones from hence.

26. Thus Joseph died in his hundred and tenth Year; whom they embalmed, and he was put into a Chest in Egypt.

Ver. 16. *commanded*] This seems to be feigned: for Jacob, whom I look on as a wise Man, would more likely methinks have said it to Joseph himself, had he suspected any Occasion for it, as it is manifest there was not; and Joseph saying Nothing of performing what his Father ordered, nor mentioning him, may shew that he likewise took it for fictitious.

Ver. 19. *am I in the room of God?*] The learned Mercer in his Commentary here writes, *nonnullis ex Hebraeis ita exponere verba, ut הוֹתֵנִי לְפָנֶיךָ יְהוָה sumant pro הוֹתֵנִי לְפָנֶיךָ אֱלֹהִים* (or rather הוֹתֵנִי negatively) *ut sit asseverantis, An non sub Deo sum ego? Some of the Jews expound the Words to have it, Am not I under God? as the Gen. render, and which the Chald. may seem to be a Paraphrase on, הוֹתֵנִי לְפָנֶיךָ אֱלֹהִים I fear the Lord: but this is leaving the Original, though so little as only taking הוֹתֵנִי not affirmatively, as is commonly to be done, besides putting Lord for God. I have since found him styled Father Simon*

making the like Remark, *Critical History of the Old Test.* B. i. Ch. 12.

Ver. 22. *a hundred and ten Years*] Not living out the last of them, according to Ver. 26. of which see Chap. v. 32. Like Instances may be seen plentifully concerning the Kings of Israel and Judah; the Table of whom look, with the Observations on it.

Ver. 24. *thoroughly*] *Jun. and Trem. omnino*, as in *Exod.* iii. 16. which see.

th. have you up] If *bring* was proper, it should have been *bring up*.

Ver. 25. *When*] So the *old Eng. Cast.* and *Vatab.* see Chap. i. 2. and the fulfilling of it, *Exod.* xiii. 19.

Ver. 26. *into a Chest*] That his Bones might be preserved, according to our *old Translations*; not in a coffin, to be buried. Perry says, the *Mummy-chests* were made of Sycamore, called *Pbarash's Fig-tree*, *View of the Levant*, p. 478.

NOTES upon the Book called E X O D U S.

C H A P. I.

AND these are the Names of the Sons of Israel, who went to Egypt, along with Jacob, each having a Family.

2. Reuben, Simeon, Levi and Judah,

3. Issachar, Zebulun and Benjamin,

4. Dan and Naphtali, Gad and Asher.

5. Now all the Persons that proceeded from Jacob himself were seventy, including Joseph who was in Egypt.

6. At length he died, and all his Brothers, with that whole Generation.

7. However the Israelites were fruitful, increased much, multiplied, and became

strong, so inexpressibly, that the Country was filled with them.

8. Then a new King rose up over Egypt, who did not know Joseph.

9. And he said to his People; Behold the Israelite Folk are more, and stronger than we.

10. Come, let us behave our selves wisely towards them; lest they should multiply, and when there shall happen to be War, they also should be added to our Adversaries; and fighting against us, go up out of the Country.

11. Whereupon they set over them Bailiffs for Tasks, in order to afflict them with their Burdens. And they built Cities of Stores for Pharaoh, Pithom and Raamses.

Ver. 1. And] It is probable the *Pentateuch*, signifying from the Greek these five Books of Moses, was at first one entire Writing, by the Conjunction *And* being placed between most of them; and that it was first divided into Books, as it now is, by the Greek Translators, as appears from the Titles prefixed; whose Translation being very early received and used by the Jews, might occasion their parting the Hebrew Code conformably to it. Besides the Books in the Original now have no other Titles than the *Parashoth* or *Lessons* have, viz. the Beginning of each, a farther Reason to believe they were not separated by the first Penman.

Ver. 5. himself] *Bish. Trans.* 1575 line for *himself*.

Ib. seventy] by an even capital Number, Jacob himself being one of them, *Gen.* xvi. 27.

Ver. 7. were fruitful] *Gen.* brought forth fruit.

Ib. inexpressibly] with great Propriety of the *Eng.* from the *Heb.* and it appears, by being put after them, to belong to all the four Verbs, as also that Adverb in Ver. 20. to both those there, like the same in *Gen.* xlvii. 27.

Ib. Country was filled] according to *Aben Ezra*, that of *Goshen*.

Ver. 8. new King] That this was *Salutis*, the first Shepherd-king, as *Marshall* and *Shuckford* compute, is conituted by the following Words of our great *Newton*, "This King of Egypt was not one of the Shepherds, for he is called *Pharaoh*, *Exod.* i. 11, 22. and *Moses* told his Successor, that if the People of Israel should sacrifice in the Land of Egypt, they should sacrifice the Abomination of the Egyptians before their Eyes, and the Egyptians would stone them, *Exod.* viii. 26. that is, they should sacrifice Sheep or Oxen, contrary to the Religion of Egypt. The Shepherds therefore did not reign over Egypt while Israel was there," *Chron. of Ant. Kingd. amend.* Ch. 2. See the *Chron. Tab.* in this Book, by which this King was *Ramesses Miamun*; and as killing the Children appears to have begun between the Birth of *Aaron* and *Moses*, since the former lived, and without any Account of his being in Danger, and the latter was born at the Time or Beginning of this Persecution, *Acts* vii. 20. accordingly this would fall out a little after the Beginning of that King's Reign; yet not so soon in it, but that he might use the lesser Oppression before, Ver. 11.

Ib. not know Joseph] who had been dead 81 Years by my Tables, when this King began his Reign.

Ver. 10. Come] *Heb.* give or yield, i. e. Consent; as they did, Ver. 11.

Ib. let us behave our selves wisely towards them] *שקטן* *Ab. Ex.* i. e. Let us find out some wise Method, that they may not multiply: *Tynd.* plays wisely, *Gen.* deals wittily. Behold in *Pharaoh* the glaring Pattern of persecuting Princes or Magistrates; first to make cruel and oppressive Laws, for Penalty and Punishment, next rigorously and violently to exceed the Bounds of those Laws in the Execution, and make new ones worse than the former, as Ver. 13, 14. and lastly to put to death: and what for? No Crime committed either of Immorality or Rebellion, but lest that other Sort of People whom they dislike should be too many, and what else they please to surmise. The Reason of this Egyptian King's thus afflicting the Israelites, to answer his Design of their not increasing was, according to the forementioned Jewish Rabbi in his Commentaries, that he might make them less capable of begetting Children. But *Ec.* Ver. 12. as Persecutors find it.

Ib. our selves] The Verb being in the Conjug. *Hithpabel*.

Ver. 11. their Burdens] those of the Tribute-collectors, which they imposed on the Israelites, who as a People are in the *Heb.* spoken of from the 9th Verse in the singular Number.

Ib. built] *Josephus* says the Israelites laboured in building the Pyramids, *Antiq. Lib.* ii. 5. of whose Founders the heathen Writers speak variously; the most noted of which are three, mentioned by *Pliny* thus, *Pyramides tres, quæ orbem terrarum implevere famâ, sitæ sunt in parte Africæ, monte saxeo steriliq; inter Memphim oppidum et Delta: the three Pyramids, whose Renown fills the World, stand on a barren stoney Mountain in Africa, between the Town of Memphis and Delta, Lib. xxxvi. 12. Dr. Charles Perry, who lately visited them, relates in his *View of the Levant*, p. 313, &c. a folio Book printed 1743, that they are situate about six Miles westward from the River Nile, and about twelve S. W. from *Cairo*, by a Village called *Gheisa*, and that which is stiled the great Pyramid does not terminate in a Point like the others, but has a plain Space at Top of 15 Feet square; or as *Greaves* says in his *Pyramidographia*, of 13 1/2 Feet, who also says the Base or Bottom is 693 Feet square; but *Perry* measured the south Side 789 1/2 Feet, and the west Side 780, however allows the Disparity of the two Sides might arise in his measuring them. They both represent the Sides of the Pyramid, if continued up, to be equilateral Triangles. The perpendicular Height being by *Greaves* 490 Feet, *Perry* says it should be 607 Feet 5*

12. But

12. But according as they afflicted them, so they multiplied, and so they broke forth; inasmuch that they were tired by reason of the Israelites.

13. With this the Egyptians made them serve rigorously.

14. They even made their Lives bitter by hard Slavery, with Clay, Bricks, and all Drudgery in the Field: all their Service which they did for them being with Rigour.

15. Besides the King of Egypt spoke to the Midwives of the Hebrews, of whom one's Name was Shiphrah, and that of the other Puah,

16. As follows, When you deliver the Hebrew Women, and see *them* upon the Stool; if it be a Son, you shall kill him, but if it is a Daughter, she shall live.

17. Nevertheless the Midwives fearing God, did not do as he ordered them, but kept the Boys alive.

18. Upon which he called them, and said to them, Why have you done this Thing, keeping the Boys alive?

19. And they answered Pharaoh, Because the Hebrews are not like the Egyptian Women: for they are so lively, that they are delivered before the Midwife comes to them.

20. Therefore God did well to the Midwives, and the People multiplied, and became strong exceedingly.

21. Thus he made Families for them, because the Midwives feared God.

22. Afterwards Pharaoh thus commanded all his People, Every new-born Son you

Inches, according to *Greaves's* own Estimate of its Base, deducting 13 Feet it wants of being finished at Top; and computes the perpendicular Height himself, with the same Deduction, 687 Feet, p. 316, 317. and in the Cut of it 690 Feet. Whereas it is demonstrable by the Ratios of Triangles, whence I have calculated it, that the inclining Height of a Side from the middle of the Base which *Greaves* exhibits, to the Point of the Triangle at the Top, would be 600 Feet and 15 decimal Parts (which probably *Perry* mistook for the perpendicular Height, as well as miscomputed it) and the true perpendicular Height from the Center of the Pyramid 490 Feet, as *Greaves* has it, who also measured it with a 10 Feet Radius, so that the real Top is about 29 Poles high. Nay the inclined Height, as *Perry* reckons from 780 Feet the Base, would be but 675 $\frac{1}{2}$, and the perpendicular Altitude 551 $\frac{1}{2}$, which is 135 $\frac{1}{2}$ less than he counts. According to *Greaves*, whose Base is 42 Poles, this Pyramid stands on 11 Acres and 4 Perches of Ground, and is placed, he says, on a Mountain above a hundred Feet high from the Plain. Another of those three, scarce distant the Flight of an Arrow from this, both by *Greaves's* and *Perry's* Relations, is altogether as large and high, considering it is pointed. Concerning the third, *Greaves* indutiously remarks the Negligence of other Writers, while himself gives us no Dimension of his own, nor went near another large one. The first through a narrow winding Passage, that begins 28 Feet up in the middle of the north Side, has a fine Room, supposed in the Center of it, and therein a hollow Monument, of a Shape and Size to contain a dead Body, which manifestly shews the Design of it; and yet (such is the Vanity of worldly Grandeur!) *Diodorus* says, the King who built it for his Sepulchre was not buried there, nor he who built the second in that; nay and that both of them when dying, ordered their Bodies to be buried privately, lest their Subjects, as they threatened, should tear them in pieces, B. i. Ch. v. as if their Ambition should have the most sensible Mortification. There appear to be about 20 Pyramids in all; and *Perry* wisely observes that the Duration of the Buildings in Egypt, is owing to the little Rain which is there.

Ib. *Stores*] In which Manner our Translators have rendered this Word in the other Places, viz. 1 King. ix. 19. 2 Chron. viii. 4. & xvi. 4. & xvii. 12. & xxxii. 28. which last explains it.

Ib. *Ramesses*] so called as it seems from *Ramesses*, the Name of the King of Egypt then.

Ver. 12. *were tired by reason of*] *Bisb.* *abhorred at the sight of.*

Ver. 14. *with Clay*] In digging and preparing it to make Bricks, which seems to be the principal Work now provided for them, Chap. v. and which the Egyptians thought worse than Building, Ver. 11. The *old Eng. Bibles*, *Jun.* and *Trem.* the *Vulg. Lat. Transf. Pagn.* and

the *Tigur. Vers.* with the *Septuag.* and *Targ.* have it *Clay*, it being not usual to make *Mortar* in the Field, but at the Building.

Ib. *Field*] Perhaps that being abroad, they might be more separated from their Wives.

Ib. *did*] *Heb. served.* But it is in the simple Conjugation *Kal*, not in *Hiphil* as Ver. 13. *made serve.*

Ib. *for them*] The same Construction with \aleph as that in Gen. xxix. 20, &c. *served for Rachel.* *Munst. Pagnin.* and *Montan.* literal Translators, apply the Verb to the Israelites, not to the Egyptians, in this Sort, *omnis servitus illorum quam illis serviebant, all their Service which they performed for them; cum omni opere in quibus operati sunt, with all their Work in which they wrought; cum omni opere eorum quibus operati sunt in eis, with every Work of theirs wherein they wrought.*

Ver. 15. *the Midwives of the Hebrews*] In *Heb.* *those who delivered the Hebrews.* It is uncertain whether they were Hebrews or Egyptians, but not improbable that they might be appointed by Pharaoh from among the latter, like those spoken of in Ver. 11. to execute his intended Purpose. *Ab. Ez.* writes שרות היו על כל המילדות *these were Chief over all the Midwives.*

Ver. 19. *they answered Pharaoh*] *K. James I.* in the famous Conference at Hampton-Court, charging some *Marginal Notes* to the Geneva Translation with being very partial, untrue, seditious, and favouring too much of dangerous Conceits, instanced that the following here altogether Disobedience to Kings, viz. *Their Disobedience herein was lawfull; according to which they ought to have killed the Children, and the Midwives in doing what was unlawful feared God, Ver. 21. and his other Instance is of 2 Chron. xv. 16. that Maachab ought to have died, which is blaming a King.*

Ib. *lively*] It is the plural of the last Word in Ver. 16.

Ver. 20. *multiplied*] Thus God did well to the Midwives by the People's being fruitful, which was their Advantage, and to the People by the Midwives being virtuous; so making them instrumental for the Good of each other.

Ver. 21. *for them*] For the Israelites, *them* being masculine in *Heb.* and *Midwives* feminine. *Trem.* and *Jun.* render, *natis illis, for those who were born.* *Castalis* has turned the Verse thus, *atque ita fiebat, ut eis Deus per illam obstetricum pietatem familias pararet: i. e. and so it came to pass, that God prepared Families for them by that Piety of the Midwives.* Thus the *Marg.* of the *Gen. Vers.* explains it, *That is, God increased the Families of the Israelites by their means.*

Ib. *feared God*] and not the King, *Heb. xi. 23.*

Ver. 22. *new-born*] It is, writes *Ab. Ezr.* a Noun *Tear*, or a verbal Noun; and *propiè recens natus*, as *Mercer* on *Pagn.* properly *new-born*; so *Buxtorf* also gives it. Which further appears by *Aaron's* not being killed, shall

shall throw into the River, but keep every Daughter alive.

CHAP. II.

NOW there was a Man of the Family of Levi went, and took his Daughter.

2. The Woman also conceived, and bore a Son; and seeing that he was a lovely Boy, she hid him three Months.

3. But as she could hide him no longer, she took an Ark of Rushes for him, plastering it with Mortar and Pitch; which with the Child put in it, she set among the Flags upon the Bank of the River.

4. And his Sister stood far off, to know what would be done to him.

5. At length Pharaoh's Daughter went down to wash at the River, with her Maids walking at the Side of it; when she saw the Ark within the Flags, and sent her Handmaid, who fetched it.

6. Which opening, she saw the Child, and behold the Boy cried; on whom she had compassion, and said, This is one of the Hebrews Children.

7. And his Sister said to her, Shall I go, and call to thee a Woman of the Hebrews who gives suck, that she may suckle the Child for thee?

8. Go, said she; upon which the Maid goes, and calls the Child's Mother.

9. And to her Pharaoh's Daughter says, Take away this Child, and suckle him for me, and I will pay thee. So the Woman took the Child, and nursed him at the Breast.

10. Who grew up, and she had him to Pharaoh's Daughter, and he was to her for a Son; whom she named Moses, Because, said she, I drew him from the Water.

11. Afterwards in those Days, when Moses was grown up, he went out to his Brethren, and looking on their Burdens, saw an Egyptian Man smiting one of them, a Hebrew.

12. Upon this he looked one way and another, and seeing that there was Nobody, he smote the Egyptian, and hid him in the Sand.

13. Again going forth the second Day, behold there were two Hebrew Men contending; when he said to him who was in fault, Why dost thou smite thy Companion?

14. But he replied, Who made thee a chief Man and a Judge over us? Dost thou intend to kill me, as thou didst the Egyptian? Afraid at this, Moses said, Surely the Matter is known.

15. Pharaoh also upon hearing this Thing, endeavoured to kill him; from whose Presence therefore Moses fled, that he might dwell in the Country of Midian, where he sat down at a Well.

16. And there was a Prince of Midian had

who was born three Years before Moses. The Israelites knowing the Promise of Deliverance at four hundred Years End, Gen. xv. 13. might likewise know, or think from the Resemblance of the Numbers, that their Deliverer was then to be fourscore Years old; which Pharaoh might hear of, as Herod did concerning Christ, and so give Order for all the new-born Male-children to be destroyed; see Matt. ii. 16. The Word is used 2 Sam. xii. 14.

Ver. 1. his Daughter] *Jochabed* was Levi's own Daughter, Chap. vi. 20, 18. Num. xxvi. 59. Lev. x. 4. but would not therefore be her Husband's own Sister, as *Pool* represents it in his *Annot.* here.

Ver. 2. lovely] The Hebrew Word is *good*; while *goodly* is obsolete, and *fine* seems too much the Term of a Nurse.

Ver. 3. Mortar] The Heb. Word is thus rendered in this Translation, Gen. xi. 3. of which see the *Notes* there.

Ver. 4. his Sister] *Miriam*, as it is likely.

Ib. done to him] By this it seems as if they knew of the King's Daughter's coming thither to wash.

Ver. 5. Pharaoh's Daughter] whom *Josephus* and others call *Thermuthis*.

Ib. her Maids walking] which might be to watch that none saw her.

Ver. 6. Boy] Being the same Word, differing only in Gender and Number, with *Maids* in the preceding Ver. rendered by the *Latin Interpreters puer*.

Ver. 7. who gives suck] As if she had said, I know such a one, shall I call her to thee? For if such a Woman was to be sought out, the Princess would rather, one may think, have sent among the Egyptians. The Verb is *gav* to suck.

Ver. 7, 8. *Barton* in *Catalogue of Vertuous Women*, *Witty Miriam calls her Mother To be Nurse unto her Brother:*

So the Serpent and the Dove

Met alike in Miriam's Love.

Ver. 10. for a Son] *for* is in the Original; for he could not be really her Son, but was, as *Buxtorf* says, *loci filii*, in place of a Son; see it *Acts* vii. 21.

Ib. Moses] Drawing, the present Participle from the Verb *mashah* here used; not drawn out, as commonly expounded, which would be *mashui*: according to her own Words, she named him from what she did, not from what was done to him. *Clem. Alexandrinus, Strom.* p. 343. says his Name was *Joachim* before.

Ib. from] not out of; see Ver. 3.

Ver. 11. smiting] This might be *slaying*, as in the next Verse it is to be understood, the Verb being the same, which would fully justify Moses in what he did. It seems however as if the *Israelite* was much hurt, since there is no Mention of his helping Moses.

Ver. 12. smote] So in *Acts* vii. 24. and commonly here in other Translations, it being the proper Meaning of the Word.

Ver. 14. In this Verse is an Instance, besides many others which might be produced, that the *Vulgar Latin Version* was partly made from the *Greek* of the *Septuagint*, by their both having *wilt thou kill*, and *yesterday*, which the *Hebrew* has not. So *Stephen* spoke from the Translation of the *Septuagint*, *Acts* vii. 28.

Ver. 15. that he might dwell] For he did not dwell there, before he sat down at the Well. Thus the best Translators *Jun.* and *Trem.* turn it, *ut habitaret*. The like is in the present Bible, Ver. 20. that he may eat; see also *Ruth* i. 6.

Ver. 16. Prince] The Annotation on this Word in *Gen.* xli. 45. with a small Alteration will serve here, which I leave the intelligent Reader to make for himself. Only adding that *Bp. Patrick* says in his *Commentary*, *It may be*

seven Daughters; who came, that they might draw, and fill the Troughs, to water their Father's Sheep.

17. But the Shepherds came, and drove them away; however Moses getting up, saved them, and watered their Sheep.

18. So when they came to their Father Reuel, he asked, Why have you made such haste in coming to Day?

19. An Egyptian Man, answered they, delivered us from the Power of the Shepherds, and both drew plentifully for us, and watered the Flock.

20. Hereupon he said to his Daughters, But where is he? Why did you leave the Man? Call him, that he may eat some Victuals.

21. And Moses was willing to dwell with the Man; who gave him his Daughter Zipporah.

22. Besides she bore a Son, whom he named Gershom: for said he, I have been a Stranger in a foreign Country.

23. And in a great while, when the King of Egypt was dead, and the Israelites sighed, and cried, by reason of the Slavery; their Cry because of it, went up to God.

24. Who heard their Groaning, and he remembered his Covenant with Abraham, Isaac and Jacob.

25. Moreover God beheld the Israelites, and he knew *them*.

CHAP. III.

FOR as Moses was feeding the Flock of Jethro his Father-in-law, a Prince of Midian, having had them along behind the Wilderness, and was come to Horeb the Mountain of God;

2. The Angel of the Lord appeared to him in the middle of a Fire, from within a Bush: for he saw plainly that the Bush, burning as it was with fire, was not consumed.

3. Upon which he said, I will now turn aside, that I may see this great Sight, why the Bush is not burnt.

4. And when the Lord saw that he did, God called to him thus from within it, Moses, Moses; who answered, Here am I.

5. Come not near hither, replied he, put off thy Shoes from thy Feet; for the Place on which thou standest is holy Ground.

6. Besides he said, I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob. With that Moses hid his Face, for he was afraid of looking at God.

most truly rendred a Prince; and that many antient and later Versions have it so, on Chap. xviii. 1. what he says for it I omit: and Sir Isaac Newton calls him the Prince of Midian, Chronology of Antient Kingdoms amended, Ch. 2.

Ib. that they might draw] It does not appear that they did draw, because the Shepherds hindered them, and Moses drew for them, Ver. 19. Therefore the Tigurin Bible has it, quæ venerunt hausum, ut implerent canales, adaquarentque: who came to draw, that they might fill the Gutters, and water.

Ib. Father's Sheep] It being customary even to this Day, as Dr. Shaw observes in his late Travels in those Parts, for the Children of the greatest Princes to attend the Flocks.

Ver. 17. their] masc. in the Heb. which might be by comprehending the Father, whose the Sheep most properly were, as in the preceding Verse. Other Interpretations seem invalid.

Ver. 18. their Father Reuel] not their immediate Father, but their Grandfather, as the Heb. Word may signify both, and indeed Grandfather is a Father: thus Jacob uses it Gen. xxxii. 9. and Laban is called the Son of Nahor, Gen. xxix. 5. being his Grandson; see of this further on Numb. x. 29.

Ver. 22. Gershom] made up of ger, a Stranger, and shom, the Contraction of shomem, desolate. The Vulg. Lat. and some Copies of the Septuag. add in a Verse after this from Chap. xviii. 4. with a small Alteration.

Ib. for] See Chap. xviii. 3.

Ver. 23. a great while] as the Heb. denotes, and being nearly both the Egyptian Kings Reigns of 85 Years.

Ib. went up to God] That is was regarded by him.

Ver. 25. knew] to wit in a peculiar Manner, as the Posterity of Abraham, &c. The Bibles according to Pope Sixtus, and the Leuain ones (though the curious Tho. James in Bellum Popale has mistaken in the latter) have delivered.

Ver. 1. was] which נון is at first.

Ver. 2. Angel—appeared] The Angels are with God, who is not to be seen himself; as I rather understand it, than that the Angel and God were both one.

Ib. the middle] Here was this to consider whether לבת would rather be regularly להבת or להבת flame, or else לבת heart. In the latter is only one Point or Vowel Difference, which is frequent in Heb. but either of the other has a Letter and Vowel more, besides ב not dageshated with a Point in the middle, which alters them another Letter. But if לבת being here in the constructed Form, is made from a Noun לבת and not לבת as Pagn. informs us in Thesaur. then it is Heart without the least Anomaly; which he expounds in the middle of the Fire, according to David Kimhi, and others. The like to it is in Chap. xv. 8. Deut. iv. 11. 2 Sam. xviii. 14. Jon. ii. 3. and perhaps the Word was used to make a Variation from midst immediately following.

Ib. from within a Bush] as he has often appeared spiritually from within those of low Degree, according to 1 Cor. xiv. 25. From seneb, the Bush in Heb. Horeb as it appears was called Sinai; compare Chap. xix. 17, 18, 20. with Deut. iv. 10, 15. & Chap. xx. 19. with Deut. xviii. 16. So Jerome, De Locis Hebraicis, says, Mihi autem videtur quod duplici nomine idem mons: nunc sine nunc choreb vocatur. It seems to me that the same Mountain was called by a double Name, one while Sinai, another while Horeb. But Neitzschitz travelling thither, Anno 1636, seems to give a better and fuller Account, that the Mountain parts into two Spires towards the Top, the highest of which is called Horeb, the other Sinai, Compend. Libr. Vol. ii. p. 151. and the former is reckoned westward, Byth. on Psal. lxviii. 9.

Ver. 5. holy Ground] By the peculiar Presence of God.

Ver. 6. of thy Father] Of each of them.

7. The Lord said further; I have fully looked on the Affliction of my People who are in Egypt, and have hearkened to their Cry by reason of their Extractors; because I knew their Griefs.

8. So I am come down to deliver them from the Power of the Egyptians, and to bring them up out of that Country, to a good and large one, a Country which flows with Milk and Honey; to the Place of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites.

9. And now behold the Cry of the Israelites being come to me, and I also having looked at the Oppression that the Egyptians oppress them with;

10. Come now therefore, and I will send thee to Pharaoh: and do thou bring my People the Israelites out of Egypt.

11. But Moses said to God, Who am I, that I should go to Pharaoh, and that I should bring the Israelites out of Egypt?

12. To which he answered, *Thou shalt*, for I will be with thee, and this shall be a Sign to thee that I have sent thee; when thou hast brought them out thence, you shall serve God by this Mountain.

13. Moses then enquired of him, Behold when I come to the Israelites, and say to them, The God of your Fathers has sent me to you; should they ask me, What is his Name? What shall I answer them?

14. And God replied to him, I am he who

am; and thus, said he, mayest thou tell them, I am has sent me to you.

15. However he said again to Moses: Thus shalt thou tell the Israelites, The Lord God of your Fathers, the God of Abraham, the God of Isaac, and God of Jacob, has sent me to you: this is my Name for ever, and this is my Memorial to all Ages.

16. Go, and gather the Elders of Israel, and declare to them; The Lord God of your Fathers has appeared to me, the God of Abraham, Isaac and Jacob, saying, I have thoroughly been to see you, and what is done to you in Egypt:

17. And that I said, I will bring you up from the Affliction of Egypt, to the Country of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites; to a Country which flows with Milk and Honey.

18. Nay they will hearken to what thou sayest, and thou shalt go in, with the Elders of Israel, to the King of Egypt, to whom you shall say, The Lord God of the Hebrews having met with us, now be pleased to let us go three Days Journey into the Wilderness, that we may sacrifice to the Lord our God.

19. Yet I know that he will not give you leave to go, excepting by a strong Hand.

20. Therefore will I stretch forth my Hand, that I may smite the Egyptians with all my Wonders which I will do among them; and after that he will let you go.

Ver. 7. *looked on—hearkened to*] that it may be coherent with the latter Part of the Verse; whereas *have seen and heard* in Time past, are no necessary Consequences of *knowing* at the present Time.

Ver. 10. *do thou bring*] The *Heb.* Word being imperative; but the *old Lat.* has, *ut educa*, *that thou mayest bring forth*.

Ver. 12. *for*] See the like *Gen.* xxix. 32. there rendered *because*. It relates to what God said before, as if he had spoken on without Interruption, like Chap. iv. 5. So the *Latin Interpreters* have turned it, *nam*, and *quoniam*, and *enim*, and *quia*; the *Greek* *ὅτι*, and the *Chaldee* *מֵכַן*.

Ib. *by*] or *against*. *Trem.* and *Jun.* have *juxta*, *by*; *Ainsworth* in *Eng.* *at*; but both he and *Munster* in their *Annotations* say, *or by*. Chap. xix. 2, 12. determine it not to be *upon the Mountain*.

Ver. 14. *I am he who am*] Shewing by it that his real Name was not to be known by Man, *Judg.* xiii. 18. and checking the Curiosity of *Moses*; as also notifying that he was a Being of himself, which no Creature is; for it might properly be interpreted *The self-existent Being*. *Trem.* and *Jun.* have kept the first Word in the *Heb.* making it, *Eheje, who am*. In *Shemath Rabba* it is explained thus, *אני עכשיו ואני הוא לעתיד* *I who have been, even I am the same now, and I shall be the same, in time to come*; and in the *Targum of Jonathan*, *אנא הוא דהוּנא תְּתִיד לְסוּף* *I, the same who have been, and am to be hereafter*. I know not what made our *Translators* put it *that I am*, which however should have been *that which I am*, or *what I am*; when all the *Lat. Interpreters* have *qui*, *who*, and not *quod*, *that which*, or *what*.

Ver. 16. *the God of Abraham*] *Tynd.* and the *Bish.* have

also *the God of both to Isaac and Jacob*; taken from the *Vulg. Latin*, as that was from the *Greek*, only dropping and before that to *Isaac*: which might be taken from Chap. iv. 5.

Ib. *thoroughly*] according to the Description of it at the End of the foregoing Chapter. *Jun.* and *Trem.* express it by *omnino*.

Ib. *been to see*] as we say, the same with *visited*, and so suits both Objects.

Ver. 17. *And that I said*] Tell them that I said thus; which he did, Ver. 8.

Ver. 18. *met with*] *Vulg. Lat.* *called*, *nikrah* being taken for *nikra*, as also by some others.

Ver. 19. *excepting by a strong Hand*] For they did go so, Chap. vi. i. & xiii. 9. but the *pres. Trans.* contradicts even the following Verse. Whereas our *Bible* before had, *but by strong hand*; *Coverdale*, *but thorough a mightie hande*; the *Septuagint* as here, *ὅτι μὴ μὲν χυρεὺς ἀπολαύς*, with *Pagn.* and *Nold.* so the *Vulg. Lat.* *nisi per manum validam*; *Seb. Cast.* *nisi vi coactum*, *except compelled by force*; and the *French*, *sinon par main forte*, *save by a strong Hand*; which see well discussed by *Christian Noldius*, *Concord.* Annot. 1246.

Ver. 20. *among them*] *Heb.* *him*; for that Tongue frequently comprehends Plurals in Singulars. But it is not of it, i. e. *Egypt*, because the Names of Countries are feminine, for which *Egypt* is mentioned particularly by *Buxtorf*, *Theaur. Gram.* Lib. i. Cap. 8. and its Construction with other Words manifest, as Chap. ix. 18. *in Egypt, from the Day she was founded*, Chap. x. 7. *Egypt she is perished*. The Difference indeed is small here between, it, viz. *Egypt*, and *them*, that is the *Egyptians*; but it may serve to expound and settle the Meaning of the same Word in Chap. x. 1. which has so much puzzled *Interpreters*.

21. I will also make this People be in Favour with the Egyptians; so that when you go away, you shall not go empty.

22. For each Woman shall ask her Neighbour, and her who lodges at her House, for Vessels both of Silver and Gold, together with Cloaths; which you shall put on your Sons and Daughters: thus shall you spoil the Egyptians.

C H A P. IV.

HOWEVER Moses made answer; But behold they may not believe me, nor hearken to what I say: for they may object, The Lord has not appeared to thee.

2. And the Lord asked him, What is that in thy Hand? Who answered, A Staff.

3. Then replied he, Throw it on the Ground; which he did, and it became a Serpent: whereupon Moses fled from the Face of it.

4. Next the Lord said to him, Reach out thy Hand, and take hold of its Tail (and when he did so, it became a Staff in his Hand)

5. In order for them to believe, that there has appeared to thee the Lord God of their Fathers, the God of Abraham, the God of Isaac, and God of Jacob.

6. More than that the Lord said to him, Put now thy Hand into thy Bosom: which he did; and when he pulled it out, behold it was leprous, being like Snow.

7. He said further, Put thy Hand again into thy Bosom (which he did; and pulling it out thence, lo it was turned like his *other* Flesh)

8. So that if they will not believe thee, nor hearken to what the former Sign declares, they may believe what the latter one does.

9. But if they will not however believe these two Signs, nor hearken to what thou sayest, thou shalt take some of the Water of the River, and pour out on the dry Ground; that the Water which thou takest out thence may become, as it shall, Blood upon the dry Ground.

10. Yet Moses complained to the Lord, O my Lord! I am not a Man of Speech, either heretofore, or since thou hast spoken to thy Servant: for I am of a slow Mouth and Tongue.

11. But the Lord replied to him; Who makes a Mouth for Man? Or who makes the dumb, the deaf, the seeing, or the blind? Is it not I the Lord?

12. Now therefore go, and I will be with thy Mouth, and teach thee what thou shalt speak.

13. Nevertheless he rejoined, O my Lord! vouchsafe to send, by him thou wilt send by.

14. Incensed against Moses at this, the Lord said; Is there not Aaron thy Brother, the Levite? I know that he can speak well: and even behold he shall come forth to meet thee; and when he sees thee, he will be glad at his Heart.

15. To whom thou shalt speak, putting the Words in his Mouth; and I will be both with thy Mouth and his, that I may teach you what you shall do.

16. Thus he shall speak to the People for thee; and it shall come to pass, he shall be to thee for a Mouth, as thou shalt to him for a God.

Ver. 22. *ask*] Look to Chap. xii. 36.

Ib. *Vessels*] See Gen. xxiv. 53. Our Translators have added *them* to make it seem *Jewels*, which the Word does not signify. *Vessels* too might be more plausibly asked, for Use in the Sacrifice and Feast, Ver. 18. Chap. v. 1.

Ver. 1. *may*] For Moses was proposing his Doubt, not telling a Certainty. Our Auxiliaries *may*, *shall*, *will*, &c. find no Difference in the Heb. Verbs.

Ver. 2. *Staff*] Which is more likely for Moses to have, rather than a Rod or little Stick, since he was now about 80 Years old. His Shepherd's Staff, says Patrick, it is most likely. It is rendered *baculus* in the Tig. Transf. and that of Jun. and Trem. as also by Buxt. in Lexic. and in Gram. Thes. Lib. ii. Cap. xiv. by Coverdale, *staffe*; and by Ælfrie in the Sax. or old Eng. Transf. *Yard*.

Ver. 5. *appeared*] In Ver. 15. of the preceding Chap. the Verb is put after *the Lord God*, &c. at the next Verse between, and here before. An Instance of the Elegancy of those supernal Writings.

Ver. 6. *being*] This the Sense here plainly requires, otherwise *and* as at Ver. 15. of the last Chap. or a *Comma* between *leprous* and *like*, that *was* may belong to both; but the latter would be more obscure. Aware that Snow was not leprous, Castalis chose the second, Jun. and Trem. have *erat alba*, sicut nix, *was white* like Snow; Onkelos turned *leprous* into *לָבָן* *white*; and the Seventy

left it out, saying, *לָבָן כִּי הָיָה כְּשֶׁנֶּחֱסֵה*, *his Hand was like Snow*.

Ver. 8. *may*] They will believe, and if they will not believe, in the *com. Transf.* are inconsistent.

Ver. 9. *as it shall*] not without Elegance, though a Blank in our Bible.

Ver. 10. *of a slow Mouth and Tongue*] Utterly unfit for a publick Speaker; but he was an eloquent Writer. So Will. Tyndal, who is to be counted the Principal of the English Reformers, writes of himself to John Frith, *God hath made me evil-favoured in this World, and without Grace in the Sight of Men, speechless and rude, dull and slow-witted*.

Ib. *Mouth*] Speech might rather be put for *Tongue*; but *Mouth* especially should be kept in translating, because repeated in the two following Verses, and again Ver. 15, 16.

Ver. 13. *wilt*] Gen. *shouldest*.

Ver. 14. *Is there not Aaron*] To what purpose should God ask, *Is not Aaron the Levite thy brother?*

Ib. *shall come forth*] That is I will send him, as Ver. 27.

Ver. 16. *shall come to pass—shall be*] This is not the same repeated, as *וְיָבֹא* *shall become*, in the 9th Ver. but in different Tenses, *וְיָבֹא* and *וְיָהְיֶה* the former of which at the Beginning of a Division is usually rendered *shall*

17. Besides

17. Besides thou shalt take this Staff in thy Hand, with which thou shalt do the Signs.

18. Moses then went away back to Jether his Father-in-law, and said to him, Do let me go back to my Brethren who are in Egypt, and see whether they be still living; and Jethro answered him, Go in Peace.

19. The Lord also said to Moses in Midian, Go back to Egypt: for all the Men who sought thy Life are dead.

20. Accordingly he took his Wife and Sons, and carried them upon an Ass, that he might return to that Country; taking the Staff of God in his Hand.

21. Moreover the Lord said to him; When thou goest away, returning to Egypt, see that thou doest before Pharaoh all the Miracles which I have put in thy Power: but I will let his Heart be so stout, that he will not let the People go.

22. Upon which thou shalt tell him; Thus says the Lord, Israel is my first-born Son:

23. Therefore since I have said to thee, Let my Son go, that he may serve me, and thou hast refused to let him go; behold I will slay thy first-born one.

24. Afterwards the Lord met him in the Way at a Lodging-place, and sought to kill him.

25. With that Zipporah took a sharp Stone, and cut off the Foreskin of her Son, and threw down at his Feet: For thou art, said she, a bloody Bridegroom to me.

26. So he let him alone; then she said, A bloody Bridegroom, for the Circumcisions.

27. The Lord likewise said to Aaron; Go to the Wilderness to meet Moses; accordingly he went, and met him at the Mountain of God, and kissed him.

28. Who told Aaron all the Words of the Lord, by which he had sent him, with all the Signs that he had commanded him.

29. They next went, and gathered all the Elders of the Israelites.

30. When Aaron spoke all the Words which the Lord had spoken to Moses; and he did the Signs in the Sight of the People.

31. Convinced by which, and withal hearing that the Lord had visited the Israelites, and that he had looked at their Affliction; the People bowed, and worshipped.

CHAP. V.

AFTER which Moses and Aaron went in, and declared to Pharaoh; Thus says the Lord God of Israel, Let my People go, that they may keep a Feast to me in the Wilderness.

2. But Pharaoh taunted, Who is the Lord, that I should hearken to his Word, to let Israel go? I know not the Lord, nor indeed will I let them go.

3. However they replied, The God of the Hebrews has met with us; be pleased to let us go three Days Journey into the Wilderness, that we may sacrifice to the Lord our God; lest he should fall on us, either with Pestilence or Sword.

4. At which the King of Egypt said to

come to pass, as here for Distinction, and in Gen. xxiv. 15. otherwise may better be omitted in an European Translation. By comparing of which Places, though so near together, may appear how irregular the present Translation is.

Ver. 18. *went away*] From *Horeb* where he had received this Commission. *Went and returned* seems a Tautology, both signifying his going to his Father-in-law; so *go—and return*, just after.

Ib. *Jether*] A Contraction of *Jethro*, like *Harry* of *Henry*.

Ver. 20. *that he might*] See the like Chap. ii. 15.

Ver. 21. *let his Heart be stout*] *Bisb. holde bys hart.*

Ib. *stout*] Look forward to Chap. vii. for this and the Word *Miracles*.

Ver. 23. *since I have said to thee, Let my Son go*] That is to say, him who is my Son, viz. *Israel*; according to what was said before, Chap. iii. 18. and as the Lord did by *Moses* and *Aaron*, Chap. v. 1, &c. before the Death of the First-born was threatened, Chap. xi. 5. The *Heb.* Division of the Verse is after *refused to let him go*; not before, as in the *com. Bible*.

Ver. 24. *Lodging-place*] It is not likely there were *Inns* then, especially in or by the Wilderness, *Judg. xix. 15.* and as there is no Mention of other People, and *Zipporah* used a Stone; they seem rather to have lodged abroad, as *Jacob* did, *Gen. xxviii. 11.* and the Word properly signifies but a *Lodging-place*, as translated *Jesh. iv. 3.*

Ib. *sought to kill him*] Probably struck him with

some violent Disease, for not circumcising his Son, which his Wife would not consent to; but did it now her self in great Anger, either because *Moses* was unable, or afraid to do it of his own Mind after God had smitten him, according to *Num. xiv. 41, 43.* which Act of hers however, like that of *Phinehas*, *Num. xxv. 11.* turned away God's Wrath.

Ver. 25. *For*] Look Chap. iii. 12.

Ver. 26. *let—alone*] As it is turned, *Deut. ix. 14. Judg. xi. 37. Job vii. 19.*

Ib. *then she said, A bloody Bridegroom, for*] To excuse her foregoing hasty Words.

Ib. *Circumcisions*] of her two Sons, of the first as at Chap. ii. 22.

Ver. 28. *by which*] It is agreeable for *וּבְכֵן* to be here the Relative of the Words, as it is in the next Verse, and in this of the Signs; so the *Seventy*, the *old Lat. Translator*, with *Jun.* and *Trem.* understood it: for *who had sent him* would be redundant.

Ver. 30. *he*] That is *Moses* did, as was appointed, Ver. 17. These are *Ainsworth's* Words. *Jun.* and *Trem.* with *Cass.* have added *Moses* in the Text. It appears that *Moses* himself did the Signs before the *Israelites*, but those before *Pharaoh* were Part of them done by *Aaron*. Our *last Translators* indiscreetly left out *he*, which was in the *Eng. Bib.* before, by which is read that *Aaron* did the Signs, which controuls what God said, Ver. 17.

Ver. 1. *keep*] *Gen. celebrate.*

them, Why, Moses and Aaron, do you make the People withdraw from their Works? Go to your own Burdens.

5. Lo the People of the Country, added he, are now many, and you make them cease from their Burdens.

6. That Day also he commanded the Exactors of the People, and their Officers, as follows;

7. You shall no more give the People Straw to make Bricks, as in time past: let them go, and pick it up for themselves.

8. Yet shall you put upon them the Sum of the Bricks which they made in time past, without abating any of it: for they are lazy; therefore they cry out, that they may go sacrifice to their God.

9. Let the Service be heavy upon the Men, and let them work in it; and not regard false Words.

10. So the Exactors of the People, with their Officers, went forth, and spoke to them as follows, Thus says Pharaoh, I will give you no Straw.

11. Go, get it for your selves, from whence you can find it; though not any thing of your Service shall be abated.

12. Upon this the People were dispersed over all the Country of Egypt, to pick up Stubble for Straw.

13. The Exactors too, were urgent, that they should perform their Works, of each Day's Business the very same Day, as when there was Straw.

14. Nay the Officers of the Israelites, whom Pharaoh's Exactors had set over them,

were beat, it being said, Why have you not performed your Task of Brick-making as in time past, neither Yesterday nor to Day?

15. Whereupon they went in, and cried in this manner to Pharaoh; Why dost thou do thus to thy Servants?

16. There is no Straw given to thy Servants, yet they say to us, Make Bricks; and behold thy Servants are beat, when it is the Fault of thy own People.

17. But he said; You are lazy, lazy Folk: therefore you say, Let us go, sacrifice to the Lord.

18. And now go, do the Service; and there shall be no Straw given you: yet shall you give the Sum of Bricks.

19. Then the Officers of the Israelites looking ill on them, said, You must not abate from your Bricks, of each Day's Business the very same Day.

20. Now they met with Moses and Aaron standing in their Way, when they went out from Pharaoh.

21. To whom they said, The Lord look upon you, and judge; who have made us have a stinking Smell in the Sight both of Pharaoh and his Servants, to put a Sword into their Hands to kill us.

22. Moses therefore returns to the Lord, complaining; My Lord, Why hast thou done ill to this People? Why didst thou send me?

23. For since I went in to Pharaoh, to speak in thy Name, he has done ill to this People; and thou hast not delivered thy People at all.

Ver. 9. *false*] *vain Words* is made from the Greek *ἀλογον ἠγοῦν*, and not from the Heb. Original. Pharaoh did not believe what Moses and Aaron spoke, that God had met with them, and said what they told the People and him.

Ver. 13. *urgent*] or *pressing*. All the Lat. Translations have it expressed from the Verb *urgeo*, excepting the Vulgate from *insto*, of the same Meaning; so the French has *les presser*: Sol. Jar. also expounds it by *עֲזָזוּ* the Targ. *עֲזָזוּ*.

Ib. *Business*] Heb. *Word, Thing, Matter or Business*, &c. different from *Task* in the following Verse; see on 2 Chron. viii. 14.

Ver. 14. *Brick-making*] *Hailebenim*, *Bricks* is here left out, which was in Ver. 7.

Ver. 18. *And now go*] Spoken in Derision of *Let us go*.

Ver. 19. *looking ill on them*] or *beholding them in an ill Manner*: or rather *with Evil*, i. e. as Munster renders it, *cum avarere*, with Grief; who being Professor of Hebrew at Basil writes in his Annotations, *Hebraice, cum malo, scilicet aspectu*: It is in Hebrew, *with evil*, that is *with an evil or ill Look*. And Castalis has translated it, *vultu tristi*, with a sorrowful Countenance. But this Manner of speaking is more fully explained by Buxtorf, Munster's Successor, in his Heb. Gram. Lib. ii. Chap. 20. where he says, "2 often makes a Periphrasis of Adverbs: as

" *בְּמַרְשָׁה* with deceit, that is *deceitfully*; *בְּעֵרְשָׁה* in craft, *craftily*; *בְּצִדְקָה* in righteousness, *righteously*; *בְּאֵמֶת* in truth, truly, &c." So here, *with*, or *in evil*, that is, *ill or badly*, or as we say, *pitifully*; see the like Chap. xiv.

25. Ib. *them*] The two Translators abovenamed have added the Israelites, however *אֹתָם* *them* being accusative determines it. If *themselves* had been meant, the Verb might have been put in *Hithpabel*.

Ib. *said*] Rendering this common Word so singularly, after it was said, is a Shift to piece out the other Way of translating.

Ver. 20. *they met*] or *they had met*, which is the same in Heb. as Gen. xii. 1. *had said*, &c. Moses's returning and speaking to the Lord, is so closely connected with the Officers Words in Ver. 21. and God's Answer with his, that it was necessary to put what is in the 19th Ver. before it; whereby that might also be joined to Pharaoh's Speech, which it properly follows in the Narration, though not in Time: unless the Officers (Ver. 19.) spoke to some of the Israelites who were with them, or came to them, before they met Aaron and Moses.

Ver. 21. *who*] See Ver. 2. Jun. and Trem. with Munst. and the Tig. Version have *qui*.

Ver. 23. *done ill to*] Tynd. and Bish. *farad foulle wythe*, Gen. *vexed*.

CHAP. VI.

BUT the Lord said to him, Now thou shalt see what I will do to Pharaoh: for he shall let them go by a strong Hand, nay by that shall drive them out of his Country.

2. God moreover spoke to Moses in these terms: I am the Lord.

3. And I appeared to Abraham, Isaac and Jacob, for God Almighty; but according to my Name the Lord was I unknown to them.

4. With whom I also confirmed my Covenant, to give them the Country of Canaan, that of their Sojournings, wherein they lodged.

5. And I have likewise hearkened to the Groaning of the Israelites, whom the Egyptians make to serve; and I remember my Covenant.

6. Therefore tell the Israelites; I am the Lord, who will bring you out from under the Burdens of the Egyptians, and deliver you from their Slavery: for I will redeem you by an Arm stretched out, and by great Judgments.

7. Nay I will take you for a People to my self, as I will be to you a God: so you shall know that I am the Lord your God, who bring you out from under their Burdens.

8. I will further bring you to the Country, which I lifted up my Hand to give Abraham, Isaac and Jacob; and will give it an Inheritance to you, who am the Lord.

9. However when Moses spoke so to the Israelites, they did not hearken to him, for Want of Courage, as well as hard Slavery.

10. The Lord again ordered Moses as follows,

11. Go in, tell Pharaoh King of Egypt, that he should let the Israelites go out of his Country.

12. But he answered thus before him, Behold the Israelites do not hearken to me; and how should Pharaoh hear me, since I am of uncircumcised Lips?

13. Then the Lord spoke both to Moses and Aaron, and gave them command, as well to the Israelites, as Pharaoh King of Egypt; that they should bring the Israelites out of that Country.

14. The following were the Heads of each Family of their Fathers. The Sons of

Ver. 1. By beginning the Chap. with this Ver. and the like, it seems apparent that those who made the *Chapters* were ignorant of the *Partitions* in the *Heb.* this Verse being the Conclusion of a great one.

Ver. 3. for God Almighty] or for an Almighty God: a God able to save and deliver, which they believed, and his Appearance manifested to them the Attribute of his Power; but they did not know him according to his Essence, and Infinite Attributes, which his Name here rendered the Lord signifies, and comprehends. He was to them as God Almighty, but now as the Lord; not only Powerful by his Appearance, Chap. xxxii. but also Holy by his Presence, Ver. 5. True in fulfilling his Promises, Faithful in not forsaking his People, Compassionate in hearing their Cry, Merciful in delivering them, Wise in finding Means to do it, Zealous in their Cause, Just to punish their Persecutors, Liberal to give them a good Inheritance, Friendly to be near them, Unchangeable to be with them, Wonderful in his Doings, Prudent in his Counsels, Righteous in his Laws, Terrible in his Judgments, Glorious in his Being, Perfect in himself, &c. &c.

1b. according to] Something must be here supplied in a Translation, to compleat the Sense; for there is no Prefix to my Name, besides the Conjunction but; though our Translators have boldly added [by] without distinguishing it with another Character; which Supplement may by no means be allowed, for God was known by his Name here rendered the Lord to Abraham, Gen. xiii. 4. & xv. 7. & xxi. 33. & xxii. 14. & xxiv. 3. 7. Isaac, Chap. xxvi. 22, 25. & xxvii. 27. and Jacob, Chap. xxviii. 13, 16. & xxx. 30. & xxxii. 9. & xlix. 18. as well as to many others in and before their Time. So that the Words in our Bibles, by my Name Jehovah was I not known to them, are directly wrong; though it has been disguised to common Readers, by making it different in Genesis and here.

The Letters *h* and *z* are several Times left out in Scripture, after the Manner of the *Heb.* Tongue, which are used to signify according to, and surely that should be supplied to make Sense, rather than by to make the Expression not true. See according to added in the last Translation, Chap. xvi. 16. & xxxvii. 29. Jer. xi. 13. Hab. iii. 9.

Neb. v. 19. 1 Sam. vi. 4. 18. 1 King. v. 10. though all such are omitted by the indefatigable *Nitius*.

I may just mention a little of what is said concerning this in that paltry bold Pamphlet, stiled *Critical Notes on some Passages of Scripture*, pr. 1747, the Author of which (supposed to be *M—n* of the Charter-house) would have *א* not changed to *י* without the Authority of any Copy or Version, to make, And my Name Jehovah I made it known to them; whereas *י* instead of it would be to it, and even it would be improper; nay this Hebrician takes *י* נודעתי pass. I was known to be *א* *ע* *ל*. I made known.

1b. the Lord] Origen putting the original Word *יהוה* in the Margin of his famous *Hexapla*, Transcribers took it for the Greek *ΠΙΠΙ* *PIPI*; which however are not exactly alike, as said to be in *Simeon's Crit. Hist.* B. ii. Chap. 10.

Ver. 7. who bring] It is a *Heb.* Participle, but if turned into a Verb should be the first Person, *who bring*; according as other Translators have put it.

Ver. 8. lifted up my Hand] So the original Words are kept to in the *com. Bib.* Gen. xiv. 22. Deut. xxxii. 40. Ezek. xx. 5, 6, 15, 23, 28, 42. & xxxvi. 7. & xlvii. 14.

Ver. 9. Want of Courage] which well expresses the *Heb.* Shortness, not Anguish, of Spirit, as the *Septuagint* have turned it, *ἀνδρὶς ἀσθενήσιας*, for faint-heartedness. Ruah is translated courage, Josh. ii. 11. see also Dan. xi. 25. This Verse concludes one of the lesser Sections, and the Success of the first Visit to Pharaoh, though made to begin a Partition in the *Eng. Bible*.

Ver. 12. do not hearken] now when he spoke to them, for they had hearkened before, Chap. iii. 18. & iv. 31.

Ver. 13. both to Moses and Aaron] Since Moses had made that Complaint of himself.

Ver. 14. their] This was the proper Place to introduce the following Genealogy, and whet up the Reader's Appetite, by holding him a little in Suspense; because of the Mention of the Israelites just before, whereby it is brought in by *their*: the Relation also of the first going in to Pharaoh, with the Consequences of it, being ended; and the momentous Affair of going the second Time coming on, the Charge for that being given, to rouse the

Reuben

Reuben Israel's First-born, Enoch and Phallu, Hezron and Carmi; these being the Families of Reuben.

15. The Sons also of Simeon, Jemuel, Jamin, Ohad, Jachin and Zohar, with Saul the Son of a Canaanite's; these being Simeon's Families.

16. And the following are the Names of the Sons of Levi, after their Generations, Gershon, Kohath and Merari; the Years of the Life of Levi being a hundred and thirty seven.

17. The Sons of Gershon, Libni and Shimei, after their Families.

18. And Kohath's Sons, Amram, Izhar, Hebron and Uzziel; the Years of the Life of Kohath being a hundred and thirty three.

19. The Sons too of Merari, Mahli and Musi; these being the Families of Levi, after their Generations.

20. Besides Amram married Jochebed his Aunt, who bore him Aaron and Moses; the Years of Amram's Life being a hundred and thirty seven.

21. And the Sons of Izhar, Korah, Nepheg and Zichri.

22. As also Uzziel's Sons, Mishael, Elzaphan, and Sithri.

23. Aaron likewise married Elisheba the Daughter of Amminadab, the Sister of Nahshon; and she bore him Nadab and Abihu, Eleazar and Ithamar.

24. And the Sons of Korah were Assir,

Elkanah and Abiasaph; these being the Families of the Korhites.

25. So Eleazar Aaron's Son married one of the Daughters of Putiel, who bore him Phinehas; the foregoing were the Heads of the Fathers of the Levites, after their Families.

26. That was the Aaron and Moses, to whom the Lord said, Bring the Israelites out of the Country of Egypt, according to their Armies;

27. They who spoke to Pharaoh King of Egypt, that they might bring the Israelites out thence, the same Moses and Aaron:

28. Which was on the Day the Lord spoke to Moses in the Country of Egypt.

29. Afterwards when he declared thus to him, I am the Lord; speak to Pharaoh King of Egypt all that I do to thee;

30. And Moses said before the Lord, Behold I am of uncircumcised Lips, and how should Pharaoh hearken to me?

C H A P. VII.

THEN the Lord replied to him; See I make thee a God to Pharaoh, and Aaron thy Brother shall be thy Prophet.

2. Thou shalt tell all that I command thee; which thy Brother Aaron shall speak to Pharaoh, that he may let the Israelites go out of his Country.

3. But I will let Pharaoh's Heart be hard,

Expectation of the Hearer. The Elegancy of falling into this Digression is so great in the pious and prudent *Castalis's Version*, that I longed to repeat, *Israelitarum autem (ad quos Jova et ad Pharaonem Mosi et Abaroni precepta de eis ex Egypto educendis dedit) familiarum capita sic se habent*: but would not venture to translate it.

Ib. *Enoch*] Concerning some of those Names I refer the Reader to *Gen. xlv.*

Ver. 17. *Shimei*] The same Name is in 2 *Sam. xvi. 5*, &c. and of this same Person, 1 *Chron. vi. 17. Num. iii. 18.*

Ver. 18. *Izhar*] In the *Eng. Bib. Num. iii. 19. Izhar*, but in the *Heb.* all one.

Ver. 19. *Mahli*] This is the true Name, as it is called elsewhere in the *com. Version*, viz. 1 *Chron. vi. 19, 29. Num. iii. 20.*

Ver. 20. *who bore*] I have made a probable Guess or Supposition of her Age now, with that of her Father when she was born, in my *Chronology*. It is said in *Usher's Annals*, that she bore Moses 41 Years after the Death of her Father; but that is a Mistake of seven Years too little, as may be seen by the *Annals* themselves.

Ver. 23. *Elisheba*] with the *Septuagint* *Ελισβεθ*, *Elisabeth*, of which this may therefore be counted the *Heb.* and original Name.

Ib. *Nahshon*] So it is truly written *Num. i. 7. & ii. 3. 1 Chron. ii. 10.*

Ver. 24. *Korhites*] This very *Heb.* Word we have been taught to read *Korathites*, *Num. xxvi. 58.* and *Korabite*, 1 *Chron. ix. 31.* so have need of better Preceptors.

Ver. 26. *That*] In Ver. 20. and to be understood elegantly as if repeated to Moses, it being singular in the

Heb. as the *that* in the *com. Transf.* must, for which the *Original* has Nothing.

Ver. 27. *that they might bring*] The old *Lat. Bib. Munster, Leo Juda* and *Castal.* have all *ut educerent*; *Coverdale* and the *Gen. Transf.* *that they might bring*; which Ver. 13. shews. The *com. Reading* is as if *Pharaoh* was to bring them out.

Ver. 28. *Which was*] *Heb.* *And it was*; shewing that what God said from the 1st to the 9th Verse, was on the same Day that *Moses* and *Aaron* had spoken to *Pharaoh*; which gives great Light to the whole, the Order of which is otherwise lost. This is necessarily the Meaning, because this Verse ends a *Heb.* Paragraph, signally noted by the Letter *Samach*; and does not begin one, as in the *com. Bible*. So in the *Sept. Transf.* is read, *Ἡ αὐτὴ ἡμέρα ἐλάλει κύριος Μωσῆν*, on which Day the Lord spoke to Moses, the Verse before ending with a Comma; the same in the *Vulg. Lat.* which has, in *die qua locutus est Dominus ad Moysen*. In our *Bible* this Verse is made worse than a Tautology.

Ver. 29. *Afterwards when*] *Moses* having made this Digression from the End of the 13th Verse, which is an entire Paragraph in the *Original*, to shew that he returns to his Matter before, he repeats with a little Variation the last Part of it; such Recapitulations being not strange in the *Scripture*.

Ver. 2. *tell*] as the Word is in the *com. Version*, Chap. ix. 1. The 70, who were rather Expositors than Translators, say *λαλήσεις αὐτῷ*, *shalt speak to him*.

Ver. 3. *let*] Which *Avenarius*, says *Patrick*, translates, *I will permit his heart to be harden'd*. The *Heb.* Word *יִפְּחַד* to be hard is here in the Conjunction *Hiphil*, and that *let* or *suffer* sometimes shews the Property of a Verb

that

that I may multiply my Signs and Miracles in the Country of Egypt.

4. For when he does not hearken to you, I will put my Hand on Egypt, and bring my Armies, my People the Israelites, out of that Country, by great Judgments.

5. So the Egyptians shall know that I am the Lord, when I stretch out my Hand upon Egypt, and bring forth the Israelites from among them.

6. Thus Moses and Aaron did, doing just as the Lord commanded them.

7. And Moses was in his eightieth Year, as was Aaron in his eighty third, when they spoke to Pharaoh.

8. Moreover the Lord spoke to them both as follows :

9. When Pharaoh tells you, that ye should do a Miracle for your selves ; thou shalt say to Aaron, Take thy Staff, and throw down before Pharaoh ; which shall become a Serpent.

10. Accordingly they went in to him, and did so, as the Lord commanded : for Aaron threw down his Staff before him and his Servants, and it became a Serpent.

11. However Pharaoh called also the wise Men and Wizards, that those Magicians of Egypt might likewise do so by their Inchantments.

12. And they threw down their respective Staves, which became Serpents ; but Aaron's Staff devoured theirs.

13. Yet the Heart of Pharaoh was so stout, that he would not hearken to them ; as the Lord had spoken.

14. Hereupon the Lord said to Moses : Pharaoh's Heart being heavy, he refusing to let the People go ;

15. Go to him in the Morning, who behold will come forth to the Water, and thou shalt stand to meet him at the Bank of the River ; the Staff also, which was turned into a Serpent, shalt thou take in thy Hand.

16. And thou shalt tell him ; The Lord God of the Hebrews has sent me to thee to say, Let my People go, that they may serve me in the Wilderness : but behold thou hast not hearkened hitherto.

17. By this, as he says, thou shalt know that he is the Lord ; behold I will strike, with the Staff that is in my Hand, upon the Water which is in the River, and it shall be turned into Blood :

18. Insomuch that the Fish which are in the River shall die, and the River stink ; whereby the Egyptians shall have much ado to drink the Water out of it.

19. The Lord likewise ordered Moses ; Say to Aaron, Take thy Staff, and stretch

in that Form I have observed by Gen. xxiv. 17. 1 Sam. iii. 19. Lev. ii. 13. & xxii. 16. Cant. ii. 14. Est. v. 12. Ezek. xxxix. 7. Eccles. vi. 2. Psa. cxix. 10, 31. & cxli. 4. Prov. x. 3. Isai. lxiii. 17. as others may elsewhere by consulting Concordances. " It is plain, say the Authors " of the Universal History, B. i. 7. 2. that the Words " ought to have been translated, that God suffered the " Heart of Pharaoh to be hardened, as all those who are " never so little versed in the Hebrew will readily own." The learned Critics there referred to, as proving the Verbs used for this Purpose, in the Conjugations *Pihel* and *Hiphil*, to signify often a bare Permission, are Arr. Montan. de Idiom Hebr. N. 42. fin. Can. Theol. cent. 2. Gerhard de Provid. Colev. & Rung. in Exod. Hunnin. qu. de Provid. lviii. 91. Meitner. disp. Gieff. Tom. ii. p. 745. Mesner Anthropol. Dec. i. Pfeifer dubia U. T. cent. i. l. 87. Pelling & Whitby against Predest. Le Clerc. Gros. Le Scene Essay, & al. and I could wish the Reader to peruse Men. ben Israel's Reconciler, Qu. 6. as he may also Broome's Note on the Odyssey, B. xviii. 395.

Ver. 3. that I may] Both *Jarbi* and *Ab. Ezra* expound it by *וְיָרָא* that, or for so.

Ver. 4. my Armies, my People] If mine Armies was not the same with my People, our Eng. Interpreters did well to put and between them.

Ver. 7. Year] as Gen. v. 32. This must be counted in the Year before the Departure from Egypt, not in the first Year of it ; and so in the fortieth Year when they died, they were forty Years older, Num. xxxiii. 38, 39. Deut. xxxiv. 7.

Ver. 11. Wizards] So in the fem. Gend. sing. it is turned a Witch. Chap. xxii. 18.

Ib. Magicians] named *Jannes* and *Jambres*, 2 Tim. iii. 8 ; and what is a Testimony for it, by the famous *Pliny* a Heathen, *Jannes* and *Jotapes*, Nat. Hist. Lib. xxx. 1. *Numenius Apameus* also a Pythagorean Philosopher writes in his third Book *ἐπεὶ τὰ ἀγαθὰ*, Concerning Good, as cited by *Eusebius*, Præp. Evang. Lib. ix. 8. that *Jannes* and

Jambres, as the most powerful in the Magick Art, were chosen by the general Consent of the Egyptians, to oppose *Musæus* the Leader of the Jews, one who was powerful with God in Prayer, and brought grievous Calamities on Egypt.

Ver. 12. devoured] *Tynd. uti up.* Thus by the Miracle of the Magicians, Aaron's was made greater, and shewn to be the greatest ; for which the other might be permitted : so those Ver. 22. Chap. viii. 7. that by attempting at the next in vain, Ver. 18. they themselves might be brought to confess the Divine Power, 19. and leave Pharaoh without any Excuse, or Pretence for Unbelief.

Ver. 13. was stout] This is not the same Word with either of those in the next and in the third Verse, but our Translators being Predestinarians liked the Word *harden*. Here the Verb signifies properly to be strong ; and *Ainsworth*, who left the last Translation as little as he well could, has waxed strong ; the literal Version of the *Interlinear* is, *roboravit se cor* Parhoh, the Heart of Parhoh strengthened itself. Most others have it in the Passive, and ours the same Word in the 22d Verse, shewing it to be done, not that the Lord did it. Nor is there the least Mention of any Person, says *Patrick*, by whom his Heart was hardened.

Ver. 14. heavy] Stupid, dull or slow ; see Isa. vi. 10. None of the learned Translations have hardened, nor has the Word any such Meaning.

Ver. 15. to meet him] This Word with the same Affixes is in Num. xxii. 36.

Ver. 18. have much ado] full to the Heb. which *leathe* is a Stranger to.

Ver. 19. The Author of the Present State of the Heb. Text, lately printed at the Theatre in Oxford, and privileged by the Vice-Chancellor, holds for the Samaritan Reading to be genuine, which expresses every Speech of God to Moses, and of him to Pharaoh, twice, but the Heb. once only. His Arguments however seem too weak to be repeated, unless it be the Impropriety which he

out thy Hand upon the Waters of the Egyptians, upon their Streams, Rivers, Ponds, and every Collection of Water, that they may become Blood; and that there may be Blood in all the Country of Egypt, both in Things of Wood and Stone.

20. Moses and Aaron therefore did according as the Lord commanded: for he lifted it up with the Staff, and struck the Water that was in the River, in the Sight both of Pharaoh and his Servants; and all of it there was turned into Blood:

21. Insomuch that the Fish which were in the River died, and the River stunk; whereby the Egyptians could not drink the Water out of it; and there was Blood in all the Country of Egypt.

22. But the Magicians of Egypt doing thus by their Inchantments, the Heart of Pharaoh was so stout, that he would not hearken to them, as the Lord had spoken.

23. Nay he turned away, and went into his House; for he did not regard this neither.

24. And all the Egyptians dug Water round about the River to drink; because they could not drink of that in it.

25. At length seven Days were fully up, after the Lord smote the River;

WHEN he said to Moses: Go in to Pharaoh, and tell him; Thus says the Lord, Let my People go, that they may serve me.

2. Whom if thou refusest to let go, behold I will smite all thy Bounds with Frogs.

3. For the River shall produce them abundantly, which shall come up, and get into thy House and Bed-chamber, even upon thy Bed, as also into the Houses of thy Servants and People, nay into thy very Ovens, and Kneading-troughs.

4. Moreover to thee, thy People, and all thy Servants, shall the Frogs come up.

5. The Lord likewise ordered Moses; Say to Aaron, Stretch out thy Hand with thy Staff upon the Streams, Rivers and Ponds; and make Frogs come up on the Country of Egypt.

6. Aaron accordingly stretched out his Hand upon the Waters of the Egyptians; and the Frogs came up, so that they covered the Country of Egypt.

7. However the Magicians did so by their Inchantments, and brought up Frogs upon the same.

8. Now Pharaoh called Moses and Aaron,

arges against the *Heb.* and that with me (though not allowing it to be such an Impropriety) contains a good Argument of the contrary: for as the Matter is so large, it must be done designedly either Way; and is it not much more likely for *improper* to be altered into *proper*, than otherwise? Is it not much more likely the *Original Text* should be enlarged where brief, especially by *Marginal Notes*, than be directly shortened, without so much as the Pretence of an Abridgment? But how is it so insufficient to have the Commissions to *Pharaoh* recorded only once, and yet sufficient to have them not recorded at all, as three of them at Ch. viii. 16. & Ch. ix. 8. & x. 21? If from the mentioning them twice they had been curtailed to once, why were not all of them served so, contrary to what we find Ch. x. 1, 3. & xi. 1, 4, 8? See further on Ch. xi. 1.

Ver. 19. *Egyptians*] Their in the *pres. Bib.* must belong to *Waters* before, or it will be false *English*, for *Egypt* is singular, by which their *Pools of Water*, will be the *Waters Pools of Water*.

Ib. *Collection*] See this *Heb.* Word, Gen. i. 10. *Pools* will exclude *Floods, Ditches, Puddles*, &c. all which were comprehended; it signifying a gathering together, as *Ainsw.* turns it in *English*.

Ver. 20. *be lifted it up*] That is *Aaron lifted up his Hand*; it being referred to *Aaron* and *Hand* in the preceding Verse: for there is *with* before *Staff*, though *Translators* have lost it; so Ch. viii. 5.

Ib. *Blood*] Of which *Cowley* writes in his *Plagues of Egypt*,

What Plague more just could on thy Waters fall?

The Hebrew Infants Murder stains them all.

And *Milton* with an ingenious Epithet,

To Blood unshed the Rivers must be turn'd,

Parad. lost, B. xii.

Ver. 21. *the Water*] Our principal public *Translations* having [of] before this, it appears that in the first Letter

of the *Heb.* Word for *Water*, was taken for a Preposition, and so continued, especially as neither the *old Latin*, nor the *Greek* has it; and to be *of*, it would be *of the Sea*.

Ver. 24. *dug Water*] There is not *for* in the *Heb.* which is added to make it seem that they could get no Water; but how then did the Magicians turn it into Blood? This being the most likely Way they had it; for which see *Justin Martyr, Quæst. & Respon. 26, ad Orthodox.* And the Reason why *all* dug for it, seems because they got it by digging. The *Interlinear* and *Tigurin Versions* have, *foderunt aquas, dug waters*, the *old Lat. aquam, water*; *Castal. aquam effoderunt, dug out water*.

Ver. 3. *produce them abundantly*] *Tynd.* and the *Bish. scrole wythe frogges, Gen. scroll full of frogs.*

Ib. *come up*] *עלו מן הנהר* out of the River, says *Jarhi*; the like *Ben Ez.* There is no need to suppose they must go up, or, as the *old Eng.* is, climb up, the House to get in.

Ib. *and People*] *Jun.* and *Trem.* add *domes, the Houses*; but the *Seventy* had before turned it more skilfully, into *the Houses of thy Servants and of thy People*; and so *Castalio* makes *Houses* belong to both; see Chap. xiv. 5. It would be childish to say upon thy people, but more so to say the same in the next Verse.

Ver. 4. *to*] From in some following Verses may direct so to translate; else the *Heb.* Affix might be turned among, to be, among thee and thy People, &c. In the *Vulg. Lat. Bib.* is *ad, to*; *Cast.* has given it by *pervado, get to*; *Jun.* and *Trem.* have *contra, against*. The Substance of this Verse is to shew that none of the Egyptians should be free from the Frogs.

Ver. 5. *ordered*] By inward Instinct or Suggestion to his Mind; for he was now in the King's Presence, *Poole's Annotat.*

Ver. 6. *Egyptians*] as Chap. vii. 19.

and

and said, Make supplication to the Lord, that he may take away the Frogs from me and my People; so will I let the People go, that they may sacrifice to him.

9. And Moses proposed to Pharaoh, Honour thy self above me, for when it is, I shall make supplication for thee, thy Servants and People, to have the Frogs destroyed from thee and thy Houses; that they may be left only in the River.

10. Who answered, To Morrow; and he replied, It shall be according to thy Word, in order for thee to know, that there is none like the Lord our God.

11. For the Frogs shall depart from thee, thy Houses, Servants and People; being left only in the River.

12. So they both went out from Pharaoh; and Moses cried to the Lord, upon account of the Frogs which he had caused to him.

13. And the Lord did according to his Word; for they died out of the Houses, Courts and Fields:

14. Which they gathered up by Heaps, inasmuch that the Country stunk.

15. But when Pharaoh saw that there was Relief, he made his Heart heavy, so that he would not hearken to them; as the Lord had spoken.

16. Upon this the Lord commanded Moses; Say to Aaron, Stretch out thy Staff, and strike the Dust of the Earth; that it may become Lice in all the Country of Egypt.

17. And they did so; for Aaron stretched out his Hand with his Staff, and struck the Dust of the Earth, which became Lice both on Man and Beast; all the Dust of the Ground being Lice in that whole Country.

18. Whereas the Magicians doing so, to bring forth Lice by their Inchantments, could not: thus there were Lice both on Man and Beast.

19. Therefore the Magicians acknowledged to Pharaoh, It is the Finger of God; yet was his Heart so stout, that he would not hearken to them, as the Lord had spoken.

20. In the next place the Lord said to Moses: Rise early in the Morning, and stand before Pharaoh, who behold will come forth to the Water, and tell him the Lord says thus; Let my People go, that they may serve me.

21. For if thou dost not let them go, behold I will let a Mixture of noisome Creatures come to thee, thy Servants, People and Houses; so that the Houses of the Egyptians shall be full of them, and even the Ground which they are upon.

22. Yet will I separate on that Day the Country of Goshen, wherein my People remain, for those Creatures not to be there; in order for thee to know that I am the Lord within the Country.

Ver. 9. *Honour thy self*] This shews Moses exceedingly pleased at Pharaoh's first yielding, so that he would do what he could to oblige him: it is likely he did not think he would draw back again. I shall add, that I have the satisfaction to make this difficult Place intelligible without a Paraphrase; and in the same Sense as I find others understand it, of which see *Patrick's Commentary*.

Ib. *from thee and thy Houses*] This elegantly answers to the 3d and 4th Verses; one comprehending the Persons, the other what belonged to them.

Ver. 10. *It shall be*] The *Sen of Ezra* on Ver. 12. rehearses it with *וְיָמָּה יִהְיֶה* it shall be; so *Trem.* and *Jun.* with *Cass.* chose *sic*. This is more agreeable to the Matter than *Be it*, or *Let it be*, and to *shall* in the next Verse. Of this look back to *Gen.* i. 4.

Ver. 13. *Courts*] One may admire that our Translators would choose the other Signification of the Word *Villages*, which is extraneous to the Context, being ill posited between *Houses* and *Fields*. It is rendered with the Prep. by *Buxt.* and *Montan.* *ex atriis*, *Munst.* and *Leo Judæ.* *de atriis*, out of and from the Courts; by *Coverdale*, in the Courts; and *Tynd.* has, as here, out of the houses, courts and feldes; the *Targ.* likewise has *דִּימָה* courts: *Jun.* and *Trem.* put *ex vivariis*, out of the Yards or Barton, where any living Creatures are kept.

Ver. 18. *doing so*] That is smote the Dust, as Aaron did. Not *endeavoured to do so*, as both *Peck* and *Patrick* interpret it: for it is not said Aaron made the Lice; and what is the Sense of the Magicians *endeavoured to do so* to bring forth Lice?

Ver. 21. *let—come*] The Speech elegantly turns on the Verb used just before.

Ib. *a Mixture of noisome Creatures*] Divers or all Sorts of Creatures hurtful to Man; so that it was needless, as

it would be tedious, to name them. These three were Punishments to the People themselves by noxious Animals, and as the Lice exceeded the Frogs, so this to the utmost surpassed the Lice, to end the Plagues of that Kind; and the Locusts were to finish in like manner, what the Hail left growing on the Ground, Chap. x. 12, 15.

Ainsworth observes that the Hebrew and Chaldee Words signify only a mixed multitude: notwithstanding *Pagninus*, in his *Treat.* of the Holy Tongue, says of the former, that it is, *mistic diversorium animalium aut bestiarum*, a mixture of Animals or Beasts; and in his Translation he has, *omne ferarum genus*, every kind of wild Beasts; as likewise *Mercerus* on him, *ferarum diversis generis*, wild Beasts of different Kinds: and the latter *Buxtorf* in his *Chald. Lex.* expounds, *Colluvies*, *mixture animalium mixterum*, a base Company of living Creatures mingled together; as also in *Psa.* lxxviii. 45. the *Targum* is, *עֲרֵבֵי חַיִּים בְּרָא* a mingled Company of the Beasts of the Field; which Text moreover says they devoured the Egyptians. To these add *Josaphus*, calling them *ἅπαντα τὰ ἔρποντα*, all manner of wild Beasts; and *Sol. Jar.* who explains it, *כל מיני חיות רעות ונחשים ועקרבים* all Sorts of ill Beasts, Serpents, Scorpions, &c. *Ab. Ezra* says, *כסו ארצות ואכילים* such as Lions, Wolves, Bears and Leopards; in like manner other of the Jewish Writers, particularly the Author of *The Wisdom of Solomon* in the *Apocrypha*, Chap. xi. 15, 17, 18. Moreover *Jun.* and *Trem.* interpret it by *colluvium animalium*, a vile Herd of live Things; see besides the Margins of our *Eng. Translations*. Some other Interpreters turn it *insects* in general, but our English have dwindled it into *flies*.

Ib. *to thee*, &c.] Concerning this look Ver. 4.

Ver. 22. *within the Country*] *Trem.* and *Jun.* *hujus terra*, this Country; *Gen. Marg.* land of Egypt.

23. Thus

23. Thus will I make *the Difference of Redemption* between my People and thine: to Morrow there shall be this Sign.

24. And the Lord did so; for there came a grievous Mixture of noisome Creatures to Pharaoh's House, and those of his Servants; so that throughout the Country of Egypt the Ground was spoiled by reason of them.

25. Whereupon Pharaoh calling Moses and Aaron, said, Go, sacrifice to your God in the Country.

26. But answered Moses; It is not fit to do so; because we should sacrifice what is abominable with the Egyptians to the Lord our God: behold should we do so in their Sight, would not they stone us?

27. Let us go three Days Journey into the Wilderness, that we may sacrifice to the Lord our God, according as he shall bid us.

28. To which Pharaoh replied, I will let you go, that you may sacrifice to the Lord your God in the Wilderness; only you shall by no means go far off: make supplication for me.

29. Behold, said Moses, when I go out from thee, I will make supplication to the Lord; and the Mixture of noisome Creatures shall depart from Pharaoh, his Servants and People, to Morrow; only let Pharaoh delude no more, in not letting the People go to sacrifice to the Lord.

30. Then going out from him, he made supplication to the Lord.

31. Who did according to the Word of

Moses; for he caused them to depart from him, and his; there being not one left.

32. Nevertheless Pharaoh made his Heart heavy also this Time; so that he would not let the People go.

CHAP. IX.

A GAIN the Lord charged Moses: Go in to Pharaoh, and declare to him; Thus says the Lord God of the Hebrews, Let my People go, that they may serve me.

2. For if thou refusest it, and yet holdest them fast;

3. Behold the Hand of the Lord shall be on thy Cattle which are in the Field, on the Horses, Asses, Camels, Herds and Flocks, by a very grievous Murrain.

4. But the Lord will make a Separation between the Cattle of Israel, and those of the Egyptians; so that there shall not any Thing die, of all which the Israelites have.

5. The Lord also set the appointed Time, that on the next Day he would do this Thing in the Country.

6. Which he did at that Time: for the Cattle of the Egyptians in general died; but there did not die one of the Israelites Cattle.

7. And though Pharaoh sent, and behold not even one of the latter was dead; he made his Heart heavy, so that he would not let the People go.

8. Next the Lord said to Moses and Aaron; Take Ashes of the Kiln your Hands

Ver. 23. *Redemption*] Redeem my People, and not thine, from my Judgments. So it is expressed by the same Word, *Psa. cxi. 9. Gen. make a deliverance of my people from.* It does not in the least signify division; that is the *old Lat. divisionem*: which was needless here, having been told in the preceding Verse; see also *Gell's Essay*, p. 199, 200.

Ver. 24. *so that*] Here is the *Heb.* Partition of the Sentence, which proves the *last Eng. Bible* wrong; and is one Instance, among many which might be brought, of *K. James's Translators* making it worse, this being before, *so that through all the land of Egypt, &c.*

Ib. spoiled] *Sept. ἠλωομένην, destroyed; Cast. devastatur, wasted; Coverd. marred.* The *Heb.* and *Chald.* Verbs may be rendered either to corrupt, spoil or destroy.

Ver. 26. *abominable*] on which *Etwod* thus paraphrases, "It would be abominable to them to see us sacrifice their gods to our God;" it being a Tradition that they worshipped Beasts. The *Targum of Onkelos* here runs in this Manner, *because the Cattle which the Egyptians reverence, we should take of them to sacrifice before the Lord our God, &c.*

Ver. 27. *Let us go—that we may*] The learned *Broughton*, who for Defence of the Scripture was an Honour to our Nation, in an *Epistle to the Nobility of England* about translating the Bible, has these Words, "Constant Memory to translate the same often repeated in the same sort is most needful." The Reader may observe from *Chap. iii. 18.* and abundantly elsewhere, that this has been my Endeavour; unless the Elegancy of a different Expression, especially when there have been

more than one of the same in *Heb.* near together, has overruled it, as in *Gen. xxix. 32, 33, 34, 35.*

Ver. 28. *by no means*] as *Trem.* and *Jun.* say, *non ulla pacto.* The Verb *prti* being single, would have made it, *you shall not go far off*, being doubled it becomes stronger, of which Expression look *Gen. iii. 4.* but *very* turns it the other way, and instead of binding the Restriction harder gives more Liberty; yet our *last Translators* turned the Idiom thus, *Psa. xlix. 7. none can by any means redeem.*

Ver. 29. *shall depart*] which did according to the Word of Moses, Ver. 31. confirms; as also *Chap. ix. 29.*

Ver. 3. *shall be on*] Here is a *Heb.* Participle like those in the Verse before, but should not be rendered like them in the present Time; for *behold* has usually a Participle after it, which is to be understood in the future; however Ver. 5. determines this to be so.

Ib. Herds and Flocks] See *Gen. iv. 2. & xii. 16.* the Kinds here specified inform us what was comprehended under the Term Cattle; several Sorts of which, according to the *com. Bib.* were or might be excluded, such as Goats, Cows, &c. The *Tigurin Transf.* accordingly has, *in armentis & gregibus*; *Jun.* and *Trem.* in *armenta, & in greges.*

Ver. 6. *in general*] For all did not die, Ver. 19, 20, 21. Those who expound it of all Sorts of Cattle, do but trifle; since doubtless there would have died of all Sorts of Cattle in the whole Country of Egypt, if this Plague had not been sent to them.

Ver. 8. *Kiln*] For Bricks, &c. of which see *Gen. xix. 18.* whereby the Egyptians were most justly and

full;

full; and let Moses sprinkle them towards Heaven in Pharaoh's Sight;

9. That they may be Dust over all the Country of Egypt; which may become, both upon Man and Beast, a Boil breaking forth in Blisters, throughout that Country.

10. Accordingly they took Ashes of the Kiln, and standing before Pharaoh, Moses sprinkled them towards Heaven; and there was a Boil in Blisters breaking forth, both on Man and Beast.

11. Inasmuch that the Magicians could not stand before Moses, by reason of the Boil: for it was on them inclusive with all the Egyptians.

12. However the Lord let Pharaoh's Heart be so stout, that he would not hearken to them; as he had spoken to Moses.

13. Upon which the Lord said to him: Rise early in the Morning, and standing before Pharaoh, tell him; Thus says the Lord God of the Hebrews, Let my People go, that they may serve me.

14. For this Time I will send all my Plagues to thy Heart, and on thy Servants and People; in order for thee to know that there is none like me on all the Earth.

15. For now I might have stretched out my Hand, and smitten thee and thy People with the Pestilence; so thou wouldest have been cut off from thence.

16. But indeed because of this I have made thee stand, to the end that I might shew thee my Power, and that my Name might be declared throughout the World:

17. Who yet exaltest thy self against my People, not to let them go.

18. Behold I will rain down, about this Time to Morrow, very grievous Hail; such as there has not been in Egypt, from the Day it was founded even till now.

19. Therefore now send, gather together thy Cattle, and all that thou hast in the Field; where all the Men and Beasts that shall be found not gotten into the House, the Hail shall come down upon, so that they shall die:

20. He of Pharaoh's Subjects who feared the Word of the Lord, made his Servants and Cattle flee into the Houses;

21. Whereas he who did not mind it, left them in the Field.

22. Afterwards the Lord said to Moses, Stretch out thy Hand towards Heaven, that there may be Hail in all the Country of Egypt; upon Man, Beast, and every Herb of the Field there.

23. He accordingly stretched out his Staff so; and the Lord gave forth Thunder, and Hail, nay Fire ran along on the Ground: thus he rained down the Hail upon the Country of Egypt.

24. With the Hail also was Fire flashing within it; very grievous, such as there had not been in all the Country of Egypt, since it became a Nation.

25. So the Hail smote, in the whole Country of Egypt, all that was in the Field, both Man and Beast; as it did also every Herb of the Field, and broke every Tree of it.

strangely punished, the Ashes of their Oppression re-kindling on their Flesh.

Ver. 9. *That they may*] See Chap. vii. 19.

1b. *Blisters*] Coming from a Root which signifies to bubble or boil up.

Ver. 10. *there was*] not strictly it was, or it became, because it is not construed with *was* as in the foregoing Ver.

Ver. 14. *send all my Plagues to thy Heart*] All my former Plagues which thou wouldest not regard shall now, by means of this Plague that I will send, reach thy Heart, and the Hearts of the Egyptians, (for which see Ch. viii. 3.) as we find was done, Ver. 27, 34.

Ver. 15. Any Reader may see that this Verse in our Bibles is absolutely wrong; for the ensuing Plague was not the Pestilence, nor were Pharaoh and his People cut off with that, but drowned in the Sea. *Jun.* and *Trem.* with *Castal.* and our *Ainsworth*, translate in the Manner I have done it; and so the *French Bib.* has it. *Patrick* also owns he does not see how the *com. Translation* can be maintained; *Hammond* calls it *that Passage wherein our common Translation hath so much mistaken*, Annot. on Rom. ix. 18. Moreover the *Heb. Verb* for *stretched out*, which directs the other, is in the preterite Tense; and *Whitby* on Rom. ix. 17. says, it cannot be rendered in the future Tense, as our Translation doth.

Ver. 16. *stand*] It is the same common *Heb. Verb* which is thus rendered in the *pres. Bible*, Ver. 10, 11. only here it is in the Conjugation *Hiphil*, to make or let another stand; as *Wall* on Rom. ix. 17. says *Paul* understands it by his arguing at Ver. 22. The *Septuagint* re-

garding the Sense, translated it, *ἐν τῷ τέρει ἀναστήσας*, because of this thou hast been preserved or kept alive; so the *Bishops*, have I kept thee: which agrees exceeding well with the foregoing Verse in this Translation. The literal *Lat. Version* has, *stare feci te*, I have made thee stand; so the *Marg.* of the *pres. Translat.* says it is in *Heb.* made thee stand; *Jun.* and *Trem.* *feci ut restares*, I have caused that thou shouldest remain; the *French Transf.* *je t'ai fait subsister*, I have made thee subsist. An Instance of what Men will do in Favour of their own Opinions, is here in the *Geneva Bible*, which has appointed, a Word foreign to any Meaning of the Original; nor will that which the Apostle repeats it by, *Rom. ix. 17.* bear such a Signification, which is *ἀναστήσας* or, I have stirred thee up; the same Verb which is in the *Greek Bible* where we read, the Lord stirred up the Spirit of Cyrus, 2 *Chron. xxxvi. 22.* *Ezra i. 1.* and David said to God in Prayer, stir up thy self, *Psa. xxxv. 23.* so in *Psa. lxxx. 2.* stir up thy strength; see also 1 *Kings xi. 14.* *Isa. x. 26.* & *xiii. 17.* & *xlii. 13.* *Acts xiv. 2.* where is the simple Verb, or another Compound: which stirring up might well be the Consequence of Pharaoh's Wickedness committed before, as *Hammond* on Rom. ix. 18. circumstantially shews it was.

Ver. 17. This has no Mark of a Question in the *Hebrew*.

Ver. 23. *Hail*] which was very uncommon there. *Perry* remarks that he saw one Shower of Hail when he was at *Grand Cairo*, which they told him, had not been observed before in any Man's Memory, *View of the Levant*, p. 255.

26. Only in the Country of Goshen, where the Israelites were, there was none.

27. At length Pharaoh sent for Moses and Aaron, and said to them; I have sinned this Time: the Lord is righteous, but I and my People are wicked.

28. Make supplication to the Lord, since there has been much, that there may not be the Thunder of God and the Hail: then will I let you go, and you shall remain no longer.

29. To whom Moses said; As soon as I go out of the City, spreading forth my Hands to the Lord, the Thunder will cease, and the Hail be no more, in order for thee to know that the Earth is the Lord's.

30. As for thee and thy Servants, I knew that you would first be afraid, because of the Lord God.

31. Both the Flax and Barley were smitten; for this was in ear, and that out of the stalk.

32. But the Wheat and Rye were not smitten; because they were not come out in ear.

33. And Moses going out of the City from Pharaoh, spread forth his Hands to the Lord; upon which the Thunder and Hail ceased, and the Rain was not poured out on the Earth.

34. When Pharaoh therefore saw that the Rain, Hail, and Thunder were ceased; he sinned again, making his Heart heavy, with his Servants.

35. Thus his Heart was so stout, that he would not let the Israelites go; as the Lord had spoken by the Ministry of Moses.

CHAP. X.

TO him the Lord said further; Go in to Pharaoh: though I have let his Heart be heavy, and the Hearts of his Servants; to the end that I might put these my Signs amongst them;

2. And in order for thee to declare in the Hearing of thy Son and Grandson, what I have done in Egypt, and my Signs which I have put among them; that you may know that I am the Lord.

3. Accordingly Moses and Aaron went in to Pharaoh, and told him: Thus says the Lord God of the Hebrews; How long wilt thou refuse to be humbled because of me? Let my People go, that they may serve me.

4. For if thou refusest to let them go, behold to Morrow I will bring Locusts into thy Bounds.

5. Which shall cover the Prospect of the

Ver. 30. *first*] before they let the Israelites go. *D. Kimhi* in his *Book of Roots*, and *Pagnin*. in his *Lexic.* expound it, *before he prayed for them*: *Santes Pagnin*. in that vast *Treasure of the Holy Tongue*, and *Mercer*. on it (a fol. Book of above 3000 Columns) give to *terem* no other Signification any where than *antequam*, *priusquam*, *before*, and *first* an Adverb; and the latter writes, *Quidam exponunt, nondum, quod Aben Hezra & Ramban improbant*, i. e. Some expound it, *not yet*, which *Ab. Ezra* and *Maimonides* (two of the most noted and learned Jewish Rabbies) disprove. *Arias Montan.* turns it here *antequam*; the *Tigurin Vers.* has *priusquam*; and the *Gen. Bib. afora*; as likewise *Gell* expounds it, and remarks that *כִּנְסָה* is quite left out by our Translators, *Essay*, p. 200, 201. I suppose the last Words of this Chapter might mislead some, which may very well be understood of what was spoken by *Moses* to the *Israelites*, and not to *Pharaoh*; compare Chap. iii. 19. with Chap. iv. 30.

Ver. 32. *not come out in ear*] *Heb.* obscure. *Patrick* from *Bochart* expounds it *not yet eared*, by which it received less Harm; as there was but a Month's Difference between the Growth of Wheat and Barley. *Usher* in his *Annals*, A. M. 2513, has this Plague on the 5th of the Month *Abib*, after which to the Feast of Weeks or Pentecost at the End of Wheat-harvest was but sixty Days, *Lev.* xxiii. 16. and as Harvest began seven Weeks sooner, *Deut.* xvi. 9. the Harvest of Wheat and Rye, which was there the latter Part, would probably begin about five Weeks after this; so that they must needs be out of the Ground now, though *Usher* himself says the contrary, and must be obscure as above; and even by the Time of the Year, Pentecost in that Year by *Usher's* Computation falling on the 25th of the Month now called *June*. Nay *Benjamin* in his *Itinerary* says, that in *Egypt*, באדר קוצרים חשורים ובניסן חשורים they reap Barley in *Adar* (the 12th Month) and *Wheat* in *Nisan* (or *Abib*, the 1st;) those Months sometimes falling sooner; see likewise *Fuller's Miscel. Lib.* iii. Cap. 11.

Ver. 1. *though*] *Patrick* says, *ki* is not to be translated *for*, but *although*, as it many times is used in these Books, and then the Sense is clear, *Comment.* in loc.

Ib. *amongst them*] For which the *Heb.* Idiom is *in the midst &c.* This has proved difficult to Translators; some understanding it *in the midst of Egypt*, as *Trem.* and *Jun.* with our Translators of the Bible, put out by Authority before *K. James*, in which it is, *in the midst of his realm*: but since there is no *Egypt* for the antecedent to it, that Exposition must needs be wrong; *Egypt* also is feminine, and the Pronoun here masculine. Others render it, *in the midst of him*, or *in him*, or *in his inward parts*; which would be to affect him, or make his Heart sensible, as before in Ver. 14. of the preceding Chap. this also is quite amiss, for it is utterly inconsistent with the Words immediately before; that his Heart should be made unapt and unfit to receive any Thing, that it might receive it. Besides the *Heb.* Word no how signifies *before*, and the King's Translators might much better have revived the Reading in *Coverdale's Bib.* under *K. Edw. VI.* which was *among them*. One may wonder none of them thought, as they must know, of the *Heb.* Singulars being used collectively for more; however Ch. iii. 26. confirms this Interpretation by the same Word, which see; and especially the Verse following this, where we find the Expression varied, as is usual, for the sake of Elegancy, *these my Signs* by *my Signs*, אֵלֶּיךָ by אֵלַי I put, and *in the midst of them* from the sing. collectively, as the Grammarians speak, by *in them*, that is *among them*; as in Chap. ix. 31, & 32. there is first *was smitten* spoken of two things, and then *were smitten*.

Ver. 2. *you*] *Bish.* 1575, *they*.

Ver. 5. *Prospect*] *Heb.* *eye*, not *face*; see further Ver. 15.

Ib. *the rest that*] For what was the rest or residue of that, as in the *com. Transl.* but not in the *Heb.* or what that which it was the residue of? Does any Distinction appear? And is it not absurd? see also Ver. 12, 15.

Country,

Country, so that the Ground cannot be seen; and shall eat the rest that is escaped, which is left you from the Hail, even every Tree that springs forth to you out of the Field.

6. Nay they shall fill thy Houses, and the Houses of all thy Servants, with all those of the Egyptians; which neither thy Fathers nor Grandfathers have seen, from the Day they were first upon the Earth to this Day. So he turned away, and went out from Pharaoh,

7. At which Pharaoh's Servants expostulated with him, How long shall he be a Snare to us? Let the Men go, that they may serve the Lord their God: wouldst thou first know, that Egypt is destroyed?

8. Upon this Moses and Aaron were brought back to him, who said to them, Go, serve the Lord your God; who and who are to go?

9. We shall go, answered Moses, with our Youths and Elders; shall go with our Sons and Daughters, with our Flocks and Herds; because we have a Feast of the Lord.

10. But he replied to them, Let the Lord be so with you, as I shall let you and your Children go; take notice that there is Harm before your Faces.

11. Not so; go now, you Men, and serve the Lord; for that you have been requesting. Whereupon they were driven out from his Presence.

12. The Lord then said to Moses, Stretch out thy Hand over the Country of Egypt

for Locusts, that they may come up on it; and eat every Herb of the Ground, all which the Hail has left.

13. So Moses stretched out his Staff over the same; and the Lord brought an East-wind into the Country, all that Day and all the Night; which, when it was Morning, brought up Locusts.

14. And they came up over all the Country of Egypt, resting in the whole Bounds of it; being so very grievous, that before them were no such Locusts as they, nor after them will there be such.

15. For they covered the Prospect of all the Country, so that the Country was darkened; and eat every Herb of it, with all the Fruit of the Trees, which the Hail had left; insomuch that there did not remain any Greenness on the Trees, or on the Herbs of the Field, in the whole Country of Egypt.

16. With that Pharaoh made haste to call Moses and Aaron, and said, I have sinned both against the Lord your God, and you.

17. However now forgive, I pray, my Sin only this Time, and supplicate the Lord your God; that he may take away from me only this Death.

18. The former accordingly went out from him, and made supplication to the Lord.

19. Who turned the Wind to the West very strongly, which took away the Locusts; and fixed them in the Red Sea; there being not one left in all the Borders of Egypt.

Ver. 6. *were first*] or *began to be*; as the *Heb.* Verb for *reigned*, signifies also *began to reign* or *reigning*, as often in the Books of the Kings.

Ver. 7. *first*] The Word commented on at the 30th Verse of the last Chap. by the *Interlineary Version* as here, *num ante scies*, for which last Word *Pagnin.* had *scire vis*; which he more fully explains in his *Lexic.* thus, *wouldst thou know before thou lettest them go, that Egypt is perished?* In the *Tigurin Bib.* is, *visne prius experiri Ægyptum esse perditam?* *Wouldst thou experience first, that Egypt is perished?* As likewise in the *French*, *pourras-tu auparavant, wouldst thou know first?* and in the *Gen.* wilt thou first know? *Ab. Ezra* expounds it by these Words, *האם תראה שיתברר לך כי אברהם עזר* *Wouldst thou make it clear to thy self first, that Egypt is perished?* Our Translators should have been consistent with themselves, who render the same Word before in Chap. xii. 34. *Gen.* ii. 5. & xxiv. 45. *Psa.* cxix. 67. and *ere*, 1 *Sam.* iii. 3.

Ver. 10. *Let the Lord be so with you, as I shall let you and your Children go*] That is not at all; meaning he would not let their Children go, as the next Verse shews. The Sense in the *present Reading* must be this, As I will let you and your little ones go, so let the Lord be with you, and accept of your going in that Manner; but not so which follows contradicts this, and makes it evident that the Words were an Irony.

Ab. take notice that] as Ver. 2. *know that*; threatening by it something bad to them: consonant to the *Annotations* of *Jun.* and *Trem. Pool*, &c.

Ver. 13. *Locusts*] in our former *Transf.* *grasshoppers*.

Ver. 15. If the Locusts covered the face of the whole earth, as our Translators have told us, how did a West-

wind blow *these* into the Red Sea, which were on the east Side of it, *Egypt* lying on the west of that Sea?

Ver. 19. *Red Sea*] This through which the *Israelites* passed is in *Heb.* the *Sea of Weeds*, upon which perhaps the Locusts fastened. But the Ocean on the South of *Arabia*, from whence this Sea comes, being of a reddish Colour, as also the Banks, Sand, Stones and Trees of it, *Raleigh's Hist.* Chap. 3. 8. say the Water of this Sea it self, as *Neitzschitz* says it seems, and the more so the clearer the Sun shines, hence it might obtain the Name of the Red Sea; but this *Fuller* earnestly opposes, and brings others denying any such Redness, while himself claims the Discovery of its being so named from *Edom*, which signifies red, *Misc. Sac.* L. iv. 20. being the Opinion that I think now prevails; and thus *Red Sea* should mean but *Sea of Edom*, which is an Affront to common Sense: nay thus it must have risen from a Mistake of *Edom* for red (which does not signify so in other Languages) but how could that be, when the *Heb.* has *Sea of Suph*, not *Edom*? The Notion of its being named so from an unknown King, may be justly rejected, with *Fuller*. And *Balthazar Tellez* the Jesuit, in *The Travels of the Jesuits in Ethiopia*, B. i. 6. pleads partly for its taking the Name from the Slaughter of the *Egyptians* there, and making the Sea red with their Blood; but what Effusion of Blood does Drowning cause? As for his saying it was never called the Red Sea before, neither was it now, as above in the *Original*, and even this here was before that was done. Such Absurdities are the Effect of interpreting Scripture by Translations, without the *Original*.

20. Yet the Lord let Pharaoh's Heart be so stout, that he would not let the Israelites go.

21. Whereupon the Lord said to Moses, Stretch out thy Hand towards Heaven, that there may be such Darkness upon the Country of Egypt, that it may be felt.

22. And he doing so, there was thick Darkness in all that Country three Days.

23. During which they did not see one another, nor any one rise up from his Seat; whereas all the Israelites had Light in their Habitations.

24. Therefore Pharaoh called Moses, and said, Go, serve the Lord; only your Flocks and Herds shall be stayed: your Children too may go with you.

25. Nevertheless Moses declared, Thou must also allow with us Sacrifices and Burnt-offerings; that we may sacrifice to the Lord our God.

26. So that our Cattle also shall go with us, not a Hoof shall be left; because we must take of them to serve the Lord our God: and we know not what we shall serve him with, till we come thither.

27. But the Lord let Pharaoh's Heart be so stout, that he did not consent to let them go.

28. Pharaoh further exclaimed to him, Be gone from me: take heed to thy self, thou see my Face no more; for on the Day thou dost, thou shalt die.

29. And Moses replied, Thou speakest right: I shall see thy Face again no more.

CHAP. XI.

LASTLY the Lord said to Moses, I will yet bring one Plague upon Pharaoh and the Egyptians; after that he shall let you go from hence: when he does, he will hastily drive you out hence altogether.

2. Speak now in the Hearing of the People, that they should ask each Man his Acquaintance, and each Woman hers, for Vessels both of Silver and Gold.

3. For the Lord had made the People be in Favour with the Egyptians: the Man Moses also was very great in the Country of Egypt, in the Regard both of Pharaoh's Servants and the People.

4. And he declared: Thus says the Lord; About Midnight will I go forth into the midst of Egypt.

5. And all the First-born in that Country shall die, from the First-born of Pharaoh who sits upon his Throne, to that of the Servant-maid who is behind the Mill; with all the Firstlings of the Beasts.

6. So that there shall be a great Cry in all the Country of Egypt; such as there has not been, nor shall be like it any more.

Ver. 22. *thick*] *Gen. blacke.*

Ib. Darkness] Of this Milton in *Parad. Lost*, B. xii.

*Darkness must overshadow all his Bounds,
Palpable Darkness, and blot out three Days.*

Ver. 23. *nor any one rise up*] which might be from the Terror they were stricken with, as well as the Darkness; which Terror of the Darkness they felt, not the Thickness of it, as some have ignorantly imagined; for Darkness is nothing but the Absence of Light.

Ver. 24. *called Moses*] This seems to be after the Darkness was over, by their not stirring out of their Places while that continued, and by seeing his Face, Ver. 28.

Ib. your Children too may go] which he would not permit before, Ver. 10. Thus Pharaoh yielded unwillingly by little and little, Chap. viii. 25, 28. & xii. 32.

Ver. 25. *with us*] as *Prov. vii. 20.* & *Sam. xvi. 2.* for in our Hand. So that our Translators have let with slip, but I suppose by taking in to be into.

Ver. 27. *consent*] This Verb speaks for my rendering it by would in the other Places.

Ver. 29. *shall*] For will sounds too wilful.

Ver. 1. *the Lord said*] This was while Moses was with Pharaoh, according to the 8th Ver. compared with Chap. x. 29. consequently it was an inward Revelation; the like to which see 2 Kings xx. 4. notwithstanding Expositors write uncertainly of the Time when it was. Although the Author of *State Ec.* p. 384. thinks we may fairly presume, that the whole Speech of God here to Moses was expressed originally, Part of which we have in the printed Heb. yet to me it seems quite otherwise; that if all had been in at first, all would have remained, or none: far better, and therefore I suppose only genuine, we have that alone which is not repeated in the Speech of Moses, Ver. 4—8. At the End of our 3d Verse the *Sam.* sub-

joins, to its peculiar Honour, says our Critick, but say I, to its Suspicion, Then said Moses to Pharaoh; Thus says the Lord, repeating that in Chap. iv. 22, 23.

Ib. hastily] So *Jun.* has *celeriter*, which Chap. xii. 33. shews to be meant by repeating the Heb. Verb. This with drive out the *Gen.* render by chase.

Ver. 2. *Acquaintance*] Those that they were familiar with, of whom they might get most; as Chap. iii. 22. it was Neighbours and Lodgers.

Ver. 3. *had made*] *Reddiderat* by *Jun.* and *Trem.* God had made the People be in Favour with the Egyptians, by those great Things he had done for them; so that they would let the Israelites have what they should ask of them. This looks like Something out of joint in the present Translation, or very strange that it should be done in that instant, between the Times of God's revealing to Moses what he spoke to Pharaoh. By the *Bish.* shall give.

Ib. the Man Moses] Nothing unsuitable for Moses himself to write; so far from it, that it is well known Julius Caesar calls himself Caesar, in the History of his Wars.

Ver. 4. *declared*] "To Pharaoh, before he went out of his Presence," Ver. 8. & *Exod. x. 29.* *Ainsw.* in *Annotat.* "Quando scilicet adhuc stabat coram Pharaone; That is when he yet stood before Pharaoh," *Munst.* in *Annotat.*

Ver. 5. *from &c.*] Under this seems to be elegantly included the First-born of both Sexes.

Ib. sits] One may wonder to find Authors, as *Ainsw. Peale, &c.* applying this, when it will bear it so unaptly, to the First-born of Pharaoh instead of himself; and yet ascribe being behind the Mill to the Maid-servant, and not to her First-born.

Ib. Firstlings] *Bish.* first gendred.

7. Whereas

7. Whereas a Dog shall not wag his Tongue at any of the Israelites, whether at Man or Beast; that you may know what Separation the Lord makes between the Egyptians and Israel.

8. Then shall all these thy Servants come down to me, and bowing to me, say, Go out, thou and all the People who accompany thee; after which I will go out. So he went forth from Pharaoh very angry.

9. For the Lord had said to him, Pharaoh will not hearken to you; that I may multiply my Miracles in the Country of Egypt.

10. Accordingly when Moses and Aaron did all these Miracles before Pharaoh, the Lord let his Heart be so stout, that he would not let the Israelites go out of his Country.

CHAP. XII.

AND the Lord spoke to Moses and Aaron, in the Country of Egypt as follows:

2. This Month shall be to you the Beginning of the Months, the First of those in the Year.

3. Speak to all the Assembly of Israel, that on the tenth of it, they should each Man take them a Lamb apiece, for every Family of their Fathers.

4. However if a Family is too little for there to be a Lamb, let him and his Neigh-

bour next to his House take one by the Sum of the Persons: you shall each man reckon according to his eating for it.

5. Which shall be perfect for you, a Male in its first Year; you may take it either from the Sheep or Goats.

6. And you shall have it in Keeping till the fourteenth Day of this Month, when all the Assembly of Israel gathered together shall kill it within the Evening.

7. Next they shall take some of the Blood, and put upon the two Posts, and the Lintel of the Door, at the Houses in which they eat it.

8. They shall eat the Flesh too that Night; which you shall do roasted at the Fire, and with unleavened Cakes, as also bitter Herbs.

9. You shall not eat of it raw, or at all boiled in Water; but roasted with Fire, the Head of it, together with its Legs and inward Parts.

10. Besides you shall leave none of it till the Morning; but what is left of it till then shall burn with Fire.

11. And thus shall you eat it, with your Loins girded, your Shoes on your Feet, and your Staff in your Hand; as you shall also in Haste, it being the Lord's Passover.

12. For I will pass through the Country of Egypt that Night, and smite all the First-born therein, both of Man and Beast; on all the gods likewise of the Egyptians will I execute Judgments, who am the Lord.

13. But the Blood shall be a Sign for you,

Ver. 7. at any] as we say, The Dog barks at, not against. *Bish. amongst.*

Ib. whether] Tynd. nor yette.

Ib. what] *Cast.* with *Jun.* and *Trem.* say quantum, the Seventy *ære*, how much, in the old *Lat. Transf.* is quanto, in the *Tigur. quale*, what or what sort of. It is not the Particle following know in Chap. ix. 29. & x. 2.

Ver. 8. So] See the like Verses, Chap. x. 6, 11. & xii. 27. & xiv. 4.

Ib. very angry] *Bish.* with an angry countenance.

Ver. 9. For the Lord had said] After this Sort some others translate, which carries its own Evidence with it: for God did not now say to Moses, Pharaoh shall not hearken to you, since they had no farther Message to him.

Ver. 2. to you] For Chronology, Festivals, &c. 1 Kings vi. 1. *Lev.* xxiii. 39. *Abib*, which signifies green Corn, being thus made the first Month, answerable to ours called March, the 7th Month would be after the Fruit-gathering, as in the Text cited; but that is called the going out or end of the Year, Chap. xxiii. 16. and the Revolution of it, Chap. xxxiv. 22. which proves that the common Year began at Autumn. The following Quotations are from the celebrated *Isaac Newton*, in his *Observations upon the Prophecies of Daniel*, "The Jews began their civil Year from the autumnal Equinox, and their sacred Year from the vernal: and the first Day of the first Month was on the visible new Moon, which was nearest the Equinox, i. e. either before or after;" Chap. 10. "They began their Month from the sixth Hour at Evening, that is, at Sun-set, next after the 18th Hour from the Conjunction," Chap. 11. of the said *Observ.* see also *Exod.* xxxiv. 22. 1 *Sam.* xx. 24, 27. *Num.* x. 10.

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compared with *Psa.* lxxxvi. 3. & *Num.* xxviii. 11. with 1 *Chron.* xxiii. 31.

Ver. 4. too little] to eat the Lamb at Supper, Ver. 8, 10.

Ver. 5. perfect] the same Word as in *Lev.* xxii. 21.

Ver. 6. within the Evening] See *Deut.* xvi. 6. Chap. xxix. 39. *Heb.* between the two Evenings; which seem to be the Middle of the Afternoon and Sun-set. Many Writers however suppose the first of the Evenings to be meant at twelve in the Day; for which *Prideaux* gives this Reason, *quia media est inter vespertas precedentis diei & consequentis*, because it is the middle between the Evenings of the foregoing and following Days, *Not.* 13. to *Maimon. Jure Paup. & Perig.* wherein either that learned Man or I must miscompute; and *Josephus* says, the Lambs were killed from the 9th to the 11th (our 3d and 5th) Hour, *Bell. Jud. L.* vii. 45.

Ver. 8. that Night] not the Night with which the 14th Day began, but that following it, as *Hammond* shews on *Mark* xiv. 12.

Ib. with unleavened] For the Flesh was neither roast with unleavened bread, nor were they to eat it unleavened bread, one of which is the Language of the *pres. Transf.*

Ib. unleavened Cakes] being plural, and the same so rendered, *Josh.* v. 11. *Judg.* vi. 20, 21.

Ver. 9. or at all boiled] *Gen.* boiled nor folden.

Ver. 12. that Night] For this must at least be spoken four Days before, Ver. 3, 6, 21.

Ib. execute] Which it is told was done, *Num.* xxxiii. 4. *Artapanus* in *Euseb. Pr. Evang. Lib.* ix. 27. says the Temples were destroyed; as *Jerome* to *Fabiola, Epist.* 127. writes, the Jews supposed they were either by Earthquake or Lightning: in the *Targum of Jonathan* and *Pirke Elie-*

F f upon

upon the Houses where you are; that when I see it, I may pass over you: so the Plague shall not be on you for Destruction, when I smite in the Country of Egypt.

14. That Day shall therefore be to you for a Memorial, that you may keep it a Feast to the Lord; which you shall do in your Generations by a lasting Ordinance.

15. Seven Days you shall eat unleavened Cakes, but on the first Day shall you put away Leaven from your Houses: for when any Person eats leavened Bread, from the first Day to the seventh, he shall be cut off from Israel.

16. There shall also be for you on the first Day a holy Assembling, and on the seventh Day the same: on them shall not any Work be done by you; only that alone which shall be done in eating by every Person.

17. Thus shall you observe *the Day* of unleavened Cakes, because on that very Day I brought your Armies out of the Country of Egypt: therefore shall you observe it in your Generations by a lasting Ordinance.

18. In the first Month, on the fourteenth Day in the Evening, you shall eat unleavened Cakes, till the one and twentieth Day of the Month in the Evening.

19. Seven Days shall no Leaven be found in your Houses: for when any Person eats that which is leavened, he shall be cut off from the Assembly of Israel, whether it is a Stranger, or a Native of the Country.

20. Not any thing leavened shall you eat; in all your Habitations you shall eat unleavened Cakes.

21. Moses accordingly called all the Elders of Israel, and said to them: Draw out, and take you those of the Flock after your Families, and kill the Passover.

22. You shall likewise take a Bundle of Hyssop, and dip in the Blood which is in the Basin, then put some of it on the Lintel of the Door, and the two Posts; and you shall not any one go out of the Door of his House till the Morning.

23. For as the Lord passes to smite the Egyptians, and sees the Blood upon the Lintel of the Door, and the two Posts, he will pass over the Door, and not let the Destruction come to smite in your Houses.

24. Therefore shall you observe this Thing, for an Ordinance to thee and thy Children for ever.

25. In particular when you are come to the Country which the Lord will give you, as he has spoken, you shall observe this Service.

26. When your Children also ask you, Why have you this Service?

27. You shall answer, It is the Sacrifice of the Lord's Passover, who passed over the Houses of the Israelites in Egypt, when he smote the Egyptians, and delivered our Houses. At this the People bowed, and worshipped.

28. Moreover the Israelites went, and did, even according as the Lord commanded Moses and Aaron.

29. And at Midnight the Lord smote all the First-born in the Country of Egypt, from the First-born of Pharaoh who sat upon his Throne, to that of the Captive who was in

zer, 48. the like is said of the Images. But the more easy Interpretation seems to be, that among the Firstlings of the Beasts, the gods *Apis* and *Mnevis* were slain, which were two Oxen that the Egyptians worshipped; see on 1 Kings xii. 28. especially as this is included in the Scripture Account, the other not; and as those Inferences of the Jews probably arose from their Ignorance of the Egyptian History, which is to be fetched from the heathen Writers. So Milton,

Jehovah, who in one Night when he pass'd
From Egypt marching, equall'd with one Stroke
Both her First-born and all her bleating Gods,
Parad. Lost, B. i. 487.

Ver. 13. for Destruction] See the Eng. Marg.

Ib. smite in the Country] The Land it self being not smitten with this Plague, as our Bib. has it by *in* being left out. *Jun.* and *Trem.* supply it with *primogenita*, the First-born, from the Verse before; *Castal.* says, *Egyptios*, the Egyptians: the *Targum*, with the Greek and *Tigurin Versions*, keep in literally like this; see Ver. 23, 27.

Ver. 14. in your Generations] The Scripture in English abounds with Inaccuracies, and sometimes greater Faults, by not observing the Pointing. The *Bishops Bible* before the present having for ever, explains it by these Words in the Margin, "That is, untill Christ's coming: for then Ceremonies had an end."

Ver. 15. cut off] *Tynd.* and *Bish.* rooted out.

Ver. 21. Draw out] *die videlicet decimo*, that is on the tenth Day, *Jun.* and *Trem.* Annot.

Ib. those of the Flock] *Ainsw.* rightly observes that the Hebrew Word is not used for one.

Ver. 22. put on] or make to touch; which must be the Meaning of the Verb here, since it is of the second Form without *Dagesh*, otherwise called *Hiphil*. Accordingly in the *Interlinear Vers.* is *pertingere facietis*, make to touch; in that of *Trem.* and *Jun.* *admovebitis*, put to; in the *Tig. Bib.* *contingite*, touch; and in Greek, *naibetei*, place. But Ver. 7. fully confirms it, where it cannot be pretended that the Word signifies *strike*.

Ib. Lintel of the Door] the same as in Ver. 7.

Ib. two Posts] *Gen.* doors cheekes.

Ver. 23. the Destruction] For the Lord himself was the Destroyer. There is the same Word in the 13th Ver. 29 also *Ezek.* v. 16. and other Places of the like Meaning. Translators seem to have rendered it *Destroyer* to agree with the Author to the Hebrews in Chap. xi. 28. who following the *Septuagint*, for Reasons elsewhere alleged, is not Authority sufficient to depart from the *Heb.* for at the same Rate we should say *Staff* for *Bed*, *Gen.* xlvii. 31. *seventy five* for *seventy*, Chap. xlv. 27. and put in *Gaius*, &c. Chap. xi. 12.

Ver. 25. when] See *Num.* ix. 2.

Ver. 26. Why have you this Service?] *Heb.* *IVhy* or *what* for, this Service to you? That Tongue using the dat. Case commonly, like the *Lat.* or more, instead of our *have*. I know not who will pretend it signifies *What* mean you by &c.

the House of the Dungeon; with all the Firstlings of the Beasts.

30. Inasmuch that Pharaoh rose by Night; and all his Servants, with all the Egyptians, and there was a great Cry in Egypt: for there was not a Family where none was dead.

31. Upon this he called Moses and Aaron by Night, and said; Get ready, go out from among my People, both you and the Israelites; and go, serve the Lord as you have required.

32. According to which take your Flocks and Herds, and go; that you may also bless me.

33. Nay the Egyptians were earnest concerning the People, to make haste to let them go out of the Country: for they said, All of us shall be dead.

34. So the People took up their Dough before it was leavened, their Kneading-troughs being bound up in their Cloaths upon their Shoulders.

35. Yet the Israelites did according to the Word of Moses: for they asked the Egyptians for Vessels both of Silver and Gold, together with Cloaths.

36. And the Lord had made the People be in such Favour with the Egyptians, that they

gave them what was asked: thus they spoiled the Egyptians.

37. Then the Israelites marched from Rameses to Succoth, about six hundred thousand Men on foot, besides the Children.

38. And a great Mixture of People also went up with them; as likewise Flocks and Herds, Cattle very numerous.

39. Afterwards they baked the Dough, which they brought out of Egypt, in unleavened Cakes, since it was not leavened; because they were driven out of Egypt, and could not stay, and besides had not made Provision for themselves.

40. Now the dwelling of the Israelites which they had in Egypt, was four hundred and thirty Years.

41. At the End of which Time, even on that very Day, all the Armies of the Lord came out of that Country.

42. That Night is a Night of Things to be observed to the Lord, for bringing them out thence; and this for all the Israelites in their Generations.

43. The Lord said further to Moses and Aaron: This is the Ordinance of the Passover; there shall no Son of a Stranger eat of it.

Ver. 29. *in the House of the Dungeon*] to work in the House by Day, Chap. xi. 5. *Judg. xvi. 21. Lam. v. 13.* and lie in the Dungeon at Night.

Ver. 30. *not a Family*] It might be the First-born or eldest of such as were living, to whom the Birth-right belonged, that died; but doubtless there were Houses which had no such in them.

Ver. 32. *Herds*] *Bish. droaves.*

Ver. 33. *earnest*] *Heb. strong; Tynd. force.*

Ib. concerning] denoted in *Heb.* by *וְ* which Particle is thus rendered, *Isa. i. 1.* and frequently in the *Propets.*

Ib. to make haste to let them go] This is the literal Reading: so that Pharaoh contented at last by means of the Egyptians, but hypocritically attributed it to himself, *that you may bless me;* which shews his desperate Wickedness. I think Translators have wrested this Place by having too much, or rather too little, Regard to what was foretold, Chap. xi. 8. turning this in such a manner as to shew that was fulfilled: but if they had observed the former more narrowly, and Ver. 31. of this Chap. they might have seen the Words of Moses must be verified when Pharaoh's Servants went down to call him.

Ver. 34. *leavened*] *Tynd. sowered.*

Ver. 36. *they gave them what was asked*] I presume it cannot be proved that *ἐκείνη* ever signifies to borrow or lend, though our Translators have rendered it by both in this and the preceding Verse. In the former all my *Lat. Versions* have asked, with the *Genov. Transf.* and *Ainsworth's* in *English.* Here being the same Verb in another Conjugation, *Jun. and Trem.* turn it, *dederint eis petentibus,* they gave them the Things asked; so the *Tigur. Translator,* *petita darent eis;* *Munster* has, *postulata concederent eis,* they granted them the Things asked; *Castal. petitis & impetratis,* the Things being asked and obtained, in his free Manner of translating; but our Bible, which the King's Translators were to amend, had they granted their request; *Ainsworth* more exactly, they gave them their asking. What Pains have some taken by reading only the *com. Bible,* to justify the Israelites in borrowing and not paying

again! Concerning the *Aetion Mercer* on *Hos. i. 2.* writes well, *Non furtum fuit, sed justa merces debita Israelitis pro longa servitute quam Deus justissimus judex insu tribuit: It was not Theft, but the just Pay owed to the Israelites for their long Service, which God the most just Judge rendered to them.*

Ver. 40. *dwelling*] It comes from the Verb here following it, which signifies to sit, dwell or abide, but not to sojourn.

Ib. which they] In this manner the *Vulg. Latin, Pagninus, Montanus, Castalis, Munster, Junius* and *Tremellius,* the *Lat. Transf. of the Targum, the Tigurin Version, Tyndal, Coverdale,* and the *Gen. and Bish. Bibles* have it. The Reader may see it explained at the End of this Book: *who dwelt* betrays it self not to be right, by its awkward Appearance, being odd and superfluous. Nay if we read, *the dwelling of the Israelites was 430 Years,* it will be insignificant: for to reckon only back, it takes in Part of Abraham's Life before he had any Children; and we might well say according to this, Why not all? Since he dwelt somewhere, before the Promise of God was given to him, as well as after; for this makes the *dwelling* indefinitely to be so much; the *Heb. Word* also being not *sojourning.* Nay to date it as usual, from his going first into Canaan, he dwelt or sojourned in Haran before, as he did there. Besides the translating in this sort disagrees with the *Greek* and *Samaritan Copies,* and rejects the Helps we have from thence; the latter of which runs in this manner, "The dwelling of the Israelites and their Fathers, by which they dwelt in the Country of Canaan, and in the Country of Egypt, was 430 Years;" so the *Greek* adds, and in the Country of Canaan.

Ib. had] *Heb. dwelt.*

Ver. 42. *of Things to be observed*] *Heb. of Observations.*

Ver. 43. *Son of a Stranger*] who was not of the Race of Israel (for that was the Criterion) though he himself was no Stranger to them; so that our Translators should not have been so officious in leaving out, as here and Ver. 29.

44. But every Servant of any Man bought with Money shall, when thou hast circumcised him.

45. A Foreigner, and a hired one, shall not eat of it.

46. In one House shall it be eat, without thy carrying of the Flesh thence abroad; nor shall you break a Bone of it.

47. All the Assembly of Israel shall keep the Passover.

48. And when a Person sojourns with thee, who will keep it to the Lord, every Male that he has shall be circumcised; and then he may come near to keep it, and shall be as a Native of the Country: but none who is uncircumcised shall eat of it.

49. There shall be one Law for a Native, and for a Person who sojourns among you.

50. Thus all the Israelites did, even according as the Lord commanded Moses and Aaron.

51. It was also on that very Day, the Lord brought the Israelites out of the Country of Egypt by their Armies.

C H A P. XIII.

MOREOVER the Lord spoke thus to Moses,

2. Consecrate to me all the First-born, that open every Womb among the Israelites, both of Man and Beast; which shall be mine.

3. Accordingly Moses said to the People: Remember this Day on which you came out of Egypt, from the Place of Slaves; for by Strength of Hand has the Lord brought you out from thence; and there shall be no leavened Bread eat.

4. To day you came out, in the Month of Abib.

5. When the Lord therefore brings thee to the Country of the Canaanites, Hittites, Amorites, Hivites and Jebusites, which he sware to thy Fathers he would give thee, a Country that flows with Milk and Honey, thou shalt do this Service in this Month.

6. Seven Days shalt thou eat unleavened Cakes: and on the seventh Day there shall be a Feast to the Lord.

7. Unleavened Cakes shall not only be

eat seven Days, but there shall be no leavened Bread seen with thee, nor yet Leaven in all thy Bounds.

8. Besides thou shalt tell thy Son at that Time, that it is because of what the Lord did for thee, when thou camest out of Egypt.

9. It shall further be to thee for a Sign upon thy Hand, and a Memorial between thy Eyes, that the Law of the Lord may be in thy Mouth; because by a strong Hand he has brought thee out of Egypt.

10. Therefore shalt thou observe this Ordinance at its appointed Time from Year to Year.

11. And when the Lord brings thee into the Country of the Canaanites, as he sware to thee and thy Fathers, that he would give it to thee;

12. Thou shalt make all that open the Womb pass to the Lord: as also the Males of all the Young of Beasts, that open, which thou hast, shall be his.

13. Nevertheless him that opens of an Ass thou shalt redeem with a Lamb; or if thou wilt not, shalt cut off his Head: all the First-born likewise of Man among thy Sons shalt thou redeem.

14. When thy Son too asks thee thus hereafter, Why is this? Thou shalt say to him; By Strength of Hand the Lord brought us out of Egypt, from the Place of Slaves.

15. For when Pharaoh made it hard to let us go, the Lord slew all the First-born in the Country of Egypt, both that of Man and the Firstlings of the Beasts: therefore I sacrifice to the Lord the Males of all that open the Womb, but all the First-born of my Sons I redeem.

16. So it shall be for a Sign upon thy Hand, and Frontlets between thy Eyes; because by Strength of Hand the Lord brought us out of Egypt.

17. Now upon Pharaoh's letting the People go, God did not lead them the Way of the Philistines Country, though it was near; lest, as he said, the People should repent when they saw War, and return to Egypt.

18. But God had them about the Way of the Wilderness of the Red Sea; and the Israelites went up in military Order out of the Country of Egypt.

Ver. 47. *keep the Passover*] Ver. 48. *not it*, the Lamb.

Ver. 2. *every*] The Heb. *כָּל* is applied to the wrong Word in the *pres. Transf.* as *and* is omitted Ver. 3. and the *Gen. Vers.* has *every one* instead of *every Womb*.

Ib. shall be] of which see *Num.* iii. 40.

Ver. 7. *not only—but*] for now it is a mere Tautology.

Ver. 11. *that he would give*] which Ver. 5. shews, the Expression being here finely contracted and varied.

Ver. 13. *cut off his Head*] according to the *pres. Transf.*

where the Word is the same, *Deut.* xxi. 4, 6. *Isai.* lxvi. 3.

Ib. redeem] for the last *Tynd.* and the *Bish.* have *buy out*, with different Orthography.

Ver. 15. *made it hard*] or *made a difficulty.* *Gen.* was *hard hearted*.

Ver. 18. *in military Order*] The Word is found besides only in *Josh.* i. 14. & iv. 12. *Judg.* vii. 11. where the *pres. Transf.* has it *armed* or *armed men*; but as the origi-

19. And

19. And Moses took Joseph's Bones with him: for he had charged the Israelites strictly by Oath as follows, When God visits you thoroughly, you shall carry up my Bones from hence with you.

20. Then they marched from Succoth, and encamped in Etham, at the End of the Wilderness.

21. The Lord also went before them by Day in a Pillar of a Cloud, to lead them *in* the Way, and at Night in a Pillar of Fire to give them light, that they might go on both by Day and Night.

22. He neither took away the former by Day, nor the latter by Night; which was before the People.

C H A P. XIV.

AND the Lord spoke to Moses as follows;

2. Tell the Israelites that they should turn away, and encamp before the Mouth of Hiroth, between Migdol and the Sea; encamping before Baal-zephon over against it, by the Sea.

3. Then Pharaoh will say of them; They are entangled in the Country, the Wilderness has shut them up.

4. And I will let his Heart be so stout, that he shall pursue after them; whereby I will be honoured on him, and all his Army, and the Egyptians shall know that I am the Lord. And they did so.

5. Accordingly when it was told this King of Egypt that the People were fled, the Heart of him and his Servants was turned towards them, and they said, What is this we have done, that we have let Israel go from serving us?

6. Upon which he harnessed his Chariot, and took his People with him;

7. As he did also six hundred chosen Chariots, and all those of Egypt, with Captains over them all.

8. For the Lord let his Heart be so stout, that he might pursue after the Israelites; who went out with a high Hand.

9. So all the Horses, the Chariots of Pharaoh, as well as his Egyptian Horsemen and Army, pursued after them, and overtook them encamping by the Sea, against the Mouth of Hiroth, before Baal-zephon.

10. Which when Pharaoh brought near; the Israelites looked up, and behold the Egyptians were marching after them: exceedingly afraid at this, they cried out to the Lord.

11. Nay they said to Moses; Was it because there were no Graves at all in Egypt, that thou tookest us away to die in the Wilderness? What is it thou hast done to us, to bring us out of Egypt?

12. Is not this the very Expression which we used to thee there, Let us alone, that we may serve the Egyptians: for it is better for us to do that, than to die in the Wilderness?

13. But Moses answered the People, Be not afraid, stand still, and see the Salvation of the Lord, which he will perform for you to Day: for such as you have seen the Egyptians to Day, you shall see them again no more for ever.

14. The Lord will fight for you; so do you be silent.

15. And the Lord said to Moses; Why dost thou cry to me? Tell the Israelites, that they should go on.

16. Do thou also lift up thy Staff, and stretch out thy Hand upon the Sea, and cleave it asunder; that the Israelites may go into the midst of it on dry Ground.

17. I my self too, behold, will let the Egyptians Hearts be so stout, that they shall

nal Root does not afford such a Meaning, and as it is indisputable that the *Israelites* were not now armed, some other Signification is to be sought. It being evidently derived from the *Heb.* Word for *five*, appears also by the other Texts to denote Something belonging to an Army, besides that *Hettinger* derives the Word (which would be *hamish* in the singular Number) from the *Arabick hamis*, signifying an Army of five Parts, the Center, Front, Rear, and both Wings, *Smegma Orient.* p. 71. so that it is properly rendered as above. *Harnessed* belongs to Horses, which others would have *girded*, as if at the fifth Rib, to bear some Likeness to the Root: which seems too weak, and would rather in that manner have been derived from *Leins*; why moreover should *Moses* mention the *Israelites* being *girded* only? Nay by their going out in such Haste as they did, and at Night too, Chap. xii. 31, 33, 34, 37, 42. it is unlikely they were so dressed, that *Moses* should make particular Mention of it.

Ver. 2. *the Mouth*] which is expounded, and by some of the best Translators rendered, *the Straights*; *Coverdale*

says, *the valley of Hyroth.* *Ha* is a *Heb.* Article put before proper Names of Places.

Ver. 3. *entangled*] *Old Translations tangled.*

Ver. 7. *our*] *Bish. upon.*

Ver. 8. *with a high Hand*] *boldly*, as appears by *Nam.* xxxiii. 3. & xv. 30.

Ver. 9. *against*] *beside* disagrees with *before*, Ver. 2.

Ver. 10. *brought near*] that is his Army beforementioned; and the Verb being in *Hiphil* makes it of that Meaning.

Ver. 12. *it is better*] I do not see how any could understand this to be added now, and not to be Part of what some of the *Israelites* said to *Moses* in *Egypt*; since they knew before they were to go into the Wilderness, and doubtless they gave their Reason for being unwilling.

Ver. 13. *such as*] or *what*; and this is the Order of the *Heb.* Words, as well as what the Meaning requires; since the *Israelites* did see the *Egyptians* again the next Day, Ver. 30. though different as here, from what they were now.

Ver. 16. *into the midst*] It is the same Ver. 22.

go in after them: whereby I will be honoured on Pharaoh and all his Army, on his Chariots and Horsemen.

18. And the Egyptians shall know that I am the Lord, when I am honoured on him and them.

19. Besides the Angel of God, who went before the Camp of Israel, removed, and went behind them: the Pillar of the Cloud likewise removed from before them, and stood behind them;

20. Which coming between the Camp of the Egyptians and that of Israel, was a Cloud and Darkness *behind*, yet made the Night light *before*: whereby the former came not near the latter all the Night.

21. So Moses stretched out his Hand upon the Sea, and the Lord made it go away by a strong East-wind all the Night, by which he made it dry Land: thus the Water was cleaved asunder.

22. And the Israelites went into the midst of the Sea on dry Ground, the Water being a Wall to them both on their right Hand and left.

23. However the Egyptians pursued, and went in after them, all the Horses of Pharaoh, his Chariots and Horsemen, to the midst of the Sea.

24. But in the Morning Watch, the Lord looking at the Egyptians Army, through the Pillar of Fire and the Cloud, routed it.

25. For he pulled off the Wheels of their Chariots, so that they got them along heavily: whereupon the Egyptians said, Let us flee from the Presence of Israel, because the Lord fights for them against the Egyptians.

26. Moreover the Lord said to Moses, Stretch out thy Hand upon the Sea; that the Waters may return upon the Egyptians, their Chariots and Horsemen.

27. Which he did accordingly, and the Sea returned to its Force at the Appearance of the Morning, while the Egyptians were fleeing against it: so the Lord shook them off into the midst of the Sea.

28. And the Waters returning, covered the Chariots and Horsemen of all Pharaoh's Army, that went into the Sea after them: there was not even one of them left.

Ver. 20. *behind*] from Ver. 19. and *before* by Antithesis; or was *there*: being light on one Side, and dark on the other, as in the *Jerusalem Targum*.

Ver. 21. *East-wind*] The Manner of this extraordinary Work of the Almighty Power seems to have been thus: An impetuous East-wind, extending as wide as the Passage was to be, agreeable to what we may observe in a Storm, would drive the Water where it passed against the western Shore; by which it being stopped, must consequently swell up, and make its Way at the Sides, Ver. 22. Chap. xv. 8. this being done, the Wind might continue to keep it there, till the *Israelites* were got through, and the *Egyptians* entered into the Sea. Then the Wind abating first at the west Side, perhaps by meeting an opposite Wind from the *Atlantick Ocean*, and being rebounded back by the Mountains, the Waters there would run in behind the *Egyptians*; which they finding, and discovering their Situation by the morning Light, Ver. 27. endeavoured in vain to get back before the Flood was too high, Ver. 25, 27. and the falling of the Wind from the West to the East, would direct the Course of the returning Water that Way; by the violent Force of which the dead Bodies being carried towards the eastern Shore, the *Israelites* saw them, as related Ver. 30. The *Egyptians* too in the Eagerness of Pursuit, might go in a less Breadth than the *Israelites* (which latter might spread a Mile) and it being Night, as well as the Cloud making it dark, Ver. 20. might not see the Water at their Sides, and so not know they were in the Sea till it was behind them, as already mentioned; and from *Egypt* across the *Red Sea* is eastward, which the more confirms this Account. As to the Pretence that the *Israelites* went a sort of semicircular Journey in the Sea, at the Ebbing of the Water, and came out on the same Side they went in, it is inconsistent with an East-wind making the Passage. And the Plea of their being in the *Wilderness of Etham* both before and after, from Chap. xiii. 20. & Num. xxxiii. 8. may amount to no more than this; that the *Wilderness of Etham*, otherwise called that of *Sbur*, Chap. xv. 22. being on the east Side of the *Red Sea*, reached to or round the End of the Sea, and at that End of the *Wilderness* was the Town of *Etham*, Chap. xiii. 20. from whence the *Israelites* turned, going on the west Side of the Sea, farther from the End of it, before they crossed over, Ver. 2.

on purpose to bring this great Thing to pass, as appears by Ver. 3, 4. so all agrees together; see also 1 Cor. x. 1. *Jos. Antiq.* ii. 7.

Any Pretence indeed of this wonderful Affair being performed by the usual Ebbing and Flowing of the Tide, might be neglected as unworthy of an Answer; since some of the *Egyptian Army* at least, must needs know the Course and Time of their own adjacent Tides; and as the natural Tide there after an Ebb would flow northward (the Ocean from whence it comes being on the South) the dead Bodies would have been driven to the North, away from the Sight of the *Israelitish Army*, which went on eastward, and the *Egyptians* contrary to all Sense would have fled southward, Ver. 27.

According to *Diodorus Sicul.* Lib. iii. 3. there was an old Tradition with the *Ichthyophagites*, that is *Fish-eaters*, who dwelt by the *Red Sea*, to the very End of it, and were the ancient Natives, *Ibid.* Cap. 1. that formerly, as they had it from their Forefathers, there was such a great Ebbing of the Sea to the other Side, that the whole Bottom became dry, and appeared green (which might rationally be, since it is called in *Heb.* the *Weedy Sea*) but by a huge Tide the Water returned again to the old Channel.

Ver. 24. *routed*] or *discomfited*, as our Translators liked it, *Jos. x.* 10. *Judg.* iv. 15. 1 *Sam.* vii. 10. *Psa.* xviii. 14. elsewhere usually *destroy*.

Ver. 25. *pulled off*] by making them stick in the Mud, and dash against Stones.

Ib. *Let us flee*] *Gen.* I will.

Ib. *Presence*] being the *Back*, not the *Face*.

Ver. 27. *Force*] *Tynd.* *course*.

Ib. *shook off*] from the Chariots and Horses.

Ver. 28. *Pharaoh's*] The 15th Day of the first Month, on which the *Israelites* went from *Egypt* was, writes *Usher* in his *Annals*, 2513. our 5th of May; and he adds, it is the settled Opinion of the *Jews*, and most agreeable to Truth, that *Pharaoh* and his Army were destroyed in the Sea, on the 21st of the first Month. Now as this King was *Amenophis* (as will be shewn in the *Catalogue* at *Exod.* xl.) from the End of whose Reign backward to the Beginning of that of *Salatis*, was 592 Years and 10 Months, consequently *Salatis* began reigning in the Month called *July*, at Harvest-time, especially as it is forward in that

29. Whereas

29. Whereas the Israelites walked on dry Ground in the middle of the Sea, the Waters being a Wall to them, both on their right Hand and left.

30. Thus the Lord saved Israel that Day from the Power of the Egyptians; whom they saw dead upon the Sea-shore.

31. And when they saw the great Hand by which the Lord wrought against the Egyptians, the People feared him; they also believed the Lord, and his Servant Moses.

CHAP. XV.

THEN Moses and the Israelites sung this Song to the Lord, saying as follows: I will sing to the Lord, since he is highly exalted; the Horses and Horsemen has he thrown down in the Sea.

2. Of the Lord is my Power and Praise, and of him is Preservation to me: this is my God, and I will make him a Habitation; the God of my Father, and I will extol him.

3. The Lord is a Warrior, whose Name is the Lord.

4. The Chariots of Pharaoh, and his Army it self, has he flung down in the Floods; and the Choice of his Captains sunk within the Red Sea.

5. The gulfy Grave whelmed them over: they, lifeless like a Stone, descended the Deep.

6. Thy right Hand, O Lord, is magnificent in Power: thy right hand, O Lord, dashes the Enemy to pieces.

7. And by the Greatness of thy Excellency thou overthrowest those who rise up against thee: when thou sendest forth thy burning Wrath, it consumes them as easily as Stubble.

8. Even by thy breathing upon them, the Waters were piled up mountainous, the Floods as it were heaped up one on another, the liquid Abyss was stiffened to the very Heart of the Sea.

9. Though the Enemy boasted, I will pursue, overtake, divide the Spoil: my Desire shall be filled with them, I will draw forth my Sword, my Hand shall impoverish them;

10. Thou blowing with thy Wind, the Sea rolled over them: now ponderous like Lead, they were immersed in the watery downward Death.

11. Who among the gods is like thee, O Lord? Who like thee, in such Splendor of Holiness, awefully admired, working wonderful Things?

12. Upon thy stretching out thy right Hand, the yawning Earth swallowed them up.

13. This thy ransomed People thou leddest out by thy Kindness; and guidest along by thy Strength, to thy holy Habitation.

14. People who hear, must be moved; Anguish will seize the Inhabitants of Philistia.

15. Then will the Dukes of Edom be troubled, Moab's strong Men shall Trembling take hold of, and all that dwell in Canaan be dissolved.

Part of the World: agreeable to which I observe, that *Manetho* the Egyptian Historian represents *Salatis* as fortifying the City *Avaris*, and taking the Government on him, at that very Time of the Year, *Josephus* against *Apion*, Lib. i.

Ib. *one*] *Const. Manasses* in his *Συνοψις Ἱστοριῶν*, *Compendious View of History* (unsuitably, though commonly, called *Annals*) written in fine Greek Verse, says of this,

Οὐδὲ γὰρ αὖν τῆς συμφορᾶς ἀγέλας ἰππικῶν,
Nor indeed was there left any Messenger of the Misfortune.

Ver. 1. Song] or Ode properly, as it seems sung to Musick, Ver. 20, 21.

Ib. *thrown down in*] *thrown* only being from some Distance, and the *Heb.* properly *in*; so this, and not *thrown into*, according to the Truth of the Fact, and the same in Ver. 4, 21.

Ver. 2. *make him a Habitation*] *Tynd.* glorify him, as also the *Bish.* from the *Vulg. Lat.* or *Gr.* as that by taking the Meaning of the Verb *נין* from a Noun of the same Letters, signifying beautiful or pleasant.

Ver. 3. *Warrior*] as I translate elsewhere, when spoken of Men; and *God is not a Man*, Num. xxiii. 19.

Ver. 5. *descended the Deep*] How far *sank into the bottom*, or *sank so as a stone*, may be right, had the *Heb.* been thus, and then how consonant to Chap. xiv. 30. the Reader may consider.

Ver. 6. *dashes the Enemy to pieces*] *Tynd.* and *Bish.* both all is dashed the enemy.

Ib. *dashes*] Since the *Heb.* Tense changes from the past in this and the next Verse, and then returns to it again, and as these Verses may well speak of Enemies in general; I thought it best to image this Turn of the Original.

Ver. 7. *burning*] as the *Heb.* Word signifies.

Ver. 8. *breathing*] with no Irreverence, as *Arm* or *Hand* for *Power*, *Eye* for *Knowledge*, and the like, but not diminutive Parts.

Ver. 9. *Though the Enemy boasted*] being no other than *The Enemy* saying.

Ib. *impoverish*] or *dispossess them* (for the Word signifies both, but not *destroy*) of the Riches which they had got from the Egyptians at their Departure, the Spoil that those now thought to divide: accordingly the literal *Interlinear Version* has, *depauperabit*; and by Ch. xiv. 5. the Egyptians did not intend to destroy them.

Ver. 11. *Splendor of Holiness*] The heathen gods being scandalously unholy, not only as represented by their own Poets, but as being Tyrants and Debauchees deluded; such were also feared without being loved, and could not act supernaturally.

Ver. 12. *the yawning Earth swallowed*] as the Cavity of the Sea may well be called, and compared to a Mouth of the Earth.

Ver. 13. *This*] which the *Heb.* has here and in Ver. 16.

Ver. 14. *moved*] as *Gen.* xiv. 24. from whence some turn it here *angry*, others *trembled*; *Coverdale* *raged*.

Ib. *Philistia*] Thus it is read in the *Psalms*, viz. lx. 8. & lxxxvii. 4. & cviii. 9.

16. Terror

16. Terror and Dread will fall down upon them, by the Greatness of thy Arm they will be as silent as a Stone; till thy People pass through, O Lord, till this People pass through, those of thy purchasing.

17. Them wilt thou bring in, them plant on the Mountain thou possessest, the Settlement thou hast made for thy self, Lord, to inhabit: the Sanctuary, O Lord, thy own Hands have established.

18. The Lord will reign for ever and evermore.

19. For Pharaoh's Horses, of his Chariots and Horsemen, marched into the Sea, whose Waters the Lord brought back upon them: whereas the Israelites walked on dry Land through the middle of the fluid Profound.

20. Miriam also the Prophetess, Aaron's Sister, taking a Timbrel in her Hand, and all the Women going out after her with Timbrels and Dances;

21. She answered them, Sing to the Lord, since he is highly exalted: the Horses and Horsemen has he thrown down in the Sea.

22. Afterwards Moses made Israel march from the Red Sea, that they might go forth into the Wilderness of Shur; in which going three Days, they found no Water.

23. And they came to Marah, the Name of which was so called, by reason they could not drink the Water of it, because it was bitter.

24. At this the People murmured against Moses, asking what they should drink?

25. With that he cried to the Lord, who shewing him a Tree, that he should throw into the Water, whereby it became sweet; he there made for them an Ordinance and a Rule, and there he tried them.

26. For he said; If you will at all hearken to what the Lord your God says, so that you will do what he approves of, and give ear to his Commandments, so that you

will observe all his Ordinances; I will not put upon you any Disease which I did on the Egyptians, for I the Lord am your Healer.

27. So they came to Elim, and there were twelve Fountains of Water, with seventy Palm-trees; and they encamped there by the Water.

CHAP. XVI.

NEXT they marched from thence, and the whole Assembly of the Israelites went into the Wilderness of Sin, which is between Elim and Sinai; on the fifteenth Day of the second Month, of their coming out of the Country of Egypt.

2. Where they all murmured against Moses, and Aaron.

3. To whom they said, Oh that we had died by the Hand of the Lord in the Country of Egypt, when we sat by the Pots of Flesh, when we eat Bread to the full! for you have brought us forth into this Wilderness, to make all this Congregation die for Hunger.

4. Upon which the Lord said to Moses; Behold I will rain down Bread for you from Heaven; so that the People shall go out, and gather each Day's Quantity the very same Day, that I may try them, whether they will walk in my Law, or not.

5. And on the sixth Day they shall dress what they bring in, which shall be the double of what they gather Day by Day.

6. So Moses and Aaron told all the Israelites; When it is Evening you shall know that the Lord brought you out of the Country of Egypt.

7. As also when it is Morning you shall see the Glory of the Lord, by his hearing your Murmurings against himself (for what are we, that you should murmur against us?)

Ver. 16. *silent*] for *still* rather carries another Meaning.

Ver. 17. *Settlement*] It comes from the Verb rendered *established* at the End of the Verse.

Ver. 19. *of his*] *Beth* is in this Manner of when two Genitives follow each other, as Chap. xiii. 2. & xii. 19. otherwise it would be *in*; not *with* a Conjunction, much less *and with*.

Ver. 21. *them*] the Men, as the *Heb.* Gender shews.

Ver. 22. *no Water*] So in the Stages from *Grand Cairo* to *Mecha*, the Road of which must be hereabout, several are mentioned to have no Water, in *Ray's Collect. of Travels*, Tom. ii. Ch. 3. others to have it bitter like *Marah*, Ver. 23. and one with fresh Water called the *Castle of Palms*, which by the Name and Situation seems to be *Elim*, Ver. ult.

Ver. 23. *Marah*] *Bitterness*.

Ver. 25. *them*] This and the following Pronouns, as also the Verbs, through the next Verse, are indeed singular, but for an obvious and common Reason, because *by People*, the Antecedent that is spoken of is so; and

not as *Shuckford* has lately and strangely written, that *Moses himself was here applied to*, *Connell.* Vol. iii. B. 10. As for the *Statute and Judgment*, they are easily found in the following Verse, and much more likely than *Moses's putting a Bough into the Waters*, as he has it. How evidently also is it the *People* who should not have the *Egyptians Diseases*, &c?

Ver. 26. *Healer*] Having then healed the Water, as 2 *Kings* ii. 21, 22. from whence the Term of this Covenant.

Ver. 1. *went into*] as in Chap. xix. 1. *Num.* xxxiii. 11. and here the *Translations* of *Pagn. Mont. Cast. Jun.* and *Trem.* with the *Vulg. Lat.* have *in* with an *Accus. Case* for *into*.

Ib. *of their coming*] The Months being reckoned by that, Chap. xii. 2.

Ver. 3. *Oh that*] so the *Gen.*

Ver. 5. *dress*] See Ver. 23.

Ver. 6. *the Lord*] Because they murmuring, said *Moses* and *Aaron* brought them out, Ver. 3.

8. When

8. When the Lord gives you, added Moses, Flesh to eat in the Evening, and Bread in the Morning to the full, by his hearing your Murmurings which you make against him: for what are we? They are not against us, but against the Lord.

9. For Moses had bid Aaron say to the whole Assembly of the Israelites, Come near before the Lord, because he has heard your Murmurings.

10. Aaron therefore spoke to them all; and they looking towards the Wilderness, behold the Glory of the Lord appeared in the Cloud.

11. Then the Lord spoke to Moses as follows;

12. I have heard the Murmurings of the Israelites; tell them, that within the Evening they shall eat Flesh, and in the Morning shall be filled with Bread; and so shall know that I am the Lord their God.

13. Accordingly in the Evening Quails came up, which covered the Camp; and in the Morning there was Dew lay round about it.

14. And when that went up, behold upon the Surface of the Wilderness was a little round Thing, as small as the white Frost upon the Ground.

15. Which the Israelites seeing, said one to another, It is Manna; as they did not know what it was: but Moses told them; It is the Bread which the Lord has given you to eat.

16. This is the Thing that the Lord has commanded, Gather you of it, each according to his eating; taking an Omer for a Head by the Number of your Persons, each one for those who are in his Tent.

17. And the Israelites did so; gathering more or less.

18. This they measured with an Omer, that he who got more might have none over,

and he who got less might have none wanting; they having gathered according to their respective eating.

19. Moses said further to them, Let none leave of it till the Morning.

20. Nevertheless they did not hearken to him; for there were Men who left of it till then, but it bred Worms, and stunk: therefore Moses was in a Wrath with them.

21. Thus they gathered it each Morning, every one according as his eating was: for when the Sun became hot, it melted.

22. And on the sixth Day, they gathering double Bread, two Omers for one Person; all the Princes of the Assembly came, and told Moses.

23. Who said to them, It is what the Lord spoke; to Morrow is the Rest of the holy Sabbath to him: bake what you will, and boil what you will; and all that is over, lay up for you to be kept till the Morning.

24. Which they doing as Moses commanded; it neither stunk, nor was there a Worm in it.

25. And Moses said, Eat it to Day; for this is the Sabbath to the Lord: you shall not find it in the Field to Day.

26. Six Days shall you gather it; but on the seventh Day, the Sabbath, there will not be any.

27. So on that Day, when some of the People went out to gather, they found none.

28. Whereupon the Lord said to Moses; How long do you refuse to observe my Commandments, and Laws?

29. See, because the Lord has given you the Sabbath, therefore he gives you on the sixth Day the Bread of two Days: abide you each one at his Seat, let not any one go out of his Place on the seventh Day.

30. The People accordingly rested on the seventh Day.

Ver. 9. *For Moses had bid*] I doubt not but the intelligent and considerate Reader will be of my Mind, that this and the three next Verses in the Order of History would have been before Ver. 4. especially when he shall observe the many Instances that may be found of this Nature; a few of which see behind, *Gen. ii. 19. & xii. 1. & xiv. 4. & xxiv. 65. Exod. xi. 3. with Ch. xix. 2.* Such postponing of Matters might be for the sake of Elegancy, and to exercise the Diligence of the Hearers, it being left doubtful in the *Heb. Words.*

Ver. 15. *Manna*] *Heb. man*; which signifies *prepared Food*, as *Wisd. xvi. 20.* not *what*, as *Shuckford* asserts, *Connell. B. x. (to be, what is it?)* that being the *Chald. man*; nor is there any thing for a Question, as in *Heb.* Thus also it will bear a good spiritual Meaning. Not knowing either Name or Nature belonging to it, they properly gave it this Name, signifying that Providence had prepared it: which is not a Contradiction to the next Words, as some have asserted, *Stackh. Hist. iv. 1.*

Ver. 16. *an Omer*] about the Quantity of six *English Wine Pints*: by *Tynd. and Bish. gomer.*

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Ver. 18. *that he*] See *Shuckford's Connell. of Sac. and Proph. Hist. Vol. iii. Lib. 10.* where he blames the *com. Transl.* as if it hinted that God miraculously ordered it, by diminishing and increasing the Quantities, for every one to have his exact Number of Omers, when it was measured; whereas there would then have been no Need of measuring it.

Ib. *having gathered according to their respective eating*] That is by guess before it was measured, to have so many Omers full as there were People in each Family, Ver. 16.

Ver. 19. *to them*] This it seems our *last Translators* overlooked; see *Gen. xli. 7.*

Ver. 20. *in a Wrath*] as we say also in a *Rage* or *Passion*; *wrath*, as says *Jehnsf.* in his great *Dict.* being out of use.

Ver. 23. *It is what the Lord spoke*] In Ver. 5. but the Remainder of this Verse is not God's Words, as our *Translators* put it; which that following, as *Moses commanded*, shews, and the Want of these Words in what the Lord said.

31. And the Family of Israel called the Name of it Manna: which was like Coriander Seed, *but* white, and the Taste of it like Wafers with Honey.

32. Besides Moses said; This is the Thing which the Lord has commanded, Fill an Omer of it to be kept for your Generations; that they may see the Bread which I made you eat in the Wilderness, when I brought you out of the Country of Egypt.

33. He likewise said to Aaron, Take a Pot, and put in there an Omer full of Manna; and lay it up before the Lord, to be kept for your Generations.

34. As the Lord gave command to Moses, so Aaron laid it up before the Testimony, to be kept.

35. And the Israelites eat Manna forty Years, till they came to a Country inhabited; eating it till they came to the Border of the Country of Canaan.

36. Now an Omer is the tenth Part of an Ephah.

C H A P. XVII.

ALL the Assembly too of the Israelites marched from the Wilderness of Sin, in their Journeys, at the Lord's Command; and encamping in Rephidim, there was no Water for the People to drink.

2. Therefore they quarrelled with Moses, and demanded, Give us Water, that we may

drink; to whom he said, Why do you quarrel with me? Why do you tempt the Lord?

3. However as they were thirsty there for Water, they murmured against him, and asked, Wherefore didst thou bring us up from Egypt, to make us, our Children and Cattle, die with Thirst?

4. At which Moses cried to the Lord, What shall I do for this People? In a little while they will stone me.

5. And the Lord said to him; Go on before them, and take with thee some of the Elders of Israel; taking withal the Staff that thou struckest the River with in thy Hand, when thou goest.

6. Behold I will stand before thee there, upon the Rock at Horeb, and when thou strikest on it, there shall come Water out of it, that the People may drink. And Moses did so in the Sight of the Elders of Israel.

7. Besides he called the Name of the Place Massah, and Meribah; for the Contention of the Israelites, and for their tempting the Lord in saying, Is the Lord amongst us, or not?

8. Afterwards the Amalekites came, to fight with Israel at Rephidim.

9. Upon this Moses said to Joshua, Choose us out Men, and go forth, fight against the Amalekites: to Morrow I will stand upon the Top of the Hill, with the Staff of God in my Hand.

10. So Joshua did as he ordered him, by fighting against the Amalekites; while Mo-

Ver. 31. *but white*] Coriander Seed being not white; see *Num. xi. 7.*

Ver. 34. *Testimony*] the Ark so called, as *Num. xvii. 10.* but as that was not yet made, consequently this was not done now.

Ver. 35. *till*] As Moses must needs know that the Manna would cease at forty Years End, what Wonder is it for him to write thus, though the Time was not expired?

Ver. 2. *quarrelled*] At first when they saw there was no Water, but afterwards when they became thirsty, understand them to murmur, and say as in the next Verse.

Ver. 4. *for this People*] to help them; not *do unto* them, to hurt or destroy them; vid. *Chap. xviii. 1.* as also *Chap. xxxii. 32. Num. xii. 3.*

Ib. In a little while they will stone me] Because they were worse and worse against him. Literally it is, *yet a little while and they will stone me*, like what we read *John xvi. 16, 17, 19.*

Ver. 6. *Rock*] It has been imagined from *1 Cor. x. 4.* that the Water which flowed from this Rock, followed the Israelites to their several Stations in the Wilderness; so both *Patrick* and *Peole* on this Place, with others; and even *Usher* says this Rock followed them throughout the Wilderness, *Annal. ad A.M. 2513.* Too great a Miracle, one may much rather think, to be omitted by Moses, had it been really so; nor would there then have been Need afterwards, as may be seen there was, to have Water out of another Rock, *Num. xx. 1, 2, 11.* and to dig a Well, *Num. xxi. 16, 18.* Nay the Text says that was a spiritual Rock which followed them, and was *Christ*; whereas this which Moses struck was certainly a natural one. Though *Paul* alludes to this Rock, there is no Ne-

cessity he should in the Circumstance of following them, as Comparisons use not to agree in each Particular. But I should not conceal how the great Authors above-mentioned would evade the Force of the Objection of wanting Water again, on *Num. xx.* The Water which followed them through all their former Journeys, says *Peole*, began now to fail them, where Waters might be had by ordinary Means, and therefore God would not use extraordinary, lest he should seem to prostitute the Honour of Miracles: whereas God then, for the Want of Water by ordinary Means, wrought a fresh Miracle to bring some. *Usher* on that Occasion would have it, that the imaginary Water which had followed the Israelites, was swallowed up in the Red Sea, *Annal. A.M. 2552.* when he might better have fancied the Rock was stopped by some Mountain, since it was the Rock he said before that followed them. *Patrick* however improves on him, gravely supposing the Water that followed them from this Rock in Horeb, about 39 Years, fell into the Red Sea at *Ezion-gaber*, *Comment. upon Num. xx. 2.* and so, might they have added, the Red Sea had spiritual Water in it, to make their Notion agree with the Passage they would found it on. Such a Romance has *Eliczer* in *Pirk 35.* Whithersoever our Fathers travelled, a Well went there before them.

Ver. 7. *Massah, Temptation; Meribah, Contention.*

Ver. 9. *Joshua*] The same Name is read in our Bib. according to the *Heb. Jehoshua, Num. xiii. 16. 1 Chron. vii. 27.*

Ver. 10. *fighting*] If it be asked, where the Israelites had Weapons now to fight with? The Answer may be, from the dead Bodies of the Egyptians that were cast up on the Shoar, *Chap. xiv. 30.* and for their future Battles they might now also take the Armour of the Amalekites.

ses,

ses, Aaron and Hur, went up the Top of the Hill.

11. And when Moses held up his Hand, the Israelites prevailed; but when he let it rest, the Amalekites did.

12. At length his Hands being heavy, they took a Stone, and put under him, that he might sit upon it: and Aaron and Hur stayed up his Hands; one on this, and the other on that Side; whereby they were steady till the setting of the Sun.

13. Thus Joshua weakened Amalek and the People of it, by the Edge of the Sword.

14. Then the Lord said to Moses; Write this for a Memorial in a Book, and put for Joshua to hear, that I will quite blot out the Remembrance of Amalek from under Heaven:

15. Moses also built an Altar, calling the Name of it The Lord my Standard's:

16. And he said, Because *their* Hand is against the Throne of the Lord, he will have war with Amalek, from Age to Age.

C H A P. XVIII.

NOW Jethro Prince of Midian, the Father-in-law of Moses, hearing all which God had done for him, and his People Israel; that the Lord had brought Israel out of Egypt;

2. He took Zipporah the Wife of Moses, after he had sent her;

3. Together with her two Sons: of whom one's Name was Gershom, for, said he, I have been a Stranger in a foreign Country;

4. And, that of the other being Eliezer, for the God of my Father has become my Help, and delivered me from the Sword of Pharaoh.

5. So he came with them to Moses into the Wilderness, where he encamped at the Mountain of God.

6. To whom he said, I thy Father-in-law Jethro am come to thee, as likewise thy Wife, and her two Sons with her.

7. Moses also going out to meet him, bowed down, and kissed him, and they asked one another of *their* Welfare; after which they went into the Tent.

8. And he told him all that the Lord had done to Pharaoh; and the Egyptians, for the sake of Israel; the whole Fatigue which had come on them in the Way, and the Lord's delivering them.

9. With that Jethro was joyful for all the Good which the Lord had done to Israel, whom he had delivered from the Power of the Egyptians.

10. Therefore he said; Blessed be the Lord, who has delivered you from the Power of the Egyptians, and that of Pharaoh; who

Ib. Hur] Who Josephus says was Miriam's Husband, Antiq. Lib. iii. 2.

Ver. 11. prevailed] it was before had the better.

Ver. 14. put] for so the Heb. is. Bish. have commit it into the cares.

Ver. 15. The Lord my Standard's] By the Bish. the Lord is he that worketh miracles for me; yet in their Marg. is said it is, the Lord my banner.

Ver. 16. Because their Hand is against] as Gen. xvi. 12. In the Version of Jun. and Trem. it stands in these Words, quia manus Hamaleki fuit contra solium Jeth, because the Hand of Hamalek has been against the Throne of the Lord; Shuckford after two or three unnecessary Alterations of the Text, and not making it agree with it self then, brings it nearly to the same Meaning, Connect. B. x. Our Translators were far enough from Exactness, and indeed Truth; see their Margin, which is Witness against them: and it does not only stand in the wrong Place to make it swearing, but there is Nothing to connect the Form and Matter, as in Gen. xiv. 23. and I suppose in all Kinds and Instances of Heb. Oaths, where our Translators have added in that. Tynd. too has the hand is on the seat of the lord, whom the Bish. follow.

Ver. 3. for] This being evidently Part of what he said, as in the next.

Ver. 4. being] Thus said he before, at the former, extends to the latter also, and preserves the Beauty of the Original.

Ib. Eliezer] My God is Help. The Meaning of Gershom see Chap. ii. 22.

Ver. 5. came] In order to clear the Way for coming at the right Time of this Affair, it may not be improper to take notice of the Judgment of two learned Bishops of this Nation concerning it, as being noted Writers on the Holy Scriptures. Cumberland, in the Pref. to his 9th Tract in Latin of Orig. Gent. Antiquif. would have the coming

of Jethro, with his Advice to Moses, and Moses's Answer, to be just after the Battle with Amalek, before the Law was given at Sinai: but the Israelites being then at Raphidim, Chap. xvii. 1, 8. were evidently now got to Mount Sinai, as in this Ver. & Chap. xix. 2. and that it was after the Promulgation of the Law, appears by Ver. 16. and by comparing Ver. 12. with Chap. xx. 24. However Cumberland owns that the Performance of Jethro's Counsel, was not till after the giving of the Law, as is indeed clear by Deut. i. 6, 9, 15. whereas such a Separation does not seem to accord with Ver. 24. Patrick makes a different Separation, in his Commentary on the 6th Ver. for supposing the coming of Jethro like the other, he states his Advice to Moses to be given after the Law was; which is altogether as inconsistent with Ver. 13, 14. We may discover that the true Time of Jethro's Visit, was a little before the Israelites went from Horeb or Sinai, which was the same Mountain, by Deut. i. 6, 9. Num. x. 11, 12, 29, 30, 33. of which Mind see also Usher, Annal. A. M. 2514; and Lightfoot, Spicologia in Exod. § 23. & Harm. Old Test. And as Zipporah the Wife of Moses was then brought to him, Ver. 2. we may easily account for the Complaint of Miriam and Aaron concerning her a little while after, Num. xii. 1.

Ver. 6. I] From some Copies only of the Sam. with the Gr. and Syr. the Author of State of the Hebr. contests for this to be Beheld, and that before to be rendered it was told Moses: Strange, says he, that Moses should go out to meet Jethro, after that Jethro had been with him, and talked to him. What can be more captious? Who ever said or thought it was after? The being told after does not make it so. Nay, more strange! our nice Critick in his new Transf. does not alter the 5th and 7th Verses in the com. Eng. and so leaves it strange still, p. 401.

Ver. 7. Welfare] Bish. health.

delivered

delivered the People from under their Power.

11. Now I know that the Lord is the greatest of all Gods; because *he* was in the Matter wherein these did proudly against them.

12. Nay he got a Burnt-offering and Sacrifices for God; when Aaron, and all the Elders of Israel, came to eat Victuals with him before God.

13. Who the next Day, when Moses sate to judge the People, and they stood by him from Morning till Evening;

14. Upon seeing all which he did to them, enquired, What is this Thing that thou doest to the People? Why dost thou sit alone, and they all stand by thee from Morning till Evening?

15. Because, said Moses to him, the People come to me to enquire of God:

16. When they have a Matter, each comes to me, that I may judge between one and the other; and I make known God's Ordinances, and Laws.

17. But his Father-in-law replied to him: The Thing is not well which thou doest.

18. Thou wilt quite wear away, both thy self and this People who are with thee: for the Affair is too heavy for thee; thou canst not do it alone.

19. Now hearken to what I say, who will advise thee, and may God be with thee; Be thou for the People towards God, that thou mayest bring the Matters to him.

20. Thou shalt likewise admonish them of the Ordinances, and Laws; and make known to them the Way wherein they should walk, and the Work which they should do.

21. But thou shalt provide out of them

all, Men of Ability fearing God, Men of Veracity hating Covetousness; whom thou shalt set over them for Rulers of Thousands, Hundreds, Fifties and Tens.

22. Thus shall they judge the People at all Times; and bring every great Matter to thee, but every little one judge themselves: which will make it light for thee, when they bear it with thee.

23. If thou shalt do this Thing, and God command thee, thou wilt be able to stand; and all this People will moreover go to their Place well.

24. And Moses hearkening to what his Father-in-law said, did all that he spoke.

25. For he chose Men of Ability out of all Israel, whom he made Heads over the People; Rulers of Thousands, of Hundreds, Fifties and Tens.

26. And they judged the People at all Times: a hard Matter they brought to Moses, but every little one they themselves judged.

27. At length Moses let his Father-in-law go, and he went away to his own Country.

C H A P. XIX.

IN the third Month of the Israelites coming out of the Country of Egypt, on the same Day they entered the Wilderness of Sinai.

1. For they had marched from Rephidim, and entered that Wilderness, and encamped in it; which Israel did there before the Mountain.

Ver. 10. *under the Power*] *Bish. the captivitis.*

Ver. 11. *greatest*] Look *Gen. iii.* and *Castalis's Version.*

Ib. against them] Among Translations the verbal one of *Montanus* is, *in re qua superbierunt contra eos*, in the Thing wherein they were proud against them; that of *San. Pagnine*, *superbi egerunt contra eos*, they did proudly against them; as likewise the *Vulgar Latin*, *superbi egerint contra illos*: *Munster* turned it, *in re qua insolenter egerunt contra illos* (*perierunt*;) and *Leo Jude*, *in ea re qua illi insolenter egerunt contra illos* (*perierunt*;) i. e. in the Thing wherein they did haughtily against them they perished; meaning that the Egyptians were drowned, as they drowned the Israelites Children. But this is a little too far strained in adding *they perished*: the Reference is much nearer, and more natural, to the foregoing Verse, in this manner, 'Blessed be the Lord, who delivered the People from the Egyptians, in the Thing wherein they did proudly against them;' by which might be chiefly intended the Egyptians pursuing after the Israelites into the Sea, as most agreeable to *did proudly*, according to *Chap. xv. 9.* Nay this Interpretation is justified and confirmed by *Neh. ix. 10.* the Words of which *they did proudly against them* being plainly taken from hence. Both *Tyndal* and *Coverdale* rendered it, *they dealt proudly with them*; the *Geneva Translators*, as they have *dealt proudly with them*, so are they recompensed; the *Bishops* widely,

in the thing whereby they dealt cruelly with them, were they destroyed themselves. And *W. Cross* shews by the Accents, that *did or dealt proudly* must belong to the following, *Tab. Art. p. 104.*

Ver. 12. *Sacrifices*] of Peace-offerings; see *Num. xv. 3.*

Ver. 19. *may*] for *let*, not to be inconsistent with Ver. 23.

Ib. be with] not *shall be*, to contradict Ver. 23.

Ver. 1. *same*] namely the same Day or Number with the 3d Month, i. e. upon the 3d of the 3d Month; as *Fr. Ribera*, *Lib. v. De Templo*, at large declares, *Usher*, *Annals A. M. 2513.* Then *Moses* going up and down the Mountain the next Day, it would be the 6th of the Month when the Law was given, Ver. 10, 11. *Selden de Jure Nat. & Gent. L. iii. 11.* look further to *Lev. xxiii. 16.* Some others suppose this was the first or second Day of the Month, but what *same* was either of them, which refers to Something said before? *Patrick* makes choice of the former, yet counts the Promulgation of the Law to be on the 6th, by reckoning three Days in which *Moses* went forwards and backwards twice; so that the last Time he must stay all Night on the Mountain, for the Order given him Ver. 10. on the 4th Day, as *Patrick* has it; which has no Face of Probability.

Ver. 2. *for they had*] This being before *Jethro* came to them, *Chap. xviii. 5.*

3. And

3. And Moses went up to God; at which the Lord called to him from the Mountain, saying: Thus shalt thou say to the Family of Jacob, and declare to the Posterity of Israel;

4. You have seen what I did to the Egyptians; and that I have carried you *as* upon Eagles Wings, and brought you to me.

5. Now therefore if you will at all hearken to what I say, so that you will keep my Covenant; you shall be my Property the most of any People, though all the Earth is mine.

6. Nay you shall be to me a Kingdom of Priests, and a holy Nation. These are the Words which thou shalt speak to the Israelites.

7. Accordingly Moses came, and calling the Elders of the People, laid before them all these Words which the Lord commanded.

8. And all the People made answer together, All that the Lord has spoken we will do: so Moses reported their Words to the Lord.

9. Upon which he said to him, Behold I will come to thee in a thick Cloud, that the People may hear when I speak with thee, and also believe thee for ever; when Moses had told the Lord the Words of the People.

10. Moreover the Lord said to him; Go to the People, whom thou shalt sanctify to Day and to Morrow, and they shall wash their Cloaths;

11. And let them be prepared against the third Day: for on that the Lord will come down in the Sight of them all upon Mount Sinai.

12. But thou shalt make Bounds for them round about, saying, Take heed to yourselves of coming up to the Mountain, and

touching the Border of it: every one who touches the Mountain shall be quite put to death.

13. Let the Hand of none touch it, for he shall be stoned or shot to death; whether a Beast or Man *does*, he shall not live: when a Cornet sounds long, they shall come up to the Mountain.

14. So Moses went down from thence to the People; whom he sanctified, and they washed their Cloaths.

15. He also said to them, Be you prepared against the third Day: go not nigh a Wife.

16. And on the third Day when it was Morning, there was Thunder, Lightnings, and a heavy Cloud, upon the Mountain, with the Sound of a Trumpet very shrill; so that all the People who were in the Camp quaked.

17. However Moses brought them out thence to meet God, and they placed themselves at the Bottom of the Mountain.

18. Now Mount Sinai smoked all of it, by reason that the Lord came down upon it in Fire; the Smoak of which went up like that of a Kiln, and all the Mountain quivered exceedingly.

19. At length when the Sound of the Trumpet going on was very shrill; Moses spoke, and God answered him by a Voice.

20. For the Lord was come down upon Mount Sinai, to the Top of it; whither calling Moses, he went up.

21. The Lord likewise said to him; Go down, charge the People; lest they should break through to the Lord to see, and many of them fall.

22. And let the Priests also, who come nigh to the Lord, sanctify themselves; lest he should break forth on them.

Ver. 5. *at all hearken*] It is the same Verb reiterated as there was Chap. xv. 26. though different in the *pres.* Translation; of which see on 1 Kings ix. 6.

Ver. 9. *when Moses had told*] *Trem.* and *Jun.* *postquam renunciasset* Mosche, *after* Moshe had told; *Vulg. Lat.* *nuntiavit* ergo Moyse, *Moyse therefore told*; *French Vers.* *car Moyse avoit rapporte*, *for* Moyse had told, which are the Words of our *Bib.* under 2. Eliz. But the King's Translators threw it again into Obscurity. *Patrick* annotating on the Words of the *pres. Transf.* says, "Or rather, *for* Moses had told."

Ver. 12. *of coming up*] *Heb.* *to come up*. For they were to go up *to* the Mountain, when they had heard the Sound of the Trumpet long, Ver. 13, 17. but not *upon* or *into* the Mountain, Ver. 23. There is the Letter *Beth* before *har*, *mountain*, in Ver. 12, 13. but Ver. 23. it is *sin* prefixed. The *com. Transf.* is palpably wrong, by having *not* added.

ib. quite] *Trem.* and *Jun.* *omni*.

Ver. 13. *does*] i. e. touch it, as before. So the Verse is made grammatical, which in the *Vulg. Transf.* is incoherent enough.

Ver. 16. *there was*] *To engage them by so majestic a Re-*

presentation, to a more exact Observance of his Will, now made known, Howe's Living Temple, Part 1. Ch. 5.

Ver. 19. *Moses spoke*] saying according to *Heb. xii. 21.* *I exceedingly fear and quake*; as those Words may be well, and best, applied to this.

Ver. 20. *Mount Sinai*] *Benjamin the Jew* writes, *והא הר קמן רחוק ממצרים חמשה ימים* *That Mountain is but small, and distant five Days Journey from Egypt* (round by the End of the Red Sea) *יום סוף רחוק מן סיני דרך* *and one Day's from the Red Sea, L'Emp. Edit. p. 125.* But *Neitzschitz*, who was there in his Travels, A. D. 1636, and may be more credited, tells us it is about three Days Journey from the Red Sea, and by his Account seems a great Mountain, having two Tops, one of which, as well as the lower Part of the Mountain, is called *Sinai*, and the other Top *Horeb*; that there is now a Path to go up as it were by Steps, that there are several Chapels about on it, and one on the very Top, with a Convent at the Bottom founded by the *Empress Helena*, &c. which see in *Eng.* in the 2d Vol. of *Comp. Libr.* see also more Chap. xxxiii. 22.

Ver. 22. *who come nigh*] that is at other Times by their Office.

23. But Moses answered him; The People cannot come up on Mount Sinai; for thou hast charged us that we should make Bounds to the Mountain, and sanctify it.

24. To whom the Lord replied; Go along down, and come up thy self and Aaron with thee; but let not the Priests and People break through to come up to the Lord, lest he should break forth on them.

25. Moses accordingly went down to the People, and told them.

CHAP. XX.

AND God spoke all these following Words:

2. I am the Lord thy God, who brought thee out of the Country of Egypt, from the Place of Slaves.

3. Thou shalt have no other gods in my Presence.

4. Thou shalt not make thee a carved Image, nor any Likeness either of what is in the Heaven above, on the Earth below, or in the Water under it;

5. Shalt neither bow down to them, nor serve them: for I am the Lord thy God, a zealous God, who punish Children for the Iniquity of the Parents, to the third and fourth Generation of them that hate me;

6. But shew Kindness to thousands, of those who love me, and keep my Commandments.

7. Thou shalt not take up the Name of

the Lord thy God vainly: for the Lord will not let him be quit who does so.

8. Remember to keep the Sabbath Day holy.

9. Six Days shalt thou work, and do all thy Business.

10. But the seventh Day being the Sabbath of the Lord thy God, neither shalt thou, thy Son, Daughter, Servant-man, Maid, Cattle, nor Sojourner who is within thy Gates, do any Business.

11. For in six Days the Lord made the Heaven and Earth, the Sea, and all that is in them, and rested on the seventh Day; therefore he blessed the Sabbath Day, and made it holy.

12. Honour thy Father and Mother; that thy Time may be long, in the Country which the Lord thy God gives thee.

13. Thou shalt not murder.

14. Thou shalt not commit Adultery.

15. Thou shalt not steal.

16. Thou shalt not give Evidence against thy Neighbour falsely.

17. Thou shalt not covet thy Neighbour's House; nor shalt thou his Wife, Servant-man, Maid, Ox, Ass, or any Thing that he has.

18. And the Thunder, Flashes of Lightning, and the Sound of a Trumpet, with the Mountain smoking, were apparent to all the People; which being so, they removed, and stood far off.

19. Nay they intreated Moses, Speak thou to us, and we will hear; but let not God speak to us, lest we should die.

Ver. 23. *on*] Thus לֹא signifies, and is rendered elsewhere.

Ver. 24. *break through*] Tynd. *presume*.

Ver. 2. *Place*] So the Word is sometimes used, Poole's *Annot.* and plainly signifies here.

Ver. 3. *in my Presence*] as *with me*, Ver. 23. declaring here his Unity, as he had already his Verity.

Ver. 4. *carved Image*] Notwithstanding the Stir that is made by the Papists against rendering this by *Image*, yet *graven thing* in their *Transf.* is more extensive, and must include all *graven Images*, unless they are not *Things*; nor do they think that other *graven Things* are forbid: so here the *Chald.* *ܕܡܝܬܐ* is *Image*. I use *carved*, as *graven* is *cut in*, like the ten Commandments, though used for *carved* formerly.

Ver. 5. *I am*] Of the *Lat. Interpreters* who use *sum*, *am* (for most omit it like the *Heb.*) *Cass.* puts it to be read in this Manner; and so the *Greek* *εἰμι* is placed, with the *French* *suis*: which is like the 2d Verse, and agrees best with the former Part of this, carrying the same Reason with the *pres. Transf.* of God's Zeal, and punishing for Sin.

Ib. *zealous*] I have chosen this rather than *jealous*, as the *Heb.* Word may signify either. *Sol. Jar.* in his *Annotations* on this Place, expounds it זֵאֵלִים לְעֵשֶׂת *zealous to revenge*; the *Targum* of *Jonathan* paraphrases on it thus, אֱלֹהֵי קִנְיָן וְחֹפֶזֶת בְּקִנְיָנָה a *zealous God, and a Revenger, and revenging with Zeal*; the *Tigur. Bib.* has *indignabundus, angry*, for which the *Margin* pleads; see *Deut.* iv. 24. & vi. 15. *Josh.* xxiv. 19. *Zech.* viii. 2.

which corroborate this *Interpretation*: and *zeal* of the Lord of hosts is several times in the *pres. Version*.

Ib. *punish Children*] The Attempts to turn this into other Meanings are needless, as well as weak and foreign to the *Original*, of which see *Univer. Hist.* B. i. vii. Sect. 2. since it is certain that Children suffer on Earth for their Fathers Sins; as when the Father by Pride, Luxury, &c. spends the lawful Patrimony, which would otherwise descend to them; or on the contrary, leaves them what he has unlawfully gotten, which corrupts the rest, and the like; see also *Stack. Hist. Bib.* iv. 1. p. 436. 2d Edit. Our *pres. Transf.* is expressed in this manner, *Jer.* xxv. 12. look *Jer.* xxxii. 18.

Ver. 7. *take up*] as the *Heb.* Word signifies, viz. in the Mouth, *Psa.* xvi. 4. & xv. 3. & l. 16. *Isa.* xiv. 4. *Hab.* ii. 6. *Ezek.* xxvi. 17. and as it is used with the *Matter* or *Discourse*: so *Addison* in his fine *Ode*,

The Moon takes up the wondrous Tale.

Ver. 13. *murder*] How much better than the latter *Eng. Translations* was the ancient one, Part of which is extant in the *Book of Common Prayer*, *Thou shalt do no murder*? For all killing of Men was not forbid, *Gen.* ix. 6. and *kill* without Restriction would also comprehend other living Creatures; see too *Gell's Essay for Amend. of the last Transf.* p. 450, 653.

Ver. 16. *give*] or *answer*, viz. when interrogated by the Judge.

Ver. 18. *were apparent*] Two of the four being heard, not seen.

20. But he answered them, Do not fear, for God came in order to try you; and for his Fear to be before your Faces, that you may not sin.

21. The People therefore stood far off, while Moses went nigh to the Darkness where God was.

22. And the Lord said to him: Thus shalt thou tell the Israelites; You have seen that I have spoken to you from Heaven.

23. You shall neither make with me, gods of Silver, nor even make you gods of Gold.

24. An Altar of Earth shalt thou make me, and sacrifice upon it thy Burnt-offerings and Peace-offerings, thy Flocks and Herds: so in all Places wherein I make my Name be remembered, I will come to thee, and bless thee.

25. And if thou wilt make me an Altar of Stones, thou shalt not build them up hewn: for when thou movest thy Tool upon it, thou wilt profane it.

26. Besides thou shalt not go up by Stairs upon my Altar, on which thou must not discover thy Nakedness.

CHAP. XXI.

AND these are the Rules which thou shalt put before them.

2. When thou buyest a Hebrew Servant,

he shall serve thee six Years, and in the seventh shall go out free for nothing.

3. If he came in by himself, so shall he go out: if he was a married Man, his Wife shall go out with him.

4. If his Master has given him a Wife, and she has born him Sons or Daughters, the Wife and her Children shall be her Master's, and he shall go out by himself.

5. However if the Servant says expressly, I love my Master, my Wife and Children, I will not go out free;

6. His Master shall have him to the Magistrates, and then bring him to the Door, or the Post; where he shall bore his Ear through with an Awl, and he shall be his Servant for ever.

7. But when a Man sells his Daughter to be a Servant-maid, she shall not go out as the Servant-men do.

8. If her Master dislike her, who has not espoused her, he shall let her be redeemed: he shall not have Power to sell her to strange People, by his being treacherous to her.

9. Whereas if he has espoused her to his Son, he shall do for her after the manner of Daughters.

10. Though he take him another, he shall neither diminish her Diet, Cloathing, nor Dwelling.

11. Nay if he will not do these three Things for her, she shall go out for no Money at all.

Ver. 22. him] *παρὰ δὲ τοῖς Ἰουδαίοις Μωϋσὴν τὸν λαὸν ἐκκαλεσάμενον Θεόν*, writes *Diodorus Sicul.* Lib. i. 7. among the Jews Moses ascribes his Laws to the God Jao; as the Gentiles called *Jebozab*.

Ver. 23. me] where is a great Stop, and not as in the English: so *Jun.* and *Trem.* *ne facite quicquam mecum*, Do not make any thing with me; see also *Crois* in *Tagh.* p. 104.

Ver. 24. Altar of Earth] till that of *Shittim-wood* was made, Chap. xxvii. 1. and afterwards occasionally at other Places besides the Tabernacle, Ch. xxiv. 4. *Josh.* viii. 30, 31. *Judg.* vi. 26. 1 *Sam.* vii. 17. & xiv. 35. 2 *Sam.* xxiv. 18. 1 *Kings* xviii. 32. which being of Earth, might only serve for the present Occasion.

Ib. all Places] of Worship to God, wherein he himself is to make his Name be remembered, according to *John* xiv. 26.

Ver. 25. not build] that it might not be a Place for future Offerings, and so be abused to Idolatry.

Ver. 26. not discover] Men anciently wearing Coats as Women do now: thus I find *Theophrastus* describing a Clown, *ἀναστρέφειν αὐτὸ τὰ γόνατα καθάπερ ὄρεα τὰ γυναικῶν φαίνεται*, He will sit tucked up above the Knees, so that his Nakedness may be seen, *Charact.* 5.

Ver. 2. seventh] from the foregoing Sabbatical Year, and not from the Beginning of each one's particular Service, as appears by *Jer.* xxxiv. 8—16. The Case however here seems to be, when one was sold by another, *Deut.* xv. 12. for Debt or Theft, Chap. xxii. 3. 2 *Kings* iv. 1. *Matt.* xviii. 25. or when a Man sold his Child for Poverty, or perhaps bad Behaviour, Ver. 7. see *Lev.* xxv. 40.

Ver. 6. an Awl] *Tynd.* and *Bish.* a needle.

Ver. 7. not go out as] For as *Grotius* writes on the next Verse, *Puella semper jux erat se redimendi, si facultas esset: A Maid had a Right to be redeemed at any Time, if there was Ability for it.*

Ver. 8. not espoused] Our Translators follow the Margin, which has *ἰς τὸν ἑαυτῆς*, but the Text *ἑαυτῆς* not: that the latter is right appears by its being put before the Verb, whereas *ἰς* would come after, as also by the Sense of the Place, and the best and almost all Translators; nay if the Master had espoused her himself, should not he let her go away for nothing as well as the Son, Ver. 11. or rather! *Tynd.* has, *so that he hath given her to no man to wyfe*, also negatively.

Ib. espoused her] unto himself, or to his sonne, *Ainsw.*

Ib. People] The Heb. Word not signifying nation; and moreover *Grotius* says, *Strange People here means any one who is not of the Buyer's House: for no Hebrew Servant must be sold to other Nations*, as *Josephus* remarks, *Antiq.* Lib. xvi.

Ib. being treacherous] in violating the Law of God that he was engaged by, when he bought the young Woman, *Jun.* and *Trem.*

Ver. 10. he take] viz. the Son, as also *Grotius* orders to be supplied.

Ib. Dwelling] as appears by the Meaning of *בית* from the same Root; accordingly *Montan.* renders it *habitationem*, as do likewise *Jun.* and *Trem.* in their latter Edit. and certainly she was not to have the duty of marriage when not married, but only espoused or betrothed, that is contracted to be married. The Gen. have it *recompense of her virginity*.

Ver. 11. these three Things] let her have Food, Apparel and House-room, Ver. 10.

12. He who strikes a Man, so that he dies, shall be quite put to death.

13. As for him who does not seek it, but God lets it fall out to his Hand, I will appoint a Place for thee whither he shall flee.

14. But when a Man is so haughty against his Neighbour as to kill him craftily, thou shalt take him from my Altar to put him to death.

15. And whoever strikes his Father or Mother, shall be quite put to death.

16. He also who steals any one, and sells him, or else he is found in his Custody, shall be quite put to death.

17. As likewise whosoever curses his Father or Mother, shall be quite put to death.

18. And when Men strive, and one strikes the other with a Stone or the Fist, so that he does not die, but lies in Bed,

19. Getting up again, and walking about abroad upon his Staff; he who struck shall be quit, only he shall give for his lying still, and have him thoroughly cured.

20. Moreover when a Man beats his Servant-man or Maid, with a Stick in such a manner, that he dies under his Hand, it shall be thoroughly revenged.

21. Yet if he remain a Day or two, it shall not, because he was for his Money.

22. Thus when Men contend, and strike a Woman who is breeding, so that she miscarries of her Child, and yet there is no other Mischief, he shall be altogether punished as her Husband shall inflict on him, and give what the Judges order.

23. Nevertheless if there shall be Mischief, thou shalt give Life for Life,

24. Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot,

25. Burning for Burning, Wound for Wound, Sore for Sore.

26. When a Man too strikes the Eye of his Servant-man, or that of his Maid, and it be spoiled, he shall let him go free for his Eye.

27. Even if he cause a Tooth, either of

his Servant-man or Maid, to fall out, he shall let him go free for it.

28. Besides when an Ox gores a Man or Woman, so that he dies, it shall be stoned to death, and its Flesh not be eat, but the Owner of it shall be quit.

29. Yet if it is an Ox which gored in time past, and that has been testified to his Owner, who has not taken care of him, and he kills a Man or Woman; he shall be stoned, and the Owner also put to death.

30. If there be a Ransom put upon him, he shall give that to redeem his Life, according to the whole of it.

31. Whether it has gored a Son or a Daughter, according to this Judgment shall it be done to him.

32. If the Ox gores a Servant-man or Maid, he shall give his Master thirty Shekels of Silver, and the Ox shall be stoned.

33. And when a Man opens a Pit, or when he digs one, and does not cover it, and an Ox or Ass falls in there;

34. The Owner of the Pit shall make recompence, by paying Money to the other Owner, but he shall have the dead one.

35. Further when a Person's Ox pushes another's, so that he dies; they shall sell the live Ox, and part both the Money of that and the dead one equally.

36. Or should it be known that he was an Ox which gored in time past, and his Owner has not taken care of him; he shall wholly recompense Ox for Ox, but shall have the dead one.

CHAP. XXII.

WHEN a Man steals an Ox or a Sheep, and kills it, or sells it, he shall restore five Oxen for one, and four Sheep for one.

2. If a Thief is found breaking through, and be smitten, so that he dies, there shall be no Bleeding for him;

3. Which, if the Sun be risen upon him, there shall: he shall thoroughly make re-

Ver. 15. *strikes*] though he neither kills, nor hurts very much, *Jun.* and *Trem.* see Ver. 12. which *smite* leaves doubtful.

Ver. 19. *be quit*] go quite in former Translations.

Ver. 22. *Judges*] *Tynd.* and *Bish.* *dayes men.*

Ver. 34. *the other*] *Heb.* *his*, as proper, not of them.

Ver. 1. *kills it, or sells it*] this making the Crime double, Ver 4. without which the stealing of Beasts and other Things, was subject to the same Penalty, Ver. 4, 7. though *Patrick* says, "There is a smaller Satisfaction required in other Things, Ver. 9." when the Verse by him quoted clearly expresses the contrary. So that his and *Poole's* reasoning might have been spared, concerning the Difference of stealing Cattle and other Things. The Reason of the Penalty here imposed might be, not only the additional Sin of the Thief in killing or selling what

was another Man's, but because he had deprived himself of the Power, and the Owner of the Benefit of his restoring it, to whom the Thing lost might be of some peculiar Value or Esteem. And the Fine for an Ox seems to exceed that of a Sheep, because he was a labouring Beast in Tillage, &c. by which his being stolen would cause a farther Loss than the mere Worth of him. The Restitution of the fifth Part more (notwithstanding what *Patrick* says) was for less Crimes than Theft, *Lev.* vi. 2, 3, 4, 5. *Num.* v. 6, 7.

Ver. 3. *he*] who is a Thief, but not one that is killed; so the latter Part of the Verse seems ill connected to the former, especially with [for] which is of the Translators own making; since a Thief's being bound to make recompence or restitution, is no reason why a Man should be put to death, for killing him in the Day and not in compence;

compence; *and* if he has Nothing, shall be sold for the Thing stolen by him.

4. If that be at all found in his Custody alive, whether Ox, Ass or Sheep, he shall restore double.

5. When a Man causes a Field or Vineyard of another to be fed, by sending his Beast to graze there; with the best of his own Field, or Vineyard, shall he make recompence.

6. When Fire comes out, and meets with Thorns, so that a Shock, standing Corn, or a Field is consumed; he who made the Burning shall thoroughly pay for the Damage.

7. When one delivers to another Man Money or Things to be kept, and it is stolen out of his House; if the Thief be found, he shall restore double:

8. If he is not, the Master of the House shall be brought to the Magistrates, for Enquiry that he has not taken his Neighbour's Effects.

9. In every Matter of Trespas, concerning Ox, Ass, Sheep, Apparel, any thing that is lost, of which it is said that it is so, the Affair of the two Parties coming before the Magistrates; he, whom they condemn, shall restore double to his Neighbour.

10. When one delivers to another either an Ass, Ox, Sheep, or any Beast to keep, and it die, or has Somewhat broken, or be driven away, none seeing it;

11. There shall be an Oath of the Lord between them both, that the latter has not taken his Neighbour's Effects, which the Owner of it shall accept, and he shall not make recompence.

12. But if it be at all stolen from him, he shall recompense the Owner of it.

13. If it be torn in pieces; he shall bring it for a Witness; he shall not make recompence for that.

14. And when one borrows of another what has Something broken, or dies, the Owner of it being not with it, he shall fully make recompence;

15. Which if its Owner is with it, he shall not: if it be hired, it comes for his Hire.

16. Moreover when a Man entices a Virgin who is not espoused, and lies with her, he shall thoroughly endow her to be his Wife.

17. If her Father utterly refuse to give her to him, he shall pay Money according to the Dowry of Virgins.

18. Thou shalt not let a Witch live.

19. Whoever lies with a Beast, shall be quite put to death.

20. He shall be destroyed who sacrifices to gods, besides the Lord alone.

21. Thou shalt neither wrong a Stranger, nor oppress him: for you were Strangers in the Country of Egypt.

22. You shall not afflict any Widow or Orphan.

23. If thou dost at all afflict him (for if he cry out to me, I shall thoroughly hear his Cry)

24. Then shall I be incensed, and will slay you with the Sword; so that your Wives shall be Widows, and your Children fatherless.

25. If thou lendest Money to a poor one of my People with thee, thou shalt not be to him like an Usurer, by putting Usury upon him.

26. If thou at all receivest thy Neighbour's Cloaths in pawn, thou shalt restore it to him against the setting of the Sun.

the Night; and what follows is worse, being rendered by *shall*, as the Thief would not be sold after he was killed.

Ib. the Thing stolen] *theft* being *stealing*.

Ver. 5. *with the best*] The Eng. Translators seem here to have mistaken the first Letter of the Noun for a Pronoun, by rendering *of*.

Ver. 8. *Master*] Tynd. *good man*.

Ib. Effects] understand if he had not, he was to be acquitted, Ver. 11.

Ver. 10. *driven away*] by getting among other Cattle.

Ver. 11. *Effects*] Tynd. & Bish. *good for goods*, though *good* in another Sense follows.

Ver. 12. *stolen*] Here is a twofold nice Distinction, of this with the two preceding Verses, and with Ver. 7, 8. The Cases mentioned Ver. 10. are to be esteemed providential or casual, not owing to the Want of proper Care, when he who had the keeping of the Beast was acquitted, Ver. 11. but the Matter being otherwise when it was stolen, recompence was to be made. However as this was only for Cattle, not other Things, Ver. 7, 8. the Reason also of such distinguishing (as we are to account it reasonable) is to be sought: which I suppose was; 1. Because he who kept another's Cattle was paid for it, which comprehended his preserving them from being

stolen; so that if they were, he was justly bound to recompense it: whereas a Person was paid Nothing, for letting Money or Goods lie in his Custody till called for; and so ought not to make amends if it was stolen. 2. Well looking after Things might prevent their being stolen abroad, where Cattle were, which would not preserve those within from House-breakers, Ver. 7.

Ver. 13. *bring it for a witness*] Tynd. *bring records of the tearing*.

Ver. 14. *make recompence*] Poole says, *This may seem hard*, whom Patrick as usual follows; but one may wonder why he that borrowed a Thing to have the Use of it gratis, as is clearly the Case by the Distinction of *hired* afterwards, should not make good the Damage it received with him; especially since he would have been excused from it, had the Owner been present.

Ver. 15. *Hire*] So the Borrower was not then to make up the Damage.

Ver. 16. *endow*] I suppose settle a Dowry or Jointure on her, in case he should either die first, or divorce her.

Ver. 21. *for you were Strangers*] not as the Cause or Reason of this Precept, but a Consideration to enforce them to the Obedience of it.

Ver. 25. *Usurer*] the Bishops tyrant, though Tynd. as we.

27. For that alone is his Covering, even Cloathing for him to his Skin: in what shall he lie? And when he cries to me, I will hear; for I am gracious.

28. Thou shalt not revile the Magistrates, nor curse a Prince among thy People.

29. Thou shalt not delay with thy ripe Fruit and Liquor; thou shalt give the First-born of thy Sons to me.

30. So shalt thou do with thy Oxen, with thy Sheep: seven Days it shall be with its Dam, on the eighth Day shalt thou give it to me.

31. And you shall be holy Persons to me; not eating Flesh that is torn in the Field, you shall throw it to the Dogs.

C H A P. XXIII.

THOU shalt not take up a false Report: do not put thy Hand with the Wicked to be an injurious Witness.

2. Thou shalt not follow great Persons in what is bad, nor answer in a Cause to turn it aside, by declining after them.

3. Neither shalt thou respect a poor one in his Cause.

4. When thou meetest thy Enemy's Ox or Ass going astray, thou shalt bring it quite back to him.

5. When thou seest the Ass of one who hates thee lying down under his Burden, and by forsaking dost let him alone, thou shalt be utterly forsaken with him.

6. Thou shalt not turn aside the Judgment of thy Needy in his Cause.

7. Be far off from a false Matter; and do not kill the Innocent and Righteous, for I will not acquit the Wicked.

8. Nor shalt thou take a Bribe: for that blinds those who see, and perverts the Words of the Just.

9. Besides thou shalt not oppress a Stranger: as you know the Mind of such a one, because you were Strangers in the Country of Egypt.

10. And six Years thou shalt sow thy Land, and gather the Crop of it.

11. But the seventh thou shalt let it have an Intermission, and leave it, of which the Needy of thy People shall eat, and their Leavings the Beasts of the Field shall: so shalt thou do with thy Vineyard, with thy Olive-yard.

12. Six Days shalt thou do thy Work, and on the seventh Day thou shalt rest; that thy Ox and Ass may rest, as also the Son of thy Handmaid and the Stranger be refreshed.

13. And in all that I say to you take heed: and make no mention of the Name of other gods, let it not be heard in thy Mouth.

14. Three times in a Year shalt thou keep a Feast to me:

15. Namely that of unleavened Cakes, eating them seven Days, as I commanded thee, at the appointed Time of the Month Abib, because in it thou camest out of Egypt; and none shall appear empty in my Presence:

16. As likewise the Feast of Harvest, of the First-fruits of what thou hast been working to sow in the Field; and that of gathering at the going out of the Year, when thou gatherest that which thou hast wrought upon out of the Field.

17. Three Times in a Year, shall all thy Males appear in the Presence of the Sovereign Lord.

18. Thou shalt not offer the Blood of my Sacrifice with leavened Bread, nor shall the Fat of my Feast abide all Night till the Morning.

19. The Beginning of the First-fruits of thy Ground shalt thou bring to the House of the Lord thy God. Thou shalt not boil a Kid in the Milk of his Dam.

20. Behold I send an Angel before thee to keep thee in the Way, and to bring thee to the Place which I have prepared.

21. Take heed by reason of him, and hearken to what he says, do not vex him: for he will not forgive your Crime, since my Name is within him.

Ver. 29. *ripe Fruit and Liquor*] *Tynd.* *frutes ubetber they be drye or moist*; *Gen.* for the former have abundance.

Ver. 1. *take up*] *Bish.* *have to doe with.*

Ver. 2. *follow*] *Ὁ μὲν ἐπὶ τοῦ τοῦ θεοῦ τοῦ δὲ ἐπὶ τοῦ τοῦ θεοῦ τοῦ δὲ ἐπὶ τοῦ τοῦ θεοῦ*, says *Hippodamus Thurius* the *Pythagorean* in a *Treatise concerning Happiness*, i. e. *He who follows God is happy, but he that does Mortals is unhappy.*

Ib. *great*] which the *Heb.* Word, being the same in both Places, signifies as well as *many*; and seems to be the Meaning here, because opposed to *poor* in the next Verse, which does not suit with *many*, and that Verse would read oddly by it self: this also agrees to its being the Trial of a Cause in Law that is spoken of, where *many* are oftener to be followed than *few*, but particular

Care should be taken not to be biased by great Persons. So *Jun.* and *Trem.* *rendet potentiores.* This too is confirmed by the parallel Text, *Lev.* xix. 15. see also *Deut.* i. 17.

Ver. 5. *forsaking*] being a common Verb so signifying, and not to help.

Ver. 8. *those who see*] according to the *Heb.*

Ib. *Just*] A Bribe being given for Injustice.

Ver. 16. *Feast of Harvest*] of which look *Lev.* xxiii. 16.

Ib. *gathering*] of the Fruit, *Lev.* xxiii. 39.

Ver. 19. *in the Milk*] while he sucks.

Ver. 21. *heed*] for *Beware of him* has an inauspicious Look, and falls short of the *Hebr.*

Ib. *Crime*] *sing.*

22. But

22. But if thou at all hearkenest to what he says, so that thou doest all that I speak; I will be an Enemy to thy Enemies, and an Adversary to thy Adversaries.

23. For my Angel shall go before thee, and bring thee to the Amorites, Hittites, Perizzites and Canaanites, the Hivites and Jebusites, whom I will cut off.

24. Thou shalt not bow down to their gods, nor serve them, nor do according to their Works; but shalt utterly demolish them, and wholly break down their Statues.

25. And you shall serve the Lord your God, who will bless thy Victuals and Drink; and I will put away Sickness from within thee.

26. There shall be Nothing that casts its Young, or is barren in thy Country; I will fill up the Number of thy Days.

27. My Terror will I send before thee, and rout all the People against whom thou shalt go; giving thee the Necks of all thy Enemies.

28. Nay will send the Hornet before thee, which shall drive out the Hivites, Canaanites, and Hittites from thy Presence.

29. I will not drive them out thence in one Year; lest the Country should be desolate, and the wild Beasts should multiply against thee.

30. By little and little will I do it; till thou art so fruitful, that thou mayest possess the Country.

31. And I will set thy Bounds from the Red Sea even to that of the Philistines, and from the Wilderness to the River: for I will deliver the Inhabitants of the Country into your Power, and thou shalt drive them out from thy Presence.

32. Thou shalt make no Treaty with them, nor with their gods.

33. They shall not so much as dwell in thy Country, lest they should make thee sin against me: for thou wilt serve their gods, because they will insnare thee.

C H A P. XXIV.

HE said further to Moses; Come up to the Lord thy self and Aaron, Nadab and Abihu, with seventy of the Elders of Israel; and you shall worship far off.

2. But Moses alone shall come nigh to the Lord, and they shall not; nor shall the People come up with him.

3. Whereupon Moses came, and told the People all his Words, and all the Rules; to which they all made answer with one Voice, We will do all the Things that the Lord has spoken.

4. Then he wrote all the Words of the Lord, and rising early in the Morning, built an Altar under the Mountain, and twelve Pillars for the twelve Tribes of Israel.

5. And he sent young Men of the Israelites, who offered up Burnt-offerings, and sacrificed Sacrifices, Bullocks for Peace-offerings to the Lord.

6. Moses also took half the Blood, and put into Bowls, and half of it he sprinkled upon the Altar.

7. Moreover he took the Book of the Covenant, and read in the Hearing of the People; who said, We will do, and hearken to, all that the Lord has spoken.

8. Again he took the Blood, and sprinkled upon the People; and said, Behold the Blood of the Covenant which the Lord has made with you, concerning all these Matters.

9. Afterwards Moses and Aaron, Nadab and Abihu, with seventy of the Elders of Israel, went up.

10. And they saw the God of Israel; under whose Feet there was like the Work of a Pavement of Sapphire, and like the very Sky for Pureness.

11. However he put not forth his Hand to the Nobles of the Israelites; but they beheld God, and did eat, and drink.

12. Besides the Lord said to Moses, Come thou up to me on the Mountain, and be there; and I will give thee Tables of Stone, with a Law and Commandments, which I have written for thee to teach them.

13. Accordingly he got ready, with his Minister Joshua, that he might go up on the Mountain of God.

14. And he ordered the Elders, Abide ye here for us, till we return to you: and behold Aaron and Hur being with you, whosoever has any Matters, let him come to them.

15. Now as Moses went up on the Mountain, there was a Cloud covered it.

Ver. 27. *giving the Necks*] as *Psa. xviii. 40.* which might be for them to take hold of their Enemies there, either for Slaughter or Captivity; as is vulgarly said to collar them.

Ver. 31. *that of the Philistines*] the *Mediterranean Sea*, by which the *Philistines* dwelt.

Ib. Wilderness] of *Arabia.*

Ib. River] *Euphrates*, *Gen. xv. 18.*

Ver. 33. *insnare*] *Tynd. be decaye, Gen. destruction.*

Ver. 9. *went up*] Part of the Mountain, *Ver. 1, 2, 13, 14.*

Ver. 11. *put not forth his Hand*] *Did not hurt them*, *Patrick* and others. But it might be interpreted, *did not give them any thing*, as he did *Moses*, *Ver. 12.* there being no Distinction in the other Case; since he did not hurt *Moses*, and it is spoken of the *Nobles*, which by the Change of the Word seems to include the others besides the *Elders*, *Ver. 9.*

16. The Glory of the Lord too remained upon Mount Sinai, and the Cloud covered it six Days; and on the seventh Day he called to Moses from within it.

17. And the Appearance of the Lord's Glory was like consuming Fire on the Top of the Mountain, in the Sight of the Israelites.

18. Yet Moses went into the midst of the Cloud, when he went up on the Mountain; which he was on forty Days and forty Nights.

CHAP. XXV.

AND the Lord spoke to him as follows.

2. Tell the Israelites, that they should take an Offering for me; which you shall do of every Man whom his Heart moves freely.

3. And this is the Offering which you shall take of them; Gold, Silver, Brass,

4. Blue, purple and scarlet Thread, fine Linen, Goats Hair,

5. Rams Skins dyed red, Badgers Skins, and Shittim-wood,

6. Oil for Light, Spices for anointing Oil, and for Incense of Odours,

7. Onyx-stones, and Stones to be set in the Ephod and Breast-plate.

8. And let them make me a Sanctuary, that I may dwell amongst them.

9. According to all which I shew thee, the Shape of the Tabernacle, and that of all its Utensils, just so shall you make.

10. Moreover they shall make an Ark of

Shittim-wood: two Cubits and a half shall be its Length, a Cubit and a half its Breadth, and so much the Height of it.

11. Which thou shalt cover with pure Gold, covering it both on the inside and outside; and shalt make upon it a Border of Gold round about.

12. Thou shalt also cast for it four Rings of Gold, and put on its four Corners; namely two Rings upon one Side of it, and two upon its other.

13. Besides thou shalt make Poles of Shittim-wood, and cover them with Gold.

14. These shalt thou put into the Rings, by the Sides of the Ark, to carry it with them.

15. They shall be in the Rings of it, without being taken from it.

16. And thou shalt put into the Ark the Testimony which I will give thee.

17. Thou shalt further make an Atonement-covering of pure Gold; two Cubits and a half its Length, and a Cubit and a half the Breadth of it.

18. As thou shalt likewise two Cherubs of Gold; making them solid, at the two Ends of it.

19. For do thou make one Cherub at one End, and another at the other; upon the two Ends of it shall you make them.

20. The Cherubs too shall spread forth their Wings on high, covering it over with them, and their Faces shall be one towards another, which shall be towards the Atonement-covering.

21. And this shalt thou put upon the Ark above, as well as put into the Ark the Testimony which I will give thee.

Ver. 18. *was on*] As I have a particular Veneration for Providence, I shall relate the Jewish Tradition mentioned by *Addisen*; that *Moses* here in a Conference with the Supreme Being, was permitted to ask him some Questions concerning his Management of the World, and amongst the same was commanded to look down on the Plain below; where at a Spring which issued out of the Mountain, he saw a Soldier alight from his Horse to drink; who being gone, a little Boy came, and found a Purse of Gold which the Soldier had dropped, and taking it up, went away with it. Next came an infirm old Man, weary with Age and Travelling, and he having quenched his Thirst, sat down to rest himself by the Spring; when the Soldier missing his Purse, returned to seek for it, and demanded it of the old Man, upon whose protesting that he had not seen it, the Soldier killed him. *Moses* struck with Horror and Amazement, the Divine Voice thus prevents his Expostulation, *Be not surprized, Moses, nor enquire why the Judge of the whole Earth has suffered this to be. The Child indeed was the Occasion that the old Man lost his Life; but knew that the same old Man had murdered that Child's Father.*

Ver. 4. *scarlet Thread*] agreeable to *Gen. xxxviii. 28. Chap. xxxix. 3, 24.* and those Colours could not be Colours of Nothing; nay it was this after it was spun, *Chap. xxxv. 25.* our Translators also quite omitted one Word. *Patrick* says, *Yarn dyed of these Colours,* on *Chap. xxvi. 1.* and the *com. Translation* has *scarlet wool,* *Heb. ix. 19.*

Ver. 10. *Ark*] This was put into the very holy Place, or inner Part of the Tabernacle, *Ch. xxvi. 33.*

Ib. Shittim-wood] *Jerome* in his *Commentary on Mic. vi.* writes, *Ligna Sethim habent similitudinem Arboris quam nos vulgo Spinam albam dicimus, Shittim-wood is like what is commonly called White-thorn: and on Joel iii.* more particularly, that it is like White-thorn in the Colour and Leaves, but not in Bigness, the Trees of it being so great that very large Boards are made out of them, and it is also very strong, as well as exceeding light and beautiful, growing no where *absque Arabiæ Solitudine, but in the Wilderness of Arabia.* And divers Travellers relate, that the *Acacia* or *Thorn* is the only Tree which is found in those Parts, as that it is of a tall and handsome Growth: we may therefore conclude it was the same, though their Descriptions may vary a little. Of the *Arabian Thorn* likewise *Pliny* speaks, *Lib. xxiv. Cap. 12.* That this was the *Shittim-wood,* *Dr. Shaw* too observes in his late *Travels.*

Ver. 16. *Testimony*] the two Tables of Stone on which the ten Commandments were written, *Chap. xxxi. 18.* At it were also repositied the Pot of Manna and *Aaron's Staff,* *Chap. xvi. 33, 34. Num. xvii. 10. Heb. ix. 4.*

Ver. 17. *Atonement-covering*] from the Root *to make atonement,* the high Priest going in before it once a Year to make atonement, *Lev. xvi.* and it was a Covering or Lid to the Ark, *Ver. 21.* of the same Length and Breadth, *Ver. 10.* So *Sept. inaripon inidipua.*

22. Where

22. Where I will meet with thee; and speak to thee from off the Atonement-covering, from between the two Cherubs that shall be upon the Ark of the Testimony, all which I shall command thee for the Israelites.

23. Thou shalt also make a Table of Shittim-wood; the Length of which shall be two Cubits, its Breadth one, and the Height of it a Cubit and a half.

24. This thou shalt cover with pure Gold; and make to it a Border of Gold round about;

25. As thou shalt in like manner an Inclosing of a Hand's-breadth, and a golden Border to that.

26. Thou shalt moreover make for it four Rings of Gold, and put them upon the four Corners which shall be to the four Feet of it.

27. The Rings shall be by the Inclosing, for Places to the Poles, to carry the Table.

28. These latter shalt thou make of Shittim-wood, and cover them with Gold; that the Table may be carried by them.

29. Next thou shalt make its Plates, Spoons, Covers and Cups, that it shall be covered with, each of pure Gold.

30. Then shalt thou put upon the Table the Presence-bread before me continually.

31. Besides thou shalt make a Candlestick of pure Gold, and that solid; its Shank and Branches, its Bowls, Balls, and Flowers being of the same.

32. And six Branches shall come out of

the Sides of it; three of them out of one Side of it, and three out of its other.

33. There shall be three Bowls made like Almonds, with a Ball and a Flower in one Branch, and three such, with the like in another; so shall there be to the six Branches that come out of the Candlestick:

34. And in it shall be four Bowls, made like Almonds, with its Balls and Flowers;

35. As also a Ball under two of its Branches, another under two more, and a third under the other twain; to the six Branches that come out thence.

36. Their Balls and Branches shall be of the same, all of it one solid Work of pure Gold.

37. And thou shalt make its seven Lamps; which one shall cause to burn up, that he may make it light over against the Forepart of it;

38. With its Snuffers and Snuff-dishes, of pure Gold.

39. Of a Talent of pure Gold shall one make it, including all these Things.

40. Which do thou see, and make, by their Shape that thou art shewn on the Mountain.

CHAP. XXVI.

MOREOVER thou shalt make a Tabernacle of ten Curtains; which thou shalt do with fine twisted Linen, blue, purple and scarlet Thread, with Cherubs of artificial Work.

Ver. 22. *all*] the *Heb.* being accusative.

Ver. 25. *an Inclosing*] *Tynd.* *an whorpe.*

Ver. 29. *Plates*] rendered *Chargers*, *Num.* vii. to put the Bread on.

Ib. *Spoons*] *Gen.* incense cups.

Ib. *it shall be covered*] to wit the Table.

Ver. 30. *Presence-bread*] because it was peculiarly in the Presence of God, as residing in the holy Place. *Josephus* relates, in *Antiq.* Lib. iii. 6. that there were twelve Loaves or Cakes of unleavened Bread, six in a Pile, set on the Table, and that new ones were put once a Week; which according to *Maimonides*, *Of the daily Sacrifices*, Chap. 5. Sect. 10. were baked in the Evening of the Sabbath, and set in order the next Day; see *Lev.* xxiv. 5, 6, 8.

Ver. 31. *shalt make*] which Chap. xxxvii. 17. shews, the 2d Perf. masc. and 3d Perf. fem. differing in the preterperf. Tense, though not in the future.

Ib. *Candlestick*] This and the Table beforementioned were set in the holy Place, without the Hanging or Veil; see Chap. xxvi. 35. & xl. 22, 24. the Candlestick on the south, and Table on the north Side, as in *Andrichomius's Descrip. Hierosolim.* N^o. 82, 84.

Ver. 32. *of it—its*] as *thereof* twice in the *com. Transf.* where it is the same, Chap. xxxvii. 18.

Ver. 35. *Ball*] *knop* is the old Word for *knob*, and *Johns.* in his great *Dict.* says a corruption of *knop*; as may indeed appear by a *Knop* or Brow of Ground, and *Knopweed*.

Ib. *two of its Branches, &c.*] *Tynd.* to the Sense, *every*

ii branches of the fyxe that; and the *Bish.* *two branches of the same in three places &c.*

Ver. 37. *seven Lamps*] *Josephus* says three of them burnt all Day (the Tabernacle having no Windows) and the others were lighted in the Evening, *Ant.* L. iii. 9. which will reconcile Chap. xxvii. 20. with Ch. xxx. 8. & *Sam.* iii. 3. 2 *Chron.* xiii. 11.

Ib. *one shall*] being sing. as in Ver. 39.

Ib. *burn up*] *Heb.* *go up.*

Ib. *be*] the Man before, not *they* for the Lamps.

Ib. *against the Forepart of it*] of the Candlestick it self, *Num.* viii. 2. not the Table, as *Patrick* fancies.

Ib. *Forepart*] *Heb.* *Face*; and the Candlestick standing in the south-west Corner need not have Lamps behind it.

Ver. 38. *With its*] i. e. thou shalt make, as Chap. xxxvii. 23.

Ib. *Snuffers*] the same as in Ch. xxxvii. 23.

Ver. 39. *shall one make*] The *Heb.* having only the Verb *jagaseh*, without the Pronoun, the *Masorab* has a proper and commendable Note (as many such elsewhere) to guard against its being altered to *tangaseh*, *shalt thou make*; which might seem to Some more conformable to the Context, in which manner the elegant Prominences of *Divine Writ* would be melted down into a mere Lump.

Ver. 1. See this done Ch. xxxvi. 8, &c. being before other Things, which it is after here.

Ib. *Curtains*] Here is the *Heb.* Partition of the Verse.

Ib. *fine twisted Linen*] *Bish.* *white twyned silke.*

Ib. *Thread*] See Ver. 4. of last Chap.

2. The Length of a Curtain shall be eight and twenty Cubits, and four the Breadth of it; they all having one Measure.

3. Five Curtains shall be joined one to another, as the other five shall in the same manner.

4. For which End thou shalt make blue Loops upon the Edge of one Curtain, at the Border in the joining; and so shalt thou do on the utmost Edge of another there.

5. Fifty Loops shalt thou make on one Curtain, as thou shalt so many on the Border of another, which shall be in the joining; the Loops taking hold of one another.

6. Thou shalt also make fifty Clasps of Gold; and shalt join the Curtains one to another with them, so that it shall be one Tabernacle.

7. Nay shalt make Curtains of Goats Hair, for a Tent over the Tabernacle; making eleven of them.

8. The Length of a Curtain shall be thirty Cubits, and the Breadth of it four; the eleven having one Measure.

9. Of these thou shalt join together five by themselves, and six by themselves; doubling the sixth Curtain before the Face of the Tent.

10. For this end thou shalt make fifty Loops upon the Edge of one Curtain which is uttermost at the joining, and so many upon that of another there.

11. And shalt make fifty Clasps of Brass; and putting them into the Loops, join the Tent together, that it may be one.

12. That which is over and above too, in the half Curtain, of those of the Tent, shall hang over it at the hinder Parts of the Tabernacle.

13. As also a Cubit on one Side, and a Cubit on the other, of what is over in the Length of the Curtains of the Tent, shall hang over at the Sides of the Tabernacle, both on one Side and the other, to cover it.

14. Thou shalt moreover make a Covering to the Tent of Rams Skins dyed red, and another of Badgers Skins above.

15. And thou shalt make Boards to the Tabernacle, of Shittim-wood, standing up.

16. Ten Cubits shall be the Length of a Board, and a Cubit and half the Breadth of one:

17. To which there shall be two Tenons, set like Steps one to another: so shalt thou make to all the Boards of the Tabernacle.

18. Of these Boards thou shalt make twenty on the south Side, to the right Hand.

19. Thou shalt further make forty Sockets of Silver under them; a couple under each particular Board, for the two Tenons of it.

20. And for the other Side of the Tabernacle, that on the North, shall be twenty Boards;

21. With their forty Sockets of Silver, a couple under each particular Board.

22. Moreover for the Sides of the Tabernacle westward, shalt thou make six Boards.

23. As thou shalt two more for the Corners of the Tabernacle, at the two Sides.

Ver. 2. *eight and twenty Cubits*] This Length going across, Ver. 13. made the Top of the Tabernacle, and hung down on each Side within a Cubit of the Ground, according to the Dimensions shewn on Ver. 16, 23. Chap. xxxvi. 24. and *Patrick's Commentary* here.

Ver. 3. *shall be joined*] to make the outward Part, called the holy Place, twenty Cubits long, each Curtain being four wide, Ver. 2.

1b. *other five*] for the very holy Place, half their Breadth being above it, and the other half hanging down behind, for the End of it, Ver. 12.

Ver. 4. *Loops*] *Gen. strings*.

1b. *another*] or the second, i. e. *Curtain*; as may appear by the Direction of *one* before applied to a *Curtain*, not to a *joining*, and the Want of this to answer to that. As for this Adjective being parted from *Curtain* in the *Original*, so is *uttermost* from *Edge*.

Ver. 5. *taking hold*] as Chap. xxxvi. 12.

Ver. 7. *Curtains*] to put over the other.

1b. *a Tent*] as called Ver. 14. & Ch. xxxv. 11. & xxxvi. 14. by the same *Heb.* Word.

Ver. 9. *doubling the sixth Curtain*] turning up this additional Curtain that it might hang down but two Cubits, which it would single four Cubits.

Ver. 10. *another there*] In the *com. Transf.* the curtain which couplet the second must have been the first or third: whereas this was the second; see Ver. 4.

Ver. 12. *half Curtain*] not of one of the eleven, but of the five joined together in one, Ver. 9. which hung down on the Backside of the very holy Place, over the latter five of those of twisted Linen; &c. *Patrick* supposes this

Covering hung down there two Cubits lower than the other, as he calls it; whereas that reached to the Bottom, Ver. 3.

Ver. 14. *Covering to*] over that of the eleven Curtains.

1b. *the Tent*] *Gen.* that covering, they calling the other covering too.

1b. *another of*] which was the third, not the fourth, as *Patrick* says; for the first Curtains were the Tabernacle, Ver. 6.

Ver. 16. *Ten Cubits*] which was the Height of the Tabernacle.

Ver. 17. See Chap. xxxvi. 22.

1b. *set like Steps*] *Gen.* set in order as the steps of a Ladder; and the *Bish.* set in order as ladder staves; but *Tynd.* to couple them together wythe all.

Ver. 18. *to the right Hand*] according to the Derivation of the Word; for of what Use is *south-ward* after *south side*?

Ver. 18, 20. *twenty Boards*] These being each a Cubit and half in Breadth, Ver. 16. the Tabernacle was thirty Cubits long.

Ver. 22. *for the Sides—westward*] for the Extremities of the Sides at the west End; which makes good Sense of the literal Words, that here and at Ver. 27. have so puzzled *Interpreters*.

1b. *westward*] behind the very holy Place, the Entrance being at the East; see 1 *Kings* vi. 3.

Ver. 23. *two*] The six Boards, Ver. 22. being nine Cubits wide, and these two making another Cubit, is agreed to be the Breadth of the Tabernacle. Of which I find a Proof in Ver. 13. as the Curtains that were thirty

24. These

24. These shall be double below, and compleat together upon the Top of it, in one Ring: so shall it be to both of them, they being for the two Corners.

25. Thus shall there be eight Boards, and their Sockets of Silver sixteen: two Sockets under each particular Board.

26. And thou shalt make five Rails of Shittim-wood, for the Boards of one Side of the Tabernacle:

27. As likewise five for those of its other Side, and five more for the Boards at the End of the Tabernacle, to the two Sides westward;

28. The middle Rail at the midst of the Boards passing from End to End.

29. And the Boards shalt thou cover with Gold, and make their Rings of Gold, Places for the Rails; which thou shalt cover with the same:

30. So thou shalt set up the Tabernacle, according to the Manner of it, which thou art shewn on the Mountain.

31. Besides thou shalt make a Hanging of blue, purple and scarlet Thread, and fine twisted Linen; which shall be done of artificial Work of Cherubs.

32. This shalt thou put upon four Pillars of Shittim-wood covered with Gold; their Hooks being Gold, upon four Sockets of Silver.

33. And shalt put the Hanging under the Claps, and bring thither on the inside of it the Ark of the Testimony; and the Hanging shall make a Separation for you, between the Holy and the very Holy Place.

34. Then shalt thou put the Atonement-covering upon the Ark of the Testimony, in the very Holy Place.

35. But the Table thou shalt set without the Hanging, and the Candlestick over against it, on the Side of the Tabernacle southward; and shalt put the Table on the north Side.

36. Thou shalt make a Covering too for the Door of the Tent, with blue, purple and scarlet Thread, and fine twisted Linen; embroidered Work.

37. And for the Covering shalt thou make five Pillars of Shittim-wood, and cover them with Gold, their Hooks being Gold: thou shalt also cast for them five Sockets of Brass.

CHAP. XXVII.

AND thou shalt make an Altar of Shittim-wood; the Length of five Cubits, and so much in Breadth, it being square; with three Cubits the Height of it.

2. Horns to it shalt thou also make upon the four Corners of it; which shall be of the same; and shalt cover it with Brass:

3. As likewise make the Pots of it to take away its Ashes, and the Shovels, Bowls, Forks and Censers of it; making all its Instruments of Brass.

4. Besides thou shalt make for it a Grate of Net-work; as thou shalt upon the Net four Rings of Brass, on the four Ends of it.

5. And shalt put it under the Compass of the Altar below, so that the Net may be to the middle of the Altar.

6. Thou shalt further make Poles to the Altar, which shall be of Shittim-wood; and cover them with Brass.

7. Then the Poles of it shall be put into the Rings, and they shall be upon the two Sides of the Altar when it is carried.

8. Hollow with Boards shalt thou make it: which they shall do just as it is shewn thee on the Mountain.

9. Afterwards thou shalt make the Court of the Tabernacle; at the south Side, to the right Hand; the Tapestry for the Court being of fine twisted Linen, a hundred Cubits long for one Side.

Cubits long, Ver. 8. covered the Tabernacle by reaching down the two Sides which took up twenty Cubits, and covering it at the Top with the rest.

Ver. 24. *double*] *Heb. twins*, that the Corners might be strong to hold the whole firm. How could the two Corner Boards that were at least nine Cubits apart be coupled together, and that to one Ring, as in *com. Transf*?

Ib. compleat together] according to the *Heb.* the double Board, I suppose, being held close together and to the Side, at the Top by a Ring, as it was at the Bottom by the Sockets, Ver. 25. and held fast to the other Boards by the Rails, as they were to one another, Ver. 27. The Result of my considering this for my own Satisfaction, and the curious Reader's, as I found none among the *Commentators* (who are often wise enough however to let alone what they do not understand) is, that the outer Part of those double Boards, being even or straight with the six end-ones, extended the Thickness of the side Boards farther than their inner Part, to receive the Ends of the side Boards, which would exactly fit or fill up such Places, and make the Corners both strong and square.

Ib. upon] See Chap. xxxvi. 29. as it could not be above, so neither would it have been made as ordered.

Ver. 28. *at*] the Sides of the Boards (not through them) equally distant from the Ends.

Ver. 30. *art shewn*] by God himself now, Ch. xxiv. ult.

Ver. 32. *Hooks*] *Bish. head*, and Ver. 37. *Gen. beads*, but *Bish. knoppes*.

Ver. 1. *Altar*] for Burnt-offerings, Chap. xxxviii. 1. which stood without the Tabernacle at the east End of it, *Lev. xvii. 6. 2 Chron. i. 5.* in the Court next described, Ver. 9, &c.

Ver. 2. *Brass*] So called the *Altar of Brass* or *brazen Altar*, Chap. xxxviii. 30. & xxxix. 39.

Ver. 3. *Censers*] as already translated, *Lev. x. 1. & xvi. 12. Num. iv. 14. & xvi. 6, &c. 1 Kings vii. 50.*

Ib. Shovel] *Gen. and Bish. besomes*, though *Tynd.* had like us.

Ver. 4. *Grate*] *Tynd. gredjern.*

Ver. 5. *may be to*] Our *Translators* adding in *even*, it is mistaken in the *Cambr. Concord.* for an *Adjec.* to *Net*, being ranked with that in *Job xxxi. 6, &c.*

10. The Pillars of which shall be twenty, with their Sockets so many of Brass; the Hooks of the Pillars, and their Bindings Silver.

11. So also for the Length at the north Side shall be Tapestry a hundred long: and its Pillars shall be twenty, with their Sockets so many of Brass; the Hooks of the Pillars, and their Bindings Silver.

12. And for the Breadth of the Court at the west Side shall be fifty Cubits of Tapestry; their Pillars and Sockets each of them ten.

13. The Breadth of the Court likewise at the east Side, to the Sun-rising, shall be fifty Cubits.

14. But the Tapestry at a Side of the Gate shall be fifteen Cubits: their Pillars and Sockets each of them three.

15. And at the other Side the Tapestry shall be fifteen; their Pillars and Sockets each of them three.

16. For the Gate of the Court too shall be a Covering of twenty Cubits, of blue, purple and scarlet Thread, and fine twisted Linen, embroidered Work; their Pillars and Sockets each of them four.

17. All the Pillars of the Court round about shall be bound with Silver, their Hooks being Silver; and their Sockets Brass.

18. The Length of the Court shall be a hundred Cubits, and the Breadth by fifties, the Height being five Cubits, of fine twisted Linen; and their Sockets Brass.

19. Thus shall there be to all the Things of the Tabernacle, for all its Service: moreover all the Pins of it, and all those of the Court shall be Brass.

20. And thou shalt command the Israelites, that they should fetch thee pure Oil of Olives beaten for the Light; to make the Lamp burn up continually.

21. In the publick Tent, without the Hanging which is against the Testimony, shall Aaron and his Sons put it in order from Evening to Morning before the Lord. It shall be a lasting Ordinance for their Generations, from the Israelites.

AND do thou bring near to thee Aaron thy Brother, and his Sons with him, Nadab and Abihu, Eleazar and Ithamar, from among the Israelites, for him to execute the Priesthood to me.

2. Thou shalt moreover make him holy Garments, both for Glory and Comeliness.

3. So thou shalt speak to all those of a wise Heart, whom I have filled with the Spirit of Wisdom, that they should make Aaron's Garments to consecrate him, for him to execute the Priesthood to me.

4. These being the Garments that they shall make; a Breast-plate, Ephod, Cloak and chequered Coat, a Mitre and Bells; which they shall make holy ones for him and his Sons, that he may do so:

5. For which end they shall take Gold, with blue, purple and scarlet Thread, and fine Linen.

6. And they shall make the Ephod, with Gold, blue, and purple, scarlet Thread, and fine twisted Linen, artificial Work.

7. It shall have two Shoulders joined at its two Borders, and so it shall be joined together.

8. Nay the Girdle of his Ephod which is upon it, shall be like its Work, of the same, Gold, blue, purple and scarlet Thread, and fine twisted Linen.

9. And taking two Onyx-stones, thou shalt engrave upon them the Names of the Sons of Israel.

10. Six of their Names shall be upon one Stone, and the six that are left upon the other, according to their Births.

11. With the Work of an Artificer of Stone, the Engravings of a Seal, shalt thou engrave the two Stones with the Names of the Sons of Israel; making them inclosed about with Sockets of Gold.

12. And shalt put them upon the Shoulders of the Ephod, to be Stones of Memorial for the Israelites; that Aaron may bear their Names before the Lord, upon his two Shoulders, for a Memorial.

Ver. 19. *to all*] for so the *Heb.* is; and is not the Assertion here of *Translations* in general obviously untrue, when even the *Vessels* in, and so of, the *Tabernacle*, were not *Brass*? see Chap. xxvi. 1, 35. with xxv. 23, 29, 31, 38, 39. & xxxix. 36, 37.

Ver. 20. *continually*] See Chap. xxv. 37.

Ver. 21. *from the Israelites*] See *Lev.* xxiv. 8.

Ver. 2. *Garments*] of which I may be sparing, as *Patrick* has bestowed above a Dozen Pages of *Commentary* in *Folio*, on this Chapter of the Priests Dress. There are six of them named, Ver. 4. besides the *Droppers*, Ver. 42. and *Plate of Gold*, Ver. 36. if the latter (as it is counted)

was a Garment, and a *Bonnet*, Ver. 40. may be reckoned another.

Ver. 4. *which*] not *and*, as if they were other Garments.

Ib. *Breast-plate*] *Tynd.* and the *Bish.* call it *breastlap*.

Ib. *Cloak*] and this *tunicle*.

Ver. 7. *It shall have*] *Heb.* *There shall be to it*, and *Shoulders* has no *thereof*.

Ver. 12. *Memorial for*] being a Memorial for the *Israelites* to the Lord, when the high Priest went into the holy Place, Ver. 29. where it could not be a Memorial unto them, since they were not admitted there.

13. Besides thou shalt make Sockets of Gold;

14. And make two Chains of pure Gold of equal Length, twisted Work, putting them twisted into the Sockets.

15. And thou shalt make a Breast-plate of Judgment of artificial Work, which thou shalt do according to the Work of the Ephod; with Gold, blue, purple and scarlet Thread, and fine twisted Linen.

16. It shall be square, being doubled; a Span the Length of it, and so much its Breadth.

17. Thou shalt set in it also a Setting of four Rows of Stone: the Row that is first shall be a Ruby, a Topaz, and a Carbuncle;

18. And the second an Emerald, a Sapphire, and a Diamond;

19. As likewise the third a Ligure, an Agate, and an Amethyst;

20. And the fourth a Beryl, and an Onyx, and a Jasper: they shall be with Sockets made of Gold in their Settings.

21. These twelve Stones shall be with the Names in particular of the Sons of Israel; being with the Engravings of a Seal, each with its Name, according to the twelve Tribes.

22. And having made upon the Breast-plate the Chains of equal Length, twisted Work, of pure Gold;

23. Thou shalt also make there two Rings of Gold, and put these upon the two Ends of the Breast-plate;

24. Putting the two twisted Chains of Gold into those Rings, at the Ends of it;

25. As thou didst the two Ends of those Chains into the two Sockets; which thou

shalt put upon the Shoulders of the Ephod, towards the Face of it.

26. Moreover thou shalt make two Rings of Gold, and put them on the two Ends of the Breast-plate, on the Edge of it which is at the inside of the Ephod.

27. Thou shalt likewise make two Rings of Gold, and put them upon the two Sides of the Ephod, below over against its Face, by the joining of it, above the Girdle of the Ephod.

28. And they shall tie the Breast-plate by its Rings, to those of the Ephod, with a blue Lace, to be above the Girdle of that; as it shall not be lifted up from off the Ephod.

29. Aaron shall thus bear the Names of the Sons of Israel in the Breast-plate of Judgment upon his Heart, when he goes into the Holy Place, for a Memorial before the Lord continually.

30. On which Breast-plate thou shalt put Urim and Thummim, that they may be upon Aaron's Heart when he goes in before the Lord: so he shall bear the Judgment of the Israelites upon his Heart before the Lord continually.

31. Thou shalt further make a Cloak to the Ephod wholly blue.

32. At the Top of which, in the midst of it, shall be a Hole; that shall have a Hem round about of woven Work, there being to it like the Hole of a Habergeon, that it may not be torn.

33. And upon its Skirts round about, shalt thou make Pomegranates of blue, purple and scarlet Thread; as also Bells of Gold in the midst of them round about.

Ver. 13. Sockets] Tynd. sockets, Gen. bosses.

Ver. 14. of equal Length] The com. Transf. has it at the ends, but of what? The Forepart of the Shoulders of the Ephod, where those Chains were put, Ver. 25. was but one End of it, nor properly that. Besides if the Chains were made there, how were they put or fastened afterwards, as follows? Jun. and Trem. render it *aquabiles*, equal; as also Buxt. explains this, and that at the 22d Verse.

Ib. twisted] Tynd. lynke.

Ib. into the Sockets] which were made hollow, or with a Cavity, as appears by Ver. 11. to hold the Ends of the Chains, Ver. 25.

Ver. 17. Ruby] It is plain this Stone was of a red Colour by the Heb. Root of the Word, which a Ruby indisputably was; so Jun. and Trem. have *Pyropus*: whereas according to Robert Ainsworth, in his late excellent Dictionary, a Sardius was black, though rather by Pliny's Account of some other Colour, Nat. Hist. L. xxxvii. 6.

Ib. Topaz] which Pliny at the Beg. of Lib. xxxvii. 8. says is of a peculiar green, and accordingly the Chald. Interpreter renders it [p] denoting the Stone to be green.

Ib. Carbuncle] being like Lightning, as appears by the Noun so signifying which this is derived from, and as a glittering Carbuncle is; therefore seems to be ill rendered an Emerald by divers, which is green, and would unsuitably make two of the same Colour together.

Ver. 18. Emerald] As Onkelos translates it in the Chald.

VOL. I.

Targum, viz. [p] and though taken by several for a Carbuncle, has not such a Claim to it as the foregoing.

Ib. Sapphire] from the Heb. Word *sappir*; in Colour blue, Pliny, Lib. xxxvii. 9.

Ib. Diamond] by its Hardness, which the Name in Heb. denotes.

Ver. 19. Ligure] after the Greek and Vulg. Lat. Translations; called as it seems by Pliny, L. xxxvii. 9. *Cyanos*, as it is likewise rendered by Jun. and Trem. from its having a light blue or sky Colour.

Ib. Agate] of various Colours interspersed, Pliny, Lib. xxxvii. 10.

Ib. Amethyst] with a Sort of purple Colour, almost like red Wine, Pliny, ib. 9.

Ver. 20. Beryl] the Colour a faint green, like Seawater, Pliny, ib. 5.

Ib. Onyx] partly white, Pliny, ib. 6.

Ib. Jasper] of different Colours, according to what Place it came from, Pliny, ib. 9.

Ver. 22. having made] as before in Ver. 14. which is related to be done in the Words here, Ch. xxxix. 15, &c.

Ver. 23. Ends] the upper Corners, as the other two Rings were on the lower Corners, Ver. 26.

Ver. 25. didst] as at Ver. 14. the not observing which, may make Confusion.

Ver. 27, 28. Girdle] Gen. bordered gird.

Ver. 32. Habergeon] or Coat of Mail. Bish. parlet.

34. A golden Bell and a Pomegranate, a golden Bell and a Pomegranate, shall there be upon the Skirts of the Cloak round about.

35. It shall then be upon Aaron to minister with; that his Sound may be heard when he comes into the Holy Place before the Lord, and when he goes out, that he may not die.

36. And thou shalt make a Plate of pure Gold; and engrave upon it with the Engravings of a Seal, Holiness to the Lord.

37. Thou shalt also put it upon a blue Lace, and it shall be upon the Mitre; being towards the Face of it.

38. Thus shall it be upon Aaron's Forehead, that he may bear the Iniquity of the consecrated Things, which the Israelites consecrate for all such Gifts of theirs; nay shall be upon his Forehead continually, for Favour for them before the Lord.

39. And thou shalt chequer a Coat of fine Linen, and make a Mitre of the same, as thou shalt likewise a Belt of embroidered Work.

40. For Aaron's Sons too shalt thou make Coats, and make for them Belts; as thou also shalt Caps, both for Glory and Comeliness.

41. With which thou shalt cloath Aaron thy Brother, and his Sons with him; and shalt anoint them, fill their Hands, and consecrate them, that they may execute the Priesthood to me.

42. And shalt make them linen Drawers to cover the Flesh of Nakedness; from the Loins to the Thighs shall they be.

43. Which shall be upon Aaron, and his Sons, when they go into the publick Tent, or when they go nigh the Altar to minister in the Holy Place, that they may not bear Iniquity, and die. It shall be a lasting Ordinance to him, and to his Offspring after him.

C H A P. XXIX.

NOW this is the Thing which thou shalt do to them, to sanctify them,

that they may execute the Priesthood to me: take one young Bullock of the Herd, and two perfect Rams;

2 As also unleavened Loaves, and unleavened Cakes tempered with Oil, and unleavened Biscuits washed over with Oil; making them with the fine Flour of Wheat.

3. Which thou shalt put into a Basket, and bring them near in it, with the Bullock, and the two Rams.

4. Aaron and his Sons shalt thou also bring near to the Door of the publick Tent, and wash them with Water.

5. When thou shalt take the Garments, and cloath Aaron with the Coat, the Cloak of the Ephod, the Ephod and Breast-plate; and place the Ephod on him with the Girdle of it.

6. And shalt set the Mitre upon his Head, putting the holy Crown upon that.

7. Moreover thou shalt take Oil for anointing, and pour upon his Head, and anoint him.

8. So having brought his Sons near, thou shalt cloath them with the Coats.

9. And shalt gird with the Belts him and them, tying the Caps on them, and they shall have the Priesthood for a lasting Ordinance; nay thou shalt fill his Hand, with those of his Sons.

10. Besides thou shalt bring near a Bullock before the publick Tent, and Aaron with his Sons shall press their Hands upon the Head of it.

11. And that shalt thou kill before the Lord, at the Door of the publick Tent.

12. Then shalt thou take some of his Blood, and put upon the Horns of the Altar with thy Finger; pouring out all of it at the Bottom of the Altar.

13. And shalt take all the Fat that covers the Entrails, the Caul upon the Liver, and the two Kidneys, with the Fat which is upon them, and burn on the Altar.

14. But the Bullock's Flesh, its Skin, and Dung shalt thou burn with Fire without the Camp: which shall be a Sin-offering.

15. Thou shalt take likewise one Ram,

Ver. 35. *comes into*] for it is the Lord who speaks.

Ver. 36. *Holiness to the Lord*] Tynd. *The holynes of the Lord.*

Ver. 38. *for Favour*] See Lev. i. 3.

Ver. 42. *Drawers*] Bish. *stops.*

Ib. *to the Thighs*] inclusive, reaching to the lower End of them.

Ver. 3. *Basket*] Tynd. and Bish. *mannde.*

Ver. 5. *place the Ephod on him*] Heb. as it were *ephod him*, which occurs but once more, Lev. viii. 7.

Ver. 6. *holy Crown*] the golden Plate on which *Holiness* was engraven, Ch. xxviii. 36. & xxxix. 30. Lev. viii. 9.

Ver. 9. *fill his Hand*] so the Heb. and with what we may find in Ver. 22, 23, 24. see too Num. iii. 3.

Ver. 10. *press*] or *lean*, as the Word signifies, and *Ainsw.*

shews from *Maim.* was to be done with all their might.

Ver. 11. *at the Door*] The Author of the *Heb. State* says some MS. (and a sad one it is by his own Account of it, p. 265, 368, 371, 380, 384, 399, 402, 406, &c. though so praised, p. 315.) has *hu* (for as better than *by*) before *Door*, which every one sees is necessary, and is found in the *Greek, Syr. Chald. Arab. and Vulg. Versions*: an Example this of a Reading entirely different from the printed *Hebrew*; but I say in the *Versions* not different at all, the Heb. Noun signifying *at the Door*, as well as simply *the Door*, and that frequently, as Ver. 32, 42. Chap. xxxiii. 8, 9, 10. & xxxviii. 8. & xl. 29. Gen. xviii. 1, 10. & xix. 11. & xliii. 19. *hu* also rather denoting *to*. Would he have had no *by* or *at to the door* in the *Eng.* from the printed *Hebrew*?

and

and Aaron with his Sons shall press their Hands upon his Head.

16. This shalt thou kill; and taking his Blood, shalt sprinkle upon the Altar round about.

17. Afterwards thou shalt divide the Ram in his Pieces, washing his Entrails and Legs, which thou shalt put upon his Pieces and Head.

18. And thou shalt burn the whole Ram on the Altar, which shall be a Burnt-offering to the Lord; being a pleasant Smell, a Sacrifice by Fire to him.

19. Thou shalt take too the other Ram, and Aaron with his Sons shall press their Hands upon his Head.

20. This shalt thou kill, and taking some of his Blood, shalt put upon the Tip of Aaron's right Ear, and the Tips of those of his Sons, as also upon the Thumbs of their right Hands, and the great Toes of their right Feet; then shalt sprinkle the Blood upon the Altar round about.

21. Next thou shalt take some of that which is upon the Altar, and of the Oil for anointing, and sprinkle upon Aaron, his Garments, Sons, and their Garments with him; thus shall he be consecrated, with his Garments, Sons, and their Garments together.

22. Thou shalt further take of the Ram the Fat, and Rump, with the Fat that covers the Entrails, and the Caul of the Liver, the two Kidneys, the Fat which is upon them, and the right Shoulder; for it is the Ram of filling:

23. And one Loaf of Bread, one Cake of Bread with Oil, and one Biscuit, out of the Basket of unleavened Cakes that is before the Lord.

24. All which putting upon Aaron's Hands, and the Hands of his Sons, thou shalt wave them for a Waved-offering before the Lord.

25. Again thou shalt take them from their Hands, and burn at the Altar besides the Burnt-offering; which shall be for a pleasant Smell before the Lord, a Sacrifice by Fire to him.

26. And thou shalt take the Breast of the Ram of filling that is for Aaron, and wave it for a Waved-offering before the Lord; which shall be a Part for thee.

27. Thus shalt thou sanctify the Breast of the Waved-offering, with the Shoulder of

the Lifted-offering, which is waved, and which is lifted up; of the Ram of filling, of that which is for Aaron, and of that which is for his Sons.

28. Whose it shall be for a lasting Ordinance, from the Israelites, for it is a Lifted-offering; which it shall be from the Israelites, from the Sacrifices of their Peace-offerings, their Lifted-offering to the Lord.

29. The Garments of Holiness moreover which are Aaron's, shall be his Sons after him, to be anointed in them, and their Hands to be filled in them.

30. He who is Priest in his room of his Sons, shall be clothed with them the seven Days in which he goes into the publick Tent, to minister in the Holy Place.

31. And thou shalt take the Ram of filling, and boil his Flesh in the Holy Place.

32. Then shall Aaron and his Sons eat the Flesh of him, and the Bread which is in the Basket, at the Door of the publick Tent.

33. They shall even eat those Things that atonement was made with, to fill their Hands, to consecrate them; which a Stranger shall not eat, because they are holy.

34. And if there be left of the Flesh of filling, or of the Bread till the Morning, thou shalt burn what is left with Fire; it shall not be eat, because it is holy.

35. Now thus shalt thou do to Aaron, and his Sons, according to all that I command thee: thou shalt fill their Hands seven Days.

36. And shalt offer a Bullock of Sin-offering daily for Atonements, cleansing the Altar when thou makest atonement for it; as also anoint it, to consecrate it.

37. Seven Days shalt thou make atonement for the Altar, and consecrate it; and the Altar shall be very holy, all that touches it shall be so.

38. And this is what thou shalt offer upon the Altar, two Lambs in their first Year each Day continually.

39. One Lamb thou shalt offer in the Morning, and shalt the other within the Evening.

40. And there shall be the tenth Part of an Ephah of fine Flour, tempered with beaten Oil the fourth Part of a Hin, and a Drink-offering the fourth Part of a Hin of Wine, to one Lamb.

Ver. 20. Tip] Gen. lappe.

Ver. 23. Loaf] Tynd. and Bish. symnell.

Ver. 24. wave them] Gen. shake them to and fro.

Ver. 25. besides] Which the Eng. Translators render upon, Lev. viii. 28. where see Minsworth.

Ib. which] The Heb. Pronoun belonging also to this, and the great Division of the Ver. being here, like as in Ver. 18.

Ver. 33. made with] partly; so that the Words need not be wrested to a violent Meaning, They shall eat those Things, for whom the Atonement was made, as Patrick would, after Jun. and Trem. which not only seems superfluous, but that it would have been used for such a Sense, where it is now.

Ver. 40. of an Ephah] as appears by Num. xxviii. 5.

41. Thou shalt also offer the other Lamb within the Evening; doing to it according both to the Oblation, and its Drink-offering, of the Morning, for a pleasant Smell, a Sacrifice by Fire to the Lord.

42. It shall be a Burnt-offering continually for your Generations, at the Door of the publick Tent before the Lord; where I will meet you, to speak to thee there.

43. Even there will I meet with the Israelites, and it shall be sanctified by my Glory.

44. And I will sanctify the publick Tent, with the Altar; as I will likewise Aaron and his Sons, to execute the Priesthood to me.

45. Nay I will dwell amongst the Israelites, and will be a God to them.

46. So they shall know that I am the Lord their God, who brought them out of the Country of Egypt, to dwell amongst them; who am the Lord their God.

CHAP. XXX.

AND thou shalt make an Altar of Incense of Perfuming, which thou shalt do with Shittim-wood.

2. A Cubit shall be the Length of it, and so much its Breadth, being square, and two Cubits the Height of it: its Horns shall be of the same.

3. This thou shalt cover with pure Gold, its Top, Sides round about, and Horns; making to it a Border of Gold round about.

4. Two Rings of Gold shalt thou also make to it, below the Border of it, which thou shalt do against the two Ribs of it, upon its two Sides; and they shall be Places for the Poles, to carry it with them.

5. And thou shalt make the Poles of Shittim-wood, covering them with Gold.

6. Thou shalt then put it before the

Hanging, which is by the Ark of the Testimony, before the Atonement-covering, that is upon the Testimony, where I shall meet with thee.

7. And Aaron shall burn Incense of Odours upon it; which he shall do Morning by Morning, when he puts the Lamps in good order.

8. When he likewise lights up the Lamps within the Evening, he shall do the same: which shall be an Incense continually before the Lord, in your Generations.

9. You shall not offer up strange Incense on it, Burnt-offering, or Oblation; nor shall you pour out a Drink-offering upon it.

10. And Aaron shall make atonement upon the Horns of it once in a Year: which he shall do with the Blood of the Sin-offering of Atonements, in your Generations; it shall be very holy to the Lord.

11. The Lord spoke further to Moses as follows:

12. When thou takest the Sum of the Israelites in numbering them, they shall then each one give a Ransom for his Soul to the Lord; that there may be no Plague among them, at doing it.

13. This shall they give every one that passes of those who are numbered, half a Shekel by the holy Shekel: twenty Gerahs being a Shekel, half a Shekel shall be the Offering to the Lord.

14. Every one that passes of those who are numbered, from their twentieth Year upward, shall give an Offering to the Lord.

15. The Rich shall not exceed, nor the Poor abate of half a Shekel, in giving the Offering to the Lord, to make atonement for your Souls.

16. And thou shalt take the Money of Atonements from the Israelites, and give it for the Service of the publick Tent; that it

Ver. 41. *Oblation*] in the *com. Eng. meat-offering*; but changing Places, and its Noun for the Pronoun, with *drink-offering*, and *thereof* put doubtful to what it belongs.

Ver. 43. *meet*] *Gen. appoint with*.

Ver. 1. *make*] The Performance of which is told, Chap. xxxvii. 25.

Ib. Perfuming] To take off the Smell of the Beasts that were sacrificed, according to *Maimonides, More Nevoch. Pt. iii. Cap. 45.* as well as for the Incense to be an Offering it self.

Ver. 3. *Gold*] called therefore the *Altar of Gold* or *golden Altar*, Chap. xxxix. 38. *Nam. iv. 11.*

Ver. 6. *before*] According to *Josephus* this Altar stood between the Candlestick and Table, mentioned on Ch. xxv. 31. *Antiq. Lib. iii. 6.* which seems to agree both with *before* here, and with Chap. xxvi. 35.

Ib. upon the Testimony] Chap. xxvi. 34.

Ver. 7. *puts in good order*] *Heb. makes good*.

Ver. 10. *it shall be very holy*] namely this Altar, according to the like, Ver. 32, 37. Chap. xl. 9. If the Atonement had been intended, *turn* which would probably have been used.

Ver. 12. *When*] The Times seem to be left to God's own farther Direction, *Num. i. 2, 3. & xxvi. 2.* or when the Collection should be wanted, Ver. 16. That however mentioned *Neb. x. 32.* does not seem a Collection made from this Precept; though *Patrick Bishop of Ely*, by a strange Mistake supposes, in his *Commentary* on the 16th Ver. of this Chap. that they charged themselves with the third Part of a Shekel, for the Uses mentioned here, *because the Expences were then so great, that half a Shekel was not sufficient to maintain them*: for *Nehemiah's* Collection was made by a new Decree; and it is not credible, that he and the rest, who were then so strict and conscientious, would have altered this Precept, nor do we find the People were then numbered for it. Therefore that being yearly, does not shew this to be so; besides what Occasion had *David* to number the People as he did, if it had been done every Year? See the *Annot. of Jun. and Trem.*

Ver. 13. *half a Shekel*] of Silver, Chap. xxxviii. 25.

Ib. Gerahs] *half pence* by the *Bish.*

Ver. 16. *for the Service*] as was afterwards done, Ch. xxxviii. 27, 28. *2 Kings xii. 4, 5.*

may be a Memorial for them before the Lord, to make atonement for your Souls.

17. Again the Lord spoke thus to Moses:

18. Thou shalt make a Washing-vessel too, and its Base, both of Brass, to wash with; and putting it between the publick Tent and the Altar, shalt put in Water there:

19. That Aaron and his Sons may wash out of it, their Hands and Feet.

20. When they go into the publick Tent, they shall wash with Water, that they may not die; or when they come near the Altar to minister, to burn Sacrifice by Fire to the Lord.

21. They shall even wash their Hands and Feet, that they may not die: and it shall be to him and his Offspring, a lasting Ordinance in their Generations.

22. In the next place the Lord spoke to Moses as follows:

23. Do thou also take thee principal Spices, fine Myrrh five hundred *Shekels*, and fragrant Cinnamon half as much as that, with fragrant Cane the same;

24. As likewise Cassia five hundred, by the holy Shekel, and Oil of Olives a Hin.

25. This shalt thou make an Oil of holy anointing, an Ointment made by the Work of the Apothecary; which shall be such an Oil.

26. With which thou shalt anoint the publick Tent, and the Ark of the Testimony,

27. And the Table with all its Instruments, and the Candlestick with its Instruments, and the Altar of Incense,

28. And the Altar of Burnt-offering with all its Instruments, and the Washing-vessel with its Base.

29. Thus shalt thou consecrate them, and they shall be very holy: all that touches them shall be holy.

30. Aaron and his Sons likewise shalt thou anoint; whereby thou shalt consecrate them, to execute the Priesthood to me.

31. And thou shalt speak thus to the Israelites; This shall be an Oil of holy anointing to me, in your Generations.

32. Upon the Flesh of Man it shall not anoint, nor shall you make the like of it in its Quantities: it being holy, let it be holy to you.

33. The Man who makes Ointment like

it, or who puts any of it upon a Stranger, shall be cut off from his People.

34. Moreover the Lord said to Moses; Take thee Staete, Onyx, and Galbanum, these Odours, with pure Frankincense; each being by it self.

35. And thou shalt make it a Perfume, an Ointment by the Work of the Apothecary; seasoned, pure, holy.

36. Then shalt thou beat some of it small by pounding, and put before the Testimony, in the publick Tent, where I shall meet with thee: it shall be very holy to you.

37. And the Perfume which thou shalt make, shall you not make for your selves in the Quantities of it: it shall be holy to thee for the Lord.

38. The Man who makes the like of it, to smell to it, shall be cut off from his People.

CHAP. XXXI.

BESIDES the Lord spoke as follows to Moses:

2. See, I have called by Name, Bezaleel the Son of Uri, the Son of Hur, of the Tribe of Judah.

3. And have filled him with the Spirit of God, in Wisdom, Understanding, Knowledge and all Work;

4. To contrive Devices, to make in Gold; Silver and Brass;

5. And in artificial Work of Stone for setting, and in that of Wood, to make in all Work.

6. And I behold have given with him, Aholiab the Son of Ahisamach, of the Tribe of Dan; and in the Minds of all those of a wise Heart have I put Wisdom, that they may make all which I have commanded thee;

7. The publick Tent, the Ark of the Testimony, and the Atonement-covering which shall be upon it, with all the Instruments of the Tent,

8. And the Table with its Instruments, and the pure Candlestick with all its Instruments, and the Altar of Incense,

9. And the Altar of Burnt-offering with all its Instruments, and the Washing-vessel with the Base of it,

10. The Cloths too of Ministry, and the holy Garments for Aaron the Priest, with

Ver. 31. *anointing*] Tynd. &c. *oynting*.

Ver. 33. *be cut off*] Tynd. and Bish. *peryshe*.

Ver. 34. *Staete, Onyx*] Gen. *pure myrrhe and cleane gumme*.

lb. *by it self*] as the Heb. clearly signifies, and the Weight or Quantity of each might be purposely concealed.

Ver. 35. *seasoned*] according to Lev. ii. 13.

Ver. 8. *pure*] as being wholly pure Gold, Chap. xxv.

31, 39.

Ver. 10. *Cloths*] to wrap the Things up in when the Camp went on, described Num. iv. 6, 7, 8, 9, 11, 12, 13, 14.

his Sons Garments, to execute the Priesthood,

11. And the Oil for anointing, and the Incense of Odours for the Holy Place: according to all that I command thee shall they do.

12. The Lord continued speaking to Moses as follows:

13. Do thou also speak thus to the Israelites; Yet you shall keep my Sabbaths: for it shall be a Sign between me and you in your Generations, that you may know that I the Lord sanctify you.

14. And you shall keep the Sabbath, because it is holy to you: he that profanes it shall be quite put to death, for every Person who does Work on it shall be cut off from among his People.

15. Six Days shall Work be done, but on the seventh Day shall be the holy Sabbath of Rest to the Lord; every one who does Work on the Sabbath Day shall be quite put to death.

16. Therefore the Israelites shall keep the Sabbath, by making it a lasting Covenant in their Generations.

17. It shall be a Sign between me and the Israelites for ever: for in six Days the Lord made the Heaven and Earth, and on the seventh Day he rested, and was refreshed.

Ver. 13. *Yet*] Even those being not to be made on the Sabbath; see *Ym*.

Ver. 16. *by making*] So *Letuis de Dieu* turns it *faciendo Sabbathum*, &c. *Ym*. and *Ym*. *celebrando*, &c. denoting a Gerund as well as the infinitive Mood, and the latter scarce making Sense.

Ver. 1. *against*] in a tumultuous Manner, not accepting him to act in the Place of *Moses*, as was ordered, Chap. xxiv. 14. see Ver. 22. the *Heb*. Word properly signifying *against*.

Ib. *has befallen him*.] *Heb.* *there is to him*.

Ver. 4. *made a Mould*] This, I flatter my self, will have the very Blush of Truth, and strike convincingly at first Sight, making Arguments for it unnecessary. It may however be proper to say Something of another Way or two of translating it: as to the common one in our Bible, the *after* is made but from 1 the frequent *Heb.* *for and*; nor is there any Shadow of Proof that the Melting or Casting was done first, but only to make it suit with that Notion of *fashioning* it afterwards, which must be needless, or rather absurd, to do what was done already; unless the Ear-rings were only melted into a Lump or some oblong Piece; yet that it was made then into a Calf with a *graving Tool* is unaccountable, and this too done the same Day, Ver. 5, 6. *Stackhouse*, following the Author of *An Essay for a new Translation* (the worst Pretender to it that I ever met with) has it *tied in a Bag*; but has not told us what the Ear-rings were to be tied up for, when they were immediately used, or why the Scripture should mention such a trifling Thing; nor *Patrick*, who was of the same Mind.

Ib. *Calf*] That the Israelites learned Idolatry in Egypt, *Yosh.* xxiv. 14. *Ezek.* xxiii. 3, 8, 37. *Lev.* xvii. 7. shew, and this in particular, *Acts* vii. 39, 40, 41. as the Form of their Idol does; because the Egyptians worshipped an Ox, which they called *Apis* or *Mnevis*. Hear *Pamponius Mela*, Lib. i. 9. *Apis populum omnium numen est; bos niger, certis maculis insignis, & cauda linguaue dissimilis aliorum: raro nascitur, nec coitu pecoris, ut ajunt, sed divinitus & caelesti igne conceptus. The god of all the Egyptians is Apis, a black Ox, with certain notable Spots, as*

18. And he gave Moses, when he had made an end of speaking to him on Mount Sinai, two Tables of Testimony, Tables of Stone written with the Finger of God.

C H A P. XXXII.

BUT when the People saw that Moses delayed to come down from the Mountain, they gathered together against Aaron, and said to him, Get ready, make us a god that may go before us, for as to this Man Moses who brought us up from the Country of Egypt, we know not what has befallen him.

2. At this he answered them, Break off the golden Ear-rings which are in the Ears of your Wives, Sons and Daughters, and bring to me.

3. Accordingly all the People broke off the golden Ear-rings which were in their Ears, and brought to Aaron.

4. Which he receiving of them, made a Mould for it with an engraving Instrument, and made it a molten Calf; and they said, This is thy god, O Israel, who brought thee up from the Country of Egypt.

also a Tail and Tongue not like others: such a one is seldom produced, and then not by the Copulation of a Beast, as they pretend, but bred divinely by celestial Fire. As Plutarch relates it, De Iside, they believed, τὰν ἐν ἑαυτοῖς Οὐρανὸν ἔχοντα ὡς ἑνὶ αὐτῷ μέρει, the Soul of Osiris (of whom see Gen. x. 13.) when he was dead passed into this Creature: Diodorus says the like of them, Lib. i. 6. So Strabo, Lib. xvii. Ὁ Βῆς Ἀπὶς, ὃ ἐστὶν ὁ αὐτὸς Οὐρανός, the Ox Apis, which is the same as Osiris. To what these Heathen Writers say, may be adjoined that of Philo the Jew, in his Life of Moses, Lib. iii. τὰν ἐν ἑαυτοῖς τὰν οὐρανὸν ἔχοντα, ἡμεῖς ἱστούμεν, they (the Israelites) danced to the golden Ox or Calf that was made, in Imitation of the Egyptian Superstition.

Cambyfes, the Son of *Cyrus*, King of *Persia*, having conquered *Egypt*, pursued the War against *Ethiopia*; but great Part of his Army being buried in the Sands, and the rest ready to be starved, upon his coming back to *Memphis*, he found great Rejoicing for a new *Apis*, which the Egyptians had then got, after the Death of a former. *Cambyfes* would not be persuaded but that they rejoiced for his Miscarriage, till he had the Ox brought before him, when at the Indignation of such a god, he stabbed him in the Thigh with his Dagger, of which he died, being not god enough to cure himself. The King however dying afterwards by a Wound in his own Thigh, it is no wonder that the Egyptians reckoned it an especial Judgment from Heaven upon him; but it is something strange that such a one as *Prideaux* should remark on it, *perchance they were not much out in it*, going on to plead for it, *Connest.* An. 524, 522. whereas it is inconsistent with Scripture, Reason and common Sense, that the true God should punish the Contempt of a false one, and slay a Man for an Ox. What *Affront* was given (to use *Patrick's* Words) to the false gods and heathen Religion by *Elijah* and other Prophets, 1 *Kings* xviii. 27, &c.

Ib. *This is thy god*] as *Neb.* ix. 18. it being one Calf: so I since find our excellent *Tyndal* translates it, and so *Patrick* on *Ecdes.* xii. 1. says it should be translated; see 1 *Sam.* xxviii. 13. 2 *Chron.* xxiv. 22.

5. This

5. This he seeing, built an Altar before it; he also made Proclamation, To Morrow is a Feast to the Lord.

6. So they rose early the next Day, and offered up Burnt-offerings, and brought Peace-offerings; when they sat down to eat and drink, and rose up to play.

7. Whereupon the Lord said to Moses; Go descend, for thy People are corrupted, whom thou hast brought up from the Country of Egypt.

8. They are departed quickly from the Way which I commanded them, have made them a molten Calf; to which they bow down, and sacrifice, saying, This is thy god, O Israel, who brought thee up from the Country of Egypt.

9. The Lord also added to him, I have seen plainly that this People are of a stiff Neck.

10. Therefore now let me alone, that I may be so angry with them, as to consume them; then will I make thee be a great Nation.

11. But Moses made supplication before the Lord his God as follows: Why, O Lord, art thou angry with thy People, whom thou hast brought out of the Country of Egypt, with great Might, and a strong Hand?

12. Why should the Egyptians speak thus, He had them out for Harm, to kill them on the Mountains, and to consume them from the Surface of the Ground? Return from thy fervent Anger, and be sorry for the Harm against thy People.

13. Remember Abraham, Isaac and Israel, thy Servants, to whom thou swarest by thy self, and saidst to them, I will multiply your Offspring, to be like the Stars of Heaven; and all this Country which I have spoken of will I give them, and they shall possess for ever.

14. And the Lord was sorry for the Harm which he spoke of doing to his People.

15. Then Moses turned about, and went down from the Mountain, with the two Tables of the Testimony in his Hands; they

being written on both their Sides, which they were not only on one but the other.

16. And the Tables were the Work of God, as the Writing was that of him, engraved upon them.

17. Now when Joshua heard the Noise of the People in their shouting; he said to Moses, There is a Noise of War in the Camp.

18. Who answered, It is neither a Noise of crying out for Strength, nor that for Weakness; it is a Noise of Singing I hear.

19. And as they got near the Camp, he saw the Calf, and the Dancing; incensed at which, Moses threw the Tables out of his Hands, and broke them under the Mountain.

20. Nay he took the Calf that they had made, and not only burnt in the Fire, but ground till it was small; and then strewing it atop of the Water, gave the Israelites to drink.

21. Moreover he asked Aaron, What did this People do to thee, that thou hast brought great Sin upon them?

22. To which he answered; Let not my Lord be angry: thou knowest that the People will be in Something bad.

23. Therefore they said to me, Make us a god that may go before us; for as to this Man Moses who brought us up from the Country of Egypt, we know not what has befallen him.

24. Upon this I said to them, Whoever has Gold, let them break it off, and give to me; then I cast it into the Fire, and there came out this Calf.

25. And when Moses saw that the People were stript, as they were by Aaron, to their Shame, among such as might rise up against them;

26. He stood at the Gate of the Camp, and said, Whoever is for the Lord, come to me: accordingly there gathered to him all the Levites.

27. To whom he declared; Thus says the Lord God of Israel, Having put each one his Sword upon his Thigh, go to and fro,

Ver. 5. *This*] Not the Calf it self, which he had seen before, but their making a god of it.

Ver. 6. *play*] *Diogenes* upon seeing a young Man at play, said to him, *Ὀὐ βέλτιον, τοῦτον χαίρον* The better thou doest it, the worse it is, *Diog. Laertius* in his *Life*.

Ver. 11. *made supplication before*] *Heb.* intreated the Face of, being also in the following Places, 1 *Sam.* xiii. 12. 1 *Kings* xiii. 6. twice, 2 *Kings* xiii. 4. 2 *Chron.* xxxiii. 12. *Job* xi. 19. *Psa.* xlv. 12. & cxix. 58. *Prov.* xix. 6. *Jer.* xxvi. 19. *Dan.* ix. 13. *Zech.* vii. 2. & viii. 21, 22. *Mal.* i. 9. where the Varieties of the *pres. Eng.* being done by different Hands, may be seen.

Ver. 18. *Singing*] How variously the old Interpreters took this, may be seen in *Drusius's Fragm. Vet. Int.* and *Bunt. Vind.* Ver. *Heb.* p. 700.

Ver. 24. *and give*] which Ver. 2. and the *Heb.* Pointing shew.

Ver. 25. *saw*] that it was as *Aaron* said in the former Part of the foregoing Verse.

Ib. *stript*] of their Jewels or Ear-rings, Ver. 2, 3, 24. *Jerus. Targ.* כִּלְיָא דְּזָהָבָא golden Coronets; by *Taylor*, *ornamentis*: whereas Expositors have been puzzled to find how they were *naked*, as though that had been the original Word, running to metaphorical Meanings; nay *Patrick* interprets the first *naked* to be without the Divine Protection, and the latter to be open to the Scorn of their Enemies, though the Meaning of both is doubtless the same.

Ib. *to their Shame*] because they would be esteemed poor and contemptible.

from

from Gate to Gate in the Camp, and kill each his Brother, Friend and Neighbour.

28. And the Levites did according to his Order; and there fell of the People that Day about three thousand Men.

29. For Moses commanded, Fill your Hands to Day for the Lord, for let each be against his Son and Brother; that he may bestow a Blessing upon you to Day.

30. And the next Day he said to the People, You have committed a great Sin; now therefore I will go up to the Lord, perhaps I shall make atonement for your Sin.

31. Accordingly he returns to the Lord, and says, I beseech thee, this People having committed a great Sin, making them a god of Gold;

32. That now if thou wilt forgive their Sin, *do*; or if not, blot me, I pray, out of thy Book which thou hast written.

33. And the Lord said to Moses; Whosoever sins against me, him will I blot out of my Book.

34. Yet now go, lead the People whither I told thee, behold my Angel shall go before thee; but at the Time of my punishing, I will punish them for their Sin.

35. Thus the Lord smote the People, because they made the Calf which Aaron made up.

C H A P. XXXIII.

THE Lord said further to Moses; Go ascend from hence, with the People whom thou hast brought up from the Country of Egypt, to that of which I swore thus to Abraham, Isaac and Jacob, I will give it to thy Offspring;

2. And I will send an Angel before you,

and drive out the Canaanites, Amorites, and Hittites, with the Perizzites, Hivites and Jebusites:

3. To a Country flowing with Milk and Honey; for I will not go up among you, because you are a People of a stiff Neck, lest I should consume you in the Way.

4. And when the People heard this ill Account, they mourned; and did not any one put his Ornaments upon him.

5. For the Lord bade Moses say to the Israelites, You are a People of a stiff Neck; in one Moment, should I come up among you, I shall consume you: therefore now take off your Ornaments from you, that I may know what I shall do for you.

6. So the Israelites stript themselves of their Ornaments by Mount Horeb.

7. And Moses taking a Tent, pitched it without the Camp, far off from it, which he called the publick Tent; and every one who sought the Lord, went forth to it thither.

8. When Moses also went forth to the Tent, all the People got ready, and stood each at the Door of his own Tent; and looked after him till he was gone into that.

9. Whither when he was gone in, the Pillar of the Cloud came down, and stood at the Door of the Tent: thus he spoke with Moses.

10. Therefore all the People seeing the Pillar of the Cloud stand at the Door of the Tent, they all addressed themselves, and bowed down at their respective Tent-doors.

11. And the Lord spoke to Moses Face to Face, as a Man speaks to his Friend; who returned to the Camp, but his Waiting-man Joshua the Son of Nun the Servant, did not depart from within the Tent.

Ver. 28. *three thousand*] In the Bible of Pope Sixtus thirty three thousand, then of Pope Clement twenty three thousand, in that of the Leuain Doctors again 33000, but since in that of the College of Deway, with the Heb. 3000; see on *Josh. xi. 19.*

Ver. 29. *Fill your Hands*] i. e. with an offering, as the Expression signifies, Chap. xxviii. 41. & xxix. 9, 33, 35. Num. iii. 3. *Judg. xvii. 5, 12.* 1 Kings xiii. 33. 2 Chron. xxix. 31. Ezek. xliii. 26. Shuckford, Connell. Vol. iii. B. xi. interprets it, with the Sword, saying he was at a loss to find out what could lead the Commentators from that Meaning; whereas it was evidently his own being not sufficiently acquainted with the Hebrew led him into it.

Ver. 31. *beseech thee*] The only Meaning Noldius, in his curious Distribution of the Heb. Particles, gives this, and as rendered *Psa. cxviii. 25. Neh. i. 5, 11. Gen. i. 17.*

Ver. 32. *thou wilt forgive*] which the Heb. does not allow to be parted, being but a single Word.

Ib. *blot*] Tynd. and Bish. *wipe, Gen. raise.*

Ver. 35. *made up*] See the like Chap. xxxvi. 8.

Ver. 3. *not go up among you*] accordingly his Tent was removed at a distance from the Camp, Ver. 7.

Ib. *you*] See several Instances of Words belonging to

People translated plurally in the foregoing Chap. as necessary, though singular in the Heb. which our Language will not so well bear; *People* in the Nature of it being either, as used Ver. 5.

Ver. 5. *should I*] not *I will*, to contradict Ver. 3. and also make the People be consumed, when they were not.

Ib. *one Moment*] which the Point *Tebir* directs to belong to the latter Part, though placed in the Heb. as here.

Ib. *what I shall do*] viz. according to their Humiliation and Repentance.

Ver. 7. *a Tent*] not that spoken of in Chap. xl. which was made afterwards, and therefore the Article [the] as if it was the same, is improperly put to this; see *Gell's Essay*, p. 360.

Ib. *the publick Tent*] by the *Gen. Ohel-moad*, though not next Time.

Ver. 11. *Servant*] The same Heb. as well as Eng. Word being used of *Ziba*, 2 Sam. ix. 9. & xvi. 1. and *Joshua* being now about fifty two Years old. See the Notes on *Chron. Tab. Part 4th.*

Ib. *did not depart*] to shew their Habitation was there, and not in the Camp, as well as to take care of the Tent, and do what was to be done there. The Words how-

12. Besides

12. Besides Moses said to the Lord; See, thou sayest to me, Have up this People; but thou dost not let me know what thou wilt send with me; notwithstanding thou hast said, I know thee by Name, and thou art also in Favour with me.

13. Now therefore, if I am now in favour with thee, make known now to me thy Ways; that I may know thee, to be in thy Favour; and do thou see, that this Nation is thy People.

14. To which he answered, My Presence shall go, and I will give thee rest.

15. And he replied to him, If thy Presence do not go, have us not up from hence.

16. For by what is it now known, that I, and thy People, are in Favour with thee? Is it not by thy going with us? Thus shall I and they be distinguished from all People who are upon the Surface of the Earth.

17. With that the Lord said to Moses, I will also do this Thing which thou hast spoken: for thou art in Favour with me, and I know thee by Name.

18. He then intreated, Shew me, I beseech thee, thy Glory.

19. And he answered, I will make all my Goodness pass before thee, proclaiming the Name of the Lord there; and will be gracious to whom I will be gracious, as likewise have mercy upon whom I will have mercy.

20. But added he, Thou canst not see my Face: for no Man shall see me, and live.

21. Nevertheless the Lord said; Behold there is a Place by me, where thou shalt stand upon the Rock.

22. Into a Cavity of which I will put thee, when my Glory passes by; and cover thee over with my Hand, till I am passed by.

23. Then will I take away my Hand, and thou shalt see the Back-part of me; but my Face shall not be seen.

C H A P. XXXIV.

SO the Lord said to Moses; Carve thee out two Tables of Stone like the former,

and I will write upon them the Words that were upon the former ones which thou brokest.

2. And being ready at the Morning, come up then to Mount Sinai, and stay there for me upon the Top of the Mountain.

3. But no Man shall come up with thee, nay there shall not so much as a Man be seen on all the Mountain; nor shall even the Flocks and Herds feed before the same.

4. Accordingly when he had carved out two Tables of Stone like the former, Moses rose early in the Morning, and went up to Mount Sinai, as the Lord commanded him; taking those Tables in his Hand.

5. And the Lord came down in a Cloud, and stood with him there, proclaiming the Name of the Lord.

6. For he passing before him, proclaimed; The Lord, the Lord God, merciful and gracious, delaying of Anger, and of great Kindness and Truth;

7. Keeping Kindness for Thousands, forgiving Iniquity, Trespass and Sin; however not at all quitting, but punishing, for the Iniquity of the Parents, the Children and Grandchildren, in the third and fourth Generation.

8. Whereupon Moses made haste, and bowing to the Ground, worshiped,

9. And said, If now I am in Favour with thee, O Lord, let the Lord, I pray, go among us; though they are a People of a stiff Neck, and not only pardon our Iniquity and Sin, but have us in Possession.

10. To which he replied: Behold I make a Covenant, that before all thy People I will do such Wonders, as have not been performed in the whole Earth, and all Nations; and all the People whom thou art among shall see that the Work of the Lord is terrible, which I will do with thee.

11. Observe what I command thee to Day: behold I will drive out from thy Presence, the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites.

12. Take heed that thou dost not make a Treaty with the Inhabitants of the Country to which thou comest, lest it should become a Snare within thee.

ever are stretched in the *Transf. of Jun. and Trem.* to signify it was the Lord did not depart, which Opinion Patrick too espouses; but besides it being improbable that the Verb should belong to such a distant Antecedent when the foregoing Verb does not, *it* not clearly shews it to belong to *Jehovah the Servant*, which should have been *it* but not to be otherwise.

Ver. 12. *what*] As the Tent of the Lord, and his Presence there, was gone from the People, Ver. 7. which Moses might therefore fear would not be sent with them, and as appears by Ver. 15. he did. Besides *it* might rather have signified *whom*; which to apply to the Angel, Ver. 2. is incongruous, since Moses knew he was to be sent with him.

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Ver. 13. *be*] for the future, which is intended, is otherwise too obscure.

Ver. 16. *now*] It does not appear by Noldius's *Concordance of the Heb. Particles*, that this ever signifies *here*, but *now* most frequently, if not always, as Gen. xxvii. 37. & xliii. 11. Judg. ix. 38. Isai. xxii. 1, &c.

Ver. 21. *Rock*] *Greaves* mentions the Rocks at Mount Sinai being speckled with black, white and red, and the Monument of the great Pyramid being of it. And *Neitzschitz* says, *Horah is a Rock of brown and red Stone, rough as if it had been broke all over.*

Ver. 6. *proclaimed*] See Chap. xxxiii. 19. Num. xiv. 17, 18.

Ver. 7. *forgiving*,] i. e. the penitent: not at all quitting, i. e. the impenitent.

O •

13. But

13. But you shall destroy their Altars, break in pieces their Statues, and cut down its Groves.

14. For thou shalt not bow down to another God; since the Lord whose Name is zealous, is a zealous God:

15. Lest thou shouldest make a Treaty with the Inhabitants of the Country, and when they go a whoring after their gods, and sacrifice to them, one should invite thee, and thou eat of his Sacrifice;

16. And thou shouldest take of his Daughters for thy Sons, and his Daughters going a whoring after their gods, should make thy Sons do the same.

17. Thou shalt make thee no molten gods.

18. The Feast of unleavened Cakes shalt thou keep, eating those which I commanded thee seven Days, at the appointed Time of the Month Abib; because in that Month thou camest out of Egypt.

19. All that opens the Womb shall be mine, even every one of thy Cattle that is brought forth a Male, which opens of Oxen and Sheep.

20. But he that opens of an Ass, thou shalt redeem with a Lamb, and if thou dost not redeem, shalt cut off his Head: every First-born of thy Sons shalt thou redeem, and none shall appear in my Presence empty.

21. Six Days shalt thou work, and on the seventh Day shalt rest: which thou shalt both in Ploughing-time and Harvest.

22. Thou shalt likewise keep thee the Feast of Weeks, of the First-fruits of Wheat-harvest, and that of gathering at the Revolution of the Year.

23. Three times in a Year, shall all thy Males appear in the Presence of the Sovereign Lord, the God of Israel.

24. For I will expel the Nations from thy Face, and make thy Bounds large: and no Man shall desire thy Country, when thou goest up to appear in the Presence of the Lord thy God, at those Times.

25. Thou shalt not have the Blood of my Sacrifice killed with leavened Bread, nor shall the Sacrifice of the Feast of the Passover abide all Night till the Morning.

26. The Beginning of the First-fruits of thy Ground shalt thou bring to the House

of the Lord thy God. Thou shalt not boil a Kid in the Milk of his Dam.

27. Next the Lord said to Moses, Write these Words: for according to them I make a Covenant with thee and Israel.

28. And he was there with the Lord forty Days and forty Nights, neither eating nor drinking any Thing; who wrote upon the Tables the Words of the Covenant, the ten Commandments.

29. At last when Moses came down from Mount Sinai, the two Tables of the Testimony being in his Hand when he did, he knew not that the Skin of his Face shone by his speaking to him.

30. Whereas Aaron and all the Israelites saw plainly that it did, and were afraid of coming nigh him.

31. Therefore he called to them, and Aaron with all the Princes in the Assembly returned to him; and he spoke to them.

32. So after that all the Israelites went nigh, and he commanded them all which the Lord had spoken to him on Mount Sinai.

33. However till Moses made an end of speaking to them, he put a Veil upon his Face.

34. Yet when he went in before the Lord to speak to him, he put it away till he came out; and coming out, he spoke to the Israelites what he was commanded.

35. But as the Israelites saw that the Skin of his Face shined; he put the Veil upon his Face, till he went in to speak to him.

C H A P. XXXV.

AND Moses gathered together all the Assembly of the Israelites, and said to them; These are the Things which the Lord has commanded that they should be done.

2. Six Days shall Work be done, and on the seventh Day it shall be holy to you, a Sabbath of Rest to the Lord: every one who does Work on it shall be put to death.

3. You shall kindle no Fire in all your Dwellings on the Sabbath Day.

4. Besides Moses spoke thus to all the Assembly of the Israelites: This that follows is the Thing which the Lord has commanded:

Ver. 13. *its*] the Country's, as growing in it; the Pronoun being here singular, as before plural.

Ver. 17. *molten gods*] heretofore translated *gods of metal*.

Ver. 22. *Feast of Weeks*] See concerning it on *Lev. xxiii. 16*.

Ver. 27. *these Words*] the foregoing.

Ver. 28. *who*] for it was the Lord.

Ver. 29. *shone*] or was radiant, shooting forth Rays: which is rendered in the *old Lat. Bible* of the *Papists*, *cornuta esset*, was horned; from whence *Moses* is still ridiculously pictured with two Horns.

Ib. *by*] what follows being the Cause of its shining, which the Structure of the Word allows, and God was not speaking to him then; as I understand the Words, by Ver. 27. and before, with *Jun.* and *Trem.* who render *secum*, to himself, and the *Gen.* add in God; and by the Propriety of it, rather than by his speaking to God.

Ver. 1. *Things*] for Words are spoken, not done; see Ver. 4.

Ib. *they*] *ye* being not in the *Heb.*

5. Take

5. Take of your selves an Offering for the Lord, which let every one who is liberal in his Heart bring to him; Gold, Silver, Brass,

6. Blue, purple and scarlet Thread, fine Linen, Goats Hair,

7. Rams Skins dyed red, Badgers Skins, and Shittim-wood,

8. Oil also for Light, and Spices both for anointing Oil, and Incense of Odours,

9. With Onyx-stones, and Stones to be set, as well for the Ephod as the Breast-plate.

10. Moreover let all who are of a wise Heart among you, come and make all that the Lord has commanded;

11. The Tabernacle, its Tent and Covering, Clasps and Boards, Rails, Pillars and Sockets,

12. The Ark and its Poles, the Atonement-covering, and the Veil of covering,

13. The Table and its Poles, with all its Instruments, and the Presence-bread,

14. As likewise the Candlestick for Light and its Instruments, Lamps, and the Oil for Light,

15. And the Altar of Incense, with its Poles, the Oil for anointing, the Incense of Odours, and the Covering of the Door at the Entrance of the Tabernacle,

16. The Altar of Burnt-offering, and the Grate of Brass which belongs to it, its Poles, and all its Instruments, the Washing-vessel and its Base,

17. The Tapestry of the Court, its Pillars, and the Sockets of it, and the Covering of the Court-gate,

18. The Pins of the Tabernacle, and those of the Court, with their Cords,

19. The Cloths of Ministry, to minister in the Holy Place, the holy Garments for Aaron the Priest, and his Sons Garments, to execute the Priesthood.

20. Then all the Assembly of the Israelites went out from before Moses.

21. And they came, every Man whose Heart stirred him up, and every one whose Spirit moved him freely, bringing the Offering of the Lord for the Work of the publick Tent, for all the Service of it, and for the holy Garments.

22. They even came both Men and Wo-

men, every one who was of a liberal Heart, bringing Hooks, Ear-rings, Rings and Girdles, all Things of Gold, and every Man who waved a Waved-offering, it was of Gold to the Lord.

23. Every Man likewise with whom was found blue, purple and scarlet Thread, fine Linen, Goats Hair, Rams Skins dyed red, and Badgers Skins, brought *them*.

24. All who lifted up a Lifted-offering of Silver or Brass, brought one for the Lord; and every one with whom was found Shittim-wood, for any Work of the Service, brought *it*.

25. And all the Women who were of a wise Heart spun with their Hands; and brought the Spinning-work, blue, and purple, scarlet Thread, and fine Linen.

26. All the Women too whose Hearts stirred them up in Wisdom, spun Goats Hair.

27. The Princes further brought Onyx-stones, and Stones to be set, both for the Ephod and Breast-plate,

28. As also Spice, and Oil for Light, for anointing Oil, and for Incense of Odours.

29. Every Man and Woman of the Israelites, whose Hearts moved them freely, to bring *ought* for any of the Work which the Lord had commanded to be done by the Ministry of Moses, brought a Free-offering to the Lord.

30. And Moses said to the Israelites; See, the Lord has called by Name, Bezaleel the Son of Uri, the Son of Hur, of the Tribe of Judah.

31. Whom he has filled with the Spirit of God, in Wisdom, Understanding and Knowledge, and all Work;

32. Even to contrive Devices, to make in Gold, Silver and Brass;

33. And in artificial Work of Stone to set, as likewise in artificial Work of Wood, to make in all Work of Device.

34. Nay he has put in his Heart that he, and Aholiab the Son Ahisamach, of the Tribe of Dan, may instruct:

35. Having filled them with Wisdom of Heart, to do all Business of a Workman, Artificer and Embroiderer, in blue and purple, scarlet Thread, and fine Linen, and of

Ver. 11. *its Tent*] the Covering of Goats Hair, Chap. xxvi. 7. & xxxvi. 14.

Ver. 19. *Cloths*] See Chap. xxxix. 1.

Ver. 22. *Hooks*] so turned elsewhere in the *com. Trans.* as 2 Kings xix. 28. Ezek. xxix. 4. & xxxviii. 4. but not bracelets. They seem to have been used instead of Buttons, and Castal. *Les Jud. Munst.* with *Jun.* and *Trem.* render it *fibulas*, the *Gen. taches*; but Onkelos *תבליט* Hooks.

Ib. *Girdles*] Women's hanging down, according to

Buxtorf, Lexic. and Concord. Jun. and Trem. for which the *Chald. Targum* of Onkelos has *תבליט* that of Jonathan *תבליט* one singular, the other plural, signifying the same; and the *Jerusalem Targum* *תבליט* from *תבליט* *is press the Breasts*, where they were supposed to be worn.

Ib. *waved*] as frequently rendered, Chap. xxix. 24. *Lev. xxiii. 12.*

Ver. 23. *dyed red*] as Ver. 7.

Ver. 24. *Silver*] *Tynd.* and the *Bish.* following him, *golde*, by Oversight.

a Weaver;

a Weaver; of those who do any Business, and of such as contrive Devices.

C H A P. XXXVI.

THEREFORE Bezaleel and Aholiab shall do it, with all Men who are of a wise Heart, in whom the Lord has put Wisdom and Understanding, to know how to do all the Work for the Service of the Holy Place, entirely as he has commanded.

2. So Moses called those two, and every Man who was of a wise Heart, in which the Lord had put Wisdom, every one whose Mind stirred him up to approach to the Work to do it.

3. And they took from before Moses all the Offering, which the Israelites brought for the Work of the Service of the Holy Place, to do it; who brought to him still Free-offerings Morning by Morning.

4. Whereupon all the wise Men, who did all the Work of the Holy Place, came, Man by Man from his Work which they were doing;

5. And spoke thus to Moses, The People bring more, than is sufficient for the Service of the Work, which the Lord has commanded to do.

6. Moses then commanded, and they made the following Proclamation through the Camp, Let neither Man nor Woman do any more Work for the Offering of the Holy Place: thus the People were restrained from bringing.

7. The Things being not only sufficient for them, to do all the Work, but there were some left.

8. And all those of a wise Heart, among them who did the Work of the Tabernacle, made ten Curtains; which he made up with fine twisted Linen, blue, purple and scarlet Thread, with Cherubs of artificial Work.

9. The Length of a Curtain was eight and twenty Cubits, and four the Breadth of it; they all having one Measure.

10. And he joined five Curtains one to another, as he did the other five in the same Manner.

11. For which end he made blue Loops upon the Edge of one Curtain, at the Border in the joining; so he did in the utmost Edge of another there.

12. Fifty Loops made he on one Curtain, as he did so many on the Border of another, which was in the joining; the Loops taking hold of one another.

13. He made also fifty Clasps of Gold; and joined the Curtains one to another with them, so that it was one Tabernacle.

14. Nay he made Curtains of Goats Hair for a Tent over the Tabernacle; making eleven of them.

15. The Length of a Curtain was thirty Cubits, and four the Breadth of it; the eleven having one Measure.

16. Of these he joined together five by themselves, and six by themselves.

17. For this end he made fifty Loops upon the Edge of a Curtain which was uttermost at the joining, as he did so many upon that of another there.

18. And made fifty Clasps of Brass, to join the Tent together, to be one.

19. He moreover made a Covering to the Tent of Rams Skins dyed red, and another of Badgers Skins above.

20. And he made Boards to the Tabernacle, of Shittim-wood, standing up.

21. Ten Cubits was the Length of a Board, and a Cubit and a half the Breadth of one:

22. To which there were two Tenons, set like Steps one to another: so he made to all the Boards of the Tabernacle,

23. Of these Boards he made twenty on the south Side, to the right Hand.

24. He further made forty Sockets of Silver under them; a couple under each particular Board, for the two Tenons of it.

25. And for the other Side of the Tabernacle, that on the North, he made twenty Boards;

26. With their forty Sockets of Silver, a couple under each particular Board.

27. Moreover for the Sides of the Tabernacle westward, he made six Boards.

Ver. 1. *shall do it*] It is preposterous that they should work, before Moses called them, and gave them the Things for the Work, which the next Verse shews. See *Jun.* and *Trem.*

Ver. 7. *there were some left*] *Bish.* *to much too.*

Ver. 12. *of one another*] See Ch. xxvi. 5. & Ver. 22.

Ver. 17. *another*] as Chap. xxvi. 10.

Ver. 22. *Tenons*] *Heb.* *Hands*, to take hold of, or be fastened in, the *Sockets*, Ver. 24.

1b. set like Steps] as with *Jun.* and *Trem.* *sculari forma compositos* (*Buxt.* *sing. dispositum*) which Meaning is confirmed not only by *Sol. Jarbi*, and *David Kimbi* both in his *Comment.* and *Book of Roots*, but by the like Words in

Chaldee, whose Signification is certain by the *Jewish Writers*; see *Buxt. Chald. Lex.* The *com. Eng.* is very particular, to have *two tenons equally distant one from another*, because every two Things must be so.

1b. one to another] that is *one above the other*, when the Boards stood up. This is finely varied from Ch. xxvi. 17. but the Preposition *ל* is the same in both, notwithstanding what the *Eng. Reading* affords.

Ver. 24. *under*] so that the Boards stood upon the Sockets, Ver. 20. which Sockets or Mortises might be made in a Plate of Silver, that went under the Boards, to hold them together there.

28. As he did two more for the Corners of the Tabernacle, at the two Sides.

29. These were double below, and compleat together on the Top of it, in one Ring: so did he to both of them, for the two Corners.

30. Thus were there eight Boards, and their Sockets of Silver sixteen; two Sockets under each Board.

31. And he made five Rails of Shittim-wood, for the Boards of one Side of the Tabernacle,

32. As likewise five for those of its other Side, and five more for the Boards of the Tabernacle, to the two Sides westward;

33. Making the middle Rail to pass at the midst of the Boards from End to End.

34. And the Boards he covered with Gold, and made their Rings of Gold Places for the Rails; which he covered with the same.

35. Besides he made a Hanging of blue, purple and scarlet Thread, and fine twisted Linen; which he did of artificial Work of Cherubs.

36. To this he made four Pillars of Shittim-wood, and covered them with Gold, their Hooks being Gold; he also cast for them four Sockets of Silver.

37. He made a Covering too for the Door of the Tent, with blue, purple and scarlet Thread, and fine twisted Linen; embroidered Work;

38. And the five Pillars of it, with their Hooks, and covered their Tops and Bindings with Gold: their five Sockets being Brass.

CHAP. XXXVII.

MOREOVER Bezaleel made the Ark of Shittim-wood: two Cubits and a half was its Length, a Cubit and a half its Breadth, and so much the Height of it.

2. Which he covered with pure Gold both on the inside and outside; and made to it a Border of Gold round about.

3. He also cast for it four Rings of Gold, on its four Corners; namely two Rings upon one Side of it, and two upon its other.

4. Besides he made Poles of Shittim-wood, and covered them with Gold.

5. These he put into the Rings, by the Sides of the Ark, to carry it.

6. He further made the Atonement-covering of pure Gold; two Cubits and a half

its Length, and a Cubit and a half the Breadth of it.

7. As he did likewise two Cherubs of Gold; making them solid, at the two Ends of it.

8. One Cherub at one End, and another at the other; at the two Ends of it did he make them.

9. The Cherubs too did spread forth their Wings on high, covering it over with them, and their Faces were one towards another, which was towards the Atonement-covering.

10. He also made the Table of Shittim-wood; the Length of which was two Cubits, its Breadth one, and the Height of it a Cubit and a half.

11. This he covered with pure Gold, and made to it a Border of Gold round about;

12. As he did in like manner an inclosing of a Hand's-breadth, and a golden Border to that.

13. He moreover cast for it four Rings of Gold, and put them upon the four Corners which were to the four Feet of it.

14. The Rings were by the inclosing, Places for the Poles, to carry the Table.

15. These latter he made of Shittim-wood, and covered them with Gold, to carry the Table.

16. Next he made the Instruments that were upon the Table, its Plates, Spoons, Cups and Covers, that it was covered with, of pure Gold.

17. Besides he made the Candlestick of pure Gold, and that solid; its Shank and Branches, its Bowls, Balls, and Flowers, being of the same.

18. And six Branches came out of the Sides of it; three of them out of one Side of it, and three out of its other.

19. There were three Bowls made like Almonds, with a Ball and a Flower in one Branch, and three such, with the like in another; so was there to the six Branches that came out of the Candlestick.

20. And in it were four Bowls, made like Almonds, with its Balls and Flowers;

21. As also a Ball under two of its Branches, another under two more, and a third under the other twain; to the six Branches that came out of it.

22. Their Balls and Branches were of the same, all of it one solid Work of pure Gold.

23. And he made its seven Lamps, with its Snuffers and Snuff-dishes, of pure Gold.

Ver. 32. *two Sides*] the *Heb.* being the dual Number, the same as in Chap. xxvi. 27.

Ver. 33. *middle*] *Bish.* *middest*.

Ver. 36. *Hooks*] *Tynd.* and *Bish.* *knoppes*.

Ver. 8. *at one End*] as Chap. xxv. 19.

Ver. 16. *Cups and Covers, that it was covered with*] by *Tynd.* *flatpieces & pottes to pour with all*; and the *Bish.* imitating his Mistake, *the coverings, and the bolles to pour out withall*.

24. Of a Talent of pure Gold he made it, including all its Things.

25. And he made the Altar of perfuming of Shittim-wood: a Cubit was the Length of it, and so much its Breadth, being square, and two Cubits the Height of it; its Horns were of the same.

26. This he covered with pure Gold, its Top, Sides round about, and Horns; making to it a Border of Gold round about.

27. Two Rings of Gold he also made to it, below the Border of it, against the two Ribs of it, upon its two Sides; for Places for the Poles, to carry it with them.

28. And he made the Poles of Shittim-wood, covering them with Gold.

29. He besides made the holy anointing Oil, and the pure Incense of Odours, the Work of an Apothecary.

C H A P. XXXVIII.

AND he made the Altar of Burnt-offering of Shittim-wood; the Length of it five Cubits, and so much its Breadth, being square, with three Cubits the Height of it.

2. Horns to it he also made upon the four Corners of it, which were of the same; and covered it with Brass.

3. As likewise he made all the Instruments of the Altar, the Pots, Shovels and Bowls, Forks and Censers; making all its Instruments of Brass.

4. Besides he made for the Altar a Grate of Net-work of Brass; under the Compass of it below, to the middle of it.

5. On the four Ends of which Grate he cast four Rings, to be Places for the Poles.

6. He further made Poles of Shittim-wood; and covered them with Brass.

7. Then he put the Poles into the Rings upon the Sides of the Altar, to carry it with them; hollow with Boards he made it.

8. He made too the Washing-vessel and its Base both of Brass, with the Looking-glasses of the Women assembling, who assembled at the Door of the publick Tent.

9. Afterwards he made the Court, at the south Side, to the right Hand; the Tapestry

of the Court being of fine twisted Linen, a hundred Cubits.

10. Their Pillars were twenty, with their Sockets so many of Brass; the Hooks of the Pillars, and their Bindings Silver.

11. At the north Side also it was a Hundred Cubits: their Pillars were twenty, with Sockets so many of Brass; the Hooks of the Pillars, and their Bindings Silver.

12. And at the west Side were fifty Cubits of Tapestry; their Pillars and Sockets each of them ten; the Hooks of the Pillars, and their Bindings Silver.

13. At the east Side likewise, to the Sun-rising, were fifty Cubits.

14. The Tapestry was fifteen Cubits at a Side of the Gate; their Pillars and Sockets each of them three.

15. And at the other Side, on this and that Hand of the Gate of the Court, the Tapestry was fifteen Cubits; their Pillars and Sockets each of them three.

16. All the Tapestry of the Court round about was of fine twisted Linen.

17. And the Sockets for the Pillars were Brass, the Hooks of the Pillars, and their Bindings, as likewise the Covering of their Tops, Silver; nay all the Pillars of the Court were bound with Silver.

18. The Covering of the Gate of the Court too was embroidered Work, blue, purple and scarlet Thread, and fine twisted Linen; twenty Cubits the Length, and the Height in the Breadth five Cubits, over against the Tapestry of the Court:

19. With their Pillars and Sockets of Brass each of them four; their Hooks, as likewise the Covering of their Tops, and their Bindings Silver.

20. Moreover all the Pins for the Tabernacle, and for the Court round about were Brass.

21. These are the Things which were counted of the Tabernacle, that of the Testimony, which was done at the Command of Moses; for the Service of the Levites, by the Ministry of Ithamar the Son of Aaron the Priest.

22. And Bezaleel the Son of Uri, the Son of Hur, of the Tribe of Judah, made all that the Lord commanded Moses:

23. With whom was Aholiab the Son of Ahisamach, of the Tribe of Dan, a Work-

Ver. 25. *Altar*] See Chap. xxx. 1.

Ver. 7. *made it*] not the *Altar* in *Heb.* as in the *last Eng. Translation* by Mistake.

Ver. 8. *Looking-glasses*] made then of polished Brass, *Job xxxvii. 18.* which was reckoned better for that Use than Silver, *Vitruvius, Lib. vii. Cap. 3.* *Pliny* speaks of them made anciently with Tin and Brass tempered together, *Nat. Hist. Lib. xxxiii. Cap. 9.*

Ver. 18. *Height in the Breadth*] the Height when it was put up being the Breadth of it.

Ver. 21. *These*] The foregoing, as *Gen. ii. 4.* though some noted *Interpreters* have supposed it means the Gold, &c. following; which the Distance seems to deny, nor were those Metals for the Service of the *Levites*.

man and Artificer; nay an Embroiderer in blue, purple and scarlet Thread, and in fine Linen.

24. All the Gold, namely that of the Offering, which was wrought for the Work, in the whole Work of the Holy Place, was twenty nine Talents, and seven hundred and thirty Shekels, by the Shekel of the Holy Place.

25. And the Silver of those who were numbered of the Assembly was a hundred Talents, and a thousand seven hundred seventy five Shekels, by the same Shekel.

26. There was a Bekah for a Head, being half a Shekel by the Shekel of the Holy Place; for every one that passed of those who were numbered, from their twentieth Year upward, for six hundred and three Thousand five hundred and fifty.

27. Now the hundred Talents of Silver were to cast the Sockets of the Holy Place, and those of the Hanging; there being a hundred Sockets for the hundred Talents, a Talent for a Socket.

28. And with the thousand seven hundred seventy five *Shekels* he made Hooks for the Pillars, as also covered their Tops, and bound them.

29. The Brass of the Offering further was seventy Talents, and two thousand four hundred Shekels.

30. With which he made the Sockets of the Door of the publick Tent, and the Altar of Brass, as likewise the Grate of Brass that was to it, and all the Instruments of the Altar;

31. And the Sockets of the Court round about, with those of the Gate of the Court, nay all the Pins of the Tabernacle, with all those of the Court round about.

C H A P. XXXIX.

OF the blue also, purple and scarlet Thread, they made Cloths of Ministry, to minister in the Holy Place; and they made the holy Garments which were for Aaron, as the Lord had commanded Moses.

2. And he made the Ephod, with Gold, blue, purple and scarlet Thread, and fine twisted Linen.

3. Besides they beat Plates of Gold, and he cut off Threads, to work amongst the blue, purple and scarlet Thread, and the fine Linen, with artificial Work.

4. They made the Shoulders joined to it upon its two Borders, it being joined together.

5. Nay the Girdle of his Ephod which was upon it, was of the same, like its Work, Gold, blue, purple and scarlet Thread, and fine twisted Linen; as the Lord had commanded Moses.

6. And they wrought Onyx-stones inclosed about in Sockets of Gold, engraved with the Engravings of a Seal, with the Names of the Sons of Israel.

7. Which he put upon the Shoulders of the Ephod, to be Stones of Memorial for the Israelites; as the Lord had commanded Moses.

8. And he made the Breast-plate of artificial Work, according to the Work of the Ephod, with Gold, blue, purple and scarlet Thread, and fine twisted Linen.

9. It was square, they making it double; a Span the Length of it, and so much its Breadth, being doubled.

10. They set in it also four Rows of Stone: the Row that was the first was a Ruby, a Topaz, and a Carbuncle;

11. And the second an Emerald, a Sapphire, and a Diamond;

12. As likewise the third a Ligure, an Agate, and an Amethyst;

13. And the fourth a Beryl, an Onyx, and a Jasper: they were inclosed about with Sockets of Gold in their Settings.

14. These twelve Stones were with the Names in particular of the Sons of Israel; being with the Engravings of a Seal, each with its Name, according to the twelve Tribes.

15. And making upon the Breast-plate Chains of equal Length, twisted Work, of pure Gold:

16. They also made two Sockets of Gold, and two Rings of Gold, and put the latter upon the two Ends of the Breast-plate;

17. Putting the two twisted Chains of Gold into those Rings, upon the Ends of it;

Ver. 25. *Talents*] By comparing this Verse with the next, a Talent was three thousand Shekels.

Ver. 26. *half a Shekel*] as ordered before, Chap. xxx. 12—16.

Ver. 1. *Cloths*] These clearly appear to be the same with them in Ver. 41. Chap. xxxv. 19. & xxxi. 10. and are as clearly distinguished from the Priests Garments, nay are agreed by *Interpreters* to signify the Cloths mentioned Num. iv. 6, &c. and in Chap. xxxi. 10. yet *Patrick* here expounds them to be the Cloaths the Priests wore when they ministered in their Office; so confounding them with

their priestly Garments, even when he himself expounded them to be what the Ark, Table, Candlestick and golden Altar were covered with, on Chap. xxxi. 10. the Proof of which see in the *Lexicons* of *Pagninus* and *Buxtorf*. As for what is added *to minister in the holy Place*, though it may seem at the first Glance to denote the Priests Apparel; by observing that distinguished from *executing the Priesthood*, Ver. 41. & Chap. xxxv. 19. it appears quite otherwise, and the whole unanimous.

Ver. 8. *Breast-plate*] See Chap. xxviii. 15.

18. As they did the two Ends of those Chains into the two Sockets; which they put upon the Shoulders of the Ephod, towards the Face of it.

19. Moreover they made two Rings of Gold, and put on the two Ends of the Breast-plate, on the Edge of it, which was at the inside of the Ephod.

20. They likewise made two Rings of Gold, and put them upon the two Sides of the Ephod, below over against its Face, by the joining of it, above the Girdle of the Ephod.

21. And they tied the Breast-plate by its Rings, to those of the Ephod, with a blue Lace, to be above the Girdle of that, as it was not lifted up from off the Ephod; according as the Lord had commanded Moses.

22. He further made a Cloak to the Ephod of woven Work, wholly blue.

23. And the Hole of the Cloak in the midst of it, was like that of a Habergeon; which had a Hem round about, *that* it might not be torn.

24. And upon the Skirts of the Cloak they made Pomegranates of blue, purple and scarlet Thread, twisted.

25. As they did also Bells of pure Gold; which they put in the midst of the Pomegranates, upon the Skirts of the Cloak round about amongst them.

26. A Bell and a Pomegranate, a Bell and a Pomegranate, were there upon the Skirts of the Cloak round about; to minister with, as the Lord had commanded Moses.

27. They likewise made Coats of fine Linen of woven Work, for Aaron and his Sons,

28. With the Mitre of fine Linen, comely Caps of the same, and linen Drawers of fine twisted Linen,

29. The Belt too of fine twisted Linen, blue, purple and scarlet Thread, embroidered Work; as the Lord had commanded Moses.

30. And they made the Plate of the holy Crown of pure Gold; and wrote upon it a Writing with the Engravings of a Seal, Holiness to the Lord.

31. They also put to it a blue Lace, to put upon the Mitre above; as the Lord had commanded Moses.

32. Now was all the Service of the Tabernacle of the publick Tent finished: thus the Israelites did, doing entirely as the Lord had commanded Moses.

33. And they brought the Tabernacle to Moses, the Tent, and all its Instruments; its Clasps, Boards, Rails, and Pillars, and Sockets,

34. And the Covering of Rams Skins dyed

red, the Covering of Badgers Skins, and the Veil of Covering,

35. The Ark of the Testimony with its Poles, and the Atonement-covering,

36. The Table, all its Instruments, and the Presence-bread,

37. The pure Candlestick, the Lamps of it, those that are put in order, and all its Instruments, with the Oil for Light,

38. As likewise the Altar of Gold, the Oil for anointing, the Incense of Odours, and the Covering of the Door of the Tent,

39. The brazen Altar, and the Grate of Brass which belonged to it, its Poles, and all its Instruments, the Washing-veffel and its Base,

40. The Tapestry of the Court, the Pillars and Sockets of it, and the Covering for the Gate of the Court, its Cords and Pins, and all the Instruments of the Service of the Tabernacle, for the publick Tent.

41. The Cloths of Ministry to minister in the Holy Place, the holy Garments for Aaron the Priest, with his Sons Garments, to execute the Priesthood.

42. Entirely as the Lord had commanded Moses, so the Israelites did the whole Service.

43. And Moses saw plainly that they had made all the Work, even according as the Lord commanded; whereupon he blessed them.

C H A P. XL.

AND the Lord spoke to Moses as follows:

2. On the first Day of the first Month, shalt thou set up the Tabernacle of the publick Tent.

3. Where thou shalt put the Ark of the Testimony, and cover it over with the Hanging.

4. As also put in the Table, set in order what is to be in order of it, put in the Candlestick, and make its Lamps burn up.

5. And the Altar of Gold shalt thou put for Incense, before the Ark of the Testimony, and put the Covering of the Door to the Tabernacle.

6. Moreover thou shalt put the Altar of Burnt-offering, before the Door of the Tabernacle of the publick Tent.

7. And shalt put the Washing-veffel between the publick Tent and the Altar, putting Water there.

Ver. 21. *tied*] *Tynd. strayed.*

Ver. 31. *put to it*] See Chap. xxviii. 37.

Ver. 4. *is to be*] What it was, see Ver. 23.

8. Besides

8. Besides thou shalt set the Court round about, and put the Covering of the Gate of it.

9. And shalt take the Oil for anointing, and anoint the Tabernacle, with all which is in it; consecrating it, and all its Instruments, that it may be holy.

10. And thou shalt anoint the Altar of Burnt-offering, with all its Instruments; and consecrate the Altar, that it may be very holy.

11. Shalt likewise anoint the Washing-vessel, and its Base; and consecrate it.

12. Thou shalt also bring near Aaron and his Sons, to the Door of the publick Tent, and wash them with Water.

13. When thou shalt cloath Aaron with the holy Garments; and anoint him, consecrating him, that he may execute the Priesthood to me.

14. So having brought his Sons near, thou shalt cloath them with the Coats.

15. And shalt anoint them as thou didst their Father, that they may execute the Priesthood to me: whose anointing shall be, that they may have a lasting Priesthood in their Generations.

16. Thus Moses did, doing entirely as the Lord commanded him.

17. And on the first of the first Month, in the second Year, was the Tabernacle set up.

18. For Moses set it up, put its Sockets, set the Boards of it, put its Rails, and set up its Pillars.

19. Next he spread the Tent upon the Tabernacle, and put the Covering of the Tent over it above; as the Lord had commanded him.

20. And he took, and put the Testimony into the Ark, putting the Poles upon the Ark, as he did the Atonement-covering over it above.

21. He also had the Ark into the Tabernacle, and put the Hanging of the Covering, and covered over the Ark of the Testimony; as the Lord had commanded him.

22. And he put the Table into the publick Tent, upon the Side of the Tabernacle northward, without the Hanging.

23. Nay he set in order upon it the Bread that was to be so before the Lord; as he had commanded him.

24. He put the Candlestick too into the publick Tent, over against the Table, upon the Side of the Tabernacle southward:

25. Making the Lamps burn up before the Lord; as he had commanded him.

26. And the golden Altar he put into the publick Tent, before the Hanging:

27. Upon which he burnt Incense of Odours; as the Lord had commanded him.

28. And he put the Covering of the Door to the Tabernacle.

29. As he did the Altar of Burnt-offering at the Door of the Tabernacle of the publick Tent; and offered up on it the Burnt-offering and Oblation, as the Lord had commanded him.

30. He further set the Washing-vessel between the publick Tent and the Altar; and put in Water there, to wash.

31. Out of which Moses, with Aaron and his Sons, washed their Hands and Feet.

32. When they went into the publick Tent, and when they went near to the Altar, they washed; as the Lord had commanded Moses.

33. And he set up the Court round about the Tabernacle and Altar, and put the Covering of the Gate of the Court: thus Moses finished the Work.

34. Then a Cloud covered the publick Tent, and the Glory of the Lord filled the Tabernacle:

35. Insomuch that Moses could not enter into the publick Tent, because the Cloud remained upon it, and the Glory of the Lord filled the Tabernacle.

36. And when the Cloud ascended from off the Tabernacle, the Israelites marched, in all their Journeys.

37. But if the Cloud did not ascend, they marched not till the Day it did.

38. For the Cloud of the Lord was upon the Tabernacle by Day, and the Fire was on it by Night, in the Sight of the whole Family of Israel in all their Journeys.

Ver. 15. *that they may have*] according to the *Heb.*
Ver. 21. *put*] neither the *Heb.* Verb, nor the Application of it to its Object, signifying *set up*.
Ver. 28. *put*] as commonly, and in the next Verse,

while *set up the hanging* labours with Impropiety; so in Ver. 33.
Ver. 35. *could—remained—filled*] Here are the three Forms of the *Heb.* preterite Verbs.

TABLE the Third of SCRIPTURE AGES.

Year of the Julian Period.	Age of the World.	After the Flood.	Age of Shem.	Arphaxad.	Salah.	Eber.	Abraham.	Sarah.	Ishmael.	Isaac.	Jacob.	Aaron.	Moses.	Joshua.	
2784	2100	435	532	432	396	365	74	64							Abram went from Haran.
2790	2106	441	538	438	402	371	80	70							Arphaxad died, Gen. xi. 12, 13.
2795	2111	446	543		407	376	85	75	0						Ishmael born, Ch. xvi. 16.
2808	2124	459	556		420	389	98	88	12 13						Circumcision began, Ch. xvii. 24. Sodom, &c. destroyed, Ch. xviii. 14, 22.
2809	2125	460	557		421	390	99	89	14	0					Isaac born, Ch. xxi. 5.
2814	2130	465	562		426	395	104	94	19	5					Isaac derided, Ch. xxi. 9.
2821	2137	472	569		433	402	111	101	26	12					Salah died, Ch. xi. 14, 15.
2847	2163	498	595			428	137	127	52	38					Sarah died, Ch. xxiii. 1.
2848	2164	499	596			429	138		53	39					Isaac and Rebekah married, Ch. xxv. 20.
2851	2167	502	599			432	141		56	42					Shem died, Ch. xi. 10, 11.
2868	2184	519				449	158		73	59					Esaú and Jacob born, Ch. xxv. 26.
2883	2199	534				464	173		88	74	15				Eber died, Ch. xi. 16, 17.
2885	2201	536					175		90	76	17				Abraham died, Ch. xxv. 7.
2907	2223	558							112	98	39				Esaú married, Ch. xxvi. 34.
2932	2248	583							137	123	64				Ishmael died, Ch. xxv. 17.
2989	2305	640								180	121				Isaac died, Ch. xxxv. 28.
2998	2314	649									130				Israelites went to Egypt, Chap. xlvii. 9.
3015	2331	666									147				Jacob died, Ch. xlvii. 28.
3131	2447	782										0			Aaron born, Exod. vii. 7.
3134	2450	785										3	0		Moses born, ib.
3162	2478	813										31	28	0	Joshua born, vid. Tab. 4th.
3174	2490	825										43	40	12	Moses slew the Egyptian, Acts vii. 23.
3176	2492	827										45	42	14	Caleb born, Josh. xiv. 7.
3214	2530	865										83	80	52	Israelites went from Egypt, Ex. xii. 40, 41.

The principal Point here is to find the Beginning of the 430 Years spoken of *Exod. xii. 40, 41.* *Kobath* the Son of *Levi* was born before *Jacob* and his Family went into *Egypt*, *Gen. xli. 11.* who lived 133 Years, *Exod. vi. 18.* *Amram* his Son and the Father of *Moses* 137, *Ver. 20.* and *Moses* was 79 at the Expiration of this Term, which all make but 349; so that we must look much further back for the Commencement of it, than the *Israelites* going to *Joseph* in *Egypt*. The first Account of any of that People dwelling or sojourning there, was of *Abraham*, *Gen. xii.* who seems to have gone thither soon after his going from *Haran*, when he was 74 Years old, *Ver. 4.* by his passing and going on, *Ver. 6, 9.* Here then I fix the Beginning of the 430 Years, which I shall strengthen or confirm by the following Observations.

1. There is a great deal of Reason to believe that by the dwelling in *Exod. xii. 40.* (for *moshab* is not sojourning) was meant the whole Time, from the Beginning to

the End of their dwelling there, especially if we consider it is *Moses* names the Years, who wrote the whole History; which will therefore take in and begin with that of *Abraham*.

2. The *Apostle Paul* mentions these 430 Years, *Gal. iii. 17.* shewing it was so long from the Time of the Covenant or Promise God made to *Abraham*, till the giving of the Law, which was at the *Israelites* Departure from *Egypt*. He likewise tells what Covenant he meant, even God's saying to *Abraham*, *In thee shall all Nations (or Families of the Earth) be blessed*, *Ver. 8.* which was spoken to *Abraham* a little before his going into *Egypt*, *Gen. xii. 3.* and that Expression is not that we find used to him at any other Time; or if it had, *Paul's* Argument led him to speak of the first, which took in the longest Time; look *Chap. xii. Beg.*

3. God declared to *Abraham*, *Gen. xv. 13.* that his Offspring should be afflicted by the People of that Land

400 Years; this being after the above-mentioned Promise or Covenant; which pretty strongly implies that the 430 Years were begun before, as I have stated it. From the Beginning of the dwelling in Egypt was 430, of the Affliction 400, till their Deliverance. Which Affliction may well be thought to begin, when Isaac was mocked or made sport with by Ishmael, who was an Egyptian by his Mother, Gen. xxi. 9. which was a Matter of some Consequence, as the Apostle speaks of it, who says, he persecuted him, Gal. iv. 29. and so it appears to be by Ishmael and Hagar being both turned quite out of doors, which would scarce have been done for a Jest, or even once falling out. But it is probable that Ishmael, abetted by his Egyptian Mother, might do what he could against Isaac; who was five Years old by this Computation, at the Beginning of the 400 Years, which was as soon as we may well suppose Ishmael could act much against him: but how long he continued in it before Sarah got them sent off, we cannot tell. If any should yet be backward in thinking this Affliction of one Person remarkable enough to be reckoned in the 400 Years, let them consider the rest of it was but the Affliction of other Persons, of all whom Isaac was the Father, and therefore his Suffering might well be numbered with theirs; see also *Tabit* iii. 7, &c. Besides what was done to him, might be said to be done to them; as we find *Hosea* saying, Chap. xii. 4. *spoke with us*, when it was only with *Jacob* their Forefather; see *Acts* vii. 35, 27. This 400 Years also *Stephen* speaks of, *Acts* vii. 6. where as a Confirmation

of what has been said, it is put to the being treated ill, which Isaac was. And in Egypt the Israelites were treated well a great while, and their Affliction there appears to be but a little before the Birth of Moses, as Aaron three Years older was saved; see *Exod.* i. 6, 8.

4. By this Calculation the Israelites were in Egypt the last Time 216 Years. Let us suppose now *Kobath* was born one Year before they went thither, because there was *Merari* after him; *Gen.* xvi. 11. *Anram* when *Kobath* was 69 Years old, and *Moses* at the same Age of *Anram*; which with 79, the Age of *Moses* when they went out of Egypt, make up the Time. *Jochebed* also being the Daughter of *Levi*, and Mother of *Moses*, *Exod.* ii. 1. & vi. 20. we may compute her Birth, which was after the going to Egypt, *Numb.* xxvi. 59. when her Father was 120 Years of Age, about 10 younger than *Terah* when *Abram* was born; and that she was 80 at the Birth of *Moses* her youngest Child, about 10 Years less than *Sarah's* Age when she bore *Isaac* (their Age, as it is said by *Moses*, our, *Psal.* xc. 10. being not shortened to 70, as it seems, till God did it for their Provocation in the Wilderness, related in *Numb.* xiv) this would likewise compleat the said Term of Years: and moreover *Anram* the Father of *Moses* would be dead above 10 Years before the Departure from Egypt.

I now proceed to form a rational Table of several remarkable Circumstances, to shew from thence the gross Absurdities Interpreters have run into in Point of Chronology.

A CHRONOLOGICAL TABLE of JACOB and his POSTERITY.

Age of the World.	Jacob at Aram.	Age of Jacob,	Levi,	Judah,	Dinah,	Joseph,	Benjamin,	Er,	Pharez.	
2242	0	58								Jacob gets the Blessing, and goes to Syria, Gen. xxvii. 44. and xxviii. 7.
2249	7	65								Jacob married, and Reuben born, Ch. xxix. 20, 21, 25, 32.
2250	8	66								Simon born, Ver. 33.
2251	9	67	0							Levi born, Ver. 34.
2252	10	68	1	0						Judah born, Ver. 35.
2253	11	69	2	1						Dan and Gad born, Chap. xxx. 6, 11.
2254	12	70	3	2						Naphtali, Asher and Issachar born, Ver. 8, 13, 18.
2255	13	71	4	3	0	0				Zebulun, Dinah and Joseph born, Ver. 20, 21, 24, 25, 26.
2262	20	78	11	10	7	7				Jacob went from Padan-aram, Ch. xxxi. 41.
2270		86	19	18	15	15	0			Dinah ravished, and Benjamin born, Chap. xxxiv. 2. and xxxv. 18.
2271		87	20	19		16	1	0		Joseph sold, Judah married, and Er born, Ch. xxxvii. 2. and xxxviii. 1, 2, 3.
2284		100	33	32		29	14	13		Joseph promoted, Ch. xli. 46.
2290		106	39	38		35	20	19		Er married and died, Ch. xxxviii. 6, 7.
2291		107	40	39		36	21			Onan married and died, Ver. 8, 10.
2294		110	43	42		39	24		0	Shelab grown up, and Pharez born, Ver. 11, 14, 29.
2304		120	53	52		49	34		10	The seven Years of Plenty began, Ch. xli. 53, 54. and xiv. 6.
2312		128	61	60		57	42		18	Pharez married, and Hexron born, Ch. xlii. 12.
2313		129	62	61		58	43		19	Hamul born, and they went to Egypt, Ch. xlii. 12. and xlvii. 9.
2364			113			109				Joseph died, Ch. l. 26.
2388			137							Levi died, Exod. vi. 16.

The Scripture is very clear that Jacob served Laban the first 7 Years agreed on, before he was married; and was not married at the Beginning of that Term: for after they had made the Agreement, *Gen. xxix. 18, 19.* it is said, *Jacob served seven Years for Rachel, Ver. 20.* and then that he demanded her, saying, *his Days were fulfilled, Ver. 21.* afterwards he said, *Ver. 25. Did not I serve (which is the preterite Tense in Heb.) with thee for Rachel? and yet seven other Years, Ver. 27, 30.* further confirms it. So our Countryman *Shuckford* says: "The Place does surely prove that he served Laban seven Years, and then said give me my Wife, &c." *Connest. Vol. ii. Book vii. p. 203. 2d Edit.* The idle interpreting *my Days are fulfilled*, to signify *I am old enough to be married*, the Targum confutes, if it needs confuting, which has it, *למלא ימי שירותי* for the Days of my Service are fulfilled; and the Greek, *πληρώσας τὰς ἡμέρας*, for the Days are fulfilled; as likewise *Ainsworth* from *Pirke Eliezer*, Chap. 36. which in the *Genev. Bib.* is read, *my terms is ended.* It follows then that Jacob had all his Children, excepting Benjamin, born in the first seven Years of his Marriage, being the second Seven of his living with Laban, which is according to *Shuckford, Connest. Lib. vii.* but what wonder is that, since he had four Wives? Of these, seven were Leah's, and it is said once she staid from bearing, *Ver. 35.* the rest of the Time when she did not stay, she would have a Child in a Year, as by the Table: which may be counted thus more particularly; *Reuben* born at the End of 9 M. *Simeon* 1 Y. 8 M. *Levi* 2 Y. 7 M. *Judab* 3 Y. 6 M. *Issachar* 5 Y. 1 M. *Zebulun* 6 Y. *Dinah* 6 Y. 11 M. (though *Demetrius* a Greek Historian in *Eusebius, Præp. Evang. Lib. ii. 21.* has the Births of several of Leah's Children but ten Months apart) and if she had staid any other Time, it would have been improper to have mentioned that alone. For that staying I allow about another Year, which compleats the Time; and her staying only one Year, is less strange than if she had staid many. For a farther Proof that they were not born in the first seven Years of Jacob's being with Laban, we find him telling *Esau*, the Children were tender, *Gen. xxxiii. 13.* which shews they were not towards twenty Years old.

I come next to the Marriage of Judab and Birth of Er, which I have placed with the rest in the Order of the Sacred History; and am of Opinion that Judab being of a noble Spirit and Behaviour, by which he gained the Precedency of his Brothers next to Joseph, *Gen. xlix. 1 Chron. v. 2.* was so displeased with what his Brothers did to Joseph, and affected with his Father's Grief (see *Gen. xxxvii. 26, 27. & xlv. 34.*) that he left them, and so met with Shua's Daughter his Wife, *Ch. xxxviii. 1, 2.* Doubtless Moses would not have interrupted the History of Joseph with this of Judab, if the Story of Judab had been first; however he says it was at that Time, of Joseph's being sold, that Judab went from his Brothers, and took a Wife. Therefore Judab did not lie with Tamar ten Years before, as the Index of the Great Bible places it, when he was sixteen Years old: from which computing for Judab's Marriage and Er's Birth one Year, Er's Marriage and Death one Year, Onan's one Year, and Shelah's growing up three Years, there remain but ten Years to be parted between Judab and Er till the Time of their being married; the Conclusion of which will be, that Judab was married when he was five Years old, and had a Child the same Year (which was before they went from Padan-aram) as also that Er and Onan were both married, and Shelah was grown up fit for Marriage, about the same Age.

The third Point is concerning the Commencement of the seven Years of Fulness or Plenty, which I cannot find to be determinable by the Scripture, but judge it must be at least twenty Years after Joseph's Promotion, as by the Table; otherwise there is not Time sufficient for Pharez to have two Sons, before they went into Egypt; which Time cannot be allowed between the Years of Fulness and Famine, if it was only for this Reason, that the Corn laid up would have been spoiled. All other Chronologers, I think, suppose the Years of

Plenty began when Joseph interpreted Pharaoh's Dreams; from whence arise such Computations as these which follow: *Bedford* puts both Judab and Pharez to have a Child in their fifteenth Year; and both Er and Onan after Marriage to die in their fourteenth, with that remarkable Circumstance of Virility in the latter, *Gen. xxxviii. 9.* and would also have Shelah grown up after Onan's Death, as *Chap. xxxviii. 11, 14.* Judab then lie with Tamar, and the Children be born, all in the next Year, yet puts Jacob's Marriage seven Years too soon, *Script. Chron. Tab. 31.* *Usher* in his last Result, *Chron. Sacra. Cap. 10. p. 170.* reckons Er to be married before he was quite fourteen Years old, Onan at but fourteen; and for the Time Onan lived after he was married, and Shelah's growing up fit for Marriage, he allows but about three Quarters of a Year; as he also computes, that Pharez had Hezron born at the Beginning of his 15th Year, and Hamul at the End, or both born Twins at the latter. *Broughton* calculates that Judab might beget Er at 13 Years of Age, &c. *Works, p. 387.* and *Lightfoot* counts Judab but 10 Years old or under, when he begot his eldest Son, *Harm. of Old Test. on 2 Kings xviii.* Now were I to count in their Way, it should be thus:

Jacob went to Syria when he was	77	} years old.
Judab born,	80	
Er and Onan born,	96	
Shelah born,	97	
Er and Onan married, and died,	112	
Pharez born,	114	
Hezron and Hamul born, and they went to Egypt,	130	

By which no Child might be born till his Father was sixteen Years old, &c. Yet this contains too many and great Improbabilities; and with those being so very young, Jacob himself is made vastly old, when he had so many Children. We may further take notice, that Jacob's eleven Sons had all their Children that we read of besides Jacobbed, *Exod. vi. 20. Numb. xxvi. 59.* before they went down to Egypt, which shews them not to be young; and Asaph had also two Grandchildren by his fourth Son, *Gen. xlv. 17.* nay some of those in *Ver. 21.* prove to be Benjamin's Grandsons, as *Gera, 1 Chron. viii. 3. Naaman, 1 Chron. viii. 4. Numb. xxvi. 40. and Ard, Numb. xxvi. 40.* So the Septuagint translate in *Gen. xlv. 21. Ἐννέον δὲ υἱὸν Βαδὰ Ἰσάκ, καὶ Νοεμὰν, and the Sons of Bala were Gera, and Noeman, &c.* which will run Chronologers into much the same Difficulties and Absurdities as before; and is a farther Confirmation that there was a considerable Space of Time after Joseph was promoted in his thirtieth Year, *Gen. xli. 46.* before the Israelites went into Egypt, besides the seven Years of Plenty and two of Famine. Such who would have Hezron, &c. born in Egypt, expressly contradict Holy Writ, *Gen. xlv. 8, 15, 26.* without so much as the Pretence of any Corruption or Mistake in the Hebrew Code. And it is the utmost Height of Stupidity to attempt to prove a Chronology from the Scripture, on the Supposition that the Scripture it self is not true. Moreover Jacobbed Levi's Daughter being left out in *Gen. xlv. because born in Egypt, Numb. xxvi. 59.* shews that the rest named in that Chap. were born before Jacob went thither, since Asaph's Daughter is reckoned in, *Ver. 17.* To this let me add, that the Increase of the Israelites was prodigiously large for 216, or as others compute but 215 Years in Egypt, and about one after, *Numb. i. 1.* from 70 Persons to 603550 Men that were above 19 Years old, besides the Tribe of Levi; who, with Women and Children, might probably amount to 1850000 or more. But if they were not 70 at their entering Egypt; and if the Grand-children were young, as they must have been by leaving out the 20 Years allowed above, such a vast Increase might exceed Belief; for such a Difference at the Beginning would make a great deal at the End.

If we look now to Joseph's Interpretation, *Gen. xli.* we find him telling Pharaoh that God would shortly bring it to pass, in the com. Transf. which shews the Time of Plenty was not begun, nor to begin presently: the like was

was said to *John*, Rev. i. 1. of Things which were not fulfilled in twenty Years. But in *Heb.* it is, *God will make haste to do it*, a similar Expression to that which was spoken to *Jeremiah*, Chap. i. 12. of which it may be said as of the other. The Manner of relating it also in *Acts* vii. 11. does not bespeak the immediate Commencement of it, *ἔπειτα δὲ ἔλπειν*, But there came a Famine; as if a good while after. And *Justin* says of *Joseph*, Lib. xxxvi. 2. *sterilitatem agrorum ante multos annos providit, he foreknew a Scarcity of the Ground many Years beforehand.* And if *Noah* was 120 Years building the Ark, is it strange that *Joseph* should be 20 Years providing Store-houses, &c. throughout the Land of Egypt? As for *Pharaoh's* believing *Joseph* so long, the greatest Difficulty was at first, and he might often be confirmed in it afterwards, by what he heard and saw of him. Nay the like Objection might be made concerning *Daniel* and other Prophets, whose Declarations of future Things were received and believed.

The Chronology has already been brought to the *Israelites* Departure from Egypt, before which, and to the same Time, as well as in that Country, there is a List of the Kings, with their Time of reigning by *Manetho*, which is preserved from his *Greek History* in *Synellus*, as also in *Josephus against Apion*, as follows:

	Y.	M.	Am.	M.	J. P.	
<i>Salatis</i> reigned	19	0	19	0	2621	The 17 th Dynasty]
<i>Ben</i>	44	0	63	0		
<i>Apachnas</i>	36	7	99	7		
<i>Apophis</i>	61	0	160	7		
<i>Tanias</i>	50	1	210	8		
<i>Affis</i> or <i>Hercules</i>	49	2	259	10		
<i>Tethmosis</i> or <i>Amosis</i>	25	4	285	2	2881	The 18 th Dynasty.
<i>Chebron</i>	13	0	298	2		
<i>Amenophis I.</i>	20	7	318	9		
<i>Queen Amesses</i>	21	9	340	6		
<i>Mephres</i>	12	9	353	3		
<i>Mephramuthosis</i>	25	10	379	1		
<i>Thmosis</i>	9	8	388	9		
<i>Amenophis II.</i>	30	10	419	7		
<i>Orus</i>	36	5	456	0		
<i>Queen Acencheres</i>	12	1	468	1		
<i>Rathotis</i>	9	0	477	1		
<i>Acencheres I.</i>	12	5	489	6		
<i>Acencheres II.</i>	12	3	501	9		
<i>Armais</i>	4	1	505	10		
<i>Rameffes</i>	1	4	507	2		
<i>Rameffes Miamun</i>	66	2	573	4		
<i>Amenophis III.</i>	19	6	592	10		

¶ N. B. The 16 first Dynasties are ascribed by *Manetho*, as it appears *Synell.* p. 18, 19, 41. to the Gods, &c. most of whom might reign before the Flood, and be deified; but by *Africanus* and *Eusebius* they are made up of the Kings in several Parts of Egypt, *Synell.* p. 56, &c.

The last being he who was drowned in the Red Sea pursuing the *Israelites*, (as appears by *Manetho* himself, and *Cheremon*, as cited by *Josephus against Apion*, Lib. i.) fixes the Time to that remarkable Period; and from hence it appears that the first King *Salatis* began reigning in the 2621 Year of the *Jul. Per.* 272 Years after the Flood, that it was *Tanias* who took *Sarai*, Gen. xii. and *Mephramuthosis*, in whose Time the *Israelites* went to Egypt. The Eng. Reader may here be cautioned of mistaking by *Sir Roger L'Estrange's Translation of Josephus*, which has the Reign of *Apophis* 60 Years and 1 Month, when it is *ἄνωξις ἢ ναὶ ἑξήκοντα*, three score and one Years.

These being Kings of Lower Egypt, there is also a Catalogue of those of Upper Egypt who reigned at Thebes, from *Eratostratus*, Library-keeper of *Ptolemy Evergetes*, (Successor to *Manetho*, above 200 Years before the Time of Christ) by whose Order it was taken out of the Records of that Country, and is likewise preserved as follows by *Georg. Synellus* in his *Chronographia*, pag. 91, &c.

	Y.	Am.	Jul. Per.
<i>Menes</i> or <i>Misraim</i> , Ch. x. 6. reigned	62	62	2559
<i>Atthotes I.</i> or <i>Hermes</i> , or <i>Patrus</i> , Ver. 14	59	121	2621
<i>Atthotes II.</i>	32	153	2680
<i>Diabtes</i>	19	172	2712
<i>Pemphos</i>	18	190	2731
<i>Toogar Amachus Momchiri</i>	79	269	2749
<i>Stoechus</i>	6	275	2828
<i>Gosormis</i>	30	305	2834
<i>Mares</i>	26	331	2864
<i>Anophis</i>	20	351	2890
<i>Sirius</i>	18	369	2910
<i>Cnubus Gneurus</i>	22	391	2923
<i>Raiosis</i>	13	404	2950
<i>Byris</i>	10	414	2963
<i>Saophis</i>	29	443	2973
<i>Sen-saophis</i>	27	470	3002
<i>Moscheris</i>	31	501	3029
<i>Musthis</i>	33	534	3060
<i>Pannus Archondes</i>	35	569	3093
<i>Apappus Maximus</i>	100	669	3128
<i>Achseus Ocaras</i>	1	670	3228
<i>Queen Nitocris</i>	6	676	3229
<i>Myrtæus</i>	22	698	3235
<i>Thyosimares</i>	12	710	3257
<i>Thynillus</i>	8	718	3269
<i>Semphucrates</i>	18	736	3277
<i>Chuthar Taurus</i>	7	743	3295
<i>Meures the Philosopher</i>	12	755	3302
<i>Choma Ephtha</i>	11	766	3314
<i>Anchunius Ochys</i>	60	826	3325
<i>Pento-athyris</i>	16	842	3385
<i>Stamencemes</i>	23	865	3401
<i>Sistofichermes</i>	55	920	3424
<i>Maris</i>	43	963	3479
<i>Siphoas</i> , or <i>Hermes</i> , or <i>Mercury II.</i>	5	968	3522
<i>Nameless</i>	14	982	3527
<i>Phruron</i> or <i>Nilus</i>	5	987	3541
<i>Anubantæus</i>	63	1050	3547

Synellus relates that *Apollodorus* had a List of fifty three Kings, the rest of which he himself omitted. In the Table to *Cumberland's Orig. Gent. Antiquissima*, printed 1724 (from whence *Bedford* seems to have copied his Reckoning in *Script. Chron. Tab. 13.* printed 1730) the Reign of *Cnubus Gneurus* is counted twenty seven Years, making the whole 1055; but how wrong it is, may be seen by looking no further than *Sir John Marsham's Canon Chronicus*, Tab. 1. and his twice mentioning, *ad Secul.* 11. p. 313. *Fræneq. Edit.* that *Eratostratus* ascribes 1050 Years to those Kings.

To the Reign of *Mares* are these Words affixed, *ἡ δὲ Αἰγύπτου ἐν τῷ χρόνῳ αὐτοῦ καὶ ἡ ἑσθλατοῦς Ὀνείας*, With the Egyptians, (i. e. the other of Lower Egypt) was now the Dynasty in which the Thebans reigned; and *Scaliger's Eusebius* in *Greek*, pag. 18. says that the Thebans reigned in the Dynasty begun by *Amosis* or *Tethmosis*. From hence it follows, that *Tethmosis* King of Lower Egypt began reigning in the Time of *Mares* the 9th King of Upper Egypt, who reigning 26 Years, fixes the Catalogue of *Eratostratus* to that of *Manetho*, and consequently by what has been already delivered, to the *Scripture Chronology*, within the Compass of twenty six Years. In the next place *Manetho* the Egyptian Historian tells us (in a Fragment of his preserved by *Josephus against Apion*, Lib. i. as he says in the Author's own Words) that a strong People from the East called *Hycsos*, the latter Part of the Word signifying *Shepherds*, invaded Egypt in the Reign of *Timaus*, and set up *Salatis* King there. Now there being an Account from *Plato* in *Phædo*, p. 1240, that *Βασίλειος Αἰγυπτῶν ἑαυτοῦ Θάμους*, *Thamus* was a King of all Egypt; who by the Likeness of the Names is the same, and as *Thamus* is described there to be King before *Thout* or *Thoth*, it appears to be *Misraim*; especially as it is thought he was the *Tamuz* mentioned *Ezek. viii. 14.* for *Misraim* being *Osiris*, as shewn on *Gen. x. 13.* *Diodorus* relates his being killed by his Brother *Typhon*, that he was afterwards honoured as a God, and the Ceremonies performed with Mourning

ing and Lamentation; Lib. i. 2. as *Ezekiel* saw. According to this Account, and as those *Shepherds* appear to have come out of the Country of *Canaan*, *Typhon* was probably *Canaan* the Brother of *Mizraim*, *Gen. x. 6.* and *Josephus* says further from *Manetho*, that *Avaris* where the *Shepherds* encamped was called *Typhon*, as seems likely from the Name of their King, who might then defeat and kill *Osiris* or *Mizraim*, and make *Salatis* King there. *Salatis* thus beginning to reign at the Death of *Mizraim*, fixes his Death to the Year 2621, and consequently settles the Time of the rest, as in the *Catalogue*. *Cumberland*, *Orig. Gent. Ant.* and *Bedford*, *Scrip. Chron.* state the Beginning of the Reign of *Salatis* 9 Years after the Death of *Menes*, and so far in the Reign of *Atthotes*, but seemingly with far less Reason.

The first of these Writers endeavours pretty much to shew, that *Aso*, Queen of *Ethiopia*, whom *Plutarch* says assisted in the War against *Osiris*, was *Semiramis* Queen of *Affyria*, pag. 91, 93, 94, 95, 96, 97. but if we look into the *Chronological Table* in the same Treatise, we see the Beginning of *Semiramis*'s Reign put 87 Years after *Salatis* was made King, which, as I compute, are too few; yet *Cumberland* ascribes that particular Age to her Aid, pag. 96. and that the *Chronological Table* was of his own making, appears by his mentioning it just after this Part of the Discourse, pag. 98. nay he says expressly further, "By my Accounts the Time of *Semiramis*'s Reign in the *Affyrian* Empire, falls in with the Time of *Apophis*'s Reign in the *Lower Egypt*," p. 112. see after the *Table* of the *Sicyonian* Kings. *Atthotes* I. is plainly the same whom *Sancho*. calls *Tbath*, the Son of *Misor* by Contraction from *Mizraim*, on Chap. iv. *es* being the *Greek* Termination, and *A* might be arbitrarily prefixed, *Cumberland*'s *Sancho*. in *Prof.* That *Mizraim* began the Kingdom of *Egypt* is not to be doubted, *Egypt* being every where called *Mizraim* in the *Hebrew*.

As at the Distribution of Mankind after the Flood, *Lower Egypt* must be entered by Land before the *Upper*, and the first being the more fruitful Country, I cannot imagine that *Mizraim* went and settled in *Upper Egypt*, and left the other; but reigned a while in the *Lower*, and then over the whole, till the *Canaanite* *Shepherds*, as *Manetho* relates, invaded it, and got the lower and nearer Part of *Egypt*, and then made *Salatis* their King; who had five Successors, as in the *Catalogue*, when *Tethmofis* the Son of *Alisphragmuthofis*, as *Manetho* calls him, expelled them thence, and had that for his Kingdom, leaving *Upper Egypt* to the next Heir. And *Eusebius*, *Syncellus*, and latter Writers, join the Reign of *Tethmofis* or *Amofis* to that of *Affis*, in their Accompts. As for *Manetho*'s saying the *Shepherds* kept *Lower Egypt* 511 Years, it may be looked upon as the first of his Dynasties, the Years of which extend to long before the Creation, making his own Country, where he was a Heathen Priest, seem very ancient; and he does not seem able to tell any more than those six Kings. *Josephus* is also evidently mistaken in thinking those *Canaanite* Pastors were the *Israelites*; it being long before they were in *Egypt*, and very wide of Agreement otherwise: but *Josephus* too was endeavouring against *Apion*, to make his own Nation appear ancient; and perhaps to justify the Length of the *Septuagint* Account; and so he also seeks to discredit the true Account that *Manetho* gives further, as to Time, of the *Israelites* going out of *Egypt* in the Time of *Amenophis*, 333 Years after.

For the Time of the *Egyptian* Monarchy together, *Constantine Manasses*, whose *Greek Annals* in Verse are turned into *Latin* by *John Lennelains*, reckons it 1663 Years; which counted backwards from the Conquest of *Egypt* by *Cambyfes* King of *Persia*, in the Year of the *Jul. Per.* 4189, makes the Beginning in 2526, and that is 33 Years before *Menes* began reigning in *Upper* or all *Egypt*, as in the *Table*; which Space of Time he may well be thought first to have reigned in *Lower Egypt*, whither he must come before he got to the other, as already said; nay *Syncellus*, pag. 91. puts his Reign in *Lower Egypt* 35 Years. *Diod. Siculus* likewise tells us, L. i. 2. some of the *Egyptians* reckoned little less than twenty three thousand Years from *Osiris*, who as we have

seen was *Mizraim*, to *Alexander* the Great, that built a City after his own Name in *Egypt*; between which Time of *Alexander* in the Year of the *Jul. Per.* 4382, and the Year 2526 above, are 1856 Years, being about 22955 Lunar Years or Months, by which as it seems they counted, according to *Plutarch* in the Life of *Numa*, *Pliny*, *Nat. Hist.* L. vii. 48. *Macrob. Sat. L. i. 14. Lactant. Instit.* ii. 12. and so is a farther Confirmation of our *Chronology*. The same *Diodorus* also informs us, Lib. i. 6. that the *Egyptians* assert their native Kings reigned above 4700 Years; whose Government ceasing when the *Persians* under *Cambyfes* conquered the Country in the Year of the *Jul. Per.* 4189, and not only *Plutarch*, but *Solinus*, *Polybius*, Cap. 3. and *Augustine*, *Civitat. Dei*, Lib. xii. 10. relating the *Egyptians* had Years of four Months, this reduces those Years to one third of their Number, viz. between 1566 and 1567. Now from that Year back to the End of the Reign of *Menes*, who being the first King of *Egypt* was not a Native, but came thither, was by the foregoing *Catalogue* 1568 Years; so well does it agree.

The following Words of *Diodor. Sicul.* may also claim Notice for the same Purpose, Lib. i. 4. "Ἀπὸ τῆς γένεως τῆς Μῆνης τῆς ἀπογονίας ἐστὶν ὡς αἰῶν τῶν καλῶν καὶ τετρακισμίων, they say the Posterity of *Menes* reigned above 1400 Years. Adding these Years to the Beginning of his Reign in the *Table*, himself being included, it arises to the Year of the *Jul. Per.* 3959; and as the *Egyptian* Line of Kings ended, and gave place to the *Ethiopian* at the Year 3986, according to the *Catalogue* on the 1 King. xii. 23. there were very agreeably 27 Years above 1400. Next as *Diod. Sicul.* mentions some of those Kings in Chap. 4. of his first Book, I would try how successfully I can find it quadrate with this Rank of *Eratoſthenes*; as I have never yet seen it done, and it may be still a farther Establishment of so material a Part, of such ancient, and as has been thought, uncertain *Chronology*. *Myris* reigning after *Uchoreus* and his twelve Successors, agrees with *Maris* and *Ocaras*, which the Names both resemble. Then *Uchoreus* being the 8th King from *Busiris* II. inclusive, this answers to the prior Distance of *Byris*, with the like Resemblance of Names; where note by the Way, that the *Lat. Translator* of *Diodorus* took the *Greek* Word for eighth to be a proper Name *Ogdous*. It follows now that the *Busiris* I. of *Diod.* *Busiris* II. being his 8th Descendant, was *Toggar Amachus Memebiri*.

The *Scholiast* upon the *Argonautics* of *Apollonius*, Lib. iv. Ver. 272. writes, Διζαρχὸς ὁ ἐν πρώτῳ Νίλῳ, γινόμενος ἀπὸ τῆς Νίλῳ Βασιλείας μέχρι τῆς πρώτης Ὀλυμπιάδος ἐστὶν ὡς, *Dicæarchus* says in Book the first, there were from the Kingdom of *Nilus* to the first *Olympiad* 436 Years. This claims the more Regard, as *Dicæarchus* being the Scholar of *Aristotle* was a very ancient Author, and of so much Authority, that his *Book of Government* was yearly read in publick to the *Spartan* or *Lacedæmonian* Youth; nay he is to be held, says *Marſham*, *ad Secul.* 10. among the first Fathers of *Greek Chronology*; and claims special Notice here, since I have observed no Chronologer who could make it suit with his Numbers. The Destruction of *Troy* being then in the Year of the *J. P.* 3530, as in the *Table* at *Judg.* iii. 8. the Death of *Siphœus* was three Years before, whence the Reign of *Nilus* might be dated, as the fourteen Years were a Sort of Interregnum, or at least without the King's Name. In the next place it is to be considered, that there are diverse Reckonings of the Space of Time from the Fall of *Troy* to the first *Olympiad*, which according to the *Parian* or *Arundelian Marble* was 433 Years; these Words being legible on it, Ἀφ' ἑΤροίας, ἐν ΙΗ.ΗΗΗΗΔΔΔΔΠ, Βασιλείῳι. Ἀθηνῶν ὡς διέπερ ἴπυς, Since *Troy* was taken 245 Years (viz. to the Year *Diognetus* was the *Athenian* Archon, of the *Jul. Per.* 4450) in the 22d Year of the Reign of *Menestheus* at *Athens*; as by the same the War began, τριοναυδὲκα ἴπυς, in his 13th Year: by which Computation it was in the Year of the *Jul. Per.* 3505, as the first *Olympiad* is agreed to be in 3938. Supposing now that *Dicæarchus* reckoned according to this, by adding the three Years between the Beginning of the Reign of *Nilus* as above, and the Destruction of *Troy*, (which he might know independently of the *Olympiad*) to the 433 so computed, the

the Sum is the exact Number mentioned. Note, that the 436 Years were not counted from the End of Nilus's Reign, appears because *Dicaearchus* had just before related another Term of Years to the Kingdom of Nilus, which would rationally be the Beginning of it, to which he connects this, and then adds them both together.

Syncellus, p. 147. has 124 Years from the Confusion of Languages to the Reign of *Menes*; this *Shuckford*, *Connec. B.* xi. computes to his building *Memphis*, as *Herodotus* writes he did, *Lib. ii.* the Metropolis of his Kingdom; which will agree aptly with my *Tables*, where it is 105 Years from the Dispersion at *Babylon* to the Beginning of the Reign of *Menes*, as he might suitably build the City about twenty Years after. Since it is certain *Menes* is counted to begin reigning sooner, and Addition has been made to the Number, for elsewhere it is 1124, I have thought perhaps the twenty likewise might be added, which would bring it but a Year from my *Tables*: either Way may do.

There remains to be settled from hence, the Line of the *Thinitæ*, exhibited at Chap. xii. 17. *Menes* and *Athotus* I. being the same, it appears that when *Athotus* had reigned 57 Years, Part of the *Theban* Nation on one side the great River *Nile* divided from the other, over which *Cencenes* became King, while *Athotus* continued reigning on the eastern Side two Years longer, and afterwards it went to their Successors, till the *Theban* Government got the whole again.

Athotus I. the Son of *Menes*, whom the *Egyptians* call *Thouth*, and the *Greeks* *Hermes*, as in *Euseb. Præp. Evang. L. iii.* to whom, with *Plato*, in *Phædra* and *Philebo*, is ascribed, under the Name of *Thouth*, the Invention of Arithmetick, Geometry, Astronomy, Grammar, &c. is said to have Writings now extant in *Gr.* which *Bedford*, *Chron. p. 132.* says he saw in the *Bodleian Library* in *Oxford*; but I have them in *English*, translated, as there said, by that learned *Divine Dr. Everard*, and turned out of *Arabick* into *Greek*: wherein he speaks to his Son *Tat* or *Thoth*.

To fix those Catalogues the firmer, I will also insert that of the Kings of the *Argives* in *Peloponnesus*, in the South of *Greece*, according to *Castor* of *Rhodes*, who lived in the Time of *Julius Cæsar*, from a Piece of his *Xρονικα ανωικαρα* in *Eusebius's Greek Chron. Lib. i. p. 19.* and *Lat. Col. 5. Tatianus Orat. ad Græcos*, and *Pausanias in Corinthiacis, C. 15, 16.*

	Y.	Am.	Jul. Per.
<i>Inachus</i> reigned	50	50	2855
<i>Phoroneus</i>	60	110	2905
<i>Apis</i>	35	145	2965
<i>Argus</i>	70	215	3000
<i>Crius</i>	54	269	3070
<i>Phorbas</i>	35	304	3124
<i>Triopas</i>	46	350	3159
<i>Crotopus</i>	21	371	3205
<i>Sthenelus I.</i>	11	382	3226
<i>Danaus</i>	50	432	3237
<i>Lyncæus</i>	41	473	3287
<i>Abas</i>	23	496	3328
<i>Prætus</i>	17	513	3351
<i>Acrisius</i>	31	544	3368
<i>Sthenelus II.</i>	8	552	3399
<i>Euristheus</i>	43	595	3407
<i>Atreus and Thyestes</i>	65	660	3450
<i>Agamemnon</i>	15	675	3515

The Kingdom of the *Mycenæ*.

Eusebius leaves a Blank of six Years between *Acrisius* and *Euristheus*, putting the Reign of the latter two Years more, which amounts to the same.

As this ended at the Destruction of *Troy*, in the Year of the *Jul. Per.* 3530, of which see the Table at *Judg. iii.* *Agamemnon* being the *Grecian* General, who was slain when he got home, the Beginning would be in 2855, four Years after the Death of *Shem*. Now *Clemens Alexandrinus* in *Stromat. Lib. i.* *Justin Martyr* in *Parænet. ad Græcos*, *To ian* in *Orat. contra eosdem*, and *Apion* in *Hist. of the Egyptian Affairs, Lib. iv.* from *Ptolemaeus Mendesium*, an *Egyptian* Writer of their *Antiquities* in the Time of *Augustus Cæsar*, report that *Amosis* or *Tethmosis* likewise lived in the Time of *Inachus*; the former ac-

cordingly began reigning, by the Number in those Successions, 26 Years after the latter. It likewise being above 1100 Years from the Beginning of *Inachus*, to that of *Romulus* or the Building of *Rome*, by *Varro, De Rebus Human. Lib. xvii.* as cited by *Aulus Gellius, Noct. Attic. Lib. i. 16.* and *Macrobii, Saturnal. Lib. i.* this too agrees with the Catalogue, by which it is 1106. *Manetho* also in *Joseph.* relating that *Danaus* was the Brother of *Sethos*, who reigned the second after *Amenophis*, their Times are coincident. Besides *Julius Africanus*, on the Authority of *Acusilaus* and others, states the Flood of *Ogyges* to be 1020 Years before the first *Olympiad*, while *Phoroneus* reigned at *Argos*, *Euseb. Præp. Evang. Lib. x. 10.* The Beginning of the *Olympiads* being at the Year 3938 of the *Jul. Per.* as may be seen by the *Chronological History of Helvicus, &c.* by Subtraction of 1020, we come to 2918, the 13th Year of the Reign of *Phoroneus* as above: and that those two Kings were cotemporary is shewn in *Euseb. Chron. p. 27.*

The more still to settle and ascertain the latter approved Catalogue of *Eratostrhenes*, take moreover the Succession of the *Sicyonian* Kings in the Island of *Peloponnesus*, from *Castor* as before, with *Apollodorus, lb. Pausanias, Africanus*, and *Eusebius, Χρονικ. λογ. πρωτ. p. 24. & Chron. Hier. Interp. Col. 2.*

	Y.	Am.	Jul. Per.
<i>Ægialeus</i> reigned	52	52	2625
<i>Europa</i>	45	97	2677
<i>Telchia</i>	20	117	2722
<i>Apis</i>	25	142	2742
<i>Theilxion</i>	52	194	2767
<i>Ægyrus</i>	34	228	2819
<i>Thurimachus</i>	45	273	2853
<i>Leucippus</i>	53	326	2898
<i>Mesapus</i>	47	373	2951
<i>Peratus</i>	46	419	2998
<i>Plemæus</i>	48	467	3044
<i>Orthopolis</i>	63	530	3092
<i>Marathon</i>	30	560	3155
<i>Marathus</i>	20	580	3185
<i>Echyreus</i>	55	635	3205
<i>Corax</i>	30	665	3260
<i>Epopeus</i>	35	700	3290
<i>Lamedon</i>	40	740	3325
<i>Sicyon</i>	45	785	3365
<i>Polybus</i>	40	825	3410
<i>Taniscus</i>	42	867	3450
<i>Phæstus</i>	8	875	3492
<i>Adrastus</i>	4	879	3500
<i>Polybides</i>	31	910	3504
<i>Pelasgus</i>	20	930	3535
<i>Zeuxippus</i>	22	952	3555
<i>Archelaus</i>	1	953	3577
<i>Automedon</i>	1	954	3578
<i>Methodæus</i>	1	955	3579
<i>Euneus</i>	1	956	3580
<i>Theonemos</i>	1	957	3581
<i>Amphictyon</i>	9	966	3582
<i>Charidemus</i>	19	985	3591

The seven last being Priests.

This Monarchy failed by the coming of the *Heraclides* thither, as *Velleius Paterculus* relates, *Lib. i. Cap. 2.* which was 80 Years after the Destruction of *Troy*, by *Eratostrhenes*, *Diodorus Siculus* in his *Preface*, and *Thucydides, Lib. i.* whom *Plutarch*, *Clemens Alexandrinus*, and *Eusebius* follow; *Paterculus* says, about that Year. From hence, by subtracting 985 from that Year of the *Jul. Per.* 3610, there remains 2625 for the Year when *Ægialeus* began reigning, 4 Years after *Salatis*. Now *Pliny* writes in his *Nat. Hist. Lib. vii. 56.* speaking of the Invention of Letters, *Anticlidæ in Ægypto invenisse quendam nomine Menona tradit, 15 annis ante Phoroneum, antiquissimum Græciæ; idque monumentis approbare conatur: Anticlidæ relates that one Menon (or Menes) invented them, 15 Years before Phoroneus the most ancient King of Greece, which he endeavours to prove by Records.* And according to *Apollodorus, Lib. ii.* at *Beg. Phoroneus* was the Brother of *Ægialeus*; before whose Reign *Menes* dying four Years, it agrees very well.

NOTES upon the Book called LEVITICUS.

CHAP. I.

AND the Lord called to Moses, and spoke to him from the publick Tent;

2. That he should tell the Israelites what follows: When a Man of you brings his Oblation to the Lord, it shall be of the Cattle, either of the Herd or Flock.

3. If it be a Burnt-offering of the Herd, he shall bring it a perfect Male, to the Gate of the publick Tent, for his Favour before the Lord.

4. And he shall lean his Hand upon the Head of the Burnt-offering; which shall be accepted of him, to make atonement for him.

5. Then the young one of the Herd shall be killed before the Lord; and Aaron's Sons the Priests shall bring the Blood, and sprinkle it round about upon the Altar, which is at the Door of the publick Tent.

6. Moreover the Burnt-offering shall be stript, and divided into its Pieces.

7. And, when they have put the Fire upon the Altar, and the Wood in order upon that;

8. Those Priests shall put in order the Pieces, the Head, and the Fat, upon the Wood, which is on the Fire upon the Altar.

9. And his Entrails and Legs being washed

with Water, let the Priest burn all on the Altar, for a Burnt-offering, a Sacrifice by Fire, of a pleasant Smell to the Lord.

10. If his Oblation likewise be of the Flock, either Sheep or Goats, for a Burnt-offering, he shall bring it a perfect Male.

11. Which shall be killed by the Side of the Altar northward before the Lord; and the forementioned Priests shall sprinkle his Blood upon the Altar round about.

12. And he shall be divided into his Pieces, with his Head and Fat; and the Priest shall put them in order upon the Wood, which is on the Fire upon the Altar.

13. The Entrails too and Legs being washed with Water, let the Priests bring all, and burn on the Altar: which shall be a Burnt-offering, a Sacrifice by Fire of a pleasant Smell to the Lord.

14. If his Oblation also to the Lord be a Burnt-offering of Fowls, he shall bring it of Turtle-doves or young Pigeons.

15. Which the Priest shall bring to the Altar, and pinching off his Head, burn it on the same; and his Blood shall be squeezed out by the Side of the Altar.

16. Besides his Crop, with the Filth of it, he shall take away, and cast it near the Altar eastward, at the Place of the Ashes.

Ver. 1. *And the Lord*] This properly begins another Book, as the Tabernacle was now just set up, and the Utensils put in order; so that the Levitical Law now commenced, which is here given.

Ver. 2. *either*] as Ver. 3. & 10. shew.

Ver. 3. *Burnt-offering*] It may be observed, that this Chapter treats of *Burnt-offerings*, peculiarly so called, when the whole Body was burnt, excepting the Skin of Beasts, Ver. 9, 13. Chap. vii. 8. the Crop, &c. of Birds, Ver. 15, 16, 17. the next Chap. of *Meat-offerings*, the following of *Peace-offerings*, the 4th of *Sin-offerings*, and the 5th, with the 6th to Ver. 8. of *Trepass-offerings*. Then beginning again with *Burnt-offerings*, there is a farther Account of them all, in relation to the Priests especially, which is summed up, Chap. vii. 37.

Ib. *bring*] according as the Word properly signifies, and is rendered, Ver. 2, 5, 10, 13, 14, 15. & ii. 4, 11. & xxvii. 9. Num. ix. 13. & xv. 9, 27. & xvi. 17.

Ib. *bring it*] the very same as in Ver. 10.

Ib. *perfect*] the same as so rendered, Chap. xxii. 21. see also Gell in *Essay*, p. 238. who takes up our Translators smartly about it.

Ib. *for his Favour*] or *Acceptation*: the like Chap. xxii. 19. & xxiii. 11. Exod. xxviii. 38. and negative, Lev. xxii. 20. Jer. vi. 20. which the Verse after this confirms, by the Verb from whence this Noun comes, and Chap. xxii. 20, 21. & xxiii. 11. by the Noun repeated;

the Order of the *Heb.* being also here kept. And it may plainly be seen this is not restricted to *Freewill-offerings*. Accordingly it is rendered in the *Tigurin Version*, *ut acceptus sit ipse, that he may be accepted*; by *Ainsworth*, for his favourable acceptance; as the like in the *Greek*, *Chaldee*, *Syriack* and *Arabick Translations*; see likewise Gell's *Essay*, p. 238.

Ver. 4. *lean*] as *Maimonides* saith, with all his Might, *Patrick's Comment.* see *Ainsw. Annot.*

Ver. 5. *the young one of the Herd*] So the *Heb.* and *Ainsw.* a great Expounder of the Law, says, *of the first years, not older*; as indeed appears by Mic. vi. 6. being for a *Burnt-offering*; and so not old enough for a *Steer*, much less to be a *Bullock*.

Ib. *shall be killed*] by one of the *Priests* or *Levites*, as it appears. In the latter *Edit.* of *Jun.* and *Trem.* it is rendered, *jugulabit Sacerdos, the Priest shall kill*; agreeable to 2 *Chron.* xxix. 24. and perhaps to Exod. xxix. 11. so 1 *Chron.* xxiii. 31. 2 *Chron.* xxx. 17. & xxxv. 11. shew it was done by the *Levites*.

Ver. 6. *stript*] which the *Levites* did, 2 *Chron.* xxxv. 11.

Ver. 12. *Fat*] *Gen. Transf. call.*

Ver. 14. *be a Burnt-offering*] According to Ver. 3.

Ver. 16. *Filth of it*] the Gender of the Pronoun manifestly shewing that it belonged to the Crop; and thus the best of the ancient and modern *Interpreters* have rendered it.

17. And

17. And let the Priest cleave him with his Wings, but not asunder, and burn him on the Altar, upon the Wood that is on the Fire: which shall be a Burnt-offering, a Sacrifice by Fire of a pleasant Smell to the Lord.

CHAP. II.

AND when a Person brings an Oblation of Meat-offering to the Lord, it shall be fine Flour; upon which he shall pour Oil, and put Frankincense.

2. This being brought to Aaron's Sons the Priests, one of them shall take from thence his Handful of the fine Flour and Oil of it, with all its Frankincense; which Memorial of it let him burn on the Altar, for an Offering by Fire of a pleasant Smell to the Lord.

3. And what is left of the Meat-offering shall be for Aaron and his Sons; it being very holy of the Lord's Offerings by Fire.

4. Moreover when thou bringest an Oblation of Meat-offering baked in the Oven, it shall be unleavened Cakes of fine Flour tempered with Oil, and unleavened Biscuits washed over with Oil.

5. And if thy Oblation be a Meat-offering upon a Pan; it shall be of fine Flour unleavened, tempered with Oil.

6. Thou shalt break it in Bits, and pour Oil upon it; which shall be the Meat-offering.

7. If thy Oblation also be a Meat-offering in a Pot, it shall be made of fine Flour with Oil.

8. And thou shalt bring the Meat-offering that is made of these to the Lord; which being brought to the Priest, he shall carry it to the Altar.

9. He shall take up from it too a Memorial of it, and burn on the Altar; which shall be an Offering by Fire of a pleasant Smell to the Lord.

10. And what is left of it shall be for Aaron and his Sons; it being very holy of the Lord's Offerings by Fire.

11. No Meat-offering which you bring to the Lord shall be leavened: for you shall

burn neither of any Leaven, nor Honey, in an Offering by Fire to him.

12. In the Oblation of the First-fruits you must bring them to the Lord, but they shall not be offered up on the Altar for a pleasant Smell.

13. And thou shalt season every Oblation of thy Meat-offering with Salt, not letting the Salt of the Covenant of thy God cease from thy Meat-offering: with all thy Oblations shalt thou bring Salt.

14. And if thou bringest a Meat-offering of thy First-fruits to the Lord, it shall be that which is ground of green Ears of Corn dried with Fire.

15. Upon which thou shalt put Oil, and Frankincense: that shall be the Meat-offering.

16. And the Priest shall burn a Memorial of it, some of that which is ground, and of the Oil, with all the Frankincense: which shall be an Offering by Fire to the Lord.

CHAP. III.

MOREOVER if his Oblation be a Sacrifice of Peace-offerings, if he bring it of the Herd, whether it be Male or Female, he shall bring it perfect before the Lord.

2. And shall lean his Hand upon the Head of it, which shall be killed at the Door of the publick Tent; and Aaron's Sons the Priests shall sprinkle the Blood upon the Altar round about.

3. Besides he shall bring with the Sacrifice of Peace-offerings, for an Offering by Fire to the Lord, all the Fat that lies upon the Entrails.

4. He shall also take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys.

5. Which let the Sons of Aaron burn on the Altar, with the Burnt-offering that is on the Wood upon the Fire: it shall be a Sacrifice by Fire of a pleasant Smell to the Lord.

Ver. 1. Oblation] Omitted here by our Translators, though not in Ver. 4, 13. and his Oblation left out Ch. iv. 32.

Ver. 4. and] as Exod. xxix. 2.

Ver. 7. a Meat-offering in a Pot] Bish. a thing broyled upon the gridiron. And baked is added so absurdly by our 1st Translators.

Ver. 12. them] viz. Leaven and Honey, Ch. xxiii. 17. 2 Chron. xxxi. 5.

1b. not be offered] they being for the Priests, Num. xviii. 13.

Ver. 14. that which is ground] from the Verb rendered breaketh and broken in the com. Bib. Psa. cxix. 20. Lam. iii. 16. where only it occurs. Ainsworth translates it ground-corne; and quotes Sol. Jar. expounding it,

broken whiles it is moist. Geres (saith he) meaneth breaking and grinding, broken with the mill: and just before, they dried them with the fire, in the green-ears, because else they would not be ground in the mill, for that they were moist.

Ver. 1. Peace-offerings] the Purpose of which may the better be understood, by knowing the Heb. Words for Peace comprehend Welfare or Prosperity; and it is explained, and distinguished, Chap. vii. 11, 12, 16.

1b. Herd] Gen. drove, Bish. droues.

Ver. 5. with] as rendered by Ainsworth, Jun. and Trem. una cum, the Meaning that Noldius likewise gives this, in his Concordance of the Heb. Particles; and it is the same Preposition that is thus used and englished, Chap. vii. 13.

6. And if his Oblation for a Sacrifice of Peace-offerings to the Lord, be of the Flock, Male or Female, he shall bring it perfect.

7. If he brings a Sheep for his Oblation, he shall bring it before the Lord.

8. And shall lean his Hand upon the Head of it, which shall be killed before the publick Tent; and Aaron's Sons shall sprinkle the Blood of it upon the Altar round about.

9. Besides he shall bring with the Sacrifice of Peace-offerings, for an Offering by Fire to the Lord the Fat of it, the entire Rump, which he shall take away by the Back-bone, and all the Fat that lies upon the Entrails.

10. He shall also take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys.

11. Which let the Priest burn on the Altar: it shall be the Meat of a Sacrifice by Fire to the Lord.

12. If his Oblation likewise be a Goat, he shall bring it before the Lord.

13. And shall lean his Hand upon the Head of it, which shall be killed before the publick Tent; and Aaron's Sons shall sprinkle its Blood upon the Altar round about.

14. Besides he shall offer his Oblation of it, for a Sacrifice by Fire to the Lord, all the Fat that lies upon the Entrails.

15. He shall also take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys.

16. And let the Priest burn them on the Altar: it shall be the Meat of a Sacrifice by Fire, for a pleasant Smell; all the Fat being the Lord's.

17. By a lasting Ordinance throughout your Generations, in all your Dwellings, you shall eat no Fat, nor any Blood.

CHAP. IV.

AND the Lord bade Moses,
2. To tell the Israelites as follows:
When a Person sins by Mistake, doing contrary to any one of the Lord's Commandments, what should not be done;

3. If it be an anointed Priest who sins in the Offence of the People, he shall bring for his Sin which he has committed, a perfect young Bullock of the Herd to the Lord, for a Sin-offering.

4. And having brought it to the Door of the publick Tent, before the Lord, he shall lean his Hand upon the Head of it, and it shall be killed there.

5. Moreover the same Priest shall take some of the Bullock's Blood, and bring it into the publick Tent.

6. Where the Priest shall dip his Finger in it, and sprinkle some of it seven times before the Lord, before the Veil of the Holy Place.

7. He shall put some of the Blood too upon the Horns of the Altar of the Incense of Odours, before the Lord, which is in the publick Tent; and all the Blood of the Bullock shall he pour out at the Bottom of the Altar of Burnt-offering, which is at the Door of the publick Tent.

8. Besides he shall take up from it all the Fat of the Bullock of Sin-offering, all the Fat that lies upon the Entrails.

9. He shall also take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys:

10. According as it is taken up from the Ox of the Sacrifice of Peace-offerings; and let the Priest burn them upon the Altar of Burnt-offering.

11. And the Skin of the Bullock, and all his Flesh, with his Head, Legs, Entrails and Dung,

12. Nay the whole Bullock let him carry forth without the Camp, to a clean Place, where the Ashes are poured out, and burn him there upon the Wood with Fire.

13. If all the Assembly of Israel likewise err, the Matter being hid from their Sight, and do Something contrary to any of the Lord's Commandments, what should not be done, and be guilty;

14. When the Sin which they have committed against it is known, the Congregation shall bring a young Bullock of the Herd for the Sin, before the publick Tent.

15. And the Elders of the Assembly shall

Ver. 16, 17. *Fat*] Suet, or such Fat as is separated from the Flesh, mentioned before, according to *Patrick's Comment.* here; as it appears that some Fat might be eat, *Deut.* xxxii. 14. and this not, because it was offered in Sacrifice.

Ver. 2. *Mistake*] or *Error*, as the *Heb.* Word signifies, and as in the *Eng. Transf. Heb.* ix. 7.

Ver. 5. *into*] as by the two next Verses, and Chap. vi. 30. & x. 18.

Ver. 12. *where the Ashes are poured out*] See Chap. vi. 11.

Ver. 14. *a young Bullock*] The Offering is different in *Num.* xv. 24. where *Patrick* writes; "An excellent Person of our own, after long Consideration of this Matter, comes to this Conclusion, that in *Leviticus* he requires a young Bullock to be slain for a Sin-offering, when the whole Congregation, though adhering to the true Worship of God in every Thing, were led ignorantly to do Something against some negative Precept, to practise what God had forbidden; but this (in *Numbers*) was to be sacrificed, when all the People forgetting the holy Rites prescribed by *Moses*, fell by a

lean

lean their Hands upon his Head, before the Lord; and he shall be killed there.

16. In the next place the anointed Priest shall bring some of his Blood, into the publick Tent.

17. Among which the Priest shall dip his Finger, and sprinkle it seven Times before the Lord, before the Veil.

18. He shall further put some of the Blood upon the Horns of the Altar, which is before the Lord, that is in the publick Tent; and all of it shall he pour out at the Bottom of the Altar of Burnt-offering, which is at the Door of the publick Tent.

19. And he shall take up all his Fat from him, and burn on the Altar.

20. Just so shall he do to the Bullock, as he did to that of Sin-offering: thus shall the Priest make atonement for them, and it shall be forgiven them.

21. And he shall carry forth the Bullock without the Camp, and burn him, as he did the former one: which shall be the Sin-offering of the Congregation.

22. When a Prince sins, doing Something contrary to any of the Commandments of the Lord his God, what should not be done, by Mistake, and is guilty;

23. Or *when* his Sin in which he has sinned is known to him, he shall bring his Oblation, a Kid of the Goats, a perfect Male.

24. And he shall lean his Hand upon the Head of the Kid, and it shall be killed in the Place where the Burnt-offering is, before the Lord: which shall be a Sin-offering.

25. After this the Priest shall take some of the Blood of the Sin-offering with his Finger, and put upon the Horns of the Altar of Burnt-offering; and shall pour out the rest at the Bottom of the same.

26. And he shall burn all the Fat of it on the Altar, like the Fat of the Sacrifice of Peace-offerings: thus shall the Priest purge

him from his Sin, and it shall be forgiven him.

27. As also if a Person of the People of the Country sins by Mistake, in doing Something contrary to the Commandments of the Lord, what should not be done, and is guilty;

28. Or *when* his Sin in which he has sinned is known to him, he shall bring his Oblation, a Kid of the Goats, a perfect Female, for his Sin which he has committed.

29. And he shall lean his Hand upon the Head of the Sin-offering, which shall be killed in the Place of the Burnt-offering.

30. Then the Priest shall take some of its Blood with his Finger, and put upon the Horns of the Altar of Burnt-offering; and all the rest he shall pour out at the Bottom of it.

31. And he shall take off all its Fat, as it is taken off from the Sacrifice of Peace-offerings, and shall burn it on the Altar for a pleasant Smell to the Lord: thus let the Priest make atonement for him, and it shall be forgiven him.

32. Or if his Oblation which he brings, is a Lamb for a Sin-offering, he shall bring it a perfect Female.

33. And he shall lean his Hand upon the Head of the Sin-offering; for which it shall be killed, in the same Place that the Burnt-offering is.

34. Next the Priest shall take some of the Blood of it with his Finger, and put upon the Horns of the Altar of Burnt-offering; and all the rest he shall pour out at the Bottom of it.

35. And he shall take off all the Fat of it, as that of the Lamb is taken off from the Sacrifice of Peace-offerings, and shall burn them on the Altar with the Lord's Sacrifices by Fire: thus let the Priest make atonement for him, for his Sin which he has committed, and it shall be forgiven him.

"common Error into idolatrous Worship: see Dr. Owtrem, lib. 1. de Sacrificiis, cap. 14. sect. 2." Which Distinction of Idolatry the Jewish Rabbies have made, Talmud in *Horayoth*, Ch. 2. *Maimon.* in *Shegagoth*, Ch. 12. 1. and that of the latter is given in *English* by *Ainsw.* on this Place; see also Ver. 28.

Ver. 23. *when*] from the foregoing Verse, to complete the Sense; which the adding of *if* rather spoils.

Ver. 28. *Kid*] As the Oblation here might be either a Kid or Lamb, Ver. 32. which is not only restricted to the former, but that to be in its first Year, *Num.* xv. 27. there seems some Difference in the Cases: and according to the Exposition on Ver. 14. the Sin here was acting contrary to the Lord's Commands; and *Num.* xv. 28.

sinning before the Lord, which may well denote Idolatry, as *Sol. Jarbi* also interprets it, and according to the first Commandment.

Ver. 29. *Place of*] One MS. with the Gr. and Syr. have, as the Author of the *State of Heb.* says, *place where he slays the burnt-offering*, made as it seems from Ver. 24, 33. and not as he asserts *confirm'd* by them; but so *confirm'd*, that he adds, *they slay in the Sam. seems to be the truer reading*, p. 408, 409. If this is the greatest Certainty he can help us to, we may better keep to what we have.

Ver. 35. *with*] being the same Preposition as in Chap. iii. 5. whether the Commentators, *Patrick*, &c. refer for the Meaning of it.

6. And if his Oblation for a Sacrifice of Peace-offerings to the Lord, be of the Flock, Male or Female, he shall bring it perfect.

7. If he brings a Sheep for his Oblation, he shall bring it before the Lord.

8. And shall lean his Hand upon the Head of it, which shall be killed before the publick Tent; and Aaron's Sons shall sprinkle the Blood of it upon the Altar round about.

9. Besides he shall bring with the Sacrifice of Peace-offerings, for an Offering by Fire to the Lord the Fat of it, the entire Rump, which he shall take away by the Back-bone, and all the Fat that lies upon the Entrails.

10. He shall also take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys.

11. Which let the Priest burn on the Altar: it shall be the Meat of a Sacrifice by Fire to the Lord.

12. If his Oblation likewise be a Goat, he shall bring it before the Lord.

13. And shall lean his Hand upon the Head of it, which shall be killed before the publick Tent; and Aaron's Sons shall sprinkle its Blood upon the Altar round about.

14. Besides he shall offer his Oblation of it, for a Sacrifice by Fire to the Lord, all the Fat that lies upon the Entrails.

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CHAP. IV.

AND the Lord bade Moses, 2. To tell the Israelites as follows: When a Person sins by Mistake, doing contrary to any one of the Lord's Commandments, what should not be done;

3. If it be an anointed Priest who sins in the Offence of the People, he shall bring for his Sin which he has committed, a perfect young Bullock of the Herd to the Lord, for a Sin-offering.

4. And having brought it to the Door of the publick Tent, before the Lord, he shall lean his Hand upon the Head of it, and it shall be killed there.

5. Moreover the same Priest shall take some of the Bullock's Blood, and bring it into the publick Tent.

6. Where the Priest shall dip his Finger in it, and sprinkle some of it seven times before the Lord, before the Veil of the Holy Place.

7. He shall put some of the Blood, too upon the Horns of the Altar of the Incense of Odours, before the Lord, which is in the publick Tent; and all the Blood of the Bullock shall he pour out at the Bottom of the Altar of Burnt-offering, which is at the Door of the publick Tent.

8. Besides he shall take up from it all the Fat of the Bullock of Sin-offering, all the Fat that lies upon the Entrails.

9. He shall also take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys:

10. According as it is taken up from the Ox of the Sacrifice of Peace-offerings; and let the Priest burn them upon the Altar of Burnt-offering.

11. And the Skin of the Bullock, and all his Flesh, with his Head, Legs, Entrails and Dung,

12. Nay the whole Bullock let him carry forth without the Camp, to a clean Place, where the Ashes are poured out, and burn him there upon the Wood with Fire.

13. If all the Assembly of Israel likewise err, the Matter being hid from their Sight, and do Something contrary to any of the Lord's Commandments, what should not be done, and be guilty;

14. When the Sin which they have committed against it is known, the Congregation shall bring a young Bullock of the Herd for the Sin, before the publick Tent.

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lean their Hands upon his Head, before the Lord; and he shall be killed there.

16. In the next place the anointed Priest shall bring some of his Blood, into the publick Tent.

17. Among which the Priest shall dip his Finger, and sprinkle *it* seven Times before the Lord, before the Veil.

18. He shall further put some of the Blood upon the Horns of the Altar, which is before the Lord, that is in the publick Tent; and all of it shall he pour out at the Bottom of the Altar of Burnt-offering, which is at the Door of the publick Tent.

19. And he shall take up all his Fat from him, and burn on the Altar.

20. Just so shall he do to the Bullock, as he did to that of Sin-offering: thus shall the Priest make atonement for them, and it shall be forgiven them.

21. And he shall carry forth the Bullock without the Camp, and burn him, as he did the former one: which shall be the Sin-offering of the Congregation.

22. When a Prince sins, doing Something contrary to any of the Commandments of the Lord his God, what should not be done, by Mistake, and is guilty;

23. Or *when* his Sin in which he has sinned is known to him, he shall bring his Oblation, a Kid of the Goats, a perfect Male.

24. And he shall lean his Hand upon the Head of the Kid, and it shall be killed in the Place where the Burnt-offering is, before the Lord: which shall be a Sin-offering.

25. After this the Priest shall take some of the Blood of the Sin-offering with his Finger, and put upon the Horns of the Altar of Burnt-offering; and shall pour out the rest at the Bottom of the same.

26. And he shall burn all the Fat of it on the Altar, like the Fat of the Sacrifice of Peace-offerings: thus shall the Priest purge

him from his Sin, and it shall be forgiven him.

27. As also if a Person of the People of the Country sins by Mistake, in doing Something contrary to the Commandments of the Lord, what should not be done, and is guilty;

28. Or *when* his Sin in which he has sinned is known to him, he shall bring his Oblation, a Kid of the Goats, a perfect Female, for his Sin which he has committed.

29. And he shall lean his Hand upon the Head of the Sin-offering, which shall be killed in the Place of the Burnt-offering.

30. Then the Priest shall take some of its Blood with his Finger, and put upon the Horns of the Altar of Burnt-offering; and all the rest he shall pour out at the Bottom of it.

31. And he shall take off all its Fat, as it is taken off from the Sacrifice of Peace-offerings, and shall burn *it* on the Altar for a pleasant Smell to the Lord: thus let the Priest make atonement for him, and it shall be forgiven him.

32. Or if his Oblation which he brings, is a Lamb for a Sin-offering, he shall bring it a perfect Female.

33. And he shall lean his Hand upon the Head of the Sin-offering; for which it shall be killed, in the same Place that the Burnt-offering is.

34. Next the Priest shall take some of the Blood of it with his Finger, and put upon the Horns of the Altar of Burnt-offering; and all the rest he shall pour out at the Bottom of it.

35. And he shall take off all the Fat of it, as that of the Lamb is taken off from the Sacrifice of Peace-offerings, and shall burn them on the Altar with the Lord's Sacrifices by Fire: thus let the Priest make atonement for him, for his Sin which he has committed, and it shall be forgiven him.

"common Error into idolatrous Worship: see Dr. *Owtram*, lib. 1. *de Sacrificiis*, cap. 14. sect. 2." Which Distinction of Idolatry the Jewish Rabbies have made, *Talmud in Horayoth*, Ch. 2. *Maimon*. in *Shogagoth*, Ch. 12. 1. and that of the latter is given in English by *Ainsw*. on this Place; see also Ver. 28.

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C H A P. V.

WHEN a Person also sins, by hearing an Expression of Cursing, of which he is a Witness, having either seen or known *it*, and does not tell *it*, he shall bear his Iniquity.

2. Or the Person who touches any unclean Thing, either a Carcase of an unclean Beast, Cattle, or creeping Thing; though it be hid from him, yet shall he be unclean, and guilty.

3. Or when one touches any Uncleaness of Man, in which he is unclean; whether it be hid from him, or he knows *it*, he shall be guilty.

4. Or when a Person swears, pronouncing with his Lips, either to do ill or well, in any thing which Man pronounces with an Oath, and it is hidden from him: when he knows that he is guilty in one of these Things,

5. Then shall he confess in what he has sinned;

6. And bring his Trespass-offering to the Lord, for his Sin which he has committed, a Female out of the Flock, a Lamb, or a Kid of the Goats for a Sin-offering: thus shall the Priest purge him from his Sin.

7. But if he cannot obtain sufficient for a Lamb, he shall bring for his Trespass in which he has sinned, two Turtle-doves, or two young Pigeons to the Lord; one for a Sin-offering, and the other for a Burnt-offering.

8. These let him bring to the Priest, who shall offer that which is for the Sin-offering first; pinching off his Head at his Neck, but not dividing *him* asunder.

9. Next he shall sprinkle some of the Blood of the Sin-offering upon the Side of the Altar, and what is left of it shall be squeezed out at the Bottom of the same: which shall be a Sin-offering.

10. And he shall make the second a Burnt-offering according to the Manner: thus let the Priest purge him from his Sin which he

has committed, and it shall be forgiven him.

11. But if he cannot obtain two Turtle-doves, or two young Pigeons, he who has sinned shall bring his Oblation, the tenth part of an Ephah of fine Flour for a Sin-offering: upon which he shall neither put Oil, nor Frankincense, because it is a Sin-offering.

12. And he shall bring it to the Priest, who shall take his Handful of the same, a Memorial of it, and burn on the Altar, with the Lord's Sacrifices by Fire: it shall be a Sin-offering.

13. Thus let the Priest make atonement for him, for his Sin which he has committed, in one of these Things, and it shall be forgiven him; the Priest too shall have as in the Meat-offering.

14. Moreover the Lord spoke to Moses as follows:

15. When a Person does amiss, and sins by Mistake, contrary to the holy Things of the Lord, he shall bring to him for his Trespass, a perfect Ram of the Flock, by thy Estimation in Shekels of Silver after the holy Shekel, for a Trespass-offering.

16. And what he has sinned in contrary to the holy Thing he shall recompense, and adding the fifth part of the same to it, give it to the Priest; who shall make atonement for him with the Ram of Trespass-offering, and it shall be forgiven him.

17. So if a Person when he sins, and does Something contrary to any of the Lord's Commandments, what should not be done, does not know *it*; yet he shall be guilty, and bear his Iniquity.

18. Therefore shall he bring a perfect Ram of the Flock, by thy Estimation for a Trespass-offering to the Priest; who shall make atonement for him, for his Error in which he has erred, and did not know *it*, and it shall be forgiven him.

19. This shall be a Trespass-offering; he being quite guilty towards the Lord.

Ver. 2. *touches any unclean Thing*] As such a one was only to wash, and be unclean till the Evening, Ch. xi. 27, 28, 31. Something further must be implied here, since a Trespass-offering was to be brought for this, and it was reckoned a Sin, Ver. 4, 5, 6, &c. which the *Hebrew Writers* take to be his going into the Sanctuary, or eating of the holy Things, while he was thus unclean, *Maimonides* in *Shegageth*, Ch. 10. 1, 5.

Ver. 6. *Trespass-offering*] Commentators have found a great Difficulty in distinguishing the Crimes for which this and a Sin-offering were offered; of which see *Gell* on Chap. vii. 7. and *Patrick* on Ver. 15. of this Chap. To

tell my own Opinion of it, which turns on a Distinction different from any of those they mention, it seems to me that a *Sin-offering* was for Sin and Uncleaness in general, and a *Trespass-offering* for some particular Offences and Uncleaness, mostly of an inferior Sort; whereby, as the *Trespass* was a Sin, so the *Trespass-offering* is called a *Sin-offering*, as in this Verse; and likewise both were offered for the same Thing, Chap. xiv. 10, 12, 13, 19. Num. vi. 11, 12.

1b. *from*] so the *Heb.* and not *concerning*; of which see *Gell*, *Essay*, p. 253, 254.

Ver. 18. *Error*] coming from the Verb that follows.

CHAP. VI.

AND the Lord spoke thus to Moses:

2. When a Person sins, and does amiss against the Lord, lying to his Neighbour about a Thing committed, or taking it, or concerning a Thing taken by force, or wrongs his Neighbour,

3. Or finds a Thing lost, and lyes about it, or swears falsely:

4. When a Man sins in any one of these, and is guilty, he shall restore the Thing which he has taken by force, or what he has wronged another of, or that which was committed to him, or the lost Thing which he has found,

5. Or all concerning which he has sworn falsely; the Principal of which he shall make recompence for, and add its fifth part to it, giving the same to whom it belongs, on the Day of his Trespass-offering.

6. Which he shall bring for the Lord, to the Priest, a perfect Ram of the Flock, by thy Estimation.

7. So let the Priest make atonement for him before the Lord, and it shall be forgiven him; for any one Thing which he has done, to be guilty in it.

8. The Lord further told Moses,

9. That he should command Aaron and his Sons as follows: This shall be the Law of the Burnt-offering; which is so called for the Burning upon the Altar all Night till the Morning, where the Fire of the Altar shall burn.

10. First the Priest shall put on his Linen Garment, as he shall also Linen Drawers upon his Flesh, and take up the Ashes to which the Fire consumes the Burnt-offering upon the Altar; and shall put them by the Altar.

11. Afterwards he shall pull off his Garments, and putting on others, carry forth the Ashes without the Camp, to a clean Place.

12. And the Fire upon the Altar shall be burning there, without being quenched, upon which the Priest shall burn Wood Morning by Morning; and put the Burnt-offering in order on it, and burn upon it the Fat of the Peace-offerings.

13. The Fire shall be burning continually upon the Altar, without being quenched.

14. And this is the Law of the Meat-offering: the Sons of Aaron shall offer it before the Lord, before the Altar.

15. And he shall take up from it his Handful, of the fine Flour of the Meat-offering, and of its Oil, with all the Frankincense which is upon it, and burn on the Altar, for a pleasant Smell, a Memorial of it to the Lord.

16. But what is left of it Aaron and his Sons shall eat; and that in unleavened Cakes, in the Holy Place, in the Court of the publick Tent.

17. It shall not be baked with Leaven; I give it for their Part of my Offerings by Fire: it being very holy, like both the Sin-offering, and the Trespass-offering.

18. Every Male of the Children of Aaron shall eat of it; that shall be a lasting Ordinance in your Generations, of the Lord's Offering by Fire: all that touches them shall be holy.

19. The Lord also spoke to Moses in the following manner:

20. This shall be the Oblation of Aaron and his Sons, which they shall bring to the Lord on the Day they are anointed; the tenth part of an Ephah of fine Flour for a Meat-offering continually; one half of it in the Morning, and the other in the Eveing.

21. Upon a Pan with Oil shall it be made, thou shalt bring it blistered in baking; presenting the baked Pieces of the Meat-offering for a pleasant Smell to the Lord.

22. And let the Priest who is anointed in his room, of his Sons, do it: which shall be a lasting Ordinance to the Lord, it shall be wholly burnt.

23. As every Meat-offering of the Priest shall be; it must not be eat.

24. Besides the Lord ordered Moses,

25. To tell Aaron and his Sons thus: This shall be the Law of the Sin-offering; in the Place where the Burnt-offering is killed, the Sin-offering shall be before the Lord; it being very holy.

26. The Priest who offers it for Sin shall eat it; and that in the Holy Place, in the Court of the publick Tent.

Ver. 2. *taking it*] This being omitted in the 4th and 5th Verses, and no Mention made of what *putting the Hand*, in the *Heb.* Idiom, is for; it seems apparent enough to me, that it belongs to the foregoing, which is otherwise imperfect in Ver. 4. and according to *Exod.* xxii. 7, 8. *Interpreters* varying in other Senses, besides the *pres. Eng. Text and Margin*.

Ver. 10. *to which*] for the Fire would not consume the Ashes; nay if it had, how were they then to be taken up? And *Burnt-offering* has the Sign or Article of the Accusative Case in *Heb.*

Ver. 16. *in unleavened Cakes*] or *unleavened*, but the *Heb.* Word is plural; rendered by *Jun.* and *Trem.* *azymis factis*, being made unleavened Cakes. There is nothing for with in the *Original*; and which, says *Patrick*, makes the Sense unaccountable: and *Pool* says, "disturbs the Sense; for since the Meat-offering it self was fine Flour, *Lev.* ii. 1. it is not likely that they eat it with unleavened bread."

Ib. *in the Court*] See *Num.* xviii. 10.

Ver. 18. *all that*] according to Ver. 27.

27. All that touches the Flesh of it shall be holy: and when he sprinkles some of the Blood of it upon a Garment, thou shalt wash that on which it is sprinkled, in the Holy Place.

28. Nay the earthen Vessel in which it is boiled shall be broke; whereas if it be boiled in a brazen Vessel, that shall be scoured, and rinsed in Water.

29. Every Male of the Priests shall eat of it; the same being very holy.

30. But every Sin-offering, of which any of the Blood is brought into the publick Tent, to make atonement in the Holy Place, shall not be eat; it shall be burnt with Fire.

CHAP. VII.

THIS shall likewise be the Law of the Trespass-offering; which is very holy:

2. In the Place where they kill the Burnt-offering, they shall the Trespass-offering; and the Blood of it he shall sprinkle upon the Altar round about.

3. And he shall bring of it all its Fat, the Rump, and the Fat that covers the Entrails.

4. He shall also take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys.

5. These let the Priest burn on the Altar for a Sacrifice by Fire to the Lord: it shall be a Trespass-offering.

6. Every Male of the Priests shall eat of it; and that in the Holy Place, it being very holy.

7. The Trespass-offering shall be even as the Sin-offering, there shall be the same Law for them: the Priest who makes atonement with it, shall have it.

8. And the Priest who brings a Man's Burnt-offering, shall have the Skin of that himself.

9. All the Meat-offering too which is baked in an Oven, with all that is made in a Pot, and upon a Pan, the Priest who brings it shall have.

10. But every Meat-offering tempered with Oil, or dry, shall be for all the Sons of Aaron, one as well as another.

11. And this shall be the Law of the Sacrifice of Peace-offerings, which one brings to the Lord:

12. If he brings it for Thanksgiving, he shall bring with the Sacrifice of that unlea-

vened Cakes tempered with Oil, unleavened Biscuits washed over with Oil, and fine Flour in Cakes blistered in baking, tempered with Oil.

13. Besides the Cakes, he shall bring leavened Bread for his Oblation, with the Sacrifice of Thanksgiving of his Peace-offerings.

14. And let him bring one of it out of all the Oblation, for a Lifted-offering to the Lord: which the Priest who sprinkles the Blood of the Peace-offerings shall have.

15. And the Flesh of the Sacrifice for Thanksgiving, of his Peace-offerings, shall be eat on the Day of his Oblation; he shall not leave of it till the Morning.

16. But if the Sacrifice of his Oblation be a Vow or a Free-offering, it shall be eat on the Day that he brings his Sacrifice; and on the next Day shall that which is left of it be also eat.

17. For what is left of the Flesh of the Sacrifice, shall on the third Day be burnt with Fire.

18. And if the Flesh of the Sacrifice of his Peace-offerings be at all eat of on the third Day, it shall not be accepted, nor counted to him who brings the same, it shall be abominable; and the Person who eats of it, shall bear his Iniquity.

19. Nor shall the Flesh which touches any Thing unclean be eat, it shall be burnt with Fire; otherwise every one who is clean may eat of it.

20. But that Person who eats of the Flesh of the Sacrifice of Peace-offerings which belongs to the Lord, with his Uncleanness upon him, shall be cut off from his People.

21. As in particular a Person shall, when he eats of it, having touched any Thing unclean, either Uncleanness of Man, unclean Beast, or any unclean Abomination.

22. Moreover the Lord bade Moses,

23. Speak to the Israelites as follows; You shall not eat any Fat of Ox, Sheep, or Goat.

24. However the Fat of a Carcase, and the Fat of that which is torn, may be used for any Business; but you shall not at all eat of it.

25. For what Person soever eats the Fat of a Beast, of which he brings a Sacrifice by Fire to the Lord, shall be cut off from his People.

26. Neither shall you eat any Blood in all your Habitations, of Fowl, or of Beast.

27. Every individual Person who does, shall be cut off from his People.

28. And the Lord told Moses,

Ver. 23. *Fat*] See Chap. iii. 16, 17.
1b. *Ox, &c.*] because these were for Sacrifice.

Ver. 24. *torn*] with beasts is not in the Original.

29. To

29. To speak thus to the Israelites: He who brings the Sacrifice of his Peace-offerings to the Lord, shall bring his Oblation to him of the same.

30. With his own Hands shall he bring the Sacrifices of the Lord by Fire, namely the Fat with the Breast, the latter to wave it for a Waved-offering before him.

31. And let the Priest burn the Fat on the Altar, but Aaron and his Sons shall have the Breast.

32. The right Shoulder you shall also give for a Lifted-offering to the Priest, of the Sacrifices of your Peace-offerings.

33. He of the Sons of Aaron who brings the Blood of the Peace-offerings, and the Fat, shall have the right Shoulder for a Share.

34. For I have taken the waved Breast, and lifted Shoulder of the Israelites, from the Sacrifices of their Peace-offerings, and given them to Aaron the Priest and his Sons, for a lasting Ordinance from the Israelites.

35. This was for the anointing both of Aaron, and his Sons, out of the Sacrifices of the Lord by Fire, on the Day he brought them to execute the Priesthood to him:

36. Which the Lord commanded to be given them, on the Day of his anointing them, by the Israelites, for a lasting Ordinance in their Generations.

37. This was the Law for the Burnt-offering, Meat-offering, Sin-offering, Trespass-offering, for filling *their Hands*, and for the Sacrifice of Peace-offerings;

38. Which the Lord commanded Moses on Mount Sinai, at the Time he commanded the Israelites to bring their Oblations to himself, in the Wilderness of Sinai.

CHAP. VIII.

A GAIN the Lord spoke to him as follows;

2. Take Aaron and his Sons with him, the Garments, Oil for anointing, a Bullock for a Sin-offering, two Rams, and a Basket of unleavened Cakes;

3. And gather together all the Assembly, to the Door of the publick Tent.

4. Thus Moses did as the Lord commanded him, and the Assembly was gathered together there.

5. Whereupon he said to them, This is the Thing which the Lord has commanded to be done.

6. So having brought Aaron and his Sons, he washed them with Water;

7. As also put the Coat upon him, girded him with the Belt, cloathed him with the Cloak, put the Ephod upon him, and girding him with the Girdle of the same, placed the Ephod on him with it.

8. And he put the Breast-plate upon him, putting on it the Urim and Thummim.

9. Besides he set the Mitre upon his Head, and put upon that at his Face the Plate of Gold, the holy Crown; as the Lord had commanded him.

10. Moses further took the Oil for anointing, and anointed the Tabernacle, with all that was in it, that he might consecrate them.

11. And he sprinkled some of it upon the Altar seven Times, anointing that and all its Instruments, with the Washing-vessel and its Base, to consecrate them.

12. He poured some of the Oil for anointing too upon Aaron's Head, and anointed him, to consecrate him.

13. And Aaron's Sons being brought, he cloathed them with the Coats, girded them with the Belts, and tied the Caps on them; as the Lord had commanded him.

14. Moreover he brought nigh the Bullock for the Sin-offering, and Aaron with his Sons leaned their Hands upon the Head of it.

15. Which being killed, Moses took some Blood, and put upon the Horns of the Altar round about with his Finger, and purified it; pouring out the rest at the Bottom of the Altar, and consecrating it, to make atonement upon it.

16. And he took all the Fat that was upon the Entrails, the Caul of the Liver, and the two Kidneys, with their Fat, which he burnt on the Altar.

17. But the Bullock, with his Skin, Flesh and Dung, he burnt with Fire without the Camp; as the Lord had commanded him.

18. He likewise brought the Ram for the Burnt-offering, upon whose Head Aaron and his Sons leaned their Hands.

19. This was killed, and Moses sprinkled the Blood upon the Altar round about.

20. Next he divided the Ram into his Pieces; which he burnt with the Head, and the Fat.

21. And washing the Entrails and Legs with Water, he burnt the whole Ram on the Altar: which was a Burnt-offering for a

Ver. 8. *Urim and Thummim*] Of these see *Gill's Essay*, p. 259, &c.

Ver. 15. *some Blood—the rest*] see the *com. Transf.*

Ver. 21. *washing the Entrails and Legs*] To make them clean for the Offering, I suppose, as the former were filthy, and the latter dirty or dusty: so Ch. ix. 14.

pleasant Smell, a Sacrifice by Fire to the Lord; as he had commanded Moses.

22. Afterwards he brought the other Ram, that for filling; when Aaron and his Sons leaned their Hands upon his Head.

23. Which being killed, Moses took some of his Blood, and put upon the Tip of Aaron's right Ear, upon the Thumb of his right Hand, and the great Toe of his right Foot.

24. As likewise bringing Aaron's Sons, he put some of it upon the Tips of their right Ears, upon the Thumbs of their right Hands, and the great Toes of their right Feet; and sprinkled the Blood upon the Altar round about.

25. He also took the Fat, the Rump, all the Fat which was upon the Entrails, the Caul of the Liver, the two Kidneys, with their Fat, and the right Shoulder;

26. And out of the Basket of unleavened *Cakes*, that was before the Lord, he took one unleavened Cake, one Cake of Bread with Oil, and one Biscuit; laying *them* on the Fat, and the right Shoulder:

27. All which he put upon the Hands of Aaron, and those of his Sons, and waved them for a Waved-offering before the Lord.

28. Moses took them off again from their Hands, and burnt *them* on the Altar with the Burnt-offering: they were fillings for a pleasant Smell, it was a Sacrifice by Fire to the Lord.

29. And taking the Breast, he waved it for a Waved-offering before the Lord: which was a Part for himself of the Ram of filling, as the Lord had commanded him.

30. Besides he took some of the Oil for anointing, and of the Blood which was upon the Altar, and sprinkled upon Aaron, and his Garments, together with his Sons, and their Garments: thus were he and they, with their Garments, consecrated.

31. And Moses said to him and them: Boil the Flesh at the Door of the publick Tent, and there eat it, with the Bread which is in the Basket of filling; as I commanded, that Aaron and his Sons should eat it.

32. But what is left both of the Flesh and Bread, you shall burn with Fire.

33. Nor shall you go out of the Door of the publick Tent seven Days, till the Time of the Days of your filling is fulfilled: your Hands shall be filled seven Days.

34. As it has been done this Day, the

Lord has commanded to do, to make atonement for you.

35. Therefore you shall abide at the Door of the publick Tent, Day and Night seven Days, and keep the Charge of the Lord, that you may not die: for so am I commanded.

36. And Aaron and his Sons did all Things, which the Lord commanded by the Ministry of Moses.

CHAP. IX.

WHO on the eighth Day called them, and the Elders of Israel,

2. And said to Aaron; Take thee a young Calf of the Herd for a Sin-offering, and a Ram for a Burnt-offering, of them that are perfect, and bring before the Lord.

3. Moreover thou shalt speak thus to the Israelites; Take you a Kid of the Goats for a Sin-offering, with a Calf and a Lamb in their *first* Year, that are perfect, for a Burnt-offering,

4. As likewise an Ox and a Ram for Peace-offerings, to sacrifice before the Lord, and a Meat-offering tempered with Oil: for to Day the Lord will appear to you.

5. Accordingly they fetched what Moses commanded before the publick Tent; and all the Assembly came near, and stood before the Lord.

6. When Moses said, This is the Thing which the Lord has commanded you should do, and his Glory will appear to you.

7. He said also to Aaron, Go to the Altar, and offer thy Sin-offering and Burnt-offering; making atonement for thy self, as well as the People: for thou shalt offer their Oblation, and make atonement for them, as the Lord has commanded.

8. So Aaron went to the Altar, and killed the Calf of the Sin-offering which was for himself.

9. And his Sons bringing the Blood to him, he dipt his Finger in it, and put upon the Horns of the Altar; at the Bottom of which he poured it out.

10. But the Fat, the Kidneys, and the Caul of the Liver, of the Sin-offering, he burnt on the Altar; as the Lord had commanded Moses.

11. And the Flesh, and Skin, he burnt with Fire without the Camp.

Ver. 1. *eighth*] after the seven of Consecration, Chap. viii. 33.

Ver. 2. *Sin-offering*] offered for his Sin in general at this his entering into the Priests Office, as that mentioned Chap. iv. 3. was for a particular Sin at another Time; and might have respect to his sinning by the Calf,

Exod. xxxii. as the Jews imagine.

Ver. 10. *burnt*] with common Fire, as it seems, which Moses had used before, Chap. viii. 16, 21, 28. especially as he is not said to burn the Burnt-offering, Ver. 16. which the Fire from before the Lord did, Ver. 24.

12. He likewise killed the Burnt-offering; and his Sons getting the Blood for him, he sprinkled it upon the Altar round about.

13. And they got the Burnt-offering for him, with its Pieces, and the Head; which he burnt upon the Altar:

14. As also washed the Entrails, and Legs; and burnt with the Burnt-offering there.

15. Then he brought the Oblation of the People, taking the Goat of the Sin-offering that was for them, which he killed, and offered for Sin as the former.

16. And he brought the Burnt-offering, doing it as the Manner was.

17. He further brought the Meat-offering, and filling his Hand with it, burnt it upon the Altar; beside the Burnt-offering of the Morning.

18. And he killed the Ox and Ram, of the Sacrifice of Peace-offerings that was for the People; and his Sons got the Blood for him (which he sprinkled upon the Altar round about)

19. The Fat too of the Ox, and of the Ram the Rump, as also the Covering, with the Kidneys, and the Caul of the Liver.

20. And when they had laid the Fat upon the Breasts, he burnt it on the Altar.

21. But the Breasts and right Shoulder he waved for a Waved-offering before the Lord, as Moses commanded.

22. Afterwards Aaron lifted up his Hands to the People, and blessed them; and came down from doing the Sin-offering, Burnt-offering and Peace-offerings.

23. Next Moses and he went into the publick Tent, and coming out, blessed the People; when the Glory of the Lord appeared to them all.

24. Besides there came out a Fire from before the Lord, and consumed upon the Altar the Burnt-offering and Fat; which all the People seeing, they cried out, and fell upon their Faces.

into them, and laying Incense upon it, they offered strange Fire before the Lord, which he did not command them.

2. At this there went out Fire from before the Lord, and consumed them; so that they died before him.

3. And Moses said to Aaron; It is what the Lord thus spoke, I will be sanctified in those who come near me, and will be glorified before all the People; and Aaron was silent.

4. Then Moses called Mishael and Elzaphan, the Sons of Uzziel Aaron's Uncle, and said to them, Come hither, carry your Kinsmen from the Presence of the Holy Place without the Camp.

5. They approached accordingly, and carried them in their Coats thither; as he ordered.

6. He said further to Aaron, to Eleazar and Ithamar his Sons; Do not make your Heads bald, nor rent your Garments, lest you should die, and the Lord be in a Wrath with all the Assembly; yet let your Brethren, all the Family of Israel, weep for the Burning which he has made.

7. Nor shall you go out of the Door of the publick Tent, lest you should die; for the anointing Oil of the Lord is upon you. And they did as he said.

8. And the Lord spoke to Aaron as follows;

9. Do not drink Wine, nor strong Drink, thy self and Sons with thee, when you go into the publick Tent, lest you should die; which shall be a lasting Ordinance for your Generations:

10. Both to make a Separation between holy and common, and between unclean and clean;

11. And that you may teach the Israelites, all the Ordinances which the Lord has spoken to them by the Ministry of Moses.

12. And Moses said to Aaron, to Eleazar and Ithamar his Sons who were left; Take the Meat-offering that is left of the Lord's Offerings by Fire, and eat it in unleavened Cakes by the Altar: for it is very holy.

13. You shall eat it in the Holy Place, because it is thy own and thy Sons Allowance,

CHAP. X.

BUT Aaron's Sons, Nadab and Abihu, took each his Censer, and putting Fire

Ver. 13. *got*] *Heb. found*; but I don't find that it does at all, or ever, signify *presented*.

Ver. 21. *waved*] which was performed according to *Aberbinel* on Chap. xxiii. 20. by moving the Things six Ways, upward and downward, and towards the four Quarters of the Earth.

Ver. 2. *consumed them*] that is their Lives, not their Bodies, Ver. 5. so was probably done by Lightning.

Ver. 3. *I will*] These Words are not found in *Scripture* before, it being sufficient to have them recorded here on this Occasion.

Ver. 6. *bald*] by cutting off the Hair; which the Verb may properly denote, as it signifies *to take away*, and has

a Noun of the same Letters for *Locks of Hair*, Num. vi. 5. *Exek. xlv. 20.* besides that the Verb it self signifies *to make bare*. This Practice in Mourning, which Moses now forbids to them, we may find used, *Job i. 20. Ijai. xv. 2. Jer. vii. 29. & xli. 5. & xlviii. 37. Mic. i. 16.* Another Sign of Mourning was *covering the Head*, instead of *uncovering* according to the *pres. Transf.* as in *2 Sam. xv. 30. Esib. vi. 12. Jer. xiv. 3, 4.*

Ver. 12. *in unleavened Cakes*] The very Word, as well as the Command, being the same as in Chap. vi. 16.

Ib. by the Altar] in the Court opposite to it, Chap. vi. 16.

out of the Lord's Offerings by Fire: for so am I commanded.

14. And the waved Breast, and the lifted Shoulder shall you, thy self, with thy Sons and Daughters, eat in a clean Place: for they are thy own and thy Sons Allowance, given out of the Sacrifices of the Israelites Peace-offerings.

15. The lifted Shoulder, and waved Breast, shall they bring with the Offerings by Fire of the Fat, to wave for a Waved-offering before the Lord: which shall be thine, and thy Sons with thee, for a lasting Ordinance; as the Lord has commanded.

16. And Moses sought diligently for the Goat of the Sin-offering, and behold it was burnt; at which he was in a Wrath with Eleazar, and Ithamar, the Sons of Aaron who were left, and said;

17. Why did not you eat the Sin-offering in the Holy Place, since it is very holy? And it is given you to bear the Iniquity of the Assembly, to make atonement for them before the Lord.

18. Behold the Blood of it has not been brought in within the Holy Place: you should have wholly eat it there, as I commanded.

19. But Aaron answered him, Lo they brought their Sin-offering, and Burnt-offering before the Lord to Day; but such Things as these having befallen me, had I eat the Sin-offering now, would he have liked it?

20. Which Moses hearing, did not dislike it.

CHAP. XI.

THE Lord also spoke to him and Aaron, bidding them,

2. To say thus to the Israelites: These are the living Creatures that you may eat, of all Beasts which are upon the Earth:

3. Namely every one that divides the Hoof, having a Cleft all through, and that brings up the Cud.

4. But these you shall not eat, of them that bring up the Cud, or of such as divide the Hoof: the Camel though he brings up the Cud, yet not dividing the Hoof, is unclean to you.

5. And the Rabbit though he brings up the Cud, yet not dividing the Hoof, is unclean to you.

6. The Hare likewise though he brings up the Cud, yet not dividing the Hoof, is unclean to you.

7. On the other hand the Hog though he divides the Hoof, having a Cleft all through, yet not chewing the Cud, is unclean to you.

8. You shall neither eat of their Flesh, nor touch their Carcases; they being unclean to you.

9. These you may eat, of all which are in the Waters; all that have Fins and Scales there, in the Seas, or the Brooks.

10. But all which have no Fins nor Scales, in the Seas, or Brooks, of all that creep in the Waters, and of all living Creatures which are there; shall be abominable to you:

11. So abominable that you shall not eat any of their Flesh, but abhor their Carcases.

12. Every one that has no Fins nor Scales in the Waters, shall be abominable to you.

13. And these you shall abhor of the Fowls, which shall not be eat, being abominable: the Eagle, Ossifrage, Osprey,

14. Glede, and the Vulture of each Kind,

15. All Sorts of Ravens,

Ver. 16. *Goat*] that spoken of Chap. ix. 15.

Ver. 17. *eat*] as it was ordered, Chap. vi. 26.

Ver. 18. *has not been brought*] for if it had, such a Sin-offering was to be burnt, Ch. vi. 30.

Ver. 19. *brought*] pleading they had not omitted any Offering, and had only altered one Circumstance, as proper on the present extraordinary Occasion.

Ib. *these*] the Deaths of his Sons, Ver. 2. in mourning for which it did not seem well to eat the Offering; see *Deut. xxvi. 14. Hos. ix. 4.* So that it does not appear they did it by Mistake, as *Peole, &c.* represents it; only that *Moses* thought they had mistaken.

Ver. 3. *divides*] This may signify the Partition of Good and Evil, which should not be joined together.

Ib. *brings up*] which may denote spiritual Remembrance and Recollection.

Ver. 4. *not eat*] The Reasons given by Writers for this Prohibition are, that those unclean Creatures were unwholesome Food (especially perhaps in that Country) *Maimon. More Nevoch. Pt. iii. Ch. 18. Levi Barcelonita, Præcept. 79.* or because they either then were, or would be thereafter consecrated, as divers of them were, by the Gentiles to their false gods, *Origen against Celsus, B. iv. John Wagenseil Annet. on Seta.* I think there may be a

closer and more particular Interpretation given, which I may take room to hint at: Beasts with Claws might be forbid, as being of the carnivorous Kind, and a fierce and ravening Nature, which they might communicate to Man by being eat; and those with Hoofs not divided, as being labouring Beasts, with Flesh hard and unwholesome: such too might be prohibited as fed on Flesh, like the Birds following, because they were gross and rapacious, which did not need a Cud to turn that Food into Aliment; and those that lived on Vegetables without Chewing, for their being naturally more unclean, and their Food more crudely digested. The Application to particular Animals I leave. It has also been thought to be spoken in a spiritual Signification from the Nature of those Creatures, as of the Hog being filthy, the Birds mostly rapacious, &c. nay it has been carried so far as if that was the only Meaning, particularly in the *Epistle* ascribed to *Barnabas*, Sect. 10.

Ib. *though*] as Ver. 7. *because* being improper here.

Ver. 7. *chewing*] this Verb is different from that in the Verses before.

Ver. 13. *Ossifrage, Osprey*] two particular Sorts of *Eagles*, as supposed, besides the common Sort.

Ver. 14. *Glede*] So the Word with a different similar

16. The

16. The Brood of the Ostrich, the Night-hawk, Cuckow, and the Hawk of each Sort,
17. The Owl, Cormorant, Night-owl,
18. Daw, Pelican, Magpie,
19. Stork, the Heron of each Kind, the Lapwing and Bat.

20. Every creeping flying Thing which goes upon four, shall be abominable to you.

21. Only these you may eat, of every creeping flying Thing that goes upon four, which has Legs above his Feet, to leap with upon the Ground:

22. To wit the Locust, Rock-locust, Beetle, and Grasshopper, all of each Kind.

23. But every *other* creeping flying Thing, which has four Feet, shall be abominable to you.

24. And for these you shall be unclean, and that till the Evening, every one who touches their Carcase;

25. Every one likewise who carries any of it, shall wash his Cloaths, and be unclean till the Evening:

26. For all Beasts which divide the Hoof, but have not a Cleft all through, nor bring up the Cud, being unclean to you; every one who touches that of them shall be unclean.

27. And every one that goes upon his Paws, of all living Creatures which go upon four, are unclean to you: every one who touches their Carcase shall be unclean till the Evening.

28. Besides he who carries their Carcase, shall wash his Cloaths, and be unclean till the Evening; they being unclean to you.

29. And these are unclean to you of the creeping Things that creep upon the Ground:

the Weasel, Mouse, and the Tortoise of each Kind,

30. With the Hedge-hog, Lizard, Evet, Snail and Mole.

31. These being unclean to you of all creeping Things, every one who touches them when they are dead, shall be unclean till the Evening.

32. And all upon which there falls any of them when they are dead, shall be unclean; of all Instruments of Wood, a Garment; Skin, or Sack, any Tools with which Business is done; such a Thing shall be put in Water, and be unclean till the Evening; when it shall be clean.

33. As for every earthen Vessel into which there falls any of them, all that is within it shall be unclean, and you shall break it.

34. That which the Water comes upon, of all Food which may be eat, shall be unclean; and so shall all Drink which may be drunk, in every Vessel.

35. Nay all upon which there falls any of their Carcase shall be unclean, an Oven and a Pan shall be broken down, as being so; and shall be unclean to you.

36. Yet a Fountain and a Pit; being a Pool of Water, shall be clean; but that which touches their Carcase shall be unclean.

37. And when there falls some of their Carcase upon any sowing Seed, which is to be sown, it shall be clean.

38. But when Water is put upon the Seed, and there falls some of their Carcase on it, that shall be unclean to you.

39. Moreover when there dies of Beasts which are for you to eat, he who touches

Letter is rendered, *Deut. xiv. 13.* where it is only found besides; and the *King's Translators* have turned two other *Heb. Words* *Vulture*, *Deut. xiv. 13.* *Job xxviii. 7.* A *Glede* being a kind of *Kite*, *Jun.* and *Trem.* with *Castal.* accordingly have it *milvum*; nay *Patrick* says, most of the ancient and later *Interpreters* also think it to be a *Kite*.

Ib. Vulture] as rendered by *Castalio*, and in our *Bible*, *Job xxviii. 7.* so called from *vultus* its sharp Sight, which according to that Text it has.

Ver. 16. Brood] as the *Heb.* has it.

Ib. Ostrich] as in *Lam. iv. 3.*

Ver. 18. Daw] accordingly rendered by *Jun.* and *Trem.* *monendulam*: however has been taken for a *Bat*, whereas there is another more certain Word for that here used; as also for a *Night-Owl*, but which is inconsistent for the same Reason. *Swan* is made from the old *Lat. Translation*. There is the same Name in *Heb.* for *Mole*, *Ver. 30.*

Ib. Magpie] So *Sebastian Munster* translates it *pica*; and *Buxtorf* writes in his *Lexicon*, *Talmudici picam explicant, Cod. Cholin cap. 3. pag. 63. & sic quoque Judaei Germani: the Talmudists and German-Jews both expound it to be a Magpie.* Had it been any Sort of an *Eagle*, they would probably have been put together; nor do I find any of the learned *Translations* or *Dictionaries* that give it so.

Ver. 20. flying Thing] meaning of *Insects*, not *Fowls*.

Ver. 26. For all] As in *Ver. 24.* for these, which is proper and grammatical, without adding in *The carcases*, that are improper of every beast.

Ib. but have not a Cleft all through] as *Dogs*, *Cats*, &c. which is unintelligible, if not absurd, in the *com. Transf.* see *Answe.* on *Ver. 3.*

Ver. 30. Hedgehog] Thus it is in the *Tigur. Vers. ericius*, and in *Munster's* differently spell'd *ericius*. I meet with no *Lexicon* that has it a *Ferret*. As for any who esteem it either a Sort of *Mouse* or *Lizard*, their Opinions are less probable, as there are those Creatures besides. And since the *Heb. Word* signifies *Groaning*, or such a kind of *Cry*; whoever has heard a *Hedgehog*, as I once did remarkably, upon finding a Nest of its young ones, may be convinced that this has a greater Claim to the Name than the others.

Ib. Lizard] as *Bochart* shews in his *Hierozyicon*, Pt. i. Lib. iv. 3. which *Arias Montanus*, with *Jun.* and *Trem.* likewise turn *lacerta*. So *Farbi* expounds it, as do the *Dictionaries* both of *Pagnine* and *Buxtorf*.

Ib. Evet] being generally *stellio* in the *Latin Interpreters*.

Ver. 35. Pan] an earthen one in which *Cakes* were baked, according to *Buxtorf*.

the Carcase of it shall be unclean till the Evening.

40. He who eats of its Carcase too, shall wash his Cloaths, and be unclean till the Evening; as shall he who carries the same.

41. And every creeping Thing that creeps upon the Ground, is abominable, it shall not be eat.

42. Every thing that goes upon the Belly, and whatever goes on four, or has many Feet, of all creeping Things which creep upon the Ground, you shall not eat; for they are Abomination.

43. Make not your Persons abominable, by any creeping Thing that creeps; nor shall you make your selves unclean by them, and be defiled thereby.

44. Because I am the Lord your God, therefore shall you sanctify your selves, and be holy, for I am holy; and shall not make your Persons unclean by any creeping Thing that crawls upon the Ground.

45. For I am the Lord who brought you up from the Country of Egypt, to be a God to you; and you shall be holy, for I am holy.

46. This is the Law of Beasts, Fowls, of all living Creatures that stir in the Waters, and all Creatures that creep upon the Earth:

47. To make a separation between unclean, and clean; and between the living Creature to be eat, and that which shall not be eat.

CHAP. XII.

AND the Lord told Moses, 2. That he should speak to the Israelites as follows: When a Woman conceives Seed, and bears a Male, she shall be unclean seven Days, even according to those of the Separation for her Infirmary.

3. And on the eighth Day let the Flesh of his Foreskin be circumcised.

4. And then shall she abide thirty three Days in the Blood of Cleansing: she shall neither touch any consecrated Thing, nor

go into the Sanctuary, till the Time of her Cleansing is fulfilled.

5. But if she bear a Female, she shall be unclean two Weeks, according to her Separation; and shall abide in the Blood of her Cleansing sixty six Days.

6. And when the Time of her Cleansing is fulfilled for a Son, or a Daughter, she shall bring a Lamb in his *first* Year for a Burnt-offering, and a young Pigeon, or a Turtle-dove for a Sin-offering; to the Door of the publick Tent, to the Priest.

7. Who shall bring it near before the Lord, and making atonement for her, she shall be cleansed from the Fountain of her Blood: this is the Law for her who bears a Male, or a Female.

8. But if she cannot get a Lamb, let her take two Turtle-doves, or two young Pigeons, one for a Burnt-offering, and the other for a Sin-offering; and the Priest shall make atonement for her, so she shall be clean.

CHAP. XIII.

THE Lord also spoke thus to Moses and Aaron:

2. When there is a Man, in the Skin of whose Flesh is a Swelling, Scab, or bright Spot, which is *like* the Sore of the Leprosy there; he shall be brought to Aaron the Priest, or to one of his Sons the Priests.

3. Who shall look at the Sore in the Skin of the Flesh, and the Hair in the Sore being turned white, and it appearing deeper than the Skin of his Flesh, it is the Sore of the Leprosy; and when the Priest sees such a one, he shall declare him unclean.

4. But if the bright Spot be white in the Skin of his Flesh, and appear no deeper than the Skin, and the Hair of it be not turned white; he shall shut up him who has the Sore seven Days.

5. And on the seventh Day shall look at him, when behold if the Sore appear to him to stand still, without spreading in the Skin; he shall shut him up seven Days again.

Ver. 4. *of Cleansing*] without *her* here, that is made in the next only by a small Point in *it* thus *it* which may be an Instance of the Usefulness of the least *Heb.* Points, as *her* or not *her* would be undistinguished without it. All our principal Translations have *her* likewise wrong in the next Verse.

Ver. 2. *Sore*] as in Ver. 42.

Ver. 3. *Leprosy*] The white Leprosy, as this is described, *Pliny* says in his *Natural History*, B. xxvi. 1. though not seen in *Italy* before the Time of *Pompey*, was peculiar and natural to the *Egyptians*; which agrees well with the *Scripture*, as the *Israelites* might have it from them.

Ver. 4. *him who has*] *him* or *with the Sore*, which therefore need not be *Italick*.

Ver. 5. *appear to him*] *Heb.* in his Eyes. *Patrick*, as it seems taking the Hint from *Poole*, rather than from *Ainsworth*, pleads for the Expression being translated, *If it continues in the same Colour*: but though the *Heb.* Word sing. for *Eye* sometimes signifies *Colour*, as in Ver. 55. yet here it is plural, and so must needs mean the Priest's Eyes, as Ver. 37. especially as the Colour of the Sore beforementioned is but one, Ver. 4. next the *Original* having no Conjunction for *and* between this and the following Member, shews they are to the same Effect, as Ver. 23, 28. where also is *Place for Eyes*; 3dly, it appears by Ver. 6. compared with Ver. 4. that it is spoken of as altering its Colour.

6. He shall also look at him on the next seventh Day, and behold if the Sore is darkish, without spreading in the Skin; the Priest shall declare him clean, it being a Scab; he shall wash his Cloaths, and be clean.

7. Yet if the Scab spread about in the Skin, after he has been seen by the Priest for his cleansing, he shall be seen by him again.

8. And upon his seeing plainly, that the Scab spreads in the Skin; he shall declare him unclean, it is the Leprosy.

9. When the Sore of the Leprosy is in a Man, he shall be brought to the Priest.

10. Who shall see, and behold if the Swelling is white in the Skin, and has not only turned the Hair white, but there is the Substance of proud Flesh in the Swelling;

11. It is an old Leprosy in the Skin of his Flesh, and the Priest shall declare him unclean; by reason of which he shall not shut him up.

12. And if a Leprosy breaks out abroad in the Skin, so that it covers all the Skin of him who has the Sore, from his Head to his Feet, where-ever the Priest looks with his Eyes;

13. Upon his seeing plainly that the Leprosy covers all his Flesh, he shall declare him who has the Sore clean: all of it being turned white, he is clean.

14. Nevertheless on the Day there appears proud Flesh in it, he shall be unclean.

15. Which when the Priest sees, he shall declare him unclean: proud Flesh being so, which is the Leprosy.

16. Or when the proud Flesh is restored, and turned white, he shall come to the Priest.

17. Who shall look at him, and behold the Sore being turned white, shall declare him who has the Sore clean; he being so.

18. Further when there is Flesh, in the Skin of which is a Boil, that has been healed;

19. And there be in the Place of the Boil a white Swelling, or a white reddish bright Spot, it shall be seen by the Priest.

20. At whose seeing plainly, that it appears lower than the Skin, and the Hair of it is turned white; he shall declare him unclean, it is the Sore of the Leprosy broke out in the Boil.

21. But if when he sees it, behold there is no white Hair in it, and it is not lower than the Skin, and is darkish; he shall shut him up seven Days.

22. Then if it spread about in the Skin;

the Priest shall declare him unclean, it is the Sore.

23. On the contrary if the bright Spot stand still in its Place, not spreading, it is a burning Boil; and he shall declare him clean.

24. Or when in the Skin of the Flesh there is scorching of Fire, and in the Substance of that a white bright Spot, reddish or white;

25. The Priest shall look at it, and behold the Hair being turned white in the bright Spot, and appearing deeper than the Skin, it is the Leprosy broke out in the Scorching: therefore he shall declare such a one unclean, it is the Sore of the Leprosy.

26. But if when he sees it, behold there is no white Hair in the bright Spot, and it is not lower than the Skin, and is darkish; he shall shut him up seven Days.

27. And looking at him on the seventh Day, if it be spread about in the Skin; he shall declare him unclean, it is the Sore of the Leprosy,

28. However if the bright Spot stand still in its Place, not spreading in the Skin, and is darkish, it is a Swelling of the Scorching; and the Priest shall declare him clean, for it is an Inflammation of that.

29. Besides when there is a Man or Woman in whom is a Sore, on the Head, or the Beard;

30. The Priest shall see the Sore, and behold it appearing deeper than the Skin, and there being in it yellow thin Hair; he shall declare him unclean, it is a Scurf, it is the Leprosy of the Head or Beard.

31. But when he sees the Sore of the Scurf, and behold it appears no deeper than the Skin, and there is no black Hair in it; he shall shut up him who has it seven Days.

32. And shall look at the Sore on the seventh Day, when behold the Scurf not spreading, nor yellow Hair being in it, and it appearing no deeper than the Skin;

33. He shall shave himself, but not the Scurf, and the Priest shall shut up him who has it another seven Days.

34. Again he shall see it on the seventh Day, and behold it not spreading in the Skin, and appearing no deeper than that; the Priest shall declare him clean, and he shall wash his Cloaths, and be so.

35. Whereas if the Scurf spread about in the Skin, after his cleansing;

36. He shall look at him, and behold the Scurf spreading there, the Priest need not seek for yellow Hair, he is unclean.

Ver. 24. *Fire*] which has burnt there, as Expositors agree.

37. But if the Scurf appear to him to stand still, and black Hair grow therein, it is healed, he is clean; and the Priest shall declare him so.

38. And when there is a Man or Woman, in the Skin of whose Flesh are bright Spots, white bright ones;

39. The Priest shall look, and behold if they are there darkish white, it is a freckled Spot broke out in the Skin, such a one is clean.

40. When there is likewise a Man whose Head is become bare, he being bald, is clean.

41. And if his Head is become bare on the Side towards his Face, he being bald before, is clean.

42. Nevertheless when there is in his Baldness, or Baldness before, a white reddish Sore, it is the Leprosy broke out in either of them.

43. Therefore the Priest shall look at him, and behold if the Swelling of the Sore be white reddish in either of these, as the Leprosy looks in the Skin of the Flesh;

44. He is a leprous Man, he is unclean: the Priest shall declare him wholly unclean, his Sore being in his Head.

45. As for the Leper in whom the Sore is, his Cloaths shall be ripped, and his Head bald, nay he shall cover over his Lip; and proclaim, Unclean, unclean.

46. All the Days that the Sore is on him he shall be defiled, being unclean: he shall dwell alone, having his Habitation without the Camp.

47. And when there is a Garment in which is the Sore of the Leprosy, either in a woolen or a linen one,

48. In the Warp, or Woof, of Linen, or Woolen, in a Skin, or any Work of Skin;

49. The Sore being greenish, or reddish, in the Garment, Skin, Warp, Woof, or any Thing of Skin, it is the Sore of the Leprosy; and shall be shewn to the Priest.

50. Who having seen the Sore, shall shut up that which has it seven Days.

51. And looking at it on the seventh Day, when it is spread in the Garment, Warp, Woof, or Skin, with any Work which is made of Skin; the Sore is a fretting Leprosy, it is unclean.

52. He shall therefore burn the Garment, Warp, or Woof, in Woolen, or Linen, or any Thing of Skin in which the Sore is: for it is a fretting Leprosy, it shall be burnt with Fire.

53. But if the Priest look, and behold the Sore is not spread in the Garment, Warp, Woof, or any Thing of Skin;

54. He shall command that they should wash that which the Sore is in, and he shall shut it up again seven Days.

55. And after it is washed the Priest shall look at the Sore, and behold it having not changed its Colour, though it be not spread, it is unclean, thou shalt burn it with Fire: it is a deep fretting in its bare Outside, or in its bare Inside.

56. If the Priest however sees plainly, that the Sore is darkish after the washing of it; he shall tear it out of the Garment, Skin, Warp, or Woof.

57. And if it appear still in the Garment, Warp, Woof, or any Thing of Skin, it is broke out: thou shalt burn that in which the Sore is with Fire.

58. But the Garment, Warp, Woof, or any Thing of Skin which thou wastest, and the Sore departs from the same; shall then be washed again, and be clean.

59. This is the Law of the Sore of the Leprosy, in a woolen or linen Garment, Warp, Woof, or any Thing of Skin; to declare it clean, or to declare it unclean.

C H A P. XIV.

THE Lord also spoke to Moses as follows:

2. This shall be the Law of the Leper on the Day of his Cleansing. First he shall be brought to the Priest.

3. Who shall go forth without the Camp, where he shall look, and behold the Sore of the Leprosy being healed of the Leprous;

4. The Priest shall command that there should be taken for him who is to be cleansed, two live clean Birds, Cedar Wood, scarlet Thread and Hyssop.

5. He shall likewise command that one Bird should be killed, in an earthen Vessel over Spring Water.

Ver. 45. bald] See Chap. x. 6.

Ver. 47. Garment] of which *Petrus Cunnæus, De Republica Hebræorum*, Lib. ii. Cap. ult. *Cujusmodi id vitium in rebus inanimatis fuerit, Syri fortasse & Egyptii tunc intellexerunt; nos hercle ignoramus: the Syrians and Egyptians might then understand what such a Distemper was in inanimate Things; we indeed know not.*

Ver. 55. Colour] See Ver. 5. to which the Case here is different in the Particulars there remarked. This Co-

lour was greenish or reddish, Ver. 49. which becoming darkish, Ver. 56. was changed, and so the next Verse has a different Case from this.

Ib. though] according to the Sense, by comparing it with Ver. 51, 53.

Ver. 3. who shall go forth] before the Leper comes to him, having first received Notice of it; see Ch. xiii. 46.

Ver. 5. Spring Water] as we call it; in *Heb. living Waters.*

6. As for the live Bird, he shall take that, with the Cedar Wood, scarlet Thread and Hyssop; which he shall dip, along with the live Bird, into the Blood of the other that is killed over the Spring Water.

7. And he shall sprinkle upon him who is to be cleansed from the Leprosy seven times; then shall he declare him clean, and let the live Bird go out in the Field.

8. Moreover he who is to be cleansed shall wash his Cloaths, shave off all his Hair, and bathe in Water, that he may be clean, after which he shall come into the Camp; but shall abide without his Tent seven Days.

9. Then on the seventh Day he shall shave off all his Hair, particularly that of his Head, Beard and Eye-brows; as also wash his Cloaths, and bathe his Flesh in Water, that he may be clean.

10. And on the eighth Day he shall take two perfect Ram-lambs, one perfect Ewe-lamb in its first Year, three tenth Parts of fine Flour for a Meat-offering tempered with Oil, and one Log of Oil.

11. Them and the Man who is to be made clean, shall the Priest who cleanses place before the Lord, at the Door of the publick Tent.

12. The Priest too shall take one Ram-lamb, and offer him for a Trespass-offering, with the Log of Oil; and wave them for a Waved-offering before the Lord.

13. And he shall kill the Lamb in the Place where he kills the Sin-offering, and the Burnt-offering, in the Holy Place: for the Trespass-offering is the Priests like the Sin-offering, it being very holy.

14. Afterwards he shall take some of the Blood of the Trespass-offering, and put upon the Tip of the right Ear of him who is to be cleansed, upon the Thumb of his right Hand, and the great Toe of his right Foot.

15. The Priest shall further take some of the Log of Oil, and pour into his own left Hand:

16. Into which he shall dip his right Finger, and sprinkle some of the Oil with it, seven times before the Lord.

17. Some of the rest of the Oil also that is in his Hand, shall he put upon the Tip of the right Ear of him who is to be cleansed, upon the Thumb of his right Hand, and the great Toe of his right Foot, on the Blood of the Trespass-offering.

18. And what is left of the Oil which is in the Priest's Hand, he shall put upon the Head of him who is to be cleansed; that he may make atonement for him before the Lord.

19. For he shall offer the Sin-offering, and make atonement for him who is to be cleansed from his Uncleanness; after which he shall kill the Burnt-offering.

20. As he shall likewise offer it up, and the Meat-offering on the Altar: thus the Priest shall make atonement for him, and he shall be clean.

21. But if he is poor, and cannot obtain it, he shall take one Lamb, a Trespass-offering for waving, to make an atonement for him, one tenth Part of fine Flour tempered with Oil for a Meat-offering, and a Log of Oil;

22. And two Turtle-doves, or two young Pigeons, which he can obtain, one being for a Sin-offering, and the other for a Burnt-offering.

23. These he shall bring on the eighth Day for his Cleansing to the Priest, to the Door of the publick Tent before the Lord.

24. Where the Priest shall take the Lamb for the Trespass-offering, with the Log of Oil; and shall wave them for a Waved-offering before the Lord.

25. And he shall kill the Lamb of the Trespass-offering, some of the Blood of which the Priest shall take, and put upon the Tip of the right Ear of him who is to be cleansed, upon the Thumb of his right Hand, and the great Toe of his right Foot.

26. Besides the Priest shall pour of the Oil into his own left Hand:

27. Some of which he shall sprinkle with his right Finger, seven times before the Lord.

28. Nay he shall put some of the Oil which is in his Hand, upon the Tip of the right Ear of him who is to be cleansed, upon the Thumb of his right Hand, and the great Toe of his right Foot, on the Place of the Blood of the Trespass-offering.

29. And what is left of the Oil which is in the Priest's Hand, he shall put upon the Head of him who is to be cleansed; to make atonement for him before the Lord.

30. Lastly he shall offer of the Turtle-doves, or of the young Pigeons, which he can obtain,

Ver. 9. *seventh Day*] after his first washing and shaving, being the last of the seven he was to abide out of his Tent, Ver. 8.

Ib. *that he may be clean*] which he was not yet, Ver. 20.

Ver. 17. *on the Blood*] See Ver. 28.

Ver. 18. *that he*] like Ver. 29.

Ver. 19. *Sin-offering*] The Jewish Rabbi Levi Barce-lonita, *Præcept.* 168. observing, that a Leper should not look on his Disease as a casual Thing, but consider seriously, and acknowledge some grievous Sin was the Cause of it.

31. And has procured, one *for* a Sin-offering, and the other *for* a Burnt-offering; with the Meat-offering: thus shall the Priest make atonement for him who is to be cleansed, before the Lord.

32. This is the Law for him in whom is the Sore of the Leprosy, who cannot procure *the Things* for his cleansing.

33. And the Lord spoke thus to Moses and Aaron:

34. When you are come into the Country of Canaan, which I give you for a Possession, and I put the Sore of the Leprosy into a House of the Country which you possess;

35. He to whom the House belongs shall come, and tell the Priest, that there appears to him as it were a Sore in the House.

36. Upon this the Priest shall command that they should remove *the Things* of it, before he goes in to see the Sore, that all which is in the House may not be made unclean; and after that he shall go in to see the House.

37. And looking at the Sore, behold if it is in the Walls of the House, with hollow Streaks greenish or reddish, appearing to be farther in than the Outside;

38. He shall go out of the House by the Door of it, and shut up the House seven Days.

39. And he shall return on the seventh Day, and seeing plainly, that the Sore is spread in the Walls of the House;

40. Shall command that they should pull out the Stones in which the Sore is, and throw them without the City, into an unclean Place.

41. Moreover he shall have the House scraped on the Inside round about; and they shall pour out the Dust which they scrape off, into a Place as before.

42. They shall also take other Stones, and put in the room of those; and other Mortar shall be taken, and the House plaistered.

43. But if the Sore come again, and break out in the House, after he has pulled out the Stones, and after the House is scraped and plaistered;

44. The Priest shall come, and look, and behold the Sore being spread in it, it is a fretting Leprosy there, it is unclean.

45. Therefore he shall break down the House, the Stones, Timber, and all the Mortar of it; which he shall carry forth without the City into an unclean Place.

46. And he who goes into the House on

any of the Days that he has shut it up, shall be unclean till the Evening.

47. He likewise who lies in the House shall wash his Cloaths, as shall he who eats in it.

48. On the contrary if the Priest, when he finally comes, sees plainly, that the Sore does not spread in the House after it is plaistered; he shall declare it clean, for the Sore is healed.

49. So he shall take to cleanse the House two Birds, Cedar-wood, scarlet Thread, and Hyssop:

50. And shall kill one Bird, in an earthen Vessel over Spring Water;

51. Next he shall take the Cedar-wood, Hyssop, scarlet Thread, and the live Bird, and dipping them into the Blood of that which is killed, and into the Spring Water, shall sprinkle on the House seven times.

52. Thus shall he cleanse it with the Blood of the Bird, with the Spring Water, the live Bird, Cedar-wood, Hyssop, and scarlet Thread.

53. And he shall let the live Bird go without the City, out in the Field: so shall he make atonement for the House, and it shall be clean.

54. This is the Law, for every Sore of the Leprosy, and for a Scurf.

55. For the Leprosy of a Garment, and a House,

56. As also for a Swelling, Scab, and bright Spot;

57. To teach on what Day it is unclean, and on what Day it is clean: this is the Law of the Leprosy.

CHAP. XV.

THE Lord ordered Moses, and Aaron further,

2. That they should speak to the Israelites, and say to them: When there is any Man from whose Flesh there is a Flux, he is unclean by it.

3. And this shall be his Uncleanness in his Flux; his Flesh either running with his Flux, or stopping from it.

4. Every Bed on which he who has the Flux lies, shall be unclean; and every Thing that he sits upon, shall be the same.

5. And the Person who touches his Bed, shall wash his Cloaths, bathe in Water, and be unclean till the Evening.

Ver. 34. *I put*] The Author of *Sepher Cosri*, Part ii. Sect. 58. as quoted by Patrick, says, God inflicted this Plague of Leprosy upon Houses and Garments (see Chap.

xiii. 47.) as a Punishment for lesser Sins: and when Men continued still to multiply Transgressions, then it invaded their Bodies.

6. He too that sits upon a Thing on which he who has the Flux sate, shall wash his Cloaths, bathe in Water, and be unclean till the Evening.

7. And he that touches the Flesh of him who has the Flux, shall wash his Cloaths, bathe in Water, and be unclean till the Evening.

8. Thus when he who has the Flux spits on a clean Person, he shall wash his Cloaths, bathe in Water, and be unclean till the Evening.

9. Any Saddle likewise, which he rides upon who has the Flux, shall be unclean.

10. And whoever touches any Thing which was under him, shall be unclean till the Evening; and he who carries it, shall wash his Cloaths, bathe in Water, and be unclean till the Evening.

11. And every one whom he that has the Flux touches, having not rinsed his Hands in Water, shall also wash his Cloaths, bathe in Water, and be unclean till the Evening.

12. Besides the earthen Vessel, which he who has the Flux touches, shall be broke; but every Vessel of Wood shall be rinsed in Water.

13. And when he who had the Flux is clean from it, he shall count him seven Days for his cleansing, and wash his Cloaths, bathe his Flesh in Spring Water, and shall be clean.

14. On the eighth Day moreover he shall take him two Turtle-doves, or two young Pigeons; and coming before the Lord to the Door of the publick Tent, shall give them to the Priest.

15. Who shall offer them, one for a Sin-offering, and the other for a Burnt-offering: thus shall he purge him from his Flux before the Lord.

16. When there is a Man also from whom seminal Matter is emitted, he shall bathe all his Flesh in Water, and be unclean till the Evening.

17. And every Garment, and Skin on which it is, shall be washed too in Water, and be unclean till the Evening.

18. As likewise when there is a Woman with whom a Man lies carnally, they shall bathe in Water, and be unclean till the Evening.

19. Next when there is a Woman has a Flux, which is sanguinary in her Flesh, she shall be in her Separation seven Days, and every one who touches her shall be unclean till the Evening.

20. Every Thing too upon which she lies in her Separation shall be unclean, and every Thing which she sits upon shall be so.

21. And whoever touches her Bed, shall wash his Cloaths, bathe in Water, and be unclean till the Evening.

22. Whoever also touches any Thing on which she sits, shall wash his Cloaths, bathe in Water, and be unclean till the Evening.

23. And if Somewhat be upon the Bed, or upon a Thing which she sits on, when he touches it, he shall be unclean till the Evening.

24. Nay if a Man lies with her at all, and her Separation be upon him, he shall be unclean seven Days; and all the Bed on which he lies shall be unclean.

25. And when a Woman has a sanguinary Flux many Days, not in the Time of her Separation, or when she has it over her Separation; all the Days of the Flux of her Uncleanneſs shall be as those of her Separation, she shall be unclean.

26. Every Bed on which she lies all the Days of her Flux, shall be to her as that of

Ver. 11. *his Hands*] who has the Flux, as one might think is not doubtful; yet *Patrick* represents it, and *Poole* says it may be understood, rather of the Person touched. To take off which Uncertainty or Misunderstanding, let it be considered, that it is not *who does not rinse*, as would have been proper for the other Meaning; 2dly, the Verb is in the preterperfect Tense, and of what Service could be the rinsing of his Hands who was touched before the touching was? whereas by cleansing the Hands of the other, they might be prevented from giving Uncleanneſs to him whom they touched; 3dly, something else is ordered for him who was touched, viz. to wash his Cloaths, and bathe in Water; 4thly, 'I do not see, says *Patrick*, how washing of his Hands could cleanse him; 'when the Man that had the Issue, touched perhaps some other Part of his Body.' Which last, though it may not be the strongest Reason, because the like may be retorted on the opposite Person, who might touch with another Part of his Body, the *Bishop* brings as what convinced him without observing the other. *Ainsworth* indeed interprets *Hands* to be put for the whole Body, according to the Sentence of *Maimonides* in *Mikvaoth*, Ch. 1. but they seem rather put for any Part of the Body which touched another Person, the Hands being the principal

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Members for touching, and so more applicable to the Toucher than to the Touched.

Ver. 13. *had*] not bath.

Ver. 18. *a Man*] *Poole* expounds it, The Man that had such an Issue as beforementioned: but this cannot be, because he was to be seven Days in cleansing, Ver. 13. besides that the Account of such a one was finished, and two different Matters delivered since, this being the third. The Injunction here laid may not appear too troublesome, if it be considered how wholesome and agreeable Bathing might be in that warm Country; as a principal Use of it might be, to keep People from approaching the Sanctuary, or meddling with holy Things at such a Time; see *Exod.* xix. 15. 1 *Sam.* xxi. 4. So the Poet *Tibullus*, *discedat ab aris, cui tulit hesternæ gaudia nocte Venus*; let such depart from the Altars, to whom Venus brought Joys last Night, Lib. ii. Eleg. 1.

Ver. 24. *lies with her*] in the same Bed, not carnally, as Chap. xx. 18. which may appear by the great Disparity of the Punishments, and the Expressions suitable to each in both Places; agreeable to the *Assembly's Annotations*: better than expounding this to be done ignorantly, which would scarce be; or might always be pleaded, and so none found guilty of the other.

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her Separation; and every Thing which she sits upon shall be unclean, like the Unclean-ness of her Separation.

27. And whoever touches them shall be unclean, so that he shall wash his Cloaths, bathe in Water, and be unclean till the Evening.

28. But if she is cleansed from her Flux, she shall count for her self seven Days, and after shall be clean.

29. Then on the eighth Day she shall take her two Turtle-doves, or two young Pigeons; and bring them to the Priest, at the Door of the publick Tent.

30. Who shall offer one for a Sin-offering, and the other for a Burnt-offering: thus shall the Priest purge her before the Lord, from the Flux of her Unclean-ness.

31. So shall you separate the Israelites from their Unclean-ness; that they may not die in it, by their defiling my Tabernacle which is amongst them.

32. This is the Law for him who has a Flux, and him from whom seminal Matter is emitted, to defile with it;

33. As also for her who has the Infirmary in her Separation, for such as have their Flux of Male and Female, and for the Man who lies with her that is unclean.

C H A P. XVI.

AND the Lord spoke to Moses, after the Death of Aaron's two Sons, when they offered before the Lord, and died;

2. Saying to him: Speak to Aaron thy Brother, that he should not come at all Times into the Holy Place, on the Inside of the Hanging, before the Atonement-covering which is upon the Ark, lest he should die; for I shall appear in the Cloud upon the Atonement-covering.

3. Thus shall Aaron come into the Holy Place, with a young Bullock of the Herd for a Sin-offering, and a Ram for a Burnt-offering.

Ver. 2. *appear*] Patrick following *Campegius Vitringa* in *Observat. Sacr.* Lib. i. 11. says it may very well be rendered, *I will be approached in a Cloud*; though the Verb has certainly no such Meaning. However the Reason offered for it is, that the Word is used 23 *Exod.* xv. not for God's appearing, but the People's; which is a mere *non sequitur*, for there the Verb is the third perf. plur. and here the first perf. sing.

1b. *Cloud*] that of Incense, Ver. 13. to wit the Smoak of it.

Ver. 3. *with a young Bullock*] to be offered in the Court, not carried into the Holy Place. *Poole* understood by it the Bullock's Blood, which was carried in, Ver. 14. but as *with* also belongs to the *Ram*, that Meaning fails.

Ver. 4. *linen Coat*] see *Exod.* xxviii. 4, 39. and the Note on Ver. 2. of that Chap.

4. He shall put on the holy linen Coat, the linen Drawers shall be upon his Flesh, he shall be girded with the linen Belt, and attired with the linen Mitre: these being holy Garments, he shall bathe his Flesh in Water, when he puts them on.

5. And from the Assembly of the Israelites shall he receive two Kids of the Goats for a Sin-offering, and one Ram for a Burnt-offering.

6. Aaron shall also bring the Bullock of the Sin-offering which is for himself; that he may make atonement for himself, and his Family.

7. Next he shall take the two Kids, and place them before the Lord at the Door of the publick Tent.

8. And he shall put Lots for them, one Lot for the Lord, and the other for the departing Goat.

9. Then shall he bring the Kid for which the Lot comes up for the Lord, and do him for a Sin-offering.

10. But the Kid for which the Lot comes up to be the departing Goat, shall be placed alive before the Lord, to make atonement with him, by sending him for such a Goat into the Wilderness.

11. And Aaron shall bring the Bullock of the Sin-offering which is for himself, that he may make atonement for himself, and his Family, and shall kill the same.

12. He shall further take off a Censer full of Coals of Fire from the Altar before the Lord, with his Hands full of Incense of small Odours, and carry in on the Inside of the Hanging.

13. And shall put the Incense upon the Fire before the Lord, that the Cloud of the Incense may cover the Atonement-covering which is upon the Testimony, that he may not die.

14. As he shall also take some of the Bullock's Blood, and sprinkle with his Finger upon the Forepart of the Atonement-covering eastward; doing the same seven times before it.

Ver. 6. *bring*] This whole Verse is repeated in the same Words, Ver. 11. and certainly the Bullock was not to be offered, as in the present Translation, before it was brought, and killed.

Ver. 9. *comes up*] out of the Urn or Pot, whence it was taken; and as the Verb signifies, not *fell*.

Ver. 14. *Forepart*] *Heb. Face*, omitted in the *Vulg. Translation*.

1b. *eastward*] *Poole* says, *with his face eastward*; but Patrick, blaming Gregory for the same, says it could not be done without looking towards the West; and quotes *Selden, De Synedr.* Lib. iii. 16. that he stood eastward of the Mercy-seat, with his Face towards it. Doubtless Aaron did not turn his Back to it, and that to sprinkle the Blood upon it; but *eastward* seems rather to denote that Side of the Atonement-covering.

15. Afterwards

15. Afterwards he shall kill the Kid of the Sin-offering which is for the People, and carry in his Blood to the Inside of the Hanging; with which he shall do as he did with that of the Bullock, sprinkling it upon the Atonement-covering, and before it.

16. So he shall purge the Holy Place from the Pollutions of the Israelites, and from their Trespasses in all their Sins: and thus shall he do to the publick Tent remaining with them, amongst their Pollutions.

17. Nor shall there be any Man in the publick Tent, when he goes in to make atonement in the Holy Place, till he comes out; and has made atonement for himself, his Family, and all the Congregation of Israel.

18. And he shall come out to the Altar which is before the Lord, and purge it: for he shall take some of the Blood of the Bullock, and of the Kid, and put upon the Horns of it round about.

19. He shall likewise sprinkle some of the Blood upon it with his Finger seven times, cleansing and sanctifying it from the Pollutions of the Israelites.

20. And when he has made an end of purging the Holy Place, the publick Tent, and Altar, he shall bring near the live Kid.

21. Upon whose Head Aaron shall lean both his Hands, and confess upon him all the Iniquities of the Israelites, and all their Trespasses in all their Sins; putting them upon the Head of the Kid, which he shall send by the Hand of a timely Man into the Wilderness.

22. Whereby the Kid shall bear upon him all their Iniquities to separated Ground; and he shall let it go in the Wilderness.

23. Aaron shall then come into the publick Tent, and pull off the linen Garments which he put on when he went into the Holy Place, and leave them there.

24. And he shall bathe his Flesh in Water in the Holy Place, put on his Garments, and coming forth, do his Burnt-offering, and that of the People, to make atonement for himself, and them.

25. Moreover he shall burn the Fat of the Sin-offering on the Altar.

26. And he who lets the Kid go for the

departing Goat, shall wash his Cloaths, and bathe his Flesh in Water; after which he shall come into the Camp.

27. The Bullock too of the Sin-offering, and the Kid of it, whose Blood is brought in to make atonement in the Holy Place, shall be had forth without the Camp; and they shall burn with Fire their Skins, Flesh and Dung.

28. Besides he who burns them shall wash his Cloaths, and bathe his Flesh in Water; after which he shall come into the Camp.

29. And it shall become a lasting Ordinance to you, *that* on the tenth of the seventh Month, you shall afflict your Souls, and do no Work, the Native, and the Stranger who sojourns amongst you.

30. For on that Day shall atonement be made for you, that you may be cleansed; which you shall be from all your Sins before the Lord.

31. It shall be a Sabbath of Rest to you, that you may afflict your Souls; which shall be a lasting Ordinance.

32. And the Priest whom he shall anoint, and whose Hand he shall fill, to execute the Priesthood in the room of his Father, shall make atonement; and shall put on the linen Garments, the holy ones.

33. He shall even purge the Holy Sanctuary, as he shall also the publick Tent, and the Altar; nay for the Priests, and all the People of the Assembly shall he make atonement.

34. And this shall become to you a lasting Ordinance, to purge the Israelites from all their Sins once in a Year. And he did as the Lord commanded Moses.

CHAP. XVII.

THE Lord spoke further to Moses,

2. Bidding him say to Aaron, his Sons, and all the Israelites, that this which follows was the Thing that the Lord commanded:

3. Any Man of the Family of Israel, who kills an Ox, Lamb or Goat, either in the Camp, or without it;

Ver. 16. *from the Pollutions*] the same as Ver. 19. and the Noun is plural.

Ver. 18. *to the Altar*] of Incense in the Holy Place, as Ver. 20. shews.

Ver. 20. *purging*] the same Verb that is elsewhere rendered thus, and *make atonement* in this Chap. but *reconciling* must needs be improper.

Ver. 27. *shall be had forth*] Four Men, says R. Solomon, carried them forth upon two Staves or Bars, one being not able to do it: and accordingly the LXX translate

these Words *ἐκείνου*, *they shall carry forth*, Patr. Com. agreeable to the following Verb, which is plural.

Ver. 29. *tenth*] beginning at the Evening of the ninth Day, Chap. xxiii. 32.

Ver. 3. *kills*] According to my Perception of it, this was universal to those Creatures, while the *Israelites* were in the Wilderness, abiding nigh the Tabernacle; that all such Beasts might be killed there (being not very many, as they lived chiefly on Manna) to have their Blood sprinkled, and Fat burnt on the Altar, Ver. 6. and to

4. And does not bring it to the Door of the publick Tent, to bring the Oblation near to the Lord, before his Tabernacle; the Blood shall be counted to that Man, he having shed it, who shall be cut off from among his People:

5. To the end that the Israelites may bring their Sacrifices, which they offer out in the Field, as they should bring them, for the Lord, at the Door of the publick Tent to the Priest; and offer them for Sacrifices of Peace-offerings to the Lord.

6. And the Priest shall sprinkle the Blood upon the Lord's Altar, at the Door of the publick Tent; and burn the Fat for a pleasant Smell to the Lord.

7. So shall they no more offer their Sacrifices to Devils, after whom they have gone a whoring. This shall be a lasting Ordinance to them in their Generations.

8. Thou shalt also say to them: Any Man of the Family of Israel, or of the Strangers that sojourn among you, who offers up a Burnt-offering or a Sacrifice;

9. And does not bring it to the Door of the publick Tent, to offer it to the Lord, shall be cut off from his People.

10. As to any Man of the Family of Israel, or of the Strangers that sojourn among you, who eats any Blood, I will put my Face against him who does it, and cut him off from amongst his People.

11. For the Life of the Flesh is in the Blood, and I put it upon the Altar for you, to make atonement for your Souls: for it is the Blood makes atonement for the Soul.

12. Therefore I say to the Israelites, There shall not any Person of you eat Blood, nor shall the Stranger that sojourns among you.

13. And any Man of the Israelites, or of

the Strangers that sojourn among you, who catches in hunting Beast or Fowl, which may be eat, shall pour out the Blood of it, which he shall cover with Earth.

14. For it is the Life of all Flesh, its Blood being for the Life of it: so I say to the Israelites, You shall not eat the Blood of any Flesh, because that is the Life of all Flesh; every one who eats it shall be cut off.

15. And every Person who eats any of a Carcase, or what is torn, of Natives or Strangers, shall wash his Cloaths, bathe in Water, and be unclean till the Evening, when he shall be clean.

16. But if he does not wash, nor bathe his Flesh, he shall bear his Iniquity.

C H A P. XVIII.

AND the Lord spoke to Moses as follows:

2. Speak to the Israelites, and tell them; I am the Lord your God.

3. You shall not do according to the Deeds of the Country of Egypt wherein you dwelt; nor yet according to those of the Country of Canaan whither I am bringing you, nor go in their Ordinances.

4. My Rules shall you do, and observe my Ordinances, by going in them; who am the Lord your God.

5. Therefore you shall observe my Ordinances, and Rules, which let a Man do, and he shall live by them; who am the Lord.

6. You shall no Man go near to any Kindred of his own Flesh, to uncover the Nakedness; I being the Lord.

prevent either of them from being eat, Chap. iii. 17. & vii. 23. Ver. 11, 12. of this Chap. as also to hinder the sacrificing to Devils, Ver. 7. This general Prohibition seems quite confirmed by the Liberty granted afterwards, *Deut. xii. 21.* *Annotators* however expound this killing to be, not for common Eating, but Sacrifices; though when they come to the last mentioned Text, they are put to their Shifts, become dumb, or change their Note: and besides the Ineffectualness of preventing those Things above, if it had been so, it is not to be supposed the Beasts for Sacrifice were killed away from the Tabernacle, which is contrary to the plain Law, Chap. i. 5, 11. & iii. 2, 8, 13. & iv. 4, &c.

Ver. 4. *does not bring*] This was to prevent Idolatry at other Places, as appears by Ver. 7. and so excluding that, they might on some Occasions offer elsewhere, especially after they were come into the Country of *Canaan*, and did not live so near the Tabernacle, *Judg. xiii. 16.* 1 *Sam. vii. 9.* & ix. 13. & xi. 15. & xvi. 5. 2 *Sam. xxiv. ult.* see also *Exod. xx. 24.*

1b. *the Blood*] of the Ox, Lamb or Goat, which was shed, that should have been sprinkled on the Altar,

Ver. 6. for spilling of which he was to be culpable. Whereas to represent it like Murder, as *Interpreters* do, shocks instead of convinces it was so; for what Equality is there between the Life of a Man and a Beast?

Ver. 8. *Sacrifices*] of Peace-offerings, Ver. 5. see also *Num. xv. 3.*

Ver. 5. *let*] literal and apt, here being not *if*; see *Ezek. xx. 11.*

Ver. 6. *Kindred of his own Flesh*] So the *Heb.* is literally, *not remainder of his flesh*, as it is put in the *Eng. Margin.* In this Manner the former Word is rendered, in the *com. Transl.* Chap. xxi. 2. *Num. xxvii. 11.* and with the Addition of *near*, Ver. 12, 13. Chap. xx. 19. those *Heb.* Words also come together as here, Ch. xxv. 49. where is Nothing in that *Margin*, nor is it turned *remainder* in any other Place; for *shear*, not this *sheer*, signifies so. *Jun.* and *Trem.* with *Munst.* translate as I do, *propinquum carnis sue*, as likewise *Onkelos* in the *Targ.* It appears by Chap. xxv. 49. that it comprehends a first Cousin, and even extends further.

1b. *I being the Lord*] and so having Authority, and Right, to command, according to Chap. xxii. 30, 31.

7. Thy Father's Nakedness, and thy Mother's, thou shalt not uncover; she being thy Mother, thou must not do it.

8. Thou shalt not uncover the Nakedness of thy Father's Wife; it being thy Father's own.

9. The Nakedness of thy Sister, either thy Father's or Mother's Daughter, whether the Offspring of the Family, or that which is without, is what thou shalt not uncover.

10. The Nakedness of thy Son's, or Daughter's Daughter, is what thou shalt not uncover: for theirs is thy own Nakedness.

11. The Nakedness of thy Father's Wife's Daughter, born to thy Father, is what thou shalt not uncover; she being thy Sister.

12. Thou shalt not uncover the Nakedness of thy Father's Sister; she being one of thy Father's Kindred.

13. Thou shalt not uncover the Nakedness of thy Mother's Sister: for she is one of thy Mother's Kindred.

14. Thou shalt not uncover the Nakedness of thy Father's Brother, by going near to his Wife; she being thy Aunt.

15. The Nakedness of thy Daughter-in-law is what thou shalt not uncover; she being thy Son's Wife.

16. Thou shalt not uncover the Nakedness of thy Brother's Wife; it being thy Brother's Nakedness.

17. Thou shalt not uncover the Nakedness of a Woman, and her Daughter: shalt not take her Son's or Daughter's Daughter, to uncover her Nakedness; they being her Kindred, it is Lewdness.

18. Nor shalt thou marry a Wife's Sister; to distress, to uncover her Nakedness with the other in her Life.

19. And to a Woman in the Separation of her Uncleaness, thou shalt not go near, to uncover her Nakedness.

20. Besides thou shalt not lie carnally with thy Neighbour's Wife, to be defiled by her.

21. And thou shalt not give of thy Offspring to pass through *the Fire* to Molech; nor profane the Name of thy God, who am the Lord.

22. Thou shalt not lie with a Male as with a Woman: it is Abomination.

23. Moreover thou shalt not lie with any Beast, to be defiled by it; nor shall a Woman stand before a Beast to engender with it: which is Confusion.

24. Be not defiled in any of these Things: because in all these the Nations are, which I will expel from your Presence.

Ver. 7. *and*] The same Fact being uncovering both; as both are reduced into one in the following Words, and as the Nakedness of the Mother was the Father's, according to Ver. 8, 14, 16. & xx. 11.

Ver. 9. *Offspring*] by lawful Marriage, or otherwise, according to the *Talmudists*; see *Selden, De Jure Nat. & Gent. Lib. v. 11.* The Difference of being *born at home or abroad*, shows too trifling to distinguish or mention.

Ver. 11. *born to*] The same Word in *Heb.* signifying either *born or begotten*, and as the Connection may be made either by *to* or *of*, for which there is Nothing in the *Original*; it is to be tried by the Sense of the Context. Now it is evident that by the Daughter is not meant a Man's own Sister both by Father and Mother, because she is called by Distinction the Wife's Daughter, which shews that Wife was not the Man's own Mother to whom this is spoken; and that it was not the Father's Daughter by another Mother, appears by the Prohibition being laid on such before, Ver. 9. consequently this Daughter could not be *begotten of the Father*, as in the *com. Translation*, therefore the other Meaning takes place. Notwithstanding this Article has been much sifted, and has obtained divers various Interpretations, I cannot say any of them satisfy me. Most seem to understand the Wife's Daughter by a former Husband is intended, which destroys the reading *begotten of thy Father*; nay the *Heb. Doctors* say it is lawful to marry such a one, *Maimon. in Issure biab, Chap. 2. Sect. 3, 4.* However it is scarce possible for any other to be meant, only these Words *born to thy Father*, and *being thy Sister*, lay a Restriction on it, which, as I suppose, points out the right Sense, and is consistent with both the other Opinions; by signifying that the Daughter here mentioned, is one born to the latter Husband after her Mother's Marriage with him, who was pregnant with this Daughter by another Man before, that either died, or divorced her; as such a Daughter would be a Sister in Marriage, to the Father's former Son here spoken to. Our great *Annotator Poole*, in aiming at such a Restriction, was unhappily ingenious in explaining it, "He seems to speak of the daughter of

"the father's brother by his wife, whom the father here spoken of, being brother to the deceased person, married by virtue of that law, *Deut. xxv. 5.*" Which Law was in case the first Brother died childless, and so could not have a Daughter: as was *Selden, De Uxore Hebraica, Lib. i. 4.* in rendering it, *for she that is born of thy Father is thy Sister*, which makes those Words useless, and incoherent with the rest.

Ver. 16. *Wife*] See Chap. xx. 21.

Ver. 18. *Sister*] Several or most explain this to mean any other Woman, that a Man might have but one Wife. Against which however *Grotius, Patrick* and some others, offer, as I suppose, unanswerable Objections: for it is consistent that *Sister* should be understood properly, like *Brother*, &c. here, and may be observed that the Lord is forbidding different Degrees of Kindred to marry; and the following Places shew that more than one Wife was then lawful, *Deut. xxi. 15, 16, 17. 2 Sam. xii. 8. Judg. viii. 30. & xii. 9, 14. 1 Sam. i. 2. 1 Chron. iii. 1,—9. & xiv. 3.*

Ib. to distress] as may be observed of *Leah* and *Rachel*, *Gen. xxix. 31, 32. & xxx. 1, 8, 15.* and as *Solomon* remarks concerning Brothers, *Prov. xviii. 19.*

Ib. her Life] Though the Prohibition of marrying a Wife's Sister may be absolute of it self, and the latter Part only particular Circumstances; as the first certainly was, since a Man must not have married thus, if he did not do it to distress his first Wife: yet it seems to be implied that then a Man after his Wife's Death might have her Sister, as a Woman might her Husband's Brother in some Case, *Deut. xxv. 5. Gen. xxxviii. 8, 11.* and a Man had more Privilege in Marriage than a Woman, as he might divorce his Wife, and have more than one at a Time.

Ver. 19. *go near*] See Chap. xx. 18. *Ezek. xviii. 6. & xxii. 10.*

Ver. 21. *the Fire*] as expressed *Deut. xviii. 10.* where see further. The *Septuagint*, without the Vowel-Points, and also by Mistake of γ for τ translate, *Thou shalt not give of thy Seed to serve a Prince.*

25. And the Country being defiled, I will bring the Visitation of its Iniquity upon it: for it vomits out its Inhabitants.

26. But you shall observe my Ordinances and Rules, and not do any of these Abominations; the Native, and the Stranger who sojourns among you.

27. For all these Abominations have the Men of the Country done, who were before you, and it is defiled.

28. So the Country shall not vomit you out by your defiling it, as it did the Nations that were before you.

29. For what Persons soever do any of these Abominations, shall be cut off from among their People.

30. You shall therefore observe my Charge, not to do any of the abominable Ordinances which are done before you, that you may not defile by them; I being the Lord your God.

CH A P. XIX.

THE Lord also ordered Moses,

2. To speak to the whole Assembly of the Israelites, saying to them: You shall be holy; for I the Lord your God am holy.

3. You shall each one fear his Mother and Father, and observe my Sabbaths; who am the Lord your God.

4. Turn not to Idols, nor make you molten gods; I being the Lord your God.

5. So that when you offer a Sacrifice of Peace-offerings to the Lord, you shall do it for your Favour.

6. It shall be eat in the Day you offer, and on the Morrow; and what is left till the third Day shall be burnt with Fire.

7. For if it be eat at all on the third Day, it shall be abominable, shall not be accepted.

8. Nay he who eats it shall bear his Iniquity, for he profanes the holy Thing of the Lord; and that Person shall be cut off from his People.

9. And when you reap the Harvest of your Land, thou shalt not finish reaping the Corner of thy Field; nor shalt thou gather up the Gleaning of thy Harvest.

10. As likewise thou shalt not glean thy Vineyard, nor gather the single Grapes of it: thou shalt leave them for the Poor and the Stranger; I being the Lord your God.

11. You shall not steal, lye, nor deal falsely any one with his Neighbour.

12. And you shall not swear by my Name falsely, nor shalt thou profane the Name of thy God, who am the Lord.

13. Thou shalt not wrong thy Neighbour, nor take by force: the Pay of him who is hired, shall not abide with thee all Night till the Morning.

14. Thou shalt not curse the Deaf, nor put a Stumbling-block before the Blind; but shalt fear thy God, who am the Lord.

15. You shall do no Iniquity in Judgment, thou shalt not respect the Face of the Poor, nor honour that of the Great: in Righteousness shalt thou judge thy Neighbour.

16. Thou shalt not go about backbiting among thy People, shalt not stand up against the Blood of thy Neighbour; I being the Lord.

17. Thou shalt not hate thy Brother in thy Heart: shalt fully reprove thy Neighbour, and not bear Sin for him.

18. Thou shalt not revenge, nor keep anger to those of thy People, but shalt love thy Neighbour as thy self; I being the Lord.

19. My Ordinances shall you observe, thou shalt not make thy Beast engender with diverse kinds, shalt not sow thy Field with such; nor shall a Garment mixed with diverse kinds come upon thee.

20. Next when a Man lies with a Woman carnally, who is a Servant-maid espoused to another, and not at all redeemed, or her Freedom not given her; there shall be Scourging, they shall not be put to death, because she is not free.

Ver. 3. *fear his Mother*] The Mother might be put first, because Children are not so apt to fear or reverence her, as the Father.

Ver. 5. *for your Favour*] according to Ver. 7. look Ch. i. 3.

Ver. 6. *Morrow*] viz. the Peace-offerings mentioned Chap. vii. 16. not that Ver. 15.

Ver. 10. *single Grapes*] as appears by the *Chald.* Word of the same Letters, this being found no where else. The Prohibition of taking *every Grape* would have signified little.

Ver. 13. *all Night*] This may be understood as general, and that in *Deut.* xxiv. 15. special, when the Labourer was poor, as there mentioned; so that he might want his Money to buy a Supper: which may be a better Distinction, than one Place speaking of a Labourer by Night, and the other by Day.

Ver. 17. *not bear Sin for him*] ' This is the usual and proper Meaning of the Hebrew Words as after in *Lev.* xxii. 9. *Num.* xviii. 32. and the *Greeke* and *Chaldees* Versions so explaine it: and *Chazkuni* confirmeth it by ' the like,' *Ainw.* *To bear*, which the Verb signifies, is not to suffer, but to carry.

Ver. 18. *keep anger*] as *Psa.* ciii. 9. *Jer.* iii. 12. *Nab.* i. 2. where is the same Word.

Ver. 19. *diverse kinds*] for which there is the same *Heb.* Word thrice in this Verse.

Ver. 20. *espoused to another*] *Vulgate*, *nobilis*, *noble*; by Corruption probably of *nubilis*, *marriageable*, as in the *Clementine Edition*.

lb. *Scourging*] ' viz. of them both, as the *Vulgar Latin*, ' with great Reason, understands it,' says *Patrick*.

21. Moreover he shall bring his Trespass-offering to the Lord, to the Door of the publick Tent, which shall be a Ram.

22. And the Priest shall make atonement for him with it before the Lord, for his Sin that he has committed, which shall be forgiven him.

23. When you are come also into the Country, and have planted all Trees for Food, you shall count the Fruit of it its Foreskin, that is uncircumcised; three Years it shall be so to you, not to be eat;

24. And in the fourth Year all the Fruit of it shall be holy, for Praises to the Lord;

25. But in the fifth Year you shall eat the Fruit of it, to make it add to you its Increase; I being the Lord your God.

26. You shall not eat with Blood; shall not divine, nor use Astrology:

27. Shall not cut round the Corners of your Heads; nor shalt thou spoil the Corners of thy Beard.

28. You shall not make Cuts in your Flesh for the Dead, nor shall you a Mark of Inscription on you; I being the Lord.

29. Do not profane thy Daughter, by making her commit Whoredom; lest the Country should go a whoring, and be full of Lewdness.

30. You shall observe my Sabbaths, and reverence my Sanctuary; who am the Lord.

31. Turn not to those who have familiar Spirits, nor seek to Sorcerers, to be defiled by them; I being the Lord your God.

32. Thou shalt rise up at the Face of the Aged, and honour the Face of the Elder; and shalt fear thy God, who am the Lord.

33. Besides when a Stranger sojourns with thee in your Country, you shall not oppress him.

34. As a Native of your selves, shall the Stranger be to you, who sojourns with you, and thou shalt love him as thy self, since you were Strangers in the Country of Egypt; I being the Lord your God.

35. You shall do no Injustice in Judgment, Dimension, Weight or Measure.

36. Just Balances, just Weights, a just Ephah, and a just Hin shall you have; I be-

ing the Lord your God, who brought you out of the Country of Egypt.

37. Therefore shall you observe all my Ordinances, and all my Rules, doing them; who am the Lord.

CHAP. XX.

AND the Lord spoke to Moses as follows.

2. Thou shalt say also to the Israelites: Any Man of the Israelites, or of the Strangers that sojourn in Israel, who gives any of his Offspring to Molech, shall be quite put to death: the People of the Country shall stone him with Stones.

3. Else I will put my Face against that Man, and cut him off from among his People; because he has done so, that he may defile my Sanctuary, and to profane my holy Name.

4. Nay if the People of the Country do at all hide their Eyes from that Man, when he does thus, not to put him to death;

5. I will not only set my Face against that Man, and his Family, and cut him off, but all who go a whoring after him, that they may after Molech, from among their People.

6. As for that Person who turns to such as have familiar Spirits, or to Sorcerers, to go a whoring after them, I will likewise put my Face against him, and cut him off from among his People.

7. Therefore you shall sanctify your selves, and be holy: for I am the Lord your God.

8. And you shall observe my Ordinances, and do them; who am the Lord that sanctify you.

9. For any Man who curses his Father or Mother, shall be quite put to death: he who does so, his Blood is chargeable on himself.

10. And there being a Man who commits Adultery with another's Wife, a Neighbour of his, the Adulterer and Adulteress shall be quite put to death.

Ver. 25. *to make it*] By Obedience in all the foregoing, as the Pointing here instructs; not by the eating only. The Heb. being in the Conjug. *Hiphil* for *make*.

Ver. 26. *with Blood*] for which the *Seventy* render *ἐν τῶν ὀρέων, upon the Mountains*; mistaking *τ* for *γ* as in *Gen. x. 4.*

Ib. Astrology] See *Buxt. Lexic.* under *py*

Ver. 3. *Else*] So *Jun.* and *Trem.* have *aut*; as the Sense shews it should be, especially compared with Ver. 4. 5.

Ver. 9. *For*] * This, says *Ainsworth*, is inferred upon the former Precept. *be holy*: For otherwise Judgments 'abide you.' *Jun.* and *Trem.* to the same Purpose.

Ib. who does so] which *Pope Sixtus* took upon him to leave out, though it will not thus read so well.

Ver. 10. *put to death*] The *Jewish Doctors* say by *Strangling*, which might be to discredit the *Evangelist's* Account, that has it *Stoning*, *John viii. 5.* but though their Authority has betrayed *Patrick, &c.* into that Opinion, it appears likewise by *Deut. xxii. 23, 24.* that such were stoned: for however the Case there may be distinguished a little from this, yet as being stoned to death was worse than to be strangled, we are not to think that the Crime here being the greater, had a lighter Punishment, notwithstanding any trifling Pretence not worth mentioning. Besides as the Manner of putting to death was told

11. Moreover the Man who lies with his Father's Wife, he uncovering his Father's Nakedness, they shall both of them be quite put to death, their Blood is chargeable on themselves.

12. The Man too who lies with his Daughter-in-law, they shall both of them be quite put to death: they doing Confusion, their Blood is chargeable on themselves.

13. And the Man who lies with a Male as with a Woman, both of them do Abomination: they shall be quite put to death, their Blood is chargeable on themselves.

14. As for the Man who takes a Wife and her Mother, it is Lewdness: they shall burn him and them with Fire, that there may not be Lewdness among you.

15. The Man also who lies with a Beast, shall be quite put to death; and you shall kill the Beast.

16. When there is a Woman who goes near to any Beast to engender with it, thou shalt kill them both; they shall be quite put to death, their Blood is chargeable on themselves.

17. So when a Man takes his Sister, the Daughter either of his Father or Mother, and sees her Nakedness, and she his; it is a Reproach, and they shall be cut off in the Sight of those of their People: he having uncovered the Nakedness of his Sister, shall bear his Iniquity.

18. And the Man who lies with a Woman that has the Infirmary, and uncovers her Nakedness, he makes naked her Spring, and she uncovers the Spring of her Blood; therefore both of them shall be cut off from among their People.

19. Nor shalt thou uncover the Nakedness

either of thy Mother's or Father's Sister: for such a one makes naked his Kindred; they shall bear their Iniquity.

20. And the Man who lies with his Aunt, uncovers his Uncle's Nakedness: they shall bear their Sin, shall die childless.

21. The Man likewise who takes his Brother's Wife, it is Separation: he uncovering his Brother's Nakedness, they shall be childless.

22. Thus shall you observe all my Ordinances and Rules, doing them; that the Country may not vomit you out, whither I am bringing you to dwell in it.

23. And you shall not go in the Ordinances of the Nations which I will expel from your Presence: for they doing all these Things, I abhor them.

24. I have said to you therefore, You shall inherit their Land, which I will give you to inherit, a Country flowing with Milk and Honey; who am the Lord your God, that have parted you from other People.

25. You shall further make a separation between clean Beasts and unclean, and between unclean Fowls and clean; that you may not make your selves abominable by Beast or Fowl, or any Thing that creeps on the Ground, which I have put apart for unclean to you.

26. And you shall be holy to me, for I the Lord am holy; and have parted you from other People, to be mine.

27. Besides a Man or Woman when there is in them a familiar Spirit, or who is a Sorcerer, shall be quite put to death: they shall stone them with Stones, their Blood being chargeable on themselves.

before to be Stoning, Ver. 2. it may well be understood here. Nay Patrick himself says on the next Verse, All the Hebrew Doctors agree that wheresoever we meet with the Phrase, that a Person's Blood shall be upon him, it is meant of stoning; which being in the foregoing Verse, might be omitted here.

Ver. 11. *their Blood is chargeable on themselves*] I flatter my self with Thanks to the Giver of Understanding, that this is none of the least of Knots in Scripture now thus untied. Ainsworth says, *that is, they were stoned*; but every one was not of whom this is said, as he in 2 Sam. i. 16. and Shimei, 1 Kings ii. 37, 46. Jun. and Trem. translate it, *causa ipsorum causa est in ipsis, they are the Cause of their own Death*; whereas the Children of those Jews, who made use of this Heb. Idiom in Matt. xxvii. 25. could not be the Cause of the Death of Christ. The Gr. of the Sept. is *ἀποβήσαντες τὸν οὐρανὸν σὺν αὐτοῖς*, they are both guilty; and the Chald. *חֵיבִין קְטִילָא חֵיבִין* guilty to be put to death: so the Tig. Verf. at Ver. 9. *capitali pœna dignus est, he deserves capital Punishment*, or as in Ver. 12. *ultimo*

supplicio, the utmost Punishment, and in Ver. 13. *morte, Death*; but here differently, *interque capitali pœna plectantur, let them be &c.* as likewise *Cast.* variously, all inconsistent with the Text above; while this is justified by Deut. xix. 10. and agrees well with the rest.

Ver. 17. *Reproach*] as the same Word is translated, Prov. xiv. 34. and never signifies a wicked thing, but as a Reproach may be so.

Ver. 18. *cut off*] as Onan was, Gen. xxxviii. 9, 10. since both Actions prevented or spoiled the having of Children. And that *cutting off* was done by God, Ver. 3, 5. where it is distinguished from capital Punishment by Man: so Ainsworth explains it, "to weat by the Hand of God." Therefore the Exposition of Poole, &c. on Chap. xv. 24. that such Persons were by this Verse to be judicially punished with Death, is unwarrantable.

Ver. 21. *Brother's Wife*] except when he dies childless, Deut. xxv. 5, 6. Gen. xxxviii. 8. by which those Passages are reconciled.

CHAP. XXI.

THE Lord moreover ordered Moses to speak to the Priests, Aaron's Sons, and say to them: None shall defile himself for the Dead among his People;

2. Excepting for one of his Kindred that is near to him; for his Mother, Father, Son, Daughter or Brother;

3. As also for his Sister a Virgin that is near to him, who has not had a Husband, he shall defile himself.

4. A Husband among his People shall not be defiled, to profane himself.

5. They shall not make Baldness on their Heads, nor shave the Corners of their Beards, nor yet make Cuts in their Flesh.

6. They shall be holy to their God, and not profane his Name: for they offer the Sacrifices of the Lord by Fire, the Meat of their God; therefore they shall be holy.

7. A Wife who is a Harlot, or profane, shall they not take, nor take a Woman divorced from her Husband: for each is holy to his God.

8. And thou shalt consecrate him, because he offers the Meat of thy God: he shall be holy to thee, for I the Lord who sanctify you am holy.

9. When the Daughter of a Man also who is a Priest is profane by committing Whoredom, she profanes her Father, she shall be burnt with Fire.

10. So the chief Priest of his Brethren, upon whose Head the Oil of anointing is poured, and his Hand filled, to put on the Garments, shall not make his Head bald, nor rip his Cloaths.

11. Nor shall he go in to any dead Person; he shall not defile himself for his Father or Mother.

12. And he shall not go out of the Sanctuary, nor profane the Sanctuary of his God: for the Crown of the anointing Oil of his God is upon him; I am the Lord.

13. Moreover he shall take a Wife in her Virginity.

14. A Widow, or one divorced, or pro-

fane, a Harlot, these shall he not take; but it shall be a Virgin of his People for a Wife.

15. And he shall not profane his Offspring among his People: for I the Lord sanctify him.

16. Besides the Lord bade Moses,

17. Speak as follows to Aaron: The Man of thy Offspring in their Generations in whom there is a Blemish, shall not have Access to bring the Meat of his God.

18. For no Man in whom there is a Blemish must come near: a Man blind, lame, defective, or superfluous,

19. Or a Man who has either a Foot or Hand maimed,

20. Or one crooked, or a Dwarf, or with a Fault in his Eye, having the Scurvy, scabbed, or hurt in the Testicles.

21. No Man in whom there is a Blemish, of the Offspring of Aaron the Priest, shall come nigh to bring the Sacrifices of the Lord by Fire: there being a Blemish in him, he shall not come near to bring the Meat of his God.

22. He may eat it, as well that of the very holy as the holy.

23. But he shall not come to the Hanging, nor come nigh the Altar, because there is a Blemish in him; that he may not profane my Sanctuaries, for I the Lord sanctify them.

24. Moses spoke accordingly to Aaron, his Sons, and all the Israelites.

CHAP. XXII.

AND the Lord said to him as follows:

2. Tell Aaron, and his Sons, that they must be separated from the Israelites holy Things, that they may not profane my holy Name, in the Things which those consecrate to me, who am the Lord.

3. Say to them, Every individual Man in your Generations who goes near, of all your Offspring, to the holy Things which the Israelites consecrate to the Lord, with his Uncleaness upon him, shall be cut off from before me, who am the Lord.

Ver. 3. *shall defile*] See *Ainsworth*.

Ver. 4. *A Husband*] So *Sol. Jar.* and *Jun. & Trem.* with me the best *Expositor* and *Translators*: to which the Context agrees, *וְאִשׁוֹ* in the 2d Ver. signifying *Kindred by Nature*, as it were *own Flesh*, and *Wife* being left out among those for whom they might defile themselves by Mourning. The *pres. Eng. Reading* bears little or no Sense. As to putting it with some, *for a chief Man*; since there is nothing of *for* in the *Heb.* and the Word scarce signifies any higher Degree than *Master*, for which a Priest would not have mourned, that Meaning seems void.

lb. be defiled] for his Wife, as the *Eng. Margin* adds, and *Husband* may imply.

Ver. 6. *Meat*] to wit the Sacrifices just mentioned,

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which should not therefore be made distinct by adding *and*; see *Patrick, Comment.*

Ver. 8. *thou*] *Moses*, Ver. 1.

Ver. 10. By altering the *Heb.* Division a wrong Sense appears, viz. that the not making bald, &c. was meant for a Daughter being burnt; to bring in which it seems to have been altered.

lb. bald] See Chap. x. 16.

Ver. 12. *not go out*] upon any Occasion of Death as before.

Ver. 14. See *Ezek.* xlv. 22.

Ver. 15. *profane*] by marrying as here forbidden.

Ver. 18. *Blemish*] of which see more particularly *Selden, De Successione in Pontificatum*, Lib. ii. Cap. 5. p. 234.

lb. defective] as opposed to *superfluous*, according to Chap. xxii. 23. see *Bux. Lex.*

A a a

4. Any

4. Any Man of Aaron's Offspring who is leprous, or has the Flux, shall not eat of the holy Things, till he is clean; nor he who touches any Thing unclean by the Dead, or a Man from whom seminal Matter is emitted,

5. Or the Man who touches any creeping Thing, or a Man, for either of which he is unclean, in any of his Uncleanness;

6. He who does, shall not only be unclean till the Evening, but shall not eat of the holy Things, except he bathe his Flesh in Water.

7. But when the Sun is set, he shall be clean; after which he may eat of the holy Things, for it is his Food.

8. He shall not eat of a Carcase, or what is torn, to be defiled by it; I being the Lord.

9. Therefore they shall keep my Charge, that they may not bear Sin for it, and die by the same, because they profane it: I the Lord sanctify them.

10. And there shall no Stranger eat what is holy; nor shall a Sojourner of the Priest, or one hired.

11. Yet when a Priest buys a Person at the Cost of his Money, he may eat of this Meat of his, as also he who is born of his Family.

12. And when a Man *who* is a Stranger has a Priest's Daughter, he shall not eat of an Offering of the holy Things.

13. When a Priest's Daughter however is a Widow, or divorced, and has no Offspring, and is returned to her Father's House as in her Youth, she shall eat of his Meat; but no Stranger shall eat of it.

14. Moreover when a Man eats what is holy by Error, he shall add its fifth Part to it, and give as much as was holy to the Priest.

15. Thus they shall not profane the holy Things of the Israelites, which they offer up to the Lord;

16. Or let them bear the Iniquity of Trespas, when they eat their holy Things: for I the Lord sanctify them.

17. Next the Lord ordered Moses,

18. To speak thus to Aaron, his Sons, and all the Israelites: Any Man of the Family of Israel, or of the Strangers in Israel,

who brings his Oblation, for any either of their Vows or Free-offerings, which they bring to the Lord for a Burnt-offering:

19. For your Favour, it shall be a perfect Male, of Oxen, Lambs, or Goats.

20. You shall not bring any wherein there is a Blemish; since it will not be for Favour to you.

21. When a Man likewise brings a Sacrifice of Peace-offerings to the Lord, in putting apart by a Vow, or for a Free-offering, of the Herd, or of the Flock; it shall be perfect for Favour, there shall be no Blemish in it.

22. Blind, broken, maimed, with Warts, having the Scurvy, or scabbed, these you shall not bring to the Lord; nor make of them an Offering by Fire upon the Altar to him.

23. Either a Bullock or a Sheep superfluous, or defective; thou mayest make it a Free-offering, but for a Vow it shall not be accepted.

24. For you shall not bring to the Lord the crushed, bruised, broken, or cut; nor make *them* ready in your Country.

25. And from a Stranger shall you not bring the Meat of your God of any of these; because their Corruption, namely a Blemish, being in them, they shall not be accepted for you.

26. The Lord told Moses too as follows:

27. When a Bullock, Sheep or Goat is brought forth, it shall be seven Days under its Dam; and from the eighth Day forward, it shall be accepted for an Oblation by Fire to the Lord.

28. And a Cow, or a Sheep, you shall not kill, with its Young in one Day.

29. Besides when you offer a Sacrifice of Thanksgiving to the Lord, you shall do *it* for your Favour.

30. It shall be eat on the same Day, you shall not leave of it till the Morning; I being the Lord.

31. So you shall observe my Commandments, and do them; who am the Lord.

32. And you shall not profane my holy Name, since I will be sanctified among the Israelites: I the Lord sanctify you;

33. Who brought you out of the Country of Egypt, to be a God to you: I am the Lord.

Ver. 10. *Stranger*] that is not of a Priest's Family, Ver. 11, 12, 13. *Matt. xii. 4.*

Ver. 14. *as much as was holy*] For he could not give that which he had eat, *of* before being added by the Translators.

Ver. 15. *they shall*] namely the Priests, as may be ob-

served by the next Verse.

Ver. 16. *let them*] the Israelites, Ver. 15.

Ver. 19. *for your Favour*] as by Ver. 20, 25. see also Chap. i. 3.

Ver. 30. *Morning*] as the Word signifies, never *Morrow*.

C H A P. XXIII.

A GAIN the Lord spoke to Moses, 2. Bidding him say that which follows to the Israelites: The Lord's appointed Times, which you shall proclaim for holy Assemblies, are these, they being mine.

3. Six Days shall Work be done, and on the seventh Day, it being a Sabbath of Rest, for a holy Assembly, you shall not do any Work; it shall be a Sabbath to the Lord in all your Dwellings.

4. These are the Lord's appointed Times, for holy Assemblies, which you shall proclaim at their appointed Time:

5. On the fourteenth of the first Month, within the Evening, shall be the Passover to the Lord.

6. And on the fifteenth Day of that Month, shall be the Feast of unleavened Cakes to him; which you shall eat seven Days.

7. On the first Day you shall have a holy Assembly, doing no labouring Business.

8. You shall also bring an Offering by Fire to the Lord seven Days: on the seventh Day shall be a holy Assembly, you shall do no labouring Business.

9. And the Lord bade Moses,

10. Speak to the Israelites as follows: When you are come to the Country which I give you, and reap the Harvest of it, you shall bring a Sheaf of the First-fruits of your Harvest to the Priest:

11. Who shall wave the Sheaf before the Lord for your Favour: the next Day after the Sabbath shall he do it.

12. You shall offer too on the Day of your waving the Sheaf, a perfect Lamb in his first Year, for a Burnt-offering to the Lord;

13. With its Meat-offering, two tenth Parts of fine Flour tempered with Oil, an Offering by Fire to the Lord for a pleasant Smell; and its Drink-offering, the fourth Part of a Hin of Wine.

14. And you shall not eat Bread, parched Corn, or green Ears till that very Day, till you bring the Oblation of your God. It shall be a lasting Ordinance for your Generations, in all your Dwellings.

15. Afterwards you shall count up to your selves from the Day after the Sabbath, when you bring the Sheaf of the Waved-offering, to be seven entire Sabbaths;

16. To the next Day after the seventh Sabbath shall you count up fifty Days: then shall you bring a new Meat-offering to the Lord.

Ver. 2. *appointed Times*] I do not find the Word signifies *Feasts*, nor would be proper for a Day of Fasting, &c. Ver. 27.

Ver. 3. *Assembly*] Convocation is an Assembly by the Use of the Word, which we are to follow, if we would be understood; and the learned Cowel defines it to be an Assembly of the Clergy, which does not appear intended by the Translators who have it. Nor need our national Church be offended at my leaving a Jewish Term, when the Original has the Word also in *Isai. i. 13*. In the *com. Transf.* a day is here a convocation, which it is distinguished from in Ver. 7, 8. and *feasts* are convocations, Ver. 2, 4. what Idea then must an intelligent Reader, who has any Idea, have of them?

Ver. 10. *Sheaf*] By the Account that is given of it, this Sheaf was of Barley, as being first ripe; and was reaped after Sun-set when the 15th Day of Nisan was ended, and the 16th begun, whether it was ripe or not, by Order of the great Council, who deputed Persons to do it; then being threshed and prepared, it was offered the 16th Day as directed, Ver. 11, 12, 13. *Maimonides* in *Talmidin*, Ch. 7. *Babylonian Talmud* in *Menachoth*, Ch. 10. and that Harvest began so soon may be seen by *Josh. iii. 15*. & *iv. 19*. & *v. 10*. 1 *Chron. xii. 15*. Accordingly *Rauwolff* in his *Travels*, Pt. iii. Ch. 10. says, *Their Harvest begins in the Beginning of April, and ends in May; Maundrell*, that on May 11, the People were gathering their Corn, being Harvest-time; and *Corten* thus, *They sow their Corn in November and December; in April and May all is ripe; and Dr. Russel*, *Their Harvest is generally over by the 20th of May*.

Ver. 11. *Sabbath*] which signifies *Rest*, and is agreed to be the Day mentioned Ver. 7. viz. the 15th of the first Month, *Abib* or *Nisan*, Ver. 5, 6. the first of the seventh Month being called a Sabbath in the same Manner, Ver. 24. as also the tenth, Ver. 32. and the fifteenth, Ver. 39. which would not be 7th day Sabbaths together in any Year, reckoning the Months either 30 Days each, or 30 and 29 alternately.

Ver. 14. *till you bring*] So *Pliny* observes that the ancient Romans, *ne gustabant quidem novas fruges aut vinas, antequam sacerdotes primitias libassent*, would not even taste the new Corn or Wine, till the Priests had offered the First-fruits, *Nat. Hist. Lib. xviii. 2.* at the End.

Ver. 15. *Day after*] namely the 16th of the first Month, Ver. 11. and *Josaphus*, *Antiq. Lib. iii. 10*.

Ib. when] as in Ver. 11.

Ver. 16. *next Day after*] to wit the 6th of the third Month, *Buxtorf*, *Synag. Judaic. Cap. 20.* being fifty Days, reckoning the former Morrow, i. e. the 16th of the first Month for the first of them, and the Months being lunar, one of 30, the other of 29 Days. This was called the Feast of Weeks, *Exod. xxxiv. 22. Deut. xvi. 10, 16. 2 Chron. viii. 13.* from its being counted by seven (or a Week of) Weeks; and *Pentecost*, *Acts ii. 1. & xx. 16. 1 Cor. xvi. 8.* because *pentecostas* is Greek for fiftieth; as also the Feast of Harvest, *Exod. xxiii. 16.* and of the First-fruits of Wheat-harvest, *Exod. xxxiv. 22.* for all the Harvest being ended about this Time, the latter Part of which was Wheat-harvest, *Exod. ix. 31, 32. Ruth i. 22. & ii. 23. 2 Sam. xxi. 9.* an Offering was brought of the first new Wheat that was used, Ver. 17. *Deut. xxvi. 2.* upon which Account it is likewise called the Day of the First-fruits, *Num. xxviii. 26.* It is also said to be kept in Remembrance of the Law being given this Day upon Mount Sinai, *Exod. xix.* from whence the Jews call it *יום מתן תורה* the Day of giving the Law, *Buxtorf*, *ibid.* The modern Jews keep the Feast two Days, *Leo de Medena*, *Ceremon. Jud. Pt. iii. Cap. 4.* but as *Buxtorf* says, *ubi supra*, lest they should mistake the right. I have observed that several of our eminent Writers do not undertake to tell us what Day of the Month the Pentecost, or giving of the Law, was, but silently slide over it, while others put it on the 5th or 4th Day; see on *Exod. xix.*

Ib. Sabbath] being the Conclusion of the seventh Week, as a real Sabbath was the last Day of a Week. The same Time is ordered to be counted by Weeks, *Deut. xvi. 9.*

17. You

17. You shall bring from your Habitations two Loaves for Waving, two tenth Parts of fine Flour shall they be, baked with Leaven: they being First-fruits to the Lord.

18. And you shall bring with the Bread seven perfect Lambs in their *first* Year, one young Bullock of the Herd, and two Rams: they shall be a Burnt-offering to the Lord, with their Meat-offering, and Drink-offerings, an Offering by Fire of a pleasant Smell to him.

19. You shall further do one Kid of the Goats for a Sin-offering, and two Lambs in their *first* Year for a Sacrifice of Peace-offerings.

20. And the Priest shall wave them with the Bread of the First-fruits, for a Waved-offering before the Lord, with the two Lambs: they shall be holy to the Lord for the Priest.

21. Moreover you shall proclaim on the very same Day, *that* it must be to you for a holy Assembling, for you to do no labouring Business. It shall be a lasting Ordinance in all your Dwellings, for your Generations.

22. And when you reap the Harvest of your Land, thou shalt not finish the Corners of thy Field in thy Reaping, nor gather up the Gleaning of thy Harvest: thou shalt leave them for the Poor and Stranger; I being the Lord your God.

23. The Lord also spoke to Moses as follows;

24. Tell the Israelites, that on the first of the seventh Month, they shall have a Sabbath, a Memorial of Sounding, a holy Assembling;

25. Not doing any Work of Servitude, but bringing an Offering by Fire to the Lord.

26. And the Lord continued speaking thus to Moses:

27. But the tenth of this seventh Month shall be a Day of Atonements, a holy Assembling shall there be to you, when you shall afflict your Souls, and bring an Offering by Fire to the Lord.

28. And you shall do no Work on that same Day: for it shall be a Day of Atonements, to make atonement for you before the Lord your God.

29. For every Person who is not afflicted on it, shall be cut off from his People.

30. And every Person in particular who does any Work then, will I destroy from among his People.

31. You shall do no Work: that shall be a lasting Ordinance for your Generations, in all your Dwellings.

32. It shall be a Sabbath of Rest to you, and you shall afflict your Souls: on the ninth of the Month in the Evening, from one Evening to another shall you keep your Sabbath.

33. The Lord likewise bade Moses,

34. Say to the Israelites as follows: On the fifteenth Day of this seventh Month, shall be the Feast of Booths seven Days to the Lord.

35. On the first Day shall be a holy Assembling, you shall do no labouring Business.

36. Seven Days shall you bring an Offering by Fire to the Lord: on the eighth Day you shall have a holy Assembling, and do the same; which shall be a solemn Day, you shall do no labouring Business.

37. These are the Lord's appointed Times, which you shall proclaim for holy Assemblies, to bring an Offering by Fire to the Lord, a Burnt-offering and Meat-offering, a Sacrifice and Drink-offerings, each Day's Matter the very same Day;

38. Besides the Sabbaths of the Lord; and besides your Gifts, all your Vows and Free-offerings; which you give to him.

39. But on the fifteenth Day of the seventh Month, when you have gathered the Crop of the Land, you shall keep a Feast to the Lord seven Days: on the first Day there shall be Rest, and the same on the eighth Day.

40. And you shall take you on the first Day Fruit of handsome Trees, Branches of

Ver. 17. *Habitations*] as being a common Offering for all the People.

Ver. 18. *one young Bullock and two Rams*] The Account given of two young Bulls and one Ram, Num. xxviii. 27. does not contradict this, if according to *Josephus* both were offered, viz. three Bulls, &c. *Antiq. Lib. iii. 10.* those mentioned in *Numbers* being the Offerings for this Day (I imagine as kept in memory of the Law) and these as belonging to the two Loaves, Ver. 17. (offered in Thankfulness for the Harvest, I suppose, and as with the Bread here shews) *Maimon. in Talmidin, Ch. 8. 1.*

Ver. 24. *Memorial*] This being the Beginning of the civil Year, and is supposed also to be kept for the Creation of the World at that Time.

Ver. 27. *Offering*] See of it largely Chap. xvi.

Ver. 32. *in the Evening*] when the tenth Day began, Ver. 27. Chap. xvi. 29.

Ver. 36. *a solemn Day*] called the last and great Day. *John vii. 37.* howsoever it was that our Translators turned it *solemn assembly*.

Ver. 40. *Fruit*] So this *Heb.* Word signifies, as in many other Places, and never *boughs*; we may understand the Fruit was to be on the Branches, that being also the Time of the Year for it. Accordingly the *Jews* now use a Fruit they call *Attrog*, almost like a Citron or Lemon, with Unevenness on the Rind, which they fancy *Asa* made with her Teeth, and that it was the forbidden Fruit: they have it out of *Greece* against that Time, and sometimes a Sprig will cost a Guinea; carrying it in their Hands to the Synagogues, where it may be seen on that Festival, *Univ. Hist. B. ii. Ch. 2. 4.*

Palm-

Palm-trees, Boughs of thick Trees, and Willows of the Brook; and shall rejoice before the Lord your God seven Days.

41. Thus shall you keep it a Feast to the Lord seven Days in a Year: it shall be a lasting Ordinance for your Generations, to be kept in the seventh Month.

42. You shall dwell in Booths seven Days; all who are Natives of Israel shall dwell there:

43. In order for your Generations to know that I made the Israelites dwell in Booths, when I brought them out of the Country of Egypt; who am the Lord your God.

44. Accordingly Moses told the Lord's appointed Times to the Israelites.

C H A P. XXIV.

MOREOVER the Lord spoke as follows to him:

2. Command the Israelites, that they should fetch thee pure Oil of Olives beat for the Light; to make the Lamp burn up continually.

3. Without the Hanging of the Testimony, in the publick Tent, shall Aaron put it in order from Evening to Morning before the Lord continually: which shall be a lasting Ordinance for your Generations.

4. He shall put the Lamps in order upon the pure Candlestick, before the Lord continually.

5. And thou shalt take fine Flour, and bake it in twelve Cakes; there shall be two tenth Parts in one Cake.

6. Then shalt thou set them in two Ranks, six in a Rank, upon the pure Table before the Lord.

7. And thou shalt put pure Frankincense upon the Ranks; that it may be on the Bread for a Memorial, an Offering by Fire to the Lord.

8. On every Sabbath Day he shall put it in order before the Lord continually; being from the Israelites, by a lasting Covenant.

9. And it shall be for Aaron, and his Sons, who shall eat it in the Holy Place; since it is very holy for him, of the Lord's Offerings by Fire, by a lasting Ordinance.

10. Now there went forth the Son of an Israelitish Woman, but of an Egyptian Man,

among the Israelites, which Man and another of Israel contended in the Camp.

11. And the former blasphemed the *Divine* Name, and cursed, whom they brought to Moses; the Name of his Mother being Shelomith, the Daughter of Dibri, of the Tribe of Dan,

12. They also put him in Prison, that it might be expounded to them according to the Lord's Command.

13. Who spoke to Moses as follows:

14. Bring forth him who cursed without the Camp, and let all the Hearers lean their Hands upon his Head; and let the whole Assembly stone him.

15. Thou shalt likewise speak thus to the Israelites; When any Man curses his God, he shall bear his Sin.

16. And he who blasphemeth the Name of the Lord shall be quite put to death, all the Assembly shall thoroughly stone him: as well a Stranger as a Native, when he does it, shall be put to death.

17. When a Person too destroys the Life of any Man, he shall be quite put to death.

18. Nay he who destroys the Life of a Beast shall recompense it, Life for Life.

19. And when a Man makes a Blemish in his Neighbour; as he has done, so shall it be done to him:

20. Breaking shall be for Breaking, Eye for Eye, Tooth for Tooth; as he makes a Blemish in a Man, so shall there be made in him.

21. So he who kills a Beast, shall recompense it; and he who kills a Man, be put to death.

22. There shall be the same Judgment to you, as well for a Stranger as a Native shall it be: for I am the Lord your God.

23. And Moses spoke to the Israelites, that they should bring forth the Curser without the Camp, and stone him with Stones; and they did as the Lord had commanded him.

C H A P. XXV.

BESIDES the Lord ordered Moses at Mount Sinai,

2. That he should speak to the Israelites in this manner: When you are come to the Country which I give you, it shall keep a Sabbath to the Lord.

Ver. 7. *by Fire*] the Frankincense being afterwards burnt.

Ver. 9. *it shall be*] the old Bread that was taken away.

Ver. 18. *Life for Life*] a live one in the room of that which is killed; the *Heb.* Words being the same as so

rendered just before, and never signifying *Beast*: thus *Pagnini* and the best *Latin Translators* turn it *animam pro anima*.

Ver. 1. *at*] or *by*, where the *Israelites* then were, not *in*, as *Expositors* observe.

3. Six Years shalt thou sow thy Field, and so long prune thy Vineyard: and gather the Crop of it.

4. But on the seventh Year there shall be a Sabbath of Rest for the Country, a Sabbath to the Lord: thou shalt neither sow thy Field, nor prune thy Vineyard.

5. Thou shalt not reap that which grows of it self of thy Harvest, nor gather in thy separated Grapes: it shall be a Year of Rest for the Country.

6. And there shall be that of the Sabbath of the Country for you to eat, namely thee, thy Servant-man, Maid, hired one, and those who sojourn with thee:

7. Nay for thy Cattle, and the Beast which is in thy Country, shall all the Crop of it be to eat.

8. Thou shalt also count thee seven Sabbaths of Years, seven times seven, which Time will be to thee nine and forty Years.

9. Then shalt thou cause a Trumpet to sound, on the tenth of the seventh Month, on the Day of Atonements, even throughout all your Country.

10. And you shall consecrate the fiftieth Year, proclaiming Liberty in the Country to all the Inhabitants of it: which shall be the Jubile to you, when you shall return each one to his Possession, as you shall to your respective Families.

11. That fiftieth Year being the Jubile to you; ye shall neither sow, nor reap the Things of it which grow of themselves, nor gather in its separated Grapes.

12. For being the Jubile, it shall be holy to you: ye shall eat the Crop of it out of the Field;

13. Returning in the Year of this Jubile to your several Possessions.

14. And when thou sellest a Bargain to thy Neighbour, or buyest of him, you shall not wrong one another.

15. By the Number of Years after the Jubile, shalt thou buy of thy Neighbour: by the Number of Years of the Fruits, shall he sell to thee.

16. According to the Multitude of the Years shalt thou increase the Purchase of it, and according to the Fewness of them lessen it: for by the Number of the Fruits he sells to thee.

17. So you shall not wrong any one his Neighbour, but thou shalt fear thy God: for I am the Lord your God.

18. Thus shall you do my Ordinances, observe my Rules, and do them; then shall you dwell in the Country securely.

19. And it shall yield its Fruit, so that you shall eat to Fulness, as well as dwell securely in it.

20. Even when you say, What shall we eat in the seventh Year? Behold we must not sow, nor gather our Crop;

21. I will command my Blessing for you in the sixth Year, and it shall yield Fruit for three Years.

22. And you shall sow the eighth Year, and eat of the old Fruit; eating it until the ninth Year, till the Fruit of that comes.

23. Nor shall the Land be sold to be cut off: for it is mine; and you are Strangers and Sojourners with me.

24. Therefore in all the Country of your Possession, you shall grant a Redemption for the Land.

25. When thy Brother becomes poor, and sells any of his Possession; he that is to redeem, who is kin to him may come, and redeem what his Brother sold.

26. As likewise when a Man has none to redeem, and he obtains what is sufficient for the Redemption of it;

27. He shall count the Years of what he sold, and restore that which is over to the Man to whom he sold it; so shall he return to his Possession.

28. But if he does not get sufficient to restore to him, what he sold shall be in the Custody of him who bought it, till the Year of Jubile; and then it shall go out, and he shall return to his Possession.

29. Again when a Man sells a Dwelling-house in a walled City, the Redemption of

Ver. 3. *the Crop of it*] viz. of each, by the *Heb.* Partition, and it not being *fruit*.

Ver. 4. *to*] as Ver. 2.

Ver. 5. *separated*] as no more belonging then to the Owner of the Ground, than to another. It neither signifies *undressed*, nor is there any thing for *wine* in the *Hebrew*.

Ver. 6. *that of the Sabbath*] like *those of Jerusalem*, &c. as necessary.

1b. *to eat*] as in the *literal Version* of Pagninus and Montanus, *ad vescendum*, and in that of Jun. and Trem. *ad comedendum*.

Ver. 8. *will be*] for mind how *shall be* reads.

Ver. 9. *sound*] not *Jubile*, which is quite another Word.

Ver. 10. *fiftieth*] The Use of the Sabbatical Years and Jubiles to us being in Chronology, that is referred to 1 Kings xii. 23.

Ver. 11. *the Things*] being plural as at Job xiv. 19. but there *of it* is left out.

Ver. 15. *Years of the Fruits*] The seventh Years being not such, Ver. 3, 4. and so were not to be reckoned in the Sale.

Ver. 23. *mine*] which the *Israelites* were kept to the Sense and Acknowledgment of, by not having Power to sell their Land entirely. And as God gave or entailed it to their continued Generations, and that of each Tribe separately, that the late as well as early Posterity of the Patriarchs, to whom it was promised, might enjoy it, and thereby be incited to Gratitude and Obedience, this Prohibition was proper.

Ver. 27. *what he sold*] *Heb.* *his Sale*; not *the Sale of the Possession*, according to the *com. Transf.* which the Gender of the Pronoun disproves.

it may be till the Year of what he sold is compleated: in which Time it shall be.

30. And if it is not redeemed till an entire Year is fulfilled to it, the House that is in a City which has a Wall, shall be confirmed to be cut off to him who bought it, for his Generations: it shall not go out in the Jubile.

31. But the Houses of the Villages, to which there is no Wall round about, shall be reckoned with the Fields of the Country: there may be Redemption for them, else they shall go out in the Jubile.

32. Nevertheless to the Levites for their Cities, the Houses of them which they possess, there may be a perpetual Redemption.

33. And whoever is of the Levites may redeem, else the Sale of the House, and the City of his Possession shall go out in the Jubile: for the Houses of their Cities are their Possession among the Israelites.

34. However the Fields of the Suburbs of their Cities shall not be sold; for they shall be a perpetual Possession to them.

35. And when thy Brother becomes poor, and cannot work with thee; thou shalt maintain him, whether a Stranger or a Sojourner, that he may live with thee.

36. Take not Usury nor Interest of him, but fear thy God; that thy Brother may live with thee.

37. Thou shalt not give him thy Money on Usury, nor give thy Food on Interest.

38. I am the Lord your God, who brought you out of the Country of Egypt; to give you the Country of Canaan, that I might be a God to you.

39. Moreover when thy Brother with thee becomes poor, and is sold to thee, thou shalt not make him do the Service of a Slave.

40. Like a hired one, like a Sojourner shall he be with thee: he shall serve with thee till the Year of Jubile.

41. Then shall he go out from thee, and his Children with him; and shall return to his Family, as he shall to the Possession of his Fathers.

42. For they are my Servants, whom I brought out of the Country of Egypt; they shall not be sold with the Sale of a Slave.

43. Thou shalt not rule over him with Rigour, but fear thy God.

44. Both thy Men-slaves and Maids, whom thou shalt have, shall be of the Nations that are round about you, of them you shall buy such.

45. And also any of the Children of those who sojourn with you may you buy, and of their Families which are with you, that they beget in your Country; and they shall be for a Possession to you.

46. And you shall give them to be possessed by your Children after you, that they may inherit *them* for a Possession, you shall make them serve for ever; but one over another, of your Brethren the Israelites, thou shalt not rule with Rigour.

47. When a Stranger too, or Sojourner with thee, gets, and thy Brother with him becomes poor, and is sold to him, or the Stock of the Stranger's Family;

48. After he is sold there may be a Redemption for him, by one of his Relations.

49. Either his Uncle, or Uncle's Son may redeem him, or some *other* of the Kindred by Blood of his own Family may do it; or he getting, may redeem himself.

50. And he shall reckon with him who bought him, from the Year of his being sold to him, till that of Jubile: and the Money of his Sale shall be with him, according to the Number of the Years, as the Time of one hired.

51. If there be yet many Years, according to them shall he restore for a Redemption, out of the Money of his Purchase.

Ver. 29. *Time*] *Heb. Days.*

Ib. *shall*] not to be a Tautology.

Ver. 31. *Houses of the Villages*] as necessarily belonging to the Land of Tillage and Pasture there, which was not in Cities.

Ib. *else*] not *and*, as is clear.

Ver. 33. *whoever*] that is not a near Kinsman as before, Ver. 25. strangely translated *if a man*, being the *Heb. Relative.*

Ib. *redeem*] widely rendered *purchase*, especially after the like Words had been so often turned *redeem*, &c. just before, in the *com. Translation.*

Ver. 35. *cannot work*] *Heb. his Hand is removed*, as if from working; not *faileth*, as in the *Eng. Margin.*

Ib. *maintain him*] *Heb. hold him up.*

Ver. 40. *Jubile*] I find little or nothing to the Purpose said to conciliate this with *Exod. xxi. 2.* which has indeed its Difficulty: for how could Servants that were bought be released the seventh Year, supposing it either the Sabbatical Year or the seventh Year of their Service, and yet not be freed till the fiftieth Year? Excepting only when the Jubile fell in those seven Years, to which it is

plain this was not restricted, Ver. 51. *Patrick*, on Ver. 54. makes a Distinction contradictory to this Place, that if the Master was not a *Hebrew*, he who was sold to him must stay with him till the Jubile, and *had not the benefit of the seventh Year of Release, as Hebrew Servants had who served Hebrew Masters*: whereas thy Brother, Ver. 39. shews that both the *Master* and *Servant* here spoken of were *Hebrews*, of whom it is said, *he shall serve with thee till the Year of Jubile.* But the right Distinction may be thus; those who were to be released at the seventh Year, were such as were sold by others, as shewn on *Exod. xxi. 2.* and they who were to continue in Servitude till the Jubile, such as sold themselves, by reason of Poverty, which is the Cause shewn in both Cases here mentioned, Ver. 39, 47. And it looks just and equivalent, that the latter doing it voluntarily, should serve longer than the others who were constrained.

Ver. 46. *thou shalt*] according to the frequent Change of the *Heb. Verbs.*

Ver. 49. *Blood*] For which the *Heb.* here uses *Flesh*, and sometimes *Bone* with it.

52. And

52. And if there be a few Years left to that of Jubile, he shall reckon with him; restoring *for* his Redemption according to his Years.

53. He shall be with him as a hired one Year by Year; who shall not rule him with Rigour in thy Sight.

54. Now if he is not redeemed by these, yet he shall go out in the Year of Jubile, and his Children with him.

55. For the Israelites are Servants to me, my Servants are they whom I brought out of the Country of Egypt; who am the Lord your God.

CHAP. XXVI.

YOU shall not make you Idols, or a carved Image, raise you up a Statue, nor put a Figure of Stone in your Country, to bow down to it: for I am the Lord your God.

2. You shall observe my Sabbaths, and reverence my Sanctuary; who am the Lord.

3. If you will go in my Ordinances, observe my Commandments, and do them;

4. I will give you Showers in their Time; whereby the Land shall yield its Increase, and the Trees of the Field their Fruit.

5. And the Threshing shall reach for you to the Vintage, as the Vintage shall to the Sowing; and you shall eat your Victuals to Fulness, dwelling securely in your Country.

6. And I will give Peace there, inasmuch that you shall lie down, and none make afraid; I will also make ill Beasts cease from it, and the Sword shall not pass through it.

7. Besides you shall pursue your Enemies; and they shall fall before you by the Sword.

8. Even five of you shall pursue a hundred, as a hundred of you shall ten thousand; so that your Enemies shall fall in that Manner.

9. I will further have regard to you, and make you fruitful, increasing you; and will confirm my Covenant with you.

10. And you shall not only eat that which

is become old, but bring out the old because of the new.

11. Nay I will put my Tabernacle amongst you, and my Soul shall not loath you.

12. And I will go about in the midst of you, and be a God to you, as you shall a People to me.

13. I am the Lord your God who brought you out of the Country of Egypt, from being Slaves to them; when I broke the Beams of your Yoke, and made you go upright.

14. But if you will not hearken to me, nor do all these Commandments;

15. And if you reject my Ordinances, and your Souls loath my Rules, not to do all my Commandments, so that you break my Covenant;

16. I will do this to you, I will bring upon you the Visitation of Trouble, the Consumption and Fever, which shall consume the Eyes, and make the Soul sorrowful; and you shall sow your Seed in vain, for your Enemies shall eat it.

17. And I will put my Face against you, so that you shall be beat before them; and those who hate you shall rule over you, nay you shall flee, when none pursues you.

18. Moreover if yet *for* these Things you will not hearken to me, I will chastise you sevenfold more for your Sins.

19. For I will break the Excellency of your Strength; making your Heaven as Iron, and your Earth as Brass.

20. And your Might shall be consumed in vain; since your Land shall not yield its Increase, nor the Trees of it their Fruit.

21. If you notwithstanding go with me casually, and will not hearken to me; I will add upon you Plagues sevenfold according to your Sins.

22. For I will send wild Beasts among you, which shall deprive you of your Children, destroy your Cattle, and lessen you; and your Ways shall be desolate.

23. Next if you will not be corrected to me by these Things, but will go with me casually;

24. I will also go with you casually,

Ver. 5. *Threshing*] being in the Summer after their Harvest, as on Chap. xxiii. 10.

Ver. 10. *bring out the old*] to make room for the new.

Ver. 12. *in the midst*] according to the *Heb.* and also 2 Cor. vi. 16.

Ver. 13. *upright*] because a Yoke made to bend down.

Ver. 16. *upon you*] * causing the following Diseases to * seize upon them, as the Phrase signifies, *Patrick's Annotation.*

Ver. 21. *casually*] from the Verb, its Root signifying *to happen or fall out*, but not *to be contrary*; which *Trm.* and *Jun.* render *temerè*, *at hap hazard*, or as *Buxtorf* expounds it *ut accidat, just as it falls out*. Thus the Word is expounded by *Kimbi* in the *Book of Heb.*

Roots, and by *Maimonides* in *Mishn. taanieth*, Ch. 1. 3. in *Mere Nevoch*, Pt. iii. Ch. 36. It is found only in this Chapter seven times. *Munster* indeed in his *Annotation* here, pretends it has the Signification of *occursum, meeting*, from that of the Verb *to meet*; on which Supposition, *meeting* would but faintly shew it was *contrary*. But as the *Heb.* Preposition is *עִם* *with*, and neither *בְּ* *unto*, nor *בְּ* *against*, *to walk or go with* is the very opposite of *meet*, so that it cannot have that Meaning. *Accidentally* may be understood as *contradistinct to constantly and designedly*, to mean here their serving God only on some Occasions, or *precariously* at their own Wills; see also *Gell's Essay*, p. 329, 330.

and will smite you too sevenfold for your Sins.

25. For I will bring the Sword upon you, which shall execute the Vengeance of the Covenant, so that you shall be gathered into your Cities; then will I send the Pestilence amongst you, and you shall be delivered into the Power of the Enemy.

26. When I have broken the Staff of Bread to you, ten Women shall bake your Bread in one Oven, and restore it by Weight; thus you shall eat, and not be satisfied.

27. Lastly if for this you will not hearken to me, but will go with me casually;

28. I will go with you casually in Wrath, and I will also chastise you sevenfold for your Sins.

29. For you shall eat the Flesh of your Sons, as you shall also that of your Daughters.

30. And I will destroy your Chappels, cut off your sunny Images, and put your Carcases upon those of your filthy Idols; nay my Soul shall loath you.

31. I will too make your Cities waste, cause your Sanctuaries to be desolate; and will not smell your pleasant Smell.

32. The Country likewise will I make so desolate, that your Enemies who dwell therein shall be astonished at it.

33. And I will disperse you in the Nations, drawing forth a Sword after you; while your Country shall be Desolation, and your Cities be Wasting.

34. Then shall the Country accept its Sabbaths all the Time it is desolate, and you are in your Enemies Country; then will it rest, accepting its Sabbaths.

35. All the Time it is desolate it will rest, which it did not do in your Sabbaths, when you dwelt upon it,

36. And those who are left of you, I will also make so fainthearted in their Enemies Country, that the Sound of a driven Leaf pursuing them, they shall flee as with the Flight of a Sword, and fall when none pursues.

37. They shall even stumble one on another, as by reason of the Sword; when none pursues; and there shall be no rising up for you before your Enemies.

38. Thus shall you perish in the Nations, and your Enemies Country shall devour you.

39. And those who are left of you shall waste away in their Iniquity in your Enemies Countries, as they shall also in the Iniquities of their Fathers with them.

40. However should they confess their Iniquity and that of their Fathers, by their false Dealing wherein they have dealt falsely with me, and also wherein they have gone with me casually;

41. (Whereupon I went with them casually, and brought them into their Enemies Country) their uncircumcised Hearts being either then humbled, or they then accepting the Punishment of their Iniquity;

42. I will remember my Covenant with Jacob, and also my Covenant with Isaac, and likewise that with Abraham will I remember, as I will the Country.

43. When the Country is forsaken by them, and accepts its Sabbaths, while it is desolate from them, and they accept the Punishment of their Iniquity, forasmuch as they have rejected my Rules, and their Souls loathed my Ordinances;

44. Even for this too, when they are in their Enemies Country, I will not reject them, nor loath them, to consume them, to break my Covenant with them: for I am the Lord their God.

45. But I will remember for them the Covenant of the former ones, whom I brought out of the Country of Egypt in the Sight of the Nations, that I the Lord might be a God to them.

46. These are the Ordinances, Rules and Laws, which the Lord made between himself and the Israelites, at Mount Sinai by the Ministry of Moses.

Ver. 30. *Chappels*] See Num. xxxiii. 52.

Ver. 35. *desolate it will rest*] See 2 Chron. xxxvi. 21.

Ib. did not] So our great Young in the Profusion of Wit personating the Votaries of Pleasure, *The Man of Business* has at least his seventh Day's Rest. Our Week has no Sabbath in it. So much harder is the Master whom we serve, than that of better Men; and yet to our infamous Honour be it spoken, we are better Servants than they, *The Centaur* not *Fabulous*, Let. 2.

Ver. 36. *a driven Leaf*] blown after them by the Wind: a natural and apt Image, but lost in the vulgar Reading.

Ver. 41. *either*] the same Heb. Conjunction that is rendered or just after, which it signifies, but not and.

Ver. 43. *When*] So *Jun.* and *Trem.* in the late Edit. *Quum*, and the *Vulgate Quæ cum*, which (Country) when. It may be observed that the *Israelites* are here spoken of as in Captivity, and not returned, Ver. 33, 34, 36, 38.

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39. Though some understand this for another and the *Jews* present Dispersion, it does not appear according to the Words; because there is no Mention of a Return between, and as the *Jews* kept their Sabbatical Years after the *Babylonian* Transmigration, as may be seen by *Josephus*, a Retribution on that Account was unnecessary, and shews this is partly a Repetition of what was said before, to terminate with the *Chaldean* Captivity; besides *they shall accept* is incoherent not only with Ver. 41. but with the Sense requisite here, as this *accepting* is the only Condition on their Part, to obtain Favour.

Ver. 45. *for them*] The Meaning cannot be, says *Patrick*, that God would be so gracious *for their sakes*, who were so very wicked; but as the Words in the *Hebrew* are, *he would for them*, i. e. for their good and advantage, remember the Covenant, &c. *Pools* to the same Purpose.

C H A P. XXVII.

AND the Lord bade Moses,
2. Speak to the Israelites, and say to them: When a Man puts apart with a Vow; by thy Estimation of the Persons, there shall be for the Lord.

3. And thy Estimation of a Male, which shall be from his twentieth to his sixtieth Year, shall be fifty Shekels of Silver, by the holy Shekel.

4. And if it is a Female, thy Estimation shall be thirty Shekels.

5. Moreover if it be from its fifth to its twentieth Year, thy Estimation of a Male shall be twenty Shekels, and for a Female ten.

6. And if he is from a Month to his fifth Year, thy Estimation of a Male shall be five Shekels of Silver; as it shall for a Female three.

7. On the other hand if he is from his sixtieth Year upward, if a Male, thy Estimation shall be fifteen Shekels, and for a Female ten.

8. But if he is poorer than thy Estimation, he shall present himself before the Priest, who shall value him; doing it according to what he who vowed can obtain.

9. And if it is a Beast some of which they bring for an Oblation to the Lord, all that any one gives of it to him shall be holy.

10. He shall neither alter, nor change it, a good for a bad, or a bad for a good; and if he does at all change Beast for Beast, that and the Exchange of it shall both be holy.

11. If it is also any unclean Beast of which they do not bring an Oblation to the Lord,

he shall cause the Beast to stand before the Priest.

12. Who shall value it between good and bad: according to thy Estimation, O Priest, so shall it be.

13. But if he will at all redeem it, he shall add the fifth Part of it to thy Estimation.

14. And when a Man consecrates his House to be holy to the Lord, the Priest shall value it between good and bad: according as he values it, so shall it stand.

15. Afterwards if he who has consecrated will redeem his House, he shall add the fifth Part of the Money of thy Estimation to it, and it shall be his.

16. And if a Man consecrates some of the Land of his Inheritance to the Lord, thy Estimation shall be according to the Seed of it, that of a Homer of Barley Seed at fifty Shekels of Silver.

17. If he consecrates his Land from the Year of Jubile, it shall stand according to thy Estimation.

18. But if he consecrate it after the Jubile, the Priest shall reckon the Silver for him, according to the Years which are left till that of Jubile; and it shall be abated from thy Estimation.

19. And if he at all redeem the Land who has consecrated it, he shall add the fifth Part of the Silver of thy Estimation to it, and it shall be confirmed to him.

20. Whereas if he will not redeem the Land, and if it is then sold to another Man, it shall not be redeemed any more.

21. So that when the Land goes out in the Jubile, it shall be holy to the Lord, as devoted Land; the Priest shall have the Possession of it.

Ver. 2. *puts apart*] Buxtorf and Montan. have it *separaverit*, as Munster has *segragaverit*, shall separate; which latter are likewise the Words of Ainsworth's Eng. Version; the Verb signifying to separate, or put apart.

1b. *thy Estimation of the Persons*] which not only by the Heb. Accents of a Servant and his King (as they are called) belong to one another, and according to the Remark made by Crassi, in *Taybm.* p. 105. *Persons and Lord are disjoyned*; but the Person was not to be for the Lord, as said in the *com. Eng.* but as much as he was valued at, according to the following Verles.

Ver. 11. *they bring an Oblation*] The same as in Ver. 9.

Ver. 12. *between good and bad*] that is at a middling Price; and what Sense does *whether it be good or bad* convey, when a Person vowed to give a Beast? And who ever vowed to give a bad one?

Ver. 16. *Homer*] Our two famous and popular Commentators, Poole and Patrick, both count this Measure for the same as that mentioned in *Exod.* xvi. 36. which is an Omer (the Heb. Letters being different) the tenth Part of an Ephah, as there said; whereas this Homer was ten Ephahs, *Exod.* xlv. 11. and consequently as much as a hundred Omers. According to which Reckoning of theirs, the latter says it was about a Pottle of our Measure, when on *Exod.* xvi. 36. though he here refers to it, he had said

it was near three Quarts; Poole says it is not above a Pottle of our Measure: however by the Bishop of Peterborough's Computation in the *Index* of the great Bible, which has been thought the most correct, an Omer contained something more than three Quarts, and a Homer above 9 Bush. 3 Gall. and 5 Pints. Nevertheless I agree with them that the Consecration Money here named was not to be paid yearly, but once like the rest, the fifty Shekels being the whole Estimation from one Jubile to another, Ver. 17. as Land was then cheap, and the Estimation moderate; from which there was Abatement if the Years were fewer, Ver. 18. So Maimonides says, *The Estimation of every Place, whether best or worst, that is fit to have a Homer of Barley sowed on it, is 50 Shekels for all the Years of the Jubile*, in *Erachin*, Ch. 4. 2. Now the Heb. *Maneh* or *Mina* of sixty Shekels being in Value a little above seven Pounds, or as Prideaux has it in the *Pres.* of his *Connexion* nine Pounds; according to the first fifty Shekels were worth about six Pounds, by the latter 7½, and a Homer of Seed might sow about 2½ Acres; which is 3l. or less for an Acre.

Ver. 20. *is then sold*] According to the Sense, as Expositors observe, and the Conjunction may well signify *and then*. It is not likely the Priests might sell it without the Refusal before, as *or* denotes.

22. If Land too of his Purchase, which is not that of his Inheritance, he should consecrate to the Lord;

23. The Priest shall reckon for him the Sum of thy Estimation till the Year of Jubile; and he shall give thy Estimation on that Day, to be holy to the Lord.

24. In the Year of Jubile shall the Land return to him of whom it was bought, who had the Possession of the Ground.

25. And all thy Estimation shall be by the holy Shekel; that being twenty Gerahs.

26. Only a Firstling of a Beast, which being first brought forth to the Lord is his, a Man shall not consecrate, whether it be Bullock or Lamb.

27. But if it is of an unclean Beast, he shall ransom by thy Estimation, and add its fifth Part to it; and if it is not redeemed, it shall be sold by thy Estimation.

28. Only all that is devoted by a Man to the Lord, of whatever he has, of Man, Beast, or Land of his Possession, shall not

be sold, nor redeemed: it is all very holy to the Lord.

29. No devoted Thing which is devoted by Men, shall be ransomed; it shall be quite put to death.

30. And all the Tenth of the Ground, that of its Seed, that of the Fruit of the Trees, shall be the Lord's; to whom it is holy.

31. However if a Man will at all redeem any of his Tenth, he shall add its fifth Part to it.

32. All the Tenth likewise of the Herd and Flock, all that passes under the Rod, shall be a Tenth holy to the Lord.

33. He shall not enquire between good and bad, nor change it: for if he at all change it, that and the Exchange of it shall be holy, it shall not be redeemed.

34. These are the Commandments which the Lord gave Moses in command for the Israelites, at Mount Sinai.

Ver. 26. *not consecrate*] by Vow as in this Chap. because it was the Lord's already.

Ver. 27. *is of*] If it be the Firstling of an unclean Beast that is consecrated by Vow, then, &c. see *Exod.* xiii. 13. which so does well consist with this.

Ib. *ransom*] another Verb here, and in Ver. 29. than that used elsewhere for it.

Ver. 28. *devoted*] which being confirmed with a Curse, could not be bought off like a simple Vow before.

Ib. *be sold*] *Vulg. Lat. veniet, come*; which seems to be some Blunder from *vendetur*, with its Termination contracted, as in the *Manuscripts*.

Ver. 29. *Thing*] The three Kinds of Things that might be devoted to the Lord being named in the foregoing

Verse, and all declared to be very holy, there is here a farther particular Direction given for one of the Sorts, which did not belong to the others; hitherto *Interpreters* seem agreed. It is so shocking that a Man might devote his Child or Servant to death, that few understand it in such a Manner, but several expound it of the *Canaanites* or *Criminals*: whereas if those, especially the former as *Num.* ii. 2. might be devoted, it was not to the Lord, to be holy as in the last Verse, but to *Destruction*; which Distinction should have been considered. It remains therefore that a *Beast* was here intended, as *Jun.* and *Trem.* translate, *omnis bestia, every Beast*.

Ib. *by Men*] it following a Verb passive here, which was active in the Verse before.

NOTES upon the Book called NUMBERS.

CHAP. I.

AND the Lord spoke to Moses in the Wilderness of Sinai, in the publick Tent, on the first of the second Month, in the second Year of their coming out of the Country of Egypt, as follows :

2. Take you the Sum of the whole Assembly of the Israelites, after their Families, throughout the Household of their Fathers, by the Number of the Names, even of all the Males after their Reckoning,

3. From their twentieth Year upward, being all who are to go out to War of Israel; those shall thou and Aaron number, throughout their Armies.

4. With whom there shall be a Man of every Tribe, each one the Head of his Father's Household.

5. And the Names of the Men who shall stand with you are these: of Reuben, Elizur the Son of Shedeur;

6. Of Simeon, Shelumiel the Son of Zurishaddai;

7. Of Judah, Nahshon the Son of Amminadab;

8. Of Issachar, Nethaneel the Son of Zuar;

9. Of Zebulun, Eliab the Son of Helon;

10. Of the Sons of Joseph: of Ephraim, Elishama the Son of Ammihud; of Manasseh, Gamaliel the Son of Pedahzur;

11. Of Benjamin, Abidan the Son of Gideon;

12. Of Dan, Ahiezer the Son of Ammishaddai;

13. Of Asher, Pagiel the Son of Ocran;

14. Of Gad, Eliasaph the Son of Deuel;

15. Of Naphtali, Ahira the Son of Enan.

16. These were they who were called of the Assembly, being Princes of the Tribes of their Fathers, Heads of the Thousands of Israel.

17. Now Moses and Aaron having taken these Men, who were expressly named as above;

18. They gathered together all the Assembly on the first of the second Month, who shewed their Genealogy according to their

Families, throughout the Household of their Fathers, by the Number of the Names, from their twentieth Year upward, after their Reckoning.

19. In the Wilderness of Sinai did Moses number them, as the Lord commanded him.

20. And the Posterity of Reuben the First-born of Israel, their Generations after their Families, throughout the Household of their Fathers, by the Number of the Names after their Reckoning, even all the Males from their twentieth Year upward, being all that were to go out to War;

21. Who were numbered of that Tribe, were forty six thousand and five hundred.

22. The Posterity of Simeon, their Generations after their Families, throughout the Household of their Fathers, that were counted by the Number of the Names after their Reckoning, even all the Males from their twentieth Year upward, being all that were to go out to War;

23. Who were numbered of that Tribe, were fifty nine thousand and three hundred.

24. The Posterity of Gad, their Generations after their Families, throughout the Household of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

25. Who were numbered of that Tribe, were forty five thousand six hundred and fifty.

26. The Posterity of Judah, their Generations after their Families, throughout the Household of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

27. Who were numbered of that Tribe, were seventy four thousand and six hundred.

28. The Posterity of Issachar, their Generations after their Families, throughout the Household of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

29. Who were numbered of that Tribe, were fifty four thousand and four hundred.

Ver. 2. by] The Eng. Translation has 3 here with, and Ver. 18, 20, &c. according to, neither of which it

signifies.

Ver. 16. called] so the Word undeniably means.

30. The Posterity of Zebulun, their Generations after their Families, throughout the Household of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

31. Who were numbered of that Tribe, were fifty seven thousand and four hundred.

32. Of the Sons of Joseph: the Posterity of Ephraim, their Generations after their Families, throughout the Household of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

33. Who were numbered of that Tribe, were forty thousand and five hundred.

34. The Posterity of Manasseh, their Generations after their Families, throughout the Household of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

35. Who were numbered of that Tribe, were thirty two thousand and two hundred.

36. The Posterity of Benjamin, their Generations after their Families, throughout the Household of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

37. Who were numbered of that Tribe, were thirty five thousand and four hundred.

38. The Posterity of Dan, their Generations after their Families, throughout the Household of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

39. Who were numbered of that Tribe, were sixty two thousand and seven hundred.

40. The Posterity of Asher, their Generations after their Families, throughout the Household of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

41. Who were numbered of that Tribe, were forty one thousand and five hundred.

42. The Posterity of Naphtali, their Generations after their Families, throughout the Household of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

43. Who were numbered of that Tribe, were fifty three thousand and four hundred.

44. These are the Numbers of them whom Moses, and Aaron, numbered, with the Princes of Israel, being twelve Men, each one for the Household of his Fathers.

45. Thus all the Israelites that were numbered, throughout the Household of their Fathers, from their twentieth Year upward, being all that were to go out to War of Israel,

46. Even the whole Number, were six hundred and three thousand, five hundred and fifty.

47. But the Levites, after the Tribe of their Fathers, were not numbered amongst them.

48. For the Lord had said thus to Moses:

49. However thou shalt not number the Tribe of Levi, nor take the Sum of them, among the Israelites.

50. But thou shalt set the Levites over the Tabernacle of the Testimony, over all the Instruments of it, and all that belongs to it; which they shall carry, with all its Furniture, minister to it, and encamp round about it.

51. And when the Tabernacle is to go on, they shall take it down, as likewise when it is to be pitched, they shall set it up; and the Stranger who goes near, shall be put to death.

52. Let the Israelites also encamp, each in his own Camp, and at his Standard, throughout their Armies.

53. But let the Levites encamp round about the Tabernacle of the Testimony, and take care of the Business of it, that there may not be Wrath upon the Assembly of the Israelites.

54. And the Israelites did entirely according as the Lord commanded Moses.

C H A P. II.

THE Lord spoke further to Moses, and Aaron thus:

2. Let the Israelites encamp, doing it each at his Standard, with Ensigns according to the Household of their Fathers, at a distance round about the publick Tent.

3. And those of the Standard of the Camp of Judah, throughout their Armies, shall encamp eastward towards the Sun-rising; and the Prince of his Posterity shall be Nahshon the Son of Amminadab:

Ver. 46. *fix*] the same Number that was counted a little while before, *Exod.* xxxviii. 26.

Ver. 2. *at a distance*] perhaps that mentioned *Josh.* iii. 4.

Ver. 3. *Prince*] by the *Heb.* Word, and as in *Ch.* vii. otherwise *Colonel*, as the highest of the particular Officers in an Army, and over the Captains, might be most suitable to this Station.

4. His Army, namely those who are numbered of them, being seventy four thousand and six hundred.

5. By him shall also encamp the Tribe of Issachar, the Prince of whose Posterity shall be Nethaneel the Son of Zuar :

6. His Army, namely those who are numbered of it, being fifty four thousand and four hundred.

7. Then the Tribe of Zebulun, the Prince of whose Posterity shall be Eliab the Son of Helon :

8. His Army, namely those who are numbered of it, being fifty seven thousand and four hundred.

9. All that are numbered for the Camp of Judah, being a hundred eighty six thousand and four hundred, throughout their Armies ; who shall march first.

10. They of the Standard of the Camp of Reuben shall be southward, after their Armies ; and the Prince of his Posterity shall be Elizur the Son of Shedeur :

11. His Army, namely those who are numbered of it, being forty six thousand and five hundred.

12. By him likewise shall encamp the Tribe of Simeon, the Prince of whose Posterity shall be Shelumiel the Son of Zurishaddai :

13. His Army, namely those who are numbered of them, being fifty nine thousand and three hundred.

14. Next the Tribe of Gad, the Prince of whose Posterity shall be Eliasaph the Son of Reuel :

15. His Army, namely those who are numbered of them, being forty five thousand six hundred and fifty.

16. All that are numbered for the Camp of Reuben, being a hundred fifty one thousand four hundred and fifty, throughout their Armies ; who shall march second.

17. And the publick Tent shall go on *with* the Camp of the Levites, in the midst of the *other* Camps : as they encamp, so shall they march, each at his Side, according to their Standards.

18. They of the Standard of the Camp of Ephraim, throughout their Armies, shall be westward ; and the Prince of his Posterity shall be Elishama the Son of Ammihud :

19. His Army, namely those who are num-

bered of them, being forty thousand and five hundred.

20. By him too shall be the Tribe of Manasseh, the Prince of whose Posterity shall be Gamaliel the Son of Pedahzur ;

21. His Army, namely those who are numbered of them, being thirty two thousand and two hundred.

22. Moreover the Tribe of Benjamin, the Prince of whose Posterity shall be Abidan the Son of Gideoni :

23. His Army, namely those who are numbered of them, being thirty five thousand and four hundred.

24. All that are numbered for the Camp of Ephraim, being a hundred and eight thousand and a hundred, throughout their Armies ; who shall march third.

25. They of the Standard of the Camp of Dan shall be northward, throughout their Armies ; and the Prince of his Posterity shall be Ahiezer the Son of Ammishaddai :

26. His Army, namely those who are numbered of them, being sixty two thousand and seven hundred.

27. By him further shall encamp the Tribe of Asher, the Prince of whose Posterity shall be Pagiel the Son of Ocran :

28. His Army, namely those who are numbered of them, being forty one thousand and five hundred.

29. Lastly the Tribe of Naphtali, the Prince of whose Posterity shall be Ahira the Son of Enan :

30. His Army, namely those who are numbered of them, being fifty three thousand and four hundred.

31. All that are numbered for the Camp of Dan, being a hundred fifty seven thousand and six hundred ; who shall march hindermost, according to their Standards.

32. These are the Numbers of the Israelites, after the Household of their Fathers ; all that were numbered of the Camps, throughout their Armies, being six hundred and three thousand five hundred and fifty.

33. But the Levites were not numbered amongst them, as the Lord commanded Moses.

34. And the Israelites did entirely as the Lord commanded him, encamping thus after their Standards, and marching thus each after their Families, according to the Household of their Fathers.

Ver. 4. *bring*] Since not only this Verse was Part of what the Lord said, which [*were*] destroys, but as it appears the whole extends to Ver. 32.

Ver. 17. *other Camps*] which are named, Ver. 3, 10, 18, 25.

CHAP. III.

NOW these were the Generations of Aaron and Moses, at the Time that the Lord spoke to the latter on Mount Sinai.

2. The Names of Aaron's Sons were, Nadab the First-born, with Abihu, Eleazar and Ithamar.

3. They were the anointed Priests; whose Hands he filled to execute the Priesthood.

4. But Nadab and Abihu died before the Lord, when they offered strange Fire before him in the Wilderness of Sinai, having no Sons; so Eleazar and Ithamar executed the Priesthood in the Presence of Aaron their Father.

5. And the Lord spoke to Moses as follows:

6. Bring the Tribe of Levi near, and cause them to stand before Aaron the Priest, that they may minister to him.

7. For they shall take care of his Business, and that of the whole Assembly, before the publick Tent, in doing the Service of the Tabernacle;

8. As they shall also of all the Instruments of the publick Tent, as well as the Business of the Israelites, in doing that Service.

9. Thus shalt thou give the Levites to Aaron and his Sons, and that wholly from the Israelites.

10. And thou shalt appoint him and his Sons to take care of the Priesthood; and let the Stranger who goes near be put to death.

11. The Lord spoke further to Moses thus;

12. Behold even I take the Levites from among the Israelites, instead of all their First-born who open the Womb; therefore they are mine.

13. For on the Day I slew all the First-born in the Country of Egypt, I consecrated all those in Israel to my self, both of Man and Beast; so they became mine, who are the Lord.

14. Besides the Lord said this to him in the Wilderness of Sinai,

15. Number the Posterity of Levi, throughout the Household of their Fathers, after their Families; which thou shalt every Male of them from his Month upward.

16. Who numbered them as he was commanded by the Lord.

17. And the Sons of Levi were these by their Names, Gershon, Kohath and Merari.

18. Moreover the Names of the Sons of Gershon, after their Families, were Libni and Shimei;

19. The Sons also of Kohath, after their Families, Amram and Izhar, Hebron and Uzziel;

20. And the Sons of Merari, after theirs, Mahli and Mushi: these were the Families of the Levites, throughout the Household of their Fathers.

21. Of Gershon were the Family of the Libnites, and that of the Shimeites; these were the Families of the Gershonites.

22. Of whom were numbered, in the Number of all the Males from their Month upward, seven thousand and five hundred.

23. Those Families encamped behind the Tabernacle westward.

24. And the Prince of the Household of the Father of the Gershonites, was Eliafaph the Son of Lael.

25. Now the Charge of the Sons of Gershon at the publick Tent, was the Tabernacle, the Tent, its Covering, the Hanging of the Door of the publick Tent,

26. The Tapestry of the Court, and the Hanging of the Court-door, which was by the Tabernacle, and by the Altar round about, with the Cords of it, for all its Service.

27. Of Kohath likewise were the Family of the Amramites, with those of the Izharites, Hebronites and Uzzielites; these were the Families of the Kohathites.

28. In the Number of all *whose* Males from their Month upward, were eight thousand and six hundred, who looked after the Affairs of the Holy Place.

29. Those Families encamped at the Side of the Tabernacle southward.

30. And the Prince of the Household of the Father of the Families of the Kohathites, was Elizaphan the Son of Uzziel.

31. Their Charge too was the Ark, Table, Candlestick, Altars, and the Instruments of the Holy Place with which they ministered, as also the Curtain, and all the Service of it.

Ver. 1. *Generations of — Moses*] to wit the Amramites, Ver. 27.

1b. *at the Time*] Nadab and Abihu being then alive, but not now.

Ver. 3. *whose Hands he filled*] as the Heb. is, and here look Gell's Essay, p. 368, 369.

Ver. 6. *Tribe of Levi*] Not only as being of the same Tribe with Aaron, to whom they were given, Ver. 9. but for their Zeal against Idolatry, Exod. xxxii. 26, 27,

28, 29. *see Mal. ii. 4, 5.*

Ver. 10. *Stranger*] as Lev. xxii. 10.

Ver. 13. *First-born*] See Exod. xiii. 15.

Ver. 19. *Izhar*] The same as Exod. vi. 18, 21. 1 Chron. vi. 2.

Ver. 23. *encamped*] as this does not show to be spoken by the Lord. So Jun. and Trem. *castrametabantur*.

Ver. 24. *was*] as in com. Transf. Ver. 35. and as appears from Ver. 16, 17.

32. And the chief Prince of the Levites, was Eleazar the Son of Aaron the Priest, who was set over them that looked after the Affairs of the Holy Place.

33. Of Merari were the Family of the Mahlites, and that of the Mushites; these were the Families of the Merarites.

34. And of them were numbered, in the Number of all the Males from their Month upward, six thousand and two hundred.

35. Next the Prince of the Household of the Father of the Families of the Merarites, was Zuriel the Son of Abihail: they encamped at the Side of the Tabernacle northward.

36. And the Office of the Charge of Merari's Sons, was the Boards of the Tabernacle, its Bars, Pillars, Sockets, and all its Instruments, with all the Service of it,

37. As also the Pillars of the Court round about, with their Sockets, Pins and Cords.

38. And Moses, with Aaron and his Sons, encamped before the Tabernacle eastward, at the Front of the publick Tent towards the Sun-rising, looking after the Affairs of the Sanctuary in the Israelites Business; and the Stranger who went near was to be put to death.

39. All the Males that were numbered of the Levites, from their Month upward, by Moses and Aaron at the Command of the Lord, after their Families, were twenty two thousand.

40. The Lord likewise said to Moses; Number all the first-born Males of the Israelites, from their Month upward, by taking the Number of their Names;

41. Instead of whom thou shalt receive the Levites for me the Lord, and the Beasts of the Levites instead of all the Firstlings among the Beasts of the Israelites.

42. And Moses numbered, as the Lord commanded him, all the First-born among the Israelites.

43. Of which Males were numbered, in the Number of the Names, from their Month

upward, twenty two thousand two hundred and seventy three.

44. Then the Lord spoke to Moses as follows;

45. Take the Levites instead of all the First-born among the Israelites, and the Beasts of the Levites instead of their Beasts; that the Levites may be mine, who am the Lord.

46. And for the Redemption of the two hundred and seventy three, who are over and above the Levites, of the First-born of the Israelites,

47. Thou shalt take five Shekels apiece for a Head, by the holy Shekel which is twenty Gerahs.

48. And thou shalt give Aaron and his Sons, the Silver of the Redemption of those, who are over and above of them.

49. Accordingly Moses received it from them, who were over and above the Redemption of the Levites:

50. From the First-born of the Israelites he received a thousand three hundred and sixty five *Shekels* of Silver, by the holy Shekel.

51. Which Money of Redemption he gave to Aaron and his Sons, at the Command of the Lord, as he ordered him.

C H A P. IV.

BESIDES the Lord said thus to Moses, and Aaron:

2. Take the Sum of the Kohathites from among the Levites, after their Families, throughout the Household of their Fathers;

3. From their thirtieth Year upward to their fiftieth Year, being all who are to enter into the Business, to do the Work in the publick Tent.

4. The following shall be the Service of the Kohathites in the publick Tent, *about* the very holy Things:

5. First Aaron and his Sons shall come

Ver. 32. *was Eleazar*] as the second Priest, 2 Kings xxv. 18.

Ver. 34. *two hundred*] For this the *Sept.* has *fifty*.

Ver. 38. *towards the Sun-rising*] as Chap. ii. 3.

Ver. 39. *thousand*] The 300 more that the Numbers of the Levites amounted to, Ver. 22, 28, 34. are supposed to be their First-born, who being the Lord's already, Ver. 13. were not to be taken for the First-born of the other Israelites, Ver. 41, 45.

Ver. 40. *all the first-born*] who were born since the Lord consecrated them to be his, Ver. 13. *Exod.* xiii. 2. which may account for the Smallness of the Number, Ver. 43. for 600000, *Exod.* xii. 37. being divided by 22273, produces about 27; which Number of Men may well be supposed among that fruitful People, to have one Son born in above a Year, Ch. i. 1. and their Redemp-

tion at five Shekels apiece, Ver. 47. shews they were Children, *Lev.* xxvii. 6.

Ver. 41. *Beasts*] which probably were not counted one for one as the Persons, but altogether whether more or fewer.

Ver. 48. *the Silver*] It does not appear by the *canon.* *Transf.* whether it was Silver or Gold, the Shekels of which being the same Weight, would be vastly different in Value.

Ver. 3. *thirtieth Year*] when they were to begin doing the Service that follows, but were to enter into their Office five Years sooner, to do some Business, as well as learn this, Chap. viii. 24. see *Gell's Essay*, p. 431.

lb. Business] The same Word as in Ver. 23, 30, 35, 39.

when the Camp is to go on, and taking down the covering Veil, cover the Ark of the Testimony with it.

6. Next they shall put upon it a Covering of Badgers Skin, spreading a Cloth all blue above, and place its Poles.

7. Moreover they shall spread a blue Cloth upon the Presence-table, and put upon it the Plates, Spoons, Cups, and the Covers for covering; the continual Bread shall also be on it.

8. And they shall spread upon them a Cloth of scarlet Thread, shall cover it with a Covering of Badgers Skin, and place the Poles of it.

9. They shall likewise take a blue Cloth, and cover the Candlestick for the Light, as also its Lamps, Tongs, Snuff-dishes, and all the Vessels for its Oil, with which they minister to it.

10. And they shall put it, with all its Vessels, into a Covering of Badgers Skin, and put it upon a Leaver.

11. Upon the Altar of Gold too shall they spread a blue Cloth, and cover it with a Covering of Badgers Skin, placing its Poles.

12. And they shall take all the Instruments of ministering, that they minister with in the Holy Place, and put into a blue Cloth; then shall they cover them with a Covering of Badgers Skin, and put it upon a Leaver.

13. They shall further take away the Ashes of the Altar, and spread upon it a purple Cloth.

14. As they shall also put on it all its Instruments, with which they minister at it, the Censers, Forks, Shovels, and Bowls, all the Instruments of the Altar; and shall spread upon it a Covering of Badgers Skin, and place the Poles of it.

15. And when Aaron and his Sons have made an end of covering the Holy Place, with all the Instruments of it, when the Camp is to go on, after that the Kohathites shall come to carry *the same*; but they must not touch a holy Thing, lest they should die. These Things shall be the Burden of the Kohathites at the publick Tent.

16. And the Office of Eleazar the Son of Aaron the Priest, shall be *about* the Oil for

the Light, the Incense of Odours, the continual Meat-offering, and Oil for anointing; the Office of the whole Tabernacle, and all that is in it, both in the Holy Place, and the Vessels of it.

17. The Lord also said to Moses, and Aaron as follows;

18. You shall not cut off the Tribe of the Families of the Kohathites, from among the Levites.

19. Therefore you shall do this for them, that they may live, and not die, when they go near to the very holy Things; let Aaron and his Sons come, and put them each Man upon his Service, and to his Burden.

20. And let them not go in to see when a holy Thing is covered, lest they should die.

21. The Lord likewise spoke as follows to Moses:

22. Take the Sum of the Gershonites too, throughout the Household of their Fathers, after their Families;

23. From their thirtieth Year upward to their fiftieth Year shalt thou number them, being all who are to enter in to perform Business, to do the Service in the publick Tent.

24. This shall be the Service for the Families of the Gershonites to do, and for Burdens:

25. Namely they shall carry the Curtains of the Tabernacle, and the publick Tent, its Covering, and the Covering of Badgers Skin which is upon it above, as also the Hanging of the Door of the publick Tent,

26. The Tapestry of the Court, the Hanging of the Entrance at the Gate of the Court, which is by the Tabernacle, and by the Altar round about, and their Cords, with all the Instruments of their Service; nay they shall do all which is to be done to them.

27. The whole Service of the Gershonites, in all their Burdens, and *other* Business, shall be at the Command of Aaron and his Sons, who shall commit all their Burdens into their Charge.

28. The foregoing shall be the Service of the Families of the Gershonites in the publick Tent; whose Charge shall be in the Custody of Ithamar the Son of Aaron the Priest.

Ver. 6. *place*] in order for carrying: not *put in*, since they were never to be taken out, *Exod.* xxv. 15. see *Patrick* in locum.

Ver. 13. *Altar*] of Burnt-offering, or brazen Altar.

Ver. 14. *of the Altar*] the *Washing-vessel* may be omitted after this, because not covered; see *Exod.* xxxv. 16. & xl. 30.

Ver. 16. *Office—shall be*] Or as *Patrick* has it turned, *the Over-sight of Eleazar—shall be the Oil, &c.*

Ver. 18. *not cut off*] by neglecting to do what follows, whereby the *Kohathites* might be tempted, or have an Occasion, to transgress; which if they did, they would de-

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servedly die like *Uzzah*, 2 *Sam.* vi. 6, 7. so that I cannot think *the Lord* represents it in a frightful manner, as *Patrick* irreverently writes in his *Commentary* here.

Ver. 26. *by*] *Patrick* says, *the Sense would have been more plain, had it been translated upon, or over; for the Court encompassed both the Tabernacle and the Altar: but how the Court's encompassing them, was being upon or over them, I do not conceive; nor indeed the Propriety of Jun. and Trem. rendering ante—circumquaque, before—round about.*

1b. *nay they shall do*] by the *Heb.* Pointing.

29. The Merarites thou shalt also number, after their Families, throughout the Household of their Fathers;

30. And that from their thirtieth Year upward to their fiftieth Year; being all who are to enter into the Business, to do the Service of the publick Tent.

31. The Charge of whose Burdens, with all their Service in the publick Tent, shall be the Boards of the Tabernacle, its Poles, Pillars, and Sockets,

32. With the Pillars of the Court round about, their Sockets, Pins, Cords, and all their Instruments, as also their whole Service; and you shall number the Instruments of the Charge of their Burdens by Name.

33. This shall be the Service of the Families of the Merarites, with all their Service in the publick Tent, in the Custody of Ithamar the Son of Aaron the Priest.

34. So Moses, Aaron, and the Princes of the Assembly numbered the Kohathites, after their Families, and throughout the Household of their Fathers;

35. From their thirtieth Year upward to their fiftieth Year; being all that entered into the Business, for the Service in the publick Tent:

36. Who were numbered after their Families, two thousand seven hundred and fifty.

37. This is the Number of the Families of the Kohathites, all that served in the publick Tent, whom Moses and Aaron numbered, at the Command of the Lord by the Ministry of Moses.

38. And those who were numbered of the Gershonites, after their Families, and throughout the Household of their Fathers;

39. From their thirtieth Year upward to their fiftieth Year, being all that entered into the Business, for the Service in the publick Tent;

40. Were numbered after their Families, throughout the Household of their Fathers, two thousand six hundred and thirty.

41. This is the Number of the Families of the Gershonites, all that served in the publick Tent, whom Moses and Aaron numbered, at the Command of the Lord.

42. And those who were numbered of the Families of the Merarites, after their Families, throughout the Household of their Fathers;

43. From their thirtieth Year upward to their fiftieth Year, being all that entered into the Business, for the Service in the publick Tent;

44. Were numbered after their Families, three thousand and two hundred.

45. This is the Number of the Families of the Merarites, whom Moses and Aaron numbered, at the Command of the Lord by the Ministry of Moses.

46. All the Levites who were numbered by Moses, Aaron, and the Princes of Israel, after their Families, and throughout the Household of their Fathers;

47. From their thirtieth Year upward to their fiftieth Year, being all who entered in to do the Service of the Ministry, and that of the Burdens, in the publick Tent;

48. Were numbered eight thousand five hundred and eighty.

49. At the Command of the Lord by the Ministry of Moses they numbered them, each Man both for his Service, and Burden; who were those that the Lord ordered him to be numbered.

C H A P. V.

AND the Lord spoke to Moses as follows;

2. Command the Israelites that they should send out of the Camp every Leper, every one who has the Flux, and whoever is defiled by a dead Body:

3. Whom you shall send out, both Male and Female; that they may not defile their Camps, among which I dwell.

4. This the Israelites accordingly did, without the Camp, as the Lord said to Moses.

5. Who also spoke thus to him:

6. Tell the Israelites; When a Man or Woman has committed any of the Sins of Mankind, by doing amiss against the Lord, so that he is become guilty;

7. Let such confess their Sin which they have done, and restore the Principal of the Trespas, with its fifth Part added to it, giving it to him against whom he has trespassed.

8. And if the other *being dead* has no Kinsman for him to restore the Trespas to, it shall be restored to the Lord for the Priest; besides the Ram of Atonements, with which he shall make atonement for him.

9. Every Lifted-offering likewise belonging to any of the holy Things of the Israelites, which they bring to the Priest, shall be his.

10. So shall a Man's consecrated Things, which he gives to the Priest, be his.

Ver. 31. *with*] like as in Ver. 19, 24, 27, 47, 49. *Jun. and Trem. præter, besides.*

Ver. 3. *I dwell*] *Vulgate, they dwell.*
Ver. 8. *Ram*] viz. that spoken of Lev. vi. 6.

11. Besides the Lord ordered Moses,
12. That he should speak to the Israelites in the following manner: When any Man's Wife turns away, and does amiss against him;

13. Inasmuch that a Man lies with her carnally, and she is defiled, which is hid from the Eyes of her Husband, and concealed, there being no Witness against her, nor she taken in it;

14. And a jealous Temper comes on him, so that he is jealous of his Wife, who is defiled; or the same comes on him, so that he is jealous of her, who is not defiled:

15. Then shall the Man bring his Wife to the Priest, as he shall also her Oblation for her, the tenth Part of an Ephah of Barley Meal; on which he shall pour no Oil, nor put Frankincense upon it, because it is an Offering of Jealousy, an Offering of Remembrance, bringing Iniquity to remembrance.

16. And the Priest shall bring her near, and cause her to stand before the Lord.

17. He shall further take holy Water in an earthen Vessel, and some of the Dust which is on the Floor of the Tabernacle, and put into the Water.

18. After having placed the Woman before the Lord, he shall uncover her Head, and put the Offering of Remembrance into her Hands, which is the Offering of Jealousy; and there shall be in the Priest's Hand the bitter Water that makes the Curse.

19. And he shall cause her to swear in this manner; If no Man has lain with thee, and thou hast not turned away to Uncleaness, *with another* instead of thy Husband, be thou quit by this bitter Water that makes the Curse.

20. But if thou hast turned away to *another* instead of thy Husband, and art defiled, a Man having lain with thee besides him;

21. (Thus shall the Priest go on causing her to swear with an Oath of Cursing) the Lord make thee a Curse and an Oath among thy People, by his making thy Thigh fall, and thy Belly swell;

22. And let this Water that causes the Curse go into thy Bowels, to make the Belly swell, and the Thigh fall: to which the Woman shall say, So let it be, so let it be.

23. The Priest shall write these Curses too in a Book, and blot out with the bitter Water;

24. That when he makes the Woman drink the bitter Water which causes the Curse, it may go into her with Bitterness.

25. And he shall take the Offering of Jealousy out of her Hand, which he shall wave before the Lord, and offer it on the Altar.

26. The Priest shall also take a Handful of the Offering, a Memorial of it, and burn on the Altar; and afterwards he shall make the Woman drink the Water.

27. Which when he has done, it shall come to pass if she is defiled, and has acted amiss against her Husband, that the Water which causes the Curse going into her with Bitterness, her Belly shall swell, and her Thigh fall; whereby the Woman shall become a Curse among her People.

28. And if she is not defiled, but is clean; she shall be quit, nay shall bear Issue,

29. This is the Law of Jealousies, when a Woman turns away to *another* instead of her Husband, and is defiled:

30. Or for a Man on whom a jealous Temper comes, so that he is jealous of his Wife; whom he shall cause to stand before the Lord, and the Priest shall perform all this Law to her.

31. So shall the Man be quit from Iniquity, and that Woman shall bear her Iniquity.

CHAP. VI.

MOREOVER the Lord spoke to Moses, 2. And bade him say thus to the Israelites: When a Man, or a Woman, is separated to the Lord, by making the Vow of a Nazirite;

3. He shall be separated from Wine and strong Drink, not drinking the Vinegar of either, nor any Liquor of Grapes; neither shall he eat green Grapes, or dried.

4. All the Days of his Separation, he shall eat Nothing which is made of the Vine, from the Kernels to the Husk.

5. That whole Time of his Vow his Head shall not be shaved: till the Days are fulfilled which he is separated to the Lord he shall be holy, the Locks of the Hair on it shall grow.

Ver. 14. *a jealous Temper*] being incontestably the Meaning.

Ver. 17. *holy Water*] This Onkelos explains by rendering it *Water of the Washing-vessel*, which was consecrated, *Exod. xl. 11.*

Ver. 18. *having placed*] his doing it being ordered before, Ver. 16. so that it should not be *bring it*, Ver. 16. as Patrick says rather: for the Pronoun is feminine in Heb.

Ver. 27. *going into her*] for is it not absurd to be, when he hath made her to drink the Water, then it shall enter into her?

Ib. *her Belly shall swell, &c.*] There appears no Necessity, that this should be presently; nor at all, if she afterwards rightly repented, as the Ninevites in *Jonah*.

Ver. 5. *shaved*] as Chap. viii. 7. in *com. Trans.* the Heb. being verbally *there shall not a Razor pass upon or over*.

6. In all which Space of his being separated, he shall not come to a dead Person.

7. He shall not be defiled for his Father, Mother, Brother or Sister, when they die; because the Separation of his God is upon his Head.

8. All the Time of his Separation he shall be holy to the Lord.

9. And when one dies by him very suddenly, so that he defiles the Head of his Separation; he shall shave his Head on the Day of his Cleansing, even the seventh Day.

10. Next on the eighth Day he shall bring two Turtle-doves, or two young Pigeons, to the Priest, at the Door of the publick Tent.

11. One of which the Priest shall offer for a Sin-offering, and the other for a Burnt-offering, that he may purge him from what he has sinned by the dead Body; and he shall sanctify his Head that Day.

12. Thus shall he put apart to the Lord the Time of his Separation, and bring a Lamb of the first Year for a Trespass-offering; but the former Days shall be lost, because his Separation was defiled.

13. The following is also the Law for a Nazirite: When the Days of his Separation are fulfilled, *the Priest* shall bring him to the Door of the publick Tent.

14. And shall bring his Oblation near to the Lord, one perfect Ram-lamb of the first Year for a Burnt-offering, one perfect Ewe-lamb of the First Year for a Sin-offering, and one perfect Ram for Peace-offerings,

15. A Basket of unleavened Bread, Cakes of fine Flour tempered with Oil, and unleavened Biscuits washed over with Oil, as likewise their Meat-offerings, and Drink-offerings.

16. Which the Priest having brought before the Lord, he shall offer his Sin-offering, and Burnt-offering;

17. As he shall the Ram for a Sacrifice of Peace-offerings to the Lord, and the Basket of unleavened Bread; the Priest too shall offer his Meat-offering, and Drink-offering.

18. Besides the Nazirite shall shave the

Head of his Separation at the Door of the publick Tent, and shall take the Hair of it, and put upon the Fire, which is under the Sacrifice of the Peace-offerings.

19. Then the Priest shall take the boiled Shoulder of the Ram, one unleavened Cake out of the Basket, and one unleavened Biscuit, and put into the Hands of the Nazirite, after he has shaved himself for his Separation.

20. The Priest shall also wave them for a Waved-offering before the Lord, which shall be holy for himself, over and above the Breast of the Waved-offering, and the Shoulder of the Lifted-offering: afterwards the Nazirite may drink Wine.

21. This is the Law of a Nazirite that vows, and his Offering to the Lord for his Separation, besides what he gets; who must do according to the Manner of his Vow which he makes, over and above the Law of his Separation.

22. And the Lord said thus to Moses:

23. Bid Aaron, and his Sons, bless the Israelites in the following manner;

24. The Lord bless thee, and keep thee.

25. The Lord make his Face light to thee, and be gracious to thee.

26. The Lord lift up his Face to thee, and make thee prosperous.

27. So shall they put my Name upon the Israelites, that I may bless them.

C H A P. VII.

AND at the Time that Moses made an end of setting up the Tabernacle, as also anointed, and sanctified that, and the Altar, with all their Instruments;

2. The Princes of the Tribes of Israel, the Heads of the Household of their Fathers, who were placed over them that were numbered,

3. Brought their Oblation before the Lord at the Tabernacle, six tilted Wagons, and twelve Oxen, a Wagon for two Princes, and an Ox for one.

Ver. 7, 9. *Separation*] the same as at Ver. 8, 12, &c.

Ver. 13. *bring him*] The Pronoun in *Heb.* being Accusative, or the Object of the Verb, and the Verb it self Active, even in the Conjug. *Hipbil*; and who should do this but *the Priest*? So *Patrick* on the *Eng. Transf.* *he shall be brought*, says, *By the Priest*. Nay it being the same who was to bring what is mentioned in the two next Verses, that was *the Priest*, Ver. 16.

Ver. 14. *bring*] the same Verb as in Ver. 16. Besides the Priest was to offer it, and it was certainly to be offered after it was brought, not before, both of which Ver. 16. shews.

Ver. 19. *boiled Shoulder*] namely the left, the other in Ver. 20. being the right, *Lev.* vii. 32.

Ver. 21. *gets*] to fulfil what he has vowed further.

Ib. *over and above*] as in the foregoing Verse, and according to the Words before, as he might also vow more than the Law ordered to be done. *Jun.* and *Trem.* have *præter*, *besides*. If the Meaning had been *after*, and the Vow restricted to the Law, what need was there of mentioning the former?

Ver. 1. *Time*] The following Oblations being not done the same Day, and by the Order of the History this was above a Month after the Tabernacle was set up, *Exod.* xl. 17. *Num.* i. 1. especially as it was after the People were numbered, Ver. 2.

Ib. *anointed*] as *Lev.* viii. 10, 11. after which this was Ver. 88. see Ver. 10, 84.

4. Which

4. Which the Lord ordered Moses,
5. To receive of them, that they might
be to do the Service of the publick Tent, and
give them to the Levites, each according to
his Service.

6. So Moses took the Wagons, and Oxen,
and gave them to the Levites:

7. Two Wagons and four Oxen to the
Gershonites, according to their Service;

8. As he did four Wagons and eight
Oxen to the Merarites, according to theirs;
in the Custody of Ithamar the Son of Aaron
the Priest.

9. But he gave none to the Kohathites,
because they were to carry on *their* Shoulders
what belonged to their Service of the Holy
Place.

10. And the Princes brought their Ob-
lation before the Altar, for the Dedication
of it, at the Time it was anointed.

11. For the Lord said to Moses, Let them
bring their Oblation, one Prince each Day,
for the Dedication of the Altar.

12. Now he that brought it the first Day,
was Nahshon the Son of Amminadab, of the
Tribe of Judah:

13. Whose Oblation was one silver Plate,
the Weight of which was a hundred and
thirty *Shekels*, one silver Bowl of seventy
Shekels by the holy Shekel, both of them
full of fine Flour tempered with Oil, for a
Meat-offering;

14. One Spoon of ten *Shekels* of Gold, full
of Incense;

15. One young Bullock of the Herd, one
Ram, one Lamb of the first Year, for a
Burnt-offering;

16. One Kid of the Goats for a Sin-offer-
ing.

17. And for a Sacrifice of Peace-offerings,
two Oxen, five Rams, five He-goats, five
Lambs of the first Year. This was the Ob-
lation of Nahshon the Son of Amminadab.

18. On the second Day Nethaneel the Son
of Zuar, the Prince of Issachar,

19. Brought his Oblation, one silver Plate,
the Weight of which was a hundred and
thirty *Shekels*, one silver Bowl of seventy
Shekels by the holy Shekel, both of them
full of fine Flour tempered with Oil for a
Meat-offering;

20. One Spoon of ten *Shekels* of Gold,
full of Incense;

21. One young Bullock of the Herd, one
Ram, one Lamb of the first Year, for a
Burnt-offering;

22. One Kid of the Goats, for a Sin-
offering;

23. And for a Sacrifice of Peace-offerings,
two Oxen, five Rams, five He-goats, five
Lambs of the first Year. This was the Ob-
lation of Nethaneel the Son of Zuar.

24. On the third Day the Prince of the
Zebulunites, Eliab the Son of Helon,

25. Brought his Oblation, one silver Plate,
the Weight of which was a hundred and
thirty *Shekels*, one silver Bowl of seventy
Shekels by the holy Shekel, both of them
full of fine Flour tempered with Oil, for a
Meat-offering:

26. One Spoon of ten *Shekels* of Gold,
full of Incense;

27. One young Bullock of the Herd, one
Ram, one Lamb of the first Year, for a
Burnt-offering;

28. One Kid of the Goats, for a Sin-
offering;

29. And for a Sacrifice of Peace-offerings,
two Oxen, five Rams, five He-goats, five
Lambs of the first Year. This was the Ob-
lation of Eliab the Son of Helon.

30. On the fourth Day the Prince of the
Reubenites, Elizur the Son of Shedeur,

31. Brought his Oblation, one silver Plate,
the Weight of which was a hundred and
thirty *Shekels*, one silver Bowl of seventy
Shekels by the holy Shekel, both of them
full of fine Flour tempered with Oil, for a
Meat-offering;

32. One Spoon of ten *Shekels* of Gold, full
of Incense;

33. One young Bullock of the Herd, one
Ram, one Lamb of the first Year, for a
Burnt-offering;

34. One Kid of the Goats, for a Sin-
offering;

35. And for a Sacrifice of Peace-offerings,
two Oxen, five Rams, five He-goats, five
Lambs of the first Year. This was the Ob-
lation of Elizur the Son of Shedeur.

36. On the fifth Day the Prince of the
Simeonites, Shelumiel the Son of Zuri-
shaddai,

37. Brought his Oblation, one silver Plate,
the Weight of which was a hundred and
thirty *Shekels*, one silver Bowl of seventy
Shekels by the holy Shekel, both of them
full of fine Flour tempered with Oil, for a
Meat-offering;

38. One Spoon of ten *Shekels* of Gold,
full of Incense;

39. One young Bullock of the Herd, one
Ram, one Lamb of the first Year, for a
Burnt-offering;

40. One Kid of the Goats, for a Sin-
offering;

*Ver. 8. [Ithamar] Who had the Inspection and Care
both of the Gershonites and Merarites, Ch. iv. 28, 33.
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Patrick. So that these Verses are ill pointed in the *am.*
Translation.

41. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the first Year. This was the Oblation of Shelumiel the Son of Zurishaddai.

42. On the sixth Day the Prince of the Gadites, Eliafaph the Son of Deuel,

43. *Brought* his Oblation, one silver Plate, the Weight of which was a hundred and thirty *Shekels*, one silver Bowl of seventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

44. One Spoon of ten *Shekels* of Gold, full of Incense,

45. One young Bullock of the Herd, one Ram, one Lamb of the first Year, for a Burnt-offering;

46. One Kid of the Goats, for a Sin-offering;

47. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the first Year. This was the Oblation of Eliafaph the Son of Deuel.

48. On the seventh Day the Prince of the Ephraimites, Elishama the Son of Ammihud,

49. *Brought* his Oblation, one silver Plate, the Weight of which was a hundred and thirty *Shekels*, one silver Bowl of seventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

50. One Spoon of ten *Shekels* of Gold, full of Incense;

51. One young Bullock of the Herd, one Ram, one Lamb of the first Year, for a Burnt-offering;

52. One Kid of the Goats, for a Sin-offering;

53. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the first Year. This was the Oblation of Elishama the Son of Ammihud.

54. On the eighth Day the Prince of the Manassehites, Gamliel the Son of Pedahzur,

55. *Brought* his Oblation, one silver Plate, the Weight of which was a hundred and thirty *Shekels*, one silver Bowl of seventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

56. One Spoon of ten *Shekels* of Gold, full of Incense;

57. One young Bullock of the Herd, one Ram, one Lamb of the first Year, for a Burnt-offering;

58. One Kid of the Goats, for a Sin-offering;

59. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the first Year. This was the Oblation of Gamliel the Son of Pedahzur.

60. On the ninth Day the Prince of the Benjaminites, Abidan the Son of Gideoni,

61. *Brought* his Oblation, one silver Plate, the Weight of which was a hundred and thirty *Shekels*, one silver Bowl of seventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

62. One Spoon of ten *Shekels* of Gold, full of Incense;

63. One young Bullock of the Herd, one Ram, one Lamb of the first Year, for a Burnt-offering;

64. One Kid of the Goats, for a Sin-offering;

65. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the first Year. This was the Oblation of Abidan the Son of Gideoni.

66. On the tenth Day the Prince of the Danites, Ahiezer the Son of Ammishaddai,

67. *Brought* his Oblation, one silver Plate, the Weight of which was a hundred and thirty *Shekels*, one silver Bowl of seventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

68. One Spoon of ten *Shekels* of Gold, full of Incense;

69. One young Bullock of the Herd, one Ram, one Lamb of the first Year, for a Burnt-offering;

70. One Kid of the Goats, for a Sin-offering;

71. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the first Year. This was the Oblation of Ahiezer the Son of Ammishaddai.

72. On the eleventh Day the Prince of the Asherites, Pagiel the Son of Ochran,

73. *Brought* his Oblation, one silver Plate, the Weight of which was a hundred and thirty *Shekels*, one silver Bowl of seventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil for a Meat-offering;

74. One Spoon of ten *Shekels* of Gold, full of Incense;

75. One young Bullock of the Herd, one Ram, one Lamb of the first Year, for a Burnt-offering;

76. One Kid of the Goats, for a Sin-offering;

77. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the first Year. This was the Oblation of Pagiel the Son of Ochran.

78. On the twelfth Day the Prince of the Naphtalites, Ahira the Son of Enan,

79. *Brought* his Oblation, one silver Plate, the Weight of which was a hundred and thirty

thirty *Shekels*, one silver Bowl of seventy *Shekels* by the holy *Shekel*, both of them full of fine Flour tempered with Oil, for a Meat-offering;

80. One Spoon of ten *Shekels* of Gold, full of Incense;

81. One young Bullock of the Herd, one Ram, one Lamb of the first Year, for a Burnt-offering;

82. One Kid of the Goats, for a Sin-offering;

83. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the first Year. This was the Oblation of Ahira the Son of Enan.

84. These were for the Dedication of the Altar, at the Time of anointing it, from the Princes of Israel; twelve silver Plates, twelve silver Bowls, twelve Spoons of Gold:

85. One silver Plate was a hundred and thirty *Shekels*, and one Bowl seventy, all the Silver of the Vessels being two thousand and four hundred, by the holy *Shekel*;

86. The twelve Spoons of Gold were full of Incense, each Spoon was ten *Shekels* by the holy *Shekel*, all the Gold of the Spoons being a hundred and twenty.

87. All the Herd for the Burnt-offering were twelve Bulls, the Rams, the Lambs of the first Year the same, with their Meat-offering; and the Kids of the Goats for the Sin-offering so many.

88. And all the Herd for the Sacrifice of Peace-offerings were four and twenty Oxen, the Rams, He-goats, and Lambs of the first Year sixty each. This was for the Dedication of the Altar after it was anointed.

89. And when Moses went into the publick Tent to speak to the Lord, he heard the Voice of him speaking to him from the Atonement-covering, which was upon the Ark of the Testimony, between the two Cherubs.

CHAP. VIII.

AND he said to Moses;

2. Tell Aaron, that when he lights up the Lamps, the seven Lamps must give light towards the Forepart of the Candlestick.

3. And Aaron did so, lighting up the

Lamps towards the Forepart of the Candlestick, as the Lord commanded Moses.

4. Now this Work of the Candlestick was of solid Gold, to the very Shank, and Flowers of it; Moses having made it according to the Appearance which the Lord shewed him.

5. Moreover the Lord spoke to him as follows:

6. Take the Levites from among the Israelites, that thou mayest cleanse them.

7. In order to which thou shalt sprinkle upon them Water for Sin; and let them shave all their Flesh, and wash their Cloaths, cleansing themselves.

8. Besides they shall take a young Bullock of the Herd, and his Meat-offering, fine Flour tempered with Oil; and another such Bullock shalt thou take for a Sin-offering.

9. Then thou shalt bring the Levites before the publick Tent, and gather together all the Assembly of the Israelites.

10. So having brought the Levites before the Lord, the Israelites shall lean their Hands upon them.

11. And Aaron shall wave them for a Waved-offering, from the Israelites, before the Lord, that they may be to do his Service.

12. The Levites likewise shall lean their Hands upon the Bulls Heads; and thou shalt offer one for a Sin-offering, and the other for a Burnt-offering to the Lord, to make atonement for them.

13. Again thou shalt cause the Levites to stand before Aaron and his Sons, and wave them for a Waved-offering to the Lord.

14. Thus shalt thou part them from among the Israelites, that they may be mine.

15. And after that they shall go in to serve at the publick Tent, when thou hast cleansed them, and waved them for a Waved-offering.

16. For they are wholly given to me from among the Israelites: I have received them for my self instead of all their First-born, who open every Womb.

17. Since all the First-born of the Israelites were mine, of Man and Beast, I having consecrated them to me on the Day I smote all the First-born in the Country of Egypt:

18. Instead of whom I have received the Levites;

ing; which see there.

Ver. 7. *Water*] the preparing of which see Chap. xix. 2, 5, 6, 9.

Ver. 11. *be*] for which there is a Verb in the *Heb.* besides that for *do* or *execute*.

Ver. 15. *when*] for they were not to be cleansed after they went in; see Ver. 21.

Ver. 16. *given*] See Chap. iii. 12, 40, &c.

19. And

Ver. 84, 88. for the Dedication] as Ver. 10, 11.
Ver. 87. *Herd*] Not for *Oxen* to be *Bulls* so directly as in our *com. Bib.* and this may also shew the Expediency of not leaving out *Herd* twelve Times before.

Ver. 88. *Oxen*] For do twelve Times *two oxen* make twenty and four *bulls*? Or from the same *Heb.* Word, are the very same Cattle, first *oxen*, and then *bulls*?

Ver. 2. *towards*] this being different from the *Heb.* Particles used *Exod.* xxv. 37. though with the like Mean-

19. And have given them *for* Gifts to Aaron and his Sons, from among the Israelites, to do the Service of the latter at the publick Tent, and to make atonement for them; that there may be no Plague among the Israelites, when they go nigh to the Holy Place.

20. And Moses, Aaron, and the whole Assembly of the Israelites did to the Levites, entirely according as the Lord commanded Moses about them.

21. They having cleansed themselves, and washed their Cloaths, Aaron waved them *for* a Waved-offering before the Lord, and made atonement for them, to make them clean.

22. After which the Levites went in to do their Service at the publick Tent, before Aaron and his Sons; who had done to them as the Lord commanded Moses concerning them.

23. The Lord further said as follows to Moses;

24. This also belongs to the Levites; from their twenty fifth Year upward, they shall go in to perform Business in the Service of the publick Tent.

25. And at their fiftieth Year shall they return from the Business of the Service, and serve no more.

26. Nevertheless they shall minister with their Brethren at the publick Tent, by looking after the Affairs, but shall not do the Service: thus shalt thou do concerning them in their Charge.

C H A P. IX.

AND the Lord told Moses in the Wilderness of Sinai, in the second Year of their coming out of the Country of Egypt, in the first Month;

2. That the Israelites should keep the Passover at its appointed Time,

3. On the fourteenth Day of that Month, within the Evening, doing the same accord-

ing to all the Ordinances, and Ceremonies of it.

4. Accordingly Moses spoke to the Israelites to keep it.

5. Which they did at the Time before-mentioned, in the Wilderness of Sinai; doing entirely according as the Lord commanded Moses.

6. But there being Men who were defiled by the dead Body of a Person, so that they could not keep the Passover then, they came before Moses, and Aaron the same Day,

7. And said to him, Why should we, who are defiled by the dead Body of a Person, be kept off, that we may not bring the Oblation of the Lord at its appointed Time, among the Israelites?

8. Whom Moses ordered to stand still, till he heard what the Lord commanded concerning them.

9. And the Lord bade him,

10. To tell the Israelites thus: When any Man of you, or your Generations, shall be defiled by a dead Body, or be on a Journey far off, he shall keep the Passover to the Lord,

11. On the fourteenth Day of the second Month within the Evening, eating it with unleavened Cakes and bitter *Herbs*.

12. They shall leave none of it till the Morning, nor break a Bone of it; *but* keep it according to all the Ordinances of the same.

13. As for the Man who is clean, and not on a Journey, yet refrains from keeping the Passover, that Person shall be cut off from his People, and bear his Sin; because he does not bring the Oblation of the Lord at its appointed Time.

14. When a Stranger also sojourning with you, keeps the Passover to the Lord, he shall do according to the Ordinance, and Manner of it: you shall have the same Ordinance for him, as for a Native of the Country.

15. And on the Day that the Tabernacle was set up, the Cloud covered it, on the

Ver. 19. *at*] in the Court, *by* but not *in* the Tabernacle or Holy Place, as at the End of the Verse. "For," says *Patrick* on Ver. 15. into the Sanctuary it self none "but the Priests enter'd; and there was no Ministry there, in which the Levites were to assist."

Ver. 21. *waved them*] "It is likely some of the *Levites* were thus waved in the Name of all the rest," *Patrick* in *Loc.* as the Verb signifies. It might be done as they stood, without their being lifted up.

Ver. 24. *twenty fifth*] See Chap. iv. 3.

Ver. 2. *keep the Passover*] which they being at first ordered to do when they came into the Country of *Canaan*, *Exod.* xii. 25. there was Need of this particular Command; as well as of keeping it now, to settle them in the right Performance of it. After this it is thought not to have been kept in the Wilderness; for which I find a particular Reason, *Exod.* xii. 48. because no uncircumcised Person

must eat of it, and the *Israelites* were not circumcised in the Wilderness, *Josh.* v. 5. and so when Circumcision was renewed, the Passover was kept again, *Josh.* v. 2, 10.

Ver. 3. *Ceremonies*] such as those mentioned, *Exod.* xii. 11. which I do not think, with *Poole* and *Patrick*, were afterwards omitted; but observed in Remembrance of the first Institution, and Occasion of it, as was now commanded for the future, Ver. 14.

Ver. 6. *came*] Though such were not suffered to be in the Camp, Chap. v. 2, 4. yet that was after this, Chap. i. 1. compare with Ver. 1. and the Camp was not yet put in order, Chap. ii.

Ver. 10. *far off*] for the Passover was to be kept only at one Place, *Deut.* xvi. 2, 5, 6, 7.

Ver. 14. *Manner*] or *Ceremony* as Ver. 3. being the same Word only singular, like *Ordinance*.

Tent

Tent of the Testimony; and there was upon it an Appearance as of Fire, from Evening till Morning.

16. So there was daily the Cloud covering it, and the Appearance of Fire at Night.

17. After the Cloud went up from the Tent, the Israelites marched; and in the Place where it remained, there they encamped.

18. They both marched and encamped at the Command of the Lord, encamping all the Time that the Cloud remained upon the Tabernacle.

19. Thus when the Cloud continued upon it many Days, the Israelites took care of the Business of the Lord, and did not march;

20. The same when it was a few Days upon the Tabernacle: they encamping as well as marching, at the Lord's Command.

21. Even when the Cloud abode *but* from Evening till Morning, and then went up, they marched; as they did, whether it was by Day or Night that it went up.

22. Whether it was two Days, a Month, or a Year, while the Cloud continued remaining upon the Tabernacle, they encamped, and did not march; but when it went up, they marched.

23. At the Command of the Lord they both encamped, and marched; taking care of his Business, according to his Command by the Ministry of Moses.

CHAP. X.

AND the Lord spoke to Moses as follows:

2. Make thee two Trumpets of solid Silver: which thou shalt have for the calling of the Assembly, and for the marching of the Camps.

3. And when they sound them, all the Assembly shall come together to thee, at the Door of the publick Tent.

4. But if they sound *only* one, the Princes, the Heads of the Thousands of Israel, shall come together to thee.

5. Moreover when you blow a changeable Sound, the Camps that pitch eastward shall march.

6. As likewise when you do it the second time, those that pitch southward shall march: they shall blow a changeable Sound for their Marchings.

7. Whereas when the Congregation is to be gathered together, you shall blow without a changeable Sound.

8. Thus shall Aaron's Sons the Priests

sound the Trumpets, which shall be to you a lasting Ordinance in your Generations.

9. When you also go into a Battle in your Country, against the Adversary that opposes you, ye shall blow a changeable Sound with the Trumpets; so shall you be remembered before the Lord your God, and be saved from your Enemies.

10. On the Day too of your Rejoicing, at your appointed Times, and in the Beginnings of your Months, you shall sound the Trumpets, over your Burnt-offerings, and the Sacrifices of your Peace-offerings; which Things shall be to you for a Memorial before your God, who am the Lord your God.

11. And in the second Year, on the twentieth of the second Month, the Cloud went up from the Tabernacle of the Testimony.

12. With that the Israelites went on in their Journeys, out of the Wilderness of Sinai; and the Cloud staid in the Wilderness of Paran.

13. And they began marching according to the Command of the Lord by the Ministry of Moses.

14. For the Posterity of the Standard of the Camp of Judah marched first, throughout their Companies; over whom was Nahshon the Son of Amminadab.

15. Over the Army of the Tribe of the Issacharites, was Nethaneel the Son of Zuar;

16. And over that of the Zebulunites Eliab the Son of Helon.

17. Besides the Tabernacle was taken down; at which the Gershonites and Merarites marched, carrying the same.

18. Next they of the Standard of the Camp of Reuben marched, throughout their Companies; over whom was Elizur the Son of Shedeur.

19. Over the Army of the Tribe of the Simeonites, was Shelumiel the Son of Zuri-shaddai:

20. And over that of the Gadites Eliasaph the Son of Deuel.

21. Moreover the Kohathites marched, carrying the Holy Place; and *the others* set up the Tabernacle against they came.

22. Then they of the Standard of the Camp of the Ephraimites marched, throughout their Companies; over whom was Elishama the Son of Ammihud.

23. Over the Army of the Tribe of the Manassehites, was Gamliel the Son of Pedahzur;

Ver. 14. *throughout their Companies*] the same as Ver. 25. so Ver. 18, 22.

Ver. 21. *the others*] before-named, Ver. 17.

24. And over that of the Benjaminites Abidan the Son of Gideon.

25. Lastly they of the Standard of the Camp of the Danites marched, the Rear-guard of all the Camps, throughout their Companies; over whom was Ahiezer the Son of Ammishaddai.

26. Over the Army of the Tribe of the Asherites, was Pagiel the Son of Ochran;

27. And over that of the Naphtalites Ahira the Son of Enan.

28. These were the Marchings of the Israelites, throughout their Armies, when they marched.

29. And Moses said to Hobab the Son of Reuel the Midianite, his Father-in-law, We are marching to the Place of which the Lord said, that he would give it to us; go thou with us, and we will do well for thee, since the Lord has spoken well concerning Israel.

30. Who answered him; I will not go; but will go to my own Country, and Kindred.

31. To which he replied; Do not leave us, I pray: forasmuch as thou knowest we shall encamp in the Wilderness, and thou wilt be as Eyes to us.

32. And it shall really be when thou goest with us, that the same in which the Lord does well to us, we will also do well for thee.

33. At length they marched from the Mountain of the Lord three Days Journey; and the Ark of his Covenant went on in their Presence all the Way, to find out Rest for them.

34. Nay his Cloud was over them by Day, when they marched out of the Camp.

35. And when the Ark went on, Moses said, Rise up, O Lord, and let thy Enemies be dispersed; and let those who hate thee flee by thy Presence.

36. As also when it rested, he said, Return, O Lord, to the ten Thousands of the Thousands of Israel.

C H A P. XI.

BUT the People as it were bemoaning themselves, was ill for the Lord to hear; at hearing which, he was so angry, that his Fire burnt among them, and consumed in the Outside of the Camp.

2. Upon this they cried out to Moses, who prayed to the Lord, and the Fire sunk.

3. And that Place was named Taberah, because the Fire of the Lord burnt among them.

4. They also who were gathered amongst them had a longing Appetite; and even the Israelites wept again, and said; Oh that we had Flesh to eat!

5. We remember the Fish which we did eat in Egypt for nothing; with the Cucumbers, Melons, Leeks, Onions and Garlick.

6. But now we are dried up, there is Nothing at all besides Manna in our Sight.

7. Now the Manna was like Coriander Seed, but was of the Colour of Chrystal.

8. Which, the People going about, gathered up, and having ground in Mills, or pounded in a Mortar, and boiled in a Pot, made Cakes of it, and it had the Taste of thin Oil.

9. Moreover it came down by the Camp along with the Dew at Night.

10. When Moses heard the People weep, each Family at the Door of their Tent, and the Lord was very angry, he was displeased,

11. And said to the Lord; Why didst thou make it so ill to thy Servant, and why was I out of Favour with thee, to lay the Burden of this whole People upon me?

Ver. 29. *Hobab*] who is expressly said to be the Father-in-law of *Moses*; *Judg. iv. 11.* and *Ben-Reuel, the Son of Reuel*, may be looked on as a Surname to *Hobab*, so that *Father-in-law* cannot belong to *Reuel*: as *Prideaux* shews that *High-Priest, Neb. xiii. 28.* must belong to *Joiada*, not to *Eliashib*, *Connell. An. 409.* *Usher* too in *Annal. A. M. 2514*, as well as *Jun. and Trem. in their Annot.* here, say that *Jethro* was the same with *Hobab*; see *Exod. iii. 1.* though others write so doubtfully and uncertainly about those Names.

Ib. *Reuel*] the same Hebrew Name as in *Exod. ii. 18.*

Ver. 33. *in their Presence*] being in the midst of them, *Ver. 14, 18, 21. & Chap. ii. 17.* not before them.

Ver. 34. *over*] See *Ver. 11.*

Ver. 36. *Return*] down to them; the Cloud of his Presence being lifted up from them, *Ver. 11.*

Ib. *ten Thousands of the Thousands*] So the *Heb.* by which may be understood their Families and Heads of Families, the cardinal ten being used as elsewhere for an uncertain Number, or they rather might be strictly such, as was the general Division of the *Israelites*, properly under Tythingmen, *Exod. xviii. 21, 25. Deut. i. 15.* The

Jerus. Targ. has, *Bless thou the ten Thousands, and increase the Thousands of the Israelites.*

Ver. 1. After a too scrupulous Exactness perhaps in translating from the Commencement of *Exodus*, mostly hitherto, by reason of the frequent similar or same Expressions; I now venture to step out of the Shackles a little, which I would however with a View to the Countenance of my Judge, the Publick, upon it.

Ib. *as it were*] not openly, or directly.

Ib. *bemoaning*] which is the Meaning of the Hebrew Word, and confirmed in the 4th Verse, by *wept again.*

Ib. *Outside*] where other People who accompanied the *Israelites* probably were, *Ver. 4. Exod. xii. 38.*

Ver. 2. *sunk*] as the *Heb.* Word signifies, and which is used for a great Fire.

Ver. 4. *Oh that*] after this Manner is this *Heb.* Way of speaking commonly rendered in the *Vulg. Transf. Ver. 29. Job vi. 8. 2 Sam. xv. 4.*

Ver. 7. *Chrystal*] See *Gen. ii. 12.*

Ver. 8. *boiled in a Pot*] as the *Heb.* Words mean, and *Behai* expounds.

Ib. *Oil*] when it was dressed, having before the Taste of Wafers with Honey, *Exod. xvi. 31.*

12. Did

12. Did I conceive them all, did I bear them, that thou shouldest bid me carry them in my Bosom, as a Nurse does a Sucking-child, to the Country of which thou swarest to their Forefathers?

13. From whence should I have Flesh to give all these People? For they cry to me, and say, Give us Flesh to eat.

14. I cannot bear *the Burden* of them all my self, because it is too heavy for me.

15. And if thou wilt deal thus with me, kill me quite, I pray, if I am in thy Favour; that I may not see my Misery.

16. Whom the Lord answered, Bring me seventy Men together of the Elders of Israel, such as thou knowest are Elders of the People, and their Magistrates; and having fetched them to the publick Tent, let them stand there with thee.

17. And I will come down, and speaking to thee there, will set apart of the Spirit which is upon thee, and put upon them; that they may bear the Burden of the People with thee, and thou mayest not bear it alone.

18. Besides say to the People; Consecrate your selves against to Morrow, and you shall eat Flesh, since you have wept in the Hearing of the Lord, and complained, Oh that we had Flesh to eat! for it was well with us in Egypt; the Lord will therefore give you Flesh, and you shall eat;

19. Not eating only one Day, nor two, five, ten, nor twenty Days;

20. But even a whole Month, till it comes out at your Nostrils, and is loathsome to you; because you have despised the Lord who is among you, and weeping before him, said, Why did we come out of Egypt?

21. To which Moses replied; The People whom I am among are six hundred thousand Footmen; and thou sayest, I will give them Flesh, and they shall eat a whole Month:

22. Shall the Flocks and Herds be killed for them, that they may have enough? Or all the Fish of the Sea be gathered for them, that they may have sufficient?

23. Nevertheless the Lord said to him, Is the Lord's Hand diminished? Now shalt thou see, whether my Word will come to pass to thee, or not.

24. So Moses came out, and told the People the Words of the Lord; and gathering together seventy Men of the Elders of the People, he set them round about the Tent.

25. At this the Lord came down in a Cloud, and speaking to him, set apart of the Spirit which was upon him, and put upon the seventy Elders; on whom when it rested, they prophesied, and made no addition.

26. Nay two of them remained in the Camp, one named Eldad and the other Medad, and when the Spirit rested upon them (they being of those who were written down, though they went not out to the Tent) they prophesied in the Camp.

27. Whereupon there ran a young Man, and told Moses, that Eldad and Medad were prophesying in the Camp.

28. And Joshua the Son of Nun, who waited on Moses, one of his young Men, made answer, Stop them, my Lord Moses.

29. But Moses answered him, Dost thou envy *them* for my sake? I wish all the Lord's People were Prophets, that he would put his Spirit upon them.

30. Afterwards Moses went into the Camp, and the Elders of Israel with him.

31. And there went a Wind from the Lord, which took away Quails from the Sea, and left by the Camp, about a Day's Journey on each Side round it, and about two Cubits above the Surface of the Ground.

Ver. 24. *came out*] of the Sanctuary, where he had been supplicating God, and God speaking to him; see Ver. 16. & Chap. vii. 89. The *Heb.* Verb signifies equally either *went out* or *came out*: but as the *com. Transf.* has the former, Patrick writes on it very ignorantly, as if that was the *Original*; "If he had gone to consult God in the Sanctuary, it would not have been said that he *went out*, but that he *came out*: therefore we may rather think he now *went out* of his own Tent."

Ver. 25. *put upon*] as the like Words are in Ver. 29. and as is shewn in Ver. 17.

Ib. *made no addition*] to what the Spirit inspired them with. The same Verb is used in the same Manner, Deut. v. 22. and signifies *to add*, not *cease*. So Pagn. and Montan. *non addiderunt*, Ainsw. *did not add*; the Septuagint, *οὐκ ἐνέποιοντο*, added no more.

Ver. 26. *two*] In the early Primitive Treatise called *The Shepherd of St. Hermas* it is said, "The Lord is nigh to those who turn to him, as it is written in the Books of Heldan and Medad (these two) who prophesied to the People of Israel in the Wilderness," B. i. Vis. 2. Sect. 3.

Ver. 31. *about two Cubits*] Shuckford, in his late *Con-
nection of the Sacred and Profane History*, Vol. iii. B. xi. says, "there is no Word in the Hebrew Text for the Num-
ber two: The Hebrew Word כַּאֲמֹתָיִם signifies, as it
were Cubits high, expressing no determinate Measure,
but in general a considerable Height." But, 1. The
Word does not signify *high* at all, as may be seen by that
being in *Italick*. 2. It is in the dual Number, and so
signifies *two Cubits*, the same as it does, *Exod.* xxv. 10,
17, 23. & xxx. 2. & xxxvii. 1, 6, 10, 25. where it
likewise stands single without another Word for *two*,
being something like our *Eng. Twins*. 3. Cubits inde-
terminately is כַּאֲמֹתָיִם Thus the Scripture may be rescued
from such an Interpretation, while the Author has be-
trayed his Ignorance of the Hebrew Tongue.

Ib. *two Cubits above*] flying so high; as is observed in
the *Universal History*, Book i. Chap. 7. Sect. 2. with
Schindler's Lexicon; and *Jarbi* says, *they flew as high as
against a Man's Heart*.

32. Then the People stood up all that Day, and all Night, with all the next Day, and gathered them, he who had least gathering ten Homers; and they spread *them* abroad for themselves round about the Camp.

33. However while the Flesh was between their Teeth, before it was chewed, the Lord being angry with the People, smote them with a very great Plague.

34. And that Place was named Kibroth-hattaavah, because there they buried the People who longed.

35. From thence the People marched to Hazeroth, where they stopped.

C H A P. XII.

FOR Miriam and Aaron spoke against Moses, by reason of the Cushite Wife whom he took; since he had married a Woman of Cush.

2. Has the Lord, said they, spoken only and alone by Moses? Has not he also spoken by us? Which the Lord heard.

3. Now Moses was a very meek Person, above all Men who were upon the Surface of the Earth.

4. So the Lord said presently to him, with Aaron and Miriam, Come out you three towards the publick Tent; accordingly those three did.

5. And the Lord coming down in the Pillar of the Cloud, stood at the Door of the Tent, and called Aaron and Miriam, when they were both come forth.

6. And he said; Hear now my Words, If

there is a Prophet among you, I the Lord make my self known to him by a Vision, I speak to him by a Dream.

7. My Servant Moses is not such, who is faithful in all my House.

8. I speak to him Mouth to Mouth in Sight, and that not with obscure Words, and he beholds the Likeness of the Lord: why were you not afraid therefore to speak against my Servant Moses?

9. And the Lord being angry with them, went away.

10. The Cloud likewise went off from the Tent, and lo Miriam became leprous as *white* as Snow: at whom when Aaron looked, and behold she was leprous,

11. He said to Moses; O my Lord, lay not the Sin upon us, I beseech thee, in which we have been foolish, and have sinned.

12. Let her not, I pray, be as a dead Child, whose Flesh is half consumed when it comes out of its Mother's Womb.

13. Upon which Moses cried thus to the Lord; Heal her, O God, I earnestly beseech thee.

14. And the Lord answered him, If her Father had at all spit in her Face, would she not be ashamed seven Days? Let her be shut up so long without the Camp, after which she may be brought in.

15. Accordingly Miriam was shut up without the Camp seven Days, and the People did not march till she was brought in.

16. They afterwards went on from Hazeroth, and encamped in the Wilderness of Paran.

Ver. 32. *stood up*] to catch them as they flew along.

Ib. *spread*] If they had lain two Cubits high upon the Earth, a Day's Journey round about the Camp, how were they spread there?

Ver. 33. *being angry*] which he was before just then, Ver. 10.

Ver. 1. *For*] See Ver. 15, 16.

Ib. *Cush*] *Midian*, where *Jethro* dwelt, whose Daughter *Zipporah* Moses married, being Part of *Cush* on the east Side of the *Red Sea*, *Hab. iii. 7.* *Josephus* indeed relates that *Moses* had *Tharbis* the King's Daughter of *Ethiopia* for his Wife, before he left *Egypt*, *Antiq. Lib. ii. 10.* but the Story turns out fabulous by the Account which is given in *Ensch. Chron. ad Num. 402.* that the Country of *Ethiopia* was first peopled from the East in the Reign of *Amenophis*; which being not twenty Years long, and ending at the Time of the *Israelites* Departure from *Egypt*, as on *Exod. xl.* by comparing it with *Acts vii. 29, 30.* that pretended Marriage of *Moses* falls above 20 Years before *Ethiopia* was inhabited. And to confirm this *Philostratus* writes, in *Vita Apollon. Tyan. Lib. iii. 6.* there was no such Country as *Ethiopia* beyond *Egypt*, before it was possessed as above. Against that Tale of *Josephus*, and for translating thus, see also *Raleigh's Hist. of the World, Lib. i. 8. 10.* For the Consistency of this being *Zipporah*, who is mentioned here, see the Note on *Exod. xviii. 5.*

Ver. 2. *Which the Lord heard*] The *Vulgate*, *Which when the Lord heard, he was angry*; as it seems from *Chap. xi. 1.*

Ver. 4. *Come out*] They being in their Tents; but probably not all in *Moses* his Tent, whither, as *Patrick* supposes, his Brother and Sister were come to utter their Complaint; since *Miriam* and *Aaron* complained of him, not to him, by Ver. 2. and so it is said, the Lord, not *Moses*, heard it.

Ib. *towards*] For it is not consistent that the Lord should bid them come whither his Presence would prevent their coming, and whither there was no need of their coming, as he declared his Mind to them before they got thither, Ver. 5.

Ver. 5. *when*] because they came out before, Ver. 4. and the *Heb.* Conjunction is thus rendered, *Exod. xii. 44. Judg. ii. 21. 1 Sam. xii. 12. 2 Sam. ii. 24. Lev. xxvi. 17. Num. x. 28. Josh. ix. 22. Isa. xliii. 12. 2 Chron. xix. 8.* and particularly *Judg. iii. 24.* besides in a Number of Places produced by *Noldius* in *Concordant. under quum, quando.* Among our learned Expositors however, *Patrick* ventures to interpret it according to the *com. Eng. Transf.* that when they were come with *Moses* from his Tent, they came forth from that Place, or from *Moses*; that is they came forth from without.

Ver. 12. *I pray*] omitted in the *Vulg. English.*

CHAP. XIII.

AND the Lord spoke thus to Moses,
2. Send Men to view the Country of Canaan, which I will give to the Israelites; let them be one of each Tribe of their Fathers, and every one a Prince among them.

3. So he sent from the Wilderness of Paran, at the Command of the Lord, such as were all of them principal Men of the Israelites.

4. Whose Names were: Shammua the Son of Zaccur, of the Tribe of Reuben;

5. Shaphat the Son of Hori, of the Tribe of Simeon;

6. Caleb the Son of Jephunneh, of the Tribe of Judah;

7. Igal the Son of Joseph, of the Tribe of Issachar;

8. Hoshea the Son of Nun, of the Tribe of Ephraim;

9. Palti the Son of Raphu, of the Tribe of Benjamin;

10. Gadiel the Son of Sodi, of the Tribe of Zebulun;

11. Gaddi the Son of Sufi, of the Tribe of Joseph, that which was of Manasseh;

12. Ammiel the Son of Gemalli, of the Tribe of Dan;

13. Sethur the Son of Michael, of the Tribe of Asher;

14. Nahbi the Son of Vophsi, of the Tribe of Naphtali;

15. Geuel the Son of Machi, of the Tribe of Gad.

16. These were the Names of the Men whom Moses sent to view the Country; but he called Hoshea the Son of Nun Joshua.

17. Which Country of Canaan he sent them to view with the following Instructions; Go up there southward, and up the Mountain.

18. And see what the Country is; and whether the People who dwell in it are strong or weak, few or many;

19. Whether it be a good or bad Country, as also whether the Cities which they reside in are Camps or Fortifications;

20. Besides whether the Ground is fat or lean, whether there be Wood in it or not: and take courage to bring some of the Fruit

of the Country. For it was the Time when Grapes are first ripe.

21. They went up accordingly, and viewed the Country, from the Wilderness of Zin to Rehob, going to Hamath.

22. And in their going up southward, Caleb went to Hebron, where were Ahiman, Sheshai and Talmai, the Sons of Anak: Hebron being built seven Years before Zoan in Egypt.

23. At length they came to the Brook of Eshcol, and cut off there a Branch with a Bunch of Grapes, which they carried on a Pole between two; together with Pomegranates and Figs.

24. That Place was called the Brook of Eshcol, by reason of the Bunch which the Israelites cut off there.

25. Thus they returned from viewing the Country at the End of forty Days;

26. When arriving, they came into the Wilderness of Paran, to Moses, Aaron, and the whole Assembly of the Israelites at Kadesh, and not only brought back word to them all, but shewed them the Fruit of the Country.

27. Directing their Speech to the former, they said; We have been at the Country to which thou sentest us, that flows indeed with Milk and Honey, and this is the Fruit of it.

28. Nevertheless the People who dwell in it are strong, the Cities are fortified, *nay* very great, and withal we saw the Sons of Anak there.

29. The Amalekites dwell in the south Country, as the Hittites, Jebusites, and Amorites do on the Mountains, and the Canaanites by the Sea, and the Side of Jordan.

30. Caleb however kept the People silent to Moses, by saying, Let us go quite up, and possess it; for we shall entirely prevail over it.

31. On the contrary the Men who accompanied him said, We are not able to go up against the People, for they are stronger than we.

32. And they gave out this ill Report of the Country, which they had viewed, to the Israelites; The Country which we have passed through to view it, is a Country that consumes its Inhabitants, and all the People whom we saw in it were large Persons.

Ver. 1. *spoke thus*] upon the People's Request, *Deut.* i. 22.

Ver. 19. *Camps*] to move from one Place to another, for Conveniency of Pasturage, &c. as the *Arabians* did.

Ver. 22. *Caleb went*] By this Verb being singular, and the rest both before and after plural, it appears that but one of them went to *Hebron*, which was *Caleb* by *Josh.* xiv. 9, 12, 13. And this is much confirmed by *Joshua's* not being there, who was most likely to accompany him, and as it is thought they separated to prevent Discovery: for *Caleb* tells him he heard of the *Anakites* being there, *Josh.* xiv. 12. In short it is certain that

Caleb was there, and uncertain at least that any of the rest were.

Ver. 30. *to Moses*] as the *Heb.* is; so that they forbore to speak against *Moses* while he was present, but murmured against him afterwards, *Chap.* xiv. 2.

Ver. 32. *consumes*] Some of the *Jewish Writers* suppose there might be then a Plague there, or other Mortality, from whence they represented the Country to be unhealthy.

lb. large] The same Word that in *Jer.* xxii. 14. is rendered *wide* in the *com. Bib.*

33. Nay there we saw Giants, the Sons of Anak one of the Giants; insomuch that we appeared to our selves like Grasshoppers, and so we did to them.

C H A P. XIV.

UPON this the whole Assembly of the Israelites cried out aloud, and the People wept that Night.

2. And they all murmured against Moses and Aaron, unanimously saying to them; Oh that we had died in the Country of Egypt, or else in this Wilderness!

3. For why did the Lord bring us into this Country, to fall by the Sword, for our Wives and Children to become a Prey? Is it not better for us to go back to Egypt?

4. So they proposed one to another, Let us make a Captain, and return to Egypt.

5. At which Moses and Aaron fell upon their Faces, before all the Congregation of the Israelites that were come together.

6. Of those also who viewed the Country, Joshua the Son of Nun, and Caleb the Son of Jephunneh, tore their Cloaths,

7. And said thus to them all; The Country which we passed through to view it, is an exceeding good one.

8. If the Lord delights in us, he will bring us into this Country, which flows with Milk and Honey, and give it to us.

9. Only you must not rebel against him, therefore be not afraid of the People of it, for they will be as Bread to us; their Shelter is gone off from them, and the Lord is with us, do not fear them.

10. Notwithstanding which the whole Assembly of the Israelites spoke of stoning them with Stones; but the Glory of the Lord appeared at the publick Tent to them all.

11. And he said to Moses; How long will this People contemn me? And how long will they not believe in me, for all the Signs which I have shewn among them?

12. Let me smite them with the Pestilence, and disinherit them; and I will make thee a Nation greater and stronger than they.

13. But Moses answered him: When the Egyptians hear of it (because thou broughtest up this People from among them by thy Power)

14. They will tell it to the Inhabitants of this Country, who have heard that thou Lord art among this People, how thou, O Lord, art seen Eye to Eye, and thy Cloud remains over them, and thou goest before them in a Pillar of a Cloud by Day, and of Fire by Night.

15. Then, shouldest thou kill this People as one Man, the Nations that have heard thy Fame, will say thus,

16. Because the Lord was not able to bring this People into the Country of which he sware to them, he slew them in the Wilderness.

17. Now therefore let the Power of my Lord be great, I beseech thee, as thou hast spoken in the following manner;

18. The Lord is delaying of Anger, and of great Kindness, forgiving Iniquity and Trespas; as well as not at all quitting, but punishing, for the Iniquity of the Fathers, the Children in the third and fourth Generation.

19. Vouchsafe to pardon the Iniquity of this People, according to the Greatness of thy Mercy, and as thou hast forgiven them from Egypt to this Place.

20. And the Lord replied: I pardon according to thy Request.

21. Yet surely, by my living, and the whole Earth being filled with the Glory of the Lord;

22. Because all the Men, who when they had seen my Glory, and my Signs which I shewed in Egypt, and the Wilderness, have tempted me these ten times, and not hearkened to what I said;

23. They shall not see the Country of which I sware to their Forefathers, nor any of those who have contemned me.

Ver. 33. *Giants*] *Josephus* relates that monstrous Bones of the Giants, afterwards slain by the *Israelites* in taking *Hebron*, were shewn to his Time, *Antiq. Lib. v. 2.* And *Pausanias* a Heathen in his *Atticis*, as observed by *Cumberland* in his *Sanchoniathes's Phœnician History*, pag. 477. makes mention of the Bones of a Son of *Anax* being in the Country of *Milefia*, whose Body was ten Cubits long; which compare with 1 *Sam. xvii. 4.*

Ver. 9. *Shelter*] *Heb. Sbadew*, being a Shelter from the Heat; but here used metaphorically, as *Eccles. vii. 12.*

Ver. 10. *at*] *For in the Tabernacle the People could not have seen it*, says *Patrick*.

Ver. 11. *contemn*] So this Verb is rendered in the same Conjugation *Pihel* (for in the other Conjugation *Kal* it is agreed to mean thus) *Psa. x. 13. despise*, *Jer. xxiii. 17. Isai. v. 24. & lx. 14. and abhor*, 1 *Sam. ii. 17.*

Psa. x. 3. and may be seen not to signify *provokes*.

Ver. 12. *Let me*] As by expressing it *I will*, a Condition must at best be implied, and since that Condition was *Moses's* letting it be, by not interceding for the People; how much fitter and more unexceptionable is it to have the *English* thus, which the *Hebrew* expresses as here?

Ver. 15. *Then, shouldest thou kill*] which *Patrick* unaccountably writes should rather be, *But thou hast killed*.

Ver. 17. *let the Power—be great*] in bringing them into the promised Country, Ver. 16. which would be a Favour and Blessing agreeable to the Divine Attributes following, Ver. 18.

Ver. 21. *and*] So it being in the *Heb.* as likewise *Patrick* expounds it.

24. But

24. But as for my Servant Caleb, because he had another Spirit, and has followed me entirely, I will bring him into the Country whither he went, and his Offspring shall possess it.

25. Since the Amalekites and Canaanites dwell in the Vale, turn you about to Morrow, and march into the Wilderness, the Way to the Red Sea.

26. The Lord thus also said to Moses and Aaron :

27. How long do I hear what this wicked Assembly murmur against me, the Murmurs which the Israelites make at my self ?

28. Tell them the Lord says ; By my living, I will do to you just as you have spoken in my Hearing.

29. Your dead Bodies shall fall in the Wilderness, all the whole Number of you who were counted from the twentieth Year upward, who have murmured against me.

30. None of you shall enter into the Country, for which I have lifted up my Hand, that I would make you dwell in, excepting Caleb the Son of Jephunneh, and Joshua the Son of Nun.

31. As to your little ones, who you complained would be a Prey, I will have them in, and they shall know the Country which you despise.

32. But while your own Bodies are falling in this Wilderness,

33. Your Children shall be feeding in it forty Years, and bear your Whoredoms, till your dead Bodies are there consumed.

34. According as you were viewing the Country the Number of forty Days, each Day being for a Year, you shall bear your Iniquities so many Years, and know a Rupture with me.

35. I the Lord affirm, I will do that to all this wicked Assembly, who are come together against me : they shall be consumed in this Wilderness, where they shall die.

36. As for the Men that Moses sent to view the Country, who when they came back made the whole Assembly murmur

against him, by giving out an ill Report concerning the same ;

37. They who did it, died by a Plague before the Lord.

38. Whereas Joshua the Son of Nun, and Caleb the Son of Jephunneh lived, of those who went to view the Country.

39. And when Moses told those Words to all the Israelites, the People mourned exceedingly.

40. Afterwards they rose early in the Morning, that they might go up to the Top of the Mountain, saying, Here we are, and will go up to the Place which the Lord has spoken of, for we have sinned.

41. But Moses replied ; Why would you transgress the Lord's Command ? For it will not prosper.

42. Go not up, that you may not be beat before your Enemies, because the Lord will not be among you.

43. And as the Amalekites and Canaanites are before you there, you will fall by the Sword : for since you turn back from following the Lord, he will not be with you.

44. Nevertheless they resolutely attempted to go up to the Top of the Mountain, though the Ark of the Lord's Covenant and Moses did not remove out of the Camp.

45. But the Amalekites, and Canaanites who dwelt on that Mountain coming down, killed them, and beat them to Hormah.

CHAP. XV.

THE Lord afterwards told Moses as follows :

2. Speak to the Israelites, saying to them ; When you are come into the Country of your Habitations, which I will give you,

3. And prepare an Offering by Fire to the Lord, either a Burnt-offering, or a Sacrifice, in putting apart by a Vow, or for a Free-offering, or in your appointed Times ; to make a pleasant Smell to the Lord, out of the Herd, or the Flock ;

Ver. 25. *Since the Amalekites—dwell*] Since you are afraid to go where they dwell : or according to *Patrick*, *They lie in wait for you, therefore do not go forward.* The *Latin Translators* have it generally in the present Tense, as what the Lord said ; see Ver. 43.

Ver. 31. *would*] not *should*.

Ver. 33. *feeding*] as the *Heb.* Word signifies, viz. on Manna, but not *wander*.

Ver. 34. *Rupture*] There is Nothing for *of promise* in the *Original*, though it stands with the same Character as the rest in the *present Translation*, and the Expression seems shocking, that a *Breach of Promise* should be ascribed to God ; the Condition of whose Promise to the *Israelites* being not kept by them, the Promise was consequently void, and could not, as it certainly would not, be broke by him. *Gell* says the *com. English* must be most absurd and false, *Essay*, p. 494.

Ver. 35. *I will*] The Substance of the second *Note* on *Gen.* xxxi. 45. may serve for this, in relation to the *surety* of the *com. Reading*.

Ver. 40, 44. It appears by the 45th Ver. that they did not get up to the Top of the Mountain, and certainly were not gone up when they spoke to *Moses*, Ver. 40.

Ver. 44. *resolutely attempted*] *Vulg. Lat.* being blinded went up, through Mistake of expounding the Verb by *went* when its Root *בא* has a different Meaning.

Ver. 3. *Sacrifice*] of Peace-offerings, as *Lev.* vii. 15, 18, &c. *Exod.* xxix. 28. *Num.* x. 10. and as Ver. 8. & *Lev.* xvii. 5. shew.

Ib. putting apart] as *Lev.* xxii. 21. & xxvii. 2. *Num.* vi. 2.

4. Let

4. Let him who brings his Oblation to the Lord, bring a Meat-offering of the tenth Part of an *Ephah* of fine Flour, tempered with the fourth Part of a Hin of Oil;

5. And prepare for a Drink-offering the fourth Part of a Hin of Wine; with the Burnt-offering or Sacrifice of a Lamb.

6. For a Ram also prepare thou a Meat-offering of two tenth Parts of an *Ephah* of fine Flour, tempered with the third Part of a Hin of Oil;

7. And bring for a Drink-offering the third Part of a Hin of Wine; to be a pleasant Smell to the Lord.

8. And when thou preparest a young one of the Herd for a Burnt-offering or Sacrifice, in putting apart by a Vow, or for Peace-offerings to the Lord;

9. Let there be brought with it a Meat-offering of three tenth Parts of an *Ephah* of fine Flour, tempered with half a Hin of Oil;

10. And thou shalt bring for a Drink-offering half a Hin of Wine; to be an Offering by Fire of a pleasant Smell to the Lord.

11. Thus shall there be prepared for a Bullock, for a Ram, for either a Lamb or Kid;

12. And so shall you do, as their Number is, for every one, according to the Number that you prepare.

13. All the Natives shall do the like, when they bring an Offering by Fire of a pleasant Smell to the Lord.

14. When one likewise who sojourns with you, or shall be among you in your Generations, prepares such an Offering, let it be as you your selves do it.

15. There shall be the same Ordinance for you of the Congregation, and for him who sojourns, a perpetual one in your Generations; you shall be alike before the Lord,

16. The Law and the Manner shall be the same to both of you.

17. Again the Lord spoke thus to Moses:

18. Charge the Israelites, by saying to them; When you come into the Country whither I will bring you,

19. And then eat of the Bread of it, you shall offer up a Lifted-offering to the Lord;

20. Which shall be a Cake of the first of your Dough, and you must offer it up like a Lifted-offering out of the Flour.

21. This Offering shall you give to the Lord in your Generations.

22. And when you err in not doing all these Commandments, which the Lord expressed to Moses,

23. Whatever he has commanded you by his Ministry, ever since the Time that the Lord did it, in your Generations;

24. Then, if it be done by the Mistake of the Assembly through Ignorance, all of them shall prepare a young Bullock of the Herd for a Burnt-offering, to be a pleasant Smell to the Lord, with his Meat-offering and Drink-offering as usual, and a Kid of the Goats for a Sin-offering.

25. And the Priest shall make atonement for the whole Assembly of the Israelites, that it may be forgiven them; since it was a Mistake, and they have brought their Oblation, an Offering by Fire to the Lord, and their Sin-offering before him, for their Mistake.

26. So shall they be all of them forgiven, and he who sojourns among them, when all the People are in a Mistake.

27. When a single Person too sins by Mistake, he shall bring a She-goat of the first Year for a Sin-offering.

28. And the Priest shall make atonement for him, who has erred by sinning in that Manner before the Lord; that by so doing, it may be forgiven him.

29. A Native of the Israelites, and he who sojourns among them, shall have the same Law for committing Sin by Mistake.

30. But that Person, either of the Natives or Strangers, who commits it with a high Hand, reproaches the Lord, and shall be cut off from among his People:

31. For he despising the Word of the Lord, as well as breaking his Commandment; that Person shall be utterly cut off, his Iniquity shall be upon him.

32. And while the Israelites were in the Wilderness, they found a Man gathering Wood on the Sabbath Day.

33. Whereupon those that found him doing it, brought him to Moses, Aaron, and the whole Assembly.

34. Who put him in Prison, because it was not explained what should be done to him.

Ver. 4. *brings*] as just after, and Ver. 9, 27, 33. being the same Verb.

1b. of an *Ephah*] Chap. xxviii. 5.

Ver. 9. *be brought*] to correspond with the former Part of the Sentence in the foregoing Verse, considering also that the Person who is spoken to was to bring it. The Sense being so plain, it may be needless to produce Examples of the Construction.

Ver. 24. *a Kid*] The Reason of this Addition to that in *Lev. iv. 14.* see there.

Ver. 30. *with a high Hand*] as Chap. xxxiii. 3. *Exod. xiv. 8.* and Gell remarks the *English Translators* confound this Phrase and another in *Exod. xxi. 14.* *Deut. i. 43.* & xvii. 12, 13. & xviii. 22. *both under one Word, which indeed answers properly to neither, Essay, p. 502.*

Ver. 34. *what should*] being doubtful, as it seems by

35. And

35. And the Lord said to Moses, The Man shall be quite put to death: Let all the Assembly stone him with Stones without the Camp.

36. Accordingly they had him out thither, and stoned him till he was dead; as the Lord commanded Moses.

37. To him also spoke the Lord in the following manner;

38. Tell the Israelites, that they should make them a Fringe upon the Skirts of their Garments, in their Generations, and put a blue Lace upon that.

39. And the Fringe shall be for you to look on, that you may remember all the Commandments of the Lord, and do them; and not seek to follow your own Heart and Eyes, which you go a whoring after:

40. That by remembring and doing all my Commandments, you may be holy to your God.

41. Who am the Lord your God, that brought you out of the Country of Egypt, to be a God to you: I am the Lord your God.

C H A P. XVI.

AND Korah the Son of Izhar, the Son of Kohath, the Son of Levi, took both Dathan and Abiram the Sons of Eliab, and On the Son of Peleth, Reubenites,

2. Who rose up before Moses, with two hundred and fifty Princes of the Assembly of the Israelites, famous renowned Men of the Congregation;

3. And being gathered together against Moses and Aaron, they said to them, *You take a great deal upon you*; for all the Assembly are holy every one of them, and the Lord is among them: therefore why do you lift up your selves above the Congregation of the Lord?

4. At the hearing of which Moses fell down upon his Face.

5. He then spoke thus to Korah and all his Company; In the Morning the Lord will make known who is his, and is holy; and will, even he will, bring him whom he chooses near to himself.

6. Do this, take you Censers, Korah, and all his Company;

7. And put Fire into them, and lay Incense upon them, before the Lord to Morrow; who will choose the Man that is holy: it is you Levites *take* a great deal upon you.

8. He said further to Korah; Hear now, you Sons of Levi;

9. Is it too little for you, that the God of Israel has separated you from the Assembly of Israel, to bring you near to himself, that you may do the Service of his Tabernacle, and stand before the Assembly to minister to them?

10. When he has thus brought thee, and all thy Brethren the Levites with thee near, do you seek the Priesthood also?

11. For which reason thou and all thy Company are come together against the Lord: for what is Aaron, that you should murmur at him?

12. Next Moses sent to call Dathan and Abiram, the Sons of Eliab: but they said; We will not come up.

13. Was it a little Matter for thee to bring us up from a Country flowing with Milk and Honey, to cause us to die in the Wilderness, that thou hast also entirely made thy self a Prince over us?

14. Besides thou hast not brought us into a Country that flows with Milk and Honey, nor given us a Possession of Fields and Vineyards. Wouldest thou put out the Eyes of these Men? We will not come up.

15. Very angry at this, Moses prayed to the Lord, Have no regard to their Offering; I having not taken *so much as* an Afs from them, nor hurt one of them.

16. To Korah he said again; Do thou, and thy whole Company, be with Aaron before the Lord to Morrow;

17. And let each take his Censer, and bring it before the Lord, with Incense put into them, two hundred and fifty Censers, as likewise *do* thou and Aaron yours.

18. They accordingly took each his Censer, and putting Fire into them, and laying Incense upon them, stood at the Door of the publick Tent, with Moses and Aaron.

the Answer, whether what he did was such Work as he must be put to death for, according to the Command given, *Exod.* xxxi. 14. & xxxv. 2. where the Kind of Death is also not told.

Ver. 39. *Fringe shall*] Patrick following Poole, according to his Custom, expounds this to be *the Ribband*; though they prove only their own Unskilfulness in the Hebrew Tongue.

Ver. 1. *took*] The *Heb.* Verb for it is singular, *Korah* being not only the chief, Ver. 5, 6, 16, 19, 32. but as he was first Cousin to *Moses* and *Aaron*, *Exod.* vi. 18, 20. might think himself equal to them, and it appears he laid

claim to the Priesthood as well as *Aaron*, Ver. 10. for which reason the Rebellion was made, Ver. 11. which is therefore suitable to *Korah's taking* the rest; and so it is said, *one Man sinned*, Ver. 22. nay otherwise the *Original* does not tell us what was taken, *men* being added by the *Translators*; of this see *Univerf. Hist.* B. i. 7. 2. & *Answe. Annotations.*

Ver. 5. *In the Morning*] which must be of the next Day, and so need not be altered for *to morrow*.

Ver. 18. *They took*] the next Day, according to Ver. 5, 7, 16.

19. Whither Korah having gathered the whole Assembly against them, the Glory of the Lord appeared to them all.

20. And he spoke thus to Moses and Aaron,

21. Get apart from among this Assembly, that I may consume them in a Moment.

22. But they falling on their Faces, remonstrated, O God, the God of the Spirits of all Flesh, when one Man has sinned, wilt thou be in a Wrath against the whole Assembly?

23. The Lord then said to Moses as follows,

24. Tell them, that they should go up from about the Tabernacle of Korah, Dathan and Abiram.

25. So Moses rose up, and went to Dathan and Abiram, the Elders of Israel following him:

26. And he desired the Assembly to depart from the Tents of those wicked Men, and not touch any thing which belonged to them, lest they should be destroyed in all their Sins.

27. Therefore they went up from the Tabernacle of Korah, Dathan and Abiram all round; and the two latter came out, standing at the Doors of their Tents, with their Wives, Children, and little ones.

28. And Moses said; By this you shall know that the Lord has sent me to do all these Works, for it is not of my own Mind:

29. If these die as Men generally do, or are punished with the Punishment of others in general, the Lord has not sent me.

30. But if he performs Something new, that the Ground shall open its Mouth, and swallow them up with all that belong to them, and they go down into the Grave alive; you may know that these Men have contemned the Lord.

31. He had no sooner done speaking all these Words, but the Ground that was under them cleaved asunder.

32. And the Earth having opened its Mouth, swallowed them up, their Families, and all the Men who belonged to Korah, with the whole Substance.

33. Both they and all theirs went down alive into the Grave, and the Earth covered them over, so they perished from among the Congregation.

34. And all Israel who were round about them ran away at their Noise, lest the Earth, as they said, should swallow them up.

35. There came out Fire too from the Lord, and consumed the two hundred and fifty Men who brought Incense.

36. After which the Lord spoke as follows to Moses;

37. Bid Eleazar the Priest, Aaron's Son, take up the Censers out of the Burning, because they are consecrated, and scatter thou the Fire further.

38. As for the Censers of these who were Sinners against their own Lives, let them be made into broad Plates for a Covering to the Altar, since they have brought them before the Lord, and they are consecrated; that they may be a Sign to the Israelites.

39. Accordingly Eleazar the Priest took the Censers of Brasses, which they who were burnt had brought, and they were beat out broad for a Covering to the Altar;

40. To be a Memorial to the Israelites, that no strange Person, who is not of Aaron's Offspring, may come to offer Incense before the Lord, lest he should be like Korah and his Company; as the Lord said to him by the Ministry of Moses.

41. Nevertheless the whole Assembly of the Israelites murmured against Moses and Aaron the next Day, and said, You have killed the Lord's People.

42. But when the Assembly were gathered together against Moses and Aaron, as they looked towards the publick Tent, behold the Cloud covered it, and the Glory of the Lord appeared.

43. Then Moses and Aaron came before the publick Tent.

44. Moreover the Lord said to Moses thus,

45. Get up from among this Assembly, that I may consume them in a Moment: at which they fell on their Faces.

46. And Moses said to Aaron, Take a Censer, and put Fire into it from the Altar,

Ver. 29. *in general*] since *all*, even before with *common*, would comprehend themselves.

Ver. 30. *contemned*] See Chap. xiv. 11.

Ver. 32. *their Families*] those of *Dathan's* and *Abiram's*, Ver. 25. as *Deut. xi. 6.* and they dwelt in Tents or Tabernacles, which are called so, not in *Houses*. Thither, it appears, *Korah* and some Men belonging to him went, and his Children being left at home were saved, Chap. xxvi. 11. see Chap. xxvi. 10. *Deut. xi. 6.*

Ver. 33. *Grave*] So the *Heb.* not *pit*.

Ver. 35. *consumed*] burnt up, as Ver. 37. shews, though *Poolse* says, "It is probable this Fire consumed them, as

"Lightning sometimes doth others, by taking away their "Lives, and leaving their Bodies dead upon the Place;" but then in Contradiction, explains *the Burning*, Ver. 37. to be "the Cinders or Ashes."

1b. *brought*] as Ver. 17. the Verb being the same. And surely they brought their Censers, not offered them, Ver. 38. It is this Verb in Chap. xviii. 2. see *Lev. i. 3.*

Ver. 37. *Censers*] which being *Brasses*, Ver. 39. were not burnt.

Ver. 38. *Altar*] of *Burnt-offering*, that being covered with *Brass*, *Exod. xxvii. 2.*

Ver. 45. *in a Moment*] as Ver. 21.

and laying on Incense, go speedily to the Assembly, and make atonement for them: for there is Wrath gone out from before the Lord, the Plague is begun.

47. Thus Aaron taking such as Moses ordered, ran into the midst of the Congregation, and the Plague being indeed begun among the People, he put on the Incense, and made atonement for them;

48. And standing between the Dead and the Living, the Plague was stopped.

49. In which fourteen thousand and seven hundred died, besides those who died for Korah's Matter.

50. And Aaron went back to Moses at the Door of the publick Tent, when the Plague was stopped.

C H A P. XVII.

BESIDES the Lord said to Moses as follows;

2. Speak to the Israelites, and take of all their Princes twelve Staves, one apiece for each Household of their Fathers, writing every one's Name upon his Staff.

3. And write Aaron's Name upon the Staff of Levi; for there shall be one for the Head of a Family of their Fathers.

4. Thou shalt also put them in the publick Tent, before the Testimony, where I meet you.

5. And the Staff of the Man whom I choose shall bud out; that I may be quiet from the Murmurings of the Israelites, which they make against you.

6. This Moses told to the Israelites, and all the Princes gave him twelve Staves, each Prince one, for the Household of their Fathers, Aaron's Staff being among theirs.

7. And Moses put them before the Lord, in the Tent of the Testimony.

8. Into which going the next Day, behold the Staff of Aaron for the Family of Levi was budded out; and not only brought forth Buds, but blossomed Flowers, and yielded Almonds.

9. He then brought out all the Staves from before the Lord to all the Israelites, who saw it, and they took each his own.

10. Next the Lord said to him, Bring back Aaron's Staff before the Testimony, to be kept for a Sign to the rebellious; that thou

mayest end their Murmurings to me; that they may not die.

11. Thus Moses did, doing entirely according as the Lord commanded him.

12. But the Israelites uttered themselves to Moses; Behold, we are dying! we are perishing, all of us perish!

13. Every one who goes at all near to the Tabernacle of the Lord will be killed: shall we die entirely?

C H A P. XVIII.

UPON this the Lord said to Aaron: Thou, with thy Sons, and thy Father's Family shall bear the Iniquity of the Sanctuary; thou and thy Sons your selves that of your Priesthood.

2. So bring also thy Brethren, of the Tribe of Levi, that of thy Father, with thee, and let them be joined to thee, and wait on thee; but let thy Sons be with thee before the Tent of the Testimony.

3. And the former shall take care of thy Business, and that of the whole Tent; yet must not approach to the consecrated Things, or the Altar, that both they and you may not die.

4. However they shall be joined with thee, so as to look after the Affairs belonging to all the Service of the publick Tent; and no Stranger shall come near you.

5. Thus shall you take care of the Business both of the Sanctuary, and the Altar; that there may no more be Wrath upon the Israelites.

6. Behold even I took your Brethren the Levites from among the Israelites: they are given to you a Gift for the Lord, to do the Service of the publick Tent.

7. But thou, and thy Sons with thee, shall take care of your Priesthood, about every Matter of the Altar and within the Veil, as also serve: I make your Priesthood a given Service, and the Stranger who comes near shall be put to death.

8. Lo I give to thee, and thy Sons by a lasting Ordinance, said the Lord to Aaron, the Charge of my Offerings, with all the consecrated Things of the Israelites, by reason of the Anointing.

9. The following shall be thine, and thy Sons, of the Things saved from the Fire that

Ver. 3. *Aaron's Name*] So that the Staff on which it was being chosen by the Lord, both made determination for the Tribe of Levi, and for Aaron himself in that Tribe.

Ver. 1. *Upon this*] Upon the People's complaining as before, understand the following was ordered for a Remedy to it.

1b. *Father's Family*] the Tribe of Levi.

are very holy; all their Oblations, of all their Meat-offerings, Sin-offerings and Trespas-offerings, which they render to me:

10. Thou *and* every Male shall eat them at the very Holy Place, they being holy to thee:

11. These shall likewise be thine; their given Lifted-offering, with all the Waved-offerings of the Israelites, which I give both to thy Sons and Daughters, together with thee, by a lasting Ordinance: every one of thy own Family who is clean may eat of the same.

12. I give thee all the first and best of the Oil, as also of the new Wine and Wheat, which they shall give to the Lord.

13. The First-fruits of all that is in their Country, which they bring to the Lord, shall be thine: every one of thy own Family who is clean may eat of them.

14. Thou shalt have every dedicated Thing in Israel.

15. Every one that comes first out of the Womb, of all Flesh which they bring to the Lord, whether of Man or Beast, shall be thine: however a first-born Child, shalt thou redeem, as thou shalt the Firstling of an unclean Beast.

16. And the Redemption of a Child shall be from his Month, which thou shalt value at five holy Shekels of Silver, each being twenty Gerahs.

17. But the Firstling of a Cow, with that of a Sheep or Goat, shalt thou not redeem, they being consecrated: thou shalt sprinkle their Blood upon the Altar, and burn their Fat, to be an Offering by Fire, for a pleasant Smell to the Lord.

18. And their Flesh shall belong to thee, as both the waved Breast, and the right Shoulder do.

19. All the Offerings of the consecrated Things, which the Israelites shall offer up to the Lord, do I give thee, together with thy Sons and Daughters, by a lasting Ordinance: it shall be a lasting Covenant of Salt before the Lord, both to thee, and thy Offspring with thee.

20. Thou shalt not possess any Thing in the Country of the Israelites, added the Lord

to Aaron, nor have a Part among them: I will be thy Part and Possession there.

21. And behold, I give the Posterity of Levi all the Tithe in Israel for a Possession; for their Service of the publick Tent, which they do.

22. So let the Israelites no more approach the publick Tent, to die by bearing Sin.

23. For the Levites shall do the Service of it, and bear their Iniquity. It shall be a lasting Ordinance to your Generations, that they shall have no Possession among the Israelites.

24. The reason, I say of them, that they shall have no Possession among the Israelites is, because I give them their Tithe for a Possession, which the others shall offer up for an Offering to the Lord.

25. Besides the Lord said to Moses as follows:

26. Speak also to the Levites, saying to them; When you receive the Tithe of the Israelites, which I give you for your Possession from them, you shall offer up the Tithe of that, for an Offering out of it to the Lord.

27. And your Offering shall be counted to you as *that* of Corn out of the Floor, and of Liquor out of the Wine-press.

28. Now you must offer up such an Offering to the Lord, out of all your Tithes which you receive of the Israelites, giving it to Aaron the Priest.

29. Every Offering that you offer up to the Lord out of all your Gifts, shall be of all the best of them, which is to be their consecrated Part.

30. Say therefore to them; When you have offered up the best of them, let them be counted to the Levites as the Increase of the Floor, and that of the Wine-press.

31. Then you and your Families may eat them in any Place: for they shall be your Reward for your Service in the publick Tent.

32. And when you offer up the best of them, you shall bear no Sin concerning them, nor will you profane the Israelites consecrated Things, and so shall not die.

Ver. 9. *of all*] there being *h* for *of* in *Heb.* and accordingly rendered by *Jun.* and *Trem. ex.* as well as expounded thus by *Annotators.*

Ver. 10. *at the very Holy Place*] which by *Lev. vi. 16.* compared with *x. 12.* appears to be in the Court at the Side of the very Holy Place; namely in Rooms that were there, *Ezek. xlii. 13.* but certainly not in it, whither the high Priest only went once a Year.

Ver. 11. *own Family*] for hired Servants, &c. might not eat of them, *Lev. xxii. 10.*

Ver. 16. *a Child*] *Heb. the redeemed of him, i. e. of Man* in the foregoing Verse, which were the Children. And the Firstling of an unclean Beast, by which the Jews here understand only an Ass, as *Exod. xlii. 13. & xxxiv. 20.* was not at this Price.

Ver. 19. *Salt*] See *Lev. ii. 13.* *Diogenes Laertius*, in his *Lives, Opinions and Sayings of famous Philosophers*, informs us, that *Pythagoras* ordered Salt should be set, to put in mind of Justice.

Ver. 28. *Aaron the Priest*] i. e. the high Priest.

CHAP. XIX.

THE Lord further said thus, as well to Aaron as Moses,

2. That the following was an Ordinance of the Law which he himself commanded: Tell the Israelites, that they should fetch thee a perfect red Heifer, in which is no Blemish, and upon which there has come no Yoke.

3. And her you shall give to Eleazer the Priest, who shall have her forth without the Camp, and she shall be killed before him.

4. Then let him take some of her Blood with his Finger, and sprinkle it over against the Front of the publick Tent seven times.

5. Next the Heifer shall be burnt in his Sight, with her Skin, Flesh, Blood and Dung.

6. Moreover the Priest shall take Cedar-wood, Hyssop and scarlet Thread, and cast into the midst of her Burning.

7. As he shall also wash his Cloaths, and bathe his Flesh in Water; after which he may come into the Camp, but shall be unclean till the Evening.

8. Nay he who has burnt her, shall both wash his Cloaths and bathe his Flesh in Water, and be unclean till the Evening.

9. And a clean Person shall gather up, and lay the Ashes of the Heifer in a clean Place without the Camp; so they shall be to the Assembly of the Israelites for a Water of Separation, which shall be kept for Sin.

10. He likewise who gathers up her Ashes shall wash his Cloaths, and be unclean till the Evening. This shall be a lasting Ordinance to the Israelites, and to him who sojourns amongst them.

11. He that touches the dead Body of any Man shall be unclean seven Days.

12. On the third Day he shall purify himself with this, and on the seventh Day be clean; but if he does not purify himself on the third Day, he shall not be clean on the seventh.

13. What Person soever touches the dead Body of a Man who is deceased, and does not purify himself, will defile the Tabernacle of the Lord, and shall be cut off from Israel: when the Water of Separation is not sprinkled on him, he is unclean, with his Uncleanness still upon him.

14. This shall be the Law when a Man dies in a Tent: All who come into the Tent, and all who are in it, shall be unclean seven Days.

15. And every open Vessel, upon which there is no Cloth fastened, shall be unclean.

16. Whoever also touches abroad upon the Ground, one who is killed with a Sword, or dead, a Bone of a Man, or a Grave, shall be unclean seven Days.

17. And after they have taken for the Unclean, some of the Ashes of the Burning for Sin, and Spring Water is put into a Vessel with them;

18. Let a clean Man take Hyssop, and dip in the Water, and sprinkle upon the Tent, upon all the Vessels, and Persons who were there; upon him likewise that has touched a Bone, or one that is slain or dead, or a Grave.

19. Thus when the Clean has sprinkled upon him who is unclean, on the third Day and the seventh, he shall be purified on the seventh Day; and washing his Cloaths, and bathing in Water, be clean in the Evening.

20. Whereas that Person who is unclean, and does not purify himself, shall be cut off from among the Congregation; when he defiles the Sanctuary of the Lord, not having the Water of Separation sprinkled upon him, and being unclean.

21. It shall be a lasting Ordinance to you, that he who sprinkles the Water of Separation shall wash his Cloaths, and he who touches it, be unclean till the Evening.

22. Nay all which an unclean Person touches shall be unclean, as shall the Person who touches *that*, till the Evening.

Ver. 2. *red Heifer*] The Jewish Writers relate that Solomon, though he understood every other Mystery and Precept of the Law, owned himself ignorant of the Meaning of the red Heifer, *Mishneh, Tract of the red Heif. Maimonides, More Neusch. Pt. iii. Ch. 26.* But notwithstanding their Unbelief of Jesus Christ might make them blind enough to say so, one would think the Christian Writers might clearly account for it, since the Author to the Hebrews represents it as typical of Christ, Chap. ix. 13. & xiii. 11. so that the Redness of the Heifer might well prefigure his Blood, which is there particularly mentioned, Chap. ix. 14. & xiii. 12. As to their unsurmountable Difficulty, concerning those who prepared and used it being made unclean by it, when the Use of it was to make clean such as were unclean, Ver. 7, 8, 10, 12, 13, 17, 18, 19, 21. this answers to the Death of our Saviour, which brought Guilt on the Perpetrators of it, whilst it was for

the absolving them to whom it should be rightly applied.

Ver. 4. *over against*] being without the Camp, on the east Side.

Ver. 6. *cast*] there being nothing for [it] in the Heb. as what would be needless, if not improper; on which however Patrick comments, "He speaks as if these three Things being bound together, became one." Mistaking the English for the Original.

Ver. 9. *Sin*] purification here & Ver. 17. being added in translating.

Ver. 13. *will defile the Tabernacle*] If he approach unto it, *Patr. Comment.*

Ver. 21. *shall wash*] It seems that he should also be unclean till the Evening, as being after this, and in many other Cases; but not that the latter should wash his Cloaths, because it is before that [he,] and the Defilement apparently less.

C H A P. XX.

AT length the whole Assembly of the Israelites came into the Wilderness of Zin, in the first Month, and the People staid at Kadesh; where Miriam died, and was buried.

2. And having no Water, they gathered together against Moses and Aaron:

3. As also quarrelled with Moses, saying thus; Oh that we had died when our Brethren did before the Lord!

4. Why did you bring the Congregation of the Lord into this Wilderness, for we and our Cattle to die here?

5. And why did you cause us to come up from Egypt, to bring us to this bad Place? Which is neither a Place of Corn, Figs, Vines, nor Pomegranates; nay there is no Water to drink.

6. Upon this Moses and Aaron went from the Presence of the Congregation, to the Door of the publick Tent, and fell on their Faces; to whom the Glory of the Lord appearing,

7. He said to Moses as follows,

8. Take the Staff, and thou with thy Brother Aaron having gathered the Assembly together, speak you to the Rock in their Sight, that it should yield its Water: so thou shalt bring them Water out of it, and make both the Assembly and their Cattle drink.

9. And Moses taking the Staff from before the Lord, as he commanded him;

10. When he and Aaron had gathered the Congregation before the Rock, he said to them; Hear now, you Rebels, can we make Water come out of this Rock for you?

11. Then lifting up his Hand, he struck the Rock twice with his Staff; whereupon there came out much Water, so that the Assembly and their Cattle drank.

12. But the Lord declared to Moses and

Aaron, Because you did not believe me, to sanctify me in the Sight of the Israelites, therefore you shall not bring this Congregation into the Country which I give them.

13. This was the Water of Meribah, at which the Israelites contended with the Lord, and he was sanctified through them.

14. And from Kadesh Moses sent Ambassadors to the King of Edom, who spoke thus in the Name of his Brother Israel; Thou knowest all the Fatigue which we have met with;

15. That our Forefathers went down to Egypt, where we dwelt a long time, and the Egyptians dealt ill with us and our Fathers.

16. But when we cried to the Lord, he heard what we said, and sending an Angel, brought us out of Egypt. And behold we are at Kadesh, a City on the outside of thy Border.

17. Let us pass through thy Country, we pray: we will not go through the Fields, or the Vineyards, nor drink Water out of the Wells; but go in the King's Highway, without turning aside to the right Hand or the left, till we have passed thy Bounds.

18. To which the Edomite answered, You must not pass through what is mine, lest I should come out to meet you with the Sword.

19. And though the Israelites replied to him, We will go up in the Road, and if we or our Cattle drink of thy Water, we will give to the Worth of it; we will do nothing else but pass along on our Feet:

20. Yet he said, You shall not pass; besides he came out to meet them with numerous People, and strong Power.

21. So he refusing to give Israel leave to pass through his Bounds, they turned away from him.

22. The whole Assembly of Israel there-

Ver. 1. *At length*] after a large Chasm of Time, to the Beginning of the 40th Year.

Ib. *Kadesh*] Not the same as *Kadesh-barnea*, though *Lightfoot* says it, where they were before, *Harmony of Old Test.* for that, besides being another Name, though called the same in short, was at the Wilderness of *Paran*, Chap. xiii. 26. different from this of *Zin*, Ch. xiii. 21. but the former lying on the Border of *Canaan*, Chap. xxxiv. 4. *Iosh.* xv. 3. does not distinguish them, as *Usher* speaks in his *Annals*, since the latter lay there also, Ch. xiii. 21. *Exek.* xlvii. 19. Yet by the Israelites coming hither from *Ezion-geber*, Chap. xxxiii. 36. at the *Red Sea* and towards the northern End of it, *1 Kings* ix. 26. and being now on the West of *Edom*, Ver. 16, 22, 23. Chap. xxi. 4. *Jud.* xi. 17, 18. and by the Description of *Kadesh-barnea*, *Deut.* i. 2, 19, 20. where they had been almost 38 Years before, *Deut.* ii. 14. as also by their Course from the Wilderness of *Paran* to that of *Zin*, Chap. xiii. 3, 17, 21. it appears that the other *Kadesh* was far more North-east than this.

Ver. 6. *Faces*] Here the *Vulg. Lat.* subjoins, *to the Earth, and cried to the Lord, and said, O Lord God, hear*

the Cry of this People, and open to them thy Treasure, a Fountain of living Water; that being satisfied, their Mourning may cease.

Ver. 10. *can*] *Vulg. Lat.* *num poterimus, are we able*; spoken as it seems in Unbelief, Ver. 12.

Ver. 13. *at which*] being the *Heb.* Relative for *which*, including the oblique Cases; and so rendered *quibus* by *Sant. Pagn.* and *ubi, where*, by *Castal. Leo Jud. Aluist.* the *vulg. Lat. Translator*, with *Jun.* and *Trem.* as also *Noldius* in *Concordan.*

Ib. *sanctified*] by shewing his Divinity in that Miracle.

Ver. 14. *Fatigue*] which though our *Translators* might mean by the old Word *travel*, that is liable to be taken here for travelling, not signified by the *Heb.* see *Gell's Essay*, p. 526.

Ver. 18. *through*] the same Particle as in Ver. 17, 21. and which answer to each other; besides that the *Israelites* did pass by *Edom*.

Ver. 21. *turned away*] on which Condition probably the *Edomites* sold them Provisions, *Deut.* ii. 28, 29.

fore

fore marching from Kadesh, came to Mount Hor,

23. Which was by the Border of the Country of Edom; where the Lord spoke to Moses and Aaron as follows:

24. Aaron shall be taken away to his People: for he shall not enter into the Country which I give to the Israelites, because you rebelled against my Command at the Water of Meribah.

25. Take Aaron and his Son Eleazar, and have them up Mount Hor.

26. And when thou hast pulled off Aaron's Garments, and put them on Eleazar his Son, Aaron shall be taken away there by Death.

27. This Moses did as the Lord commanded; and they went up Mount Hor in the Sight of the whole Assembly.

28. On the Top of which Aaron died, after Moses had pulled off his Garments, and put them on his Son Eleazar; then Moses and Eleazar went down from the Mountain.

29. And all the Assembly, the whole Family of Israel, finding that Aaron was dead, mourned for him thirty Days.

C H A P. XXI.

NOW the Canaanite King of Arad, who dwelt in the South, having heard that Israel was coming the Way of the Spies, fought against them, and took some of them Prisoners.

2. Whereupon they made a Vow to the Lord, that if he would at all deliver those People into their Power, they would destroy their Cities.

3. And the Lord hearkening to what they said, delivered up the Canaanites, and they

destroyed them as well as their Cities: hence the Place was named Hormah.

4. But as the People were marching from Mount Hor, the Way to the Red Sea, that they might go round by the Country of Edom, their Souls shrunk at the Journey.

5. And they spoke against God and Moses, Why did you bring us up from Egypt, to die in the Wilderness? For here is no Bread nor Water; and we are weary at our Hearts of this slight Food.

6. The Lord therefore sent fiery Serpents among the People, which bit them, so that many People of Israel died.

7. They then came to Moses, and said, We have sinned, because we spoke against the Lord and thee; pray to him, that he may take away the Serpents from us. Accordingly he prayed for them.

8. And the Lord said to him, Make thee a fiery Serpent, and put it on a Pole; and every one who is bit, when he looks at it, shall live.

9. So Moses made a Serpent of Brass, and having put it on a Standard, though a Serpent bit any one, yet if he looked at that, he lived.

10. And the Israelites marched on, and encamped at Oboth.

11. Marching from Oboth, they encamped at the Heaps of Abarim, in the Wilderness which is before Moab, towards the rising of the Sun.

12. Whence they marched, and encamped at the Brook of Zered:

13. As they did after their next March at the Passage of Arnon, which is in the Wilderness coming out from the Border of the Amorites; for Arnon was the Border of Moab, between that and the Amorites.

14. Therefore in the Account of the Wars of the Lord, there is related that of Vaheb

Ver. 24. *rebelled against my Command*] by speaking to the People in Unbelief, instead of speaking to the Rock in Faith, Ver. 8, 10, 12.

Ver. 29. *finding*] for they did not see it.

Ver. 1. *the Canaanite King of Arad*] that being a Place, Josh. xii. 14. Judg. i. 16. this is also the Order of the Hebrew Words, and so *Jun.* and *Trim.* with the *Targum*, have it.

Ver. 3. *destroyed them*] This might be done by Part of the People, without Moses's going into Canaan; so that there is no Need to imagine, as some have, that this was not done till afterwards under Joshua, in Contradiction to the Text, or that these Words were added to what Moses wrote, after it was done.

Ib. *Hormah*] where the Battle might be fought, that and Arad being different Places, Josh. xii. 14.

Ver. 4. *the Way to*] "the common Way from Galaad, Traconitis and Menab, to the Red Sea, that is, to Esen-gaber, Eloth and Midian," Raleigh's *History of the World*, B. ii. 5. 6. see Deut. ii. 8.

Ib. *shrunk*] Heb. *shortened*.

Ver. 5. *slight*] rather than *light*; see Gell in *Essay*, p. 530.

Ver. 6. *fiery Serpents*] There being such in the Wil-

derness, Deut. viii. 15. Accordingly Diodorus tells of red or fiery Serpents in Arabia, about a Span long, whose Biting was quite incurable, which would set at a Man, and leap in his Face, Lib. iii. Cap. 3. Strabo likewise relates that the Bite of them was incurable, Geograph. Lib. xvi.

Ver. 9. *Standard*] Look Gell's *Essay*, p. 534.

Ver. 11. *Heaps*] perhaps of Stones or Earth thrown up for the Boundary of Moab; or for a Mark to Passengers, as *abarim* may be interpreted *Passengers*.

Ver. 12. *Brook*] Deut. ii. 13. proper to stay at for the Water; the like Word as in Ver. 14, 15. The Name of the Place at this Brook being *Diben-gad*, as appears by Chap. xxxiii. 45. and reconciles those Texts together.

Ib. *Zered*] according to the Accent, and Deut. ii. 13.

Ver. 13. *at the Passage of Arnon*] on that not the other Side of it; at a Place called *Almon-diblathaim*, Chap. xxxiii. 46. for they were not yet gone over Arnon, which would have been in the Amorites Country, Ver. 22. Deut. ii. 24.

Ver. 14. *Wars*] Those that were before Moses wrote this, as that with *Sihon* which follows. For in relating how they took Sihon's Country, it was proper to take notice what the Lord did for them (which might well be

by a Whirlwind, and of the Brooks of Arnon,

15. As also of the Overflowing of the Brooks, which turns to the Habitation of Ar, and leans on the Border of Moab.

16. *They went* from thence to Beer, a Well to which the Lord ordered Moses to gather the People, that he might give them Water.

17. Then Israel sung this Song, Spring up, O Well; sing to it:

18. The Well which the Princes have digged, the Nobles of the People by means of the Law-giver dug with their Staves. Out of the Wilderness *they went on* to Mat-tanah,

19. From thence to Nahaliel, thence to Bamoth;

20. And thence *to* the Valley which is in the Region of Moab, at the Beginning of Pisgah, which faces the Desert.

21. Moreover Israel sent Ambassadors to Sihon King of the Amorites, who said,

22. Let us pass through thy Country; we will neither turn aside into the Fields, or the Vineyards, nor drink Water out of the Wells; *but go on* in the King's Highway, till we have passed thy Borders.

23. Nevertheless Sihon would not grant Israel to do it; but gathering all his People together, went out to the Wilderness to meet them; and when he came to Jahaz, fought with them.

24. But they put him to the Sword; and possessed his Country from Arnon to Jabbok, even to the Ammonites: for the Border of the Ammonites was strong.

25. Thus Israel having taken all these

Cities of the Amorites, dwelt in them, in Heshbon and all its Towns.

26. For Heshbon was the City of Sihon King of the Amorites; he having fought with the former King of Moab, and taken all his Country from him as far as Arnon.

27. They used to say therefore in a Proverb; Come to Heshbon, the City of Sihon will be built, and established.

28. For there is a Fire gone out of Heshbon, a Flame out of the Town of Sihon; which has consumed Ar of Moab, the Owners of the high Places of Arnon.

29. Wo is to thee, Moab; you are perished, O People of Chemosh: he has delivered up his Sons who escaped, and his Daughters, for Prisoners to Sihon King of the Amorites.

30. We shooting at them, Heshbon perished even to Dibon; and we laid them waste as far as Nophah, which *reaches* to Medeba.

31. Now while Israel inhabited the Country of the Amorites,

32. Moses sent to spy Jazer, the Towns of which they took, and drove away the Amorites who were there.

33. After this they turned, and went up the Way to Bashan; and Og the King of it came out with all his People, to meet them in Battle at Edrei.

34. Upon which the Lord said to Moses, Be not afraid of him: for I deliver him into thy Power, with all his People and Country; and thou shalt do to him, as thou hast done to Sihon King of the Amorites, who dwelt at Heshbon.

35. Accordingly they slew him, and his

reckoned among his Wars) by first causing that King to conquer Part of *Moab*, that the *Israelites* might have it, who were not to meddle with *Moab*; see Ver. 26. *Deut.* ii. 9.

Ib. *Vabsh*] the King of *Moab*, mentioned Ver. 26. as some have thought; but by the Context seems rather the Name of a Place. Here is no *Red sea*.

Ib. *Whirlwind*] by which the Lord might help *Sihon* to overcome the *Moabites*, *Amos* i. 14. as likewise by a *Flood*, Ver. 15.

Ver. 15. *turns*] *Heb.* *bends to the Habitation of Ar, and leans to the Border of Moab.* The Verbs meaning the same, viz. only the turning of the Flood.

Ver. 16. *Beer*] *Jerome*, in his *Epistle to Fabiola*, writes concerning this and the following Places in Ver. 18, 19, 20. *Hæc loca in finibus Amœreorum, quidam putant non mansiones esse sed transitus, Some suppose the Israelites did not stay at these Places in the Borders of the Amorites, but only pass through them.* For they are not reckoned, *Chap.* xxxiii. among those at which it is said they encamped, and which is not said of these here. Nor does *Jerome* reckon them among the Mansions.

Ver. 20. *to the Valley*] *Bamoth* is high places, not likely to be in a Valley. Thus *Ainsworth* turns it; and so *Patrick* says, 'Rather to the Valley;' *Jun.* and *Trem.* *ad illam vallem, Munst. Leo Jud. and Cast. in (into) vallem.*

Ib. *at the Beginning*] for the *Top* might look any Way, and the *Valley* could not be there. It appears too by *Moses's* going up thither afterwards, to view the Country, *Deut.* iii. 27. & xxxiv. 1. that he had not been there before. Note there is Nothing in *Heb.* for *to*, and *at* may be better understood as frequently. So *Jun.* and *Trem.* *ad initium.*

Ver. 24. *from Arnon to Jabbok*] *Arnon*, as *Josephus* relates, *Antiq. Lib.* iv. 5. was a River on the South of this Country, *Jabbok* another on the North, running into *Jordan*, and *Jordan* it self on the West; agreeable to the Description in *Judg.* xi. 22.

Ib. *even to*] *Jabbok* being the Border of the *Ammonites*, *Deut.* iii. 16. *Josh.* xii. 2.

Ver. 27. *Come*] This seems to be a common Saying, or Song of Triumph, used by *Sihon's* Party at the Conclusion of his Victories.

Ver. 28. *consumed Ar*] which the *Moabites* might build again, as they now possessed it, *Deut.* ii. 9, 29. being more probable than a mere Boast of the *Amorites*, that was never performed (according to some *Interpreters*) especially since the Verb is in the past Tense.

Ver. 29. *Chemosh*] the god of the *Moabites*, 1 *Kings* xi. 7. *Jer.* xlviii. 7.

Ib. *be*] to wit *Chemosh*.

Children, with all his People, till there was no Remainder left him; and possessed his Country.

C H A P. XXII.

AFTERWARDS the Israelites marched, and encamped on the Plains of Moab, at the Side of Jordan *against* Jericho.

2. Now Balak the Son of Zippor saw all that Israel had done to the Amorites.

3. And the Moabite being exceedingly afraid, and vexed by reason of the People of Israel, because they were many,

4. Said to the Elders of Midian, Now will this Company lick up all that is round about us, as an Ox does the Grass of the Field; Balak the Son of Zippor being King of Moab at that Time.

5. So he sent Messengers to Balaam the Son of Beor at Pethor, which was by the River of his People's Country, to call him as follows; Behold there are a People come out of Egypt, so they cover the Ground as far as one can see, and abide over against me.

6. Therefore come now, I beseech thee, curse them for me, because they are stronger than I; perhaps I shall be able to beat them, and drive them out of the Country: for I know that he whom thou bledest is blessed, and he that thou curdest is cursed.

7. And when the Elders of Moab and those of Midian, who went with *Pay* for Divination in their Custody, came to Balaam, and told him the Message of Balak;

8. He bade them lodge there that Night, and he would return them Word, as the Lord should speak to him: accordingly the Princes of Moab staid with him.

9. At which God coming to Balaam, said, Who are those Men with thee?

10. Whom he answered, that Balak the Son of Zippor King of Moab had sent him *Word*,

11. Behold there are a People come out of Egypt, and cover the Ground as far as one can see: come now, curse them for me; perhaps I shall be able to fight them, and drive them out.

12. But God replied to him; Do not go with them, nor curse the People; for they are blessed.

13. Upon this Balaam arose in the Morning, and said to Balak's Princes; Go to your Country, for the Lord refuses to let me go with you.

14. And the Princes of Moab getting ready, and going to Balak, told that Balaam refused to come with them.

15. Balak then sent Princes yet again, more and more honourable than those.

16. Who coming to Balaam, told him that Balak the Son of Zippor said as follows; Be not withheld, I pray, from coming to me;

17. For I will not only honour thee very highly, but do all that thou shalt say to me: come therefore, I beseech thee, curse this People for me.

18. And he made this Answer to Balak's Servants; If Balak would give me his House full of Silver and Gold, I cannot transgress the Command of the Lord my God, by doing less or more;

19. Now therefore be pleased to stay here also to Night, that I may know what the Lord will speak to me further.

20. And at Night God came to Balaam, and said to him; If the Men come to call thee, rise up, go with them; but thou must only do the Thing which I tell thee.

21. However Balaam rose in the Morning, and saddled his Ass, and went with the Princes of Moab.

22. So that God being angry because he went, an Angel of the Lord placed himself in the Way to oppose him; as he rode upon his Ass, having his two Servants with him.

Ver. 35. *Remainder*] So *farid* signifies.

Ver. 1. *Plains of Moab*] as having belonged to *Moab*, Chap. xxi. 25, 26.

Ib. *against Jericho*] which was at the other Side of *Jordan*, some Distance from it, *Josh. iv. 19.* so the *Septuagint* have *ναρὰ*.

Ver. 5. *at Pethor*] The *vulg. Lat.* has it *the Soothsayer*, *pether* being an *Interpreter*; but if it had been so, it would have been feminine, which refutes it.

Ib. *his People*] *Vulgate*, *Amman*, taking *ammo* for it; but wrong, as *Drusius* here shews.

Ib. *the Ground as far as one can see*] *Heb.* *the Eye of the Ground*.

Ver. 19. *here*] at *Pethor*, but not in *Balaam's House*, since they must come to him, if they called him, Ver. 20.

Ver. 20. *only*] the principal Signification of *וְיָ* When God saw that *Balaam* was minded to go, contrary to his

Command, Ver. 12. it seems he would divert him from it thus. What *Balaam* had said already, Ver. 18. joined with the Consideration of what he said before, Ver. 13. might well be taken by the Princes for a sufficient Answer: for as he was so positive, that he would not do otherwise than God ordered him, and had declared God would not permit him to go, how could they think God would alter his Mind? Besides those great Men might probably be too much affronted with *Balaam's Answer*, to wait on him again; and so while he was staying for them, they might have went away in the Morning, if *Balaam* had done as God commanded: instead of which he might go to them, if not after them; especially as he seems alone, or with the Servants only, when the Angel met him.

Ver. 22. *because he went*] contrary to God's Will and Permission, Ver. 20, 32.

23. And the As^s saw the Angel of the Lord standing there, with his Sword drawn forth in his Hand, at which she turned aside out of the Road, and went into the Field; though Balaam beat her, to turn her into the Way.

24. Next the Lord's Angel stood in a Lane among the Vineyards, where there was a Fence on each Side.

25. Whom the As^s seeing, pressed to the Wall, and squeezed Balaam's Foot against it; who beat her again.

26. Hereupon the Angel of the Lord went further, and stood in a narrow Place, in which there was no Way to turn aside, to the right Hand nor the left.

27. And when the As^s saw him, she lay down under Balaam; incensed at which, he beat her with a Staff.

28. But the Lord opened her Mouth to say to him; What have I done to thee, that thou hast beat me these three times?

29. It was because thou madest sport with me, he answered her; I wish I had a Sword in my Hand, that I might now kill thee.

30. Whereas she replied to him, Am not I thy As^s whom thou hast rode upon ever since I was thine to this Day? Have I been at all used to do so to thee? And he said, No.

31. Then the Lord uncovered Balaam's Eyes, who seeing his Angel stand in the Way, with his Sword drawn forth in his Hand, bowed down on his Face.

32. And the Angel of the Lord said to him; Why didst thou beat thy As^s these three times? Behold I came out to oppose thee, because the Journey is wrong before me.

33. Thus the As^s seeing me, turned aside from my Face each time; unless she had, I should now also have killed thee, and let her live.

34. And Balaam answered him; I have sinned, because I did not know that thou stoodest in the Way to meet me; and now if thou art displeased, I will get me back again.

35. The Angel of the Lord notwithstanding replied to him; Go with the Men, however speak only that which I shall to thee. And Balaam went with the Princes of Balak.

36. When Balak also heard that he was coming, he went out to meet him to a City of Moab, which is upon the Border of Arnon, at the End of the Border.

37. And he said to Balaam, Why wouldest not thou come to me, when I sent to thee so earnestly to call thee? Cannot I indeed dignify thee?

38. But Balaam answered him, Lo can I say any thing of my self now I am come? I must speak the Words which God puts into my Mouth.

39. Nevertheless going with Balak, they came to Kirjath-huzoth.

40. Where Balak killed Oxen and Sheep, and sent for Balaam, and the Princes who were with him.

41. Besides in the Morning he took Balaam, and had him up the high Places of Baal, from whence he might see the Outside of the People.

C H A P. XXIII.

AND Balaam said to him, Build me here seven Altars, and prepare here for me seven Bullocks, and so many Rams.

2. Balak having done as he ordered, they two offered up a Bullock and a Ram on each Altar.

3. Next Balaam said to him, Stand by thy Burnt-offering while I go; perhaps the Lord will meet me, then will I tell thee what he shews me. So he went to a high Place;

4. Reciting to God when he met him, that he had put in order seven Altars, and offered up a Bullock and a Ram on each of them.

5. And the Lord put Words into Balaam's Mouth, bidding him return to Balak, and speak them.

6. At his returning to him, behold he stood by his Burnt-offering, with all the Princes of Moab.

7. And he uttered his Speech as follows; From Syria has Balak the King of Moab brought me, from the Mountains of the East; Come, curse Jacob for me, and come, disdain Israel.

Ver. 30. *thine*] *Noldins* in *Heb. Concordan.* Annot. 2667. from some *Jewish Writers*, and comparing it with the like Words, *Gen.* xlviii. 15. as likewise *Patrick* in *Com.* would have it *ever since thou wast* (supplying) *a Rider*; but as the latter observes, *Balaam being now no young Man*, it is not likely the As^s had carried him so long, and instead of it *my Master* may be supplied, which brings it to the same as here rendered; which it may also literally signify.

Ver. 33. *should have killed*] which the As^s perceived.

Ver. 41. *Baal*] It seems likely that the Worship of

this Idol was taken from the neighbouring *Assyrians*, who had deified their first King *Belus*; as *Cedrenus* writes, pag. 15. *οι Ασσυριοι Βααλ δειον ησαν Βηλ μετονομαζοντες, και εωανηδωσαντες οςεσαν*, that is the *Assyrians* call *Baal* or *Bel* a god, and worship an Image which they set up.

Ver. 3. *high Place*] according as the Word is rendered every where else, particularly *Jer.* iii. 2. and as the Root shews it signifies; notwithstanding *Patrick* writes "rather, *into a Valley*."

Ver. 7. *uttered*] *Heb.* took up in his Mouth or Lips, *Psa.* i. 16. & xvi. 4. that is uttered, or pronounced.

8. How shall I curse, whom God has not cursed? And how shall I disdain, the Lord having not disdained?

9. When I see them from the Top of the Rocks, and observe them from the Hills, behold the People dwell alone, and are not reckoned among the Nations.

10. Who can count up the Dust of Jacob, and the Number of the fourth Part of Israel? Let me die the Death of the Upright, and may my End be like his.

11. Upon this Balak said to Balaam; What dost thou do to me? I fetched thee to curse my Enemies, whom behold thou entirely blestest.

12. Must not I, answered he, observe to speak what the Lord puts into my Mouth?

13. Then said Balak to him; Vouchsafe to go with me to another Place, whence thou mayest see them, which thou shalt only their Outside, and not see them all; and curse them for me from thence.

14. So bringing him into the Field of Zophim, to the Beginning of Pisgah, he built seven Altars, and offered up a Bullock and a Ram on each of them.

15. He again said to Balak, Stand here by thy Burnt-offering, while I meet yonder.

16. And the Lord met Balaam, and put Words into his Mouth, bidding him return to Balak, and speak them;

17. To whom when he came, behold he stood by his Burnt-offering, having the Princes of Moab with him, and asked him, what the Lord had spoken?

18. At which he uttered his Speech as follows: Rise up, Balak, and hear, listen to me, thou Son of Zippor.

19. God is not a Man who may lye, or a Son of Man who may repent: Will not he do as he has said? And will not he confirm what he has spoken?

20. Behold I am ordered to bless; and he having blessed, I cannot turn it back.

21. He does not behold Iniquity in Jacob, nor see Perverseness in Israel: the Lord his God is with him; and the Shouting of a King in him.

22. God brought them out of Egypt: he has Strength like an Unicorn.

23. For there is no Soothsaying against Jacob, nor Divination against Israel: what God has done for Jacob and Israel, will be declared according to the Time.

24. Lo the People will get up like a stout Lion, and like a Lion rouse themselves up; not lying down till they have eat the Prey, and drunk the Blood of the Slain.

25. Balak therefore said to Balaam, Neither curse, nor yet bless, them at all.

26. But he made answer to Balak, Did not I tell thee, that I must do all which the Lord speaks?

27. Who replied to him, Come, I pray, let me take thee to another Place: perhaps God will not be displeased, that thou shouldest curse them for me from thence.

28. Thus he had Balaam to the Top of Peor, that faces the Desert.

29. And Balaam said to him, Build me here seven Altars, and prepare here for me seven Bullocks, and so many Rams.

30. Accordingly Balak did as he ordered, and offered up a Bullock and a Ram on each Altar.

CHAP. XXIV.

NOW Balaam seeing that the Lord was pleased he should bless Israel, did not go as the Times before, to meet with Soothsayings; but set his Face towards the Wilderness.

Ver. 9. *When*] The *com. Transf.* has *For*; whereas the Reason of Balaam's not cursing Israel was shewn before, and does not appear to be his seeing them, which was done with a contrary Intent. So *Trem.* and *Jun.* with *Coslat. quum.*

1b. *dwell*] as *Trem.* and *Jun.* have *habitat* in the present Tense, which the *Heb.* Verbs wanting is frequently made by the future Form. The Sense may speak for it self.

Ver. 10. *Let me die*] So *Aristippus*, who was in several Respects like Balaam, being a Philosopher and wise Man of the best Education, but ingratiated himself with the Tyrant *Dionysius* for Gain and Honour, wished he might die like his Master *Socrates*, *Diog. Laert.* in his *Life*.

1b. *of the Upright*] but he died the Death of the Wicked, Ch. xxxi. 8. such as he himself was. *Mancini's* Advice is therefore good in his *Poem of the Cardinal Virtues*, viz. *Learn to live well, that thou may'st die so too;*

To live and die is all we have to do,

Denham's Transf.

Ver. 14. *to the Beginning*] *ad initium*, *Jun.* and *Trem.* as Chap. xxi. 20. and only the Outside of the Camp was

now to be seen, Ver. 13. which does not seem to agree with looking from *the Top of Pisgah*, *Deut.* iii. 27. & xxxiv. 1, 2, 3.

Ver. 15. *I meet*] It being with *Soothsayings*, Ch. xxiv. 1. and *God met him*, Ver. 4.

Ver. 21. *does not*] at that present Time; their former Iniquities having been pardoned, and they punished for them.

Ver. 22. *he*] *Israel*, from the preceding Verse, as Ch. xxiv. 8.

Ver. 28. *Top of Peor*] which might be on the Side of *Pisgah* towards the Desert, to agree with Ch. xxi. 20.

Ver. 1. *Soothsayings*] which formerly was the same as *Sayings of Truth*, and now according to *Johnson*, *Predictions* or *Telling of Things beforehand*, which is suitable here, and as in the *com. Transf.* *Josh.* xiii. 22. but *enchantments* far otherwise, and not belonging to the Lord, whom Balaam consulted, and our *Translators* add in at Ch. xxiii. 15; which make such another shocking Contradiction as *the Lord* and *Satan* doing the same in *2 Sam.* ult. & *1 Chron.* xxi. so Chap. xxiii. 23.

2. And after he had looked up, and seen Israel remain according to their Tribes, the Spirit of God was upon him,

3. When he uttered his Speech as follows: Balaam the Son of Beor says, even the Man whose Eye is opened does;

4. He that has heard the Sayings of God, who has seen a Vision of the Almighty, falling down with the Eyes uncovered, says;

5. How good are thy Tents, O Jacob! thy Tabernacles, O Israel!

6. They are extended like the Valleys, like Gardens by a River: the Lord has planted *them* as Aloes, as Cedars by the Waters.

7. The Water will flow out of his Buckets, and his Seed will be in plenty of Water: his King will be exalted above Agag, and his Kingdom be lifted up.

8. God brought him out of Egypt; he has Strength like an Unicorn: he will consume the Nations that are his Adversaries, break their Bones, and smite *them* with his Arrows.

9. He crouches, he lies down like a Lion, nay like a stout Lion; Who shall rouse him up? He who blesses thee, is blessed; and he that curses thee, cursed.

10. Upon which Balak was incensed at Balaam, and striking his Hands together, said to him; I called thee to curse my Enemies, whom behold thou hast entirely blessed these three times.

11. Therefore get thee gone now speedily to thy Place: I said I would highly dignify

thee, but lo the Lord with-holds thee from Dignity.

12. Did not I also tell thy Messengers, replied Balaam to him, when thou sentest to me,

13. That if Balak would give me his House full of Silver and Gold, I could not transgress the Command of the Lord, by doing Good or Bad of my own Mind, I must speak that which the Lord said?

14. And now behold I am going to my People, come, let me advise thee by what this People will do to thine in the latter Days.

15. So he uttered his Speech as follows: Balaam the Son of Beor says, even the Man whose Eye is opened does;

16. He that has heard the Sayings of God, and been acquainted with the Knowledge of the Supreme Being, who has seen a Vision of the Almighty, falling down with the Eyes uncovered, says;

17. I see it, though not now, I observe it, though not near; a Star will come from Jacob, and a Scepter rise from Israel, which will smite the Corners of Moab, and lay waste all the Posterity of Seth.

18. Edom and Seir will both be the Possession of their Enemies, and Israel will do valiantly.

19. One from Jacob will rule, and destroy the Remainder from the City.

20. Next looking at Amalek, he uttered the following Speech; Amalek was the first of the Nations, but its End will be Destruction for ever.

Ver. 3. *says*] *both said* when besides now?

Ib. *Eye*] of his Mind or Understanding perhaps, in Contradistinction to those of the Body, Ver. 4.

Ver. 4. *heard*] He seems to describe the Manner of his Revelation, to shew the Certainty of it: for his having divine Illuminations, see also *Patrick's Append. to Job*.

Ib. *falling down*] at the Sight of the Vision, yet looking to see it.

Ver. 6. *planted them*] Thus *Jun.* and *Trem.* plantavit eos. And the Lord may rather be said to have planted the Israelites, or their Tents in the Camp, as Chap. ii. than those Trees, and not the Cedars, especially as *which* is added in translating, though not marked.

Ver. 7. *The Water will*] So in the *Vulg.* and *Tigur. Versions*, with those of *Munst. Castal. Pagn.* and *Montan.* it is *aqua* the Subject, not *aquam* the Object of the Verb, nor is there the Article of the latter in *Heb.* Our Commentators *Pool* and *Patrick* expound as usual from the *Eng. Translation*, He to be God, as if it was not spoken of the same that the rest of the Verse is.

Ver. 11. *said*] as Chap. xxii. 17. and the Verb usually signifies.

Ver. 14. *advise*] His Advice is supposed to be what is mentioned Chap. xxxi. 16. and omitted here. 'The Heb. Word *Yaatz* constantly signifies *to give counsel*,' *Patrick*; see *Rev. ii. 14.* and *Ainsw. Annot.*

Ib. *by what*] q. d. since the Israelites will molest you, I will advise thee how to be beforehand with them.

Ver. 17. *I see it*] as represented in the Vision.

Ib. *not now*] not as being now, but to be hereafter: thus *Patrick*.

Ib. *lay waste*] The Observation of *Prideaux* is, that it should not be translated *destroy*. 'For if the *Messiah*, says he (who is understood to be meant) were to destroy all the Sons of Men (as those of *Seth* were after the Flood) where would then his Scepter be?' *Correction*, Part ii. B. viii. But I must do the *Original Text* Justice, against the Interpretation he puts upon it from the *Jews*, *shall bear rule over*: for *קרקר* properly signifies to break down Walls, as *Isai. xxii. 5.* from *קיר* a Wall, or as *Abarbanel* says to unwall, in *Maschniah Jesnah*, f. 7. and so metaphorically lay waste, agreeable to the ancient *Latin* *vastabit*. And whereas *Prideaux* cites the *Targum* for his Exposition, which has *שחית* he might have known that Verb sometimes signifies to rush or fall upon, as in the *Targum* of *Judg. viii. 21.* 1 *Sam. xxii. 17, 18.* 2 *Sam. i. 15, &c.* 'His Place being understood of Christ the spiritual King, his laying waste might be with respect to the Idolatry and Superstition of Mankind, or breaking down the Wall of Partition between Jews and Gentiles, *Eph. ii. 14.* Nevertheless in the Sense that this Text is restricted to *Moab*, it seems to be a Prophecy of *David*, 2 *Sam. viii. 2.* and the People of that Country might be called the Posterity of *Seth*, because they were so before the Flood. If our Translators put it *shall* to make it seem another, it was a very poor Shift.

Ver. 20. *first*] This seems weakly expounded that *Amalek* first made war against *Israel*, especially since *Agag* is spoken of as such a great King, Ver. 7. who appears to be King of *Amalek*, by that being the common Name of its Kings, 1 *Sam. xv. 8.*

21. And looking at the Kenites, he continued his Speech thus; Your Habitation is strong, by making your Nest in a Rock;

22. Yet you will be taken away, till the Assyrians have carried you away captive.

23. He concluded his Speech too with this; Alas, who will live when God does it?

24. Afterwards Ships from the Coast of Chittim, will afflict both Assyria and Eber; and that too will perish for ever.

25. And Balaam getting ready, went back to his Place, and Balak also went his Way.

CHAP. XXV.

THEN Israel staying at Shittim, the People began to commit Fornication with the Women of Moab.

2. Who invited them to the Sacrifices of their gods, and the People eat, and bowed down to them.

3. Israel being thus joined to Baal-peor, the Lord was angry with them:

4. Inasmuch that he said to Moses, Take all the chief of those People, and hang them up to the Lord before the Sun, that the Lord's fervent Anger may be turned away from Israel.

5. So Moses bade the Judges of Israel, each one slay his Men who were joined to Baal-peor.

6. And behold there came a Man of the Israelites, and brought a Woman of Midian near his Brethren, in the Sight both of Moses and the whole Assembly of the Israelites, who were weeping at the Door of the public Tent:

7. Which Phinehas, the Son of Eleazar, the Son of Aaron the Priest, seeing, he rose up from among the Assembly, and took a Spear in his Hand;

8. And going into her Brothel-house after the Man of Israel, he ran both him and the Woman through there. Then was the Plague stopped from the Israelites:

9. In which there died four and twenty thousand.

10. Whereupon the Lord spoke as follows to Moses;

11. Phinehas, the Son of Eleazar, the Son of Aaron the Priest, has turned away my Wrath from the Israelites, so that I have not consumed them in my Zeal, by his being zealous with the same among them.

12. Therefore declare that I give him my Covenant of Peace;

13. Even that of the lasting Priesthood, which he and his Offspring after him shall have; forasmuch as he has been zealous for his God, and made atonement for the Israelites.

14. Now the Name of that Man of Israel, who was slain with the Woman of Midian, was Zimri, the Son of Salu, a Prince of a Father's Household belonging to the Simeonites:

15. And her Name was Cozbi, the Daughter of Zur; he was the Head of one of the Nations, of a Father's Household in Midian.

16. The Lord said further to Moses thus;

17. Assault the Midianites, that you may slay them;

Ver. 22. *taken away*] according as the Verb is rendered in the same Conjugation, 2 *Chron.* xix. 3. 1 *Kings* xiv. 10. & xxi. 21. & xxii. 46. 2 *Kings* xxiii. 24. *Deut.* xiii. 5, &c. &c. & xxvi. 13, 14. 2 *Sam.* iv. 11. and seldom signifies *to eat or feed on*, then not metaphorically as our Translators took it. *Pagn. removendum.*

Ib. *till &c.*] till quite taken away.

Ver. 24. *Chittim*] *Italy* or the Roman Empire, as *Dan.* xi. 30.

Ib. *Assyria*] being finally subdued, and made a Roman Province by the Emperor *Trajan*, as *Dio* relates, *Lib.* lxxviii.

Ib. *Eber*] the *Hebrews*, which was done also by the *Romans*, as in *Josephus*, *Bel. Jud.*

Ib. *that too*] the Roman Empire it self.

Ver. 1. *Shittim*] called *Abel-shittim* Chap. xxxiii. 49. their last Station before they entered *Canaan*.

Ib. *commit*] That this was brought to pass through *Balaam's* Advice, we may learn by Chap. xxxi. 16. *Rev.* ii. 14. and *Josephus* has given, or rather framed, his Speech to *Balak* and the *Midianites* on this Occasion, *Antiq.* *Lib.* iv. 6.

Ver. 4. *those*] who committed Idolatry: for which the *Heb.* has the demonstrative *ה* as *Jer.* xxiii. 21. *Jun.* and *Trem.* have translated, *istius populi*, of that People.

Ver. 8. *her*] there being the Pronoun so signifying to the latter Word.

Ib. *Brothel-house*] It may seem something strange to have two Nouns both alike in the same Verse, one

signifying *tent* and the other *belly*, as in the *com. Trans.* whereas *Jun.* and *Trem.* have rendered it each Time by *lupanar*, as the *Vulg. Lat. Trans.* and *Montan.* have the former. The *Heb.* Root may denote it to be an execrable place, which does not appear in the other Words; see *Leigh's Crit. Sacr.* and *Gell's Essay*, p. 558.

Ver. 9. *four and twenty thousand*] a thousand less are meant; as 1 *Cor.* x. 8. who either might not die the same Day, or be slain as Ver. 4, 5. not by the Plague; see Chap. xxvi. 14.

Ver. 11. *with the same*] *Heb.* with my Zeal, my Zeal being the same as just before; not for my sake.

Ver. 13. *the lasting Priesthood*] that which was given to *Aaron's* Family, which was called so; not another distinct Priesthood; see of this largely in *Shuckford's Connell.* Book ii. However as the Priesthood belonged to *Phinehas* by Birth, this seems to be the high Priesthood, which he should have from among his Brothers, 1 *Chron.* xxiv. 3, 4. but the Posterity of *Ithamar* having it some Time, his had not an everlasting Priesthood, but the *&c.* as above.

Ver. 14, 15. *a Father's Household*] By such a Father seems to be meant one of the Sons of the first Founder, as *Midian* had five Sons, *Gen.* xxv. 4. and five Kings or Heads, *Num.* xxxi. 8. of which *Zur* was one.

Ver. 15. *Nations*] he being a King, Chap. xxxi. 8.

Ver. 17. *Assault*] use hostility or act like enemies, as the Verb signifies, and the following Words may shew.

M m m

18. Because

18. Because they assault you, with their Contrivances which they made against you in the Affair of Peor, and that of Cozbi their Sister, one of their Prince's Daughters, who was killed on the Day of the Plague that was for the Matter of Peor.

CHAP. XXVI.

AND after the Plague, the Lord ordered Moses, and Eleazar the Son of Aaron the Priest,

2. To take the Sum of the whole Assembly of the Israelites, from their twentieth Year upward, after the Household of their Fathers, being all that were to go out to War of Israel.

3. Accordingly they gave them order in the Plains of Moab, at Jordan *against* Jericho,

4. That it should be at that Age; as the Lord commanded Moses, and the Israelites who came out of the Country of Egypt.

5. Of the Sons of Reuben the First-born of Israel were, of Enoch the Family of the Enochites, of Phallu the Family of the Phalluites,

6. Of Hezron the Family of the Hezronites, of Carmi that of the Carmites:

7. These being the Families of the Reubenites, and of them there were numbered forty three thousand seven hundred and thirty.

8. And the Sons of Phallu Eliab:

9. Whose Sons were Nemuel, Dathan and Abiram: they being the Dathan and Abiram that were famous in the Assembly, who contended with Moses and Aaron among the Company of Korah, when they contended with the Lord.

10. Upon which the Earth opened its Mouth, and swallowed them up with Korah, when that Company was killed, when the Fire consumed the two hundred and fifty Men, so that they became a Sign.

11. Nevertheless the Children of Korah were not killed.

12. Of the Sons of Simeon after their Families were, of Nemuel the Family of the

Nemuelites, of Jamin the Family of the Jaminites, of Jachin the Family of the Jachinites,

13. Of Zerah the Family of the Zarhites, of Saul that of the Saulites:

14. These being the Families of the Simeonites, who were twenty two thousand and two hundred.

15. Of the Sons of Gad after their Families were, of Zephon the Family of the Zephonites, of Haggi the Family of the Haggites, of Shuni the Family of the Shunites,

16. Of Ozni the Family of the Oznites, of Eri the Family of the Erites,

17. Of Arod the Family of the Arodites, of Areli that of the Arelites:

18. These being the Families of the Sons of Gad, of whom were numbered forty thousand and five hundred.

19. Er and Onan, who were the Sons of Judah, dying in the Country of Canaan;

20. Of his Sons after their Families there were of Shelah, the Family of the Shelanites, of Pharez the Family of the Pharezites, of Zerah that of the Zarhites;

21. And of the Sons of Pharez were, of Hezron the Family of the Hezronites, of Hamul that of the Hamulites:

22. These being the Families of Judah, of whom were numbered seventy six thousand and five hundred.

23. Of the Sons of Issachar after their Families were, of Tola the Family of the Tolaites, of Phuvah the Family of the Phunites,

24. Of Jashub the Family of the Jashubites, of Shimron that of the Shimronites:

25. These being the Families of Issachar, of whom were numbered sixty four thousand and three hundred.

26. Of the Sons of Zebulun after their Families were, of Sered the Family of the Sardites, of Elon the Family of the Elonites, of Jahleel that of the Jahleelites:

27. These being the Families of the Zebulunites, of whom were numbered sixty thousand and five hundred.

Ver. 18. *the Matter*] or *Affair*, to wit of committing Idolatry with *Baal-peor*, Ver. 3. proper both *to the Heb.* and *in English*.

Ver. 2. *take the Sum*] this being the third Time of doing it, *Exod.* xxxviii. 26. *Nam.* i. 2, 3.

Ver. 5. *Enoch*] of this and other Names see *Gen.* xlv.

Ver. 10. *with Korah*] or *and Korah*: notwithstanding which *Annotators* pretend he was burnt, as being with the 250 Men who opposed Aaron in burning Incense; but that Contest seems to have been determined by the Glory of the Lord appearing, &c. Chap. xvi. 19, 20, 21, compared with Ver. 5, 7. before the Earthquake; upon which *Korah* might go to *Dathan* and *Abiram*, and so

be swallowed up with them. What can be plainer, when the *Scripture* tells he was swallowed up, and mentions only 250 Men that were burnt, Chap. xvi. 35. as well as here, of whom he was not one, Chap. xvi. 1, 2, 16, 17? And it is likely that when *Moses* went to *Dathan* and *Abiram*, Chap. xvi. 25. *Korah* would likewise, to encourage them against him, agreeable to Chap. xvi. 1. there being most Need of his Presence; see *Carpzou's Defence of the Heb. Bib.* against *Whiston*, Objec. 16.

Ver. 14. *thousand*] The great Decrease in this Tribe of 37100, Chap. i. 23. might be partly owing to the Slaughter, perhaps mostly made there, for being like their Prince *Zimri*, Chap. xxv. 9, 14.

28. Joseph's Sons after their Families being Manasseh and Ephraim;

29. Of Machir the Son of Manasseh was the Family of the Machirites; and Machir begetting Gilead, of him was the Family of the Gileadites.

30. Of these Sons of Gilead were, of Jezer the Family of the Jezerites, of Helek the Family of the Helekites,

31. And of Asriel the Family of the Asrielites, of Shechem too the Family of the Shichmites,

32. As also of Shemida the Family of the Shemidaites, and of Hephher that of the Hephrites.

33. And Zelophehad the Son of Hephher had no Sons, but Daughters, whose Names were, Mahlah and Noah, Hoglah, Milcah and Tirzah.

34. These were the Families of Manasseh, of whom were numbered fifty two thousand and seven hundred.

35. Of the Sons of Ephraim after their Families were these, of Shuthelah the Family of the Shuthalhites, of Becher the Family of the Bachrites, of Tahan that of the Tahanites;

36. Moreover of Eran the Son of Shuthelah was the Family of the Eranites:

37. These being the Families of the Sons of Ephraim, of whom were numbered thirty two thousand and five hundred. The foregoing were the Sons of Joseph after their Families.

38. Of the Sons of Benjamin after their Families were, of Bela the Family of the Balites, of Ashbel the Family of the Ashbelites, of Ahiham the Family of the Ahihamites,

39. Of Shephupham the Family of the Shuphamites, of Hupham that of the Huphamites;

40. And of the Sons of Bela, Ard and Naaman, there were the Family of the Ardites, and of Naaman that of the Naamites.

41. These were the Sons of Benjamin after their Families, and of them were numbered forty five thousand and six hundred.

42. Of the Sons of Dan after their Families were these, of Shuham the Family of the Shuhamites: these being the Families of Dan according to what they were.

43. They who were numbered of the whole Family of the Shuhamites, were sixty four thousand and four hundred.

44. Of the Sons of Asher after their Families were, of Imnah the Family of Imnah, of Ishvi the Family of the Ishvites, of Beriah that of the Beriites;

45. Of the Sons of Beriah were, of Heber the Family of the Hebrites, of Malchiel that of the Malchielites.

46. And the Name of Asher's Daughter was Serah.

47. These were the Families of the Sons of Asher, of whom were numbered fifty three thousand and four hundred.

48. Of the Sons of Naphtali after their Families were, of Jahzeel the Family of the Jahzeelites, of Guni the Family of the Gunites,

49. Of Jezer the Family of the Jizrites, of Shillem that of the Shillemites:

50. These being the Families of Naphtali according to what they were, and of them were numbered forty five thousand and four hundred.

51. The foregoing who were numbered of the Israelites, were six hundred and one Thousand seven hundred and thirty.

52. Then the Lord said to Moses as follows:

53. To these shall the Country be divided for a Possession, by the Number of the Names.

54. The Possession for many shall be made much, and for few little; each one's Possession shall be given according to those who are numbered of him.

55. However the Country shall be divided by Lot, they shall have possession after the Names of the Tribes of their Fathers.

56. According to the Lot shall the Possession of it be divided, betwixt many and few.

57. And these are they who were numbered of the Levites after their Families; of Gershon the Family of the Gershonites, of Kohath the Family of the Kohathites, of Merari that of the Merarites.

58. The Families of the Levites being, the Family of the Libnites, those of the Hebronites, Mahlites, Mushites, and Korehites. Now Kohath begot Amram.

59. And the Name of Amram's Wife was

Ver. 29. *Machirites*] from *Machir's* other Son or Sons besides *Gilead*, which we may see he had in *Gen. i. 23. 1 Chron. vii. 16.* though *Patrick* says *Machir* had no Son but *Gilead*, and so not only makes the Family of the *Machirites* and that of the *Gileadites* the very same, but supposes the same also to be parted into the Families named Ver. 30, 31, 32.

Ver. 30. *Jezer*] to which is elsewhere added *Ab, Jesh. xvii. 2. 1 Chron. vii. 18.*

Ver. 33. *Nobah*] It being not the same with *Noah*, *Gen. v. 29.*

Ver. 39. *Shephupham*] so the *Heb.* Word.

Ver. 42. *according to what they were*] So in Ver. 50.

Ver. 44. *Imnah*] the second Time as the first.

Ver. 46. *Serah*] See *Gen. xvi. 17. 1 Chron. vii. 30.* *Sarah* was made through Ignorance of the Accent.

Jochebed, the Daughter of Levi who was born to him in Egypt; and she bore to Amram, Aaron, Moses, and their Sister Miriam.

60. To Aaron also were born, Nadab and Abihu, Eleazar and Ithamar.

61. But Nadab and Abihu died, when they offered strange Fire before the Lord.

62. And those who were numbered of them were twenty three thousand, all the Males from their Month upward: for they were not numbered among the Israelites, because they had a Possession given among them.

63. These are the Numbers of the Israelites, whom Moses and Eleazar the Priest numbered in the Plains of Moab, at Jordan against Jericho.

64. Among whom there was not a Man of those that were numbered by Moses and Aaron the Priest, when they numbered the Israelites in the Wilderness of Sinai.

65. For the Lord said of them, they should quite die in the Wilderness: accordingly there was not a Man of them left, excepting Caleb the Son of Jephunneh, and Joshua the Son of Nun.

CHAP. XXVII.

AND there came the Daughters of Zelophehad, the Son of Hopher, the Son of Gilcad, the Son of Machir, the Son of Manasseh, of the Families of Manasseh the Son of Joseph, whose Names were Mahlah, Nohah, Hoglah, Milcah and Tirzah;

2. And standing before Moses, Eleazar the Priest, the Princes, and the whole Assembly, at the Door of the publick Tent, they said;

3. Our Father died in the Wilderness, and was not among those who came together against the Lord in the Company of Korah; but died in his own Sin, and had no Sons.

4. Why should our Father's Name be taken away from among his Family, because he has no Son? Give us an Inheritance among his Brethren.

5. So Moses brought the Judgment of them before the Lord.

6. Who gave him the following Answer:

7. The Daughters of Zelophehad speak right; give them entirely an Inheritance to possess among their Father's Brethren, and make his Possession pass to them.

8. And thou shalt tell the Israelites thus; When a Man dies having no Son, you shall make his Possession devolve to his Daughter;

9. If he has no Daughter, you shall give it to his Brothers;

10. If he has none, to his Father's Brothers;

11. And if his Father has none, to his Kinsman that is nearest to him of his Family, who shall inherit it: which shall be a Statute of Judgment to the Israelites, as the Lord commanded Moses.

12. And the Lord said to him; Go up on this Mount Abarim, and see the Country that I give to the Israelites;

13. Which when thou hast seen, thou shalt also be gathered to thy People, as thy Brother Aaron was:

14. Since you rebelled in the Wilderness of Zin, in the Strife of the Assembly, against my Command, that you should sanctify me at the Water in their Sight; namely the Water of Meribah at Kadesh, in the Wilderness of Zin.

15. Moses then said to the Lord as follows;

16. Let the Lord God of the Spirits of all Flesh set a Man over the Assembly,

17. Who shall go out and come in before them, having them out, and bringing them in; that the Lord's Assembly may not be like Sheep which have no Shepherd.

18. At this the Lord replied to him; Take thee Joshua the Son of Nun, a Man in whom the Spirit is, and lean thy Hand upon him.

19. Next causing him to stand before Eleazar the Priest, and the whole Assembly, give him command in their Sight.

20. Thou shalt further put some of thy Dignity upon him, that all the Assembly of the Israelites may hearken to him.

21. He shall also stand before Eleazar the Priest, that he may ask for him by the Judgment of Urim before the Lord; at whose Command he shall both go out and come in, and the whole Assembly of the Israelites with him.

22. And Moses did as the Lord commanded him; taking Joshua, and causing him to stand before Eleazar the Priest, and the whole Assembly,

23. Then leaning his Hands upon him, and giving him command; as the Lord ordered by the Ministry of Moses.

Ver. 62. *for they*] *Vulg. qui, who*; not unlikely by Corruption of *quia, because*, which some few Copies have.

Ver. 7. *give them*] as if they were *Sons*, the Hebrew Pronoun being masculine.

Ver. 12. *Go up*] not just now, so that the Command is given again at the Time, *Deut. xxxii. 49.*

Ver. 20. *Dignity*] by giving him Authority to govern, and as it seems by *Deut. xxxiv. 9.* transmitting to him some Capacity for it, with which he was doubtless pretty well endued before.

TO whom he further spoke as follows:

2. Command the Israelites, that they should observe to bring to me in its appointed Time, my Oblation, my Food, for my Sacrifices by Fire of a pleasant Smell to me.

3. And say to them: This is the Sacrifice by Fire which you shall bring to the Lord, two perfect Lambs of the first Year daily, for a continual Burnt-offering.

4. Thou shalt offer one Lamb in the Morning, and the other within the Evening;

5. With the tenth Part of an Ephah of fine Flour for a Meat-offering, tempered with the fourth Part of a Hin of beaten Oil.

6. Which is the continual Burnt-offering that was made at Mount Sinai, for a pleasant Smell, a Sacrifice by Fire to the Lord.

7. Moreover its Drink-offering shall be the fourth Part of a Hin of strong Liquor for one Lamb, which thou shalt pour out to the Lord in the Holy Place.

8. And when thou offerest the other Lamb within the Evening, let it be with a Meat-offering and Drink-offering as in the Morning, for a Sacrifice by Fire of a pleasant Smell to the Lord.

9. On the Sabbath Day also there shall be two perfect Lambs of the first Year, and two tenth Parts of fine Flour for a Meat-offering tempered with Oil, and the Drink-offering of the same,

10. This shall be the Burnt-offering of each Sabbath, over and above the continual Burnt-offering, and its Drink-offering.

11. In the Beginnings of your Months also shall you bring for a Burnt-offering to the Lord, two young Bullocks of the Herd, one Ram, seven perfect Lambs of the first Year;

12. With a Meat-offering of three tenth Parts of an Ephah of fine Flour tempered with Oil for a Bullock, one of two tenth Parts of the same for the Ram,

13. And another of a single tenth Part of it for one Lamb: which shall be a Burnt-offering of a pleasant Smell, a Sacrifice by Fire to the Lord.

14. Their Drink-offerings too shall be half a Hin of Wine to a Bullock, the third Part of it to the Ram, and its fourth Part to a Lamb. This shall be the Burnt-offering of each Month throughout the Months of the Year.

15. And there shall be offered a Kid of the Goats for a Sin-offering to the Lord, with its Drink-offering, over and above the continual Burnt-offering.

16. Besides on the fourteenth Day of the first Month shall be the Lord's Passover;

17. And the Feast on the fifteenth Day of the same Month; unleavened Bread being eat seven Days.

18. There shall be a holy Assembling on the first Day, you shall do no labouring Business.

19. But you shall bring for a Sacrifice by Fire, a Burnt-offering to the Lord, two young Bullocks, one Ram, and seven Lambs of the first Year, which you shall have perfect;

20. With their Meat-offering of fine Flour tempered with Oil: three tenth Parts of an Ephah you shall offer for a Bullock, two for a Ram;

21. A single one shalt thou for each of the seven Lambs,

22. And one Kid for a Sin-offering, to make atonement for you.

23. These you shall offer, besides the Burnt-offering of the Morning, which is for a continual one.

24. After this manner shall you offer on each of the seven Days, the Food of the Sacrifice by Fire of a pleasant Smell to the Lord, over and above the continual Burnt-offering, and its Drink-offering.

25. And on the seventh Day you shall have a holy Assembling, and do no labouring Business.

26. As also the very same shall you have on the Day of the First-fruits, when you bring a new Meat-offering to the Lord, at the End of your Weeks.

27. You shall likewise bring for a Burnt-offering for a pleasant Smell to the Lord, two young Bullocks, one Ram, seven Lambs of the first Year;

Ver. 2. Food] as Ver. 24. Lev. iii. 11. this seems to be the same with the Oblation, since there is no Conjunction between in the Hebrew, which had they been different, would have been proper to denote it; so that each may comprehend both the Sacrifice by Fire and the Meat-offering, Ver. 3, 5. as the Burnt-offering also does, Ver. 6. and may be called Oblation as offered by Man, and Food as received by God.

Ver. 6. made] as the Word signifies, and not ordained: so Ainsworth renders it; Pagn. factum est, was made; which Montan. only alters into facta, made; in the Tigur. Transl. with those of Munst. and Castal. is quale factum est, such as was made; as in the Targ. of Jonathan, such as

was offered; Jun. and Trem. have paratum fuerat, had been prepared; the old Lat. Bib. obtulistis, you offered.

Ib. at] where it was first done.

Ver. 7. strong Liquor] the Word signifying so in general, though here it was Wine, Ver. 14. Exod. xxix. 40.

Ver. 8. with] for so the Lamb was offered, Ver. 5. not as the other Offerings.

Ver. 26. Day of the First-fruits] Look back to Lev. xxiii. 16.

Ib. at the End] as a scarce signifies after, and then would be indeterminate.

Ver. 27. bring] The same Verb as in the Verse before.

28. With their Meat-offering of fine Flour tempered with Oil, three tenth Parts of an *Ephab* for one Bullock, two for the Ram,

29. A single one for each of the seven Lambs,

30. And one Kid of the Goats, to make atonement for you.

31. Which you shall offer, besides the continual Burnt-offering, and its Meat-offering; you shall have them perfect, with their Drink-offerings.

C H A P. XXIX.

ON the first of the seventh Month also you shall have a holy Assembling, and do no labouring Business; it shall be a Day of the Sounding of *Trumpets* to you.

2. And you shall offer for a Burnt-offering for a pleasant Smell to the Lord, one young Bullock of the Herd, one Ram, seven perfect Lambs of the first Year;

3. With their Meat-offering of fine Flour tempered with Oil, three tenth Parts of an *Ephab* for the Bullock, two for the Ram,

4. Moreover one for each of the seven Lambs,

5. And one Kid of the Goats for a Sin-offering, to make atonement for you;

6. Besides the Burnt-offering of the Month, with its Meat-offering, and the continual Burnt-offering, with its Meat-offering, and their Drink-offerings, according to the Manner of them, for a pleasant Smell, a Sacrifice by Fire to the Lord.

7. So on the tenth of this seventh Month you shall have a holy Assembling, and afflict your Souls, doing no Business.

8. But you shall bring for a Burnt-offering to the Lord of a pleasant Smell, one young Bullock of the Herd, one Ram, seven Lambs of the first Year, which you shall have perfect;

9. With their Meat-offering of fine Flour tempered with Oil, three tenth Parts of an *Ephab* for the Bullock, two for the Ram,

10. A single one for each of the seven Lambs,

11. And one Kid of the Goats for a Sin-offering; besides the Sin-offering of Atone-ments, and the continual Burnt-offering, with its Meat-offering, and their Drink-offerings.

12. On the fifteenth Day too of the seventh Month you shall have a holy Assembling, and do no labouring Business (but you shall keep a Feast to the Lord seven Days)

13. And you shall bring for a Burnt-offer-

ing, a Sacrifice by Fire of a pleasant Smell to the Lord, thirteen young Bulls of the Herd, two Rams; fourteen Lambs of the first Year, which shall be perfect;

14. With their Meat-offering of fine Flour tempered with Oil, three tenth Parts of an *Ephab* for each of the thirteen Bulls, two for each of the two Rams,

15. Moreover a single one for each of the fourteen Lambs;

16. And one Kid of the Goats for a Sin-offering; besides the continual Burnt-offering, its Meat-offering, and its Drink-offering;

17. Nay on the second Day twelve young Bulls of the Herd, two Rams, fourteen perfect Lambs of the first Year;

18. With their Meat-offering and Drink-offerings, for the Bulls, Rams and Lambs, by their Number, according to the Manner;

19. As also one Kid of the Goats, for a Sin-offering; besides the continual Burnt-offering, with its Meat-offering, and their Drink-offerings;

20. And on the third Day eleven Bulls, two Rams, fourteen perfect Lambs of the first Year;

21. With their Meat-offering and Drink-offerings, for the Bulls, Rams and Lambs, by their Number, according to the Manner;

22. As also one Kid, for a Sin-offering; besides the continual Burnt-offering, with its Meat-offering, and its Drink-offering;

23. And on the fourth Day ten Bulls, two Rams, fourteen perfect Lambs of the first Year;

24. Their Meat-offering and Drink-offerings, for the Bulls, Rams and Lambs, by their Number, according to the Manner;

25. As also one Kid of the Goats, for a Sin-offering; besides the continual Burnt-offering, its Meat-offering, and its Drink-offering;

26. And on the fifth Day nine Bulls, two Rams, fourteen perfect Lambs of the first Year;

27. With their Meat-offering and Drink-offerings, for the Bulls, Rams and Lambs, by their Number, according to the Manner;

28. As also one Kid, for a Sin-offering; besides the continual Burnt-offering, with its Meat-offering, and its Drink-offering;

29. And on the sixth Day eight Bulls, two Rams, fourteen perfect Lambs of the first Year;

30. With their Meat-offering and Drink-offerings, for the Bulls, Rams and Lambs, by their Number, according to the Manner;

31. As also one Kid, for a Sin-offering; besides the continual Burnt-offering, its Meat-

Meat-offering, and the Drink-offerings of the same:

32. And on the seventh Day seven Bullocks; two Rams, fourteen perfect Lambs of the first Year;

33. With their Meat-offering and Drink-offerings, for the Bullocks, Rams and Lambs, by their Number, according to their Manner;

34. As also one Kid, for a Sin-offering; besides the continual Burnt-offering, its Meat-offering, and its Drink-offering.

35. On the eighth Day you shall have a solemn one, doing no labouring Business.

36. And you shall bring a Burnt-offering, a Sacrifice by Fire of a pleasant Smell to the Lord, one Bullock, one Ram, seven perfect Lambs of the first Year;

37. Their Meat-offering and Drink-offerings, for the Bullock, Ram and Lambs, by their Number, according to the Manner;

38. As also one Kid, for a Sin-offering; besides the continual Burnt-offering, with its Meat-offering, and its Drink-offering.

39. These shall you offer to the Lord in your appointed Times; besides your Vows, and Free-offerings of your Burnt-offerings, Meat-offerings, Drink-offerings, and Peace-offerings.

40. And Moses told the Israelites entirely as the Lord commanded him.

CHAP. XXX.

MOSES also spoke to the Heads of the Tribes, for the Israelites, as follows: This is the Thing which the Lord has commanded.

2. When a Man makes a Vow to the Lord, or swears an Oath, to bind his Soul with a Bond, let him not profane his Word;

he must do according to all that comes out of his Mouth:

3. And when a Woman makes a Vow to the Lord, and binds her Soul with a Bond in her Father's House, in her Youth;

4. Which her Father hears, and holds his peace at her; then all her Vows, and every Bond with which she binds her Soul, shall be confirmed.

5. But if her Father disallows her on the Day that he hears, none of them shall be confirmed; and the Lord will forgive her, because her Father disallows her.

6. If she has at all a Husband likewise, when her Vows are upon her, or what she pronounces with her Lips, which she binds her Soul with;

7. And her Husband hearing, holds his peace at her on that Day; then her Vows, and her Bond with which she binds her Soul, shall be confirmed.

8. But if her Husband disallows her on the Day that he hears, he shall make void her Vow that is upon her, and what she pronounces with her Lips, which she binds her Soul with; and the Lord will forgive her.

9. Whereas every Vow of a Widow, or of her who is divorced, with which she binds her Soul, shall be confirmed upon her.

10. Nay if she vowed in her Husband's House, or bound her Soul with a Bond by an Oath;

11. And her Husband hearing, held his peace at her, not disallowing her; then all her Vows, and every Bond with which she bound her Soul, shall be confirmed.

12. But if her Husband at all made them void on the Day that he heard, none of that which came out of her Lips, of her Vows, or the Bond of her Soul, shall be confirmed; her Husband having made them void, the Lord will forgive her.

Ver. 31. *Drink-offerings*] The Word being here plural, as quoted in *Buxtorf's Lexicon*, as it is in the *Concordance*, and the Form of it demonstrates. So *Pagn.* and *Montan. libamina*; see Ver. 19.

1b. *the same*] both the *Sin-offering* and *Burnt-offering*, which the Hebrew Pronoun may denote though singular, in the Manner of that Tongue especially; and so it might be properly *Drink-offerings*.

Ver. 33. *their Manner*] So it is in the *Original*.

Ver. 35. *solemn one*] See *Lev. xxiii. 36*.

Ver. 1. *for*] *Jam. and Trem. ut dicere, that they should tell.*

Ver. 2. *profane*] as the Verb signifies, and as falsifying his Word, especially when it was a Vow, would certainly be; see *Gell in Essay*, p. 574.

Ver. 6. *has*] I do not see what our *Translators* intended by *had*; or why should this of the *Husband* be rendered in the past Time, and that of the *Father* in the present? *Had the Women Husbands* before they were in their *Father's House* in their *Youth*, Ver. 3? And fond is the Conceit of *Pools* to interpret this, *when she was in*

her Father's House, because there is Mention of being in the *Husband's House*, Ver. 10. which is of other Sort of Women out of Marriage, Ver. 9. yet *Bishop Patrick* will follow him, though he would not discredit his Work by quoting a *Presbyterian Author*.

Ver. 10. *in her Husband's House*] when they lived together, and the Vow was not performed then.

Ver. 11, 12. These Verses thus in a *Manuscript Bible* several hundred Years old, *If her Husband hearth it, and is still, and gainsaith not her behest, she shall yield whatever thing she becheight; sothely, if the Husband gainsaid her anon, she shall not be holden guilty of the behest: For her Husband againsaid it anon, and the Lord shall be merciful to her*; see *James's Corruption of the Scripture*, &c. by the *Prelate*, p. 276, 277. But both of them left out of the famous *Bible* of *Pope Sixtus*, though restored since.

Ver. 12. *at all*] according to the *com. Transf.* Ver. 6. 15. which see explicitly on 1 *Kings ix. 6*. by which utterly here, and altogether Ver. 14. are wrong, and disagreeable with the other two Verses.

13. Every Vow, and every binding Oath, to afflict the Soul; may be confirmed, or made void, by her Husband.

14. For if he at all holds his peace at her from Day to Day, he confirms all her Vows, or all her Bonds which are upon her; which he does, because he holds his peace at her on the Day that he hears:

15. So that if he at all makes them void afterwards, he shall bear her Iniquity.

16. These are the Ordinances which the Lord commanded Moses, between a Man and his Wife, between a Father and his Daughter in her Youth, being in his House.

CHAP. XXXI.

AND the Lord spoke thus to Moses,
2. Take the Vengeance of the Men of Israel on the Midianites; after which thou shalt be gathered to thy People.

3. Upon this he ordered the People, that some of them should be ready for War, who might be against Midian, to render the Vengeance of the Lord upon it;

4. Sending a thousand of each Tribe to the War, throughout all the Tribes of Israel.

5. Accordingly there were a thousand of a Tribe delivered out of the Thousands of Israel, twelve thousand made ready for War.

6. Whom Moses sent to it, and Phinehas the Son of Eleazar the Priest, with the holy Instruments, and the sounding Trumpets in his Hand.

7. And they going to war against Midian, as the Lord commanded Moses, killed all the Males;

8. As they did along with the rest of them, five Kings of Midian, Evi, Rekem, Zur, Hur and Reba: Balaam also the Son of Beor they killed with the Sword.

9. Besides the Israelites took the Women of Midian and their Children prisoners; and all their Cattle, with all that they possessed, even their whole Wealth, they took for plunder.

10. Nay all their Cities in their Habitations, and all their Palaces, they burnt with Fire;

11. Taking the whole Spoil, even all that was to be taken, both of Man and Beast.

12. And they brought the Prisoners, and what was taken, with the Spoil to Moses, Eleazar the Priest, and the Assembly of the Israelites, at the Camp, on the Plains of Moab which are at Jordan *against* Jericho.

13. But Moses, Eleazar the Priest, and all the Princes of the Assembly, going forth to meet them without the Camp;

14. Moses was in a Wrath with the Officers of the Army, the Captains of Thousands and Hundreds, who came from the Battle of the War;

15. And said to them: Have you let all the Females live?

16. Behold they were to the Israelites, by the Words of Balaam, the means of doing amiss against the Lord in the Matter of Peor; and there was a Plague among the Lord's Assembly.

17. Now therefore kill every Male among the Children, and every Woman who has had the knowledge of a Man by lying with him.

18. But all the Female-children, who have not known lying with a Male, keep alive for your selves.

19. And encamp you without the Camp seven Days; on the third and the seventh Day you shall purify your selves, every one who has killed a Person, or touched the Slain, with your Prisoners,

20. As likewise every Garment, and Thing of Skin, all Work of the Goat, and every wooden Thing.

21. Eleazar the Priest said further to the Men of War, who went to the Battle: This is the Ordinance of the Law which the Lord has commanded Moses;

22. *That* however the Gold, Silver, Brass, Iron, Tin and Lead,

23. Every Thing which will come through the Fire, you shall make pass through it,

Ver. 2. *Midianites*] For though the *Moabites* were in the Guilt, Chap. xxv. 1, 2. *Balaam* and the *Midianites* appear to be the Contrivers of it, and so deserved most to be punished, Chap. xxv. 17, 18.

Ver. 5. *made ready*] So *Trem.* and *Jun. expeditis*; which is the Meaning *Buxtorf* gives the Verb both in his *Lexicon* and *Concordance*, but never *armed*. And in the *pres. Bib.* it is rendered *prepared*, *Jesh.* iv. 13. and *ready prepared*, 2 *Chron.* xvii. 18.

Ver. 6. *the holy Instruments*] which may be deemed most probably to be the Ark and its Utensils, as *Jun.* and *Trem.* annotate, *arca foederis cum iis quæ ad eam pertinebant*; see Chap. xiv. 44. *Jesh.* vi. 9. 1 *Sam.* iv. 4. & xiv. 18. since the *Urim* and *Tumim* belonged to *Elea-*

zar now the high Priest, who went to meet them, Ver. 13. and that they were the same with the Trumpets is unlikely to me, even though there may be such Expression in some other Places, where the Meaning is plainly so, and therefore that Liberty of Language might be safely taken, which here could not.

Ver. 9. *that they possessed*] from its Root to *possess*; and though it is sometimes put for Cattle, as being what was a principal Part of the Possession, in those Ages and Countries, yet never I suppose restricted to *Flocks*. So *Cast.* has *facultatibus*, *Montan.* *acquisitionem*.

Ib. *Wealth*] being a Word of a general, not particular Meaning.

Ver. 14. *of the War*] omitted in the *com. Transf.*

that

that it may be clean; yet it must be purified with the Water of Separation; and all which will not come through the Fire, you shall make pass through the Water.

24. You shall wash your Cloaths too on the seventh Day, and be clean, and afterwards come into the Camp.

25. The Lord also said to Moses as follows:

26. Take the Sum of those that are taken Prisoners, both of Man and Beast, thou, and Eleazar the Priest, with the chief Fathers of the Assembly.

27. Then part what is taken equally between those that were engaged in the Battle, who went out to War, and the whole Assembly.

28. And take up a Number for the Lord from the former, one out of five hundred, of the Persons, Herds, Asses and Flocks;

29. Which having taken out of their half give to Eleazar the Priest for the Lord's Lifted-offering.

30. Next from the half of the Israelites thou shalt take one Portion out of fifty, of the Persons, Herds, Asses and Flocks, of all the Cattle, and give them to the Levites who look after the Business of the Lord's Tabernacle.

31. And Moses and Eleazar the Priest did as the Lord commanded the former.

32. Now what was left of the Prey which was taken by the Soldiers, was six hundred and seventy five thousand of the Flocks,

33. Seventy two thousand of the Herds,

34. Sixty one thousand Asses;

35. And all the Persons, namely Females who had not known lying with a Male, were two and thirty thousand.

36. The Sum of half of which, being the Part of those who went out to the War, was three hundred thirty seven Thousand and five hundred of the Flock,

37. Out of which the Lord's Number was six hundred and seventy five;

38. Six and thirty thousand of the Herds, of which the Lord's Number was seventy two;

39. Thirty thousand five hundred Asses, of which the Lord's Number was sixty one;

40. And sixteen thousand Persons, of which the Lord's Number was two and thirty.

41. These Numbers Moses gave for the

Lord's Lifted-offering to Eleazar the Priest, as the Lord commanded him.

42. The Israelites half likewise, which he parted from the Men who went to War,

43. Being three hundred thirty seven Thousand and five hundred of the Flocks,

44. Six and thirty thousand of the Herds,

45. Thirty thousand and five hundred Asses,

46. And sixteen thousand Persons;

47. Moses took of it one Portion out of fifty, both of Man and Beast, and gave them to the Levites who looked after the Business of the Lord's Tabernacle, as the Lord commanded him.

48. And those who were Officers to the Thousands of the Army, the Captains of Thousands and Hundreds, came to Moses,

49. And said to him; Thy Servants have taken the Sum of the Men of War who are in our Charge, and there is not a Man of us wanting.

50. We have therefore brought an Offering for the Lord, each what golden Things he has got, Jewels, Bracelets, Rings, Ear-rings, or Girdles, to make atonement for our Souls before the Lord.

51. So Moses and Eleazar the Priest took the Gold of them, all the Things being made.

52. And all the Gold of the Lifted-offering which they offered up to the Lord, of the Captains of Thousands and Hundreds, was sixteen thousand seven hundred and fifty Shekels:

53. The Men of War having plundered respectively for themselves.

54. And Moses and Eleazar the Priest, having taken the Gold of the Captains of Thousands and Hundreds, brought it into the publick Tent, for a Memorial for the Israelites before the Lord.

CHAP. XXXII.

NOW the Reubenites and Gadites having a very numerous Multitude of Cattle, and seeing plainly that the Country of Jazer and Gilead, was a Place for Cattle;

2. They came and spoke to Moses, Eleazar the Priest, and the Princes of the Assembly as follows;

Ver. 28. *Number*] from the Verb *to number* or *sum up*, *Exod. xii. 4.* where a like Noun is also rendered *Number*; none of those Words having any Signification of *Tribute*; see *Buxt. Lexic.* So Ver. 40.

1b. *Flocks*] as Ver. 30. and as comprehending Goats with the Sheep.

Ver. 32. *what was left*] being not killed of the Cattle for the Soldiers Provision, nor of the Persons in the Battle and Slaughter, Ver. 17.

Ver. 50. *Girdles*] as *Exod. xxxv. 22.*

3. Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elaleh, Shebam, Nebo and Beon,

4. The Country that the Lord smote before the Assembly of Israel, is a Country for Cattle, which thy Servants have;

5. If we are then in thy Favour, said they, let it be given to thy Servants for a Possession; make us not pass over Jordan.

6. Whom Moses answered: Shall your Brethren go to War, and you abide here?

7. And why will you discourage the Hearts of the Israelites, from passing over into the Country which the Lord has given them?

8. Your Fathers did thus, when I sent them from Kadesh-barnea to see it.

9. Who went up to the Brook of Eshcol, and having seen the Country, disheartened the Israelites from going into it, which the Lord gave them.

10. Upon which the Lord was angry at that Time, and sware,

11. That the Men who came up from Egypt, from their twentieth Year upward, should not see the Country of which he had sworn to Abraham, Isaac and Jacob, because they did not follow him fully;

12. Besides Caleb the Son of Jephunneh the Kenizite, and Joshua the Son of Nun, because they did.

13. And the Lord being angry with Israel, made them wander in the Wilderness forty Years, till all the Generation who had done that which displeased him were consumed.

14. And behold you are risen up in the room of your Fathers, an Increase of sinful Men, to make a farther Addition to the fervent Anger of the Lord against Israel.

15. For should you turn back from following him, he might yet again leave them in the Wilderness; so would you destroy all this People.

16. But they going nigh to him, said; We will build Folds for our Cattle here, and Cities for our Children.

17. Nevertheless we will be ready speedily to be before the Israelites, till we have brought them to their Place; and our Children shall abide in fortified Cities, by reason of the Inhabitants of the Country.

18. We will not come back to our Homes, till the Israelites have had their several Possessions.

19. Though we will have none with them any where beyond Jordan, because our Possession is come to us on this Side of it eastward.

20. With that Moses replied to them; If you will do this Thing, if you will be ready for War before the Lord,

21. And will all of you pass over Jordan so, till he has driven away his Enemies from his Face,

22. And the Country is subdued before him; you may afterwards return, and shall be blameless both with the Lord and Israel, and this Country shall be your Possession before the Lord.

23. But if you will not do so, behold you sin against the Lord; therefore acknowledge your Sin, which will find you out.

24. Build you Cities for your Children, and Folds for your Flocks; but do what has come out of your Mouth.

25. And the Gadites and Reubenites said thus to Moses; Thy Servants will do as our Lord commands.

26. Our Children, our Wives, what we possess, with all our Cattle, shall abide there in the Cities of Gilead.

27. But thy Servants will pass over every one ready for War, before the Lord to Battle, as our Lord says.

28. So Moses commanded Eleazar the Priest, Joshua the Son of Nun, and the chief Fathers of the Tribes of the Israelites, concerning them,

29. To whom he said, If the Gadites and Reubenites will pass over Jordan with you, every one ready for Battle before the Lord, and the Country shall be subdued before you, then shall you give them the Province of Gilead for a Possession:

30. But if they will not, they shall be Possessors among you in the Country of Canaan.

31. The Gadites and Reubenites too made answer; We will do according to what the Lord has spoken concerning thy Servants:

32. We will go on ready before the Lord into the Country of Canaan, that we may have the Inheritance of our Possession on this side Jordan.

33. Moses then gave to the Gadites, Reubenites, and to the half Tribe of Manasseh, the Son of Joseph, the Kingdom of Sihon

Ver. 9. *Brook*] as Chap. xiii. 23, 24.

Ver. 12. *Kenizite*] It is probable *Caleb* had some Ancestor named *Kenan*, from whom he took this Title, and his Brother the Name, *Josh. xv. 17. Judg. iii. 9.* as likewise his Grandson, *1 Chron. iv. 15.*

Ver. 17. *ready*] for which is *armed* in the *pres. Transf.* see of it Chap. xxxi. 5.

lb. speedily] from its Root *to make haste*; as *Trem.* and *Jun.* have *celeris.*

Ver. 20. *replied*] after consulting the Lord, as appears by their Answer, Ver. 31.

Ver. 23. *acknowledge*] the Sin in not intending to do what they pretended, if that was the Case. *Heb. know or acknowledge*; rather the latter here, especially as it is imperative. Thus *Jun.* and *Trem. agnoscite.*

Ver. 26. *what we possess*] See Chap. xxxi. 9.

King of the Amorites, and that of Og King of Bashan, the Country with the Cities of the same in the Borders round about.

34. And the Gadites built Dibon, Ataroth, Aroer,

35. Atroth, Shopan, Jazer, Jogbehah,

36. Beth-nimrah and Beth-haran, fortified Cities, with Folds for Flocks.

37. Moreover the Reubenites built Heshbon, Elale, Kirjathaim,

38. Nebo, Baal-meon, the Names being altered, and Shibmah; for they gave other Names to the Cities which they built.

39. The Posterity of Machir also the Son of Manasseh went to Gilead, and took it, and drove away the Amorites who were in it.

40. Therefore Moses gave Gilead to Machir the Son of Manasseh, and he dwelt in it.

41. And Jair the Descendant of Manasseh, went, and took their Towns, which he called The Towns of Jair.

42. Nobah went likewise, and took Kenath, with its Villages, and called it by his own Name Nobah.

C H A P. XXXIII.

THESE are the Journeys of the Israelites which they went out of the Country of Egypt by their Armies, in the Charge of Moses and Aaron.

2. Which Journeys of theirs Moses wrote down at the Command of the Lord, according as they went on, and those were as follow:

3. First they marched from Rameses on the fifteenth Day of the first Month, the next Day after the Passover, going out with a high Hand in the Sight of all the Egyptians;

4. Who buried all the First-born, that the Lord slew among them, and he executed Judgments on their gods.

5. And the Israelites marching from Rameses, encamped at Succoth,

6. And marching from Succoth, they

encamped at Etham, which is at the End of the Wilderness.

7. Then they marched from Etham, and turning back by the Mouth of Hiroth, which is over against Baal-zephon, they encamped before Migdol.

8. They also marched from before Hiroth, and passing through the midst of the Sea into the Wilderness, went three Days Journey in that of Etham, and encamped at Marah.

9. Next they marched from Marah, and coming to Elim, where were twelve Fountains of Water, and seventy Palm-trees, they encamped there.

10. And marching from Elim, they encamped by the Red Sea.

11. And marching from the Red Sea, they encamped in the Wilderness of Sin.

12. And marching from the Wilderness of Sin, they encamped at Dophkah.

13. And marching from Dophkah, they encamped at Alush.

14. And marching from Alush, they encamped at Rephidim; where there was not Water for the People to drink.

15. And marching from Rephidim, they encamped at the Wilderness of Sinai.

16. And marching from the Wilderness of Sinai, they encamped at Kibroth-hattaavah.

17. And marching from Kibroth-hattaavah, they encamped at Hazeroth.

18. And marching from Hazeroth, they encamped at Rithmah.

19. And marching from Rithmah, they encamped at Rimmon-parez.

20. And marching from Rimmon-parez, they encamped at Libnah.

21. And marching from Libnah, they encamped at Rissah.

22. And marching from Rissah, they encamped at Kehelathah.

23. And marching from Kehelathah, they encamped at Mount Shapher.

24. And marching from Mount Shapher, they encamped at Haradah.

25. And marching from Haradah, they encamped at Makheloth.

Ver. 35. *Jazer*] the same Ver. 1.

Ver. 37. *Elale*] not the same in *Hebrew* as that in *Isa.* xv. 4.

Ver. 41. *Descendant*] *Jair's* Grandmother being the Grandaughter of *Manasseh*, 1 *Chron.* ii. 21, 22. *Gen.* i. 23. but his Grandfather one of *Judah*, 1 *Chron.* ii. 5, 21. *Patrick* says *Jair* was the Grandson of *Gilead* by his Daughter, whereas the Daughter, 1 *Chron.* ii. 21. was *Gilead's* Sister.

Ib. The Towns of *Jair*] as 1 *Kings* iv. 13.

Ver. 1. *which they*] The Antecedent to the Relative being most probably the Journeys, as they are the Subject

of the Relation, and particularly mentioned in the next Verse, besides that the referring *which* to the People makes a Sort of Redundancy or Superfluity in the Account. So *Castalis* renders, *Sequitur jam de itineribus quae Israelitae fecerunt*, Now there follows concerning the Journeys which the Israelites made.

Ib. in] not under.

Ver. 4. *gods*] See *Exod.* xii. 12.

Ver. 8. *from before*] See *Dr. Shaw's Travels*, p. 347.

Ver. 18. *Rithmah*] by *Kadesh-barnea*, Chap. xii. 16. & xiii. 3, 26. & xxxii. 8.

26. And marching from Makheloth, they encamped at Thahath.

27. And marching from Thahath, they encamped at Tharah.

28. And marching from Tharah, they encamped at Mithkah.

29. And marching from Mithkah, they encamped at Hashmonah.

30. And marching from Hashmonah, they encamped at Moseroth.

31. And marching from Moseroth, they encamped with the Jaakanites.

32. And marching from the Jaakanites, they encamped at Hor-hagidgad.

33. And marching from Hor-hagidgad, they encamped at Jotbathah.

34. And marching from Jotbathah, they encamped at Abronah.

35. And marching from Abronah, they encamped at Ezion-geber.

36. And marching from Ezion-geber, they encamped in the Wilderness of Zin, which is *that* of Kadesh.

37. And marching from Kadesh, they encamped at Mount Hor, at the End of the Country of Edom.

38. On which Mount Aaron the Priest went up at the Command of the Lord, and died there, in the fortieth Year of the Israelites coming out of the Country of Egypt, on the first of the fifth Month;

39. Aaron being in his hundred and twenty third Year when he died on Mount Hor.

40. And the Canaanite King of Arad, who dwelt in the South of the Country of Canaan, heard of the coming of the Israelites.

41. Who marched from Mount Hor, and encamped at Zalmonah.

42. And marching from Zalmonah, they encamped at Punon.

43. And marching from Punon, they encamped at Oboth.

44. And marching from Oboth, they encamped at the Heaps of Abarim, in the Border of Moab.

45. And marching from the Heaps, they encamped at Dibon-gad.

46. And marching from Dibon-gad, they encamped at Almon-diblathaim.

47. And marching from Almon-diblathaim, they encamped at the Mountains of Abarim, before Nebo.

48. And marching from the Mountains of Abarim, they encamped on the Plains of Moab, at Jordan *against* Jericho,

49. Even from Beth-jeshimoth to Abel-shittim.

50. Where the Lord bade Moses,

51. To speak to the Israelites, and say to them: When you are passed over Jordan into the Country of Canaan,

52. You shall drive away all the Inhabitants of it from your Presence, and cause all their Effigies to perish, as you shall all their molten Images, and destroy all their Chapels.

53. And when you have driven *them* out of the Country, you shall dwell in it: for I give it you to inherit it.

54. You shall possess it by Lot after your Families, and the Tribes of your Fathers, making the Possession for many much, and for few little, the Lot for each being where it comes out for him.

55. But if you drive not away the Inhabitants of the Country from your Presence, those whom you leave of them will be Thorns in your Eyes, and pricking Goads in your Sides, and will distress you in the Country where you dwell.

56. Nay I my self will do to you, as I thought to do to them.

Ver. 31. *with the Jaakanites*] See Deut. x. 6. so *Jun.* and *Trem.* *apud filios Jahakanis.*

Ver. 36. *Ezion-geber*] 1 Kings ix. 26. & xxii. 48. by which the *Israelites* came back again, when they were denied Passage through *Edom*, Deut. ii. 8.

Ib. *that of Kadesh*] Psal. xxix. 8. for *Zin* and *Kadesh* do not appear to be the same, Chap. xx. 1. & xxvii. 14. & xxxiv. 4. Deut. xxxii. 51. but the Wilderness named of either; of *Kadesh* see on Chap. xx. 1.

Ver. 40. *King of Arad*] See Chap. xxi. 1.

Ver. 52. *destroy*] as Lev. xxvi. 30. where the Verb is the same, and does not mean quite *pluck down*, but *destroy* in a general or any Manner.

Ib. *Chapels*] They could not throw down the Mountains, says *Patrick*; and *Poole*, the Hills themselves could not be destroyed by them. The *Assemblies Annotation* explains it thus, *That is, Idolatrous Chapels.* And *Castal.* renders it *facella*, Chapels; *Munst.* *arat*, Altars; as *Buxt.* in his *Lexic.* gives the Meaning of the Heb. Word, *Sacellum*, *Ara idolorum*; and according to *Job. Mercer* in

Pagnin. Thesaur. significat *Sacellum seu Altare*, it signifies a Chapel or Altar. Besides we read of building or making the same, 2 Kings xxi. 3. & xxiii. 15. 2 Chron. xxxiii. 3, 19. Jer. xix. 5. even on a Hill or Hills, 1 Kings xi. 7. & xiv. 23. and in the Cities, 2 Kings xvii. 9, 29. & xxiii. 5, 19. nay in a Valley, Jer. vii. 31. & xxxii. 35. and of their being removed and taken away, 1 Kings xv. 14. 2 Kings xii. 3. & xiv. 4. & xv. 4, 35. 2 Chron. xv. 17. & xvii. 6. & xx. 33. destroyed, Ezek. vi. 3. broke down, 2 Kings xxiii. 8, 15. and burnt, 2 Kings xxiii. 15. with making a House of them, 1 Kings xii. 31. 2 Kings xxiii. 19. which are quite inconsistent with their being Hills. Thus Benjamin the Jew (to name no more) calls the Chapel of the Syrian Monks on Mount Sinai by this Name נֶבֶז N. B. high places in the com. Eng. Bib. is sometimes rendered from other Hebrew Words, which signify so properly, as Num. xxiii. 3. Judg. v. 18. Job xxv. 2. Prov. viii. 2. & ix. 14. Jer. iii. 2, 21. & iv. 11. &c.

C H A P. XXXIV.

AND the Lord told Moses,

2. That he should give the Israelites these Directions: When you are come into the Country of Canaan, the same which shall fall to you for a Possession, with the Confines of it;

3. Your south Side shall be at the Wilderness of Zin, by the Bounds of Edom, and at the End of the Salt Sea eastward.

4. And your Border shall turn about on the South to the Ascent of Akrabbim, and pass on to Zin, and the going out of it on the South shall be at Kadesh-barnea; then going forth to Hazar-addar, it shall pass on to Azmon;

5. From thence it shall turn about to the River of Egypt, and its going out shall be at the Sea.

6. Moreover your west Border shall be the great Sea.

7. From whence you shall make your north Border to Mount Hor,

8. Thence to the Entrance of Hamath, and the going out of it shall be at Zedad;

9. Next it shall go along to Ziphron, and its going forth shall be at Hazar-enan.

10. Besides you shall make your east Border from thence to Shepham;

11. From thence it shall go down to Riblah on the East of Ain, and reach down to the Side of the Sea of Cinnereth eastward;

12. So it shall go down to Jordan, and the going out of it shall be at the Salt Sea. This shall be your Country, with the Frontiers of it round about.

13. And Moses ordered the Israelites as follows; This is the Country which you shall possess by Lot, which the Lord commanded to be given to the nine Tribes and the half:

14. Since the Tribes of the Reubenites and Gadites, throughout the Households of their Fathers, and half the Tribe of Manasseh have received their Possession;

15. Which they did on this side Jordan against Jericho, eastward towards the Sun-rising.

16. The Lord further said thus to Moses:

17. These are the Names of the Men who shall appoint the Possession of the Country for you; Eleazar the Priest, and Joshua the Son of Nun.

18. You shall likewise take one Prince of each Tribe to do it;

19. Whose Names are these: Caleb the Son of Jephunneh, of the Tribe of Judah;

20. And Shemuel the Son of Ammihud, of the Tribe of the Simeonites;

21. Elidad the Son of Chislon, of the Tribe of Benjamin;

22. And Bukki the Son of Jogli, Prince of the Tribe of the Danites;

23. Of the Posterity of Joseph, Hanniel the Son of Ephod, Prince of the Tribe of the Manassehites;

24. And Kemuel the Son of Shiptan, Prince of the Tribe of the Ephraimites;

25. Elizaphan also the Son of Parnach, Prince of the Tribe of the Zebulunites;

26. And Paltiel the Son of Azzan, Prince of the Tribe of the Issacharites;

27. With Ahihud the Son of Shelomi, Prince of the Tribe of the Asherites;

28. And Pedahel the Son of Ammihud, Prince of the Tribe of the Naphtalites.

29. These were they whom the Lord commanded, to appoint the Possession for the Israelites in the Country of Canaan.

C H A P. XXXV.

BESIDES the Lord spoke to Moses on the Plains of Moab, at Jordan against Jericho, as follows:

2. Command the Israelites that they should give the Levites Cities out of the Possession of their Inheritance to dwell in, and Suburbs to the same round about them.

3. The Cities being for them to dwell in, whose Suburbs shall be for their Cattle, Substance, and all their Beasts.

4. Now the Suburbs of the Cities which you shall give them, shall be a thousand Cubits outward from the Wall of the City round about.

5. You shall also measure without the City two thousand Cubits on each Side, East, South, West and North, and the City shall be in the Middle: this shall be the Suburbs of the Cities for them.

6. And among the Cities which you give to the Levites, there shall be six for Refuge, that the Man-slayer may flee thither; to which you shall put two and forty others.

7. All the Cities which you shall give them shall be eight and forty, with their Suburbs.

8. And the same shall be of the Inheritance of the Israelites; out of many you shall give many, and few out of few: each shall give them of his Cities, according to his Possession which he has.

9. Moreover the Lord ordered Moses,

Ver. 4. *on*] this and the two contiguous Verses describing the south Side.

Ver. 5. *without the City*] The Suburbs being counted

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Part of the City, so that the Extent was 3000 Cubits without the Wall; see *Maimon.* as quoted by *Ainsw.*

10. To speak to the Israelites in the following manner: When you are passed over Jordan into the Country of Canaan,

11. You shall bring it to pass that you may have Cities of Refuge, whither the Man-slayer may flee who kills a Person by Mistake.

12. Which shall be such Cities to you from the Revenger, that the Man-slayer may not die, till he stand before the Assembly for Judgment.

13. And there shall be six of them for you, of these which you give.

14. Of which three shall be on this side Jordan, and three in the Country of Canaan.

15. These six Cities shall be for Refuge to the Israelites, and to the Stranger and Sojourner among them, that any one who kills a Person by Mistake may flee thither.

16. Yet if he strike him with an Instrument of Iron, so that he dies, he is a Murderer, who shall be quite put to death:

17. And the same shall he, if he strikes him with a Stone,

18. Or an Instrument of Wood, with the Hand, by which he may, and does die.

19. The Revenger of Blood himself may kill the Murderer, when he meets with him.

20. So he may him who thrusts one down in Hatred, or throws at him designedly,

21. Or strikes him with his Hand in Enmity, so that he dies: *for* the Striker shall be quite put to death, being a Murderer.

22. But if he thrusts him down on a sudden without Enmity, or throws any Thing upon him not designedly;

23. Or should it be any Stone that falls upon him, by which he may, and does die, the other neither seeing *him*, being his Enemy, nor seeking his Hurt;

24. Then the Assembly shall judge between the Striker and Revenger of Blood, by these Judgments.

25. And they shall deliver the Man-slayer out of the Power of the Revenger of Blood, and restore him to the City of his Refuge whither he fled; in which he shall abide till the Death of the high Priest, who is anointed with the holy Oil.

26. However if he does at all come out of the Bounds of that City,

27. And the Revenger of Blood finds him

there, and slays him, no Blood shall be chargeable to him;

28. Because the other should abide in the City of his Refuge till the high Priest's Death, after which he may return to the Country of his Possession.

29. And these Things shall be a Statute of Judgment to you throughout your Generations, in all your Dwellings.

30. Every Murderer who kills a Person, shall be slain by the Evidence of the Witnesses; but one Witness shall not testify against a Person, so as to put him to death.

31. You shall take no Ransom for the Life of a Murderer, who is so wicked that he must die; for he shall be quite put to death;

32. Nor shall you for him, who flees to the City of his Refuge, to dwell again in the Country, till the Death of the Priest:

33. That you may not pollute the Country which you are in, for Blood will do it; nor can the Country be purged of the Blood which is shed in it, but by him who sheds it.

34. And thou shalt not defile the Country that you inhabit, within which I dwell: for I the Lord dwell amongst the Israelites.

C H A P. XXXVI.

AND the chief Fathers belonging to the Families of the Posterity of Gilead, the Son of Machir, Manasseh's Son, of the Families of Joseph's Posterity, came near, and spoke before Moses, and the Princes, the chief Fathers of the Israelites,

2. And said; The Lord having commanded our Lord to give the Country for a Possession by Lot to the Israelites, he was commanded by the Lord to give the Estate of Zelophehad our Brother to his Daughters.

3. Now should they be Wives to some of the Men of the *other* Tribes of the Israelites, their Estate would be taken away from that of the Tribe of our Fathers, and the Lot of our Possession, and be added to the Estate of the Tribe to which they belong.

4. Nay even when the Jubile of the Israelites is, it will be the very same.

5. And Moses told the Israelites at the Command of the Lord, that the Tribe of the Posterity of Joseph spoke right:

Ver. 17. *strikes him*] No throwing in the Original.

Ver. 20. *So*] But in the *com. Transf.* being quite contrary, as the Cases are parallel.

Ver. 31. *wicked*] so the *Heb.* and not guilty.

1b. *die*] a Verb, not a Noun.

Ver. 34. *thou shalt not*] So the *Heb.* with the Liberties and Turns of that Language, as in other Places.

Ver. 3. *to which they belong*] So the Original is rightly and properly translated, having no Signification of *received*.

6. What follows being the Matter which the Lord ordered concerning the Daughters of Zelophehad; Let them be Wives to whom they please, so it be in the Family of the Tribe of their Father.

7. For the Possession of the Israelites will not go about from Tribe to Tribe, when each of them cleaves to that of the Tribe of his Fathers.

8. Every Daughter therefore who inherits an Estate of the Tribes of the Israelites, shall be Wife to one of the Family of her Father's Tribe; that the Israelites may respectively inherit the Possession of their Fathers.

9. So an Estate will not go about from one

Tribe to another, when the several Tribes of the Israelites cleave to their own.

10. As the Lord commanded Moses, so the Daughters of Zelophehad did.

11. For Mahlah, Tirzah, Hoglah, Milcah and Nohah, his Daughters, became Wives to their Uncle's Sons;

12. Of the Families of the Posterity of Manasseh, Joseph's Son, by which their Estate remained in the Tribe of their Father's Family.

13. These are the Commandments and Rules, which the Lord gave the Israelites in charge by the Ministry of Moses, on the Plains of Moab, at Jordan *against* Jericho.

Ver. 6. *Family*] that Branch of the Tribe to which they belonged, as Ver. 8. and as was done, Ver. 11.

Ver. 8. *Every Daughter*] that was an Heiress or Co-heiress; for this Law was to prevent Estates being transferred to another Family or Tribe.

Ver. 12. *Tribe of*] Patrick says, it may be rightly

translated *Tribe, and*; but besides that there is no Partition, nor any thing for [*and*] in *Heb.* the Word is in the constructed Form for the Genitive Case. And the Sense is good, being the Tribe of *Manasseh* to which their Father's Family belonged, Ver. 1. from which the Estate was not taken away, agreeable to Ver. 3, 7.

NOTES upon the Book called DEUTERONOMY.

C H A P. I.

TH E S E are the Words which Moses spoke to all Israel, on this side Jordan in the Wilderness, on the Plain over against Suph, between Paran, Tophel, Laban, Hazeroth and Di-zahab ;

2. There being eleven Days *Journey* from Horeb, by the Way of Mount Seir, to Kadesh-barnea.

3. Even in the fortieth Year, on the first of the eleventh Month, did Moses speak to the Israelites, entirely as the Lord commanded him for them ;

4. After he had slain Sihon King of the Amorites, who dwelt in Heshbon, and Og King of Bashan, who dwelt in Ashtaroth, at Edrei.

5. On this side Jordan in the Country of Moab, was Moses pleased to declare this Law as follows.

6. The Lord our God spoke to us thus in Horeb ; You have dwelt a great deal on this Mountain :

7. Turn about, take your journey, and go to the Mountain of the Amorites, and to all its neighbouring Places, on the Plain, on the Mountain, and in the Vale, as also in the South, and at the Harbour of the Sea ; the Country of the Canaanites, and Lebanon, as far as the great River, the River Euphrates.

8. See, I have put the Country before you ; go in, and possess the same which the Lord swore to your Forefathers Abraham, Isaac and Jacob, that he would give them, and their future Offspring.

9. And I spoke thus to you at that Time ; I am not able to bear you alone :

10. The Lord your God having multiplied you, so that behold you are this Day as the Stars of Heaven for Multitude ;

11. (The Lord God of your Fathers add to you a thousand times as many as you are, and bless you according as he has told you)

12. How can I alone bear the Fatigue of you, your Burden and Strife ?

13. Provide you wise Men, even such as understand and know of your Tribes, that I may put them for the chief of you.

14. And upon your making me this answer, The Matter which thou speakest to be done is good ;

15. I took the chief of your Tribes, wise and knowing Men, whom I made the chief over you, Captains of Thousands, with those of Hundreds, Fifties and Tens, as well as Magistrates of your Tribes.

16. Besides I gave your Judges at the same Time the following Charge ; Hear between your Brethren, and judge righteously between one Man and another, as also his Sojourner.

17. You shall not acknowledge Faces in Judgment, shall hear the little the same as the great, not be afraid of any one's Face, since the Judgment is God's ; and the Matter which is too hard for you, bring to me, that I may hear it.

18. And at that Time I commanded you all the Things which you should do.

19. After this we marched from Horeb, and went through all that great and terrible Wilderness which you saw, by the Way of the Mountain of the Amorites, as the Lord our God commanded us ; and we came to Kadesh-barnea.

20. When I said to you ; You are come to the Mountain of the Amorites, which the Lord our God gives us.

21. See, the Lord thy God has put the Country before thee : go up, inherit, as the Lord God of thy Fathers has spoken to thee ; do not fear, nor be daunted.

22. And all of you came near to me, and proposed, Let us send Men before us, that they may search the Country for us, and bring us back Word in what Way we should go up, and into what Cities we should enter.

23. Which Thing pleasing me, I took twelve Men from you, one Person of a Tribe ;

24. Who turned, and ascended the Mountain, and went to the Brook of Eshcol, spying it.

Ver. 1. *Suph*] This is quite unlikely to be the *Red Sea*, which was a vast Way off, and there is not *Sea* in *Heb.* Ver. 40. and elsewhere for it. Of the same Opinion see *Lightfoot*, *Poole* and *Patrick* ; and so the original Word is given in the *Version* of *Pagn.* and *Montan.* with that of *Jun.* and *Trem.* latter *Edit.*

Ver. 5. *pleased*] So is this Verb rendered 1 *Sam.* xli. 22. 1 *Chron.* xvii. 27. 2 *Sam.* vii. 29. having never any Signification like *began*.

Ver. 24. *Brook*] As *Num.* xiii. 23, 24. being the same *Hebrew* Word.

25. And they took some of the Fruit of the Country with them, and brought down to us, as also brought us back Word, that the Country is good which the Lord our God gives us.

26. Nevertheless you would not go up, but rebelled against the Command of the Lord your God;

27. And murmuring in your Tents, said; Through the Lord's Hatred to us, he has brought us out of the Country of Egypt, to deliver us into the Power of the Amorites, to destroy us.

28. Whither should we go up? Our Brethren having made our Hearts faint, by saying, The People are greater and taller than we, the Cities great and fortified to Heaven, and we also saw the Sons of the Anakites there.

29. However I encouraged you; Be in no dread nor fear of them.

30. The Lord your God who goes before you will fight for you, according to all that he did for you in Egypt before your Eyes;

31. As likewise what thou hast seen in the Wilderness, how the Lord thy God carried thee as a Man does his Child, all the Way which you went, till you came to this Place.

32. Yet in this Thing you did not believe in the Lord your God;

33. Who went before you in the Way, to find out a Place for you to encamp in, with Fire at Night to shew you in what Way you should go, and with a Cloud by Day.

34. And the Lord hearing your Words pronounced, was in a Wrath, and sware thus;

35. Not a Person among these Men of this evil Generation shall see the good Country, which I sware to your Forefathers I would give:

36. Excepting Caleb the Son of Jephunneh, who shall see it, and to him will I give the Country which he has trod on, and to his Posterity, because he follows the Lord entirely.

37. The Lord was likewise angry with me for your sakes, and said; Thou also shalt not enter in there.

38. Joshua the Son of Nun, who stands

before thee; shall enter in thither: strengthen him, for it is he shall make Israel possess it.

39. As to your little ones, who you complained would be a Prey, even your Children who now know not either Good or Evil, they shall go in thither, and to them will I give it, that they may inherit it.

40. But do you turn your selves about, and march into the Wilderness, the Way to the Red Sea.

41. Then you made me this answer, We have sinned against the Lord, we will go up and fight, entirely as the Lord our God has commanded us; and girding on each his Weapons of War, you were ready to go up the Mountain.

42. Upon which the Lord said to me; Bid them not go up, nor fight, since I am not among you, that you may not be smitten before your Enemies.

43. Accordingly I spoke to you, yet you would not hearken, but rebelling against the Lord's Command, you behaved proudly, and went up on the Mountain.

44. Whereas the Amorites who dwelt on that Mountain coming forth to meet you, pursued you as Bees do, and beat you in Scir to Hormah.

45. So you returned, and wept before the Lord; but he would not hearken to what you said, nor give ear to you.

46. Afterwards you abode at Kadesh many Days, as those which you staid were.

CHAP. II.

WE then turned about, and marched into the Wilderness, the Way to the Red Sea, as the Lord ordered me; and compassed Mount Scir many Days.

2. At length the Lord said to me as follows:

3. You have compassed this Mountain a great deal; turn your selves about northward.

4. And command thou the People thus; You are about to pass at the Bounds of your Brethren the Posterity of Esau, who dwell in Scir, and as they will be afraid of you, take great heed,

5. Not to make war with them: for I will

Ver. 39. *now*] for this was what the Lord said; and the Words of the *com. Transf.* in that day had spoil the Sense.

Ver. 42. *Bid them not*] For according to the *presf. Eng.* it may be seen that *I am* is *Moses*, which none that I know of pretends to be so.

Ver. 46. *as those—were*] For what Sense is our *com. Reading*?

Ver. 1. *Mount Scir*] Which was so near as to be within Sight where *Jerusalem* stood, as shewn on *Psa. cxxv. 2.*

Ver. 3. *a great deal*] I do not find that *בְּרַב* signifies *enough*, much less *long enough*. In a Specimen of *Ambrrose Usher's Transf.* in MS. made before the *present*, is *inogh*, he being *Archbishop Usher's* elder Brother, *Lewis's Hist. of the Transf.* p. 340.

Ver. 4. *at*] 'They did not pass through the Coast of *Edom*, as we translate it,' writes *Patrick*; see *Num. xx. 21.* where the Noun for *Bounds* is the same.

Ver. 5. *make war*] as Ver. 9, 24. where the Verb is the same, only with a Noun to make the Expression fuller.

not give you any of their Country, so far as to tread the Sole of the Foot on, because I have given Mount Seir an Inheritance to Esau.

6. You shall buy Food of them for Money, that you may eat; and also purchase Water of them for Money, that you may drink.

7. For the Lord thy God has blessed thee in all the Work of thy Hand, he has known thy going through this great Wilderness: these forty Years the Lord thy God having been with thee, thou hast wanted Nothing.

8. And when we passed from our Brethren the Posterity of Esau who dwelt in Seir, from the Way of the Plain, from Elath and Eziongeber, we turned about, and passed the Way of the Wilderness of Moab.

9. The Lord likewise said to me; Thou shalt not distress the Moabites, nor make war with them: for I will not give thee an Inheritance of their Country, because I have given Ar an Inheritance to the Posterity of Lot.

10. Wherein the Emmites dwelt heretofore, a People great, many and tall, like the Anakites.

11. They were also counted Giants like the Anakites, and the Moabites called them Emmites.

12. The Horites too dwelt in Seir heretofore, but the Posterity of Esau succeeded them, when they had destroyed them from their Presence, and dwelt in their room; as Israel has done to the Country of his Inheritance, which the Lord gave them.

13. Now get ready, pass you over the Brook Zered: which we did accordingly.

14. And the Time which we were going from Kadesh-barnea, until we passed over the Brook Zered, was thirty eight Years; till the whole Generation of the Warriors was consumed from within the Camp, as the Lord sware to them.

15. For even the Hand of the Lord was against them, to rout them from within the Camp, till they were consumed.

16. And when all the Warriors were consumed, by dying from among the People,

17. Then the Lord spoke to me as follows:

18. Thou art passing to Day by Ar, the Bounds of Moab.

19. When thou comest near over against the Ammonites, do not distress them, nor make war with them: for I will not give thee an Inheritance of the Ammonites Country, because I have given it an Inheritance to the Posterity of Lot.

20. A Country of Giants that was likewise counted, Giants dwelling in it heretofore, whom the Ammonites called Zamzummites;

21. A People great, many and tall, like the Anakites; but the Lord destroyed them from their Presence, so that they succeeded them, and dwelt in their room.

22. As he did for the Posterity of Esau that dwell in Seir, from whose Presence he destroyed the Horites, so that they succeeded them, and have dwelt in their room to this Day.

23. As for the Avites, that dwelt in Hazerim as far as Gaza, the Caphtorites who came out of Caphtor destroyed them, and dwelt in their room.

24. Get ready, march, and pass over the River Arnon; see, I deliver into thy Power Sihon the Amorite King of Heshbon, and his Country: begin to inherit, and make war with him.

25. This Day will I begin to put the Dread and Fear of thee, upon the Persons of the People under the whole Heaven, who hearing the News of thee, shall tremble, and be in anguish by reason of thee.

26. And I sent Messengers from the Wilderness of Kedemoth, to Sihon King of Heshbon, with these peaceable Words;

27. Let me pass through thy Country; I will go all along in the Way, neither turning aside to the right Hand, nor the left.

28. Thou shalt sell me Food for Money, that I may eat; and give me Water for Money, that I may drink: only let me pass through on my Feet;

29. (As the Posterity of Esau who dwell in Seir, and the Moabites who dwell in Ar,

Ver. 7. *For*] God will provide Necessaries for you, as it is he who has done it all along: in which Manner I also find it expounded by *Jun.* and *Trem.* in *Annot.* The Exposition of *Poole* and *Patrick*, that the *Israelites* were able or had wherewith to buy, falls short of what is expressed that *they wanted nothing*, nor does it appear that they got Money in the Wilderness. But *Patrick* asserts another Meaning, that *they should not molest the Edomites, because they were in no Need*: which if it had been a Reason, would have been of a general Kind against their molesting any People; and [for] must so be referred to the 5th Verse, where as there is another Reason given, this would likely have been put if it had belonged to that.

1b. known thy going] *Targ.* of *Onkelos*, supplied thee with Necessaries.

Ver. 12. *has done to the Country*] on that side *Jordan*, which they had already got possession of, the *Heb.* Verb being of the past Tense; because some interpret it otherwise.

Ver. 13. *get ready*] Not *said I*, but *said the Lord* is to be understood from Ver. 9. however our Translators have made no such Addition, Ver. 24. where it is to be understood from Ver. 19. after a longer Digression.

Ver. 18. *by*] The *Heb.* Particle here is different from that in Ver. 4. and *Judg.* xi. 18. shews the *Israelites* did not pass through any Part of *Moab*, which *Ar* was, Ver. 9.

Ver. 23. *Gaza*] as commonly this *Heb.* Name is given in the *pref. Transl.*

Ver. 25. *Persons*] or *Heb. Face.*

did to me) till I shall pass over Jordan, into the Country which the Lord our God gives us.

30. But that King would not let us pass through what was his: for the Lord thy God let his Spirit be stubborn, and his Heart be stout, that he might deliver him into thy Power, as it is this Day.

31. And the Lord said to me, See, I have begun to deliver up Sihon and his Country before thee; begin to inherit, that thou mayest do it.

32. So Sihon and all his People came out to meet us, in Battle at Jahaz.

33. And the Lord our God delivered him up before us, so that we killed him, his Children, and all his People.

34. We also took all his Cities at the same Time, and utterly destroyed of every City the Men, Women and Children, we left none remaining.

35. Only we made the Beasts our prey, and the Spoil of the Cities which we took.

36. From Aroer which is upon the Bank of the River Arnon, and the City that is in the River, even to Gilead, there was not a Town which was superior to us: the Lord our God delivered up all before us.

37. Only thou didst not approach the Country of the Ammonites, any Place of the River Jabbok, or the Cities of the Mountain, or where-ever the Lord our God forbade us.

CHAP. III.

NEXT we turned about, and went up the Way to Bashan; and Og King of it, with all his People, came out to meet us in War, at Edrei.

2. But the Lord said to me, Do not fear him: for I will deliver him, with all his People, and Country into thy Power; to whom thou shalt do, as thou didst to Sihon King of the Amorites, who dwelt in Heshbon.

3. Accordingly the Lord our God delivered also into our Power Og King of Bashan, and all his People; whom we killed, till there was none left remaining to him.

4. And we took all his Cities at the same Time, there was not a Town which we did not take away from them; being sixty Cities, the whole Region of Argob, the Kingdom of Og in Bashan.

5. All these Cities were fortified with a high Wall, Gates and Bars, besides very many Towns.

6. And we utterly destroyed them, according to what we did to Sihon King of Heshbon, namely the Men, Women, and Children of every City.

7. However we made all the Beasts, and the Spoil of the Cities our prey.

8. Thus we took away at that Time out of the Power of the two Kings of the Amorites, the Country which is on this side Jordan, from the River Arnon to Mount Hermon;

9. (The Zidonians calling Hermon Shiron, and the Amorites calling it Shenir)

10. All the Cities of the Plain, with all Gilead, and all Bashan, to Salchah and Edrei, Cities of the Kingdom of Og in Bashan.

11. For only Og King of Bashan was left of the Residue of the Giants; behold his Bedstead was an iron one, is it not in Rubbah of the Ammonites? It being nine Cubits long, and four wide, by a Man's Cubit.

12. And this Country which we inherited at that Time, from Aroer which is by the River Arnon, and half Mount Gilead, with its Cities, I gave to the Reubenites and Gadites.

13. The rest of Gilead, and all Bashan, the Kingdom of Og, I likewise gave to half the Tribe of Manasseh; the whole Region of Argob in all Bashan, which was called The Country of Giants.

14. Jair the Descendant of Manasseh took the whole Region of Argob, to the Bounds of the Geshurites and Maachathites; and has called them by his own Name The Bashan-Towns of Jair to this Day.

15. And on Machir I bestowed Gilead:

16. As I did on the Reubenites and Gadites, from Gilead to the River Arnon, the middle of the River, being the Bounds, and to Jabbok a River the Bounds of the Ammonites;

Ver. 29. *did*] that is sold Provisions to the *Israelites*, not let them pass through their Country.

Ver. 30. *through what was his*] See *Num.* xx. 18.

Ver. 36. *upon the Bank*] the same *Heb.* Words being in *Josh.* xii. 2. & xiii. 9.

City] *Ainsworth* says, *this City was Ar*, *Num.* xxi. 15. which may be likely.

in the River] as more fully expressed *Josh.* xiii. 9.

Ver. 4. *Town*] a different *Heb.* Word from that for *Cities* before and after.

Ver. 6. *according to what*] as we destroyed *unto Sihon* being improper, and the *Heb.* having the Relative for *what*.

Ver. 11. *Ammonites*] who probably had before driven *Og* from the Place of his Residence, *Chap.* ii. 20, 21. and taken away his Bedstead for a famous Trophy.

Ver. 13. *in all Bashan*] for *all Bashan* it self was mentioned before, and that *Argob* was in *Bashan* appears by *Ver.* 4. So *Jun.* and *Trem.* translate it by *per*, *through-out*.

Ver. 14. *Descendant*] See *Num.* xxxii. 41.

Ver. 16. *middle*] See *Chap.* ii. 36. *Josh.* xii. 2. in which latter the *Heb.* is the same.

of the River] the Word being the same as both before and after.

17. With the Plain, and Jordan which was the Bounds, from Cinnereth to the Sea of the Plain, the Salt Sea, under the Streams of Pisgah eastward.

18. Whom I commanded at that Time as follows; The Lord your God having given you this Country to inherit it, you shall pass over armed before your Brethren the Israelites, all who are able Persons.

19. Only your Wives, Children and Cattle, of which last I know that you have many, shall abide in your Cities which I have given you;

20. Till the Lord has made your Brethren rest like your selves, and they likewise inherit the Country which the Lord your God gives them beyond Jordan; when you shall return to your respective Inheritances, which I have conferred upon you.

21. Besides I commanded Joshua thus at that Time; Thy Eyes having seen all which the Lord your God did to these two Kings, so will the Lord do to all the Kingdoms whither thou art passing.

22. Do you not fear them: for the Lord your God himself will fight for you.

23. I also made the following supplication to the Lord at that Time;

24. O Sovereign Lord, thou hast begun to shew thy Servant thy Greatness and strong Hand; on which Account who is God in Heaven or Earth, that can do according to thy Works and Power?

25. Let me pass over, I beseech thee, and see the good Country which is beyond Jordan, that good Mountain, and Lebanon.

26. Nevertheless the Lord being in a Wrath with me by reason of you, would not hearken to me, but said to me; It is a great deal for thee, speak no more to me of this Matter.

27. Ascend to the Top of Pisgah, and look up westward, northward, southward and eastward, and see with thy Eyes; but thou shalt not pass over this Jordan.

28. However command Joshua, nay encourage and strengthen him: for he shall pass over before this People, and he shall make them possess the Country which thou shalt see.

29. So we abode in the Valley over against Beth-peor.

NOW therefore, Israel, hearken to the Ordinances and Rules, which I teach you to do, in order that you may live, go in, and inherit the Country which the Lord God of your Fathers gives you.

2. You shall neither add to the Word which I command you, nor diminish from it; that you may observe the Commandments of the Lord your God, which I command you.

3. You saw with your own Eyes what the Lord did by reason of Baal-peor: for every Man who went after Baal-peor, him the Lord thy God destroyed from among you.

4. Whereas you who cleaved to the Lord your God, are all of you alive this Day.

5. See, I have taught you Ordinances and Rules, as the Lord my God commanded me; that you may do so within the Country, whither you are going in to inherit it.

6. Observe then, and do *them*, since it will be your Wisdom and Understanding in the Sight of the People, who upon hearing all these Ordinances, will say, This great Nation only is a wise and understanding People.

7. For what great Nation is there that has a god so near to it, as the Lord our God is, in all that we call upon him for?

8. And what great Nation is there that has such righteous Ordinances and Rules, as this whole Law which I put before you to Day?

9. Only take heed to thy self, and keep thy Soul thoroughly, lest thou shouldest forget the Things which thy Eyes have seen, and lest they should depart from thy Mind any of the Days of thy Life; but cause thy Children and Grandchildren to know them;

10. *Particularly* the Day that thou stoodest before the Lord thy God at Horeb, when the Lord said to me, Gather me the People together, and I will let them hear my Words, that they may learn to fear me all the Days which they live upon the Earth, and may teach their Children.

11. So you came near, and stood under the Mountain; and it burnt with Fire to the midst of Heaven, with Darkness, Clouds and Mist.

Ver. 17. *which was the Bounds*] as the River Jordan was from the Sea of Cinnereth, *Josh. xiii. 27.* whence it ran, to the Salt Sea.

1b. *Streams*] the same as in Chap. iv. 49.

Ver. 18. *Whom*] Moses evidently speaking now to them in particular, and not to the Israelites in general.

1b. *able Persons*] *Heb. Sons of Ability.*

Ver. 24. *on which Account*] being the *Heb. Relative*; here rendered accordingly by *Jun. and Trem. quia.*

Ver. 6. *only*] See of this Particle on *Gen. xx. 11.*

which is accordingly here rendered *tantum* by *Jun. and Trem.* with *Pagnin.* and in the *Tigur. Version duntaxat.*

Ver. 7. *a god*] or *gods*, as in *Gell's Essay*, p. 628. but I prefer this, because not with *Nations*, but *Nation*, that might have only one (however owned but one supreme) god: it may plainly appear not to be spoken of the following true God.

Ver. 9. *any*] as it could not be *all*, consistent with what is before.

12. And the Lord spoke to you from within the Fire, you hearing the Words pronounced, but saw no Likeness along with it.

13. And he declared to you his Covenant, which he commanded you to perform, the ten Commandments, and wrote them upon two Tables of Stone.

14. Besides the Lord commanded me at that Time, to teach you Ordinances and Rules, that you might do them in the Country, whither you pass over to inherit it.

15. Therefore take great heed to your Souls, since you saw no Likeness on the Day the Lord spoke to you at Horeb, from within the Fire:

16. Lest you should be corrupted, and make you a carved Image, the Likeness of any Image, the Shape of Male or Female,

17. The Shape of any Beast which is on the Earth, the Shape of any winged Fowl which flies in the Air,

18. The Shape of any Thing that creeps on the Ground, the Shape of any Fish which is in the Water under the Earth;

19. And lest thou shouldest look up to Heaven, and seeing the Sun, Moon and Stars, the whole Army of it, shouldest be driven to bow down to them, and serve them; which the Lord thy God has distributed to all the People under the whole Heaven.

20. Whereas the Lord took you, and brought you out from the iron Furnace, out of Egypt, that you might be a People possessed by him, as it is this Day.

21. Moreover the Lord was angry with me upon your account, and sware that I should not pass over Jordan, nor enter into the good Country which the Lord thy God gives thee for a Possession.

22. Though I must die in this Country, not passing over Jordan; yet you are to pass over, and inherit that good Country.

23. Take heed to your selves, lest you should forget the Covenant of the Lord your God, which he made with you, and make you a carved Image, the Likeness of any Thing that the Lord thy God has forbid thee.

24. For the Lord thy God is a consuming Fire, a zealous God.

25. When thou hast begot Children and

Grandchildren, and you are become old in the Country, and are corrupt, making a carved Image, the Likeness of any Thing, and doing what the Lord thy God is displeased with, to provoke him;

26. I call to Day Heaven and Earth to give Evidence against you, that you shall speedily quite perish from the Country whither you pass over Jordan to inherit it; you shall not have a long Time in it, but be utterly destroyed.

27. The Lord will also disperse you among the People, and you will be left a few Persons in the Nations, whither he will lead you.

28. And there you will serve gods the Work of Men's Hands, Wood and Stone, that neither see, hear, eat, nor smell.

29. However upon thy enquiring for the Lord thy God from thence, thou shalt find him, when thou seekest him with thy whole Heart and Soul.

30. When thou art distressed, and all these Things meet with thee in the latter Days, and thou returnest to the Lord thy God, hearkening to what he says;

31. As the Lord thy God is a merciful God, he will not neglect thee, nor destroy thee; neither forget the Covenant of thy Forefathers, which he sware to them.

32. For ask now of the former Days which were before thee, since the Day that God created Man upon the Earth, and from one End of the Heaven to the other, whether there has been the like of this great Thing, or been heard comparable to it.

33. Has a People heard the Voice of God speaking from within the Fire, as thou hast, and lived?

34. Or has God tried to come, to fetch him one Nation out of the midst of another, by Trials, Signs, Miracles, War, a strong Hand, an Arm stretched out, and great Terrors, according to all which the Lord your God did for you in Egypt before your Eyes?

35. It was shewn to thee, that thou mightest know that the Lord himself is God, there being none else besides him.

36. He made thee hear his Voice from Heaven, that he might instruct thee; and shewed thee his great Fire upon the Earth, from within which thou heardest his Words.

Ver. 15. *Souls*] thus the *Heb.* and not as in Ver. 23. &c.

Ver. 25. *you are*] this Verb being the 2d Perf. plur. *Ib.* *become old*] for so it signifies in the Conjug. *Niphal*.

Ver. 33. *lived*] In the *Vulg. Lat.* *vidisti*, *seen*; which

seems to have been only an Error of the Copiers from *vixisti*, *lived*.

Ver. 34. *War*] by which may be understood the *Egyptians* pursuing the *Israelites*, and being themselves destroyed in the Sea, which is called the Lord's fighting, *Exod.* xiv. 14, 25.

37. And forasmuch as he loved thy Forefathers, he chose their Offspring after them, and brought thee out of Egypt in his own Presence, by his great Power :

38. To expel Nations, greater and stronger than thou, from thy Presence ; that he may bring thee in, to give thee their Country for a Possession, as it is this Day.

39. So know to Day, and recall to thy Mind, that the Lord himself is God in Heaven above, and upon the Earth below, there being none else.

40. Do thou therefore observe his Ordinances and Commandments, which I command thee to Day, that it may be well with thee, and thy Children after thee, and in order that thy Time may be long in the Country which the Lord thy God gives thee, continually.

41. Then Moses put apart three Cities on this side Jordan, towards the Sun-rising ;

42. For the Man-slayer to flee thither, who should kill his Neighbour unawares, when he did not hate him in time past, that fleeing to one of them, he might live ;

43. *Namely* Bezer in the Wilderness, in the Country of the Plain belonging to the Reubenites, Ramoth in Gilead belonging to the Gadites, and Golan in Bashan to the Manassites.

44. And this is the Law which Moses put before the Israelites :

45. These are the Testimonies, Ordinances and Rules, which he spoke to them, when they were come out of Egypt ;

46. On this side Jordan, in the Valley over against Beth-peor, in the Country of Sihon King of the Amorites who dwelt at Heshbon, whom Moses and the Israelites conquered, when they were come out of Egypt.

47. And they inherited his Country, with that of Og King of Bashan, the two Kings of the Amorites, who were on this side Jordan, at the Sun-rising ;

48. From Aroer which is upon the Bank of the River Arnon, to Mount Sion, that is Hermon ;

49. And the whole Plain on this side Jordan eastward, to the Sea of the Plain, under the Streams of Pisgah.

FOR Moses called all Israel, and said to them : Hear, O Israel, the Ordinances and Rules, which I speak in your Hearing to Day ; that you may learn them, and observe to do them.

2. The Lord our God made a Covenant with us at Horeb.

3. The Lord did not make this Covenant with our Forefathers, but with us, all these of our own selves who are alive here to Day.

4. The Lord spoke with you Face to Face on the Mountain, from within the Fire

5. (I standing between the Lord and you at that Time, to declare his Word to you, because you were afraid by reason of the Fire, and did not go up on the Mountain) as follows :

6. I am the Lord thy God, who brought thee out of the Country of Egypt, from the Place of Slaves.

7. Thou shalt have no other gods in my Presence.

8. Thou shalt not make thee a carved Image, any Likeness either of what is in the Heaven above, on the Earth below, or in the Water under it ;

9. *Thou* shalt neither bow down to them, nor serve them : for I am the Lord thy God, a zealous God, who punish Children for the Iniquity of the Parents, even to the third and fourth *Generation* of them that hate me ;

10. But shew Kindness to Thousands, of those who love me, and keep my Commandments.

11. Thou shalt not take up the Name of the Lord thy God vainly ; for the Lord will not let him be quit who does so.

12. Keep the Sabbath Day holy, as the Lord thy God has commanded thee.

13. Six Days shalt thou work, and do all thy Business.

14. But the seventh Day being the Sabbath of the Lord thy God, neither shalt thou, thy Son, Daughter, Servant-man, Maid, Ox, Ass, any of thy Cattle, nor Sojourner who is within thy Gates, do any Business ; that thy Servant-man and Maid may rest as well as thy self.

Ver. 37. *Presence*] God being then eminently with them, and outwardly manifested in the Pillar of the Cloud and Fire, *Exod.* xiii. 21, 22.

Ver. 40. *Country*] as *Exod.* xx. 12. where it is the same Word ; and the *Earth* in general was not given to *Israel*.

Ver. 48. *Sion*] called *Shirion*, Chap. iii. 9.

Ver. 1. *to do*] as the *Heb.* is, not *and*.

Ver. 3. *Forefathers*] *Abraham*, &c.

Ib. *all these*] the Elders above forty Years old, to whom this was particularly spoken. The *pres. Transl.* conveys no better Meaning, than that those who were present were all then alive, which is too trifling to be what *Moses* intended ; but it intimates another Meaning, far from being true, as if all whom the Lord made the Covenant with almost forty Years before, were alive there when *Moses* spoke this.

Ver. 9. *even*] being here, though not in *Exod.* xx. 5.

15. And remember that thou wast a Servant in the Country of Egypt, and the Lord thy God brought thee out from thence, by a strong Hand, and an Arm stretched out; therefore he commands thee to keep the Sabbath Day.

16. Honour thy Father and Mother, as the Lord thy God commands thee; that thy Time may be long, and that it may be well for thee, in the Country which the Lord thy God gives thee.

17. Thou shalt not murder.

18. Nor shalt thou commit Adultery.

19. Nor shalt thou steal.

20. Nor shalt thou give Evidence against thy Neighbour falsely.

21. Nor shalt thou covet thy Neighbour's Wife; neither shalt thou covet his House, Land, Servant-man, Maid, Ox, Ass, or any Thing that he has.

22. These Words the Lord spoke to your whole Congregation on the Mountain, from within the Fire, Cloud and Darkness, with a loud Voice, and made no Addition; he also wrote them upon two Tables of Stone, and gave them to me.

23. And when you heard the Voice from within the Darkness, the Mountain burning with Fire, you came near to me, all the Heads of your Tribes, and your Elders,

24. And said; Lo the Lord our God has shewn us his Glory and Greatness, and we have heard his Voice from within the Fire: this Day we have seen that God speaks to Man, and he lives.

25. Why therefore should we now die? For this great Fire will consume us: if we hear the Voice of the Lord our God any more, we shall die.

26. For who is there of all Flesh that has heard the Voice of the living God, speaking from within the Fire, like us, and has lived?

27. Go thou near, and hear all that the Lord our God shall say; then do thou speak to us all which he does to thee, that we may hear and do it.

28. And the Lord hearkening to the Voice of your Words, when you spoke to me, said to me; I have heard the Voice of this People's Words that they have spoken to thee, in all which they have done well.

29. Oh that they would have this Mind, to fear me, and observe all my Commandments at all Times; that it may be well for them, and their Children for ever.

30. Go, say to them, Return to your Tents.

31. But do thou stand here with me, that I may speak to thee all the Commandments, the Ordinances and Rules, which thou shalt teach them, and they shall do in the Country that I give them to inherit it.

32. You must therefore observe to do as the Lord your God has commanded you, neither turning aside to the right Hand, nor the left.

33. In all the Way which he has commanded you must ye go; that ye may live, and it may be well for you, and the Time may be long in the Country which you shall inherit.

CHAP. VI.

AND these are the Commandments, Ordinances and Rules, which the Lord your God commanded to teach you, to do in the Country whither you pass to inherit it:

2. That thou mayest fear the Lord thy God, to observe all his Ordinances, and his Commandments, which I command thee, thy Son and Grandson, all the Days of thy Life; and that thy Time may be long.

3. So thou must hear, O Israel, and observe to do; by which it will be well for thee, and by which thou wilt increase exceedingly: as the Lord God of thy Fathers promised thee, in a Country flowing with Milk and Honey.

4. Hear, O Israel, the Lord our God is one Lord,

5. And thou shalt love the Lord thy God with all thy Heart, with all thy Soul, and all thy Might.

6. Moreover these Things which I command thee to Day shall be in thy Heart.

7. Besides thou shalt teach them strictly to thy Children, and speak of them, when thou art sitting in thy House, walking in the Way, lying down, and getting up.

8. As also tie them for a Sign upon thy Hand, and they shall be for Frontlets between thy Eyes.

9. Nay thou shalt write them upon the Posts of thy House, and on thy Gates.

10. And when the Lord thy God has brought thee into the Country, which he swore to thy Forefathers, Abraham, Isaac and Jacob, that he would give thee, great and good Cities which thou hast not built,

11. As likewise Houses full of every good Thing which thou hast not filled, and Cisterns hewn out which thou hast not hewed, Vine-

Ver. 11. Cisterns hewn out] in the Rocks to hold Water; the Noun and Verb being both the same, as in Jer. ii. 13.

yards and Olive-yards which thou hast not planted, so that thou eatest, and art satisfied;

12. Take heed to thy self, lest thou shouldest forget the Lord, who brought thee out of the Country of Egypt, from the Place of Slaves.

13. Thou shalt fear the Lord thy God, serve him, and swear by his Name.

14. You shall not go after other gods, any of those of the People who are round about you :

15. Since the Lord thy God is a zealous God among you, lest he should be angry with thee, and destroy thee from the Surface of the Ground.

16. You shall not tempt the Lord your God, as you did at Massah.

17. You shall diligently observe the Commandments of the Lord your God, with his Testimonies and Ordinances which he has commanded thee.

18. And thou shalt do what the Lord approves of and likes ; that it may be well for thee, and thou mayest go in, and inherit the good Country of which he sware to thy Forefathers ;

19. That he would drive away all thy Enemies from thy Presence, as he himself spoke.

20. When thy Son asks thee thus hereafter, For what are the Testimonies, Ordinances and Rules, which the Lord our God commanded you ?

21. Thou shalt say to him ; We were Slaves to Pharaoh in Egypt, and the Lord brought us out from thence by a strong Hand.

22. He also shewed great and grievous Signs and Miracles against Egypt, against Pharaoh and all his Family, in our Sight ;

23. As well as brought us out thence, that he might have us in, to give us the Country of which he sware to our Forefathers.

24. Thus the Lord commanded us to do all these Ordinances, to fear the Lord our God ; for our Good at all Times, that he may keep us alive, as at this Day.

25. And it will be Righteousness to us, when we observe to do all this Commandment before the Lord our God, as he has commanded us.

WHEN the Lord thy God has brought thee into the Country, whither thou art going in to inherit it, and has cast out many Nations from thy Presence, the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, seven Nations greater and stronger than thou ;

2. Whom when the Lord thy God has delivered up before thee, that thou mayest smite them ; thou shalt quite destroy them, shalt make no Agreement with them, nor be favourable to them.

3. Neither shalt thou be joined to them by Marriage, *thou* shalt not give thy Daughter to his Son, nor take his Daughter for thy Son.

4. For it will turn aside thy Son from following me, that they may serve other gods ; so the Lord will be angry with you, and destroy thee quickly.

5. But thus shall you do to them, you shall break down their Altars, break their Statues in Pieces, cut down their Groves, and burn their carved Images in the Fire.

6. For thou art a holy People to the Lord thy God : he has chosen thee to be a peculiar People to himself, above any other that are upon the Surface of the Ground.

7. The Lord neither had a love for you, nor chose you, for the Multitude of you more than any other, since you were the fewest of all People.

8. But for his mere Love to you, and because he would observe the Oath which he sware to your Forefathers, the Lord brought you out with a strong Hand, and redeemed you from the Place of Slaves, from the Power of Pharaoh King of Egypt.

9. Do thou know then, that the Lord thy God is God himself, a faithful God, keeping Covenant and Kindness, with those who love him, and keep his Commandments, to a thousand Generations ;

10. But recompensing such as hate him, to their Face, to destroy them : he will not delay to recompense such a one to his Face.

11. Thou shalt therefore keep the Commandments, Ordinances and Rules, which I command thee this Day to do.

12. And because you hearken to these Rules, keep and do them, the Lord thy God

Ver. 12. *Take heed to thy self*] as in Chap. iv. 9, 23. & xi. 16. & xii. 13, 19, &c. *Exod.* xxxiv. 12. so Chap. viii. 11. & xv. 9.

Ver. 15. *he—destroy*] in his Anger, rather than his Anger destroy.

Ver. 18. *mayest go in*] which Disobedience might yet have hindered, or deferred ; so Chap. viii. 1.

Ver. 1. *seven*] While *Paul* and *Patrick* in comparing this with the ten named *Gen.* xv. 19, 20, 21. suppose the

other three were perished or mixed with these, they seem not to have observed that the Extent of Land there spoken of, was larger than this which the *Israelites* had at first.

Ver. 4. *it*] i. e. *that Thing*, or *such a Marriage*, the Verb being singular ; which altered into *they*, makes the Reading as if the following *they* denoted the same Persons, whereas that is wrong.

will keep with thee the Covenant and Kindness, which he sware to thy Forefathers.

13. Nay he will love, bless, and multiply thee, as also bless the Fruit of thy Womb and that of thy Ground, thy Corn, Wine and Oil, the Young of thy Cows, and the Flocks of thy Sheep, in the Country which he sware to thy Forefathers that he would give thee.

14. Thou wilt be blessed the most of all People: there will not be among you Male or Female barren, nor among thy Cattle.

15. And the Lord will take away all Sickness from thee, and will not lay any of the bad Diseases of Egypt, which thou knowest, on thee; but will put them on all who hate thee.

16. And thou shalt consume all the People whom the Lord thy God delivers to thee, thy Eye shall have no compassion upon them; nor shalt thou serve their gods, for it will be a Snare to thee.

17. Though thou mayest say in thy Heart, These Nations are greater than I, how can I expel them?

18. Thou shalt not be afraid of them, remembering well what the Lord thy God did to Pharaoh and all Egypt;

19. The great Trials which thy Eyes saw, with the Signs, Miracles, the strong Hand, and Arm stretched out, by which the Lord thy God brought thee out: so will he do to all the People, of whose Presence thou art afraid.

20. And the Lord thy God will also send the Hornet among them, till those who are left, and hide from thy Face, perish.

21. Thou shalt not be in dread of their Presence: for the Lord thy God is in the midst of thee, a great and awful God.

22. And he will cast out those Nations from thy Presence by little and little: thou shalt not be able to consume them quickly, lest the wild Beasts should multiply against thee.

23. However the Lord thy God will deliver them up before thee, and vex them with great Vexation, till they are destroyed.

24. He will even deliver their Kings into thy Power, and thou shalt make their Name perish from under the Heaven: there shall

not a Man stand before thee, till thou hast destroyed them.

25. The carved Images of their gods shall you burn in the Fire: thou shalt not desire the Silver or Gold that is upon them, and take for thy self, lest thou shouldest be ensnared by it; because it is an Abomination to the Lord thy God.

26. Nor shalt thou bring an Abomination into thy House, lest thou shouldest be accursed like it: thou shalt utterly detest it, and utterly abhor it, because it is accursed.

CHAP. VIII.

ALL the Commandments which I enjoin thee to Day, you shall observe to do; that you may live, multiply, go in, and inherit the Country of which the Lord sware to your Forefathers.

2. And thou shalt remember the whole Way, wherein the Lord thy God has made thee go these forty Years in the Wilderness; in order to afflict thee, to try thee, that it might be known what was in thy Heart, whether thou wouldest observe his Commandments, or not:

3. When he afflicted thee, and making thee hungry, caused thee to eat Manna, which thou didst not know, nor did thy Fathers; that he might let thee know that Man does not live upon Bread alone, for he lives upon all that proceeds out of the Lord's Mouth.

4. Thy Cloaths did not wear out upon thee, nor thy Foot swell, these forty Years.

5. So thou mayest know with thy Heart, that as a Man chastises his Son, the Lord thy God chastises thee.

6. Therefore thou shalt observe the Commandments of the Lord thy God, to go in his Ways, and to fear him.

7. For he is bringing thee into a good Country, one of Brooks of Water, Fountains and Lakes, that come out both of the Vallies and Mountains;

8. A Country of Wheat, Barley, Vines, Figs and Pomegranates; a Country of Olives for Oil, and Honey;

9. A Country wherein thou shalt eat Vic-

Ver. 16. *nor shalt thou serve their gods*] on which Patrick writes thus, "In the Hebrew, and thou shalt not serve their gods;" as if that was any Difference.

Ver. 23. *vex*] So Jun. and Trem. have it *divexabit*, as likewise Buxt. puts the Meaning of the Verb in his Lexic. which gives Signification to its Noun here accompanying it, that is rendered *vexation* in the com. Eng. Translation, Chap. xxviii. 20. *vexed*, Exek. xxii. 5. and plur. *vexations*, 2 Chron. xv. 5.

Ver. 2. *afflict*] thus Castal. Jun. and Trem. Pagn. Munst.

with the vulg. Lat. and Tigur. Versions have *affligeret*; and Montan. *affligendum*.

Ib. *that it might be known*] which Jun. and Trem. explain in Annot. *ut tu cognoscas, that thou mayest know*; but it may be referred to others, especially of future Times, to whom the Israelites were for Examples, 1 Cor. x. 6, 11. since God did know, 1 Kings viii. 39. John ii. 25. Acts i. 24. Psa. xlv. 21.

Ver. 4. *not wear out*] but must *wax old*.

Ver. 5. *know*] the same Verb so rendered in Ver. 2, 3. and scarce signifies *consider*.

tuals without Scarcity, not wanting any Thing in it; a Country whose Stones are Iron, and out of whose Mountains thou shalt dig Brass.

10. And when thou hast eat, and art satisfied, thou shalt bless the Lord thy God, for the good Country which he has given thee.

11. Take heed to thy self, lest thou shouldest forget the Lord thy God, not to observe his Commandments, Rules and Ordinances, which I command thee to Day:

12. Lest when thou hast eat, and art satisfied, as also hast built and dwellest in good Houses,

13. When thy Herds and Flocks are multiplied, thy Silver and Gold is multiplied to thee, and all that thou hast is so;

14. Thy Heart should be exalted, and thou shouldest forget the Lord thy God, who brought thee out of the Country of Egypt, from the Place of Slaves;

15. Who made thee go in the great and terrible Wilderness, of fiery Serpents, Scorpions and Drought, wherein there was no Water; who brought Water for thee out of the Rock of Flint;

16. Who made thee eat Manna in the Wilderness, which thy Fathers did not know, that he might afflict thee, and that he might try thee, to do well for thee at thy End:

17. And shouldest say in thy Heart, My Power, and the Strength of my Hand has got me this Wealth.

18. Whereas thou shalt remember the Lord thy God, for it is he gives thee Power to get Wealth; that he may confirm his Covenant which he sware to thy Forefathers, as it is this Day.

19. And if thou dost at all forget the Lord thy God, go after other gods, serve them, and bow down to them; I testify against you to Day, that you will utterly perish.

20. As the Nations that the Lord causes to perish from your Presence, so will you perish, because you do not hearken to what the Lord your God says.

C H A P. IX.

HEAR, O Israel, thou art now about to pass over Jordan, that thou mayest go in to inherit Nations greater and stronger

than thy self, Cities great and fortified to Heaven;

2. A People great and tall, the Sons of the Anakites, whom thou knowest, and hast heard *say*, Who can stand before the Sons of Anak?

3. Know therefore now, that the Lord thy God, he who passes on before thee, is a consuming Fire, he will destroy them, and he will bring them down before thee; so that thou shalt expel them, and make them perish quickly, as the Lord has spoken to thee.

4. Do not say thus in thy Heart, when the Lord thy God has driven them away from before thee, For my Virtue the Lord has brought me in to inherit this Country; whereas for the Wickedness of these Nations the Lord expels them from thy Presence.

5. Neither for thy Virtue, nor the Uprightness of thy Heart, dost thou go in to inherit their Country; but for the Wickedness of these Nations the Lord thy God expels them from thy Presence, and that he may confirm the Matter which the Lord sware to thy Forefathers, Abraham, Isaac and Jacob.

6. So know that the Lord thy God does not give thee this good Country, to inherit it, for thy Virtue; since thou art a People of a stiff Neck.

7. Remember without forgetting, how thou didst provoke the Lord thy God to wrath in the Wilderness: even from the Time that thou camest out of the Country of Egypt, till you arrived at this Place, you have been rebellious against the Lord.

8. At Horeb especially you provoked the Lord to wrath, insomuch that he was angry with you, to destroy you.

9. When I went up the Mountain to receive the Tables of Stone, those of the Covenant which the Lord made with you, I staid there forty Days and forty Nights, neither eating nor drinking any Thing.

10. And the Lord gave me two Tables of Stone written with the Finger of God, upon which was according to all the Words that the Lord spoke to you on the Mountain, from within the Fire, on the Day of the Congregation.

11. And at the End of forty Days and forty Nights, the Lord giving me the two Tables of Stone, those of the Covenant;

Ver. 16. *afflict thee*] by keeping thee in such a Wilderness, as Ver. 2.

Ver. 1. *now*] at that Time, but not that present Day, Chap. i. 3. *Josh.* iv. 19.

Ver. 8. *especially*] this *Heb.* Conjunction so denoting sometimes, which the Sense may shew it does here: such a Meaning, with Examples of it, see in *Naldius Concord.* sub 1 signif. 20.

12. He said to me, Get ready, go down quickly from hence; for thy People whom thou hast brought out of Egypt are corrupted: they are quickly turned aside from the Way which I commanded them, having made them a molten Image.

13. Besides the Lord said to me as follows; I see plainly that this People are those of a stiff Neck:

14. Let me alone, that I may destroy them, and blot out their Name from under Heaven; and I will make thee a Nation stronger and greater than they.

15. Accordingly I turned, and came down from the Mountain, which was burning with Fire, and the two Tables of the Covenant were in both my Hands.

16. And I saw plainly that you had sinned against the Lord your God, having made you a molten Calf: you had quickly turned aside from the Way which the Lord commanded you.

17. Upon this I took the two Tables, and throwing them out of both my Hands, broke them in your Sight.

18. Then I fell down before the Lord, as at first forty Days and forty Nights, neither eating nor drinking any Thing; for all your Sins which you had committed, by doing what the Lord was displeased with, to provoke him.

19. For I was afraid by reason of the Anger and Wrath, with which the Lord was enraged against you, to destroy you; however he hearkened to me also at that Time.

20. The Lord was likewise very angry with Aaron, to destroy him; but I prayed also for him at the same Time.

21. And I took your Sin, the Calf which you had made, and burning it in the Fire, pounded it, ground it well, till it was made small into Dust; then I threw the Dust of it into the Brook that comes down from the Mountain.

22. Moreover at Taberah, Massah and Kibroth-hattaavah, you were provoking the Lord to wrath.

23. Nay when the Lord sent you from Kadesh-barnea, to go up, and inherit the Country which I have given you; ye rebelled against the Command of the Lord your

God, neither believing him, nor hearkening to what he said.

24. You have been rebellious against the Lord, ever since I knew you.

25. When I fell down before the Lord the forty Days and forty Nights which I did, because he spoke of destroying you;

26. I prayed to the Lord in this manner; O Sovereign Lord, do not slay thy People and Possession, that thou hast redeemed by thy Greatness, that thou hast brought out of Egypt by a strong Hand.

27. Remember thy Servants, Abraham, Isaac and Jacob; do not look at the Stubbornness of this People, at their Wickedness, or Sin:

28. Lest those of the Country from whence thou broughtest us out should say, By reason the Lord was not able to bring them into the Country which he promised them, and for his Hatred to them, he had them out to kill them in the Wilderness.

29. Whereas they are thy People and Possession, that thou hast brought out by thy great Power, and Arm stretched out.

CHAP. X.

AT that Time the Lord said to me; Carve thee out two Tables of Stone like the former, and come up the Mountain to me; make thee also an Ark of Wood.

2. And I will write upon the Tables the Words that were upon the former ones, which thou hast broke, and thou shalt put them in the Ark.

3. So I made an Ark of Shittim-wood, and carving out two Tables of Stone like the former, went up the Mountain, with the two Tables in my Hand.

4. And he wrote upon them, according to the former Writing, the ten Commandments, which the Lord spoke to you on the Mountain, from within the Fire, on the Day of the Congregation, and the Lord gave them to me.

5. Then I turned, and came down from the Mountain, putting the Tables in the Ark which I had made; where they are, as the Lord commanded me.

6. And the Israelites marched from the

Ver. 25. *the forty*] the same that are mentioned Ver. 18. and again Chap. x. 10.

Ver. 3. *I made*] *Moses* having set *Betzaleel* to make it, *Exod. xxxvi. 2. & xxxvii. 1.* as it appears to be the same by Ver. 5. *Exod. xxv. 21.* and the Wood it was made of, with no Mention elsewhere of any other.

Ver. 6. *And the*] This and the next Verse being a Digression from what *Moses* was speaking of, it may be ac-

counted for, that it was to shew God's farther Reconciliation to the People, after they had sinned by the Calf; since he led them on their Journey, and *Eleazar* was made to supply the Room of *Aaron* when he died; besides on this Occasion a more particular Account is given of those Places, than was before, or perhaps could have conveniently been, in *Num. xxxiii.*

Wells of the Jaakanites to Moserah: there Aaron died, and was buried there, whose Son Eleazar executed the Priesthood in his room.

7. From thence they marched to Gudgodah, and thence to Jotbathah, a Country with Rivers of Water.

8. At that Time the Lord put apart the Tribe of Levi, to carry the Ark of his own Covenant, to stand before himself to minister to him, and to bless in his Name, to this Day.

9. Therefore Levi has no Share nor Possession with his Brethren: the Lord himself is his Possession, as the Lord thy God spoke to him.

10. And I staid on the Mountain according to the former Days, forty Days and forty Nights; when the Lord hearkening to me also at that Time, would not slay thee.

11. On the contrary he said to me, Get ready, go to march before the People, that they may go in, and inherit the Country, which I sware to their Forefathers that I would give them.

12. And now, O Israel, what does the Lord thy God require of thee, but to fear himself, to go in all his Ways, as also to love him, and serve himself, with thy whole Heart and Soul,

13. To observe the Commandments of the Lord, and his Ordinances, which I command thee to Day, for thy own Good?

14. Lo the Heaven and Heaven of Heavens belong to the Lord thy God, the Earth and all that is in it:

15. However the Lord had affection for thy Fathers to love them; and chose their Offspring after them, even you the most of all People, as it is this Day.

16. Circumcise therefore the Foreskin of your Heart, and make your Neck stiff no more.

17. For the Lord your God himself is the

God of gods, and Lord of lords, a great, powerful and awful God, who will not respect Faces, nor take a Bribe.

18. He does Justice to the Fatherless and Widow, and loves a Stranger, to give him Food and Raiment.

19. So do you love a Stranger, since you were such in the Country of Egypt.

20. Thou shalt fear the Lord thy God, serve him, as also cleave to him, and swear by his Name.

21. He is thy Praise, and he thy God, who has done for thee these great and awful Things, which thou hast seen with thy Eyes.

22. Thy Forefathers went down to Egypt, being seventy Persons; and now the Lord thy God has made thee as the Stars of Heaven for Multitude.

C H A P. XI.

THOU shalt therefore love the Lord thy God, and keep his Charge, Ordinances, Rules and Commandments, at all Times.

2. And know ye to Day: for it is not your Children, who have not known, and who have not seen the Chastisement of the Lord your God, his Greatness, strong Hand, and Arm stretched out;

3. As likewise his Signs and Deeds which he did within Egypt, to Pharaoh King of it, and his whole Country;

4. And what he did to the Egyptian Army, their Horses and Chariots, how he made the Water of the Red Sea flow over their Heads, when they pursued after you, and the Lord has made them perish to this Day;

5. Moreover what he has done for you in the Wilderness, till you arrived at this Place;

Ib. Wells] Being dissatisfied with what *Interpreters* say to reconcile this Verse with *Num. xxxiii. 31.* I observe those Wells are there omitted, as the Owners of them are named at the Place where they lived, some of whose Wells for their Flocks might be come to before *Mosera* or *Mosereth*; so that the *Israelites* might go from the Wells of the *Jaakanites* to *Mosera* as here, and from thence to *Jaakan*, as in *Num.* and one of these two, as they belonged to each other, might be sufficient to mention in one Place. *Jotbathah* in the following Verse being the same as in *Num.* and the other so much alike, it is incredible that they should be all different Places. And if they had went back from one Place to the other, of which it is pretended one of the Accounts is, they must of course have returned to the Place they went back from, because the Journey afterwards is the same. Nor is the Device of *Jun.* and *Trem.* allowable, to add *and* before *Mosera*, for it makes both Absurdity and Tautology; and *to* is here denoted the same as at the two Names in the next Verse by final *n*

Ib. there] in that Country, on Mount *Her*, *Num. xx. 28.* & *xxxiii. 38.* which may well enough consist together, especially as *Mount Her* might be within the Bounds of *Mosera*. They might travel round to the same Parts, so that *Aaron* might die *there*, though not *then*. This *Her-bagidgad*, *Num. xxxiii. 32.* makes the more likely, which was probably not far from that Mountain, and therefore so distinguished: for the Opinions of others, especially *Jews*, on this Verse, consult *Buxtorf*, *Vindic.* p. 933, &c.

Ver. 8. *At that Time*] after *Moses* was come down from the Mountain, Ver. 5.

Ver. 15. *However*] So *Castal.* has turned it *tamen*, *Munst. verumtamen*; which Meaning *Noldius* gives to this *Heb.* Particle under *Signif. 8.* & 9. even in this very Text, and it may be left to the Sense to justify it.

Ver. 2. *know you*] for you have seen with your own Eyes, &c. Ver. 7.

6. What he did also to Dathan and Abiram, the Sons of Eliab, the Son of Reuben, how the Earth opened its Mouth, and swallowed them up, together with their Families, Tents, and all living Substance that accompanied them, in the midst of all Israel.

7. For you have seen with your own Eyes every great Deed of the Lord, which he has done.

8. So you shall keep all the Commandments, which I command thee to Day: that you may be strong, go in, and inherit the Country, whither you are passing to inherit it;

9. And that you may have the Time long in the Country which the Lord swore to your Forefathers, that he would give them and their Offspring, a Country flowing with Milk and Honey.

10. For the Country whither thou art going in to inherit it, is not like that of Egypt, from whence you came out; in which thou didst sow thy Seed, and water with thy Foot, like a Garden of Herbs.

11. But this whither you are passing to inherit it, is a Country of Mountains and Valleys, drinking Water of the Rain of Heaven;

12. A Country which is of the Lord thy God's seeking, whose Eyes are continually on it, from the Beginning of the Year to the End of it.

13. And if you at all hearken to my Commandments which I enjoin you to Day, to love the Lord your God, and to serve him with your whole Heart and Soul;

14. Then will I give Rain for your Land in its Season, the first and latter Rain; that thou mayest gather thy Corn, Wine and Oil.

15. I will give Grass too in thy Field for thy Cattle; and thou shalt eat, and be satisfied.

16. Take heed to your selves, lest your Heart should be enticed, and you should turn aside, serve other gods, and bow down to them.

17. When the Lord would be angry with you, and shut up the Heaven, so that there should be no Rain, and the Ground would not yield its Increase: thus would you perish quickly from the good Country which the Lord gives you.

18. Therefore you shall put these Words of mine in your Heart and Soul, as also tie them for a Sign upon your Hand, and they shall be for Frontlets between your Eyes.

19. Besides you shall teach them to your Children, by speaking of them, when thou art sitting at home, walking in the Way, lying down, and getting up.

20. Nay thou shalt write them upon the Posts of thy House, and on thy Gates:

21. That your own Days and your Children's may be multiplied, in the Country which the Lord swore to your Forefathers, that he would give them, as the Days of Heaven upon the Earth.

22. For if you will at all observe all these Commandments, which I order you to do, to love the Lord your God, to go in all his Ways, and to cleave to him;

23. Then will the Lord disinherit all these Nations from your Presence, and you shall inherit Nations greater and stronger than your selves.

24. Every Place which the Sole of your Foot shall tread on shall be yours: from the Wilderness and Lebanon, from that

Ver. 6. *living Substance*] This Hebrew Word is but twice more in the Scripture, viz. Gen. vii. 4, 23. where it is so rendered.

Ib. *accompanied them*] Heb. *was at their Feet*. Chald. and Greek, *with them*; *Tun.* and *Trem.* *sequebantur eos*, followed them, as this Heb. Expression usually signifies, and so may denote *Korah* (otherwise omitted here) and those with him, who followed *Dathan* and *Abiram* to their Tents, Num. xvi. 32. it being strange for *Feet* to mean *Possession*.

Ver. 8. *command thee*] not *you*.

Ver. 10. *Feet*] by digging Trenches with the Spade. Dr. Shaw explains this Passage well from the present Practice of the Egyptian Gardeners; who, when their Pulse, Melons, Sugar-canes, &c. (all which are commonly planted in Rills) require to be refreshed, strike out a Plug, that is fixed in the Bottom of a Cistern; and then the Water gushing out, is conducted from one Rill to another by the Gardener; who is always ready, as Occasion requires, to stop and divert the Torrent, by turning the Earth against it with his Foot, and opening at the same time, with his Mattock, a new Trench to receive it. *Travels*, p. 431.

Ver. 11. *Mountains*] not a plain Country like Egypt, which being pretty much so, was watered by the overflowing of the Nile.

Ib. *Rain*] Whereas Egypt was watered from the River by the Labour of Man, Canaan did not admit of it, nor

want it, but was watered with Rain by God himself, Ver. 12, 14.

Ver. 12. *seeking*] for the Israelites; so Zion is called *Sought out*, Isa. lxii. ult. and the like is said of God, 1 Sam. xiii. 14. Ezek. xxii. 30. It does not appear this Heb. Verb ever signifies *careth for*, and as the next Words denote that, would be Tautology here.

Ver. 13. *at all*] See on 1 Kings ix. 6.

Ver. 14. *the first*] of which Pridcaux writes in Not. 25. to Maimonides, Cap. 1. *Of the Law of the Poor and Stranger*, *Prima descendebat tempore Autumni post jactam sementem*, the first Rain fell in Autumn after the Sowing of the Seed; but Corten travelling in those Parts says, *The first Rain ordinarily begins in the Middle or End of October, and they sow their Corn in November and December*, *Compendious Library*, Vol. ii. p. 119, 121. which agrees too with Amos ix. 13. Lev. xxvi. 5. & Isa. xxx. 23. and not the other. The latter Rain was in the Spring in the first Month, Joel ii. 23. and of these Rains is also Mention together, Jer. v. 24. Hos. vi. 3.

Ver. 18. *and they*] not *bind them upon your hand*, that they may be between your eyes.

Ver. 23. *disinherit*] being the same Verb with the following, but in a different Conjugation, which gives it a contrary Meaning.

Ver. 24. *Wilderness*] at the South of Canaan, as Lebanon was at the North, Euphrates on the East, and the Mediterranean Sea on the West.

River which is Euphrates, even to the hindermost Sea shall your Bounds be.

25. No Man shall stand in your Presence: the Lord your God will put the Dread of you, and the Fear of you, upon the Surface of the whole Country which you shall tread on, as he has spoken to you.

26. See, I put before you to Day, a Blessing and a Curse:

27. A Blessing, when you hearken to the Commandments of the Lord your God, which I give you in charge to Day;

28. And a Curse, if you do not, but turn aside out of the Way which I command you to Day, to go after other gods, that you do not know.

29. And when the Lord thy God has brought thee into the Country, whither thou art going in to inherit it, thou shalt put the Blessing upon Mount Gerizzim, and the Curse upon Mount Ebal.

30. Are they not beyond Jordan, behind the Way of the Sun's setting, in the Country of the Canaanites who dwell in the Plain, over against Gilgal, by the Oaks of Moreh?

31. For you shall pass over Jordan, to go in to inherit the Country that the Lord your God gives you; which you shall inherit, and dwell in.

32. And you shall observe to do all the Ordinances and Rules, which I put before you to Day.

C H A P. XII.

TH E S E are they which you shall observe to do, in the Country which the Lord God of thy Fathers gives thee, to inherit it, all the Days that you live upon the Earth.

2. You shall quite destroy all the Places, where the Nations that you shall inherit served their gods, upon the high Mountains, upon the Hills, and under every green Tree.

3. And you shall demolish their Altars, break their Statues, burn their Groves with Fire, cut down the carved Images of their gods, and destroy the Name of them from that Place.

4. You shall not do so to the Lord your God.

5. But to the Place which he shall choose out of all your Tribes, to put his Name there, being his Habitation, shall you seek, and thither thou shalt come.

6. Thither too shall you bring your Burnt-offerings, Sacrifices and Tithes, and the Lifted-offering that you have, as also what you vow, and your Free-offerings, with the Firstlings of your Herds and Flocks.

7. And you shall eat there before the Lord your God, and be glad in all that you, and your Families, take in Hand, wherein he has blessed thee.

8. You shall not do according to all that we do here now, each one whatsoever he approves of.

9. For hitherto you are not come to the Rest and Possession, which the Lord thy God gives thee.

10. But you shall pass over Jordan, and dwell in the Country which the Lord your God makes you possess; who will give you rest from all your Enemies round about, and you shall dwell securely.

11. And there will be a Place which the Lord your God will choose, to make his Name remain there; thither shall you bring all that I command you, your Burnt-offerings and Sacrifices, your Tithes, and the Lifted-offering that you have, with every choice Thing of your Vows which you make to the Lord.

12. And you shall be glad before the Lord your God, with your Sons, Daughters, Servant-men and Maids; as also the Levite who is within your Gates, because he has no Part or Possession with you.

13. Take heed to thy self, that thou dost not offer up thy Burnt-offerings in every Place which thou seest.

14. But in the Place that the Lord will choose in one of thy Tribes, there shalt thou offer up thy Burnt-offerings, and there do all which I command thee.

15. However thou mayest kill and eat Flesh, whatever thy Mind desires, according to the Blessing of the Lord thy God which he has given thee, within any of thy Gates:

Ver. 29. *Gerizzim*] See Chap. xxvii. 12.

Ver. 30. *behind*] as the *Heb.* is, i. e. beyond where the Sun set, at the Place in which *Moses* and the *Israelites* then were.

Ib. *Gilgal*] *Moses* himself setting the Name to the Place where the *Israelites* should be circumcised, *Josh.* v. 9. and so might say and write this; without the Shift of answering as in *Biblioth. Biblic. Introd.* to Obj. 18. that the whole Verse seems inserted by some Reviser of the *Pentateuch* after *Moses*.

Ib. *Oaks*] as *Gen.* xii. 6.

Ver. 4. *not do so*] not worship God, as the Gentiles did their gods, upon Mountains, under green Trees,

&c. but in the Place alone that God should choose; as both *Peale* and *Patrick* expound it, and the next Verse beginning with a manifest Opposition in *Heb.* shews; see also Ver. 13, 14.

Ver. 6. *Lifted-offering*] to wit the First-fruits, *Num.* xviii. 11, 12, 13. *Deut.* xxvi. 2.

Ver. 9. *thy God gives thee*] the *Heb.*

Ver. 11. *choice Thing*] for *choice* is not an Adjective to *Things*, being singular, and put first, as a *Heb.* Adjective is not before its Substantive, *Buxt. Thes.* Lib. ii. Cap. 1. and it was the Thing that was vowed which was to be brought.

the unclean and clean may eat it, like the Deer and Hart.

16. Only you shall not eat the Blood, you shall pour it out upon the Ground like Water.

17. Thou must not eat within thy Gates, the Tithe of thy Corn, Wine or Oil, the Firstlings of thy Herd or Flock, any Thing of thy Vows which thou makest, thy Free-offerings, or the Lifted-offering that thou hast.

18. But thou shalt eat them before the Lord thy God, in the Place which he shall choose, with thy Son, Daughter, Servant-man, Maid, and the Levite who is within thy Gates: and thou shalt be glad before the Lord thy God, in all that thou takest in Hand.

19. Take heed to thy self, that thou dost not forsake the Levite, all the Time thou hast upon the Earth.

20. When the Lord thy God shall make thy Bounds large, as he has promised thee, and thou thinkest, I will eat Flesh, because thy Mind desires to do it; thou mayest eat Flesh whatever thy Mind does desire.

21. If the Place where the Lord thy God shall choose to put his Name is far off from thee, thou shalt kill of thy Herd and Flock, which the Lord has given thee, as I have commanded thee; and shalt eat within thy Gates whatever thy Mind desires.

22. Even as the Deer and Hart are eat, so shalt thou eat it: the unclean and clean may eat it together.

23. Only be resolved not to eat Blood, because the Blood is the Life; and thou shalt not eat the Life with the Flesh.

24. Instead of eating it, thou shalt shed it upon the Ground like Water.

25. Thou shalt not eat it, that it may be well for thee and thy Children after thee, when thou doest what the Lord approves of.

26. Only thy holy Things which thou hast, and those of thy Vows, shalt thou take, and go to the Place that the Lord shall choose.

27. And shalt offer thy Burnt-offerings, the Flesh and Blood, upon the Altar of the Lord thy God; on which the Blood of thy Sacrifices shall be poured out, and thou shalt eat the Flesh.

28. Observe, as well as hear, all these Things which I command thee; that it may be well for thee and thy Children after thee forever, when thou doest what the Lord thy God likes, and approves of.

29. When he has cut off the Nations,

whither thou art going to inherit them, from thy Presence, and thou succeedest them, dwelling in their Country;

30. Take heed to thy self, that thou art not insnared by following them, after they are destroyed from thy Presence, and that thou dost not seek to their gods, saying, How did these Nations serve their gods, that I may also do so?

31. Thou shalt not do so to the Lord thy God: for every Thing that is abominable to the Lord, which he hates, they do to their gods; for they even burn their Sons and Daughters in the Fire, to them.

32. Every Thing which I command you, observe to do it: thou shalt neither add to it, nor diminish from it.

CHAP. XIII.

WHEN there rises up among you a Prophet, or a Dreamer of Dreams, and gives thee a Sign or Miracle,

2. And it comes to pass for what he speaks to thee thus, Let us go after other gods (whom thou dost not know) and serve them;

3. Thou shalt not hearken to the Words of that Prophet, or that Dreamer of Dreams: for the Lord your God tries you, that it may be known whether you love him, with your whole Heart and Soul.

4. You shall go after the Lord your God, fear him, observe his Commandments, hearken to what he says, serve him, and cleave to him.

5. And that Prophet, or that Dreamer of Dreams, shall be put to death, because he has spoken Apostasy against the Lord your God, who brought you out of the Country of Egypt, and redeemed you from the Place of Slaves, to thrust thee out of the Way which the Lord thy God commanded thee to go in: thus shalt thou take away the Evil from amongst you.

6. When thy Brother the Son of thy Mother, or thy own Son or Daughter, or the Wife of thy Bosom, or thy Friend who is as thy self, entices thee secretly, for you to go, and serve other gods; whom neither thou nor thy Fathers knew,

7. Of the gods of the People that are round about you, near to thee, or far off from thee, from one End of the Earth to the other:

Ver. 21. *kill*] See Lev. xvii. 3.

Ver. 2. *for what*] which it doubtless was, and makes good Sense; while *whereof* is languid, if not insignificant, or absurd with *saying*.

Ver. 3. *that it may be known*] See Chap. viii. 2.

Ver. 7. *from one End*] any where on the whole Earth. The Interpretation of *Peole* and *Patrick*, that this was spoken against the Pretence of the Universality of Idol-

8. Thou shalt not consent to him, nor hearken to him; nay thy Eye shall have no compassion upon him, thou shalt neither spare, nor conceal him.

9. But shalt kill him quite, thy own Hand being on him first to put him to death, and afterwards that of all the People.

10. Thou shalt even stone him with Stones, that he may die; because he has attempted to thrust thee away from the Lord thy God, who brought thee out of the Country of Egypt, from the Place of Slaves:

11. That all Israel may hear, and fear, and no more do such an evil Thing as this among you.

12. When thou hearest say in one of thy Cities, which the Lord thy God gives thee to dwell there;

13. There are some ungodly Men gone out from among you, and have thrust away the Inhabitants of their City, by saying, Let us go, and serve other gods; whom thou dost not know:

14. Then shalt thou enquire, search, and ask well, and behold it being Truth, a confirmed Thing, *that* this Abomination is done among you;

15. Thou shalt quite put the Inhabitants of that City to the Sword, destroying it utterly, and all that are therein, with its Cattle, in the same manner.

16. Besides thou shalt gather all the Spoil of it into the midst of its Street, and burn it entirely, as likewise the City, with Fire, to the Lord thy God; nay it shall be an everlasting Heap, be no more built.

17. Thus shall there not cleave aught of the cursed Thing to thy Hand; that the Lord may turn back from his fervent Anger, and grant thee Mercies, having mercy upon thee, and may multiply thee, as he sware to thy Forefathers:

18. When thou hearkenest to what the Lord thy God says, by observing all his Commandments which I bid thee to Day, by doing what he approves of.

C H A P. XIV.

YOU are Children of the Lord your God; you shall not cut your selves, nor make Baldness between your Eyes for the Dead.

worship, which would be suggested to them, seems to have no Foundation in the Text, and is the less probable as the rest of the World had so many and various gods.

Ver. 1. *between your Eyes*] whither the Hair of the Forehead would in a manner hang, if not cut; see Lev. xix. 27. & xxi. 5.

Ver. 4. *such as &c.*] *Heb. the Cattle of the Sheep, and the Cattle of the Goats.*

2. For thou art a holy People to the Lord thy God; and the Lord has chosen thee to be a peculiar People to himself, above any other that are upon the Surface of the Ground.

3. Thou shalt eat no abominable Thing.

4. These are the Beasts which you may eat; the Ox, such as belong either to the Sheep or Goats.

5. The Hart, Roe-buck, Fallow-deer, wild Goat, Stag, wild Bull, and wild Roe:

6. As you may every Beast that divides the Hoof, having it with a Cleft all through in two, that brings up the Cud of them.

7. But these you shall not eat, of them that bring up the Cud, or of such as divide the cloven Hoof; the Camel, Hare and Rabbit, though they bring up the Cud, yet not dividing the Hoof, are unclean to you.

8. On the other hand the Hog though he divides the Hoof, yet not chewing the Cud, is unclean to you: you shall neither eat of their Flesh, nor touch their Carcases.

9. These you may eat of all which are in the Waters; all that have Fins and Scales.

10. But all which have no Fins nor Scales you shall not eat, it being unclean to you.

11. All clean Birds you may eat.

12. But these are they of which you shall not eat; the Eagle, Ossifrage, Osprey,

13. Glede, Vulture, and the Kite of each Kind,

14. And all Sorts of Ravens,

15. The Brood of the Ostrich, the Night-hawk, Cuckow, and the Hawk of each Sort.

16. The Owl, Night-owl, Daw,

17. Pelican, Magpie, Cormorant,

18. Stork, the Heron of each Kind, the Lapwing and Bat.

19. And every creeping flying Thing, shall be unclean to you, it shall not be eat.

20. All clean Fowls you may eat.

21. You shall not eat any Carcase, thou shalt give it to the Stranger who is within thy Gates, that he may eat it, or sell it to a Foreigner; because thou art a holy People to the Lord thy God: thou shalt not boil a Kid in the Milk of his Dam.

22. Thou shalt thoroughly give the Tithe of all the Increase of thy Seed, that the Field brings forth Year by Year.

Ver. 5. *wild Bull*] rather a *Bull* than *Ox*, as being mild.

Ver. 6. *in two*] *Hoofs*, which the *Heb.* has, or a *double one*; not *claws*, which the Beasts that might be eat have not.

Ver. 12. *these*] See Lev. xi. 13, &c. with the *Notes*, which need not be repeated here.

Ver. 21. *boil*] *Exod.* xxiii. 19.

23. And

23. And thou shalt eat before the Lord thy God, in the Place where he shall choose to make his Name dwell, the Tithe of thy Corn, Wine and Oil, with the Firstlings of thy Herd and Flock; that thou mayest learn to fear the Lord thy God at all Times.

24. However when the Way is too much for thee, so as thou canst not carry it; because the Place where the Lord thy God shall choose to put his Name is far from thee, when he blesses thee;

25. Thou shalt make it into Money, and tying up that with thee, go to the Place which the Lord thy God shall choose.

26. And thou mayest give the Money for any Thing which thy Mind desires, for Oxen, Sheep, Wine, strong Drink, or whatever thy Mind requires; and thou shalt eat there before the Lord thy God, being glad, as likewise thy Family:

27. Not forsaking the Levite who is within thy Gates, because he has no Part or Possession with thee.

28. At the Term of three Years thou shalt bring out the whole Tithe of thy Increase in that Year, and lay it up within thy Gates.

29. And the Levite, because he has no Part or Possession with thee, the Stranger, Fatherless and Widow, who are within thy Gates, shall come, eat, and be satisfied; that the Lord thy God may bless thee, in all the Work of thy Hand which thou doest.

CHAP. XV.

AT the Term of seven Years thou shalt make a Release,

2. And this is the Manner of it: every one who has a Debt in his Power, who lends to his Neighbour, shall release, shall not exact of his Neighbour or Brother, because it is called the Lord's Release.

3. Thou mayest exact of a Foreigner; but what is thine with thy Brother, thy Hand shall release:

4. Only when there is none poor among you; for the Lord will thoroughly bless thee,

in the Country which the Lord thy God gives thee for a Possession to inherit it:

5. But it will be if thou dost at all hearken to what he says, by observing to do all these Commandments which I enjoin thee to Day.

6. For the Lord thy God blesses thee, as he promised thee: so that thou shalt take in pledge of many Nations; but not give in pledge; and rule over many Nations, but they shall not rule over thee.

7. When there is a poor Man among you, one of thy Brethren, within one of thy Gates in thy Country which the Lord thy God gives thee; thou shalt not make thy Heart stout, nor shut up thy Hand from thy poor Brother:

8. But shalt open thy Hand wide to him, and thoroughly lend him on pledge sufficient for his Want, in what there is wanting to him.

9. Take heed to thy self, that there be Nothing in thy ungodly Heart to say, The seventh Year, that of Release approaches; upon which thy Eye is evil to thy poor Brother, so that thou wilt not give to him; and when he calls to the Lord against thee, it will be Sin in thee.

10. Thou shalt wholly give to him, and it shall not be ill to thy Heart when thou dost: for by reason of this Thing the Lord thy God will bless thee in all thy Work, and in all that thou takest in Hand.

11. For the Poor will not cease from within the Country: therefore I command thee, that thou shalt open thy Hand wide to thy afflicted and poor Brother there.

12. When thy Brother, a Hebrew Man or Woman, is sold to thee, and has served thee six Years, in the seventh thou shalt let him go free from thee.

13. And when thou dost, thou shalt not let him go empty.

14. Thou shalt furnish him liberally from thy Flock, Floor and Wine-press; giving him of what the Lord thy God has blessed thee with.

15. As thou shalt remember that thou wast a Slave in the Country of Egypt, and

Ver. 24. *because the Place*] adding or makes it a different Case, when it is not.

Ver. 26. *requires*] or *requests*; not *desires*, as said already, but something farther.

Ver. 28. *Term*] being in the third Year, Chap. xxvi. 12. see Chap. xv. 1. and so twice between the Sabbatical Years, when the Land lying unsown, the Tithe was not gathered.

Ver. 1. *Term*] for it was in the seventh Year, not at the End of it, Ver. 9, 12. see 2 Kings xviii. 10.

Ver. 2. *not exact*] in that Year only as it seems, and as *Ainsworth* and *Pease* expound it: for besides the Rea-

sons which the latter gives, great Inconveniencies must needs attend a perpetual Release from Debts, such as the Debtor not paying when he might, to be quit so, People refusing to lend to others in Necessity, using severe Methods to get in their Debts, &c.

Ver. 4. *none poor*] in any particular Place, or Part of the Country, according to which it does not interfere with Ver. 11.

Ver. 10. *in all thy Work*] The old Jewish wise Men well observe, that the Blessing does not come on Idleness; see *Menasseh Ben Israel Conciliator*, Quest. 6. in *Exod.*

Ver. 12. *six*] See *Exod.* xxi. 2.

the Lord thy God redeemed thee; therefore I command thee this Thing to Day.

16. However if he says to thee, I will not go out from thee, because he loves thee and thy Family, since it is well for him with thee;

17. Then shalt thou take an Awl, and thrust through his Ear, at the Door, and he shall be a Servant to thee for ever; and to thy Servant-maid also thou shalt do so.

18. Thou shalt not think it hard, when thou lettest him go free from thee, because he has served thee in six Years double what one who is hired does: so the Lord thy God will bless thee in all that thou doest.

19. Every Firstling that is a Male, which is brought forth of thy Herd or Flock, shalt thou consecrate to the Lord thy God: thou shalt not work with the Firstling of thy Cow, nor shear the Firstling of thy Sheep.

20. Before the Lord thy God shalt thou eat it Year by Year, in the Place which the Lord shall choose, as likewise thy Family.

21. But when there is a Blemish in it, it being either lame or blind, or having any ill Blemish, thou shalt not sacrifice it to the Lord thy God.

22. Thou shalt eat it within thy Gates, the unclean and clean together, like the Deer and Hart.

23. Only thou shalt not eat the Blood of it, thou shalt shed it upon the Ground like Water.

CHAP. XVI.

OBSEERVE the Month of Abib, and keep the Passover to the Lord thy God:

Ver. 18. *double*] Servants as it seems being then hired for three Years, *Isa.* xvi. 14. half the Time from one Sabbatical Year to another.

Ver. 19. *Firstling of*] being Females, in Contradistinction to that before, and because the Firstlings which were Males were given to be sacrificed the 8th Day, *Exod.* xiii. 15. & xxii. 30.

Ib. *Cow*] Bullock being a young Bull, from which a Firstling does not come.

Ver. 20. *thou*] whereas the Males belonged to the Priests, *Num.* xviii. 8, 17, 18. in which Manner *Patrick* expounds it: and consequently *Ainsworth* very wrong, 'this is not meant of the Owner, but spoken to the Priest;' which Ver. 19, 22. alone may disprove, where *thou* is plainly the same.

Ver. 2. *Flock and Herd*] on the seven Days of unleavened Bread belonging to the Passover, Ver. 3. *Num.* xxviii. 16, 17, 19, 24.

Ver. 6. *is going down*] according as on *Exod.* xii. 6. and at the going down of the Sun the next Day began.

Ib. *at the appointed Time*] namely of the Month *Abib*, in the Night after the 14th Day, Ver. 1. not the appointed Time of the Day, since the *Israelites* did not begin

for in that Month he brought thee out of Egypt at Night.

2. So thou shalt sacrifice the Passover to the Lord thy God of the Flock and Herd, in the Place where the Lord shall choose to make his Name dwell.

3. Thou shalt not eat leavened Bread with it, but seven Days unleavened Cakes, the Bread of Affliction; because thou camest out of the Country of Egypt in Haste, that thou mayest remember the Day of thy coming out thence all the Days of thy Life.

4. Nay thou shalt have no Leaven seen in all thy Bounds seven Days; nor shall there abide all Night till the Morning, any of the Flesh which thou sacrificest in the Evening on the first Day.

5. Thou must not sacrifice the Passover, within one of thy Gates which the Lord thy God gives thee.

6. But at the Place where the Lord thy God shall choose to make his Name dwell, shalt thou do it in the Evening, as the Sun is going down, at the appointed Time that thou camest out of Egypt.

7. Which thou shalt boil, and eat there; then turn in the Morning, and go to thy Tents.

8. Six Days shalt thou eat unleavened Cakes; and on the seventh it shall be a solemn Day to the Lord thy God, thou shalt do no Business.

9. Seven Weeks shalt thou count up for thy self, and begin it from the Hook's first being in the standing Corn.

10. Thou shalt also keep the Feast of Weeks to the Lord thy God, with the Tribute of a Free-offering that thou hast, which thou shalt give; according as he blesses thee.

going from *Egypt*, till the next Morning or latter Part of the Night, *Exod.* xii. 22, 29, &c.

Ver. 7. *boil*] Since the *Heb.* Word signifies *boil*, and not *roast*, and the Lamb for the Passover was not to be boiled at all, but roasted, *Exod.* xii. 9. this may mean what was dressed the following Days, as in Ver. 2. especially as here is nothing of [*it*] in the *Original*; to which Purpose *Ainsworth* also remarks on it; see *Ezek.* xvi. 24. 1 *Sam.* ii. 13. nay it being the same Verb doubled in *Exod.* xii. 9. what it signifies was not to be done at all to the Paschal Lamb.

Ver. 8. *solemn Day*] See *Lev.* xxiii. 36.

Ver. 9. *Seven Weeks*] in which Time was their Harvest; see *Exod.* ix. 32. *Lev.* xxiii. 16.

Ib. *first being*] This might seem precarious and uncertain, were it not for fuller Information, which see *Lev.* xxiii. 10.

Ver. 10. *give*] Notwithstanding the Lord thy God is so very frequent, so near together, and twice in this Verse; after the *Hebrew* Manner sometimes in that Age, when the great Convenience of Pronouns was less adopted into Language than now; our Translators have needlessly made an Addition of it here with *unto*, instead of which *him* would have been sufficient, and better.

C H A P. XVII.

11. And thou shalt be glad before the Lord thy God, with thy Son, Daughter, Servant-man, Maid, the Levite who is within thy Gates, the Stranger, Fatherless and Widow, who are among you, in the Place where he shall choose to make his Name dwell.

12. For thou shalt remember, that thou wast a Slave in Egypt; so shalt observe, and do these Ordinances.

13. Thou shalt keep thee the Feast of Tabernacles seven Days, when thou hast gathered in what is of thy Floor and Winepress.

14. And shalt be glad at thy Feast, with thy Son, Daughter, Servant-man, Maid, the Levite, Stranger, Fatherless and Widow, who are within thy Gates.

15. Seven Days shalt thou feast to the Lord thy God, in the Place which the Lord shall choose; because he blesses thee in all thy Increase, and the Work of thy Hands, and shalt really be glad.

16. Three Times in a Year shall every Male of thine appear in the Presence of the Lord thy God, at the Place which he shall choose; in the Feast of unleavened Cakes, the Feast of Weeks, and that of Tabernacles: and they shall not appear in the Lord's Presence empty.

17. Each one shall give according to the Gift that he has, according to the Blessing which the Lord thy God has given thee.

18. Judges and Magistrates shalt thou appoint thee within all thy Gates, which the Lord thy God gives thee, throughout thy Tribes; and they shall judge the People with righteous Judgment.

19. Thou shalt not turn aside Judgment, nor acknowledge Faces: nor shalt thou take a Bribe; because that blinds the Eyes of the Wise, and perverts the Words of the Righteous.

20. Righteousness it self shalt thou follow; that thou mayest live, and inherit the Country which the Lord thy God gives thee.

21. Thou shalt not plant thee a Grove of any Wood near the Altar of the Lord thy God, which thou shalt make thee;

22. Nor shalt thou set thee up a Statue, which he hates.

THOU shalt not sacrifice to the Lord thy God, a Bullock or Sheep in which there is a Blemish, any Thing ill: for it is Abomination to him.

2. When there is found among you, within one of thy Gates which the Lord thy God gives thee, a Man or Woman who has done what he is displeased with, by transgressing his Covenant;

3. Having gone, and served other gods, and bowed down to them, whether the Sun, Moon, or any of the Army of Heaven, which I have not commanded;

4. And it is told thee, who upon hearing it, enquirest well, and behold it is Truth, a confirmed Thing, *that* this Abomination is done in Israel:

5. Then shalt thou bring out that Man, or that Woman, who has done this evil Thing, which of them soever it is, to thy Gate; and stone them with Stones, that they may die.

6. Upon the Evidence of two or three Witnesses shall he who deserves to die be put to death, he shall not upon the Evidence of one Witness.

7. The Hand of the Witnesses shall be on him first to put him to death, and afterwards the Hand of all the People: thus shalt thou take away the Evil from among you.

8. When a Matter for Judgment is too mysterious for thee, between different Sorts of Blood, between one Cause and the other, or between one Blow and another, Matters of Controversy within thy Gates; thou shalt get ready, and go up to the Place which the Lord thy God shall choose;

9. And coming to the Priests, Levites, and to the Judge who shall be in those Days, thou shalt enquire, and they shall tell thee the Manner of Judgment.

10. So thou shalt do according to the Sentence of the Matter, which they tell thee of that Place which the Lord shall choose; even observe to do entirely as they teach thee.

11. According to the Sentence of the Law which they teach thee, and the Judgment that they speak to thee, shalt thou do,

Ver. 17. *be has*] in *Heb.* of his Hand.

Ver. 19. *nor*] The second Part of the Verse begins here, as pointed in the *Heb.* and not as in the *Eng. Bible*: for the two Reasons that conclude it, belong only to the taking a Bribe or Gift; which *Cress* has well observed, in *Tag. Art.* p. 192, 193.

Ver. 8. *mysterious*] as nearer to wonderful the *Heb.* than *hard*.

Ib. *different Sorts of Blood*] Murder and Man-slaughter.

Ib. *one Blow and another*] designed and accidental. *Vulg. Lat. Leprosy and not Leprosy*; which may be amazing to such as are unacquainted with the wild Work that there is in *Translations*.

not turning aside from the Matter which they tell thee, to the right Hand or left.

12. And that Man who does proudly, not hearkening to the Priest who stands to minister there to the Lord thy God, or to the Judge, shall die; so thou shalt take away the Evil from Israel.

13. Thus all the People shall hear, and fear, and behave proudly no more.

14. When thou art come into the Country which the Lord thy God gives thee, dost inherit it, and dwell therein, and shalt say, I will put a King over me, like all the Nations that are round about me;

15. Thou shalt solely put the King over thee whom the Lord thy God shall choose: from among thy Brethren shalt thou put one; thou must not set a strange Man over thee who is not thy Brother.

16. However he shall not have many Horses, nor make the People return to Egypt, in order to get many; because the Lord has enjoined you, to return that Way again no more.

17. Neither shall he have many Wives, that his Mind may not turn aside; nor shall he have very much Silver and Gold.

18. And when he sits upon the Throne of his Kingdom, he shall write him a Copy of this Law in a Book, from *that which* is before the Priests, the Levites.

19. Which shall be with him, and he shall read in it all the Days of his Life; in order that he may learn to fear the Lord his God, to observe all the Words of this Law and these Ordinances, to do them.

20. That his Mind may not be lifted up above his Brethren, and he turn aside from the Commandment to the right Hand or left; in order that he and his Children may have a long Time, in his Kingdom within Israel.

THE Priests, the Levites, being the whole Tribe of Levi, shall have no Share nor Possession with Israel; they shall eat the Lord's Offerings by Fire, and what he possesses.

2. So he shall have no Possession among his Brethren: the Lord himself being his Possession, as he said to him.

3. And this shall be the Due of the Priests from the People, from those who offer Sacrifices, whether Bullock or Sheep; there shall be given to the Priest the Shoulder, the two Cheeks and Maw.

4. The first of thy Corn, Wine and Oil, as also the first of the Fleece of thy Flock shalt thou give him.

5. For the Lord thy God has chosen him out of all thy Tribes, that he may stand to minister in the Name of the Lord, and his Sons at all Times.

6. And when a Levite comes from one of thy Gates out of all Israel, where he sojourned, and comes with the whole Desire of his Soul, to the Place which the Lord shall choose;

7. He shall minister in the Name of the Lord his God, like all his Brethren the Levites, who stand there before the Lord.

8. They shall have Shares alike to eat, besides each one's Sales from *his* Ancestors.

9. When thou art come into the Country which the Lord thy God gives thee, thou shalt not learn to do according to the Abominations of those Nations.

10. There shall not be found among you he who makes his Son or Daughter pass through the Fire, uses Divinations, is an Astrologer, Soothsayer, Wizard,

11. Uses Enchantment, enquires of a familiar Spirit, is a Sorcerer, or seeks to the Dead.

Ver. 14. *shalt say*] which shews God only permitted, not commanded them to have a King; agreeable likewise to 1 Sam. viii. 7, 9, 22. & xii. 13, 17. and Josephus, *Antiq.* Lib. i. 8.

Ver. 1. *being*] for they were the whole Tribe.

1b. *by Fire*] See Num. xviii. 9.

1b. *what he possesses*] other Things besides such Offerings.

Ver. 2. *he*] Levi, as a Tribe, the Heb. being thus.

Ver. 3. *to the Priest*] him who offers the Sacrifice, Lev. vii. 32, 33. so the *Breast* is omitted, as being given to the Priests in common, Lev. vii. 31. which shews the *Breast* is here rightly left out, notwithstanding Expositors have found it an insuperable Difficulty.

1b. *two Cheeks and Maw*] being added as they were now about to enjoy the promised Country, and so a larger Share might be afforded to the Priests: which also makes this as rational, as the Commentators had left it before unmeaning.

Ver. 10. *pass through the Fire*] When expressed thus,

as it commonly is in Scripture, it is supposed by some not to be burning to death, as in Jer. vii. 31. or at least sometimes not; but Ezek. xvi. 21. & xx. 26. & xxiii. 37, 39. and its being called an *Abomination*, Jer. xxxii. 35. make it appear otherwise, and Jer. 7. 31. may be explanatory of this, especially as it is allowed Children were burned to *Molech*; and clear enough it seems, that 2 Kings xxiii. 10. means the same as Jer. vii. 31. and that it was done otherwise than to *Molech*, Jer. xix. 5. Psa. cvi. 38. nay 2 Chron. xxviii. 3. thus shews the Meaning of this Expression in 2 Kings xvi. 3. Accordingly our learned Selden says, *Non modo traductos, sed etiam crematos in idoli sacrificium pueros illos esse vultus adfirmo: I firmly assert the Boys were not only led through, but also burnt in Sacrifice to the Idol*, *De Diis Syris Syntag.* i. 6. where he proceeds to prove it by divers both profane and sacred Testimonies.

1b. *Wizard*] the Word being masculine.

Ver. 11. *seeks to the Dead*] in distinct Heb. Words, and as Isa. viii. 19.

12. For every one who does these Things is abominable to the Lord; and by reason of these Abominations the Lord thy God expels them from thy Presence.

13. Thou shalt be perfect with the Lord thy God.

14. For those Nations whom thou shalt succeed, hearkened to Astrologers and Diviners; but the Lord thy God does not so permit thee.

15. The Lord thy God will raise thee up a Prophet, from among you, of thy Brethren, like me; to whom you shall hearken.

16. According to all that thou didst thus request of him at Horeb, on the Day of the Congregation, Let me no more hear the Voice of the Lord my God, nor let me see this great Fire again, that I may not die.

17. And the Lord said to me; They have done well in what they have spoken.

18. I will raise them up a Prophet, from among their Brethren, like thee; will put my Words in his Mouth, and he shall speak to them all that I command him.

19. Nay the Man who will not hearken to my Words which he shall declare in my Name, I will require it of him.

20. But that Prophet who shall presumptuously speak a Matter in my Name, which I do not command him to speak, or who shall speak in the Name of other gods, shall die.

21. And if thou shalt say in thy Heart, How shall we know what Matter the Lord does not speak?

22. What a Prophet speaks in the Name of the Lord, and the Matter does not fall out, nor come to pass, that is a Matter which the Lord has not spoken: the Prophet has done it presumptuously, thou shalt not be afraid of him.

C H A P. XIX.

WHEN the Lord thy God has cut off the Nations, whose Country he gives thee, and thou succeedest them, dwelling in their Cities and Houses;

2. Thou shalt set thee apart three Cities within thy Country, which the Lord thy God gives thee to inherit it:

3. Preparing thee a Way, and dividing the Bounds of thy Country into three Parts, which he makes thee possess, that it may be for every Man-slayer to flee thither.

4. And this is the Case of a Man-slayer who shall flee thither, that he may live: He who kills his Neighbour unawares, when he did not hate him in time past;

5. For instance, one who goes with his Neighbour into a Wood to fell Trees, and striking his Hand with the Ax to cut down a Tree, the Iron comes off from the Wood, and hits his Neighbour, so that he dies; he shall flee to one of these Cities, that he may live:

6. Lest the Revenger of Blood should pursue after the Man-slayer when his Heart is hot, and overtaking him when the Way is long, should destroy the Life of him; whereas he does not deserve Death, because he did not hate him in time past.

7. Therefore I command thee, that thou shalt set thee apart three Cities.

8. And when the Lord thy God shall enlarge thy Bounds, as he sware to thy Forefathers, and shall give thee all the Country which he promised them he would;

9. If thou observe this whole Commandment to do it, which I command thee to Day, to love the Lord thy God, and go in his Ways at all Times; thou shalt add thee three Cities more, to those three:

10. That there may not be innocent Blood shed within thy Country, which the Lord thy God gives thee for a Possession, and Blood be charged upon thee.

11. But when a Man hates his Neighbour, and lying in wait for him, rises up against him, and destroys the Life of him, so that he dies, and flees to one of these Cities;

12. The Elders of his City shall send, and fetching him from thence, deliver him into the Power of the Revenger of Blood, that he may die.

13. Thy Eye shall have no compassion upon him, but thou shalt take away the Guilt

Ver. 15. a Prophet] *Christ Jesus*, Acts vii. 37. and as there was no other Prophet like *Moses*, Ch. xxxiv. 10.

Ver. 2. three Cities] on the other side *Jordan* in the Country of *Canaan*, three being already set apart on that Side, Chap. iv. 41, 42, 43. and six appointed for both, Num. xxxv. 13, 14.

Ver. 5. Iron comes off from the Wood] so the *Heb.*

Ver. 6. destroy the Life of him] literally, and as in Ver. 11. Gen. xxxvii. 21.

Ver. 8. when] So this Particle, being not the same that begins the next Verse, is rendered 1 Sam. xv. 17. Psa. l. 18. Prov. iii. 24. & iv. 12. Job vii. 4. & xvii. 16. and has that Meaning put to it by *Noldius* in *Concordan. Jun.* and *Trem.* likewise have it here *quum*, and

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the *vulg. Lat. Bib. cum*. And surely the Lord's swearing does not admit of [if,] as though it might not be true.

Ib. enlarge thy Bounds, as he sware] to the River *Euphrates*, Chap. i. 7, 8. Gen. xv. 18.

Ib. Bounds] For coast being by the Sea, could not well be enlarged.

Ib. promised them he would] to their Posterity, as he did, and not to themselves.

Ver. 9. Commandment] The *Heb.* is thus, and properly, it being the Love of God in Obedience of him, as follows; for which also read *Gell's Serm.* 16. in *Essay towards Amend. of the last Eng. Transf.*

of innocent Blood from Israel, that it may be well for thee.

14. Thou shalt not remove thy Neighbour's Bounds, which they have formerly made, in thy Possession that thou shalt possess, in the Country which the Lord thy God gives thee to inherit it.

15. One Witness shall not rise up against a Person, for any Iniquity or Sin, through any Sin which he commits: upon the Evidence of two Witnesses, or that of three, shall a Matter be confirmed.

16. When an injurious Witness rises up against a Person, to testify an unjust Thing against him;

17. Both the Men who have the Controversy shall stand before the Lord, before the Priests and Judges who shall be in those Days.

18. And the Judges shall enquire well, and behold if the Witness is a false one, who has given Evidence against his Brother falsely;

19. Then shall you do to him, as he intended to do to his Brother; so shalt thou take away the Evil from among you.

20. And those who are left shall hear, fear, and do again no more such an evil Thing as this among you.

21. Thus shall thy Eye have no compassion: there shall be Life for Life, Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot.

C H A P. XX.

WHEN thou goest out to a Battle against thy Enemies, and seest Horses and Chariots, more People than you, be not afraid of them: for the Lord thy God is with thee, who brought thee up from the Country of Egypt.

2. And as you get near to the Battle, the Priest shall approach, and speak to the People,

3. Saying to them; Hear, O Israel, you are got near now to Battle against your Enemies; let not your Heart be cowardly, be not afraid, neither tremble for fear, nor be in dread by reason of them.

4. For the Lord your God goes with you, to fight for you with your Enemies, to save you.

5. The Officers shall also speak to the

People as follows; What Man soever has built a new House, and not dedicated it, let him go back to his House; lest he should die in the Battle, and another Man dedicate it.

6. And what Man soever has planted a Vineyard, and not made use of it, let him go back home; lest he should die in the Battle, and another Man make use of it.

7. What Man soever too has espoused a Woman, and not taken her, let him go back home; lest he should die in the Battle, and another Man take her.

8. Nay the Officers shall speak further to the People thus, What Man is fearful, and of a cowardly Heart, let him go back home; that his Brethren's Heart may not be faint like his own.

9. And as soon as the Officers have done speaking to them, they shall appoint Captains of the Army, for Heads of the People.

10. When thou art come near to a City to fight against it, thou shalt proclaim Peace to it.

11. And if it answers thee with Peace, and opens to thee; all the People who are found in it shall be tributary to thee, and serve thee.

12. And if it will not make peace with thee, but will make war with thee, thou shalt lay siege against it.

13. And when the Lord thy God delivers it into thy Power, thou shalt put every Male of it to the Sword.

14. However the Women, Children, Cattle, and all that is in the City, the whole Spoil of it, shalt thou make thee a prey of, and eat the Spoil of thy Enemies which the Lord thy God gives thee.

15. So shalt thou do to all the Cities that are very far off from thee, which are not some of the Cities themselves of these Nations.

16. Only of the Cities of these People, which the Lord thy God gives thee for a Possession, thou shalt not keep alive any that breathes;

17. But shalt quite destroy them, the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites, as the Lord thy God has commanded thee:

18. In order that they may not teach you to do according to all their Abominations, which they do to their gods, whereby you will sin against the Lord your God.

Ver. 5. *dedicated it*] Not a Question, but as in *Judg.* vii. 3.

Ver. 6. *make use of*] or *make common* for the Use of the Owner, which was in the fifth Year, *Lev.* xix. 23, 24,

25. but the Word does not signify *to eat of*, nor *gather the grapes of*, as rendered *Chap.* xxviii. 30.

Ver. 9. *for Heads*] being a Preposition and Noun in *Hebrew*.

19. When thou besiegest a City a long Time, by fighting against it to take it, thou shalt not destroy the Trees of it, by striking an Ax against them, when thou mayest eat of them; so shalt not cut them down (because the Trees of the Field are for Man) to go from before thee into the Siege.

20. However the Trees which thou knowest that they are not Trees of Food, thou mayest destroy, and cut them down, building Fortifications against that City which makes war with thee, till it is subdued.

C H A P. XXI.

WHEN there is one found slain in the Country which the Lord thy God gives thee to inherit it, *having* fallen in the Field, it being not known who killed him;

2. The Elders and Judges shall go out, and measure to the Cities which are round about him who is slain.

3. Next the Elders of that very City which is nearest to the Slain, shall take a Heifer of the Herd that has not been worked with, which has not drawn in a Yoke;

4. And they shall have it down into a rugged Valley, which has not been tilled nor sown, and shall cut off its Head there in the Valley.

5. Then the Priests the Sons of Levi shall go nigh (since the Lord thy God has chosen them to minister to him, and bless in the Name of the Lord, according to whose Com-

mand both every Controversy and Blow shall be)

6. All the Elders of that City in the mean time who are nearest to the Slain, washing their Hands over the Heifer, the Head of which is cut off in the Valley;

7. And they shall speak in this manner, Our Hands did not shed this Blood, nor our Eyes see it:

8. Purge it from thy People Israel whom thou hast redeemed, O Lord, and let not innocent Blood be put among thy People Israel. So the Blood shall be purged from them.

9. Thus wilt thou take away the *Guilt* of innocent Blood from among you, when thou doest what the Lord approves of.

10. When thou goest out to a Battle against thy Enemies, and the Lord thy God delivers them into thy Power, so that thou takest them prisoners;

11. And seeing among the Prisoners a Woman of beautiful Features, thou art so in love with her, that thou wouldest take her for thy Wife;

12. Thou shalt bring her home to thy House, and she shall shave her Head, and cut her Nails.

13. She shall also put away the Raiment of her Captivity from her, and abide in thy House, weeping for her Father and Mother the Space of a Month; and after that thou shalt go in to her, when thou hast married her to be thy Wife.

14. Afterwards if thou art not pleased with her, thou mayest send her away at her own Mind, but shalt not sell her at all for Money, not make Merchandise of her, forasmuch as thou hast humbled her.

Ver. 19. *Trees of the Field*] It is plain they were such as bore Fruit, because they might eat of them, and for the Distinction that follows of others not bearing Fruit, which the adverbative or disjunctive Conjunction *וְ* *how-*
ever clearly shews; yet *Pool* interprets these to be *un-*
fruitful Trees, and the same with those in the next Verse, which requires no farther Answer. Besides it is strange so many, but that they follow one another as usual, translate after this crude Manner, *Is the Tree of the Field a Man, that it should come against thee in the Siege?* as in *Josephus*, the *Greek*, *Chaldee*, *Arabick* and *Vulgar Trans-*
lations, by *Patrick* from *Selden de Jure Nat. & Gent.* Lib. vi. 12. especially since it does not appear the *Heb.* Word signifies *against*: therefore *Ainsworth* (to omit others) renders, * *is the tree of the field a man, to go*
** in from before thee* (which he interprets *see from thee*) * *into the bulwarke?* But this is still more jejune and insignificant; either of which would belong to other Trees as well as Fruit-trees, unless they only were supposed capable of fighting or running away. Nay some venture to add [not] only to make the same Meaning stronger in this Fashion, *the Tree of the Field is not a Man*, *Patrick*, &c.

Ib. to go] or *be carried*, as they might when they were cut down; but the *Heb.* does not at all signify *employ*.

Ver. 2. *measure*] if it be not certain without it.

Ver. 3. *which has not drawn*] for that was working, so that *and* should not be added in translating.

Ver. 7. *they*] both the Priests and Elders; or rather the former on Behalf of the latter, these answering, as the *Hebrew* may denote, in Concord to the Affirmation and Supplication.

Ver. 8. *Purge*] and *shall be purged*, the same Verb passive; which I do not find ever signifies either *to be merciful*, or *to forgive*.

Ver. 12. *shave*] by Way of Purification, to join her with the *Israelites*.

Ib. cut] *Heb. do*, as there is the same Verb for *dressed*, 2 Sam. xix. 24.

Ver. 13. *Captivity*] be not like a Captive in her intended Husband's House.

Ib. go in to her] *lie with her*, as this means, Gen. xvi. 2, 4. & xix. 31, 32. & xxix. 23, 30. so not before they were married.

Ver. 14. *Afterwards*] for I cannot agree with some, that this was before Marriage.

Ib. humbled her] * It must be acknowledged, says *Patrick*, that this is an usual Phrase, for having had carnal * Knowledge of a Woman; * adding, * from which I * see no Reason why we should depart in this Place: * yet presently explains it of her being kept a Month, &c. in Hope of Marriage, and rejected at last. *Ainsworth*

15. When

15. When a Man has two Wives, one beloved and the other slighted, who both bear him Children, and she who is slighted has the first-born Son;

16. At the Time that he makes his Sons possess what he has, he must not appoint the Son of the beloved for the first-born, before the Son of the slighted who is so.

17. But he shall acknowledge the latter to be the First-born, by giving him a double Portion of all that it is found he has; because he being the Beginning of his Power, the Right of the First-born belongs to him.

18. When a Man has an unruly and rebellious Son, who will not hearken to what his Father or Mother says, not even though they correct him;

19. They shall then take hold of him, and have him out to the Elders of his City, at the Gate of his Place,

20. And shall say to the Elders of his City, This our Son is unruly and rebellious, he will not hearken to what we say, is a Glutton and a Drunkard.

21. Upon which all the Men of it shall stone him with Stones, so that he may die, thus shalt thou take away the Evil from among you; and all Israel shall hear, and fear.

22. Besides when there is in a Man a Sin deserving Death, and he is put to death, thou hanging him upon a Tree;

23. His dead Body shall not abide all Night upon it, but thou shalt wholly bury him the same Day, because he who is hanged is cursed of God, that thy Country may not be defiled, which the Lord thy God gives thee for a Possession.

C H A P. XXII.

THOU shalt not see thy Brother's Ox or his Sheep driven away, and hide

thy self from them; thou shalt thoroughly bring them back to him.

2. But if thy Brother is not near thee, or thou dost not know him; thou shalt take it into thy House, and it shall be with thee till he seeks for it, when thou shalt restore it to him.

3. And so shalt thou do with his Ass, so also shalt thou do with his Raiment, nay thou shalt do so with any lost Thing of thy Brother, which being lost from him, thou findest it; thou must not hide thy self.

4. Thou shalt not see thy Brother's Ass or his Ox fall in the Way, and hide thy self from them; thou shalt thoroughly help up with him.

5. A Woman shall not have on a Man's Things, nor shall a Man put on the Raiment of a Woman: for every one who does these Things is abominable to the Lord thy God.

6. When a Bird's Nest happens to be before thee in the Way, in any Tree, or upon the Ground, with young ones or Eggs, and the Dam sitting upon either of them; thou shalt not take the Dam together with the Brood.

7. Thou shalt quite let the Dam go, and take the Brood to thy self; that it may be well for thee, and thou mayest have the Time long.

8. When thou buildest a new House, thou shalt make a Breast-work to thy Roof; that thou mayest not cause Blood to be on thy House, when any one falls from it.

9. Thou shalt not sow thy Vineyard with diverse Kinds; that the Product of thy Seed which thou sowest, may not be consecrated with the Increase of thy Vineyard.

10. Thou shalt not plough with an Ox and an Ass together.

11. Thou shalt not wear a Thing mixed of Woolen and Linen together.

gives a very different Sense, but with the same Design, to shew it was not after Marriage, that is he would have this Verb used for unlawful Copulations; which may be granted, not excluding the lawful, as certainly it cannot be proved but it might have been used for the latter, especially with the Circumstance here attending it of being put away by the Husband, in which Case I believe the Scripture yields no Occasion of using it elsewhere; but has it however for a married Woman, *Judg. xix. 24. Lam. v. 11.* and probably a Man's own Wife, *Ezek. xxii. 10.* (see *Lev. xx. 18.*) if not *Ver. 11.* To conclude, does the Holy Scripture represent unlawful Things, even Fornication, to be lawful? And did the Israelites ravish all the Women they took captive? May I never so interpret.

Ver. 15. who both bear him Children] The *Vulg. Lat.* on the contrary, and he has begot of them Children; but adverse to the *Heb.* and possibly through Change of *generint* and so, into *genuerit* and *eis*, in the *Lat.*

Ver. 1. driven away] as the *Heb.* means, by a wild

Beast, Dog, &c. which might be more usual than to go astray of it self, from the Herd or Flock.

Ver. 2. into] *Heb. to the middle or midst of*, i. e. quite within the Outhouse, Stall or Fold.

Ver. 3. hide thy self] get away from it, pretending not to see it, *Ver. 1, 4.*

Ver. 7. let the Dam go] *Diogenes Laertius* writes in the *Life of Xenocrates*, that a Sparrow being pursued by a Hawk, fled into his Bosom, which he secured, saying he ought not to betray a Suppliant.

Ver. 8. Breast-work] a Fence at the Outside.

Ver. 9. that—not] Concerning this see *Gen. iii. 3.*

Ib. consecrated] or *sanctified*, which the Verb signifies frequently, but never to be defiled throughout the Scripture, according to *Buxtorf's Concordance*, &c. So *Castal.* has *consecres*, *Munst.* and the *Tigur. Verf. sanctifices*, *Pagnin.* and *Montan. sanctificetur*, the *Vulg. Lat. sanctificentur*, the *Septuag. ἁγιασθήναι*, *Jun.* and *Trem. sanctus sit*, should be holy. It seems to denote such as should be set apart for Tithes or First-fruits, which must not be several

12. Thou

12. Thou shalt make thee Fringes upon the four Skirts of thy Covering which thou art covered with.

13. When a Man takes a Wife, and having gone in to her, hates her;

14. So that he makes Occasions of Words against her, and puts out an ill Name upon her, saying, I took this Woman, and when I approached her, found her not a Virgin;

15. The Father and Mother of the young Woman shall take, and bring out that of her Virginity, to the Elders of the City at the Gate.

16. And her Father shall say to them; I gave my Daughter to this Man for a Wife, and he hates her;

17. So that behold he makes Occasions of Words, saying, I found thy Daughter not a Virgin; and yet this is that of my Daughter's Virginity; and they shall spread the Cloth before the Elders of that City.

18. Who upon this shall take the Man, and chastise him.

19. Besides they shall fine him a hundred *Shekels* of Silver, and give to the young Woman's Father, because he has put out an ill Name upon a Virgin of Israel; and she shall be his Wife, he must not send her away all his Days.

20. But if this Matter is true, that of Virginity being not found for the young Woman;

21. They shall bring her out to the Door of her Father's House, and the Men of her City shall stone her with Stones, that she may die; because she has done Vileness in Israel, by committing Whoredom at her Father's House: so shalt thou take away the Evil from among you.

22. When a Man is found lying with a Woman who is married to a Husband, they shall be put to death both of them; the Man

who lies with the Woman, and she her self: so shalt thou take away the Evil from Israel.

23. When a young Woman who is a Virgin is espoused to a Man, and a Man meeting with her in the City, lies with her;

24. You shall bring them both out to the Gate of that City, and stone them with Stones, that they may die; the young Woman by reason that she did not cry out being in the City, and the Man by reason that he humbled his Neighbour's Wife: so shalt thou take away the Evil from among you.

25. But if a Man finds an espoused young Woman in the Field, and forcing her, lies with her; the Man alone who lay with her shall die.

26. Whereas thou shalt do Nothing to the young Woman, who has no Sin for Death: since as a Man rises up against his Neighbour, and kills him dead, so is this Matter;

27. Because he found her in the Field, the espoused young Woman cried out, and none saved her.

28. When a Man finds a young Woman that is a Virgin, who is not espoused, and taking hold of her, lies with her, and they are found;

29. The Man who lay with her shall give her Father fifty *Shekels* of Silver; and she shall be his Wife, forasmuch as he has humbled her, he must not send her away all his Days.

30. A Man shall not take his Father's Wife, nor uncover his Father's Skirt.

C H A P. XXIII.

HE whose secret Part is wounded, bruised or cut off, shall not come into the Congregation of the Lord.

Things mixed together. Of which however the *Commentators* have written obscurely and dissatisfactorily, as if they did not know how it was sanctified.

[*ib. with*] *Vulg. Lat. pariter, together.*

Ver. 17. *this*] The Word being plural in the *Heb.* only because its Substantive *Virginity* is, which is there never singular.

[*ib. that of*] as comprehended in the *Heb. Nouns*, and here was to pass for a full Proof or Demonstration, more than mere *tokens*.

[*ib. Cloth*] As what she either wore or lay in on the Wedding-night, where the sanguinary Mark was; especially in those who were young, as the *Israelites* married their Daughters for the sake of Increase. Of which other *Commentators* have said too much, considering the Subject; and that to the Discredit of the *Scripture*, as if this Law was never used; though besides what others relate, *Dr. Perry* gives a recent Instance of that Kind practised at *Grand Caire*, and *Pists of Exon* that it is still the Custom among the *Turks* or *Moors*: or as if it was not to be understood literally, but denoted the Proof of other Witnesses; though this must be the only one that

could be brought, and as such the Insertion of it in the Law is justifiable, besides it being a great Means of keeping Women honest; and certainly the Law-giver would not have chosen to express other more expressible Things in such a Manner.

Ver. 28. *taking hold*] This being by Force, and that in *Exod. xxii. 16, 17.* by Persuasion, no wonder if the Penalties are not the same.

Ver. 1. *bruised*] This *Heb.* Word coming from a Verb that signifies to bruise, and is rendered *contrite* in the *com. Transf. Isa. lvii. 15. Psa. xxxiv. 18.* and in the other only Place where it is, viz. *Psa. xc. 3. destruction*; can scarce, one may think, be supposed to signify as now it stands *the stones*, for which there appears no other Proof than mere Imagination.

Ver. 1, 2, 3. *not come into the Congregation*] not be married to an *Israelite*, as the *Jewish Doctors* generally expound it, *Selden, De Jure Nat. & Gent. Lib. v. 16. & De Successione in Pentif. Lib. ii. 2.* and as may seem by *Neb. xiii. 1, 3, 23, 25, 27, 30.* besides the Difficulty of applying it otherwise.

2. A Bastard shall not come into the Congregation of the Lord, even to the tenth Generation shall not he who is of him come into it.

3. An Ammonite and Moabite shall not come into the Congregation of the Lord, even to the tenth Generation shall not he who is of them come into it for ever :

4. By reason that they did not meet you with Victuals and Drink, in the Way when you came out of Egypt; and because they hired against thee Balaam the Son of Beor, from Pethor of Mesopotamia, to curse thee.

5. Nevertheless the Lord thy God would not hearken to Balaam, but did himself turn the Curse into a Blessing for thee; because the Lord thy God loved thee.

6. Thou shalt never seek their Peace, nor Welfare all thy Days.

7. Thou shalt not abhor an Edomite, because he is thy Brother: thou shalt not abhor an Egyptian, because thou wast a Stranger in his Country.

8. The Children who are born of them shall come into the Congregation of the Lord in their third Generation.

9. When the Army goes out against thy Enemies, thou shalt take heed of every evil Thing.

10. When there is among you a Man who is not clean by reason of what happens at Night, he shall go forth without the Camp, not coming within it.

11. But at the Appearance of the Evening he shall wash in Water, and as soon as the Sun is set come within the Camp.

12. Moreover thou shalt have a Space without the Camp, whither thou shalt go out abroad;

13. And shalt have a Paddle upon thy Weapon, so that when thou easest thy self abroad, thou shalt dig with it, and turning back, cover thy Excrements.

14. For the Lord thy God will go about within thy Camp, to deliver thee, and give up thy Enemies before thee, so thy Camp shall be holy; that he may not see a filthy Thing among you, and turn back from after thee.

15. Thou shalt not deliver up a Servant to his Master, who is got away from his Master to thee.

16. He shall dwell with thee among you,

in the Place which he chooses, within one of thy Gates where it is well to him: thou shalt not oppress him.

17. There shall be no Prostitute of the Daughters of Israel, nor shall there be a Sodomite of the Sons of Israel.

18. Thou shalt not bring the Hire of a Harlot, nor the Price of a Dog, to the House of the Lord thy God for any Vow; because both of them are Abomination to him.

19. Thou shalt not lend on Usury to thy Brother, whether with Usury of Money, Food, or any Thing which is lent in that Manner.

20. To a Stranger thou mayest lend so, but shalt not to thy Brother; that the Lord thy God may bless thee in all that thou takest in Hand, in the Country whither thou art going to inherit it.

21. When thou makest a Vow to the Lord thy God, thou shalt not delay performing it: for he will fully require it of thee, and it would be Sin in thee.

22. But if thou refrainest vowing, that will not be Sin in thee.

23. What comes out of thy Lips thou shalt observe, and do; when thou vowest a Free-offering to the Lord thy God, which thou speakest with thy Mouth.

24. When thou goest into thy Neighbour's Vineyard, thou mayest eat thy fill of Grapes according to thy Appetite; but shalt not put into thy Vessel.

25. When thou goest into thy Neighbour's standing Corn, thou mayest pluck off the Ears with thy Hand; but shalt not move a Hook in it.

CHAP. XXIV.

WHEN a Man takes a Woman, and having married her, if she is not in Favour with him, because he finds Something filthy in her; he may write her a Writing of Divorce, and giving it into her Hand, send her from his House.

2. And when she is gone out thence, she may go, and be another Man's.

3. Should the latter Man then hate her, and write her a Writing of Divorce, and

Ver. 2. *to the tenth Generation*] for such they say might marry with Proselytes.

ib. of him] so the *Heb.* יל and in the next Verse *מִן־לָּהֶם* of them, according to Ver. 8. and certainly a Person did not live to his tenth Generation.

Ver. 3. *for ever*] at any Time hereafter. But to expound it as others do, that they should never enter, makes no Sense of saying, *even to the tenth Generation*. To enforce that *Patrick* observes, there were more than

ten Generations past in *Nebemiah's* Time; whereas I don't suppose it was to be counted from the Time *Moses* spoke this, but from an *Ammonite* or *Moabite* becoming a Proselyte to *Israel*, and so *for ever* consists well with *even to the tenth Generation*.

Ver. 10. *what happens*] without uncleanness.

Ver. 1. *may*] as in the next Verse, and as this was but a permissive Precept, *Matt.* xix. 8. *Mark* x. 4. 5. *Mal.* ii. 16.

giving

giving *it* into her Hand, send her from his House, or when the latter Man dies who took her for his Wife;

4. Her former Husband who sent her away must not take her again to be his Wife, after she is defiled, for that will be Abomination before the Lord: and thou shalt not make the Country sin, which the Lord thy God gives thee *for* a Possession.

5. When a Man takes a new Wife, he shall not go out to War, nor shall any Business be imposed upon him: he shall be quit at home one Year, and cheer his Wife whom he has taken.

6. The lower or upper Millstone shall not be taken in pledge, because that is taking the Life in pledge.

7. When a Man is found stealing a Person of his Brethren the Israelites, and makes merchandise of him, selling him, that Thief shall be put to death; so shalt thou take away the Evil from among you.

8. Take heed in the Plague of Leprosy to observe exceedingly, and to do, according to all that the Priests the Levites teach you; observing to do as I commanded them.

9. Remember what the Lord thy God did to Miriam, in the Way when you were come out of Egypt.

10. When thou lendest a Loan of any Thing to thy Neighbour, thou shalt not go into his House to take his Pledge:

11. Thou shalt stand without, and the Man to whom thou lendest shall bring it out to thee abroad.

12. And if the Man is poor, thou shalt not lie down with his Pledge:

13. Thou shalt thoroughly restore it to him when the Sun sets, that he may lie down in his own Cloaths, and bless thee; so it will be Righteousness to thee before the Lord thy God.

14. Thou shalt not oppress one who is hired, poor and needy, whether of thy own Brethren, or thy Strangers who are in thy Country within thy Gates.

15. On his Day shalt thou give *him* his Wages, and not let the Sun set upon it, because he is poor, and lifts up his Mind to it; that he may not call to the Lord against thee, and it be Sin in thee.

16. Fathers shall not be put to death for their Children, nor shall Children for the Fathers: each one shall be put to death for his own Sin.

17. Thou shalt not turn aside the Judgment of the Stranger or Fatherless, nor take a Widow's Garment in pledge.

18. But shalt remember that thou wast a Slave in Egypt, and the Lord thy God redeemed thee from thence: therefore I command thee to do this Thing.

19. When thou reapest thy Harvest in thy Field, and forgettest a Sheaf there, thou shalt not return to fetch it; the Stranger, Fatherless, or Widow shall have it: that the Lord thy God may bless thee in all the Work of thy Hands.

20. When thou beatest off thy Olives, thou shalt not brush the Branches behind thee; the Stranger, Fatherless, or Widow shall have such.

21. When thou gatherest in thy Vineyard, thou shalt not glean the Grapes behind thee; the Stranger, Fatherless, or Widow shall have such.

22. And thou shalt remember that thou wast a Slave in the Country of Egypt: therefore I command thee to do this Thing.

C H A P. XXV.

WHEN there is a Controversy between Men, and they come to Judgment, that they may be judged; he who is righteous shall be justified, and he that is wicked condemned.

2. And if the wicked one deserves to be beat, the Judge shall make him lie down, and cause him to be beat in his Presence, by Stripes in Number according to his Wickedness:

3. He may beat him with forty, not more; lest beating him more, with many above these, thy Brother should appear vile to thee.

4. Thou shalt not muzzle the Ox when he treads out *the* Corn.

5. When Brothers dwell together, and one of them dies, having no Child, the Wife of the Deceased shall not be a strange Man's abroad: her Husband's Brother shall go in to her, having taken her for his Wife, and do a Husband's Brother's Part to her.

6. And the First-born whom she bears shall stand up in the Name of his deceased Brother, that his Name may not be blotted out of Israel.

7. But if the Man does not like to take his Brother's Wife, she shall go up to the Elders at the Gate, and say, My Husband's Brother refuses to raise up a Name for his Brother in Israel, he is not willing to do the Part of my Husband's Brother.

8. Upon which the Elders of his City

Ver. 15. *set*] Look to Lev. xix. 13.
Ver. 20. *behind thee*] so the *Heb.* here, and the same in the next Verse.

Ver. 3. *forty*] of which the *Jews* afterwards abated one, 2 Cor. xi. 24. *Mishna* in Maccoth, Cap. 3. 10.

shall call him, and speak to him, who standing fast, and saying, I do not like to take her;

9. His Brother's Wife shall come to him in their Presence, and pulling off his Shoe from his Foot, shall spit in his Face, and make this Answer, Thus shall it be done to the Man who will not build up his Brother's House.

10. And his Name shall be called in Israel, The Family of him *whose* Shoe was pulled off.

11. When Men contend together one with another, and the Wife of one going near to deliver her Husband from the Hand of the other who beats him, puts forth her Hand, and takes hold of his secret Parts;

12. Thou shalt cut off her Hand, thy Eye shall have no compassion.

13. Thou shalt not have several Weights in thy Bag, a great and a little one.

14. Thou shalt not have several Measures in thy House, a great and a little one.

15. Thou shalt have a perfect and just Weight, thou shalt have a perfect and just Measure; that thy Time may be long in the Country which the Lord thy God gives thee.

16. For abominable to him is every one who does these Things, doing Injustice.

17. Remember what Amalek did to thee, in the Way when you were come out of Egypt;

18. How he met thee there, and killed the hindmost of thee, all who were weak behind thee, when thou wast faint and weary; and he did not fear God.

19. Therefore when the Lord thy God makes thee rest from all thy Enemies round about, in the Country which he gives thee for a Possession to inherit it, thou shalt not forget to blot out the Remembrance of Amalek from under Heaven.

C H A P. XXVI.

AND when thou art come into the Country which the Lord thy God gives thee for a Possession, and dost inherit it, dwelling therein;

2. Thou shalt take some of the first of all the Fruit of the Ground, which thou shalt bring of thy Country that the Lord thy God gives thee, putting it into a Basket, and going to the Place which he shall choose, to make his Name dwell there.

3. And thou shalt come to the Priest who is in those Days, and say to him, I declare this Day to the Lord thy God, that I am come into the Country which the Lord swore to our Forefathers he would give us.

4. With that the Priest shall take the Basket out of thy Hand, and set it before the Altar of the Lord thy God.

5. Before whom thou shalt make the following Declaration: My Father was a Syrian perishing, and went down to Egypt, sojourning there with a few Persons; but became there a great, numerous, and large Nation.

6. At which the Egyptians dealt ill with us, afflicted us, and put hard Service upon us;

7. Yet when we cried to the Lord God of our Fathers, the Lord hearkened to what we said, and looked on our Affliction, Labour and Oppression.

8. Then he brought us out of Egypt by a strong Hand, and an Arm stretched out, as likewise by great Fear, by Signs and Miracles.

9. He further brought us to this Place, and has given us this Country, a Country flowing with Milk and Honey.

10. And now behold I have brought the first Fruit of the Ground, which thou hast given me, O Lord. So setting it before the Lord thy God, thou shalt worship before him.

11. Afterwards thou, with the Levite, and the Stranger who is among you, shalt be glad for all the Good, which the Lord thy God has given thee and thy Family.

12. When thou hast done taking the Tithe of all thy Crop in the third Year, the Year of Tithe, and hast given it to the Levite, Stranger, Fatherless and Widow, that they may eat within thy Gates, and be satisfied;

13. Thou shalt say before the Lord thy God; I have taken away what is consecrated

Ver. 2. *take*] at the Feast of Weeks or Pentecost, *Lev.* xxiii. 16. *Exod.* xxiii. 19. which *Peel* interprets very uncertainly, 'either upon his first settlement, or once every year at one of their three feasts.'

Ver. 5. *Father*] *Jacob*; for it is he of whom the following Words are spoken.

1b. Syrian] by his Mother, *Gen.* xxv. 20. & xxviii. 5. and Grandfather *Abraham*, *Gen.* xxiv. 4. besides which *Jacob* himself lived twenty Years as such, *Gen.* xxxi. 41.

1b. perishing] by Famine, *Gen.* xlii. 2, 5. & xliii. 1,

8. & xlv. 6, 7, 11. as it is connected with going down to *Egypt*, and as *Jacob* was not in such a Condition when he went to dwell with *Laban*; since his Parents sent him directly thither, *Chap.* xxvii. 43. & xxviii. 2, 5. and would certainly furnish him for the Journey: so that *Peel's* Interpretation is quite void, who expounds this to be, 'Either through want and poverty; see *Gen.* xxviii. 11, 20. & xxxii. 10. or through the rage of his brother *Esau*, and the treachery and cruelty of his father in law *Laban*.'

from home, and also given it to the Levite, Stranger, Fatherless and Widow, according to the whole Commandment which thou didst command me; have neither transgressed nor forgot thy Commandments.

14. I have not eat of it in my Sorrow, nor taken away any of it for an unclean Thing, nor given any of it for the Dead: I have hearkened to what the Lord my God said, have done entirely as thou didst command me.

15. Look from Heaven thy holy Habitation, and bless thy People Israel, with the Ground which thou hast given us, as thou didst swear to our Forefathers, a Country flowing with Milk and Honey.

16. This Day the Lord thy God commands thee to do these Ordinances and Rules; thou shalt therefore observe and do them, with thy whole Heart and Soul.

17. Thou hast affirmed to Day the Lord is a God to thee, that thou wilt go in his Ways, observe his Ordinances, Commandments and Rules, and hearken to what he says.

18. And the Lord has affirmed to Day thou art a peculiar People to him, as he spoke to thee, and must observe all his Commandments.

19. That he may put thee the highest of all Nations which he has made, in Praise, Name and Glory; and that thou mayest be a holy People to the Lord thy God, as he has spoken.

C H A P. XXVII.

AND Moses, with the Elders of Israel, commanded the People as follows: Observe all the Commandments which I order you to Day.

2. And at the Time that you pass over Jordan, to the Country which the Lord thy God gives thee, thou shalt set thee up great Stones, and plaister them with Lime.

3. Upon these thou shalt write all the Words of this Law, when thou art passed over; in order that thou mayest go into the

Country which the Lord thy God gives thee, a Country flowing with Milk and Honey, as the Lord God of thy Fathers has spoken to thee.

4. So when you are passed over Jordan, you shall set up these Stones which I command you to Day at Mount Ebal, and thou shalt plaister them with Lime.

5. And shalt build there to the Lord thy God an Altar of Stones, moving no Iron upon them.

6. With whole Stones shalt thou build it, and offer up Burnt-offerings upon it to the Lord thy God.

7. Thou shalt also sacrifice Peace-offerings, and eat there, being glad before him.

8. Moreover thou shalt write upon the Stones all the Words of this Law, expressing them well.

9. Besides Moses, and the Priests the Levites, spoke as follows to all Israel; Attend, and hearken, O Israel, this Day thou art become a People to the Lord thy God.

10. Therefore shalt thou hearken to what he says, doing his Commandments and Ordinances, which I command thee to Day.

11. Moses further commanded the People thus on that Day:

12. These shall stand upon Mount Gerizzim to bless the People, when you are passed over Jordan, Simeon, Levi, Judah, Issachar, Joseph and Benjamin:

13. As these shall on Mount Ebal for cursing, Reuben, Gad and Asher, with Zebulun, Dan and Naphtali.

14. And the Levites shall speak, and say to all the Men of Israel with an exalted Voice:

15. The Man is cursed who makes a carved or molten Image, an Abomination to the Lord, the Work of the Artificer's Hands, and puts it into a secret Place; and all the People shall make answer, So let it be.

16. He is cursed who makes his Father or Mother base; and all the People shall say, So let it be.

17. He is cursed who removes his Neighbour's Bounds; and all the People shall say, So let it be.

Ver. 17. *to Day*] 'The Word *this* is not in the Hebrew, as it is in the foregoing Verse,' Patrick.

Ver. 18. *to Day*] 'For the Word *this* is not in the Hebrew,' Patrick's Com. again.

Ver. 2. *at the Time*] not the same Day they passed over Jordan, Josh. viii. 32. Patrick observes 'the marginal Reference in our Bibles unto Josh. iv. 1. can have no respect to this Place.'

Ver. 12. *upon*] The Valley between these two Mounts being not above a Furlong broad, as in Maundrell's Journey from Aleppo to Jerusalem, so that the People between might hear. That Author further informs us, that Gerizzim is on the South, and Ebal on the North,

and the first is the more fertile: which I observe agrees with the Description of Benjamin the Jew of Tudela, who says, 'בְּהַר גִּרְזִימַי מְעִינֹת וּפְרָדִים וְהָרַק עֵבֶל יֵשׁ כְּאֶבֶן,' On Mount Gerizzim are Fountains and Orchards, but Mount Ebal is dry like Stones and Rocks; see Josh. viii. 33.

Ib. Simeon, &c.] Sons of the free Women, Leah and Rachel.

Ver. 13. Reuben] who lost his Birthright, Gen. xlix. 4. 1 Chron. v. 1.

Ib. Zebulun] the youngest of the Sons of Leah, whom Jacob esteemed less than Rachel, and the other four were the Servant-maids Children.

18. He is cursed who makes the Blind go in a wrong Way; and all the People shall say, So let it be.

19. He is cursed who turns aside the Judgment of the Stranger, Fatherless or Widow; and all the People shall say, So let it be.

20. He is cursed who lies with his Father's Wife, because he uncovers his Father's Skirt; and all the People shall say, So let it be.

21. He is cursed who lies with any Beast; and all the People shall say, So let it be.

22. He is cursed who lies with his Sister, either his Father's or Mother's Daughter; and all the People shall say, So let it be.

23. He is cursed who lies with his Mother-in-law; and all the People shall say, So let it be.

24. He is cursed who smites his Neighbour secretly; and all the People shall say, So let it be.

25. He is cursed who takes a Bribe to smite a Person in innocent Blood; and all the People shall say, So let it be.

26. He is cursed who does not confirm the Words of this Law, by doing them; and all the People shall say, So let it be.

C H A P. XXVIII.

AND if thou wilt at all hearken to what the Lord thy God says, to observe to do all his Commandments which I enjoin thee to Day, he will make thee the highest of all Nations of the Earth.

2. Nay all these Blessings will come to thee, overtaking thee, when thou hearkenest to what the Lord thy God says.

3. Thou shalt be blessed in the City, as thou shalt also in the Field.

4. The Fruit of thy Body shall be blessed, the Fruit of thy Land, and that of thy Cattle, the Young of thy Cows, and the Flocks of thy Sheep.

5. Thy Basket and Kneading-vessel shall be blessed.

6. Thou shalt be blessed when thou comest in, as thou shalt when thou goest out.

7. The Lord will make thy Enemies, who rise up against thee, be smitten before thee: coming out against thee one Way, they will flee seven Ways before thee.

8. The Lord will command a Blessing to be with thee in thy Barns, and in all that thou takest in Hand, blessing thee in the

Country which the Lord thy God gives thee.

9. The Lord will establish thee for a holy People to himself, as he has sworn to thee, when thou observest the Commandments of the Lord thy God, and goest in his Ways.

10. And all the People of the Earth, seeing that thou art called by the Name of the Lord, will be afraid of thee.

11. And the Lord will make thee abound in what is good; in the Fruit of thy Body, the Fruit of thy Cattle, and that of thy Ground, in the Country which the Lord swore to thy Forefathers that he would give thee.

12. The Lord will open his good Treasury to thee, the Heaven to give thy Land Rain in its Season, and to bless all the Work of thy Hand; so that thou shalt lend to many Nations, but shalt not borrow.

13. Besides the Lord will make thee the Head, and not the Tail, as thou shalt be only above, and not below; when thou hearkenest to the Commandments of the Lord thy God, which I give thee in charge to Day, to observe and do *them*;

14. And dost not turn aside from any of the Things which I command you to Day, to the right Hand or left, to go after other gods to serve them.

15. But if thou wilt not hearken to what the Lord thy God says, to observe to do all his Commandments and Ordinances, which I command thee to Day; all these Curses will come to thee, overtaking thee.

16. Thou shalt be cursed in the City, as thou shalt also in the Field.

17. Thy Basket and Kneading-vessel shall be cursed.

18. The Fruit of thy Body shall be cursed, and that of thy Land, the Young of thy Cows, and the Flocks of thy Sheep.

19. Thou shalt be cursed when thou comest in, as thou shalt when thou goest out.

20. The Lord will send on thee Cursing, Vexation and Rebuke, in all that thou takest in Hand and doest; till thou art destroyed, and till thou perishest quickly, by reason of the Evil of thy Deeds, by which thou forsakest me.

21. The Lord will make the Pestilence cleave to thee, till he has consumed thee from the Country, whither thou art going in to inherit it.

22. The Lord will smite thee with the Consumption, Fever, Inflammation, violent

Ver. 5. *Kneading-vessel*] or *trough*, as the Word signifies, and is rendered *Exod. viii. 3. & xii. 34.* and suitably put with *Basket*.

Ver. 11. *good*] See *Gen. xxiv. 10.*
Ver. 14. *you*] not *thee*, as in the next Verse.

Burning, Sword, Blasting and Mildew; and they shall pursue thee till thou perishest.

23. Thy Heaven also which is over thy Head will be like Brass, and the Earth which is under thee like Iron.

24. The Lord will make the Rain of thy Country Dust and Powder; it shall come down from Heaven upon thee, till thou art destroyed.

25. The Lord will make thee be smitten before thy Enemies: going out against them one Way, thou wilt flee seven Ways before them; and wilt be disturbed in all the Kingdoms of the Earth.

26. Thy dead Body too will become Food to all the Fowls of the Air, and to the Beasts of the Earth, none frightening them away.

27. The Lord will smite thee with the Boil of Egypt, the Piles, Scurvy and Itch, of which thou canst not be cured.

28. The Lord will smite thee with Distraction, Blindness, and Astonishment of Heart.

29. So that thou wilt feel about at Noon, as the Blind does in Darkness, and not make thy Ways prosperous: nay thou wilt be only oppressed, and spoiled at all Times, none saving.

30. Thou wilt espouse a Wife, and another Man will lie with her; wilt build a House, and not dwell in it; plant a Vineyard, and not make use of it.

31. Thy Ox will be killed in thy Sight, and thou wilt eat none of it; thy Ass will be taken by force from before thee, and not be restored to thee; thy Sheep will be given to thy Enemies, none saving them for thee.

32. Thy Sons and Daughters will be given to another People, for whom thy Eyes will look and fail every Day, and there will be Nothing in the Power of thy Hand.

33. A People whom thou dost not know will eat the Fruit of thy Ground, and all that thou labourest for; whereas thou wilt be only oppressed, and crushed at all Times.

34. Inasmuch that thou wilt be distracted, for what thou seest with thy Eyes.

35. The Lord will smite thee with a

grievous Boil, upon the Knees and Legs, nay from the Sole of thy Foot to thy Crown, of which thou canst not be cured.

36. The Lord will cause thee, and thy King whom thou settest up over thee, to go to a Nation which neither thou nor thy Fathers have known; where thou mayest serve other gods, Wood and Stone.

37. And thou wilt become an Astonishment, Proverb and Taunt, among all the People whither the Lord leads thee.

38. Thou wilt carry out much Seed into the Field, and gather in little; for the Locusts will consume it.

39. Thou wilt plant and dress Vineyards, and not drink the Wine, nor gather: for the Worms will eat what there is.

40. Thou wilt have Olive-trees in all thy Borders, and not anoint thee with Oil: for thy Olive-tree will cast off.

41. Thou wilt beget Sons and Daughters, and not have them: for they will go into Captivity.

42. All the Wood and Fruit of thy Ground, will the Locusts inherit.

43. The Stranger who is among you, will get up very high above thee, and thou wilt come down very low.

44. He will lend to thee, and thou wilt not to him: he will be the Head, and thou wilt be the Tail.

45. Thus will all these Curses come to thee, pursuing thee, and overtaking thee, till thou art destroyed; because thou dost not hearken to what the Lord thy God says, to observe his Commandments and Ordinances, which he enjoins thee.

46. And they shall be on thee for a Sign and Token, and on thy Offspring for ever:

47. Forasmuch as thou dost not serve the Lord thy God, with Gladness and Chearfulness of Heart, for the Abundance of all Things.

48. And thou wilt serve thy Enemies, whom the Lord will send against thee, in Hunger, Thirst, Nakedness, and Want of all Things; nay he will put an iron Yoke upon thy Neck, till he has destroyed thee.

49. The Lord will bring up a Nation against thee from far, from the End of the Earth, as an Eagle that flies swiftly, a Na-

Ver. 23. *Brass—Iron*] denoting great Drought, and thence Famine.

Ver. 25. *disturbed*] *Heb. for Disturbance*; rendered trouble, 2 Chron. xxix. 8. *vexation*, Isa. xxviii. 19. coming from the Verb but twice used, and translated tremble, Ecclef. xii. 3. *vex*, Hab. ii. 7. so *Jun.* and *Trem.* Pagn. and *Montan.* with *Munſt.* have here *commotionem*.

Ver. 27. *Boil of Egypt*] *Pliny* observes that *Egypt* was a Country subject to Diseases of this Kind, they being common there; inasmuch that when *Italy* was infested

with a Distemper of such a Sort, Physicians came from *Egypt* to cure it, *Nat. Hist. Lib. xxvi. Cap. 1.*

Ver. 30. *use of it*] See Chap. xx. 6.

Ver. 39. *what there is*] *Heb. it, the Fruit*, as understood in the next Verse.

Ver. 49. *from the End of the Earth*] the *Romans*, whose Empire extended to the western Ocean, agreeable to what *Manasseh Ben Israel* writes, *De Terminis Vita*, Lib. iii. Sect. 3.

tion whose Language will be unintelligible to thee;

50. A Nation of a fierce Countenance, that will neither respect the Face of the Old, nor shew favour to the Young.

51. It will also eat the Fruit of thy Cattle, and that of thy Ground, till thou art destroyed: one which will not leave thee Corn, Wine or Oil, the Young of thy Cows, or Flocks of thy Sheep, till it has made thee perish.

52. Besides it will besiege thee at all thy Gates, till thy high and fortified Walls come down, wherein thou trustest in all thy Country: it will even besiege thee at all thy Gates, in thy whole Country which the Lord thy God gives thee.

53. Nay thou wilt eat the Fruit of thy Body, the Flesh of thy Sons and Daughters, whom the Lord thy God gives thee, in the Siege and Streightness, with which the Enemy will streighten thee.

54. The Man who is tender among you, and very delicate, will have an evil Eye towards his Brother, the Wife of his Bosom, and the rest of his Children whom he has left;

55. Not to give one of them any of the Flesh of his Children, that he will eat, without leaving him any; in the Siege and Streightness, with which thy Enemy will streighten thee at all thy Gates.

56. The tender and delicate Woman among you, who will not try to set the Sole of her Foot upon the Ground, for Delicateness and Tenderneſs, will have an evil Eye towards the Husband of her Bosom, her Son and Daughter;

57. As also towards her Infant who comes out from between her Feet, and her Children whom she bears: for she will eat them secretly, through the Want of all Things, in the Siege and Streightness, with which thy Enemy will streighten thee at thy Gates.

58. If thou wilt not observe to do all the Things of this Law, written in this Book, to fear this glorious and fearful Name The Lord thy God;

59. The Lord will make thy own Plagues and those of thy Offspring wonderful, great and confirmed ones, with grievous and confirmed Distempers.

60. Moreover he will bring on thee again all the Diseases of Egypt, by reason of which thou art afraid, and they will cleave to thee.

61. Every Sickness and Plague likewise which is not written in the Book of this Law, will the Lord bring them upon thee, till thou art destroyed.

62. And you will be left few Persons, whereas you were as the Stars of Heaven for Multitude; because thou dost not hearken to what the Lord thy God says.

63. As the Lord too was joyful concerning you, to do well for you, and multiply you; so will he be joyful concerning you, to make you perish, and destroy you: and you will be plucked away from the Country, whither thou art going to inherit it.

64. And the Lord will disperse thee among all People, from one End of the Earth to the other; where thou mayest serve other gods, that neither thou nor thy Fathers knew, Wood and Stone.

65. Among which Nations thou wilt not be quiet, nor will the Sole of thy Foot have rest; but the Lord will give thee there a trembling Heart, Failing of Eyes, and Sorrow of Mind.

66. Inſomuch that thy Life will as it were hang at a distance from thee, and thou wilt be in dread Night and Day, believing thou shalt not live.

67. In the Morning thou wilt say, Oh that it was Evening! as thou wilt in the Evening, Oh that it was Morning! for the Dread of thy Heart which thou wilt have, and the Sight of thy Eyes which thou wilt see.

68. To conclude, the Lord will have thee back the Way to Egypt in Ships, of which I said to thee, Thou shalt see it again no more; where you will be put to sale to your Enemies, for Servant-men and Maids, and none will buy.

Ver. 55. *without*] as this Word is rendered, *Job* iv. 20. & vi. 6. *Jer.* ii. 15. & ix. 11. *Jun.* and *Trem.* with *Nold.* in *Concord.* have it in the same Sense thus, *so that he will not leave him any*: and the *Heb.* Partition of the Verse at any may evince it, not as pointed in the *English Translation.*

Ver. 57. *towards her Infant*] to eat it, as appears by that which follows; and answerable to that in Ver. 55. rather than to grudge it some of what she would eat, as in Ver. 54, 56. so that *Father Houbigant*, as the Author of *State of Heb.* calls him cordially, and he may go coin new Criticisms, since here is no Impropriety, nor consequently Need to take away 2 from one Word, and put out of another, p. 418, 419, 420, 421.

Ver. 59. *confirmed*] that will not abate: a Participle in *Niphal*, *to be firm or stedfast*, but not signifying *to con-*

tinue long; so it is turned in the *com. Bib.* *established*, *1 Sam.* iii. 20. *stand fast*, *Psa.* lxxxix. 28. elsewhere almost always *sure* or *faithful*; so the Verb, *1 Sam.* vii. 16. *Psa.* lxxviii. 37. *1 Chron.* xvii. 23, 24. *2 Chron.* i. 9. & xx. 20. *Iſa.* vii. 9. never like this in the *com. Transf.*

Ver. 66. *Night and Day*] The *Eng. Transf.* having the Words transposed seems plainly an Oversight.

Ver. 68. *Ships*] Many of the captive *Jews* being transported to *Egypt*, after *Titus* had taken *Jerusalem*, *Josephus Bell. Jud. Lib.* vii. 16.

lb. of which] namely *Egypt*, not *the way*: for by returning to *Egypt* in Ships, they did not see the Way in which they came from it; and it was not *the way*, but *Egypt*, where they were to be sold.

lb. put to sale] for they could not be sold, if none should buy.

C H A P. XXIX.

THESE are the Words of the Covenant, which the Lord commanded Moses to make with the Israelites, in the Country of Moab, besides the Covenant which he made with them at Horeb.

2. And Moses called all Israel, and said to them: You have seen all that the Lord did in your Sight in the Country of Egypt, to Pharaoh, all his Servants, and his whole Country;

3. The great Trials which thy Eyes saw, those great Signs and Miracles.

4. Yet the Lord has not caused your Heart to know, Eyes to see, nor Ears to hear, to this Day.

5. And I having conducted you forty Years in the Wilderness, your Garments did not decay from you, nor thy Shoe decay from thy Foot.

6. You neither eat Bread, nor drank Wine or strong Drink; in order for you to know that I am the Lord your God.

7. Upon your coming also to this Place, Sihon King of Heshbon, and Og King of Bashan, came out to meet us in Battle, and we beat them:

8. Whose Country we took, and gave it for a Possession to the Reubenites, Gadites, and half the Tribe of Manasseh.

9. So observe the Things of this Covenant, and do them; that you may have success in all which you do.

10. You stand to Day all of you before the Lord your God, your chief ones of your Tribes, your Elders and Magistrates, *with* all the Men of Israel,

11. Your Children, Wives, and thy Stranger who is within thy Camp, whether a Hewer of thy Wood, or a Drawer of thy Water;

12. To come into the Covenant of the Lord thy God, and into his Oath, which the Lord thy God makes with thee to Day:

13. That he may establish thee to Day a People to himself, and he may be a God to thee, as he promised thee, and as he sware to thy Forefathers, Abraham, Isaac and Jacob.

14. Neither with you alone, do I make this Covenant and Oath:

15. For it is both with him who stands here with us to Day, before the Lord our God, and with him who is not here with us to Day;

16. Because you know how we dwelt in the Country of Egypt, and how we passed within the Nations, through which you passed.

17. And you saw their Abominations and filthy Idols, Wood and Stone, Silver and Gold, which were with them:

18. Lest there should be among you Man, Woman, Family, or Tribe, whose Heart turns away to Day from the Lord our God, to go to serve the gods of those Nations; lest there should be a Root among you, that bears Fruit of Hemlock and Wormwood:

19. Who upon his hearing the Words of this Curse, blesses himself in his Heart thus, I shall have Peace, though I go in the Imagination of my own Heart, to add Drunkenness to Thirst.

20. The Lord will not pardon him, but then his Anger and Zeal will smother against that Man, every Curse that is written in this Book will lie on him, and the Lord will blot out his Name from under Heaven.

21. Even the Lord will separate him to what is ill, from all the Tribes of Israel, according to all the Curses of the Covenant that are written in this Book of the Law.

22. And the following Generation of your Children will say, who shall rise up after you, and the Foreigner who shall come from a Country far off, when they see the Plagues of that Country, and the Diseases with which the Lord makes it sick;

23. All the Land of it being burnt with Brimstone and Salt, not sown, nor sprouting forth, nor any Grass coming up on it, like the Overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his Anger and Wrath;

24. Nay all Nations will say, Wherefore has the Lord done thus to this Country? Why is the Heat of this great Anger?

25. To which it will be answered: Be-

Ver. 4. *not caused*] The Means which he used were ineffectual.

Ver. 11. *whether a*] which makes it intelligible, as in 2 Chron. xv. 13.

Ver. 16. *through which*] to consist with the Expression just before.

Ver. 17. *Wood, &c.*] The *Jerusalem Targum* says, the wooden and stone ones were put in the Streets; those of Silver and Gold in the House, for fear they should be stolen away.

Ver. 18. *Hemlock*] as it is *Kof. x. 4.* and must be a Vegetable.

Ver. 19. *add Drunkenness to Thirst*] not only have a wicked Desire or Intent, but more than satisfy it in

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Wickedness. *Patrick*, when *Poole* had proposed it, would have the Words transposed, *Thirst unto Drunkenness*: whereas there is Nothing for *to* before *Thirst*, and *Eth* (which is wrongly put *Beth*, a different *Heb.* Particle, in his *Comment.*) frequently enough signifies *to*; and this is the Order of them in the *Original*.

Ver. 23. *All*] *whole* being improper, besides that in the *com.* Reading it is *the whole land of land* before; but here *all the Land* or *Ground of the Country*.

1b. *Salt*] for *omnis locus in quo reperitur, sterilis est, nihilque gignit: in what Place soever there is Salt found, it is barren, and bears nothing.* *Pliny, Nat. Hist. Lib. xxx. 7.*

cause they have forsaken the Covenant of the Lord God of their Fathers, which he made with them, when he brought them out of the Country of Egypt.

26. As they have gone, and served other gods, and bowed down to them, gods that that they did not know, nor he distribute to them.

27. Therefore was the Lord angry with that Country, to bring upon it every Curse which is written in this Book.

28. And the Lord has rooted them out from their own Ground, in Anger, Wrath, and great Fury: throwing them out into another Country, as at this Time.

29. Secret Things belong to the Lord our God, but those which are revealed to us and our Children for ever, that we may perform all the Things of this Law.

C H A P. XXX.

HOWEVER when all these Things come to thee, the Blessing and the Curse which I put before thee, and thou recallest them to thy Mind, in all the Nations whither the Lord thy God has driven thee;

2. So that thou returnest to him, and hearkenest to what he says, entirely as I command thee to Day, and thy Children, with thy whole Heart and Soul;

3. Then will the Lord thy God turn back thy Captivity, having compassion upon thee, and gather thee again from all the People, whither he has dispersed thee.

4. If there is any of thine driven to the End of the Heaven, from thence will the Lord thy God gather thee, and from thence fetch thee;

5. And he will bring thee into the Country which thy Fathers inherited, and thou shalt inherit it; nay he will do so well for thee, that he will multiply thee more than thy Fathers.

6. The Lord thy God will also circumcise thy Heart, and that of thy Offspring, to love himself with thy whole Heart and Soul, that thou mayest live.

7. Besides the Lord thy God will put all these Curses upon thy Enemies, and upon the Haters of thee who persecute thee;

8. As thou returnest, and hearkenest to

what the Lord says, and doest all his Commandments which I order thee to Day.

9. Nay the Lord thy God will make thee abound in all the Work of thy Hand, in the Fruit of thy Body, in that of thy Cattle, and that of thy Ground for Good: for the Lord will again be joyful concerning thee for Good, as he was concerning thy Fathers;

10. When thou hearkenest to what the Lord thy God says, to observe his Commandments and Ordinances, that are written in this Book of the Law; when thou returnest to him, with thy whole Heart and Soul.

11. For this Commandment which I enjoin thee to Day, is not hid from thee, nor is it far off.

12. It is not in Heaven, for thee to say, Who shall go up to Heaven for us, fetch it to us, and let us hear it, that we may do it?

13. Nor is it beyond the Sea, for thee to say, Who shall pass over the Sea for us, fetch it to us, and let us hear it, that we may do it?

14. But the Word is very near thee, in thy Mouth and Heart, for thee to perform the same.

15. See I have put before thee to Day, Life, and what is good; as also Death, and what is ill:

16. Since I command thee to Day to love the Lord thy God, to go in his Ways, and to observe his Commandments, Ordinances and Rules; that thou mayest live, and multiply, and the Lord thy God may bless thee in the Country, whither thou art going in to inherit it.

17. On the contrary if thy Heart turns away, and thou wilt not hearken, but art driven away, so that thou worshippest other gods, and serveest them;

18. I declare to you to Day, that you will utterly perish, will not have the Time long in the Country whither thou art passing over Jordan to go in to inherit it.

19. I call Heaven and Earth to bear witness against you to Day, that I have put Life and Death before thee, Blessing and Cursing: so choose Life, that thou and thy Offspring may live;

20. By loving the Lord thy God, by hearkening to what he says, and cleaving to

Ver. 28. *rooted them out from their own Ground—throwing them, &c.*] How fine and natural the Image! And how clear in the Original, by Ground and Country being from different Words there! But confounded, and so obscured, in our Translation.

Ver. 29. Tyndal translating and publishing the Books of the New Test. and the Pentateuch, concluded his Prologue to Deut. with Reference to this Verse in these Words,

To serve gods secreteth blindeth a man, as is well proved by the swarms of our sophisters, whose woful bokes are now when we take in the scripture, swarms but full of foolishness.

Ver. 3. *again*] as in Ver. 9.

Ver. 12. *let us hear it*] The Verb being singular, and of the third Person in Hiphil.

Ver. 19. *thee*] Hebrew.

him (for of him is thy Life, and the Length of thy Time) that thou mayest dwell in the Country which the Lord sware to thy Forefathers, Abraham, Isaac and Jacob, that he would give them.

C H A P. XXXI.

AND Moses went, and spoke these Words to all Israel,

2. Saying to them; I being now in my hundred and twentieth Year, can no more go out and come in, the Lord having said to me, Thou shalt not pass over this Jordan.

3. The Lord thy God himself will pass over before thee, he will destroy these Nations from before thee, and thou shalt inherit them: Joshua himself shall pass over before thee, as the Lord has spoken.

4. And the Lord will do to them, as he did to Sihon and Og Kings of the Amorites, and to their Country, whom he destroyed.

5. For the Lord will deliver them up before you, that you may do to them, according to every Commandment which I have bid you.

6. Be you courageous, and valiant, do not fear, nor be afraid by reason of them: for the Lord thy God himself goes with thee, he will not neglect thee, nor forsake thee.

7. Besides Moses called to Joshua, and said to him in the Sight of all Israel; Be courageous, and valiant: for thou shalt go with this People into the Country which the Lord sware to their Forefathers that he would give them, and thou shalt make them possess it.

8. And the Lord himself will go before thee, he will be with thee, will not neglect thee, nor forsake thee: do not fear, nor be daunted.

9. Moses also wrote this Law, and gave it to the Priests, the Sons of Levi, who carried the Ark of the Lord's Covenant, and to all the Elders of Israel.

10. Whom he commanded as follows; At the Term of seven Years, in the Solemnity of the Year of Release, in the Feast of Tabernacles,

11. When all Israel come to appear in the Presence of the Lord thy God, in the Place which he shall choose, thou shalt read this Law before them in their Hearing.

12. Gather the People together, Men, Women and Children, with thy Stranger who is within thy Gates: that they may hear, and that they may learn, as also fear the Lord your God, and observe to do all the Things of this Law;

13. And that their Posterity who do not know may hear, and learn to fear the Lord your God, all the Days that you live in the Country, whither you are passing over Jordan to inherit it.

14. And the Lord said to Moses, Lo thy Time draws near for thee to die; call Joshua, and present your selves in the publick Tent, that I may command him. Accordingly Moses and Joshua went, and presenting themselves in the publick Tent,

15. The Lord appeared there in the Pillar of a Cloud, which stood at the Tent-door.

16. And he said to Moses: Behold when thou art laid down with thy Fathers, this People will rise up, and go a whoring after the gods of the Strangers of the Country, whither they are going in among them, and forsake me, breaking my Covenant which I have made with them.

17. Upon which I shall be angry with them at that Time, when I will not only forsake them, and hide my Face from them, but they shall be consumed, many Evils and Distresses coming on them; so that they will say at that Time, Are not these Evils come on us, because our God is not among us?

18. I will even wholly hide my Face at that Time, for every Evil which they have done, because they are turned away to other gods.

19. Now therefore write this Poem for your selves, and teach it to the Israelites, putting it in their Mouths; that it may be a Witness for me against them.

20. For when I have brought them into the Country, of which I sware to their Fathers, that flows with Milk and Honey, and they have eat, are satisfied, and become fat; they will turn away to other gods, and serve them, contemning me, and breaking my Covenant.

21. So that when many Evils and Distresses come on them, this Poem will testify for a Witness to their Face, since it shall not be forgot out of the Mouths of their

Ver. 20. *of him*] as is easy to be understood.

Ver. 2. *can no more*] since he must go no further with them, according to the next Words, and must die, Ver. 14. for otherwise he had natural Ability, Chap. xxxiv. 7. yet doubtless not as when younger.

Ver. 10. *Term*] See Chap. xv. 1.

Ver. 13. *Posterity*] not the same Word with that in the foregoing Verse.

Ver. 15. *at*] See *Exod.* xxxiii. 9. *ever* is inconsistent with *in*.

Ver. 20. *contemning*] See *Num.* xiv. 11.

Offspring: for I know their Imagination which they practise at this Time, before I have had them into the Country of which I swear.

22. Accordingly Moses wrote this Poem that Day, and taught it to the Israelites.

23. He also commanded Joshua the Son of Nun as follows: Be courageous, and valiant: for thou shalt have the Israelites into the Country of which I swear to them, and I will be with thee.

24. And when Moses had done, having written the Words of this Law in a Book till they were finished,

25. He commanded the Levites who carried the Ark of the Lord's Covenant thus;

26. Take this Book of the Law, and put it at the Side of the Ark of the Covenant of the Lord your God, that it may be there for a Witness against thee.

27. For I know thy Rebellion and stiff Neck: lo while I am yet alive with you to Day, you are rebellious against the Lord, and much more after my Death.

28. Gather together to me all the Elders of your Tribes, and your Magistrates; that I may speak these Words in their Hearing, and call Heaven and Earth to bear witness against them.

29. For I know that after my Death you will become quite corrupt, and turn aside from the Way which I have commanded you; so that Evil will befall you in the latter Days, because you do what the Lord is displeased with, by provoking him with the Work of your Hands.

30. So Moses spoke in the Hearing of the whole Congregation of Israel, the Words of this Poem, till they were finished.

GIVE ear, high Heaven, while I shall speak; and hear, thou Earth, the Matters of my Mouth.

2. My Doctrine shall drop as drops the Rain, my Speech distil as does the Dew: now mild like Mists to tender Herbs, now sharp like Showers on noxious Weeds.

3. For it is the Name of the Lord that I proclaim: ascribe you Greatness to our God;

4. To him firm with the Rock, but beyond Compare, whose Work is perfect, for all his Ways are right: the true God, and in Nothing amiss, most righteous and unerring is he.

5. *Whereas* these corrupt themselves, unlike his Children they have Stains, *they* are a perverse and froward Generation.

6. Is this your requiting the Lord, O People, both ungrateful and unwise? Is not he thy Parent, a Parent who purchased thee, promoted thee, and settled thee?

7. Call to mind the ancient Days, consider over the Years of Ages; ask thy own Father, for he will inform his Son, thy Elders, and they will say the same:

8. When the Highest gave the Nations Inheritance, when he made the Separation among Mankind; he set the Bounds of such and such People by the Sum of the Posterity of Israel.

9. For the Lord's Part is his own People, Jacob is the Parcel of his own Possession.

10. Him he sufficed in the Wilds of the Wilderness, in the waste and dreary Desert: he had him about, instructed him, kept him as safe as the Apple of his Eye.

11. As an Eagle new-makes its Nest,

Ver. 26. *at the Side*] without, not within the Ark, 1 Kings viii. 9. 2 Chron. v. 10. the same as in 1 Sam. vi. 8. and not signifying in.

Ver. 2. *drop*] Targ. *יִסְּקֵם* be sweet or pleasant, עֵרָא being taken for עֵרָא as Shindler observes.

Ver. 4. *but beyond Compare*] as here not compared to a Rock.

Ver. 5. *Whereas*] Here being an Antithesis, with the Conjunction in *Heb.* omitted.

Ver. 8. *Mankind*] as elsewhere; and the Separation, which was apparently that in *Gen.* x. had more respect to *Noah* than *Adam*.

Ib. *set the Bounds*] putting the Limits of *Canaan*, according to *Gen.* ix. 26. as would afterwards be suitable for the *Israelites*. Rejected then be the novel Conceit of *Grey*, framed at the Expence of the *Hebrew Reading*, that the Meaning is, the Sons of *Israel* were a Number, viz. few; when they were not in Being, *Gen.* x. 19, 32. & xii. 6.

Ib. *such and such People*] or Nations, being plural.

Ib. *Posterity of Israel*]. For which the 70 *Interpreters* have so widely as *Angels of God*; from whence, as *Amama* observes, some of the Fathers argued, so many Men were

to be saved, as there fell, others as there stood, *Angel*—

Ver. 10. *sufficed*] Thus the *Gr.* and *Chald.* and so the *Heb.* signifies as well as *found*, and this is apparently the fittest here; since God brought *Israel* thither, not found him there.

Ib. *waste*] *Herman Moll* in his *Atlas*, Map 26. gives the following Description of Part at least of the Wilderness through which the *Israelites* passed; “A Country that has neither Men, Beasts, Birds, Trees, Grass, nor Pasture, and nothing but Sands and rocky Mountains;” and *Pitts of Exeter*, who seems very careful to tell the Truth, having been at *Mecca*, about a Day's Journey beyond the *Red Sea*, and coming back into *Egypt* through that Desert, says, “'Tis thirty seven Days Journey from *Mecca*: and in all this Way there is scarce any green Thing to be seen, neither Beast nor Fowl to be seen or heard, Nothing but Sand and Stones, excepting one Place,” *Account of the Mohame-tans*, Ch. 8. as likewise *Rauwolf*, an approved Traveller, of another Part by the *Euphrates*, “You could see neither Plough-land nor Meadow, Tree nor Bush, Leaf nor Grass, nor Path to go in,” Part ii. Ch. 5.

hovers over its Young, expands its Pinions, takes them, carries them upon its Wings;

12. The Lord alone led him, when there was no strange god with him.

13. He made him ride upon the high Places of the Earth, so that he eat the Fruit of the Field; nay caused him to suck forth Honey from the Rock, and out of the flinty Rock have Oil.

14. There was Butter of the Herd, and Milk of the Flock, with the Fat of Lambs, and Rams of the Breed of Bashan, not excepting even Goats, with the Fat of Kidneys of Corn the Wheat; and thou didst drink red Wine, the Blood of the Grape.

15. But Jeshurun become fat, now kicks; thou art fattened, grown thick, covered over: so he has forsaken God his Maker, and slightly valued the Rock of his Salvation.

16. They make him jealous with strange gods, provoke him with Abominations.

17. They sacrifice to Devils, not to God, to gods that they did not know: to new ones lately come, whom your Forefathers were not afraid of.

18. Thou hast forgotten the Rock that begat thee, and art unmindful of God who formed thee.

19. Which the Lord seeing, is irritated; for the Indignation of it to be by his Sons and Daughters,

20. And declares: I will hide my Face from them, I shall see what their End will be; as they are a Generation perverse, Persons in whom there is no Faith at all.

21. They make me jealous with what is not God, provoke me with their very Vanities: so will I make them jealous with

those who are not a People, will provoke them by a Nation very vile.

22. For a Fire is lighted in my Anger, which shall burn to the Bottom of Hell, consume the Earth it self with its Crop, and set on fire the Foundations of the mighty Hills.

23. Calamity to Calamity will I add against them, I will shoot out all my Arrows at them.

24. They shall be parched with corroding Famine, the inflammatory Fever shall feed upon them, and nameless direful Diseases; nay commissioned by me the tearing Teeth of Beasts shall attack them, with the rankling Venom of lurking Serpents.

25. War from without, and dreadful Danger from within, shall deprive both of young Man and Maid, sucking Child with aged Person.

26. I say; I would drive them into distant Corners, would make the Remembrance of them perish among Men;

27. But that I fear the Fury of the Foe, lest their Enemies should behave with strange Extravagance, lest they should vaunt, Our own high Hand, and no offended Deity has done all this.

28. For these are a Nation void of Advice, and no Understanding dwells within them.

29. Oh that they were wise, would consider this, would understand what will be their End!

30. How should one pursue a thousand, nay two make ten thousand flee; if it was not because their Rock had sold them, and the Lord delivered them up?

31. For their Rock is not like ours, though our Enemies should be Judges.

Ver. 13. *He made*] This being a Poem for Futurity.

1b. *ride upon the high Places of the Earth*] What does this mean? The Commentators will tell you prevail over the fenced Cities, for which Isa. lviii. 14. is produced; where the Expression being alike, is doubtless to be allowed the like Sense. But I utterly disallow that to be it: let the Context of both together tell, that it is to enjoy the plentiful Product of the Hills of Canaan; see also Chap. viii. 7, 8, 9. & xi. 11, 12. Ezek. xxxvi. 1, 2. and *Munsh.* here.

Ver. 14. *Kidneys*] Corns of Wheat being like Kidneys.

Ver. 20. *declares*] in the present Tense, when this Poem was to be of special Use.

1b. *I will*] conditionally, as to *Nineveh* by *Jenab*, to reclaim them.

1b. *them*] not *you*, a Sign of his high Displeasure in not speaking to them.

Ver. 24. *parched*] This Verb *mazab*, which is nowhere else in the Scripture, appears to come from the Chald. *aza*, or that from this; which, though it has no other, may sufficiently ascertain its Meaning.

Ver. 25. *deprive of*] as at Gen. xxvii. 45. not *destroy*, which is also differently applied.

Ver. 28. *For these*] namely the *Israelites*, whom God would punish as before, because they would not be advised and understand, which he wishes they would in the following Verse.

Ver. 29. *End*]

One Eye on Death, and one full fix'd on Heaven,

Becomes a Mortal and Immortal Man,

says the Author of the late Poem called *Night-Thoughts*, Night 5.

Ver. 30. *one pursue*] How should the *Israelites* be beat so badly, as in the Time of the *Judges*, when this Poem was to be of particular Use; since *their Rock* here determines this to them, though it is expounded contrarily: for surely the Heathen might be defeated, without their Idols (which too would not be one Rock) selling, and delivering them up as to the Buyer.

1b. *delivered*] which Meaning of the Word must needs be here, because *but up* is inconsistent with their being pursued and fleeing, but very agreeable to *fold*; it is not the same as Ver. 36.

Ver. 31. *ours*] What the Lord says being ended with the preceding Verse.

32. For their Vine is from that of Sodom, and from the Fields of Gomorrah: their Grapes are those of Gall, the Bunches they bear are bitter.

33. Their Wine is the Venom of Dragons, and the desperate Poison of Asps.

34. Is not this laid up with me, sealed up among my Stores?

35. To me belongs Vengeance, and to render it where due: their Foot so firm must remove at the Time; for the Day of their Calamity draws near to come, and of the Things prepared for them each hastens on.

36. Since the Lord will judge for his People, and be sorry for his Servants; when he sees that *their* Power is gone, and there is none shut up or left.

37. Then will he say: Where are their gods, the Rock on which they relied;

38. Who do eat the Fat of their Sacrifices, drink the Wine of their Offerings? Let them get ready, and help you, let them keep you secure.

39. See now that I my self am God, and there is no other with me: I put to death, and bring to life, make ill and well again; and none can rescue from my Power.

40. When I lift up my Hand to Heaven, and swear By my living for ever;

41. If I whet my flaming Sword, and my Hand take hold of Judgment: I will render Vengeance to my Adversaries, and recompense my spiteful Foes;

42. I will make my Arrows drunk with Blood (since my Sword shall consume Flesh) with the Blood of the Slain from the first Revenge on the Enemy, and of those yet confined.

43. Sing, O Nations, you his People:

for he will avenge the Slaughter of his Servants, and be vindictive to his Adversaries; but will be pacified with his Country, his own People.

44. Thus Moses went, and spoke all the Words of this Poem in the Audience of the People, with Hoshea the Son of Nun.

45. And when Moses had made an end of speaking all these Words to all Israel,

46. He said to them; Take notice of all the Things that I testify among you to Day, which you shall command your Children to observe to do, all the Things of this Law.

47. For it is not a Matter too vain for you, since it is your Life; as by this Matter you will have the Time long, in the Country whither you are passing over Jordan to inherit it.

48. The Lord also spoke to Moses that same Day as follows;

49. Go up Mount Nebo at this Mountain of Abarim, that is in the Country of Moab before Jericho, and see the Country of Canaan which I give to the Israelites for a Possession.

50. Then thou shalt die on the Mount whither thou goest up, and be gathered to thy People; as Aaron thy Brother died on Mount Hor, and was gathered to his People.

51. Because you did amiss against me among the Israelites, at the Water of Meribah-kadesh in the Wilderness of Zin; because you did not sanctify me among the Israelites.

52. For thou shalt see the Country at a distance, but shalt not go thither, into that which I give to the Israelites.

Ver. 32. *their Vine*] Either *ours*, or the *Enemies*, in the Verse before; therefore clearly the latter, whatever *Interpreters* pretend. *Moses* having used Menaces, to keep and turn his People from Wickedness; may be understood now to prepare Comfort for them when in deep Distress, by the Consideration that their Enemies were worse than themselves, and so that God would render Vengeance to them, and Compassion to *Israel*, as follows.

Ib. *Vine*] This to *Wine* inclusive, may denote their principal Manners or Production.

Ver. 34. *this*] their ripening Wickedness, according to *Gen. xv. 16*.

Ver. 36. *shut up*] look for at *1 Kings xiv. 10*.

Ver. 38. *eat the Fat*] by the Fire consuming it.

Ver. 40. *When*] suitable to *If* in the following Verse.

Ib. *By my living*] Being the Manner of beginning an Oath, as in *Jer. xxii. 24. Ezek. v. 11. & xiv. 16. &c.* and this such both by the *Greek* and *Chaldee*. And what Idea of Connection with the Context does *I live* convey?

Ver. 42. *confined*] to be slain, whose Blood should make the Sword as it were drunk, when added to the Quantity before.

Ver. 43. *his People*:] The Relative may be easily understood, to be *who are his People*; which the Expression as it lies seems literally and properly to signify, as also to agree well with what is before and after: otherwise *and* or *with* may be supplied before this, which is used *Rom. xv. 10*. from the *Translation* of the *Septuag.* but that *Translation* is very incorrect and superfluous here; and this may seem not to agree so well to the Context, which sets forth that God would favour his People, and punish their Adversaries: the Apostle might notwithstanding quote it best as he did, since it was a Testimony to the People out of their common received *Bible*; see on *Gen. xlvii. ult.* The *Septuagint* do not begin the Verse with this Expression, but have before it, *Rejoice, O Heavens, with him, and let all the Angels of God worship him*; which latter, as *Patrick* observes, is exactly cited in the *Greek* from hence, *Heb. i. 6.* and not from *Psa. xcvi. 7.* or any where else. Now as these Words are not to be added here because quoted in *Heb. i. 6.* neither is [with] because quoted *Rom. xv. 10*.

Ver. 47. *too*] as is properly signifies.

CHAP. XXXIII.

AND this is the Blessing with which Moses the Man of God blessed the Israelites before his Death.

2. The Lord, said he, came from Sinai, and rose from Seir to them, shined from Mount Paran, and arrived with tens of thousands of holy ones: from his right Hand there was a fiery Law for them.

3. He also loved the People, all the Saints of it being in thy Hand; and they were between thy Feet, each shall receive of thy Words, *saying*;

4. Moses commanded a Law for us, what the Congregation of Jacob inherit.

5. And he was King in Jeshurun, when the Heads of the People, the Tribes of Israel, were gathered together.

6. Reuben will live, and not die, nor his Men be few.

7. And this was for Judah, Hear, O Lord, said he, the Voice of Judah, and bring him to his People: let his Hands be enough for him, and be thou a Help from his Adversaries.

8. Of Levi also he said; Let thy pious Man have thy Thummim and Urim, whom

thou didst try in Massah, with whom thou didst strive at the Water of Meribah:

9. Who could say of his Father and Mother, I do not mind them; he neither knew his Brothers, nor was acquainted with his Children; because they observed thy Sayings, and kept thy Covenant.

10. They will teach Jacob thy Rules, and Israel thy Law: will put Incense in thy Presence, and the whole Burnt-offering upon thy Altar.

11. Bless his Ability, O Lord, and accept the Work of his Hands: strike the Loins of those who rise up against him, and such as hate him, that they may not rise up.

12. Of Benjamin he said, The Beloved of the Lord will dwell securely by him; who will cover him over every Day, and dwell between his Shoulders.

13. And of Joseph he said; His Country is blessed of the Lord, by the precious Things of Heaven, by the Dew, and the Deep that lies below,

14. By the precious Increase of the Sun, by the precious Things put forth of the Moons,

Ver. 2. *Seir*] This and *Paran* being not far from *Sinai*, or according to *Hyde*, in his *Notes on Abraham Perisot's Itinera Mundi*, p. 73. Parts of the same Ridge of Mountains, there might be Signs of the Divine Presence when the Law was given from *Sinai*; see *Hab.* iii. 3.

Ib. *with tens of thousands of holy ones*] which the Author of the present State of the printed *Heb.* would make from *Meribah-Kadesh*, by altering ב into ו without any Similitude, and by adding מ both without any Copy or Version, p. 425, 426, 427.

Ib. *tens of thousands*] several ten thousands.

Ib. *holy ones*] Angels, *Psa.* lxxviii. 17. *Acts* vii. 53.

Ib. *right Hand*] with which the ten Commandments were written.

Ib. *fiery*] being delivered in Fire, Chap. xix. 18.

Ib. *a fiery Law*] *Heb.* a Fire of Law. This the Author of the present State, &c. after the Samaritan, is for having to be a fire shone forth, and would have the present דת Law made from אורח p. 430. by leaving out the ו he knows not how nor why, and mistaking ד for ת yet of the other two at Beginning and End to be mistaken for ד at the Beginning he is silent, though this was as needful to be accounted for as they. But what if I suppose the Samaritan Translator (for it is not so even in the *Sam. Text*) not understanding דת rendered it as a Verb suitable to Fire? and the whole is easily done.

Ver. 3. *the People*] plural, viz. the Tribes of Israel, as *Judg.* v. 14. *Fun.*

Ib. *is*] the People as one, or each of them as in Tribes; otherwise Israel from Ver. 1. as the first *them* in Ver. 2. is from *Sons of Israel*.

Ib. *being in thy Hand*] But the Author of the present State, &c. wants it to be he blessed, according as the *Syr. Translator* has it, and probably mistook by taking ד for ר since to take the *Heb.* from the *Sam.* must be more, with also adding another Letter, and that to make what this admired Writer counts so remarkably unintelligible; which then is most rational to suppose? He ridicules the *Hebrew* with asking, *Whose Saints?* from the *Eng. Transf.* which he

himself makes no other. The two following *thys* he would likewise turn into *his*, supposing י has been changed to ד which is not only unlikely for the Dissimilitude, but very unlikely to be done twice together, when that too would not have been designedly, because of making a harder Sense; but it is easy to think how *thy* might be altered to *his*, viz. to make the Passage plainer. N. B. This Book is so remarkable for Change of Persons, that our Translators have altered several, as specified in these Notes.

Ib. *in the midst*] being a Verb made from a Noun signifying the midst. Thus it may mean as *Scholars learning*, to which the People might well be compared when the Law was given, but did not sit down, *Exod.* xix. 17. & xx. 21. as the Word also has no such Meaning.

Ib. *saying*] as the following requires, and as elsewhere; not for Moses to say, as the Author of the present State &c. well observes, *Moses commanded me and you*, i. e. *Moses commanded Moses and you*; but he would throw out *Moses* for it.

Ver. 6. *will live*] it being a Prophecy, not a Wish only, much less a Command.

Ver. 9. *say of*] as what is mentioned to be said shews; so *Fun.* &c.

Ib. *I do not mind*] It is monstrous for *Levi* to say he had not seen his Father, and that to the Father himself.

Ver. 12. *Beloved*] Benjamin called so, perhaps in Allusion to his being the Beloved of his Father Jacob, as he is called little, *Psa.* lxxviii. 27.

Ib. *by him*] by the Temple, the peculiar Place of God's Presence, where the Tribe of Benjamin was situate.

Ib. *and dwell*] the Lot of Benjamin being on both Sides of the Temple, compared to a Man's Shoulders with the Head between, covering the Body. Our Translators by putting *he* seem to mean Benjamin shall dwell between; which appears inconsistent with dwelling by, and being covered, besides making no good Sense.

Ver. 14. *Moons*] in the different Lunations or Months of the Year.

15. By the chief Things of the ancient Mountains, by the precious ones of the lasting Hills,

16. As also by those of the Earth and what it is full of, and through the Favour of him who dwelt in the Bush; let it come on the Head of Joseph, and on the Crown of him who was separated from his Brothers.

17. He has Comeliness like the Firstling of his Cow, and his Horns are as those of an Unicorn, with them will he push the People together to the Limits of the Earth; they being the tens of thousands of Ephraim, and they the thousands of Manassch.

18. Of Zebulun he likewise said; Be glad, O Zebulun, in thy going abroad; and thou Issachar, in thy staying at home.

19. They will invite the People to the Mountain, there will they offer righteous Sacrifices: for they will suck the Abundance of the Seas, and the hidden Things covered with the Sand.

20. And of Gad he said; Blessed is he who enlarges Gad: he dwells like a stout Lion, and tears the Arm, nay the Crown of the Head.

21. He also looks the first for himself, because he is covered there at the Part of the Law-giver, and comes with the Heads of the People, performs the Righteousness of the Lord, and his Rules with Israel.

22. Moreover of Dan he said, Dan will have the Intrepidity of a young Lion, that comes bounding down from Bashan.

23. As he did of Naphtali, O Naphtali, satisfied with Favour, and filled with the Blessing of the Lord, inherit thou the West and the South.

24. And of Asher he said: Asher will be blessed with Children, he will be acceptable to his Brothers, and dip his Foot in Oil.

25. Thy Shoes will be Iron and Brass, and thy Strength like thy Days.

26. There is none like the God of Jeshurun, who rides on the Heaven for thy Help, and in his Excellency on the Sky.

27. The eternal God is the Habitation,

and the everlasting Arms are under: he will also drive away the Enemy from thy Presence, and say, Destroy.

28. Thus will Israel dwell securely alone, the Fountain of Jacob; on a Country of Corn and Wine: his Heaven too will drop Dew.

29. O Israel, thou art happy; who is like thee, a People saved by the Lord, the Shield of thy Help, and who is thy excellent Sword? So that thy Enemies will submit to thee, and thou wilt tread upon their high Places.

C H A P. XXXIV.

AFTERWARDS Moses went up from the Plains of Moab, to Mount Nebo at the Beginning of Pisgah, which is before Jericho; and the Lord shewed him the whole Country of Gilead, as far as Dan,

2. With all Naphtali, the Country of Ephraim and Manassch, and all that of Judah, to the hindermost Sea,

3. As likewise the South and Plain of the Vale of Jericho, the City of Palm-trees, as far as Zoar.

4. And the Lord said to him, This is the Country of which I sware thus to Abraham, Isaac and Jacob, I will give it to thy Offspring: I have let thee see it with thy Eyes, but thou shalt not pass thither.

5. Then Moses the Lord's Servant died there in the Country of Moab, according to the Saying of the Lord.

6. And he buried him in a Valley in that Country, over against Beth-peor; but no Man knows of his Grave to this Day.

7. Now Moses was in his hundred and twentieth Year when he died; his Eye was not dim, nor his Vigour gone away.

8. And the Israelites wept for him in the Plains of Moab thirty Days; then the Days of Weeping, of Mourning for Moses were ended.

9. However Joshua the Son of Nun was filled with the Spirit of Wisdom, for Moses

Ver. 18. *abroad—home*] agreeable to Gen. xlix. 13, 14, 15.

Ver. 20. *is he*] namely God.

Ib. *the Crown*] not only the Arm that fights with him.

Ver. 21. *the first*] God having his Lot already on that side Jordan.

Ib. *covered*] being in a safe Place.

Ib. *the Law-giver*] Moses who distributed their Part there to them.

Ib. *comes*] as the Gadites went with the foremost of the Army, to conquer Canaan.

Ver. 22. *will have*] as it is prophetic, like that of others.

Ib. *that comes*] for Dan did not inhabit Bashan. This leaping might be mentioned to foreshew the Expedition of the Danites from their own Country to Laish, Judg. xviii. of which Jacob foretold the sudden Surprise, Gen. xlix. 17. and Moses here the Boldness.

Ver. 23. *the West and the South*] of Dan beforementioned.

Ver. 27. *God is the Habitation*] in whose peculiar Presence and Protection Israel dwelt; see Acts xvii. 28. 1 Thess. i. 1. I know no such Meaning of the Heb. Word as *Refuge for Habitation*.

Ver. 28. *Fountain*] the Offspring, as Psa. lxxviii. 26. and here the Heb. Pointing is followed.

Ib. *drop Dew*] Gr. *be cloudy*, and Vulg. *misty*, with Dew; perhaps by reducing ערר to ערב Evening.

Ver. 29. *submit*] so the same Verb is translated, 2 Sam. xxii. 45. Psa. xviii. 44.

Ver. 2. *Judah*] So Rautwolff says one may see the high Hills Abarim and Nebo plainly at Jerusalem, Trav. Part iii. Ch. 3. see Chap. xxxii. 49.

Ver. 5. *Country of Moab*] anciently so, Num. xxi. 25, 26.

Ver. 9. *for*] See Num. xxvii. 20, 23.

had laid his Hands upon him: so the Israelites hearkened to him, doing as the Lord commanded Moses.

10. And there no more rose up such a Prophet in Israel as Moses, whom the Lord knew Face to Face;

11. In all the Signs and Miracles, which

the Lord sent him to do in the Country of Egypt, to Pharaoh, all his Servants, and his whole Country;

12. As well as with all the strong Hand, and all the great Fear, which Moses shewed in the Sight of all Israel.

Ver. 10. *such a Prophet*] In *Mem. B. Israel's Reconciler of Scripture*, are related seventy six Miracles of and concerning Moses, against seventy four only of and for all the other Prophets.

Being arrived at the End of the *Pentateuch*, here may most properly be subjoined an Account of such Things as the *Scripture* affords us the Day of, concerning the *Israelites* going from *Egypt* to *Canaan*, in the following Order:

Year	Mo.	Day	
1	1	14	The first Passover kept, <i>Exod.</i> xii. 6, 28.
		15	The tenth Plague sent, and <i>Israel</i> began to go from <i>Egypt</i> , <i>Exod.</i> xii. 29—37. <i>Num.</i> xxxiii. 3.
	2	15	Went into the Wilderness of <i>Sin</i> , <i>Exod.</i> xvi. 1.
	3	3	And that of <i>Sinai</i> , <i>Exod.</i> xix. 1.
		6	The ten Commandments given by God, <i>Exod.</i> xix. 11.
2	1	1	The Tabernacle set up, Chap. xl. 17.
		14	The second Passover kept, <i>Num.</i> ix. 1, 5.
	2	1	The <i>Israelites</i> numbered, <i>Num.</i> i. 1, 18.
		20	Went from the Wilderness of <i>Sinai</i> , Ch. x. 11, 12.
40	5	1	<i>Aaron</i> died, Chap. xxxiii. 28.
	11	1	<i>Moses</i> repeated the Law, <i>Deut.</i> i. 3.
41	1	10	The People passed through <i>Jordan</i> , <i>Josb.</i> iv. 19.
		14	Kept the Passover, Chap. v. 10.
		16	Manna ceased, Ver. 11, 12.
			And of others as may be thus computed.
	12	19	The first Plague sent on <i>Egypt</i> , <i>Exod.</i> vii. 20.
		26	The second, Chap. vii. 25. & viii. 6.
		28	The third, Chap. viii. 10, 17.
		30	The fourth, Ver. 20, 23, 24.
1	1	3	The fifth, Chap. viii. 29. & ix. 1, 5, 6.
		5	The sixth, Chap. ix. 7, 10.
		7	The seventh, Ver. 13, 18, 23.
		9	The eighth, Chap. ix. 29. & x. 4, 13.
		11	The ninth, Chap. x. 19, 22.
		14	The tenth Plague threatened, Chap. xi. 1, 4.
		21	<i>Israel</i> went through the Sea and the <i>Egyptians</i> were drowned in the Night, upon which the Day of it was kept solemn, as the last of unleavened Bread, Chap. xii. 16, 18. & xiii. 6.
		25	Came to <i>Marah</i> , Chap. xv. 22, 23. <i>Num.</i> xxxiii. 8.

Usher in his *Annals*, An. Mun. 2513, and *Bedford* in his *Scripture Chronology*, p. 423. computing the first Plague, &c. one Day sooner, by supposing the 7th was so, three Days before the 8th, seem neither concurrent with the *Scripture*, nor their own Reckoning: for first it may be observed, that *Moses* used to go to *Pharaoh*, when not sent for, in the Morning, *Exod.* vii. 15. & viii. 20. & ix. 13. and consequently brought the Plagues at that Time of the Day, however the 7th of the Hail was early in the Morning, Chap. ix. 13, 18. which might very well do the Execution ascribed to it, in an Hour or two, as may be observed by Hail-stones; besides upon *Pharaoh's* sending for *Moses* and *Aaron*, Ver. 27. which he

would doubtless soon do after such a violent Devastation began, that Plague ceased when *Moses* got out of the City, Ver. 29, 33. which must needs be the same Day; and not the next, as *Usher* and *Bedford* say. Nay both these Authors count the 3d and 4th Plague, as likewise the 6th and 7th but two Days apart, though *Moses* went to *Pharaoh* the Days after the 3d and 6th Plagues, and threatened him with another on the Morrow, Chap. viii. 20, 23. & ix. 13, 18. so that it is to be supposed the 3d and 6th Plagues were removed the same Days they came, with less Certainty or Probability than we have seen it to be of the 7th Plague, which they deny it to.

Usher likewise, but not *Bedford*, does in my Opinion err in two more Calculations, which I would clear up, as the latter has not, and as the mere Authority of the former is so powerful. The first is his reckoning the 6th Plague, to be brought the next Day after the 5th: whereas the Cattle dying throughout the Country of *Egypt*, then the People sending News of it to the King, and he afterwards sending and having Word brought back concerning the *Israelites* Cattle, may well be allowed to take up more than one Day; besides which the Plague was probably also removed before *Pharaoh* hardened his Heart that Time, Chap. ix. 6, 7. the 6th Plague too seems to be inflicted in the Morning, Ver. 8. compared with Chap. vii. 15. & viii. 20. The other that I mean is *Usher's* counting the 9th Plague to be three Days after the 8th, for which there seems no Reason, but the Institution of the Passover and taking the Lambs on the 10th Day: but what should hinder that the 8th Plague might not be removed from the *Egyptians* the same Day, especially as it is likely *Moses* was with *Pharaoh*, and prayed for the Removal of it the Day or Evening before? On the other hand it appears unlikely there was a vacant Day, between the taking away the 8th and bringing the 9th Plague, since *Moses* did not go to the King to threaten the 9th Plague on the Morrow, as he did the 5th that was three Days after the foregoing, Chap. ix. 1, 5.

I shall spare the uncertain fruitless Labour, of carrying the Computation into another Month: 1. by reason of the uncertain Lengths of the particular Months, of the new regulated Year, beginning from the first visible new Moons, and the Years made up, no Body knows in what Manner, to agree with the Sun's Revolution, by intercalary Months or Days, which the Feasts annexed to certain Seasons of the Year made necessary; 2. because the Writings of *Moses* fix no Sabbath, that I remember, to any determinate Day of any Month, which might have been of great Help; 3. the general Want of other Circumstances for such a Purpose, may convince that the particular Days of several remarkable Things, were not designed to be conveyed to our Knowledge. And if the Days of the *Israelitish* Months are not to be known, much less are the Days of our Months when those Things were done. And we cannot, says *Prideaux* in *Connets. Pref.* when we find the Day of any Jewish Month, mentioned either in the *Scriptures* or in *Josephus*, reduce it exactly to its Time in the *Julian Year*, or there fix it any nearer, than within the Compass of a Month sooner or later.

This Book is perhaps the easiest of all those of the *Old Test.* according to the Length of it, to be translated; notwithstanding the peculiar Length of its Periods, and its being so much a Speech or Oration, both which in the Classics are particularly hard; but here the sublime Compositions in Chap. xxxii. & xxxiii. are to be excepted.

C c c c

NOTES

NOTES upon the BOOK of JOSHUA.

CHAP. I.

NOW after the Death of his Servant Moses, the Lord said to Joshua the Son of Nun, who had waited on him, as follows:

2. Moses my Servant being dead, get ready now, pass over this Jordan, with all this People, into the Country that I give to the Israelites;

3. Which is every Place there that the Soles of your Feet shall tread on, as I told him:

4. From the Wilderness, and that Lebanon, to the great River, that of Euphrates, all the Country of the Hittites, and to the great Sea at the setting of the Sun, shall be your Bounds.

5. No Man shall stand before thee all the Days of thy Life: I will be with thee, as I was with Moses; I will not neglect thee, nor forsake thee.

6. Be courageous, and valiant: for thou shalt make this People possess the Country, which I swear to their Forefathers that I would give them.

7. Only thou must be very courageous and valiant, in observing to do according to all the Law which my Servant Moses commanded thee; turn not aside from it, to the right Hand nor the left; that thou mayest have success whithersoever thou goest.

8. Let not this Book of the Law depart from thy Mouth, but meditate in it Day and Night; that thou mayest observe to do according to all that is written there: for then shalt thou make thy Way prosperous, and then have success.

9. Do not I command thee? Be courageous, and valiant; be not afraid, nor daunted: for the Lord thy God will be with thee whithersoever thou goest.

10. So Joshua ordered the Officers of the People,

11. To go through the midst of the Camp,

and command them thus, Prepare Provision for your selves; for within three Days you must pass over this Jordan, that you may go in to inherit the Country, which the Lord your God gives you to inherit.

12. Moreover to the Reubenites, Gadites, and the half Tribe of Manasseh, said Joshua as follows;

13. Remember the Matter which Moses the Servant of the Lord commanded you; that the Lord your God having made you rest, and given you this Country;

14. Your Wives, Children, and Cattle should remain in it, which Moses gave you on this side Jordan, but that all you, who are valiant Men, should go on in military Order before your Brethren, and help them;

15. Till the Lord has made them rest as well as you, and they have also inherited the Country which the Lord your God gives them: when you shall return to the Country of your Inheritance, which Moses the Lord's Servant gave you on this side Jordan, at the rising of the Sun, and inherit it.

16. And they made answer to Joshua; We will do all that thou commandest us, and go whithersoever thou sendest us.

17. As we hearkened to Moses in all Things, so we will to thee: only the Lord thy God be with thee, as he was with him.

18. Any Man who rebels against thy Command, and does not hearken to thy Words, in all that thou commandest him, shall be put to death: only be thou courageous, and valiant.

CHAP. II.

AND Joshua the Son of Nun had sent two Men from Shittim, for Spies secretly, with Orders, to go see the Country, in particular Jericho: accordingly they went, and entered into a Harlot's House, whose Name was Rahab, where they lay.

Ver. 2. *give to the Israelites*] In the Arabick, as Simon notes, *have promised to Abraham, Isaac and Jacob.*

Ver. 4. *From*] The Arabick Translator, mistaking *is* for *and* and joining the two Verses together, has, *as I said to Moses in the Wilderness.*

Ver. 11. *three Days*] as was performed, Chap. iii. 2,

7, 17. so that it appears the Spies went away before this, Chap. ii. 1, 22.

Ver. 14. *in military Order*] as shewn on Exod. xiii. 18. or, according to the English Margin, *by five in a Rank.*

Ver. 1. *had sent*] See Chap. i. 11. to both Peale and Patrick comment; Jun. and Trem. translate, *miserat prius*, had sent before.

2. However it was told the King of Jericho: thus, Behold there are Men of the Israelites come hither to Night; to search the Country.

3. Upon this he sent to Rahab, ordering her to bring out the Men who were come to her into her House, because they were come to search all the Country.

4. But the Woman having taken them both, and hid them, said thus; There came Men to me, but I did not know from whence;

5. And when the Gate was to be shut, it being dark, they went out, but I know not whither it was; pursue after them quickly, for you may overtake them.

6. Whereas she had brought them up on the Roof, and concealed them in the Stalks of Flax, which were put in order for her there.

7. So the Men pursued after them in the Way to Jordan, as far as the Passages, and after they were gone out, the Gate was shut.

8. At length before those lay down, she went up to them on the Roof,

9. And said to them; I am sensible that the Lord has given you the Country, that we are in dread of you, and that all the Inhabitants of it are quite discouraged by reason of you.

10. For we have been informed how the Lord dried up the Water of the Red Sea at your Presence, when you came out of Egypt; and what you did to the two Kings of the Amorites, that were beyond Jordan, Sihon and Og, whom you destroyed.

11. And as soon as we heard, our Hearts fainted, so that no Man had Courage any more by reason of you: for the Lord your God is God both in Heaven above, and on Earth below.

12. Now therefore swear to me, I pray, by the Lord, since I have shewn you Kindness; that you will do the same to my Father's Family, and give me a certain Sign;

13. That you will let my Father, Mother,

Brothers, and Sisters live, with all who belong to them, and deliver us from being put to death.

14. And the Men said to her; We our selves will be put to death instead of you, if you do not tell this our Matter; and when the Lord has given us the Country, we will deal kindly and truly with thee.

15. Then she let them down by a Cord through the Window: for her House was at the Inside of the Wall, where she dwelt.

16. And she said to them; Go to the Mountain, that the Pursuers may not meet you, and hide your selves there three Days, till they are returned, after which you may go on your Way.

17. They said to her further; *That* we may be blameless in this Oath of thine, which thou hast made us swear;

18. Behold when we come into the Country, thou shalt tie this Line of scarlet Thread, which thou lettest us down by, to the Window, and get thy Father, Mother, Brothers, and all thy Father's Family together at thy House with thee:

19. And whoever goes abroad without the Doors of it, his Blood shall be chargeable on his own Head, and we will be quit; but as for every one who is with thee there, his Blood shall be chargeable on our Heads, if there is a Hand upon him.

20. Nevertheless if thou tellest this Matter of ours, we will be quit of thy Oath, which thou hast made us swear.

21. Let it be, said she, according to your Words; and sent them away: who being gone, she tied the scarlet Line to the Window.

22. And they went on, and got to the Mountain, where they staid three Days, till the Pursuers were gone back; who sought all along the Way, but could not find *them*.

23. Next the two Men returned, going down from the Mountain, and passing on, till they came to Joshua the Son of Nun; to whom they rehearsed all which they had met with.

Ver. 4. *having*] as she had heard a Rumour of it before the Officers came, according to *Peole* and *Patrick*. It is not indeed to be thought she could take and hide the Spies, between the King's Messengers speaking to her, and her answering them, as in the *com. Transf.* see Ver. 6.

Ver. 6. *bad brought*] *Patrick* comments on the *com. Transf.* with so little Attention as to quote it, *she brought*, and then writes, * or rather, *she bad brought*.

Ver. 8. *before*] The *Bishops Transf.* has *yet ever*, after the *Geneva* with *before*, and *Tyndal* first *or ever*, as our *pres. Bible* sometimes; as though theirs, and by many other Instances, was purposely obsolete and uncouth.

Ver. 10. *at your Presence*] the same as Chap. iv. 7, 23.

Ver. 15. *down*] they being at the Top of the House, Ver. 6, 8. above or higher than the Wall.

Ib. *at*] which the *Heb.* Preposition denotes, as well as *upon*, and for that has another more proper; and if her House was *upon the Wall*, how did the Wall fall down, and her House stand, Chap. vi. 20, 22?

Ib. *Inside of the Wall*] *Heb. Wall of the Wall*, which seems to mean thus.

Ver. 18. *thou shalt tie this Line of scarlet Thread*] *Vulg. Lat. we will be blameless*—if that *scarlet Cord* be a Sign; but it being contrary to Sense, some few Copies had, *be not a Sign*: though both are wrong as to the Point of Exculpation, and adding *Sign*.

Ib. *lettest*] or *art about to let*; according as *Peole* expounds it, who observes the Improbability of their speaking this after they were let down.

Ib. *get*] to let them down by the same Line.

24. Moreover

24. Moreover they told him, that the Lord had delivered the whole Country into their Power, and all the Inhabitants of it were even wholly discouraged by reason of them.

CHAP. III.

SO Joshua rose up early in the Morning, and marching with all the Israelites from Shittim, came to Jordan, where they lodged before they passed over.

2. And at the Term of three Days, the Officers going through the middle of the Camp,

3. Commanded the People thus; When you see the Priests, the Levites carry the Ark of the Covenant of the Lord your God, do you march out of your Place, and go after it.

4. But let there be the Distance of about two thousand Cubits by Measure, between you and that: come not near it, that you may know what Way you must go, since you have never gone there before.

5. Besides Joshua had said to the People, Consecrate your selves; for to Morrow the Lord will do Wonders among you.

6. He also ordered the Priests, to take up the Ark of the Covenant, and go on before the People; which they did.

7. And the Lord said to him; This Day I will begin to magnify thee in the Sight of all Israel; by which they shall know, that I will be with thee, as I was with Moses.

8. Command the Priests who carry the Ark of the Covenant, that when they come to the Brink of the Water of Jordan, they should stand still there.

9. Joshua then bidding the Israelites come thither, that they might hear the Words of the Lord their God;

10. By this shall you know, said he, that

the living God is among you, and will drive quite away the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites, and Jebusites from your Presence:

11. Behold the Ark of the Covenant of the Lord of the whole Earth, is about to pass over Jordan before you;

12. Now therefore take you twelve Men out of the Tribes of Israel, one of each Tribe:

13. And when the Soles of the Priests Feet, who carry the Ark of the Sovereign Lord of the whole Earth, rest in the Water of Jordan, it shall be parted from the Water that comes down from above, which shall stand on a Heap.

14. So when the People had marched from their Tents, to pass over Jordan, and the Priests, who carried the Ark of the Covenant before them,

15. Were come thither, and their Feet were dipt in the Edge of the Water (Jordan being full over all its Banks the whole Time of Harvest)

16. The Water which came down from above stood still, rising up on a Heap very far, to the City of Adam that is at the Side of Zarethan, and that which went down to the Sea of the Plain, the Salt Sea, was quite parted off; so that the People passed through against Jericho.

17. And the Priests who carried the Ark of the Lord's Covenant, stood firm in the middle of Jordan, on dry Ground, while all Israel passed through on the same, till every one had done.

CHAP. IV.

AND when they had finished doing it, the Lord said thus to Joshua;

2. Take you the twelve Men of the People, one out of each Tribe;

Ver. 2. *at the Term*] As these three Days were doubtless the same mentioned Chap. i. 11. or else would be insignificant; see the like, 2 Kings xviii. 10.

Ib. *middle*] so the Hebrew.

Ver. 5. *had said*] the Day before, Ver. 2. which to Morrow here mentioned shews.

Ver. 6. *Covenant*] The Bishops have *covenante* the first Time, *testaments* the last.

Ver. 11. *over Jordan*] for what did it *pass over*, into Jordan?

Ver. 15. *Edge*] *brim*, an Icelandic Word, signifying the upper Edge of a Thing, as of a Cup or Vessel, and of a Hat because turned up; and *brink*, a Danish Word, in the Geneva Verf. was something better.

Ver. 16. *Adam*] The Syriack Translator has mistaken the Letter γ *d* for γ *r*, as the Arabick one has ا *a* for the Pronoun *them*.

Ib. *against Jericho*] Vulgate, *against Jordan*, with little or no Sense.

Ver. 17. *Jordan*] Which Maundrell found with a small Descent along about a Furlong from the Water, and so far he supposed it might overflow; but the River it self was two Yards below the Brink of its proper Channel, hid with Bushes and Trees, such as Tamarisk, Willows, Oleanders, &c. and its Breadth, he says, might be about twenty Yards over, and in Depth far exceeded his Height, the Stream being turbid, and too rapid to be swum against, *Journey from Aleppo to Jerusalem*, p. 80, 81, 82. so that there was Need of helping the Israelites through with a Miracle, especially as it then overflowed, and may be supposed, with our Author, to have lost its ancient Greatness, running so far below the Bank: of which I fancy however, that the Channel may be only worn down by so long and swift a Current, and probably may therefore overflow but little if at all now, though it may increase as much as then; even as he found it, it was a considerable River, and not fordable; see of its Rise on Psa. lxxviii. 15.

3. And

3. And command them, that they should take them up twelve Stones from hence, out of the middle of Jordan, just where the Priests Feet stood firm, which they must carry along with them, and put at the Place where they lodge to Night.

4. Accordingly Joshua called the twelve Men whom he had prepared, one out of each Tribe of the Israelites,

5. And said to them; Go on before the Ark of the Lord your God at the middle of Jordan, having taken you up each Man a Stone upon his Shoulder, according to the Number of the Tribes of the Israelites:

6. That this may be a Sign among you, when your Children ask hereafter, what you have these Stones for?

7. To whom you shall tell, how the Water of Jordan was parted off at the Presence of the Ark of the Lord's Covenant, being while it passed through Jordan, and that these Stones are for a Memorial to the Israelites for ever.

8. And the Israelites did so as Joshua commanded, taking up twelve Stones out of the middle of Jordan, according as the Lord spoke to him, after the Number of their Tribes, and carried them along with them to their Lodging-place, and put them there.

9. Joshua likewise set up twelve Stones in the middle of Jordan, just where the Priests Feet who carried the Ark of the Covenant stood, which are there to this Day:

10. Those Priests standing in the middle of Jordan, till every Thing was finished, which the Lord commanded Joshua to speak to the People, according to all that Moses had ordered him; and the People passed through speedily.

11. This when they had all done, the Ark of the Lord and the Priests too passed through in their Sight:

12. As the Reubenites, Gadites, and the half Tribe of Manasseh, also did in military Order before the Israelites, as Moses said to them;

13. About forty thousand made ready for War, passing on before the Lord to fight, into the Plains of Jericho.

14. That Day the Lord magnified Joshua in the Sight of all Israel, so that they stood in awe of him, as they had done of Moses, all the Days of his Life.

15. And upon the Lord's ordering him,

16. To bid the Priests, who carried the Ark of the Testimony, go up out of Jordan;

17. Which Joshua accordingly bade them do;

18. The Priests who carried the Ark of the Lord's Covenant were no sooner come up out of the middle of Jordan, the Soles of their Feet being got on the dry Ground, but the Water of Jordan returned to its Place, and ran over all its Banks as before.

19. And the People went up from thence on the tenth of the first Month, and encamped at Gilgal, in the east Border of Jericho.

20. Where Joshua having set up those twelve Stones which they had taken out of Jordan,

21. Said thus to the Israelites; When your Children hereafter ask their Fathers, what those Stones are for?

22. You shall inform them, that Israel passed through this Jordan on dry Ground.

23. For the Lord your God dried up the Water of it at your Presence, till you were got through, as he did the Red Sea at ours, till we were;

24. In order to let all the People of the Earth know, that the Hand of the Lord is strong, for you to fear the Lord your God continually.

C H A P. V.

AND when all the Kings of the Amorites who were on this side Jordan westward, with all those of the Canaanites, who were by the Sea, heard how the Lord had dried up the Water of Jordan at the Presence of the Israelites, till we were passed through; their Hearts fainted, and there was no Courage in them any more by reason of us.

2. At the same Time the Lord ordered Joshua to make him sharp Knives, and circumcise the Israelites again the second time;

3. Which he did at the Hill of the Fore-skins.

4. The Reason of it too was this: all the Males of the People that came out of Egypt, who were Warriors, died in the Wilderness, in the Way as they came along from thence;

Ver. 3. *put*] as Ver. 8.

Ver. 5. *Go on*] For the People were *passed over* already, Ver. 1. & Chap. iii. 17. only those who attended the Ark were in the middle of *Jordan*.

1b. *at the middle*] whether they were come already, and were now to go from thence.

Ver. 6. *what*] See *Exod.* xii. 26.

Ver. 12. *military*] so Chap. i. 14.

Ver. 19. *Jericho*] that being two Hours Travel from *Jordan*, *Maundrell*.

Ver. 1. *on this side*] the same as in Ch. ix. 1. & xii. 7.

Ver. 2. *circumcise again*] *Bish.* *goe to agayne*, and *circumcise*.

5. And though all those People were circumcised, yet they had circumcised none of them who were born in the Wilderness, in their Journey out of Egypt.

6. For the Israelites walked forty Years in the Wilderness, till all the People that came out of Egypt, who were Warriors, were consumed, because they did not hearken to what the Lord said; to whom he swore that he would not shew them the Country, which he had sworn to their Forefathers that he would give us, a Country flowing with Milk and Honey.

7. And their Sons whom he had raised up in their room Joshua circumcised: for they were uncircumcised, because they did not do it in the Way.

8. So when the circumcising of all the People was finished, they staid where they were in the Camp, till they became well.

9. And the Lord said to Joshua, To Day I have rolled off the Reproach of Egypt from you; therefore the Name of that Place is called Gilgal to this Time.

10. Now while the Israelites encamped there in the Plains of Jericho, they kept the Passover on the fourteenth Day of the Month, in the Evening.

11. And the very next Day after the Passover they eat of the Provision of the Country, unleavened Cakes, and parched Corn.

12. The Manna also ceased the next Day, when they had eat that Provision, and the Israelites had it no more, but did eat of the Crop of the Country of Canaan the same Year.

13. Moreover as Joshua looked up, while he was by Jericho, he saw plainly a Man standing over against him, with his Sword drawn out in his Hand; to whom he went, and asked, Dost thou belong to us, or our Enemies?

14. To neither, answered he, for I am come now a Captain of the Lord's Army; then Joshua falling on his Face to the Ground,

reverenced, and said to him, What has my Lord to speak to his Servant?

15. Who gave him this Reply, Pull off thy Shoe from thy Foot, for the Place which thou standest upon is holy; and Joshua did so.

C H A P. VI.

NOW Jericho was shut up close by reason of the Israelites; none came out, nor went in.

2. And the Lord said to Joshua; See, I have delivered Jericho into thy Power, with the King of it, and the valiant Men.

3. And all you Warriors shall go round about the City once a Day, six Days:

4. With seven Priests blowing so many Trumpets of Rams Horns, which they shall carry before the Ark: and on the seventh Day you shall go round it seven times.

5. Then at a long Sound made with the Rams-horn Trumpets, and all the People's shouting aloud when they hear it, the Wall of the City shall fall directly down, so that each of them may go up straightforward.

6. Upon this Joshua the Son of Nun called the Priests, and bade them carry on the Ark of the Covenant, and seven others so many Trumpets of Rams Horns before the Lord's Ark.

7. He likewise said to the People, Pass on before the Ark of the Lord, you who are armed, and go round the City.

8. And when Joshua had spoken to the People, the seven Priests went on blowing those Trumpets which they carried before the Lord, the Ark of whose Covenant followed them.

9. Before whom went those who were armed, and the Rear-guard followed the Ark.

10. Besides Joshua ordered the People as follows, You shall not shout, nor let your Voice be heard, nay not let a Word come out of your Mouth, till the Day I bid you shout, when you shall.

Ver. 5. *born*] for as Circumcising was confined to the 8th Day, and Travelling dangerous or hurtful in it, and as divers Instances of the former in such a great Multitude must have been at the Time of the latter, it seems not to have been then required on that Account.

Ver. 9. *Reproach of Egypt*] The *Egyptians*, who might receive Circumcision from *Joseph*, or as on *Gen. xvii. 26.* seems to have counted it a Reproach to be uncircumcised.

Ver. 10. *Passover*] See on *Num. ix. 2.*

Ver. 4. *Rams Horns*] The Author of the *Universal History* assures us he has seen such, used by Shepherds and Swincherds in the south Parts of Germany, Book i.

Ver. 7. *said*] This Word having also a *Marginal Reading*, the Author of the *State of the printed Heb. Text* takes the Opportunity to ridicule *Leusden*, who was a Favourer

of the *Hebrew Scripture*, for his saying *there might be intended in it A DOUBLE LITERAL SENSE: Had he liv'd in these days, quoth he (i. e. wherein the H. Bible is so mangled and degraded by such as himself) he had been a celebrated Maker out of many Meanings, State &c. p. 438.* but then he would have exceeded even this great Author, who does not make out this one, that two Meanings are many. For why should the Vindicators of our *sacred Writings* be overborn with an Air of Derision, as the Author of *State &c.* also deals with another in *Introd. p. 9, 10.* and no Return be made to it? And will he deny, with all his Boldness, that *Hos. xi. 1.* has a *double literal Sense*? Were not *Israel* and *Jesus* both literally called out of Egypt, as well as Sons of God, and loved by him, according to *Exod. iv. 22, 23.* & *Mat. ii. 15*?

11. So the Ark of the Lord went round about the City once; then they came into the Camp, and lodged there.

12. Joshua next rose early in the Morning, and the Priests carried the Ark of the Lord along;

13. With the other seven going on still, and blowing the seven Trumpets of Rams Horns, which they carried before it, those who were armed going before them, and the Rear-guard after the Lord's Ark.

14. Thus they went round the City once the second Day, and returned to the Camp, doing so six Days.

15. Moreover on the seventh, getting up at Break of Day, they went round it in this Manner seven times, which they did only that Day.

16. And at the seventh time, when the Priests were to blow the Trumpets *long*, Joshua said to the People; Shout, for the Lord has given you the City;

17. Which is accursed to him, with all that is in it: only Rahab the Harlot shall live, and all who are in the House with her, because she hid the Messengers whom we sent.

18. However do you take heed of what is accursed, lest when you take any of it, you should make the Camp of Israel accursed, and trouble it.

19. But all the Silver and Gold, with the Things of Brass and Iron, being consecrated for the Lord, shall be brought to his Treasure.

20. And as soon as the People shouted aloud, at their hearing the Sound of the Trumpets which were blown, the Wall fell directly down; so that they went up each of them straightforward, into the City, and took it;

21. Destroying all who were there, Men and Women, young and old, Oxen, Sheep and Asses, with the Edge of the Sword.

22. In the mean time Joshua bade the two young Men who spied the Country, go into the Harlot's House, and bring out the

Woman from thence, with all whom she had, as they had sworn to her.

23. They accordingly went in, and brought out Rahab, her Father, Mother, Brethren, and all whom she had, with all her Families and put them without the Camp of Israel.

24. Whereas they burnt the City with Fire, and all that was in it: only they put the Silver and Gold, with the Things of Brass and Iron, to the Treasure of the Lord's House.

25. And Joshua let Rahab the Harlot live, her Father's family, and all whom she had, and she dwells among Israel to this Day; because she hid the Messengers whom he sent to spy Jericho.

26. At that Time too Joshua made the following Oath, Let the Man be cursed before the Lord, who shall get ready, and build this City of Jericho; let him lay its Foundation with *the Loss* of his eldest Son, and set up the Gates of it with *that* of his youngest.

27. Thus the Lord was with Joshua, and his Fame was in all the Country.

C H A P. VII.

THE Israelites however committed a Fault in that which was accursed: for Achan the Son of Carmi, the Son of Zabdi, the Son of Zerah, of the Tribe of Judah, took some of it; so that the Lord was angry with them.

2. And Joshua sending Men from Jericho to Ai, which was by Beth-aven, on the east Side of Beth-el, with Orders to go up and spy the Country; when they had been up, and spied Ai,

3. They said to him at their Return, Let about two or three thousand Men go up, and conquer Ai; and do not make all the People labour up thither, for they are but few.

4. So there went up thither about three thousand of them, but they fled before the Men of Ai;

Ver. 12. *carried*] The same Hebrew Word as in the next Verse.

Ver. 16. *were to blow*] *Jnn.* and *Trem.* *buccinaturis*, being about to blow; as the Sound would hinder Joshua's being heard when they did blow.

Ver. 23. *all her Families*] those of her Father, Chap. ii. 18. and other near Relations.

Ver. 26. *before the Lord*] This with the LXX is removed back before what Joshua said; but is little to that which follows at the End of the Verse, where they add, *And thus did Ozan of Bethel: in Abiron the First-born he laid its foundation, and in the last preserved he set up the Gates of it; according to which (if it was of any Validity) this Book would be writ late, as by the next Note. And as they dealt with the Original, so has the Arabick*

Translator with their *Version*, having, *thus did Adam who was in the House of Israel*: which I believe Nobody will undertake to defend; but it may be of Use to teach us, not to put too much Trust in *Translations*, as not only the *Vulgar* do, but the very *Commentators*.

1b. *build*] which *Hiel* did in the Time of King *Ahab*, and the Curse was fulfilled on him, 1 *Kings* xvi. 34. And that it was not now entirely demolished, appears by the Mention we have of it before it was rebuilt, 2 *Sam.* x. 5. *Judg.* iii. 13. compared with *Deut.* xxxiv. 3.

1b. *let him*] for though it may be prophetic, it was properly a Curse, and begins thus in the *com. Transf.* so likewise *Castal. Pagn. Montan.* the *vulg. Lat. Translator*, with *Jnn.* and *Trem.* render it.

5. Who killed about six and thirty Men of them, as they pursued them before the Gate going down to Sebarim : upon this the People's Hearts fainted, and became like Water.

6. Joshua also tore his Cloaths, and fell to the Ground on his Face before the Ark of the Lord, together with the Elders of Israel, where they were till the Evening, with Earth put upon their Heads.

7. And he said; Alas, Lord God, why didst thou make this People pass on through Jordan, to deliver us into the Power of the Amorites, for them to destroy us? And oh that we had been contented, and dwelt on the other Side of it!

8. O Lord, what shall I say, after Israel have turned back before their Enemies?

9. For the Canaanites, and all the Inhabitants of the Country will hear of it, and compassing us about, cut off our Name from the Earth: what then wilt thou do for thy own great Name?

10. Rise up, said the Lord to him; what is this for, that thou art fallen on thy Face?

11. Israel has sinned, and they have likewise transgressed my Covenant which I commanded them: for they have even taken of what was accursed, nay also stolen, and lyed too, and besides have put it among their own Things.

12. And because they are become accursed, they cannot stand before their Enemies, but turn the Back before them; nor will I be with you any more, if ye do not destroy what is accursed from among you.

13. Get ready, sanctify the People, saying; Sanctify your selves against to Morrow, for thus says the Lord God of Israel, There is that which is accursed among thee, Israel, thou canst not stand before thy Enemies, till you take it away from among you.

14. Come therefore in the Morning by your Tribes, and let the Tribe that the Lord takes come by Families, the Family that he takes by Households, and the Household that he takes Man by Man.

15. And he who is taken with that which is accursed shall be burnt with Fire, and all that he has; because he has transgressed the Lord's Covenant, and done Vileness in Israel.

16. Then Joshua rising early in the Morning, brought Israel by their Tribes, and the Tribe of Judah was taken;

17. Who being brought, he took the Family of the Zarahites; and upon bringing that Man by Man, Zabdi was taken;

18. The Men of whose Household were brought single, and there was taken Achan the Son of Carmi, the Son of Zabdi, the Son of Zerah, of the Tribe of Judah.

19. To whom Joshua said, My Son, render Glory, I pray, to the Lord God of Israel, making confession to him; and tell me, I beseech thee, what thou hast done, do not conceal it from me.

20. And he made him answer; Indeed I have sinned against the Lord God of Israel, and done after this manner;

21. Seeing among the Spoil a good Babylonian Cloak, two hundred Shekels of Silver, and a Wedge of Gold whose Weight was fifty Shekels, which I desired, I took them; and behold they are hid in the Ground within my Tent, the Silver being under the rest.

22. At this Joshua sent Messengers, who ran to the Tent, and they were hid there indeed, with the Silver undermost.

23. Which they took out thence, and brought to Joshua and all the Israelites; who spread them out before the Lord.

24. Next taking Achan the Descendant of Zerah, with the Silver, Cloak, and Wedge of Gold, as also his Sons, Daughters, Oxen, Asses, Sheep, Tent, and all that was his, they had them up to the Vale of Achor:

25. Joshua saying, Why didst thou trouble us? The Lord will trouble thee this Day. And all Israel stoned him and them with Stones, and after that burnt them in a Fire.

26. To conclude, they made up a great

Ver. 7. *pass on*] which is the Meaning when the infinite follows its finite Verb, as here; and at all not of this, but the contrary; see *Buxt. Thes. Lib. ii. Cap. 16. Reg. 2.* with this Text.

Ver. 9. *compassing us about*] with the *Bish. shall conspire against us.*

Ver. 10. *what is this for*] according both to the Hebrew Words and Stop, and not with *thus* as in the com. English.

Ver. 13. *accursed*] *Bish. dampned.*

Ver. 14. *takes*] *Bish.* for the two latter, *shall finde guilty—shall finde faultie*; and Ver. 16, 17, 18. *caught.*

Ver. 21. *Babylonian Cloak*] That such a one was fine, may also appear by what *Plutarch* says of *Cato* in his *Life*, that having a *Babylonian Cloak* left him by Inheritance, he sold it, as being ashamed to wear it; and *Pliny* makes mention of *Capito's Babylonian Hangings* for his Dining-room, at the Price of 800000 Sesterces, or 6458l. 6s. 8d.

Nat. Hist. Lib. viii. 48. as likewise writes there, *Colores diversos picturas intexere Babylon maxime celebravit, & nomen imposuit: In Babylon they used much to weave their cloth of divers colours, and this was a great wearing among them, and clothes so wrought were called Babylonica, Dr. Holland's Translation.*

Ib. Wedge] *Tynd.* long from the Shape of it, so the *Bishops.*

Ver. 21, 22. *Tynd.* and the *Bish. there under*, for *thereunder, under it*, as if there was local.

Ver. 24. *Achor*] as called afterwards upon this Account.

Ver. 25. *trouble*] The Verb for which in Hebrew is *achar*, and which doubtless *Joshua* made use of for its Proximity to his Name, according to 1 *Chron. ii. 7.* That his Name was אַחֲרָא at first, and since made by Mistake in transcribing the Scripture אַחָא *Achan*, is an insufferable Conceit of the Author of the State of the printed

Heap of Stones upon him, yet remaining; so the Lord turned again from his fervent Anger: by reason of which the Name of that Place is called the Vale of Achor to this Day.

C H A P. VIII.

AFTER this the Lord said to Joshua; Be not afraid, nor daunted; taking all the People of War with thee, get ready, go up to Ai; see, I deliver the King of it into thy Power, with his People, City and Country.

2. And thou shalt do to Ai and the King of it, as thou didst to Jericho and its King; only you shall take the Spoil, and Cattle of it for your Plunder: put thee some to lie in wait against the City behind it.

3. Accordingly he, and they, got ready to go up thither; he having chosen out thirty thousand valiant Men, whom he sent away by Night,

4. With the following Orders; See that you lie in wait against the City behind it, not very far off; and be all of you prepared.

5. And I will approach it with all the rest; and when they come out to meet us as at first, we will flee before them.

6. Then let them follow us, till we have drawn them away from the City: for they will think when we flee before them, that we do it as at first.

7. Upon this do you rise up from the Ambuscade, and seize the City: for the Lord your God will deliver it into your Power.

8. Which as soon as you have taken, you

shall set it on fire; see I bid you do according to the Word of the Lord.

9. They being thus sent by Joshua, went to lie in wait, and abode between Beth-el and Ai, on the west Side of the latter. And he lodging that Night among the People,

10. Rose early in the Morning, and when he had mustered them, went up before them with the Elders of Israel towards Ai.

11. So all the People of War who were with him going up, till they came nigh before the City, encamped on the north Side of it, there being a Valley betwixt them and that.

12. And he taking about five thousand Men put them to lie in wait between Beth-el and Ai, on the west Side of the City.

13. The People being placed, as well the farther Part of them there, as the whole Camp which was on the north Side of the City; Joshua went that Night into the middle of the Vale.

14. This the King of Ai seeing, he and all his People, the Men of the City, got up early in haste, and came out to meet Israel in Battle, at a set Time before the Plain; not knowing that there was an Ambuscade against him behind the City.

15. Now as Joshua and all Israel were beat before them, and fled the way to the Wilderness;

16. All the People who were in the City were called to pursue after them: by doing which they were drawn away from the City.

17. Nor was there a Man remained in Ai or Beth-el, who did not come out after Israel; leaving the City open, while they pursued after them.

Heb. Text, p. 90. for him when a harmless Infant to be named a Troubler.

Ib. them] Not to suppose, that Achan's Sons and Daughters might be grown up, and assist him in the Theft, and taking the cursed Things, or at least in receiving and concealing them, and so be deserving of Death with him; this *them* might be exclusive of his Children, agreeable to 2 *Chron.* xxv. 4. accordingly the pious and ingenious *Castalis* renders it *ea, the Things*; and *Vorslius* in *Pirke Eliez.* shews, that the Children of Achan might be had with him, for Spectators of their Father's Punishment, to deter them from the like Crime, &c. and that *Jarbi, Kimbi* and *L. Ben Gersan*, all conclude they were not slain: let me also add, there being so many Sorts, and *them* only mentioned without all, may be thought to favour the same; nay doubtless *them* does not belong to all, unless the Silver, &c. was stoned.

Ver. 4. See] the same Verb as in *Ver. 1, 8.*

Ver. 11. People of War] What did our Translators add in even the people for?

Ver. 12. five thousand] We are left to judge what these were sent for, and where placed. *Patrick* says, it is likely they were sent to intercept all those that might think to save themselves, by flying thro' By-ways, which they were to guard; and *Munster* writes, *Insidia istae alia fuerunt a prioribus, atque in alio loco urbi propinquiori posita, this Ambuscade was different from the former, and put in another Place nearer the City.* Whereas *Psale* labours under

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too great Difficulties, to support the Scheme of 30000 being the whole Army that went against Ai, and these 5000 a Detachment from them; for he expounds *them* in *Ver. 3, 4.* to be the 5000, so contrary to the plain Words of the *Text*; and all the People's going up against Ai, *Ver. 3.* to be only considering and concluding about it; and that all the People who Joshua says were with him, *Ver. 5.* were those that should be with him, *for at present he sent them away, but the next Morning followed them*; but yet owns on *Ver. 9.* that Joshua lodged that Night among the main Body of the 30000, though also on *Ver. 4.* he interprets the People in *Ver. 5.* to be the 30000; lastly, notwithstanding on *Ver. 4.* he counts the 5000 a Part of the 30000, on the same Verse, as well as on *Ver. 11.* he computes 30000 pitched on the north Side of Ai.

Ver. 13. the farther Part] as the *Heb.* is, not *liers in wait*; for which see *Lewis de Dieu's Animad.*

Ib. Joshua went] with his Army, to encourage and provoke the Enemy, to come down against them with Advantage; that their fleeing back might seem real, not feigned; in order to be pursued, and so to draw the other from the City.

Ver. 16. in the City] is the textual Reading, in Ai marginal.

Ver. 17. Beth-el] whose Inhabitants may be supposed to have been gone for Assistance to Ai, before they who lay in wait went between those Places, *Ver. 9, 12.*

18. The Lord then ordered Joshua to stretch out his Hand, with the Spear that was in it, towards Ai, for he would deliver it up to him; which he had no sooner done,

19. But those who lay in wait rose up speedily out of their Place, and running, got into the City, and took it, and quickly set it on fire.

20. So that when the Men of Ai looked behind them, and saw plainly the Smoak of it going up to Heaven, they had not Power to flee one Way nor another; since the People whom they had been pursuing towards the Wilderness turned against them.

21. For as soon as Joshua and all Israel saw that they who lay in wait had taken the City, and that the Smoak of it went up, they turned back, and smote the Men of Ai.

22. And the other coming out of the City to meet them, they were in the midst of Israel, some being on this Side, and some on that: who smote them till there was none of them left that remained, or escaped.

23. The King of Ai also they took alive, and brought him to Joshua.

24. When Israel too had made an end of killing all the Inhabitants of Ai in the Field, at the Wilderness where they pursued them, and all of them were fallen by the Sword, till they were consumed; they all returned thither, and put those to the Sword.

25. And all who fell that Day, both Men and Women, were twelve thousand, being all the People of Ai.

26. For Joshua did not draw back his Hand, which he stretched out with the Spear, till he had destroyed all the Inhabitants of Ai.

27. Only Israel took the Cattle, and Spoil of the City for their Plunder; according to what the Lord commanded Joshua.

28. Thus Joshua burnt Ai, making it a perpetual desolate Heap to this Day.

29. And he hanged the King of it on a Tree, till the Time of Evening; and as the Sun was setting he ordered his Corpse to be taken down from thence, and thrown at the Entrance of the Gate of the City, with a

great Heap of Stones made up on it, as to this Day.

30. Moreover he built an Altar to the Lord God of Israel on Mount Ebal,

31. With whole Stones upon which no Iron had been used, according as Moses the Servant of the Lord commanded the Israelites, as it is written in the Book of his Law; and they offered up Burnt-offerings to the Lord upon it, and sacrificed Peace-offerings,

32. He further wrote there upon the Stones a Copy of the Law of Moses, which he writ in the Presence of the Israelites.

33. And all Israel, their Elders, Officers, and their Judges standing on both Sides of the Ark of the Lord's Covenant, before the Priests, the Levites who carried it, as well the Strangers as those that were born among them, half of them over against the Mount of Gerizzim, and the other half over against that of Ebal, as Moses the Servant of the Lord commanded the People of Israel to be blessed at first;

34. He afterwards read all the Words of the Law, the Blessings and Curses, entirely as it was written in the Book of it.

35. There was Nothing of all that Moses ordered, which Joshua did not read before all the Congregation of Israel, the Women, Children, and the Strangers who were conversant among them.

CHAP. IX.

UPON hearing of *these Things* all the Kings who were on this side Jordan, on the Mountains, in the Vales, and in all the Harbours of the great Sea, over against Lebanon, the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites,

2. Gathered themselves together, to fight against Joshua and Israel, with one Consent.

3. However when the Inhabitants of Gibeon heard what Joshua had done to Jericho, and Ai;

4. They acted craftily, for they went and made themselves as Ambassadors, taking old Sacks on their Asses, old Wine-bottles that were broke, and bound up,

Ver. 22. *beat*] Tynd. and Bish. *layed upon*.

Ver. 25. *People*] for certainly the *Women* were not *Men*.

Ver. 31. *used*] Heb. *stirred*, or *shook*.

Ver. 33. *over against*] The Ark being then, we may suppose, in the midst of the Valley, and those who proclaimed the Blessings and Curses upon the Mounts on each Side; see *Deut.* xi. 29, 30. & xxvii. 12. Over against or at the Bottom of Mount Gerizzim was the ancient *Shechem* or *Sychar*, *Gen.* xii. 6. & xxxiii. 18. *Judg.* ix. 7. *John* iv. 5. *Joseph. Antig.* B. v. 9. now called *Naples*,

the chief Residence of the present Samaritans, *Mundrell's Journey from Aleppo to Jerusalem*, whose *Pentateuch* was procured and published in the last Century as a great Rarity; of which Place also see *Occas. Annot.* 18. in *Biblioth. Bibl.* on *Gen.* xii.

Ver. 4. *craftily*] so the *Gen. Vers.* and who but our *Translators* would have altered it to *wisely*, or preferred that before it?

Ib. *took and made themselves as Ambassadors*] In the *Targ.* *took Provision*, as if made from the 12th Verse, and taking the Letter *ו* for *ו*

5. Old Shoes that were pieced on their Feet, and old Garments upon them; as likewise all the Bread for their Provision was dry, and mouldy.

6. Going thus to Joshua, to the Camp at Gilgal, they said to him, and the Men of Israel, We are come from a Country far off; and now make a Treaty with us.

7. Whereas the latter answered the Hivites, How can we do that, when perhaps you dwell among us?

8. But they said to Joshua, We are thy Servants. And at his asking them who they were? And from whence they came?

9. They replied to him; Thy Servants are come from a Country very far off, for the Name of the Lord thy God; because we heard his Fame, and all which he did in Egypt,

10. As well as all that he has done to the two Kings of the Amorites, who were beyond Jordan, Sihon King of Heshbon, and Og King of Bashan, who was at Ashtaroth.

11. Therefore our Elders, with all the Inhabitants of our Country, bade us take Provision with us for the Journey, and come to meet you, and say to you, We are your Servants, and now make a Treaty with us.

12. This Bread of ours we took for Provision warm out of our Houses, on the Day we came forth to come to you; yet now behold it is dry and mouldy:

13. And lo these Wine-bottles are broke, which we filled new; nay our very Garments and Shoes are worn out, by reason of the very great Journey.

14. So the Men taking some of their Provision without asking the Lord's Consent;

15. Joshua made Peace, and a Treaty with them to let them live, and the Princes of the Assembly swore to them.

16. Three Days after which they heard that they were their Neighbours, dwelling among them.

17. For as the Israelites marched on, they came to their Cities on the third Day, which were Gibeon, Chephirah, Beeroth and Kirjath-jearim.

18. Yet they did not kill them, because their Princes had sworn to them by the Lord God of Israel; but the whole Assembly murmured at the Princes.

19. Who all said to them; Since we have sworn to them by the Lord God of Israel, now we must not meddle with them.

20. This we will do to them, and let them live, as we promised them; that there

may not be Wrath upon us, for the Oath which we have sworn to them:

21. They shall cut Wood, said they, and draw Water for all the Assembly.

22. Accordingly Joshua called them, and said thus to them; Why did you deceive us, by saying you were very far off from us, when you dwell among us?

23. Now therefore you are cursed, and none of you shall fail of being Servants, cutting Wood and drawing Water for the House of my God.

24. Their Answer to him was thus; Because it was fully told thy Servants, what the Lord thy God commanded his Servant Moses, that he should give you all the Country, and destroy all the Inhabitants of it out of your Sight; therefore we were very much afraid of our Lives by reason of you, and did this Thing.

25. And now behold we are in thy Power; do as thou pleasest, and approvest of, to do to us.

26. Thus having delivered them out of the Israelites Power, that they might not slay them;

27. Joshua made them that Day Cutters of Wood, and Drawers of Water for the Assembly, and for the Altar of the Lord, at the Place that he should choose, *which they* are to this Time.

C H A P. X.

BUT when Adoni-zedek King of Jerusalem heard that Joshua had taken Ai, and destroyed it, doing the same to that and its King, as he had done to Jericho and its King, and that the Inhabitants of Gibeon had made peace with Israel, and were among them;

2. He *and his* were exceedingly afraid, because Gibeon was a great City, like one of the royal Cities, and because it was greater than Ai, and the Men of it valiant in general.

3. Therefore he sent to Hoham King of Hebron, Piram King of Jarmuth, Japhia King of Lachish, and Debir King of Eglon;

4. That those should come up to him, and help him, that they might smite Gibeon, because it had made peace with Joshua and the Israelites.

5. So the five Kings of the Amorites above-mentioned came together, and going up with all their Armies, both encamped, and fought against Gibeon.

Ver. 5. *mouldy*] Tynd. *bored*, with the Bish.
Ver. 12. *warm*] Bish. *whote*.

Ver. 14. *taking some of their Provision*] to examine it.
Ib. *Consent*] as Ver. 2.

6. Whereupon the Men of Gibeon sent Word to Joshua, to the Camp at Gilgal, Do not let thy Hand be negligent towards thy Servants; come up to us speedily, save us, and help us: for all the Kings of the Amorites, who dwell on the Mountains, are gathered together against us.

7. Accordingly Joshua went up from Gilgal, with all the People of War, and valiant Men.

8. The Lord saying to him, Do not fear them: for I deliver them into thy Power; no Man of them shall stand in thy Sight.

9. Moreover going up from thence all Night, he came upon them suddenly.

10. And the Lord routed them before Israel, who not only slew them with a great Slaughter at Gibeon, but pursued them in the Way that went up to Beth-horon, and

slew them even to Azekah and Makkedah.

11. Besides as they were running away from the Presence of Israel, down to Beth-horon, the Lord threw great Hailstones upon them from Heaven as far as Azekah; by which more of them died, than the Israelites killed with the Sword.

12. Then Joshua said to the Lord, in the Sight of the Israelites, on the Day that he delivered up the Amorites before them, Let the Sun stand still against Gibeon, and the Moon against the Vale of Aijalon.

13. This they both did, till the People were revenged on their Enemies; is it not written in the Book of the Upright? Thus the Sun staid in the middle of the Sky, and did not hasten to go down about a whole Day.

14. Inasmuch that there has not been such

Ver. 10. *who*] for God's Work, as *Peale* observes, is described Ver. 11.

Ver. 12. *Let*] The *Heb.* Word is either imperative or Infinitive; according to the latter it might be rendered, *Joshua spoke to the Lord—for the Sun to stand still*: for both by this and the 14th Verse it appears he spoke it to the Lord.

1b. stand still] or *abide*.

1b. against] to wit in the same Position to the Earth.

Ver. 13. *they both did*] Reckoning this a Year after the *Israelites* entered *Canaan*, it amounts by my *Tables* to 556 Years after the Death of *Noah*. Now the *Chinese History* has a Tradition, that the Sun did not set in ten Days, while the *Emperor Yao* reigned. Days may be thought a Mistake for Hours, and both Miracles to be the same, especially as the Computation agrees: for after the Decease of *Fohi* their first Emperor, who is counted to be *Noah*, the Time is recorded thus;

	Y.	Am.
<i>Xinnum</i> reigned	140	140
<i>Hoamti</i>	100	240
<i>Xaohao</i>	84	324
<i>Chuenbio</i>	78	402
<i>Tico</i>	70	472
<i>Chi</i>	8	480
<i>Yao</i>	100	580

So that this concurs with the *Scripture*, and may be justly esteemed a Testimony for it. Besides *China* is so far eastward, that the Time of the Day there may be reckoned upwards of four Hours later than in *Canaan*; which answers better still, as the *Chinese* Report seems to intimate that the Sun was towards its setting there. And according to the *Scripture* it was not just an artificial Day or twelve Hours, so may rather be thought less than more, which that Day it self is in the Winter Part of the Year; the *Chinese* Relation on the other hand having *ten*, might arise from this, that the Sun was not there observed to stand still till an Hour or more, which might easily be the Case, especially if it was cloudy, and that may seem likely too, because they have no Mention made of the Moon: however Dials would not inform them how long it was, and they had scarce other Instruments for it besides such as Hour-glasses. Thus if we particularly examine and compare the Accounts, they appear the more agreeable.

The *Copernican* System of Astronomy being now received and demonstrated, by it the Moon's standing still may be accounted for, as that was useless with the Sun: for the diurnal Rotation of the Earth, by which it turns round like a Wheel, being stopped, if the Moon continued its Course, the Position of it to the Earth, which

it is about a Month going round, would be altered but little; nay the Moon being a Satellite of the Earth, might stand still with it, as an Effect of the Earth's Cessation, or that their mutual Relation to one another and the other heavenly Bodies might not be destroyed, not for any Benefit it would be then to the *Israelites*. Thus the modern System of the Universe and the *Scripture* Account agree together, and mutually confirm each other. As it will be allowed the Notion then was that the Sun went round the Earth, if this Piece of History had been fictitious, would not the Author, in consequence of that Notion, have represented the Sun only standing still, since there was no Need of the Moon? Whereas that the Sun might seem to stand still (in like manner as the Moon seemed a Light, *Gen.* i. 16.) the Earth really must, and so the Moon would seem to stand likewise; this shows that the Fact was true, since it could not be invented, and that *Joshua* did it by divine Direction.

The pitiful Objections to this noble Miracle, viz. of *Maimonides*, that God only enabled *Joshua* and his Army to do as much Execution in one Day as would have taken up two, *More Nevech*. Part ii. Cap. 39. of *Spinosa*, that it was Nothing but a Refraction of the Sun's Rays by the Sky, *Traet. Theolog. Politic.* Cap. 2. of *Gretius*, that it is omitted in *Heb.* viii. put for xi. (though mentioned *Hab.* iii. 11.) not to mention others more ridiculous, can really deserve no Answer. *Peirerius*, as a Person of extraordinary Skill for making the Miracles of *Scripture* natural, supposes it was the Twilight after Sun-set, which *Joshua* mistook for the Sun, *Præadamit.* Lib. iv. 6. Whereas, without insisting on the Sun's being in the middle of the Sky, his staying under the Earth to make the Twilight longer than usual, would be as much a Miracle as to stay above it, and to create a new Light might be a greater. Besides the *Israelites* pursued their Enemies, then returned to *Makkedah*, took it, and slaying the five Kings, hanged them up some time before Sun-set, Ver. 19,—28. To conclude, *Le Clerc*, who seems to have laboured it most, objects further, among other wretched trifling Shifts, that *Joshua* would more probably pray for a longer Day at Sun-set than at Noon: which would not invalidate the Miracle if it had been so; but the *Israelites* might not have had Faith enough, upon *Joshua's* speaking for the Sun to stand still at Sun-set, then to have dispersed, and pursued their Enemies to their several Cities, for fear of Dangers in the Night. To the Pretence that the same Slaughter might have been made in two Days as in that one, may be opposed what is said by the *Jews*, that it was the Day before the Sabbath, as in *Pirke Eliez.* 52. however two Days would not do instead of that one, for supposing the *Amorites* had been beat the first Day, the second would not have

a Day

a Day as that, before it nor since, for the Lord to hearken to what a Man said; because he fought for Israel.

15. Joshua afterwards returned with all Israel, to the Camp at Gilgal.

16. Now those five Kings fled, and hid themselves in a Cave at Makkedah.

17. And when it was told Joshua, that they were found hid there,

18. He said; Roll great Stones on the Cave's Mouth, and set Men by it to keep them.

19. But do not you stay, pursue after your Enemies, and kill the hindermost of them; suffer them not to enter into their Cities, since the Lord your God has delivered them into your Power.

20. At length when Joshua and the Israelites had done slaying them with a very great Slaughter, till they were consumed, the rest who remained of them being got into fortified Cities;

21. All the People returned to him, at the Camp of Makkedah, in Peace, no Man moving his Tongue against one of the Israelites.

22. Next Joshua bade them open the Mouth of the Cave, and bring out thence those five Kings to him;

23. Which they did, namely, the Kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon.

24. As soon too as this was done, and Joshua had called all the Men of Israel, the Captains of the Warriors who went with him, came at his commanding them, and put their Feet upon the Necks of those Kings.

25. To whom Joshua said, Do not fear, nor be daunted; be courageous and valiant: for the Lord will do thus to all your Enemies, whom you shall fight with.

26. After which he put them to death, hanging them on five Trees, where they hung till the Evening.

27. And at the Time of Sun-set he commanded, and they were taken down from thence, and thrown into the Cave where they had been hid; great Stones were also put upon the Mouth of it, as to this very Day.

28. Nay the same Day he took Makkedah, which he conquered with the Edge of the Sword, and destroyed the King of it, as well as all the Persons who were there,

without letting any remain; doing to him, as he had done to the King of Jericho.

29. From thence moreover Joshua, and all Israel with him, passed to Libnah; and assaulted it.

30. And the Lord also delivered that, and its King, into their Power, so that he conquered it with the Edge of the Sword, and all the Persons who were there, without letting any remain in it; doing to the King of it, as he had done to that of Jericho.

31. As likewise from Libnah he passed in the same manner to Lachish, encamping, and fighting against it.

32. Which the Lord delivered into their Power, and he took it on the second Day, conquering it with the Edge of the Sword, and all the Persons who were there, entirely as he did to Libnah.

33. Then Horain King of Gezer came up to help Lachish; but Joshua smote him and his People, till he left him none remaining.

34. He further passed from thence, attended with all Israel, to Eglon, against which they encamped, and fought;

35. Taking it, and conquering it with the Edge of the Sword that Day; and on the same he destroyed all the Persons who were there, entirely as he did to Lachish.

36. From whence he went up, and all Israel with him, to Hebron, and fought against that.

37. And having taken, and conquered it by the Edge of the Sword, with its King, and all its Cities, as well as all the Persons who were there; he let none remain, entirely as he had done to Eglon, but destroyed it and all of them.

38. In the next place he turned back, accompanied with all Israel, to Debir, and fighting against it;

39. Took it, with its King, and all its Cities, which he conquered by the Edge of the Sword, and destroyed all the Persons who were there, without letting any remain; doing to that, and the King of it, the same as he had done to Hebron, and to Libnah with its King.

40. Thus did Joshua conquer all the Country of the Mountains, the South, the Vales, and the Streams, with all their Kings,

served for pursuing them, since they might have got away in the Night between; moreover the Terror of such a wonderful Thing might be of great Use to discourage the yet numerous Enemies, according to what had been before, Chap. ii. 9, 10, 11. & v. 1. as well as encourage the Lord's People, and engage them to Thankfulness and Obedience; besides gloriously displaying the Power and Providence of God, to future and perpetual Ages.

Ver. 15. *afterwards*] when said Ver. ult. see *Jun. and Trem. Annot.*

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Ver. 28. *the same Day*] I know not how to be of *Usher's* Mind in his *Annals*, that what follows to the End of the next Chapter was all done six Years after the foregoing, not even if *Day* was to be interpreted *Time*, which he does not say it was, to help it; but that it does not so mean, *the second* in Ver. 32. shews.

Ver. 32. *and he took*] the same *be* as follows, viz. *Joshua* as elsewhere.

Ver. 40. *Streams*] *Bish. downes, Gen. hill sides.*

F f f f

not

not letting any remain; but destroying all who breathed, as the Lord God of Israel commanded.

41. So he conquered them from Kadesh-barnea to Gaza, and all the Country of Goshen to Gibeon.

42. Even all these Kings, and their Country Joshua took at one Time; because the Lord God of Israel fought for them.

43. Lastly he returned, and all Israel with him, to the Camp at Gilgal.

CHAP. XI.

BUT when Jabin King of Hazor heard of these Things, he sent to Jobab King of Madon, to the King of Shimron, and of Achshaph,

2. To the Kings also who were northward, on the Mountains, and the Plains at the South-side of Cinneroth, and in the Vales, with the Regions of Dor westward,

3. To the Canaanites both in the East and West, the Amorites, Hittites, Perizzites, and Jebusites on the Mountains, and the Hivites under Hermon, in the Country of Mizpeh.

4. Who came forth with all their Armies, being many People, like the Sand that is on the Sea-shoar for Multitude, with very many Horses and Chariots.

5. All these Kings being met together, came and encamped together at the Water of Merom, to fight with Israel.

6. Upon which the Lord said to Joshua, Be not afraid by reason of them, for to Morrow about this Time, I will deliver them up all slain before Israel; thou shalt hough their Horses, and burn their Chariots in the Fire.

7. So he went thither to them, with all the People of War, suddenly, and falling upon them;

8. The Lord delivered them into the Power of Israel, so that pursuing them to great Zidon, Misrephoth-maim, and the Valley of Mizpeh eastward, they slew them, till they left them none of them remaining.

9. And Joshua did to them as the Lord ordered him, he hamstringed their Horses, and burnt their Chariots in the Fire.

10. At the same time he also turned back, and took Hazor, that being in time past the Head of all those Kingdoms, whose King he slew with the Sword;

11. As they did all the Persons who were there, without leaving any alive from being destroyed; and he burnt Hazor with Fire.

12. He likewise took all the other Cities, and their Kings, whom he put to the Sword, destroying them, as Moses the Servant of the Lord commanded.

13. However the Israelites burnt none of the Cities that remained in their Places, besides Hazor only, which Joshua had burnt.

14. Yet taking the Spoil of them all, and the Cattle, for their Plunder, they put all the People to the Sword, till they were destroyed, without leaving any who breathed.

15. As the Lord commanded his Servant Moses, and he Joshua; so Joshua did, not omitting any Thing of it.

16. And he took all this Country, the Mountains, all the South, the whole Country of Goshen, the Vales, and the Plains, with the Mountain of Israel, and the Vale of it.

17. From Mount Halak going up to Scir, even to Baal-gad in the Valley of Lebanon under Mount Hermon, he took all their Kings, and put them to death:

18. He making war with them a great while,

19. There was no City that made peace with the Israelites, besides the Hivites who dwelt at Gibeon; they took all the rest by War.

20. For it was of the Lord to let their Hearts be stout, to meet Israel in War, in order that they might be utterly destroyed by them, without having any Favour; as the Lord commanded Moses.

21. Joshua also went at that Time, and exterminated the Anakites from the Mountains, from Hebron, Debir, Anab, and all the Mountains both of Judah and Israel, with their Cities.

22. None of them were left remaining in the Israelites Country, excepting in Gaza, Gath and Ashdod.

23. Thus Joshua took the whole Country, entirely as the Lord spoke to Moses, and gave it to Israel for a Possession, according

Ver. 1. *Jabin King of Hazor*] Arabick, *Nabin King of Casarea*.

Ver. 10. *in time past*] *beforetime* being such a made-up Word, that *Johnson* has it no where else but from the Bible.

Ver. 13. *Places*] Heb. *Heap*. It seems best to mean such as remained Cities afterwards in the same Place, for some might be quite demolished.

Ver. 15. *not omitting any Thing*] Tynd. with the Bish. *mynysht no worde*.

Ver. 19. *made peace*] The last Popish General Council

at Trent decreed, that the *Vulg. Lat. Bible*, instead of the *Hebrew*, should be held Authentick, before there was any certain Edition out of the various ones published, or even prepared; but it was done afterwards by *Pope Sixtus* with *non, not*, to this, to be *that made not*, or *did not make, peace*; but after him *Pope Clemens* left that out, yet it was restored again in the famous *Levain Bible*, and again omitted in the *Doway Transf.* being not indeed in the *Heb.* see divers other such Instances of the former, in *James's English Bellum Papale*, & *Amama's Lat. Anti-barbarus Biblicus*, Lib. i. 10. with which the *Doway Eng. Transf.* may be compared.

to their Divisions by their Tribes. Then the Country was at rest from War.

C H A P. XII.

NOW these are the Kings of the Country whom the Israelites slew, and possessed their Land on the other side Jordan, at the rising of the Sun, from the River Arnon to Mount Hermon, and all the Plain eastward :

2. Sihon King of the Amorites who dwelt at Heshbon, ruling from Aroer which was upon the Bank of the River Arnon, the middle of the River, and half Gilead, to Jabbok a River the Bounds of the Ammonites ;

3. And from the Plain to the Sea of Cinneroth, and that of the Plain, the Salt Sea at the Way to Beth-jeshimoth, both eastward ; and from the South under the Streams of Pisgah :

4. With the Bounds of Og King of Bashan, one of the Remnant of the Giants, who dwelt at Ashtaroth and Edrei ;

5. And ruled over Mount Hermon, Salcah, and all Bashan, to the Border of the Geshurites and Maachathites, and half Gilead, the Border of Sihon King of Heshbon :

6. Them Moses the Servant of the Lord and the Israelites slew, and he gave it for an Inheritance to the Reubenites, Gadites, and the half Tribe of Manasseh.

7. And these are the Kings of the Country whom Joshua and the Israelites slew, on this side Jordan westward, from Baal-gad in the Valley of Lebanon, to Mount Halak going up to Seir ; which he gave to the Tribes of Israel for an Inheritance, according to their Divisions ;

8. On the Mountains, in the Vales, and Plains, at the Streams, in the Wilderness, and the South, the Country of the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites :

9. The King of Jericho one, the King of

Ai which was at the Side of Beth-el another,

10. The King of Jerusalem another, the King of Hebron another,

11. The King of Jarmuth another, the King of Lachish another,

12. The King of Eglon another, the King of Gezer another,

13. The King of Debir another, the King of Geder another,

14. The King of Hormah another, the King of Arad another,

15. The King of Libnah another, the King of Adullam another,

16. The King of Makkedah another, the King of Beth-el another,

17. The King of Tappuah another, the King of Hopher another,

18. The King of Aphek another, the King of Lasharon another,

19. The King of Madon another, the King of Hazor another,

20. The King of Shimron-meron another, the King of Achshaph another,

21. The King of Taanach another, the King of Megiddo another,

22. The King of Kedesh another, the King of Jokneam belonging to Carmel another,

23. The King of Dor belonging to the Region of Dor another, the King of the Nations belonging to Gilgal another,

24. The King of Tirzah another ; all the Kings being thirty one.

C H A P. XIII.

AT length Joshua being old, advanced in Age, the Lord said to him : Since thou art become old, advanced in Age, and there is left very much Land to possess :

2. Namely all the Borders of the Philistines, and all Geshuri ;

3. From Shihor that is before Egypt, to the Bounds of Ekron northward, which is reckoned to the Canaanites ; the five Lordships of the Philistines, of the Gazathites,

Ver. 2. *and half*] Poole and Patrick observe the Heb. has here Nothing for *from* (though the *com. Transf.* has it in the *Roman Character*) from whence they make inference that the Sense is, *Sihon ruled half Gilead* ; and, says the former, *this doth not seem to denote the term or bound from which his Dominion begun, for so indeed it was not* : but neither has the Hebrew any Thing for *from* before the middle of the River, yet both those Authors particularly remark Sihon's Kingdom was bounded by that ; and Ver. 5. expresses that *half Gilead was the Border of Sihon* : for one half of Gilead belonging to Sihon, and the other half to Og, the Bounds of their Kingdoms must go between, and be the Outside of each half there ; so that *from* before Aroer belongs also to the middle of the River and half Gi-

lead, and that very properly, as likewise in Ver. 5. *to* before *Border* belongs to *half Gilead*.

Ver. 8. *On the Mountains, in the Vales*] Tynd. in the *upper lands, and nether lands*.

Ver. 9. *one*] is omitted in Tyndal's *Transf.* throughout, only to *gather* put for it after *Kynge* in the last Verse.

Ver. 1. *Age*] as Chap. xxiii. 1. Gen. xxiv. 1. Heb. *Days*, not *Years*.

Ver. 3. *Shihor*] as 1 Chron. xiii. 15. but our old *Translations* have *Nilus*.

lb. Lordships] for certainly *lords* were not *land*.

lb. Gazathites, &c.] being the several Sorts of the *Philistines*.

Ashdodites, Eshkelonites, Gittites, and Ekronites, as also the Avites;

4. All the Country of the Canaanites from the South, with Mearah that belongs to the Zidonians, to Aphek, and the Bounds of the Amorites;

5. The Country too of the Giblites, and all Lebanon at the Sun-rising, from Baal-gad under Mount Hermon, to the Entrance of Hamath;

6. *That* of all the Inhabitants of the Mountains from Lebanon to Misrephoth-maim, of all the Zidonians: whom I will expel from the Presence of the Israelites; only do thou part the same to Israel for a Possession, as I have commanded thee.

7. So now divide this Country for a Possession to the nine Tribes, and the half Tribe of Manasseh.

8. With *the other half* of which the Reubenites and Gadites received their Possession, that Moses the Lord's Servant gave them on the other side Jordan eastward, according as he did it;

9. From Aroer which is upon the Bank of the River Arnon, the City that is in the middle of the River, and all the Plain of Medeba, to Dibon;

10. And all the Cities of Sihon King of the Amorites, who reigned at Heshbon, to the Bounds of the Ammonites;

11. Gilead also, and the Border of the Geshurites and Maachathites, with all Mount Hermon, as well as all Bashan, to Salcah;

12. The whole Kingdom of Og at Bashan, who reigned at Ashtaroth and Edrei, being left of the Remnant of the Giants: for them Moses slew, and expelled.

13. Yet the Israelites did not drive out the Geshurites, nor Maachathites, who dwell among them to this Day.

14. However he gave no Possession to the Tribe of Levi; the Sacrifices by Fire of the Lord God of Israel are their Possession, as he said to them.

15. Now to the Tribe of the Reubenites Moses gave by their Families;

16. (Their Border being from Aroer which is on the Bank of the River Arnon, the City that is in the middle of the River, and all the Plain by Medeba)

17. Heshbon, and all its Cities which are on the Plain, Dibon, Bamoth-baal, Beth-baal-meon,

18. Jahazah, Kedemoth, Mephaath,

19. Kirjathaim, Sibmah, Zereth-shahar on the Mount of the Vale,

20. Beth-peor, Ashdodh-pisgah, Beth-jeshimoth,

21. And all the Cities of the Plain, as also the Kingdom of Sihon in general, King of the Amorites, who reigned at Heshbon; whom Moses slew, with the Princes of Midian, Evi, Rekem, Zur, Hur and Reba, Governors of Sihon, who dwelt in the Country:

22. Balaam the Son of Beor the Diviner likewise did the Israelites kill with the Sword, among those who were slain by them.

23. Besides Jordan, and *its* Bounds were the Bounds of the Reubenites: of whom this was the Possession by their Families, *these* Cities with their Villages.

24. To the Tribe of the Gadites next Moses gave thus by their Families:

25. Their Border was Jazer, all the Cities of Gilead, and half the Country of the Ammonites, to Aroer that is before Rabbah;

26. And from Heshbon to Ramath-mizpeh and Betonim, from Mahanaim also to the Border of Debir;

27. Moreover in the Vale Beth-haram, Beth-nimrah, Succoth and Zaphon, the rest of the Kingdom of Sihon King of Heshbon, Jordan and *its* Bounds, to the Brink of the Sea of Cinnereth, on the other side Jordan eastward.

28. This was the Possession of the Gadites by their Families, *these* Cities with their Villages.

29. And Moses gave to the half Tribe of the Manassehites by their Families what follows:

30. Their Border was from Mahanaim, *containing* all Bashan, the whole Kingdom of Og who was King there, and all the Towns of Jair which are in it, being sixty;

31. Half Gilead likewise, with Ashtaroth and Edrei, Cities of the Kingdom of Og in Bashan, belonging to half the Posterity of Machir the Son of Manasseh by their Families.

Ver. 4. *Mearah*] *Gen.* and *Bijb.* have it rendered *the cave*.

Ib. belongs to] or *of the Zidonians*, as in the *vulg. Lat.* which the *Heb.* seems to signify; and not *beside*, a Meaning that perhaps is never so expressed.

Ver. 6. *That of all*] or without [*That*] from the preceding Verse. But what is the [it] in *divide thou it* of the common Translation, besides absurdly *All the inhabitants*, &c?

Ver. 9. *City*] See *Deut.* ii. 36.

Ver. 14. *them*] *Gen.* *him*, the *Hebrew* being indeed singular for *Tribe*.

Ver. 20. *Beth-peor, Ashdodh-pisgah*] The *Bishops Transf.* at least that in 1575, folio, has in the Text without any Distinction, and even before these Names, as the Meaning of them, *The house of Peor, and the springs of the bills*.

Ver. 21. *in general*] the *Gadites* having some of it. Ver. 27.

32. This is what Moses gave for Possession on the Plains of Moab, at the other side Jordan, *against* Jericho eastward.

33. But he gave no Possession to the Tribe of Levi, the Lord God of Israel being theirs, as he said to them.

C H A P. XIV.

AND this is what the Israelites possessed in the Country of Canaan, which Eleazar the Priest, Joshua the Son of Nun, and the chief Fathers of the Tribes gave them to possess :

2. Which was by Lot for the nine Tribes and the half, as the Lord commanded by the Ministry of Moses.

3. For he gave the Possession of the two Tribes and the half on the other side Jordan, but gave the Levites none among them ;

4. And the Posterity of Joseph being two Tribes, Manasseh and Ephraim, they gave the Levites no Part in the Country, excepting Cities to dwell in, and the Suburbs of them for their Cattle, and what they had got.

5. As the Lord commanded Moses, so the Israelites did, and they divided the Country.

6. And the Men of Judah going to Joshua at Gilgal, Caleb the Son of Jephunneh the Kenizzite said to him : Thou knowest what the Lord spoke to Moses the Man of God, concerning me and thee, at Kadesh-barnea.

7. I was forty years old when that Servant of the Lord sent me from thence, to spy the Country, and I brought him back Word as my Mind was.

8. Though my Brethren who went up

with me disheartened the People, yet I followed the Lord my God entirely.

9. By reason of which Moses swore at that Time, that the Land which my Feet had trod on, should be a Possession to me and my Posterity for ever.

10. And now behold the Lord has kept me alive, as he said, these five and forty Years since he spoke these Words to Moses, when Israel was walking in the Wilderness ; so that I am now indeed at this Time eighty five Years old.

11. I am yet as strong at this Time, as I was when Moses sent me : my Strength now is such as it was then, for War, both to go out, and come in.

12. Now therefore give me this Mountain, which the Lord spoke of at that Time ; though thou heardest then that the Anakites were there, and the Cities great *and* fortified : perhaps the Lord will be with me, that I may drive them out, as he said.

13. So Joshua blessing him, gave to Caleb the Son of Jephunneh the Kenizzite, Hebron for a Possession.

14. Therefore it has been his to this Day, because he followed the Lord God of Israel entirely.

15. The Name of Hebron before being The City of Arba, who was a great Man among the Anakites. Thus the Country rested from War.

C H A P. XV.

AND the Lot of the Tribe of the People of Judah by their Families was *thus* : The Wilderness of Zin southward to the Border of Edom was on the south Side ;

2. Besides their south Border was from

Ver. 4. *And*] which seems much better to express a second *is* as here, than *For* repeated, or a rational Conjunction ; as also in Chap. xvii. 18. *Isa.* xv. 5, 6, 9. *Lev.* xxv. 23. *Judg.* xxi. 22. though unnoted perhaps by the Commentators and Grammarians : so *and* for *to*, *1 Chron.* xii. 31. It however requires no other Demonstration than Self-evidence ; yet withal I think, notwithstanding what *Noldius* has collected, that this *Heb.* Particle never else signifies *and*.

Ver. 11. *my Strength now is such as it was then*] *Tynd.* in the old *Eng.* Idiom, *like how strong I was then, so strong I am now.*

Ib. *to go out, and come in*] *Tynd.* *to do al manner of things, Gen. and Bish. for government.*

Ver. 15. *before*] The Name appears to have been originally *Hebron*, as it is called so before it is *The City of Arba*, *Gen.* xiii. 18. & xxiii. 2. It must have a Name when it was first built, and since there is Mention made of the building it, *Num.* xiii. 22. if *Arba* had done it, probably it would have been said so, as of other Places which had particular Founders, especially when it is told at the same time that his Posterity were there. Besides that *Hebron* signifying a *Company* or *Society*, may intimate the Name to come from no particular Master.

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either *Arba* or *Caleb*, and consequently to have had that Name before, which *Caleb* might restore to it again. The Sons of *Anak* being there when he took it, *Judg.* i. 20. whose Father *Arba* is said to be, *Josh.* xv. 13. and it being a noted Place, not very far either from *Egypt* or the Wilderness, *Moses* might hear of it, and so call it by both Names, as the latter might begin in his Time, and the former be still used however in other Countries, *Gen.* xxiii. 2. & xxxv. 27. *Prideaux* pretends *Exra* altered the Name to *Hebron* in *Genesis* & *Numbers*, *Connect.* Part is B. v. but he especially seems an unlikely Person to do it so long after, when the *Israelites* had kept it a thousand Years as *Moses* wrote it. And as to his saying, *Caleb called it Hebron after the Name of Hebron one of his Sons*, that *Hebron* appears to be the Grandson of another *Caleb*, *1 Chron.* ii. 42. the Son of *Hexron*, Ver. 9, 18. as the Genealogy also before the *English Bible* has it ; and *Caleb* the Son of *Jephunneh*, who had the City of *Hebron*, *Josh.* xiv. 14. has no Son of that Name, *1 Chron.* iv. 15.

Ib. *The City of Arba*] as at Ch. xv. 13. & xxi. 11.

Ib. *great Man*] which may seem to be chiefly in Bulk, since he was a Giant, and his Name in *Hebrew* being *four*, might not improbably be because he was as big as four Men.

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the

the Side of the Salt Sea, from the Bay looking southward ;

3. And went out on the South to the Ascent of Akkrabbim, passing on to Zin, and going up at the South to Kadesh-barnea, then passed on to Hezron, went up to Ad-dar, and round about to Karkaa ;

4. Next passing to Azmon, it went forth to the River of Egypt, and the going out of the Border was at the Sea : this, *said the Lord*, shall be your south Bounds.

5. The Border also eastward was the Salt Sea, to the End of Jordan. And the Border on the north Side was from thence, at the Bay of the Sea ;

6. And it going up to Beth-hoglah, passed along on the North of Beth-arabah, and went up to the Stone of Bohan the Reubenite ;

7. Then to Debir from the Vale of Achor, and northward turning to Gilgal, which is over against the Ascent of Adummim that is on the South of the River, it passed on to the Water of En-shemesh, and the going out of it was at En-rogel ;

8. Moreover the Border went up to the Valley of the Son of Hinnom, to the south Side of Jebusi, which is Jerusalem, and to the Top of the Mountain that is before the Valley of Hinnom westward, which is at the End of the Giant's Vale northward ;

9. And it was marked out from the Top of the Mountain, to the Fountain of Water at Nephtoah, going forth to the Cities of Mount Ephron, and was marked out to Baalah, which is Kirjath-jearim ;

10. From thence too it went round westward to Mount Seir, and passed along to the Side of Mount Jearim on the North, which is Chesalon, going down to Beth-shemesh, and passing on to Timnah ;

11. The Border next went forth to the Side of Ekron northward, was marked out to Shicron, and passing on to Mount Baalah, went forth to Jabneel, and the going out of it was at the Sea.

12. Lastly the Border westward was the great Sea, and its Coast. This was the Border of the People of Judah round about by their Families.

13. And to Caleb the Son of Jephunneh did Joshua give for a Part among them, at the Lord's Command, the City of Arba the Father of Anak, which is Hebron.

14. From whence he expelled the three Sons of Anak, Shefai, Ahiman, and Talmi, his Children.

15. Besides he went up from thence against the Inhabitants of Debir, the Name of which before was Kirjath-sepher.

16. And Caleb said, To him who conquers Kirjath-sepher, and takes it, I will give my Daughter Achsah for a Wife.

17. Which he did to Othniel, the Son of his Brother Kenaz, who took it.

18. And when she came, she persuaded him to ask her Father for Land ; and she alighting from the Ass, Caleb said to her, What wouldest thou have ?

19. Who answered, Give me a Blessing : for as thou hast given me Land in the South, thou shouldest also some Springs of Water. So he gave her Springs both above and below.

20. The Possession of the Tribe of the People of Judah, by their Families, was as follows :

21. Their Cities on the Outside, at the Border of Edom in the South, were, Kabzeel, Eder, Jagur,

22. Kinah, Dimonah, Adadah,

23. Kedesh, Hazor, Ithnan,

24. Ziph, Telem, Bealoth,

25. Hazor, Hadattah, Kerioth, Hezron, that is Hazor,

26. Amam, Shema, Moladah,

27. Hazar-gaddah, Heshmon, Beth-palet,

28. Hazar-shual, Beer-sheba, Bizjothjah,

29. Baalah, Iim, Azem,

30. Eltolad, Chesil, Hormah,

31. Ziklag, Madmannah, Sansannah,

32. Lebaoth, Shilhim, Ain and Rimmon, all the Cities being twenty nine, with their Villages :

33. In the Vale Eshtaol, Zoreah, Ashnah,

34. Zanoah, En-gannim, Tappuah, Enam.

35. Jarmuth, Adullam, Sochoh, Azekah,

36. Shaaraim, Adithaim, Gederah or Ge-

Ver. 3. *the Ascent*] as in Num. xxxiv. 4. Judg. i. 36. where the Name is also spelled in our *English Translation* with *k*, and here with *c*, as if it was not the same Place.

Ver. 4. *said the Lord*] which I think more eligible to add in, than leave out *your* with the *Vulgate*, or alter it as some do into *their* : for this Member must be of a Piece with the rest, and such is sometimes to be understood in the *Hebrew*.

Ver. 8. *Jebusi*] See Chap. xviii. 28.

Ver. 17. *his Brother Kenaz*] For as Othniel is constantly called *the Son of Kenaz*, Judg. i. 13. & iii. 9, 11. 1-Chron. iv. 13. so is Caleb the Son of Jephunneh, Ver. 13.

1-Chron. iv. 15. et alibi ; therefore they were not Brothers : nor must Othniel have married his Niece, Lev. xviii. 14. see Num. xxxii. 12.

Ver. 26. *Amam*] not *Aman*.

Ver. 32. *twenty nine*] Here are thirty eight, but nine belonged to the Tribe of Simeon, whose Possession was within that of Judah, namely Moladah, Hazar-shual, Beer-sheba, Azem, Eltolad (which Patrick omits, and puts Baalah wrong for one) Hormah, Ziklag, Ain and Rimmon, Chap. xix. 1, 2, 3, 4, 5, 7.

Ver. 36. *or*] So *Jun.* and *Tram.* five, for otherwise there are fifteen Cities.

C H A P. XVI.

derothaim; fourteen Cities, with their Villages:

37. Zenan, Hadashah, Migdal-gad,
38. Dilean, Mizpeh, Joktheel,
39. Lachish, Bozkath, Eglon,
40. Cabbon, Lahmas, Chithlish,
41. Gederoth, Beth-dagon, Naamah and Makkedah; sixteen Cities, with their Villages.

42. Libnah, Ether, Ashan,
43. Iphtah, Ashnah, Nezip,
44. Keilah, Achzib and Mareslah; nine Cities, with their Villages:

45. Ekron, with its Towns and Villages;
46. From Ekron to the Sea, all that were by the Side of Ashdod, with their Villages;

47. Ashdod and Gaza, with their Towns and Villages, to the River of Egypt, the great Sea, and its Coast:

48. And on the Mountain Shamir, Jattir, Sochoh,

49. Dannah, Kirjath-sannah, that is Debir,

50. Anab, Eshtemoah, Anim,
51. Goshen, Holon and Giloh; eleven Cities, with their Villages:

52. Arab, Dumah, Eshean,
53. Janum, Beth-tappuah, Aphekah,
54. Humtah, the Town of Arba, that is Hebron, and Zior: nine Cities, with their Villages:

55. Maon, Carmel, Ziph, Juttah,
56. Jezreel, Jokdeam, Zanoah,
57. Cain, Gibeah and Timnah; ten Cities, with their Villages:

58. Halhul, Beth-zur, Gedor,
59. Maarath, Beth-anoth and Eltekon; six Cities, with their Villages.

60. Kirjath-baal, that is Kirjath-jearim, and Rabbah; two Cities, with their Villages:

61. In the Wilderness Beth-arabah, Mid-din, Sechachah,

62. Nibshan, the City of Salt and Engedi; six Cities, with their Villages.

63. As for the Jebusites who dwelt at Jerusalem, the People of Judah could not expel them, and the Jebusites dwell there with them to this Day.

Ver. 59. Some Editions of the *Septuagint* have after this in two additional Verses, or beginning the next, *Theco, and Ephratha, that is Beathleem, and Phagor, and Eaton, and Culem, and Tatem, and Thobes, and Carem, and Galem, and Thether, and Mancho; eleven Cities, and their Villages:* with a Difference in some Names, but these according to the *Vatican Copy*.

Ver. 3. *lower*] as the Word signifies, not *nether*, and so answers to *upper*, Ver. 5.

Ver. 6. *westward*] so Ver. 8. Chap. xviii. 12. for in some Places the same Word signifies *to or at the Sea*.

NEXT the Lot came out for the Posterity of Joseph, from Jordan *by* Jericho, to the Water of Jericho at the East, and along the Wilderness that goes up from Jericho over Mount Beth-el;

2. Then it went out from Beth-el to Luz, passing on to the Border of Archi to Ataroth;

3. And went down westward to the Border of Japhleti, to that of the lower Beth-horon, and to Gezer; and the going out of it was at the Sea.

4. Thus the Posterity of Joseph, Manasseh and Ephraim, had their Possession.

5. The Border of the Possession of the Ephraimites by their Families, being from Ataroth-addar on the East, to the upper Beth-horon;

6. And went out westward to Michmethah on the North: as it did round on the East to Taanah-shiloh, and passed by it the same Way to Janoah;

7. From whence it went down to Ataroth, and Naarah; and going on to Jericho, went out at Jordan;

8. The Border went from Tappuah westward to the River Kanah, and the going out of it was at the Sea. This was the Possession of the Tribe of the Ephraimites by their Families.

9. However all their separate Cities, with the Villages of them, were among the Possession of the Manasschites.

10. But they did not expel the Canaanites that dwelt at Gezer, who dwell among the Ephraimites to this Day, serving with Tribute.

C H A P. XVII.

AND there was a Lot for the Tribe of Manasseh, since he was the First-born of Joseph; for Machir his First-born, the Father of Gilead, who because he was a Warrior, had Gilead and Bashan.

2. The rest likewise of Manasseh's Posterity had according to their Families, the Sons of Abiezer, Helek, Asriel, Shechem, He-

Ib. *it did*] Here the Description of the Border seems to begin again from *Beth-horon*, at the north-east Corner, and to go on again more particularly to *Ataroth*, at the south-east Corner, which seems the same with *Ataroth-addar*, as *Tappuah* and *En-tappuah*, Ver. 8. & Chap. xvii. 7. for that *Ataroth-addar* was at the south Side of Ephraim is plain from Chap. xviii. 13. because it was in the Border of Benjamin. This Description also begins a third Time from *Tappuah*, Ver. 8.

Ver. 1. *since he was the First-born*] so had a Lot here as well as on the other side *Jordan*.

pher and Shemida; these being his Male-children.

3. But Zelophehad, the Son of Hephher, the Son of Gilead, the Son of Machir, the Son of Manasseh, had no Sons, but Daughters, whose Names were, Mahlah, and No-hah, Hoglah, Milcah and Tirzah;

4. So they came before Eleazar the Priest, Joshua the Son of Nun, and the Princes, saying, that the Lord commanded Moses to give them a Possession among their Father's Brethren; which was done as the Lord ordered.

5. And there fell ten Parcels to Manasseh, besides the Country of Gilead and Bashan, which was on the other side Jordan;

6. Because his Daughters had Possession among his Sons, after the rest of his Sons had that Country.

7. Now the Border of Manasseh was from Asher to Michmethah, which is before Shechem, and went along at the right Hand to the Inhabitants of En-tappuah.

8. Manasseh had the Land of Tappuah, but the Town it self on the Border of Manasseh belonged to the Ephraimites.

9. And the Border went down to the River Kanah, at the south Side of it, the Cities of Ephraim there being among those of Manasseh; then the Border of Manasseh was on the North of the River, and the going out of it was at the Sea.

10. At the south Side it was Ephraim's, at the North Manasseh's, and the Sea was the Bounds of it; thus they met together, with Asher on the North, and Issachar on the East.

11. Besides in Issachar and Asher Manasseh had Beth-shean, Ibleam, the Inhabitants of Dor, of En-dor, of Taanach, and of Megiddo, with their Towns, three Regions.

12. However the Posterity of Manasseh could not drive the Canaanites out of those Cities, but they would dwell in that Country.

13. Yet when the Israelites became strong, they put them under Tribute, though they did not at all expel them.

14. And the Posterity of Joseph spoke thus to Joshua, Why didst thou give us a Possession of one Lot and Parcel, since we are many People, whom the Lord has blessed hitherto.

15. If you are many People, said he to them, get you up to the Wood; and cut down for your selves there, in the Country of the Perizzites and Giants, since Mount Ephraim is too streight for you.

16. They then replied, The Mountain will not be sufficient for us, and all the Canaanites who dwell in the Vale-country have iron Chariots, those who are at Beth-shean and its Towns, and those who are in the Vale of Izreel.

17. And Joshua said to the Family of Joseph, to Ephraim and Manasseh as follows; You being many People, and having great Power, shall not have a single Lot:

18. For the Mountain shall be yours, since it is a Wood, and you shall cut it down, and have the goings out of it; for you will expel the Canaanites, though they have iron Chariots, and they are strong.

C H A P. XVIII.

AND the whole Assembly of the Israelites gathered together at Shiloh, and placed the publick Tent there, when the Country was subdued before them.

2. Now there were seven Tribes left among them, whose Possession was not parted.

3. Therefore Joshua said to the Israelites; How long you are slack to go in to inherit the Country, which the Lord God of your Fathers has given you!

4. Give you three Men of a Tribe, whom I will send, and they shall get ready, and going through the Country, describe it according to their Possession, and come to me:

5. Which shall be divided into seven Parts, Judah remaining in his Bounds on the South, and the Family of Joseph in theirs on the North.

6. And when you have delineated the Land in seven Parts, and brought it hither to me, I will cast Lots for you here before the Lord your God.

7. For the Levites have no Part among you, because the Lord's Priesthood is their Possession; and Gad, Reuben, and the half Tribe of Manasseh have received theirs beyond Jordan on the East, which Moses the Servant of the Lord gave them.

Ver. 5. *ten*] Manasseh having six Sons, Ver. 2. and what belonged to one of them being parted between his five Daughters, Ver. 3.

Ver. 10. *with Asher*] Manasseh being between that and Ephraim; and Patrick observes from Conradus Pellicanus, that both the Tribes of Ephraim and Manasseh could not touch these other Tribes. I will only add, that the Lot of Manasseh reaching to the Mediterranean Sea on the West, Ver. 9. seems quite to prevent Ephraim's on the

South of it touching Asher's on the North; and the Distinction in the Text shews it was not done at the east Side.

Ver. 13. *at all*] See Gen. iii. 4.

Ver. 16. *Mountain*] where the Wood was, Ver. 15, 18. *Ib. Izreel*] beginning as Israel; see the like Chap. xix. 14.

Ver. 18. *goings out*] namely in the Vale by the Mountain, Ver. 16.

8. Joshua also commanded the Men who got ready to go, and make a Description of the Country, that they should go about through it, and write it down, and return, that he might cast Lots for them there before the Lord in Shiloh.

9. Accordingly they went, and passed through the Country, and having written it down by Cities in seven Parts in a Book, they came to him, to the Camp at Shiloh.

10. Who cast Lots for them there before the Lord, and divided the Country to the Israelites according to their Divisions.

11. And the Lot of the Tribe of the Benjaminites by their Families came up, so that the Border of it went out between the Posterity of Judah and that of Joseph.

12. Thus at the north Side their Border was from Jordan, and went up to the Side of Jericho on the North, and over the Mountain westward, and the going out of it was at the Wilderness of Beth-aven;

13. From whence it passed to Luz, at the south Side of it, which is Beth-el, and went down to Ataroth-addar, by the Mountain which is on the South of the lower Beth-horon.

14. Next the Border was marked out, so that it went round from that Mountain at the west Side southward, and the going out of it was at Kirjath-baal, which is Kirjath-jearim, a City of the People of Judah: this was the west Side.

15. And the south Side was from the End of Kirjath-jearim, the Border going forth at the West to the Fountain of Water at Nephtoah;

16. Then it went down to the End of the Mountain which is before the Valley of the Son of Hinnom, that is at the Giants Vale northward, going down at the south Side of Jebusi, to the Valley of Hinnom, and to En-rogel;

17. So it was marked out from the North, and went forth to En-shemesh, and to Gellioth, which is over against the Ascent of Adummim, and went down to the Stone of Bohan the Reubenite;

18. As likewise passed along before Ara-

bah at the north Side, going down to the Plain;

19. It passed further at the north Side of Beth-hoglah, and the going out of it was at the north Bay of the Salt Sea, at the south End of Jordan: this was the south Border.

20. Moreover Jordan bounded it at the east Side. This is the Possession of the Benjaminites in their Borders round about, by their Families.

21. The Cities of whose Tribe, by their Families, were, Jericho, Beth-hoglah, Emek-keziz,

22. Beth-arabah, Zemaraim, Beth-el,

23. Avim, Parah, Ophrah,

24. Chephar-ammonai, Ophni and Geba; twelve Cities, with their Villages:

25. Gibeon, Ramah, Beeroth,

26. Mizpeh, Chephirah, Mozah,

27. Rekem, Irpeel, Taralah,

28. Zelah, Eleph, Jebusi, which is Jerusalem, Gibeath, Kirjath; fourteen Cities, with their Villages. This is the Possession of the Benjaminites, by their Families.

C H A P. XIX.

THE second Lot also came out for the Tribe of the Simeonites, by their Families, whose Possession was within that of the People of Judah.

2. And they had in it, Beer-sheba or Sheba, Moladah,

3. Hazar-shual, Balah, Azem,

4. Eltolad, Bethul, Hormah,

5. Ziklag, Beth-marcaboth, Hazar-susah,

6. Beth-lebaoth and Sharuhon; thirteen Cities, with their Villages:

7. Ain, Rimmon, Ether and Ashan; four Cities, with their Villages:

8. And all the Villages that were round about these Cities, as far as Baalath-beer, and South Ramath. This is the Possession of the Tribe of the Simeonites, by their Families.

9. They had it out of the Parcel belonging to the People of Judah, within which it

Ver. 11. *between*] Patrick, following Poole, makes this a fulfilling of the Prophecy in Deut. xxxiii. 12. as if Judah and Joseph were the Lord's Shoulders; which besides the Oddness of it, stands confuted in the Note there.

Ver. 14. *west*] The Heb. Word is the same in both Places of this Verse, as is the other for Side; nor, as Patrick says, did it come near the Sea; the Tribe of Dan being also between, as Fuller observes, Pisgab-Sight, B. ii. Ch. 12.

Ver. 18. *to the Plain*] Arabah signifying a Plain, called elsewhere Beth-arabah, the Plain-House, from its Situation by or at the Plain, was not in the very Border

between Judah and Benjamin, as Chap. xv. 6. further manifests.

Ver. 21. *Emek-keziz*] it being the Name of a City, Ver. 24. of which he speaks, says Patrick, not of a Valley.

Ver. 24. *ammonai*] *ba* being an Article, as before arabah, Ver. 22.

Ver. 2. *or*] not *and*, which would make more than thirteen, Ver. 6. and is omitted 1 Chron. iv. 28. thus Poole and Patrick explain it. The LXX, instead of Sheba have Saman, mistaking *z* for *s* though the same as in the Word before, and putting *a* for *y*

was, because their Part was too much for them.

10. Moreover the third Lot came up for the Zebulunites, by their Families. The Border of whose Possession was as far as Sarid,

11. And went up towards the West, even to Maralah, going on to Dabbasheth, and to the River which is before Jokneam;

12. And from Sarid it turned back eastward, at the Sun-rising, to the Border of Chisloth-tabor, went out to Daberath, and up to Japhia;

13. Passing along from thence the same Way to Gittah-hepher, to Ittah-kazin, and went out to Rimmon-methoar, to Neah;

14. Round which it went on the North to Hannathon, and the going out of it was at the Valley of Iphtah-el.

15. *It contained* too Kattath, Nahalal, Shimron, Idalah and Beth-lehem: twelve Cities, and their Villages:

16. Which are the Possession of the Zebulunites, by their Families.

17. The fourth Lot came out for the People of Issachar, by their Families.

18. Whose Border was at Izreel, *containing* likewise Chesulloth, Shunem,

19. Hapharaim, Shion, Anaharath,

20. Rabbith, Kishion, Abez,

21. Remeth, En-gannim, En-haddah and Beth-pazzez.

22. The Border also passed on to Thabor, Shahazimah and Beth-shemesh, and the going out of it was at Jordan; being sixteen Cities, with their Villages:

23. Which are the Possession of the Tribe of the Issacharites, by their Families.

24. And for the Tribe of the Asherites, by their Families, came forth the fifth Lot.

25. *In* whose Border were Helkath, Hali, Beten, Achshaph,

26. Alaimmalech, Amad and Misheal; and it passed on to Carmel westward, and to Shihor-libnath;

27. Besides it turned back at the Sun-rising to Beth-dagon, passing on to Zebulun,

and to the Valley of Iphtah-el northward, Beth-emek, and Neiel, and went out to Cabul on the left Hand,

28. Hebron, Rehob, Hammon and Kannah, as far as great Zidon;

29. Then the Border turned again to Ramah, and to the fortified City Tyre, and again to Hofah, and the going out of it was at the Sea, from the Parcel at Achzib.

30. *Containing* further Ummah, Aphek and Rehob; twenty two Cities, with their Villages:

31. Which are the Possession of the Tribe of the Asherites, by their Families.

32. The sixth Lot came out for the People of Naphtali, by their Families.

33. Whose Border was from Heleph, from Allon in Zaanannim, Adami, Nikeb, and Jabneel, to Lakkum, and the going out of it was at Jordan;

34. Next it turned back westward to Aznoth-tabor, from whence it went out to Hukkok, passing on to Zebulun at the South, as it did to Asher at the West, and to Judah *in* Jordan, at the Sun-rising.

35. And the fortified Cities are Ziddim, Zer, Hammath, Rakkath, Chinnereth,

36. Adamah, Ramah, Hazor,

37. Kedesh, Edrei, En-hazor,

38. Iron, Migdal-el, Horem, Beth-anath and Beth-shemesh; nineteen Cities, with their Villages;

39. Which are the Possession of the Tribe of the Naphtalites, by their Families.

40. The seventh Lot came out for the Tribe of the Danites, by their Families.

41. *In* the Border of whose Possession were Zorah, Eshtaol, Ir-shemesh,

42. Shaalabbin, Aijalon, Ithlah,

43. Elon, Thimnathah, Ekron,

44. Eltekeh, Gibbethon, Baalath,

45. Jehud, Bene-berak, Gath-rimmon,

46. Me-jarkan and Rakkon, with the Border over against Joppa.

47. But the Border of the Danites went out too *little* for them; therefore they went up, and fought against Leshem, which they

Ver. 11. *West*] according as Ver. 26, 34.

Ib. *to Maralah*] What must properly be rendered *towards* with *West*, signifying more strictly *to*, and belonging to this.

Ver. 14. *Iphtah-el*] as *Idalah*, Ver. 15. *Iron*, Ver. 38.

Ver. 15. *It contained*] as the Border ended before at *Iphtah-el*.

Ib. *twelve*] the Border of Zebulun extending only to some of the Cities before-named, without taking them in; so Ver. 30, 38.

Ver. 29. *Tyre*] in *Heb.* *Zer*, as now called by the Inhabitants, *Ramot Tiro*. Part iii. Ch. 1.

Ib. *Parcel*] rendered in the *present Translation portion*, Ver. 9. & xvii. 14.

Ver. 34. *in Jordan*] As *Naphtali* was on the North, having other Tribes which lay by *Jordan* between it self

and *Judah*; it seems that the River, which ended at the Side of *Judah*, by falling into the Salt Sea there, Chap. xv. 5. belonged to *Naphtali*: by this the Lot of *Naphtali* might extend to *Judah's*, and *Naphtali* also inherit the South, *Deut.* xxxiii. 23. which can scarce be conceived any other Way without Absurdity, such as that the River belonged to *Judah*, or *Naphtali* traded to *Judah* upon it, what the *Commentators* afford us.

Ver. 46. *Joppa*] the same as mentioned *2 Chron.* ii. 16. *Jon.* i. 3.

Ver. 47. *too little*] The *Hebrew* has [too] with *little* understood.

Ib. *Leshem*] called *Laish*, *Judg.* xviii. the Affair being transacted before the writing of the *Book of Joshua* was finished.

took,

took, and conquered with the Edge of the Sword, possessed, and dwelt in it, calling it Dan according to the Name of their Father.

48. These Cities, and their Villages, are the Possession of the Tribe of the Danites, by their Families.

49. Having thus made an end of appointing the Possession of the Country, by its Borders, the Israelites gave Joshua the Son of Nun a Possession among them,

50. At the Command of the Lord, even Timnah-serah on Mount Ephraim, the City that he asked for, which he built up, and dwelt in it.

51. These are the Possessions which Eleazar the Priest, Joshua the Son of Nun, and the chief Fathers of the Tribes of the Israelites appointed by Lot, in Shiloh before the Lord, at the Door of the publick Tent: so they made an end of dividing the Country.

C H A P. XX.

AFTERWARDS the Lord spoke to Joshua, 2. That he should tell the Israelites as follows; Give the Cities of Refuge for your selves, which I spoke of to you by the Ministry of Moses;

3. For the Slayer to flee thither, who kills a Person by Mistake unknowingly, and they shall be a Refuge to you from the Revenger of Blood.

4. And when he who flees to one of these Cities has stood at the Entrance of its Gate, and told his Matter in the Hearing of the Elders of the same, they shall take him into the City to them, and give him a Place, that he may dwell with them.

5. Nay though the Revenger of Blood pursues after him, they shall not deliver up the Slayer into his Power; since he killed his Neighbour unknowingly, and did not hate him in time past.

6. In which City he shall dwell, till he stands before the Assembly for Judgment, and till the Death of the high Priest who is at that Time; then the Slayer shall return, and go to his own House, at the City from whence he fled.

7. So they prepared Kedesh in Galilee on the Mountain of Naphtali, Shechem on that of Ephraim, and the Town of Arba, which is Hebron, on the Mountain of Judah.

8. And on the other side Jordan *against* Jericho at the East, they gave Bezer in the Wilderness on the Plain out of the Tribe of Reuben, Ramoth in Gilead out of the Tribe of Gad, and Golan in Bashan out of that of Manasseh.

9. These Cities were appointed for all the Israelites, and for the Strangers sojourning

among them, that whoever killed a Person by Mistake might flee thither, and not be killed by the Hand of the Revenger of Blood, till he stood before the Assembly.

C H A P. XXI.

AND the chief Fathers of the Levites came to Eleazar the Priest, to Joshua the Son of Nun, and the chief Fathers of the Tribes of the Israelites,

2. And spoke to them as follows, at Shiloh in the Country of Canaan, The Lord commanded by the Ministry of Moses, to give us Cities to dwell in, with their Suburbs for our Cattle.

3. Accordingly the Israelites gave them out of their Possession, at the Lord's Command, these Cities with their Suburbs,

4. The Lot coming out for the Families of the Kohathites; and the Posterity of Aaron the Priest, as being Levites, had out of the Tribes of Judah, Simeon and Benjamin, by Lot, thirteen Cities.

5. And the rest of the Posterity of Kohath had out of the Families of the Tribe of Ephraim, of that of Dan, and of the half Tribe of Manasseh, by Lot, ten Cities.

6. The Gershonites also had out of the Families of the Tribes of Issachar, Asher and Naphtali, and out of the half Tribe of Manasseh in Bashan, by Lot, thirteen Cities.

7. The Merarites by their Families, had out of the Tribes of Reuben, Gad and Zebulun, twelve Cities.

8. Now these Cities with their Suburbs did the Israelites give to the Levites, by Lot, as the Lord commanded by the Ministry of Moses.

9. They giving out of the Tribes of the People of Judah and Simeon, these Cities that are *thus* called by Name;

10. Which the Posterity of Aaron, of the Families of the Kohathites, of the Posterity of Levi, had; for the first Lot was theirs:

11. To whom they gave the City of Arba the Father of Anak, which is Hebron, on the Mountain of Judah, with its Suburbs round about it;

12. But the Fields and Villages of it, they gave to Caleb the Son of Jephunneh, for his Inheritance:

13. So they gave to the Posterity of Aaron the Priest, Hebron with its Suburbs, for a City of Refuge to the Slayer, and Libnah,

14. Jattir, Eshtemoa,

15. Holon, Debir,

16. Ain, Juttah, Beth-shemesh, with their respective Suburbs; nine Cities out of these two Tribes:

17. And

17. And out of the Tribe of Benjamin, Gibeon, Geba,

18. Anathoth and Almon, with their several Suburbs; four Cities.

19. All the Cities of the Posterity of Aaron, the Priests, were thirteen, with their Suburbs.

20. And the rest of the Posterity likewise of Kohath, the Families of the Levites, had the Cities of their Lot out of the Tribe of Ephraim.

21. For they gave them Shechem with its Suburbs on Mount Ephraim, for a City of Refuge to the Slayer, and Gezer,

22. Kibzaim and Beth-horon, with their several Suburbs; four Cities:

23. Besides out of the Tribe of Dan, Elteke, Gibbethon,

24. Aijalon, Gath-rimmon, with their several Suburbs; four Cities:

25. And out of the half Tribe of Manasseh, Taanach and Gath-rimmon, with theirs; two Cities.

26. All the Cities, for the Families of the rest of the Kohathites, were ten with their Suburbs.

27. And the Gershonites, of the Families of the Levites, had out of the half Tribe of

Manasseh, Golan in Bashan with its Suburbs, for a City of Refuge to the Slayer, and Be-eshterah with its Suburbs, two Cities.

28. And out of the Tribe of Issachar, Kisshion, Daberath,

29. Jarmuth, En-gannim, with their several Suburbs; four Cities:

30. As also out of the Tribe of Asher, Mishal, Abdon,

31. Helkath and Rehob, with their several Suburbs; four Cities:

32. And out of the Tribe of Naphtali, Kedesh in Galilee with its Suburbs, for a City of Refuge to the Slayer, Hammoth-dor also, and Kartan, with both their Suburbs; three Cities.

33. All the Cities of the Gershonites, by their Families, were thirteen, with their Suburbs.

34. The Families too of the Merarites, the rest of the Levites, had out of the Tribe of Zebulun, Jokneam, Kartah,

35. Dimnah, Nahalal, with their several Suburbs; four Cities:

36. And out of the Tribe of Reuben, Bezer, Jahezah,

37. Kedemoth and Mephaath, with their several Suburbs; four Cities:

Ver. 28. *Daberath*] The same as in Chap. xix. 12. 1 *Chron.* vi. 72. not *Dabareh*, altered from *Dabereh* in the former *English Translations*, and might then as well have been altered right, as worse.

Ver. 36, 37. It appears by the *Masorah, Targum, &c.* that these two Verses were not in the ancient Hebrew, but were probably taken from 1 *Chron.* vi. 78, 79. into the Greek and so the Latin Translation, and from thence put into some later Hebrew Copies, to make up the Number of twelve in Ver. 7, 40. and of forty eight in Ver. 41. But it is not said those twelve and forty eight are named here, and the *So* in our Bible, Ver. 40. is of the Translators adding; nor is there any Necessity that they should be named, and other such Things are not inserted in some other Places, as *Ezr.* ii. 64. &c. nay perhaps these four particular Cities were not appointed at this Time, only the Number of them; see further in *Buxtorf's Vind. Hebr.* p. 102—110. so the *Septuagint* have two Verses added after Chap. xv. 59. and have here, *And beyond Jordan against Jericho out of the Tribe of Reuben, the City (Vulg. Cities) of Refuge for the Slayer (the last not in Vulg.) Bezer in the Wilderness, Miso (Vulg. Misor) and its Suburbs (not in the Vulg. till together at the End) and Jazer and its Suburbs, and Decmon (in Compl. Edit. Kedson, being also without Wilderness and Miso, Vulg. Jethson) and its Suburbs, and Mapba (Vulg. Mephaath) and its Suburbs, four Cities (Vulg. now with their Suburbs.)* The Author of the present State of the printed Heb. Text says, *They are universally read in Chron. which seems a clear proof, that they were originally read also in Joshua, p. 444.* Yet is not the contrary much clearer from thence? for they might not unlikely be added into *Josh.* because they are in *Chron.* but were unlikely indeed to be taken out of the former, because they are in the latter; nay that Writer would have more than is in our *English* to be in here, and to be genuine, viz. of Bezer, *to be a city of refuge for the slayer*, though not in *Chron.* and that on the Authority of one MS. which he himself reflects on, and ridicules, p. 323, 324. Here being far the greatest proper *Various Reading* in the

whole Hebrew Bible, if even this may be called proper, because the Addition seems taken into the Heb. from Translations; I would take a little Notice of the forementioned Author's remarkable and mature Opinion, that *Wherever in two Copies of the same Writing the one differs from the other in Word or Letter, or in the Position of them, every such Difference is properly a Various Reading*, p. 272. If he means *Writing* in general, as he makes no Distinction; and with what Reason or Sense could he distinguish between that by the Pen and Press? if, I say, *Printing* be included, then all the Errors of the Proof-Sheets would be properly *Various Readings*, and otherwise all the Slips of the Pen, which a Writer should look back on, and correct, as I see here I have inadvertently writ *would* for *would*: behold what a *Various Reading* it would be, the *t* being one Copy, and the *d* another, or if *t* remained, and it was transcribed by *d*! What a Heap of Confusion will such a Notion, if admitted, bury the Holy Scripture in! However he brings his laboured Sentiment to an undeniable Conclusion, viz. *If all Various Readings must be owing either to Chance or Design; we may certainly conclude, that where neither of these Causes are admitted, there can be no such thing as a Various Reading at all*: that is, if all must be so, we may (as though some would or do not) certainly conclude there can be none otherwise; yet not conclude thus universally, by his Words (while Nothing can be more certain than that) but only conditionally, or locally *where*. If such Reasonings as these from so great a Master of the Arts of Reason and the new Hebrew Literature will not convince the pertinacious Adherers to the Hebrew Text, they are like to be left in their Obstinacy. And what bad MS. Copies he would alter the printed ones by, may be abundantly seen in his own Book, particularly in p. 395, 396.

His reckoning these two Verses a certain true Reading, p. 567, 568. does not however, to do him Justice, appear to be from his Partiality to the common English, but against the common Hebrew, in the Text of which latter he presumes, that *They* (himself for one) *to whose Care* (not to that of all Christians, as formerly to the Jews, Rom.

38. Moreover

38. Moreover out of the Tribe of Gad, Ramoth in Gilead, a City of Refuge for the Slayer, with its Suburbs, and Mahanaim,

39. Heshbon, Jazer, with their respective Suburbs; all being four Cities.

40. Therefore all the Cities for the Merarites by their Families, the rest of the Families of the Levites, were twelve by their Lot.

41. All the Cities of the Levites, being within the Inheritance of the Israelites, were forty eight, with their Suburbs.

42. Which Cities every one in particular, were with their Suburbs round about them.

43. Thus the Lord gave Israel all the Country which he had sworn to give their Fathers; and they possessed the same, and dwelt in it.

44. He further gave them rest round about, entirely as he had sworn to their Fathers; and there stood not a Man of all their Enemies before them, the Lord delivered them all into their Power.

45. There failed Nothing of all the good Things which the Lord spoke of to the Family of Israel; all came to pass.

C H A P. XXII.

THEN Joshua calling the Reubenites, Gadites, and the half Tribe of Manasseh,

2. Said to them; Ye have observed all that Moses the Servant of the Lord did command you, as likewise hearkened to what I said in all which I commanded you;

3. Having not left your Brethren for this great while to this Time, but observed the Charge of the Lord your God's Commandment.

4. Who has now given your Brethren rest, as he told them: therefore now turn about, and get you to your Tents at the Country of your Inheritance, which Moses the Lord's Servant gave you beyond Jordan.

5. Only be very careful to do the Commandments, and Laws, which he commanded you, to love the Lord your God, to go in all his Ways, observe his Commandments, cleave

to him, and serve him with your whole Heart and Soul.

6. Joshua next blessed them, and sent them away; and they went to their Tents.

7. Now Moses had given to half the Tribe of Manasseh in Bashan, and Joshua gave to the other half of it with their Brethren, on this side Jordan westward; who also when he sent them away, blessed them,

8. Saying to them as follows; Return to your Tents with much Substance, with very many Cattle, with Silver, Gold, Brasses, Iron, and very much Apparel; divide the Spoil of your Enemies with your Brethren.

9. So the Reubenites, Gadites, and the half Tribe of Manasseh; went back from the Israelites at Shiloh, which is in the Country of Canaan, to go to that of Gilead, the Country of their Inheritance, which they were possessed of, at the Command of the Lord by the Ministry of Moses.

10. And when they were come to the Borders of Jordan that are at the Country of Canaan, they built an Altar there by Jordan, a great one to look at.

11. But the Israelites hearing it was said, that behold they had built an Altar there, over against the Country of Canaan, at the Israelites Passage;

12. Their whole Assembly gathered together at Shiloh, to go up to War against them.

13. To whom they sent, into the Country of Gilead, Phinehas the Son of Eleazar the Priest,

14. And ten Princes with him, each one for a Father's Family throughout all the Tribes of Israel, they being the chief Men of the same among their Thousands;

15. These being got thither to the Reubenites, Gadites, and the half Tribe of Manasseh, spoke to them as follows:

16. Thus says the whole Assembly of the Lord, What Fault is this that you have committed against the God of Israel, to turn back now from following the Lord, by your building you an Altar for you to rebel now against him?

17. Was the Iniquity of Peor too little for us, which we are not cleansed from to this Day, although there was a Plague among the Assembly of the Lord,

iii. 2.) are committed the Oracles of God, have full Powers to re-establish all such Readings, as seem to them certainly true, that are not in the present printed Copies, and the present textual Readings may be continued, he says, in the Margin; where, he also says, not only such Readings as are probably, but no more than possibly true, have a Right to be admitted, p. 567, 569. What a monstrous confused Margin that, and what a Bible should we have at this Rate! He finds fault indeed, towards the End of his Book, with the noted Belingbroke, for his mentioning

Things to the Discredit of the Old Testament, which are the wild Whims of Jewish Rabbies; but as if himself had forgot how often he had done the like in his own Book, which it would not be worth while to read over for the sake of numbering up the Instances.

Ver. 41. forty eight] as ordered Num. xxxv. 7.

Ver. 10. at] For the Altar was not built in the Country of Canaan, Ver. 11, 25, 26, 32. much less before they got out of it.

18. That you turn back now from following the Lord? Against whom you rebelling to Day, to Morrow he will be in a Wrath with the whole Assembly of Israel.

19. But yet if the Country of your Inheritance is unclean, come you to that of the Lord's, where his Tabernacle remains, and inherit among us; and do not rebel both against the Lord and us, by building you an Altar besides that of the Lord our God.

20. Did not Achan the Son of Zerah commit a Fault by the accursed Things, and Wrath was upon the whole Assembly of Israel, and that Man did not die alone in his Iniquity?

21. Whereupon the Reubenites, Gadites, and half Tribe of Manasseh made answer, to the Heads of the Thousands of Israel:

22. The Lord God of gods, the Lord God of gods he knows, and let Israel it self know, if it is in Rebellion or Fault against the Lord, do not save us this Day,

23. That we have built us an Altar, to turn back from following him; or if it is to offer up Burnt-offerings, Meat-offerings, or Sacrifices of Peace-offerings upon it, let the Lord himself require it:

24. And if we have not done this by reason of our Care about the Matter, that your Posterity should say to ours hereafter; What have you to do with the Lord God of Israel?

25. For he has made Jordan the Border between us and you, the Reubenites and Gadites, you have no Part in the Lord. Thus will your Posterity make ours cease from fearing him.

26. Therefore we said, Let us now make ready that we may build an Altar, not for Burnt-offering, nor Sacrifice;

27. But it shall be a Witness betwixt us and you, and our Generations after us, that we may do the Service of the Lord before him, with our Burnt-offerings, Sacrifices and Peace-offerings; that your Posterity may not tell ours hereafter, they have no Part in him.

28. Which when they shall say, said we, to us, or our Generations hereafter, we may answer; See the Pattern of the Lord's Altar which our Fathers made, not for Burnt-offering, nor Sacrifice, but it is a Witness betwixt us and you.

29. Far be it from us to rebel against the Lord, and turn back now from following him, by building an Altar for Burnt-offering, Meat-offering, or Sacrifice, besides the Altar of the Lord our God that is before his Tabernacle.

30. And when Phinehas the Priest, the Princes of the Assembly, and Heads of the Thousands of Israel, who were with him, heard the Words which the Reubenites, Gadites, and Manassehites spoke, they were pleased.

31. Phinehas the Son of Eleazar the Priest also said to them; We know to Day that the Lord is among us, because you did not commit this Fault against him; then you delivered the Israelites out of his Hand.

32. So he, and the Princes, returned from the Reubenites, and Gadites, out of the Country of Gilead, into that of Canaan to the Israelites, and brought them back Word.

33. Whom the Matter did not displease, so that they blessed God, and spoke no more of going up against them to War, to destroy the Country which they dwelt in.

34. And the Reubenites and Gadites gave a name to the Altar, For it is a Witness between us, said they, that the Lord is God.

C H A P. XXIII.

NOW a great while after the Lord had given Israel rest from all their Enemies round about, Joshua being old, advanced in Age,

2. Called all Israel, their Elders, Heads, Judges and Officers, to whom he said: I am got to be ancient;

3. And you have seen all that the Lord your God has done to all these Nations, by reason of you; since it was he who fought for you.

4. See, I have caused these Nations that are left, to fall by Lot to you for a Possession to your Tribes, from Jordan, with all those that I have exterminated, those also of the great Sea at the Sun-setting.

5. And the Lord your God himself will drive them away from your Presence, and expel them from before you; so that you shall inherit their Country, as he promised you.

6. Be very courageous therefore, to observe, and do all which is written in the Book of the Law of Moses; that you may not turn aside from it, to the right Hand, or the left:

7. That you may not enter among these Nations which are left with you; the Names of whose gods you shall neither make mention of, require to swear by them, serve them, nor bow down to them.

Ver. 20. was] not fall.

Ver. 31. then] so the Hebrew Word is, not now.

Ver. 34. For it is a Witness] By which it appears sufficiently, that the Altar was named *Witness*.

Ver. 4. fall] which is the Hebrew.

Ib. those of the great Sea] The unconquered Parts, as being the farthest from where the Israelites entered, lying by it, Chap. xiii. 2, &c. and thus *Jun.* and *Trem.* translate, the Original not having unto.

8. But shall keep close to the Lord your God, as you have done to this Day.

9. For the Lord has expelled great and strong Nations, by reason of you: and as for you, no Man has stood in your Presence to this Day.

10. One Man of you shall pursue a thousand: for the Lord your God himself fights for you, as he promised you.

11. Be very careful therefore of yourselves, to love the Lord your God.

12. For if you do at all turn back, and cleave to the rest of these Nations that are left with you, and join with them by Marriage, going in to them, and they to you;

13. Know thoroughly that the Lord your God will no more expel them from your Presence, but they will be Gins and Snares to you, Whips on your Sides, and Prickles in your Eyes, till you perish from this good Land which the Lord your God has given you.

14. And behold I am now going the Way of all the Earth; and you know with your whole Hearts and Souls, that not a single Thing has failed of all the good ones which the Lord your God spoke concerning you; all are come to pass to you, without one of them failing.

15. On the other hand as all good Things are come to pass to you, of which the Lord your God spoke to you; so will the Lord bring all ill Things upon you, till he has destroyed you from this good Land which he himself gave you;

16. When you transgress the Covenant of the Lord your God which he commanded you, and go, and serve other gods, bowing down to them: for the Lord will be angry with you, so that you will quickly perish from the good Land which he has given you.

C H A P. XXIV.

AND Joshua gathered all the Tribes of Israel to Shechem, calling their Elders, Heads, Judges and Officers, who presented themselves before God.

2. And he said to all the People: Thus says the Lord God of Israel; your Forefathers dwelt beyond the River of old time, Terah the Father both of Abraham and Nahor, and they served other gods.

3. But I took your Father Abraham from thence, and had him through all the Country of Canaan, increasing his Offspring, and giving him Isaac:

4. To whom I gave Jacob and Esau, as I did to Esau Mount Seir to inherit; but Jacob and his Posterity went down to Egypt.

5. I also sent Moses and Aaron, and smote Egypt, according as I did within it, and afterwards brought you out.

6. And when I had brought your Fathers out of Egypt, you came to the Red Sea, whither the Egyptians pursued after them with Chariots and Horsemen.

7. Yet they crying to the Lord, he put Darkness between you and the Egyptians, brought the Sea over them, and covered them, and when you had seen with your Eyes what I did in Egypt, you dwelt in the Wilderness a great while.

8. Then I brought you into the Country of the Amorites, that dwelt beyond Jordan, who fought with you; and I delivered them into your Power, and you inherited their Country, when I had destroyed them from your Presence.

9. And Balak the Son of Zippor, King of Moab, got ready, that he might fight with Israel, and sent for Balaam the Son of Beor to curse you.

10. But I would not hearken to Balaam, so he blessed you still, and I delivered you out of his Power.

11. Moreover when you were passed through Jordan, and come to Jericho, the Men belonging to it fought with you, the Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites and Jebusites, whom I delivered into your Power.

12. Nay I sent the Hornet before you, which drove away from your Presence, the two Kings of the Amorites, not with your Sword nor Bow.

13. And I have given you a Country, for which you did not labour, Cities that you built not, which you dwell in: you eat of Vineyards and Olive-yards, which you did not plant.

14. Now therefore fear the Lord, and serve him in Integrity and Truth, and put away the gods which your Fathers served beyond the River and in Egypt, and serve the Lord.

15. However, if you do not like to serve him, choose for your selves to Day whom you will serve; whether the gods that your Forefathers served, who were beyond the River, or the gods of the Amorites in whose Country you dwell: but I and my Family will serve the Lord.

Ver. 9. *that he might fight*] since he did not actually make war: so *Jun.* and *Trem.* ut certaret.

16. To which the People made answer ; Far be it from us to forsake the Lord, to serve other gods.

17. For the Lord our God is he who brought us and our Fathers up from the Country of Egypt, from the Place of Slaves, who did those great Signs in our Sight, and kept us in all the Way where we went, and among all the People whom we passed through.

18. Besides the Lord drove out all the People, particularly the Amorites who dwelt in the Country, from our Presence : we will also serve the Lord, for he is our God.

19. And Joshua replied to the People ; You cannot serve the Lord ; as he is a holy God, a zealous one, who will not forgive your Trespases, nor Sins ;

20. When you forsake him, and serve strange gods : nay he will turn back, and do you hurt, and consume you, after he has done you good.

21. No, said they to Joshua, but we will serve the Lord.

22. To which he rejoined, You are Witnesses for your selves, that ye have chosen you the Lord, to serve him. Who answered, We are.

23. Therefore now, *added be*, put away the strange gods that are among you, and incline your Hearts to the Lord God of Israel.

24. And the People said to him, We will serve the Lord our God, and hearken to what he says.

25. So Joshua made a Covenant with the

People that Day, and set them an Ordinance and Rule at Shechem.

26. He further wrote these Words in the Book of the Law of God ; and taking a great Stone, set it up there under an Oak, that was by the Sanctuary of the Lord ;

27. Saying to all the People, Behold this Stone shall be a Witness to us, since it has been at the Hearing of all the Words which the Lord spoke to us : it shall even be a Witness to you, lest you should deny your God.

28. At length he sent away the People to their several Possessions.

29. And after these Things Joshua the Son of Nun, the Servant of the Lord, died, being in his hundred and tenth Year.

30. Whom they buried in the Border of his Possession at Timnath-erah, which is on the Mountain of Ephraim, at the north Side of Mount Gaash.

31. And Israel served the Lord all the Days both of Joshua, and of the Elders whose Time was prolonged after him, and who had known all the Works which the Lord did for Israel.

32. Joseph's Bones too which the Israelites brought up from Egypt, they buried at Shechem, in a Piece of Land which Jacob bought of the Posterity of Hamor the Father of Shechem, for a hundred Lambs ; and it became the Possession of the Posterity of Joseph.

33. And when Eleazar the Son of Aaron died, they buried him on a Hill of Phinehas his Son, which was given him on the Mountain of Ephraim.

Ver. 20. *nay*] *When*, as the *Hebrew* is at the Beginning of the Verse, plainly belonging to that before, to make out *cannot*.

Ver. 26. *by the Sanctuary*] that seems on this Occasion to be brought from *Shiloh* to *Shechem*, Ver. 1, 25. which *Jerome* computes ten Miles distant, as Trees also were not to be planted near it, *Deut.* xvi. 21.

Ver. 27. *it has been at the Hearing of*] which being meant, and the *Original* allowing, must be preferable to the *common* ; to avoid the Hardness of which the *vulg. Lat.* is, *you have heard*.

Ver. 32. *in a Piece of Land*] ' This shews they did not bury him in the City of *Shechem*, ' *Patrick*.
Ib. *Lambs*] See *Gen.* xxxiii. 19.

NOTES upon the BOOK of the JUDGES.

CHAP. I.

NOW after Joshua's Death, the Israelites enquired thus of the Lord, Which of us shall go up to the Canaanites first, to fight with them?

2. And the Lord said, Let Judah go up; behold I give up the Country into his Power.

3. With that Judah said to his Brother Simeon, Go up with me into my Lot, that we may fight against the Canaanites, and I will also go with thee into thine: accordingly Simeon went with him.

4. Thus Judah went up, and the Lord gave up the Canaanites and Perizzites into their Power; who slew of them in Bezek ten thousand Men.

5. For finding the Lord of Bezek there, they fought with him, and slew the Canaanites and Perizzites.

6. And the Lord of Bezek fleeing, they pursued after him; whom they caught, and cut off his Thumbs and great Toes.

7. Who said, Seventy Kings, with their

Thumbs and great Toes cut off, have picked up under my Table; as I did, so God has recompensed me. And they brought him to Jerusalem, where he died.

8. For the People of Judah fought against Jerusalem, which they took, and smote it with the Edge of the Sword, setting the City on Fire.

9. And afterwards they went down to fight against the Canaanites, who inhabited the Mountain, the South and Vale.

10. Judah likewise went against the Canaanites who dwelt in Hebron, the Name of which before was The Town of Arba; and they slew Sheshai, Ahiman and Talmai.

11. Besides he went from thence against the Inhabitants of Debir, the Name of which before was Kirjath-sepher.

12. And Caleb said, To him who conquers Kirjath-sepher, and takes it, I will give my Daughter Achsah for a Wife.

13. Which he did to Othniel, the Son of his younger Brother Kenaz, who took it.

10

Book] As several Things are said to be done in it when there was no King in *Israel*, Chap. xvii. 6. & xviii. 1. & xix. 1. & xxi. 25. we may conclude with *Newton* in his *Observations upon the Prophecies of Daniel*, Chap. i. that it was written after the Beginning of *Saul's* Reign; and as the *Jebusites* dwelt then at *Jerusalem*, Chap. i. 21. that it was done before the 8th Year of the Reign of *David*, 2 *Sam.* v. 8. 1 *Chron.* xi. 6. consequently this *Book* seems penned by *Samuel*, whose Death before *David* reigned limits the latest Time. I judge still further, that as the *History of Ruth* fell out in the Time of the *Judges*, Chap. i. 1. this *Book* was made after that, or else it would have taken in such a remarkable Narrative; and so by the Account of that *Book*, the Time of writing this will be limited to the soonest, and into a little Compais towards the End of *Samuel's* Life, when he was gone into Retirement from *Saul*, 1 *Sam.* xv. 34, 35. and here Chap. xx. 27. agrees with the Ark's being absent at *Kirjath-jearim*, 1 *Sam.* vii. 2.

the Judges] like *The Acts of the Apostles*; for it is not concerning *Judges* in general.

Ver. 1. *Which of us*] as the Sense may determine it to be, since they could not expect any other to do it for them. So *Jun.* and *Tren.* have *quis ex nobis, Castal. quoniam suorum.*

Ver. 5. *Lord of Bezek*] So the *Margins* of the *interlinear* and *Tigurin Bibles* expound it: the Letter *jod*, says *Munster*, being added over and above; therefore he interprets it, *Dominus loci Bezek*, the Lord of the Place *Bezek*. This further appears in his not being called by any other Title, as *King*, &c. which *Adoni-zedek* was, *Josh.* x. 1, 3. and the Words not joined by *makkaph* (-) like the other, besides that *zedek* is *Righteousness*, not the Name of a Place.

VOL. I.

Ver. 6. *Thumbs and great Toes*] *Gen.* *thumbes of his handes and of his feete*, after the *Welch* Manner of speaking.

Ver. 8. *fought*] This, and what follows to the 19th Verse, must needs be done now after *Joshua's* Decease, when there is so much Mention of who did it, as the *People of Judah*, Ver. 8, 9. *Judah*, Ver. 10, 18, 19. *he*, Ver. 11. *Judah with Simeon*, Ver. 17. not all the *Israelites with Joshua*, *Josh.* x. 36, 38. Some of those Cities, as *Hebron* and *Debir*, destroyed and not burnt, *Josh.* x. 37, 39. might be peopled again by the Natives; and so we find that *Hebron*, given to *Caleb* afterwards, must have its Inhabitants driven out before he could possess it, *Josh.* xiv. 12. nay *Hazer* that was burnt, *Josh.* xi. 11. became a Metropolis, Chap. iv. 2. Therefore the Account of *Caleb* in the 15th Chapter of *Joshua*, &c. is to be referred hither, like Chap. xix. 47. that *Book* being written as it appears a considerable Time after, Chap. iv. 9. & vii. 26. & viii. 29. & ix. 27. & x. 27. And returning to the Place here commented on, we may observe, that *they brought him to Jerusalem* does not well agree with the City being burnt before. Nay we may find the *Israelites* had not got it, or taken it, when the *Levite* passed by, Chap. xix. 10, 11, 12. Moreover our *Translators* should have related the rest in the preterpluperfect Tense by *had*, if they would have made it consistent with this. To conclude, *Patrick* writes on Ver. 12. 'that all Things here mentioned were not done till after the Death of *Joshua*, is so evident as to leave no Doubt of it;' and *Lightsfoot*, *The 8 Verse should be read, not as if it had been done before, now the children of Judah had, Harmony of the Old Testament.*

K k k k

14. And

14. And when she came, she persuaded him to ask her Father for Land; and she alighting from the Ass, Caleb said to her, What wouldest thou have?

15. Who answered him, Bestow on me a Blessing: for as thou hast given me Land in the South, thou shouldest also some Springs of Water. So Caleb gave her Springs both above and below.

16. The Posterity also of the Kenite, the Father-in-law of Moses, went up from the City of Palm-trees, with the Posterity of Judah, to the Wilderness of Judah, which is in the South of Arad; where being arrived, they dwelt with those People.

17. Judah too went with Simeon his Brother, and they slew the Canaanites who inhabited Zephath, as also destroyed it; the Name of the City being called Hormah.

18. Moreover Judah took Gaza, Ashkelon and Ekron, with their respective Borders.

19. For the Lord was with him, so that he expelled those of the Mountain; though he was not to expel the Inhabitants of the Vale, because they had iron Chariots.

20. And they gave to Caleb Hebron, as Moses had spoken; who expelled from thence the three Sons of Anak.

21. Whereas the People of Benjamin did not expel the Jebusites who dwelt at Jerusalem, but the Jebusites dwell there with them to this Day.

22. As for the Family of Joseph, they also went up to Beth-el; and the Lord was with them.

23. For when they caused Beth-el to be searched, the Name of the City before being Luz;

24. The Spies saw a Man coming out of it, to whom they said, Shew us, we pray, an Entrance to the City, and we will deal kindly with thee.

25. So he shewed them one, and they con-

quered the City with the Edge of the Sword; but they let the Man go, and all his Family.

26. Upon this he went to the Country of the Hittites, and built a City, whose Name he called Luz, which is the Name of it to this Day.

27. But Manasseh did not expel those of Beth-shean, of Taanach, the Inhabitants of Dor, Ibleam, nor Megiddo, with the Towns of each: for the Canaanites would dwell in that Country.

28. Yet when Israel became strong, they made them tributary; but did not expel them utterly.

29. And Ephraim did not expel the Canaanites who dwelt in Gezer; but they dwelt there among them.

30. Zebulun did not expel the Inhabitants of Kitron, nor those of Nahalol; but the Canaanites dwelt among them, and became tributary.

31. Asher did not expel the Inhabitants of Acco, those of Zidon, Ahlab, Achzib, Helbah, Aphik, nor of Rehob.

32. But the Asherites dwelt among the Canaanites, the Inhabitants of the Country; because they did not expel them.

33. Naphtali did not expel the Inhabitants of Beth-sheMesh, nor those of Beth-anath; but dwelt among the Canaanites, the Inhabitants of the Country: yet the Inhabitants of Beth-sheMesh and Beth-anath became tributary to them.

34. However the Amorites pressed the People of Dan to the Mountain; since they did not permit them to come down to the Vale.

35. For the Amorites would dwell on Mount Heres, at Aijalon and Shaalbim; yet the Power of the Family of Joseph was so weighty, that they became tributary.

36. And the Bounds of the Amorites was from the Ascent of Akrabbim, from the Rock upward.

Ver. 14. *the Ass*] Here being no more [her] than in *Josh. xv. 18.*

Ver. 15. *in the South*] and so hot and dry.

Ver. 16. *City of Palm-trees*] *Jericho, Deut. xxxiv. 3.* but in the *Arabick City of Moses.*

Ver. 18. *Ashkelon*] Called so by the *English Translators* themselves, *Chap. xiv. 19.* elsewhere carelessly either that or *Askelon.*

Ver. 19. *was with him, so that*] that is so far, and no farther, answerable to the Virtue of that Tribe, and that they might not be too much lifted up, according to *Chap. vii. 2.* which I mention because a certain *Author* says this *Text* is so much sneered at by all the *Deists* both in *Town and Country*; and if so, I see no Reason to conceal it, any more than the *Alcoran of Mahomet*, which, as an ingenious *Writer* remarks, need not be feared it will convince any to believe in it.

Ib. was not to expel] Because *Judah* had too little Faith and Obedience, for the *Lord* to be with him in doing such a greater Work, agreeable to *Mat. ix. 28, 29. & xvii. 19, 20, 21, 22. & xiii. 58. Acts xiv. 9. Heb. iii. 19. Deut. i. 42, 43, 44.* with *Chap. ii. 2, 3.* here; and would

too much value himself for his own Exploit, as in *Chap. vii. 2. Deut. xxxii. 27.* which clears up and corroborates the foregoing, and the *Hebrew Verb* is infinitive.

Ver. 21. *Benjamin*] This is said of *Judah, Josh. xv. 63.* being true of both.

Ver. 23. *caused—to be searched*] *Gen. caused to view.*

Ver. 24. *an Entrance*] which was sufficient for them, and the common one they must needs know.

Ver. 27. *would dwell*] *Tynd. went to and dwelt, Gen. dwelled still, Bish. were bade to dwell;* although the *Heb. Word* has none of those Meanings.

Ver. 29. *Gezer*] This is the right Name, yet it is called *Gazer* in the *com. Bible, 2 Sam. v. 25. 1 Chron. xiv. 16.*

Ver. 36. *Akrabbim*] in *Heb. Scorpions*, by which the State of the Place anciently may appear, and so of many others in *Divine Writ*; but this is omitted in *Rob. F. Herrey's useful Alphabet* for this Purpose, and this Place in the more curious *Lat. Lexicon Sanctum* of *Greg. Greg. Frank*, printed at *Hanaw* in *Germany, 1634.* It was in the Border of *Canaan, Num. xxxiv. 4.* and of *Judah, Josh. xv. 3.*

C H A P. II.

NOW there went up a Messenger of the Lord from Gilgal to Bochim, and he declared; I caused you to come out of Egypt, and brought you to the Country of which I swore to your Fathers; nay I said, I will never break my Covenant with you.

2. But you shall make no Treaty with the Inhabitants of this Country, you shall break down their Altars; yet you have not hearkened to what I said; why did you do this?

3. So I also say, I will not drive them out from your Presence; but they shall be at your Sides, and their gods be a Snare to you.

4. Now as the Messenger of the Lord spoke these Words to all the Israelites, the People burst out a crying.

5. Whereupon they called the Name of that Place Bochim, and sacrificed there to the Lord.

6. And when Joshua had sent away the People of the Israelites, and they were gone to their respective Possessions, to inherit the Country;

7. They served the Lord all the Time of Joshua, and all that of the Elders whose Time was prolonged after him, who saw all the great Works which the Lord did for Israel.

8. But Joshua the Son of Nun, the Servant of the Lord, dying, in his hundred and tenth Year;

9. Whom they buried in the Border of his Possession, at Timnath-heres on the Mountain of Ephraim, at the north Side of Mount Gaash;

10. And also that whole Generation being gathered to their Fathers; there rose up another Generation after them, who did not

know the Lord, nor yet the Works that he had done for Israel.

11. Then the Israelites did what the Lord was displeased with: for they served Baalim,

12. And forsook the Lord God of their Fathers, who brought them out of the Country of Egypt, going after other gods, some of those of the People that were round about them, and bowing down to them; whereby they provoked the Lord.

13. Therefore when they forsook him, and served Baal and Ashtarothe;

14. The Lord was angry with Israel, and gave them up into the Power of Spoilers, who spoiled them, and delivered them up into the Power of their Enemies round about, so that they could no longer stand before them.

15. Whithersoever they went out the Hand of the Lord was against them for Harm, as the Lord had spoken, and as he had sworn to them; insomuch that they were exceedingly distressed.

16. However the Lord raised up Judges, who saved them from the Power of those who spoiled them.

17. But yet they would not hearken to their Judges; for they went a whoring after other gods, and bowed down to them: they departed speedily from the Way wherein their Fathers walked, by hearkening to the Commandments of the Lord; they not doing so.

18. For when the Lord raised them up Judges, and was himself with the Judge, saving them from the Power of their Enemies all his Time; because the Lord was sorry for their Groaning, by reason of those who oppressed them, and streightened them:

19. Yet when the Judge was dead, they again corrupted themselves more than their

Ver. 1. Bochim] *Weepers, or Men weeping.*

Ib. he declared] viz. the Lord by the Messenger. So Castal. Jun. and Trem. say *nuncius, Coverd. Messaenger.* Sol. Jar. quotes the Book סדר עולם saying, *This was Phinchan.* In the Targum it is וסליק נביא בשליחות מן קדם. And there went up a Prophet with a Message from before the Lord; and Levi Ben Gershom writes, זה חסילא דהיה נביא *This Messenger was a Prophet; a little consulting of whom might have helped our Translators.* It is improbable it would be said of an Angel thus, that he went up from Gilgal to Bochim; and Angels did not use to deliver their Message to all the People.

Ver. 3. at your Sides] Jun. and Trem. turn it exactly literal, *vobis ad latera, to you at the Sides; Pagnin. and Montan. vobis in lateribus.*

Ver. 8. hundred and tenth] In the Arabick Version, a hundred and twenty Years old.

Ver. 9. heres] The Author of the present State of the printed Heb. Text thought he had done something, we may suppose, when he had shewn that 2 letters here have exchanged their places from Josh. xxiv. 30. against Nobody,

yet designedly against the Scripture, to shew it thus corrupted; for which it is requisite he should have proved the Letters were not so transposed at first, and that is not improbable they were: for Timnath-serah signifying the *Reckoning of Abundance*, as in Greg. Greg. Frank's Sacred Lexicon, expounding the Scripture Names, Sect. 587. might be the old Name of the Place, changed to Timnath-heres, the *Reckoning of the Sun*, when Joshua had it, Josh. xix. 50. in Commemoration of his bringing the Sun to another Reckoning on that celebrated Day, recorded in Josh. x. 12, 13, 14. as there was an Opportunity for it, by turning סדר backward into חרם. And what does the above Author's pretended parallel Instance of Blenheim and Blenheim amount to? Is Blenheim by Corruption often, and to use his Term, *universally printed* in any Passage of History? And have not the Editors of the Scripture been as careful as those of other Books?

Ver. 14. delivered them up] Like a Thing which is sold, as Interpreters write, All Lexicons which I have perused put this Meaning to the Verb, and several so translate it here.

Fathers,

Fathers, by going after other gods to serve them, and bow down to them: they fell not from their Doings, nor from their stiff Way.

20. At which incensed against Israel, the Lord said; Forasmuch as this Nation have transgressed my Covenant which I commanded their Fathers, and have not hearkened to what I said;

21. I will even no more expel a Man from their Presence, of the Nations which Joshua left, when he died:

22. That I may try Israel by them, whether they will observe the Way of the Lord to go therein, as their Fathers did, or not.

23. Thus the Lord left these Nations without expelling them speedily, and did not give them up into the Power of Joshua.

C H A P. III.

AND these are the Nations that the Lord left to try all those of Israel by, who did not know all the Wars of Canaan;

2. That however the Generations of the Israelites might know how to teach those War at least, who knew them not before:

3. Five Lords of the Philistines, and all the Canaanites, with the Zidonians, and the Hivites who dwelt on Mount Lebanon, from that of Baal-hermon to the Entrance of Hamath.

4. By whom Israel were to be tried, to know whether they would hearken to the Commandments of the Lord, which he enjoined their Fathers by the Ministry of Moses.

5. But the Israelites dwelling among the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites;

6. They not only took them their Daughters for Wives, and gave their own Daughters to their Sons, but served their gods.

7. Therefore when they did what the Lord was displeased with, and forgot the Lord their God, serving Baalim and the Groves;

8. The Lord was so angry with them,

that he delivered them up into the Power of Cushan-rishathaim King of Mesopotamia; whom they served eight Years.

9. But they crying to the Lord, he raised up for them a Saviour, who saved them, Othniel the Son of Kenaz Caleb's younger Brother.

10. For the Spirit of the Lord was upon him, and he judged Israel, and going out to War, the Lord gave up Cushan-rishathaim King of Syria into his Power, so that it became strong over him.

11. Afterwards the Country rested out forty Years, and Othniel the Son of Kenaz died.

12. Moreover the Israelites did again what the Lord was displeased with; who made Eglon the King of Moab strong over them, because they did so.

13. And he gathering to him the Ammonites and Amalekites, went and beat Israel, and possessed the City of Palm-trees.

14. Whereupon the Israelites served Eglon King of Moab eighteen Years.

15. But they crying to the Lord, he raised them up a Saviour, Ehud the Son of Gera, the Son of a Benjaminite, a Man lame of his right Hand; by whom the Israelites sent a Present to Eglon King of Moab.

16. For Ehud made him a Sword which had two Edges, a Cubit long; and girded it under his Garments upon his right Thigh.

17. So he brought the Present to Eglon King of Moab, who was a very fat Man.

18. And when he had finished doing it, he sent away the People who carried the Present:

19. Whereas he returned from the carved Images which were at Gilgal, and said, I have a secret Matter to thee, O King; who answered, Keep silence; and all who stood by him went out from him.

20. Then Ehud went to him, as he was sitting in a cooling Chamber which he had for himself alone, and said, I have a Matter from God for thee; at which he rose up from the Seat.

21. And Ehud putting forth his left Hand, took off the Sword from his right Thigh, and stuck it into his Belly:

Ver. 20. *have transgressed*] *Hath* and *have*, singular and plural, in the *com. Eng. Version*, are discordant. The *Hebrew* Verbs are both plural.

Ver. 2. *however*] *not only*; for those Nations also were left to try and punish the *Israelites*.

Ib. knew them] viz. the Wars of Canaan.

Ver. 8. *rishathaim*] Which is in *Hebrew* two *Wickednesses*.

Ver. 10. *Syria*] As our *Bible* has it elsewhere.

Ver. 11. *rested out forty Years*] From the Death of *Joshua*, mentioned Chap. i. 1. see the succeeding *Chron. Table*. *Jun. and Trem.* supply it with *ad usque, until*.

Ver. 13. *City of Palm-trees*] *Jericho*, as Chap. i. 16.

Ver. 15. *the Son of a Benjaminite*] Compare the *Heb.* here and in 1 *Sam.* ix. 1. together.

Ver. 19. *carved Images*] It is usually turned *graven images* in the *present Bible*, but there is no Proof that it signifies *quarries*. *Castal.* and *Leo Juda* have *simulachris, images*; *Musl.* loco *sculptilium*, the place of carved images; the *old Lat.* and *English Transl.* *idols*. But the *Syriack Translator* keeping the original Word *pesilim*, the *Arabick* rendering from him, has ridiculously made it *Pulstine*.

Ver. 20. *Chamber*] From *חֲבַי* to go up. In 2 *Kings* i. 2. called *upper chamber*.

22. *Infomuch*

22. Infomuch that even the Hilt went in after the Blade, and the Fat closed up about the Blade, for he could not draw the Sword out of his Belly; and the Dung came forth.

23. Next Ehud went out at the Gallery, and shut the Doors of the Chamber about him, and locked *them*.

24. At length when he was gone out, Eglon's Servants came, and seeing plainly that the Chamber-doors were locked, they said, Verily he is covering his Feet in the cool Parlour.

25. And they staid a good while, but behold he did not open the Chamber-door; which at last taking a Key, they did themselves, and their Lord indeed was fallen on the Ground dead.

26. So Ehud escaped whilst they delayed, which, passing by the carved Images, he did to Seirath.

27. And as soon as he was come, he blew a Trumpet on Mount Ephraim, that the Israelites might go down from the Mountain with him, and he before them.

28. To whom he said, Follow after me; for the Lord has given up your Enemies, the Moabites, into your Power: accordingly they went down after him, and took the Passages of Jordan to Moab, and did not suffer a Man to pass over.

29. They also killed of the Moabites at that Time about ten thousand Men, all lusty, and all Men of Strength; and there was not a Man escaped.

30. Thus Moab was brought down that Day under the Power of Israel; and the Country rested out eighty Years.

31. After him too there was Shamgar the Son of Anath, who killed six hundred Men of the Philistines with an Ox-goad; and he also saved Israel.

C H A P. IV.

HOWEVER the Israelites did again what the Lord was displeased with, when Ehud was dead.

2. And he delivered them up into the Power of Jabin King of Canaan, who reigned in Hazor; the Captain of whose Army was Sisera, that dwelt in Harosheth of the Nations.

3. Upon which they cried to the Lord: for he had nine hundred iron Chariots, and oppressed them powerfully twenty Years.

4. And Deborah a Prophetess, the Wife of Lapidoth, judged Israel at that Time.

5. Who dwelt under the Palm-tree of Deborah, between Ramah and Beth-el, on Mount Ephraim; and to her they went up for Judgment.

6. So she sent for Barak the Son of Abinoam, from Kedesh-naphtali; and said to him; Has not the Lord God of Israel commanded, Go, and draw to Mount Tabor, taking with thee ten thousand Men, of the Naphtalites and Zebulunites?

7. And I will draw to thee, at the River Kishon, Sisera the Captain of Jabin's Army, with his Chariots and Multitude; and will give him up into thy Power.

8. To whom Barak said, If thou wilt go with me, then will I go; but if thou wilt not, I will not go.

9. And she replied, I will go throughout with thee; nevertheless the Reputation will not be thine in the Expedition that thou goest on, because the Lord will deliver up Sisera into the Power of a Woman: so she got ready, and went with him to Kedesh.

10. Moreover he called Zebulun and Naphtali thither, and went up accompanied by ten thousand Men; she going up with him.

11. Now Heber the Kenite, of the Sons of Hobab the Father-in-law of Moses, was parted from the Kenites; and had extended his Habitation to the Oak of Zaanaïm, which is at Kedesh.

12. And when they told Sisera, that Barak the Son of Abinoam was gone up Mount Tabor;

13. He called for all his Chariots, nine hundred iron ones, and all the People who

Ver. 22. *Dung*] I know not where our Translators had the dirt from, since there is no more of it in the Original, nor in any Translation that I have of the learned Tongues, than there is in a Man's Belly.

Ver. 23. *Gallery*] or *Anti-chamber*; but the first is more consonant to the Hebrew Radix, signifying a Rank.

Ver. 24. *Chamber*] As this must signify by being high. *Ib. covering his Feet*] in lying down to sleep, as the Manner was, *Ruth* iii. 7. see *1 Sam.* xxiv. 3. but *Tynd.* has a *daying of his easement*, and so the *Gen.* with the last Margin.

Ver. 25. *a good while*] *Heb.* *to a delaying*. *Trem.* and *Jun.* turn it as here, *dudum*; in which Manner *Pagnin.* and *Castal.* have it translated; and so *Kimbi.* *Sol. Jar.* and *Buxtorf* in his *Dictionary*, interpret it.

Ver. 29. *lusty*] *Gen.* *fed men*, others *fat*.

Ver. 31. *six hundred*] Though not only *Samson* killed a thousand with a far more unfit Instrument, but a

Worthy of *David* eight hundred at one Time, *2 Sam.* xxiii. 8. yet lately our Countrymen *Bedford.* *Scrip. Chron.* B. v. 3. 16. and *Stackhouse.* *Hist. Bib.* B. v. 2. relate those six hundred to be killed in about twenty Years by the Assistance of his Servants. The Mention of which seems Refutation enough. And as *Maunderell* tells us, the People still use Goads of an extraordinary Size in that Country, and that upon measuring several, he found them about eight Feet long, and at the bigger End six Inches about, with a small Spade or Paddle of Iron there, strong and massy for cleansing the Plough, *Journey from Aleppo to Jerusalem*; which surely might do great Execution.

Ver. 2. *Hazor*] that was rebuilt by the Canaanites, *Josh.* xi. 11.

Ver. 11. *the Oak*] as Ver. 5. of the Palm-tree; see *Gen.* xii. 6.

Ver. 12. *Tabor*] about a Day's Journey due West from

were with him, from Harosheth of the Nations to the Brook Kishon.

14. Then Deborah said to Barak, Get ready, for this is the Day on which the Lord gives up Sisera into thy Power; Is not he gone out before thee? Accordingly Barak went down from Mount Tabor, and the ten thousand Men after him.

15. With that the Lord routed Sisera, all the Chariots, and the whole Army, with the Edge of the Sword before Barak; so that Sisera got down from his Chariot, and fled away on his Feet.

16. Barak too pursued after the Chariots and the Army, to Harosheth of the Nations: thus all the Army of Sisera fell by the Edge of the Sword, there being not even one left.

17. Now he fled as before mentioned to the Tent of Jael, the Wife of Heber the Kenite: for there was Peace between Jabin King of Hazor, and his Family.

18. And Jael going out to meet Sisera, said to him, Turn aside, my Lord, turn aside to me, do not fear. So he turned aside to her into the Tent, that she might cover him with a Blanket.

19. Besides he said to her, Give me, I pray, a little Water to drink, for I am thirsty; who opening a Bottle of Milk, gave him drink, and covered him.

20. He said to her further; Stand at the Door of the Tent; and if any one comes,

and enquires of thee, Is there any Man here? Thou shalt answer, No.

21. But Jael the Wife of Heber took a Nail of the Tent, and putting a Hammer in her Hand, went to him secretly, and stuck the Nail so into his Temples, that it fastened in the Ground: for he was fast asleep, and weary; thus he died.

22. And behold as Barak pursued Sisera, she went out to meet him, and said to him, Come, and I will shew thee the Man whom thou seekest. Accordingly he went in to her, and behold Sisera was fallen down dead, and the Nail was in his Temples.

23. Thus God brought down on that Day, Jabin King of Canaan, before the Israelites.

24. Nay their Hands went on more and more in being hard against him, till they had destroyed him.

CHAP. V.

AND Deborah sung, with Barak the Son of Abinoam, on that Day, as follows:

2. For the taking Vengeance on behalf of Israel, for the People's offering themselves Volunteers, for both bless the Lord.

3. Hearken, O Kings; give ear, you Princes: I my self will sing to the Lord, will sing melodiously to the Lord God of Israel.

the Sea of *Tiberias*, and standing by it self in the Plain of *Galilee*; being round, high and beautiful, with a plain Area at the Top, about two Furlongs long and one broad, very fertile and delightful; now inclosed with Trees on all Parts, excepting southward, and having Cisterns of good Water; from whence also may be seen the *Mediterranean Sea* one Way, and that of *Tiberias* another, the whole Breadth of the Country of *Canaan*; to all which and more, with a curious View of it, *Maundrell* adds, *It is impossible for Man's Eyes to behold a higher Gratification of this Nature.* As likewise *Corten* says, *If Nature has formed any Thing more delightful than ordinary, it is this Mountain*; which he further describes, to appear like a Sugar-loaf from East to West, and oval, as it is, from South to North, having a Way only on the West to ride up, of an Hour long, and is encompassed on all Sides with pleasant Trees, Shrubs and Grass, there being the Ruins of a compleat Fortification, Castle, &c. on the Top; from which may be seen towards the North the Mountains of *Lebanon* and *Bashan*, eastwards the Sea of *Galilee* or *Tiberias*, and the Mountains beyond, on the South-east the Districts of *Samarita* and Mountains about it, on the South the Mountains of *Gilboa*, South-west those of *Carmel*, and westwards the Mountains of *Nazareth*, and beyond them into the *Mediterranean Sea*; the Plains of *Galilee* lying at the North-east of it, and the inimitable Valley of *Esdraelon* at the South-west, beyond which latter one also views Mount *Hermen*, and at the Foot of it a Village where the City of *Nain* (read of *Luke vii. 11.*) is said to have stood; by which their several Situations may also be known: and this Author's Account is to be doubly valued, being taken as lately as in the Year 1738, and not from any other Author, since he says he did not remember to have seen an Account of it in any other.

Ver. 15. *routed Sisera*] If Descriptions of Battles are so entertaining, as it seems, I can perhaps give a probable one of this in brief, as follows: *Sisera*, who seems to be a young General, by his Mother instead of a Wife, Chap. v. 28. and especially by his trusting himself alone to his Feet, Ch. iv. 15. might likely surround the Mountain, that *Barak* and his Men, whom he might be imposed on to think much fewer than they were, might not escape; and having a little of the Coward, by his Flight, might be himself against the River, where it was least probable *Barak's* Men would attempt breaking through; but where it appears they made the Charge, because *Sisera* was there, and drove him, as related, to that Streight, and others into the River, Chap. v. 21. And to the Mountain they could have retreated, or might keep there a Reserve to charge afresh, whither the dreaded iron Chariots could not ascend, Ver. 3. Thus by their compassing Mount *Tabor*, *Barak* would have but a small Part of his Enemies to engage, if when their Commander was lost, as likely, they betook themselves likewise to Flight.

Ver. 16. *by the Edge*] The same as in the preceding Verse, and *upon* is very unapt; see *Nam. xiv. 3, 43. Isa. xiii. 15.* &c.

Ver. 18. *a Blanket*] It is rendered *a Blanket, Quilt, Covering, &c.* but *a Mantle* would have been unfit either for him to hide or rest under.

Ver. 21. *secretly*] The Root of it being *to hide or wrap up*; and so this Word is rendered in the *prof. Translation*, Chap. xviii. 22. and *privily*, 1 *Sam. xxiv. 4.*

lb. was fast asleep] *Bish. slumbered for.*

Ver. 22. *fallen down*] See Chap. v. 27.

Ver. 24. *more and more*] See the like *Gen. xxvi. 13.* So *Castal.* translates it.

Ver. 2. *bless*] It is the same Ver. 9.

4. O Lord,

4. O Lord, when thou camest forth from Seir, when thou didst march out of the Country of Edom; the Earth shook, and the Heavens showered, even the Clouds poured out Water:

5. The Mountains flowed down at the Presence of the Lord, that Sinai at the Presence of the Lord God of Israel.

6. In the Time of Shamgar the Son of Anath, in the Time of Jael, the Ways were out of use, even such as walked on Foot went in crooked Ways.

7. The Towns were become desolate, thus in Israel were they become; till I Deborah arose, I rose up a Mother in Israel.

8. They had chosen them new gods, then was War at the Gates; yet was there to be seen a Shield, or a Spear, among forty thousand of those Israelites?

9. My Heart is inclined to the Scribes of Israel, who freely offered themselves among others: blessed for it be the Lord.

10. Ye who ride the fine Asses, who sit in Judgment, or walk along the Way, discourse together:

11. Away from the Noise of Archers, among the Drawing of Water, there let them talk over the righteous Things of the Lord, the righteous Things for his Towns in Is-

rael; then may the Lord's People go down to the Gates.

12. Awake, awake, Deborah; awake, awake, speak out a Poem: rise up, Barak, and take away thy Prisoners captive, O Son of Abinoam.

13. Then he made the Remainder rule, the People for the stately ones; the Lord made *them* rule for me among the Powerful.

14. Out of Ephraim was their Root against Amalek, afterwards shalt thou be, Benjamin, among thy People: out of Machir came down the Law-givers, and out of Zebulun those who write with the Pen of a Scribe.

15. Nay the Princes in Issachar were with Deborah; as Issachar, so Barak; who was sent into the Valley on his Feet; while in the Parts of Reuben were great Determinations of Mind.

16. Why didst thou stay between the two Packs, to hear the Bleatings of folded Flocks; while at the Parts of Reuben were great Things, Consultations of Mind?

17. Gilead abode beyond Jordan; and why did Dan lodge in the Ships? Asher resided at the Harbour of the Seas, and dwelt in his ruinous Breaches.

Ver. 5. *flowed down*] Why not with Torrents of Rain?

Ver. 7. *Towns*] which being unfortified, the People could not live safe there, in such Times of Devastation and Robbery.

Ver. 9. *Pythagoras*, as in his *Life* by *Diog. Laertius*, exhorted to sing the Praises of God and good Men, for the Benefits received from them.

Ib. *Scribes*] viz. the Zebulunites who went to the Battle, Ver. 14. So *Arias Montan*, literally turns it.

Ver. 10. *fine*] or bright. So in the Translations of *Jun.* and *Trem.* with *Castal.* is *nitidas*, in *Leo Juda's* *nitidis*, in the *vidg. Lat.* *nitentes*, and in *Coverdale's* *sayre*.

Ib. *sit in Judgment*] *Gen.* and *Bish.* dwell by *Middin*, though *Tynd.* had as we now.

Ver. 11. *among*] or between.

Ib. *go down to the Gates*] where the principal Business of Cities was transacted.

Ver. 13. *the Remainder*] who were left of the Israelites, Ver. 7.

Ib. *the People*] of Israel, in the singular Number by Way of Eminence, and used in Distinction from others in the Scripture (as observed elsewhere) and even here, Ver. 2, 9, 11. the Enemies being also several, Ver. 19. However it is not in *Heb.* among the people, as in our common *Engl.* here being Nothing for among, as there is Ver. 9, 14. nor does the *Heb.* allow it to be genitive, of the People; but it is in Apposition to *Remainder*, a Noun used for more than one Person, and the *Heb.* Stop between shews the Repetition of the Verb to be understood, *he made the People rule*: thus *Sebast. Schmidt* and the *French Transf.* have it.

Ib. *for the stately*] not over, which the *Heb.* Preposition scarcely signifies; and then it should be over me, that having the same, and being governed by the very same Verb: but the over after is another Preposition.

Ib. *stately ones*] the Nobility of Israel, answerable to me.

Ib. *the Lord*] where is another *Heb.* Stop, and thus it makes out the [he] also before. Let this Translation be compared with others, and the Original.

Ib. *among*] The same with that in Ver. 23. and as in Ver. 14.

Ib. *the Powerful*] Those that follow.

Ver. 14. *their Root*] The first of their Rulers who fought with the Amalekites, viz. Joshua of that Tribe, *Exod.* xvii. 10, 13. *Num.* xiii. 8.

Ib. *shalt thou be, Benjamin*] Saul of that Tribe. A remarkable Prophecy! I see not how it may be otherwise well interpreted, 1 Sam. xv.

Ver. 15. *sent*] In two Editions of the *Gen. set.* but it seems a Mistake for this.

Ib. *while*] or there being, only the Verb-substantive, so often understood.

Ib. *in the Parts*] So *Jun.* and *Trem.* have *in partibus*, as Ver. 16. and accordingly *Buxt.* in *Lex.*

Ib. *Determinations*] not impressions, as in the *English Margin*; and it seems satirical, and so is very beautiful, for the Reubenites telling what they were purposing and resolving to do, had there been Occasion for it.

Ver. 16. *between the two Packs*] The Words of Jacob concerning Issachar, *Gen.* xlix. 14. who appears to be meant here. Thus *Trem.* and *Jun.* render it, *inter sacinas*; and *Seb. Cast.* *inter sacinas*.

Ib. *folded Flocks*] to which Bleating especially belongs.

Ib. *while*] Thus having praised the Princes of Issachar in Comparison of Reuben, they reproach the common People of Issachar in Comparison of the same. A beautiful Contrast! not observed by the Commentators that I know of.

Ib. *great Things*] ironically, to be consulting, when they should have been acting.

Ib. *Consultations*] *Heb. bikre*, answering to *hikre*, Determinations, which Similitude of Sound that Language is so fond of.

18. Zebulun and Naphtali, noted by Name, exposed themselves to die, upon the Heights of the Field.

19. The Kings came, they fought; the Kings of Canaan fatally fought, in Taanach then at watery Megiddo: their Wages the Spoil, but never received.

20. For from Heaven there fought, the Stars from their Courses fought with Sisera.

21. The Waves of Kishon washed them away, that noted River of old Times, the River Kishon: O my Mind, what Power hast thou overpowered!

22. Then were the Heels of the Horses battered; by the Prancings, the Prancings of their several courageous Steeds.

23. Curse Meroz, says the Angel of the Lord, curse throughly the Inhabitants of it; because they came not to the Help of the Lord, to the Help of the Lord among the Powerful.

24. The most blessed of Women is Jael the Wife of Heber the Kenite, thus blessed in a Tent.

25. He asking for Water, she gave Milk: she presented Butter-milk in a stately Dish.

26. She put forth her Hand to the Nail, and her right Hand to the working Hammer; so struck Sisera, she struck into his Head, and continuing the Strokes, pierced through his Temples.

27. Between her Feet he bended, he fell, he lay along: between her Feet bending, falling; where he bended, there he fell down bereaved of all.

28. The Mother of Sisera looked out at the Window, and cried out at the Casement, Why does his Chariot delay coming? Why are the Paces of his Chariots retarded?

29. Her wise Ladies were answering, when forsooth she made her Reply to her self,

30. Have not they found *them*? Yes, divided the Spoil, a young Woman or two for each Man; a Spoil of divers Colours, to wit of Embroidery, for Sisera; of a Colour of double Embroidery for the Necks of those belonging to the Spoil.

31. So let all thy Enemies perish, O Lord, but may those who love him go forth in Power, like the unclouded morning Sun. Then the Country rested out forty Years.

CHAP. VI.

AFTERWARDS the Israelites did what the Lord was displeased with; so that he gave them up into the Power of the Midianites seven Years.

2. Whose Hands becoming strong against Israel, because of them the Israelites made them Dens which are in the Mountains, with Caves and Fortifications.

3. And if they sowed, up came the Midianites, Amalekites, and People of the East, directly against them.

4. Where encamping, they destroyed the Crop of the Ground, till one comes to Gaza; leaving in Israel neither Victuals, small Cattle, Ox, nor Ass.

5. For they, and their Cattle, came up

Ver. 19. *their Wages &c.*] *Heb. they received not Gain or Money.*

Ver. 20. *the Stars—fought*] by giving the Israelites Light in the Night to pursue Sisera's Army. How stupidly is this Verse quoted so much for Astrology!

Ver. 21. *Kishon*] Which Maundrell being at, describes to run through the middle of the Plain of Esdraclon, and then close by Mount Carmel, falling into the (*Mediterranean*) Sea at a Place (now) called Caypha; its Waters then, he says, were low and inconsiderable, but there were the Tracks of many Torrents falling into it from the Mountains; which, adds he, must needs make it swell exceedingly upon sudden Rains, as doubtless it did at the Destruction of Sisera's Host, *Journey from Aleppo to Jerusalem*; wherein the Divine Assistance would more appear, than if the River was always large.

Ib. washed] *Heb. rolled.*

Ib. noted of old Times] Merely ancient seems too common to Rivers to be here intended.

Ver. 22. *Heels*] by their kicking backward, and rearing up on their hinder Legs, as Horses do; nor is it *Hoofs*.

Ib. several] which the Hebrew properly and directly signifies, to such as understand it; which I cannot say all Translators have done in this, and some other Respects; see on *Gen. xxvi. 26.*

Ver. 23. *among*] It is needless to seek for more than Gell has produced, that have it so rendered, *Essay, p. 364.* and this I think the *Heb.* favours, by not having *by* for *against*, as well as that the Sense is more noble.

Ver. 24. *blessed in*] Not first blessed above all, then above some.

Ver. 26. *so struck*] Here may be an Instance of the Carelessness of King James's Translators, who were employed so pompously to amend the Geneva Bible, and have here put as there was before, *with the hammer*; though there is no Noun, and the Verb is *to knock, strike or beat* in general.

Ib. struck into] 'There is not the least Indication,' says Patrick, of her cutting off his Head: but as to his saying, 'The Word *machak*, which is commonly translated *cut off*, cannot have that Signification here;' it is used no where else throughout the *Heb. Bible*, and I find but one *Transf.* that has it *cut off* here.

Ver. 27. *bended*] by the first Blow, then bounding up by the awaking and Anguish, fell down.

Ib. bereaved of all] *Heb. wasted.*

Ver. 28. *the Paces*] which they used to run in Swift-ness. Not wheels.

Ver. 29. *answering*] without *her*, as 1 *Sam. xviii. 7.* look Buxtorf's *Gram. Lib. I. Cap. 34.* ad *fin.* but our Translators omit *her* after.

Ver. 30. *for Sisera*] The *Heb.* Pointing thus distinguishing which belongs to him.

Ib. of a Colour] that is a single Colour for others under the General, and this might be intended *double* for Strength, rather than Finery, that Sisera might have the most brilliant.

Ver. 31. *unclouded Morning*] As the Sun must be to go forth most powerfully; and see 2 *Sam. xxiii. 4.*

Ver. 4. *small Cattle*] Which Signification the Word and Context bear. Besides the *present Translation* is as if an Ass was Sustenance to be eat.

with

with their Tents, nay came as Locusts for Multitude, themselves and their Camels being out of Number; and they came into the Country, to destroy it.

6. Thus Israel was much impoverished by reason of the Midianites; and they cried to the Lord.

7. And when they did, upon account of the Midianites;

8. The Lord sent a Man *that* was a Prophet to the Israelites, who said to them: Thus says the Lord God of Israel; I brought you up from Egypt, and out of the Place of Slaves;

9. I also delivered you from the Power of the Egyptians, and of all who oppressed you, whom I drove out from your Presence, and gave you their Country;

10. Moreover I declared to you, I am the Lord your God, do not fear the gods of the Amorites in whose Country you dwell: yet you have not hearkened to what I said.

11. There likewise came an Angel of the Lord, and sate under an Oak which was at Ophrah, that belonged to Joash the Abiezrite; whose Son Gideon was beating out Wheat at a Wine-press, to hide it from the Sight of the Midianites.

12. To whom the Angel of the Lord appearing, said to him. The Lord is with thee, O valiant Man.

13. But Gideon said to him; Oh my Lord, if the Lord is with us, why is all this come upon us? And where are all his Wonders that our Fathers have thus rehearsed to us, Did not the Lord bring us up from Egypt? Since he has now forsaken us, and given us up into the Power of the Midianites.

14. Then the Lord turning to him, said, Go in this thy Might, and thou shalt save Israel from their Power: Do not I send thee?

15. And he answered him, Oh my Lord, whereby shall I save Israel? Behold my Thousand is impoverished in Manassah, and I am small in my Father's Family.

16. But to him the Lord replied, I will be with thee, and thou shalt beat the Midianites as one Man.

17. Whereupon he said to him; If now I am in Favour with thee, shew me a Sign what thou art who talkest with me.

18. Depart not, I pray, from hence, till I come to thee, and bring forth my Present, and set before thee. Who said, I will stay till thou returnest.

19. So Gideon went in, and made ready a Kid of the Goats, with an Ephah of Flour in unleavened Cakes; putting the Flesh in a Basket, as he did the Broth in a Pot: which he brought out to him under the Oak, and put nigh.

20. And the Angel of God said to him, Take the Flesh and unleavened Cakes, and set on this Rock, pouring out the Broth; and he did so.

21. Next the Angel of the Lord reached out the End of the Staff that was in his Hand, and touching the Flesh and unleavened Cakes, there came up Fire out of the Rock, which consumed them both; he also went away out of his Sight.

22. And when Gideon saw what he was, he said, Alas, O Sovereign Lord, because of this, that I have seen an Angel of the Lord Face to Face.

23. But the Lord said to him, There is Peace for thee, do not fear: thou shalt not die.

24. Upon this Gideon built there an Altar to the Lord, and called it The Lord of Peace's: to this Day it is still in Ophrah of the Abiezrites.

25. And in that Night the Lord said to him; Take the Ox that was a Bull which thy Father has, and the other Ox of seven Years; and thou shalt throw down the Altar of Baal that thy Father has, and cut down the Grove which is by it.

26. Thou shalt also build an Altar to the Lord thy God, upon the Top of this Fortress in a Place put in order; and shalt take the other Ox, and offer up a Burnt-offering

Ver. 9. *also delivered you*] At the Red Sea.

Ver. 11. *beating out*] privately and quietly, as *at a Wine-press* also denotes; which *threshing*, that the Heb. Word does not signify, would not have been.

Ver. 13. *Did not*] Being a strong Affirmation in Heb. so in the next Verse.

Ver. 17. *what*] as a Prophet, Judge or Magistrate, who had Power to commission him; since he did not take him for an Angel. It is the Heb. Relative contracted; and surely Gideon knew the other talked with him, without a Sign to shew it.

Ver. 24. *The Lord of Peace's*] See Gen. xxxiii. 20. Of this *Walt. Cross* in his *Taghm. Art.* p. 101, says, 'Our Translation favours Photinians and Secinians, who invalidate the Argument for Christ's Deity, from the

* proper Name of God *Jehovah* being ascribed to him, * since it is to other Things, as here to the Altar; but, * adds he, *falsely.*'

Ver. 25. *was a Bull*] that is lately cut: so far the Heb. from *young*; and *young bullock*, the *second of seven years old*, is a plain Sign the Prophet *Amos* did not translate it.

1b. *other Ox*] this or *second* shews it not to be the same, but rather he that went in the Yoke with the first; which Oxen might draw down what was wanted. The *Tigurin Version* and *Munster's* have, *et alium*, and *another*, which are the Words of former English Translations; the *Vulgate*, *et alterum*; *Castal.* *et item altero*, and *also the other*; the *Septuagint* and others keep to the Heb. and.

with the Wood of the Grove which thou cuttest down.

27. Accordingly Gideon taking ten Men of his Servants, did as the Lord spoke to him; however as he was afraid of his Father's Family and the Men of the City to do *it* by Day, he did *it* at Night.

28. So that when the Men of the City rose early in the Morning, behold the Altar of Baal was broke down, and the Grove cut down which was by it; as also the other Ox offered up on an Altar that was built.

29. At which they said to one another, Who has done this Thing? And having fought, and enquired, some said Gideon the Son of Joash had done it.

30. They then said to Joash, Bring out thy Son, that he may die; because he has broke down the Altar of Baal, and because he has cut down the Grove which was by it.

31. But Joash said to all who stood by him, Will you contend for Baal? Will you save him? Let him who will contend for him, be put to death whilst it is Morning: if he is a god, let him contend for himself, because *Gideon* broke down his Altar.

32. Therefore he called him at that Time Jerub-baal, saying, Let Baal contend against him, because he broke down his Altar.

33. Now all the Midianites, Amalekites, and People of the East being gathered together, passed over, and encamped in the Vale of Jezreel.

34. Whereupon the Spirit of the Lord clothed Gideon, and he blew a Trumpet, by which the Abiezrites were called after him.

35. Besides he sent Messengers to all Manassch, who was also called after him; as he did likewise to Asher, Zebulun and Naphthali, and they came up to meet them.

36. And Gideon said to God; If thou wilt save Israel by me, as thou hast spoken;

37. Behold I shall know it, by my placing a Fleece of Wool in the Floor, if the Dew is upon that alone, and upon all the Ground it is dry.

38. And it was so, for when he rose early the next Day, and squeezed the Fleece, he wrung the Dew out of it, a Dish full of Water.

39. He said further to God, Be not angry with me, and I will speak only this Time: let me try now once more with the Fleece; let it

now be dry on that alone, and upon all the Ground let there be Dew.

40. And God did so that Night: for it was dry on the Fleece alone, and upon all the Ground there was Dew.

C H A P. VII.

THEN Jerub-baal, who was Gideon, rising early, and all the People who were with him, encamped at the Fountain of Harod: and the Camp of the Midianites was to the North of him, towards the Hill of Moreh in the Vale.

2. But the Lord said to Gideon; The People who are with thee are too many for me to give up the Midianites into their Power, lest Israel should boast it self against me, that his own Hand has saved him.

3. Now therefore do proclaim in the Hearing of the People thus, Whoever is fearful and afraid, let him go away back betimes from Mount Gilcad; upon which there went back twenty two thousand of the People, and ten thousand were left.

4. The Lord notwithstanding said to him, The People are yet many; bring them down to the Water, that I may try them for thee there: and he of whom I say to thee, This shall go with thee, shall go; and all of whom I say to thee, This shall not go with thee, he shall not.

5. So he brought the People down to the Water; and the Lord ordered him, Every one who laps some of the Water with his Tongue, as a Dog does, thou shalt place alone, as likewise every one who bends down upon his Knees to drink.

6. And the Number of those who lapped with their Hand to their Mouth, was three hundred Men; whereas all the rest of the People bended down upon their Knees to drink Water.

7. The Lord then said to Gideon, By the three hundred Men who lapped will I save you, and give up the Midianites into thy Power; so let all *the rest of* the People go to their respective Places.

8. Upon which these taking Provision in their Hands, and their Trumpets, he sent all the *other* Men of Israel to their several Tents, and retained the three hundred Men; the Camp of the Midianites being below him in the Vale.

9. And that Night the Lord said to him;

Ver. 37. *Floor*] which was abroad, *Hof.* xiii. 3. *Dan.* ii. 35.

Ver. 39. *now*] *na* in *Heb.* both times, and in the common Translation is put *I pray* to that which will not bear it.

Ver. 3. *do*] denoting some Intreaty; but *go to*, besides

being intolerably obsolete, is by *Johnson's* Definition a scornful exhortation.

Ver. 4. *many*] not too many here, as in Ver. 2.

Ver. 8. *their Trumpets*] which they might be furnished with from the rest of the People.

Arise, go down to the Camp: for I give it up into thy Power.

10. However if thou art afraid to do it, go thither with Phurah thy young Man.

11. Whereby thou wilt hear what they say, and afterwards thou wilt be strengthened to go thither. Accordingly he went down with Phurah his young Man, to the Border of the Men who were in military Order at the Camp.

12. Now the Midianites, Amalekites, and all the People of the East, lay along in the Vale as Locusts for Multitude; their Camels likewise were innumerable, as the Sand which is upon the Sea-shoar for Multitude.

13. Whither Gideon being come, behold a Man told the following Dream to his Companion, Lo I have dreamed a Dream plainly, that a Cake of barley Bread tumbled along into the Camp of the Midianites, and coming to a Tent, and striking it, that it might fall, overturned it, so that the Tent fell down.

14. And his Companion made answer, This is nothing besides the Sword of Gideon the Son of Joash, a Man of Israel: God has given up into his Power the Midianites, and all the Camp.

15. As soon as Gideon therefore heard the telling of the Dream, and the Explanation of it, he worshipped; and returning to the Camp of Israel, said, Get ready, for the Lord has given up the Camp of Midian into your Power.

16. Next he parted the three hundred Men into three Companies; and gave Trumpets into the Hands of them all, with empty Pitchers, which had Lamps within.

17. And he ordered them; Take notice of me, and do so; particularly indeed when I come to the Border of the Camp, according as I do, so shall you.

18. For I, and all who are with me, will blow the Trumpet; and you shall also blow round about all the Camp, and say, *This* of the Lord, and of Gideon.

19. So Gideon, and the hundred Men who were with him, went to the Border of the Camp, at the Beginning of the middle Watch, when the Watchmen were but just roused up; and they blew the Trumpets, and dashed to pieces the Pitchers which were in their Hands.

20. Nay the three Companies blew the Trumpets, and broke the Pitchers, holding fast the Lamps in their left Hands, and the Trumpets in their right to blow; and they cried out, The Sword of the Lord, and of Gideon.

21. And as they stood in their several Places round about the Camp, all who were in it ran, screamed out, and fled.

22. Besides when the three hundred blew the Trumpets, the Lord set the Sword of each one against another, throughout the whole Camp; and those of the Camp fled to Beth-shittah in Zererath, to the Frontier of Abel-meholah by Tabbath.

23. With that the Men of Israel were called out of Naphtali, Asher, and all Manasseh, and pursued after the Midianites.

24. Gideon further sent Messengers through all Mount Ephraim, to say, Go down to meet the Midianites, and take against them the Water *in the Way* to Beth-barah and Jordan: accordingly all the Men of Ephraim were called out, and took it.

25. They took likewise two Princes of Midian, Oreb and Zeeb; and killed Oreb at the Rock Oreb, as they did Zeeb at the Wine-press Zeeb, when they pursued the Midianites; whose Heads they brought to Gideon beyond Jordan.

C H A P. VIII.

NEVERTHELESS the Men of Ephraim said to him, Why didst thou do this Thing to us, not to call us, when thou wentest to fight with the Midianites? And they contended with him strongly.

2. To whom he said; What have I done now like you? Are not the Gleaning-grapes of Ephraim better than the Vintage of Abiezer?

3. God has given up into your Power the Princes of Midian, Oreb and Zeeb; and what could I do like you? Then their Resentment ceased from him, upon his speaking that Thing.

4. Moreover Gideon got to Jordan; passing over, and the three hundred Men who were with him, faint as they were, pursuing.

5. And he said to the Men of Succoth, Pray give the People who accompany me a

Ver. 11. *to go*] as afterwards, Ver. 15, 19.

Ib. *military Order*] See Exod. xiii. 18.

Ver. 17. *Take notice of*] Heb. *see from*.

Ver. 18. *blow the Trumpet*] Heb. *in the Trumpet*, but with reads as if he was not to blow the Trumpet: it is the same as in Chap. iii. 27. & vi. 34. and elsewhere thus rendered, though not always.

Ver. 19. *dashed to pieces*] I suppose one against another. Heb. *scattered about*.

Ver. 21. *several Places*] at a distance from one another, that there might seem, being in the Night, so many Companies or Battalions, which would largely augment their Fear, and accounts for it well.

Ver. 3. *Resentment*] or *Temper*, Heb. *Spirit*.

Piece of Victuals: for they are faint, and I am pursuing after Zebah and Zalmunna Kings of Midian.

6. But the Princes of Succoth said, Hast thou got hold of Zebah and Zalmunna already by the Hand, that we should give Victuals to thy Army?

7. For this reason, said Gideon, when the Lord has given them up into my Power, I will thresh your Flesh with Thorns of the Wilderness, and Briers.

8. And going up from thence to Penuel, he spoke to the Men of it in like manner; and they answered him as those of Succoth had.

9. So he made reply also to them, When I return in Peace, I will break down this Tower.

10. Now Zebah and Zalmunna were in Karkor, and their Armies with them, about fifteen thousand, all that were left of the whole Army of the eastern People: for there were fallen a hundred and twenty thousand Men who drew forth the Sword.

11. And Gideon went up the Way of those who dwelt in Tents, at the East of Nobah and Jogbehah; and beat the Army, when it was secure.

12. But Zebah and Zalmunna fleeing, he pursued after them; and taking these two Kings of Midian, made all the Army afraid.

13. Gideon the Son of Joash also returned from the Battle, before the getting up of the Sun.

14. And he took a Youth of the Men of Succoth, and asked him; who wrote down for him the Princes and Elders of it, seventy seven Men.

15. Then he came to the Men of it, and

said; Here are Zebah and Zalmunna, with whom you thus reproached me, Hast thou got hold of Zebah and Zalmunna already by the Hand, that we should give Victuals to thy Men who are faint?

16. And he took those Elders, with Thorns of the Wilderness, and Briers, and made the Men of Succoth know by them.

17. He further broke down the Tower of Penuel, and slew the Citizens.

18. Afterwards he said to Zebah and Zalmunna, What sort of Men were those that you killed on Tabor? Who answered, They were just as thou art, looking each one like the Sons of a King.

19. And he replied, They were my own Brothers, the Sons of my Mother: by the Lord's living, if you had kept them alive, I would not kill you.

20. He said then to Jether his First-born, Get ready, kill them; but the Youth did not draw forth his Sword, because he was afraid, as he was yet a Boy.

21. Whereas Zebah and Zalmunna said, Do thou get ready, and fall on us, for like a Man is his Strength; so Gideon getting ready, killed them, and took the Studs which were on their Camels Necks.

22. The Men of Israel moreover said to Gideon, Do thou rule over us, and even thy Son, and Grandson; because thou hast saved us from the Power of the Midianites.

23. Whom he answered, I will not rule over you, nor shall my Son: let the Lord rule over you.

24. However he said to them, I ask a Petition of you, that you will give me each one the Ear-rings of his Spoil: for they had golden ones, as those were Ishmeelites.

Ver. 6. *Hast thou got &c.*] *Heb. Are the Palms of the Hands—in thy Hand.*

Ver. 11. *was secure*] *Tynd. did cast no perrelles.*

Ver. 12. *afraid*] Gideon falling upon the Camp of the Midianites at Night, the two Kings fled out of it, whereby he took them; which struck such a Consternation among their People, who had been frightened before, that Gideon went off with his royal Captives, before the Light of the Day discovered his 300 faint Men to the 15000. The Verb is as here rendered, not *discomfited*: *Castal. says perterrat, Munst. perterruit, frightened or terrified*; and *Coverdale, put—in fears*; but this needs no Proof.

Ver. 13. *returned*] to Succoth.

Ib. before the getting up of the Sun] by *Tynd. the sunne beying yet up, Gen. the sunne being yet bis.*

Ib. getting up] Divers Bibles having *was up* wrong in *Italick* (there being a Word for it, as here rendered, in *Heb.*) our late famous *Universal History* says, “it is not easy to determine, whether the Words [before the Sun] mean before its going down on that Day, or its rising on the next Morning:” then unhappily concludes it was the former, with the Pretence that the *Jews* and Generality of *Christian Interpreters* understood it so, Book i. 7. 6.

Ver. 15. *reproached me*] *Tynd. cast me in the talb.*

Ver. 16. *Elders*] who appear to be also the Princes, by Ver. 6, 7. as likewise by Ver. 14. compared with this.

Ib. know] according to the *Heb.* but instead of *וְיָדָעוּ* *Bishop Walton says, It is clear that the ancient reading was, וְיָדָעוּ and he tare or threshed, as he had threatened, Ver. 7. Answ. to Considerations upon the Bibl. Polygl. Ch. 6. p. 100. because the Sept. Transl. and some others following it have so: but how much rather was that taken from the 7th Verse (in the Liberty the LXX used of translating) than ours made by Corruption from it! which may serve also for his other Instances. Nay if the Men of Succoth were others as well as the Elders, or those who had this Punishment inflicted on them, which doubtless they were, the present Hebrew Reading must be the right, or at least the other must unavoidably be wrong. And it may be seen the Expressions are not the same even here in parallel Places, as the Princes are threatened, Ver. 6, 7. the Elders suffer, Ver. 16. it is Army, Ver. 6. Men who are faint, Ver. 15. and your Flesh, Ver. 7. by them, Ver. 16.*

Ib. by them] whom he so punished.

Ver. 21. *a Man*] In Contradistinction to Boy.

Ib. Studs] See the Word *Isa. iii. 18.*

Ver. 24. *these*] not *they*, the same as before.

Ib. Ishmeelites] See *Gen. xxxvii. 28.*

25. And they replied, We will wholly give *them*: so they spread a Cloth, and cast thereon the respective Ear-rings of their Spoil.

26. Now the Weight of those that he asked for, was a thousand and seven hundred *Shekels* of Gold; besides the Studs, Perfume-boxes, and purple Garments which the Kings of Midian wore, and besides the Chains that were on their Camels Necks.

27. Which Gideon made into an Ephod, and placed it in his City Ophrah, whither all Israel went a whoring after it; and it became a Snare to Gideon and his Family.

28. Thus Midian was brought down before the Israelites, so that they lifted up their Heads no more: and the Country rested out forty Years in the Time of Gideon.

29. And Jerubbaal the Son of Joash went, and dwelt in his House.

30. Gideon also had seventy Children who proceeded from himself: for he had many Wives;

31. Besides his Concubine, who was at Shechem, that bore him likewise a Son, whose Name he put Abimelech.

32. At last he died in a good old Age, and was buried in the Grave of Joash his Father, in Ophrah of the Abi-ezrites.

33. And when he was dead, the Israelites went a whoring again after Baalim, and put them Baal-berith for a god.

34. So that they did not remember the Lord their God, who delivered them from the Power of all their Enemies round about.

35. Nor did they act generously to the Family of Jerubbaal, that is Gideon, according to all the Good which he did to Israel.

C H A P. IX.

FOR Abimelech the Son of Jerubbaal going to Shechem, to his Mother's

Brothers, spoke to them, and to all the Family of the House of his Mother's Father, as follows;

2. Speak, I pray, in the Hearing of all the Owners of Shechem, What is best for you, that seventy Men, all the Sons of Jerubbaal, should rule over you, or one Man should? And remember, that I am your Bone and Flesh.

3. And his Mother's Brothers spoke of him, in their Hearing, all these Words; upon which their Hearts inclined after Abimelech, he being, as they said, their Brother.

4. Nay they gave him seventy Pieces of Silver, out of the House of Baal-berith; with which Abimelech hired vain and unstable Men, to go after him.

5. So he went into his Father's House at Ophrah, and killed his Brothers the Sons of Jerubbaal, seventy Men, upon one Stone; excepting Jotham his youngest Son, who was left, because he was hid.

6. Moreover all the Owners of Shechem, and the whole Family of the Fortrefs, getting together, went and made Abimelech King, at the Oak set up which was in Shechem.

7. And when some told Jotham, he went, and stood on the Top of Mount Gerizzim, and with an exalted Voice called, and thus harangued them: Harken to me, ye Owners of Shechem, that God may hearken to you.

8. The Trees unanimously went to anoint a King over them, and said to the Olive-tree, Do thou reign over us.

9. But he said to them, Shall I leave off my Fatness, by whom they honour God and Men, that I may go to be removed *to reign* over the Trees?

10. They also said to the Fig-tree, Come thou, reign over us.

Ver. 26. *Shekels*] Look Gen. xxiv. 22.

1b. *Perfume-boxes*] *Nataph* the Root of this Word signifies to drop or distil; and *Dev. Kimhi* in his *Commentaries* on this Place writes נְטִיפוֹת שֶׁ בְּלִי הוּא שְׁנוּשָׁאן נְטִיפוֹת נְטִיפוֹת *Netiphoth* was the Name of golden Vessels or Boxes, wherein was put the *nataph*, the *stalls* mentioned *Exod. xxx. 34.* as likewise *Levi Ben Gershom* חֲזוֹן בְּלִי הוּא שְׁנוּשָׁאן חֲזוֹן נְטִיפוֹת *These were Vessels of Gold in which was put the nataph.* And more general, *quibus recondantur guttae preciosae & odoriferae*, as *Munster* says, wherein precious and sweet-smelling Drops were put or kept. He renders it *olfactoriola*, *Trem.* and *Jun. myrothecidia*, both which may be englished *Perfume-boxes*.

Ver. 33. *Baal-berith*] which notwithstanding is the Name among the Jews for a Sponsor at Circumcision; according to *L. Addison's Present State of the Jews*, p. 60, 61. it signifying the Master of the Covenant.

Ver. 5. *excepting*] The notwithstanding, yet in the *com. Vers.* which I find in the early Bibles of our last Translation, is a double Rendering of only the *Heb.* which the Comma between makes more absurd, and nonsensical; but indeed was so in the *Bishops Translation* before, and therefore worse than an Oversight in the present.

VOL. I.

1b. *was hid*] in the Conjugation *Niphal*, not in *Hithp.* *hid himself*.

Ver. 6. *the Fortrefs*] called the Tower, Ver. 46, 47, 49. as the *Geneva Margin* observes. Being filled with People it might have the Name *millo*, which is derived from *male*, to fill; after which Manner *Kimhi* expounds it, as also *Jun.* and *Trem.* translate it by *munitio*. That it was not the Name of a Place nor a Man appears, because there was a *millo* long after at Jerusalem, 2 Sam. v. 9. see also 2 Kings xii. 20.

1b. *Oak*] Look Gen. xii. 6.

1b. *set up*] The Participle preterite in *Hophal*, as in Gen. xxviii. 12. So the *interlineary* and *Tigurin Bibles* have *set*, *set up* or *placed*; and *Patrick* observes he cannot find it used for *Pillar* in any other Place of Scripture.

Ver. 9. *by whom*] as *Jun. &c.* *Heb.* *who by me*, the Manner of speaking in that Tongue for *by whom*, as in *Ezek. ix. 11.* &c. which our Translators seem not to have sufficiently known; and what is more to be wondered at, the industrious *Noldius* omits, but not *Buxt. Thes. Lib. ii. Cap. 8.*

Ver. 9, 11, 13. *removed*] *Promoted* is from the old Lat. *promovear*, not from the Hebrew.

N n n n

11. But

11. But he said to them, Shall I leave off my Sweetness and good Fruit, that I may go to be removed *to reign* over the Trees?

12. Then they said to the Vine, Come thou, reign over us.

13. But he said to them, Shall I leave off my Wine, which makes God and Men glad, that I may go to be removed *to reign* over the Trees?

14. At last all the Trees said to the Bramble, Come thou, reign over us.

15. If you truly anoint me for a King over you, quoth he to them, come, trust in my Shadow; and if not let Fire come out of the Bramble, and consume the Cedars of Lebanon.

16. Now therefore if you have acted in Truth and Integrity, by making Abimelech King, and if you have done well to Jerubbaal and his Family, nay if you have done to him according to the Desert of his Hands;

17. Wherein my Father fought for you, and exposed his Life at a distance, that he might deliver you from the Power of the Midianites;

18. Yet you are risen up against my Father's Family to Day, and have killed his Sons, seventy Men, upon one Stone, and made Abimelech, the Son of his Servant-maid, King over the Owners of Shechem, because forsooth he is your Brother:

19. I say if you have acted in Truth and Integrity, with Jerubbaal and his Family this Day; be glad of Abimelech, and let him also be glad of you:

20. But if not; let Fire come out of him, and consume the Owners of Shechem, and the Family of the Fortrefs; let Fire likewise come out of them, and consume Abimelech.

21. Jotham then fled, and running away, went to Beer; where he dwelt, because of his Brother Abimelech.

22. And Abimelech had the principality over Israel three Years.

23. At length God sent an ill Mind between him and the Owners of Shechem, so that they were treacherous to him:

24. That the Violence to the seventy Sons of Jerubbaal might come, and that their

Blood might be laid upon their Brother Abimelech who killed them, and upon the Owners of Shechem who strengthened him to do it.

25. For they put some that lay in wait for him upon the Tops of the Mountains, who robbed all that passed by them along the Road; which was told Abimelech.

26. Gaal too the Son of Ebed came, with his Brethren, and passing on to Shechem, the Owners of it trusted in him.

27. Next they went out into the Field, and gathering in their Vineyards, trod, and made Praises; as also went into the House of their god, and eat, drank, and cursed Abimelech.

28. Besides Gaal the Son of Ebed said, Who is Abimelech, and what is Shechem, that we should serve him? Is not he the Son of Jerubbaal, and Zebul his Officer? Serve the Men of Hamor the Father of Shechem; for why should we serve him?

29. And oh that this People were in my Power! then would I put away Abimelech. Nay he said to Abimelech, Make thy Army great, and come out.

30. But Zebul the chief of the City was angry at hearing his Words,

31. And sent Messengers deceitfully to tell Abimelech; Behold Gaal the Son of Ebed, and his Brethren, are come to Shechem, and lo they fortify the City against thee.

32. Now therefore do thou get ready by Night, and the People who are with thee, and lie in wait in the Field.

33. And in the Morning as the Sun rises, being got up early, thou mayest rush on against the City; and behold when he, and the People who are with him, come out to thee, thou mayest do to him according as thou findest to be *done*.

34. With that Abimelech gets ready, and all the People who were with him, by Night, and they lie in wait against Shechem in four Companies.

35. And Gaal the Son of Ebed going out, and standing at the Entrance of the Gate of the City; Abimelech rose up, and the People who were with him, from lying in wait.

Ver. 13. *makes God—glad*] This Expression is easily accounted for, by considering that Wine was offered to God, *Lev. xxiii. 13. Num. xxviii. 7.* and that he was pleased People did their Duty by offering it. Without this Consideration what Absurdities have *Interpreters* run into? Ours have rendered it *cheereth God*, as if it was by his drinking the Wine; *Stackhouse* expounds God to be *Princes*, *Hist. Bib. Lib. v. 2.*

Ver. 15. *trust in my Shadow*] as if for Preservation from scorching Heat. And the Shadow of a Bramble over the Trees, is a very witty and keen Sarcaſm.

Ver. 17. *wherein*] It is the *Hebrew* Relative *which*, in *which*, or *wherein*.

Ver. 28. *what is Shechem*] as if that was too noble a City to be governed by such an ignoble Person.

Ib. *the Men of*] *Tynd. ſeche as come of*, the *Bishops* following him.

Ver. 31. *deceitfully*] That this is the Meaning of the Word, by its Affinity with others, whereby *Yarhi* and *Kimhi* expound it, there is no Dispute: ſo *Pagn.* and *Munſt.* render, *in dole*; and in the *Genev. Marg.* is *Ebr. craftily*. *Privily* came not from the Original, but from the old paraphractical *Translators*.

Ver. 33. *rush on againſt*] For he did not, nor does it appear he was to, *ſet upon the city*, to uſe the *preſent Reading*, before Gaal went out to him.

36. Upon

36. Upon Gaal's seeing them, he said to Zebul, Behold People are coming down from the Tops of the Mountains; whom Zebul answered, Thou seest the Shade of the Mountains like Men.

37. However Gaal asserted yet again, that there were People coming down from the middle of the Country, and that one Company came from the Way of the Oak of the Soothsayers.

38. Then Zebul said to him, Where is thy Mouth now, with which thou didst vaunt, Who is Abimelech, that we should serve him? Is not this the People whom thou hast despised? Go out, I pray now, and fight with him.

39. Accordingly Gaal went out before the Owners of Shechem, and fought with Abimelech.

40. But Abimelech pursued him, and he fled from his Face; many falling down wounded to the Entrance of the Gate.

41. And Abimelech dwelt at Arumah; Zebul also drove out Gaal and his Brethren, from dwelling at Shechem.

42. Nevertheless the People went out the next Day into the Field, which having been told Abimelech,

43. He took his, and parting them into three Companies, lay in wait in the Field; and when he saw plainly that the other were come out of the City, he rose up against them, and killed them.

44. For Abimelech, and the Company that were with him, rushed on, and stood at the Entrance of the Gate of the City; while the two Companies rushed upon all who were in the Field, and killed them.

45. He further fought against the City all that Day, and took it, as also killed the People who were therein; and having broke it down, he sowed it with Salt.

46. Which when all the Owners of the Tower of Shechem heard, they went into a Castle of the House of the god Berith.

47. Again it was told Abimelech, that they had all gathered themselves together.

48. At this he went up Mount Zalmon, and all the People who were with him; and taking an Ax in his Hand, he cut off a Bough from the Trees, which he took up, and put upon his Shoulder; then he said to the People who were with him, What you have seen me do, make haste to do the like.

49. And all the People too cut them off a Bough apiece, and went after Abimelech; which putting against the Castle, they burnt it upon them with Fire; infomuch that all the Persons of the Tower of Shechem died likewise, about a thousand Men and Women.

50. Afterwards Abimelech went to Thebez; against which encamping, he took it.

51. But there being a strong Tower within the City, all the Men and Women, including all the Owners of the City, fled thither, and shut it about them; going up on the Roof of the Tower.

52. He notwithstanding went to the Tower, and fought against it; nay went nigh to the Entrance of it, to burn it with Fire.

53. When a certain Woman threw down a Piece of a Millstone upon his Head, and broke his Scull.

54. Upon which he called speedily to the young Man who carried his Arms, and said to him, Draw out thy Sword, and kill me, lest they should say of me, A Woman slew him. Accordingly his young Man ran him through, and he died.

55. And when the Men of Israel saw that Abimelech was dead, they went to their respective Places.

56. Thus God requited the Wickedness of Abimelech which he did to his Father, by killing his seventy Brothers.

57. All the Wickedness likewise of the Men of Shechem did God requite on their Heads; and the Curse of Jotham the Son of Jerubbaal came upon them.

Ver. 38. *with him*] as the following Verse shews; and Coverdale says, *with hym*. The literal *Lat.* and the *Heb.* are doubtful.

Ver. 49. *Persons*] not *men* here, nor is it the same Word with the following.

Ver. 52. *to set it on fire*] left out of the *Genev. Bible*, black Letter, 1599; but is in another with the Roman Letter printed the same Year, both by the *Deputies of Christopher Barker*.

Ver. 53. *broke*] The *all to brake* in the common English was so obsolete and unintelligible a hundred Years ago, that the great and skilful Linguist *William Walker* did not understand it: for in his *English Particles*, so fraught

with Erudition, he reckons *all* an Expletive, though the Meaning is, *brake all his scull*, or *brake his scull in pieces*; as in *Tyndal's* and the *Bishops Translations*, from whence this was taken, *all to dashed the enemy*, *Exod. xv. 6.* *to* being only an Augment or Expletive like *be*—as when we say, *such a one is all bedaubed*, &c. according to the *Saxon*; for which see *Hicks's Gram.* p. 85. and *brake* cannot be infinitive: but how unfit is such Translation for the common People, which very few of the Learned understand!

1b. *Scull*] *Tynd.* *brayne panne*, and so the *Gen.*

Ver. 54. *young Man*] *Gen.* *page*.

C H A P. X.

AND there rose up after Abimelech, to save Israel, Tola the Son of Puah, the Son of Dodo, a Man of Issachar; and he dwelt at Shamir, on Mount Ephraim.

2. He also judged Israel twenty three Years, and dying, was buried at Shamir.

3. And there rose up after him Jair the Gileadite, who judged Israel twenty two Years.

4. Moreover he had thirty Sons who rode upon thirty Ass-colts, and they had thirty Cities: these they call the Towns of Jair to this Day, which are in the Province of Gilead.

5. Jair likewise died, and was buried at Kamon.

6. And the Israelites did again what the Lord was displeased with; for they served Baalim, Ashtaroth, the gods of Syria, Zidon, Moab; the Ammonites, and Philistines: whereas they forsook the Lord, and did not serve him:

7. Incensed therefore at Israel, the Lord delivered them up into the Power, both of the Philistines and Ammonites,

8. Who broke, and bruised them that Year; as they had eighteen Years all the Israelites who were beyond Jordan, in the Country of the Amorites, which is in Gilead.

9. For the Ammonites were passed over Jordan, to fight also with Judah, Benjamin, and the Family of Ephraim; so that Israel was much distressed.

10. Then they cried thus to the Lord, We have sinned against thee, both because we have forsaken our God, and served Baalim.

11. But he said to them; Did not some of the Egyptians, Amorites, Ammonites, and Philistines,

12. With the Zidonians, Amalekites, and Maonites oppress you? And when you cried

to me, I saved you from their Power.

13. Nevertheless you forsook me, and served other gods; therefore I may not save you again.

14. Go, and cry to the gods whom you have made choice of: let them save you in the Time of your Distress.

15. And the Israelites replied to the Lord, We have sinned, do to us entirely as thou likest; only deliver us, we beseech thee, at this Time.

16. Besides they put away the gods of the Strangers from among them, and served the Lord; whose Soul was grieved for the Trouble of Israel.

17. Now the Ammonites were called together, and encamped in Gilead: the Israelites were likewise gathered up, and encamped in Mizpeh.

18. And the People, the Princes of Gilead, said one to another, What Man soever will begin to fight with the Ammonites, shall be the Head of all the Inhabitants of Gilead.

C H A P. XI.

AND Jephthah the Gileadite was a valiant Man, but the Son of a Woman that was a Harlot; Gilead begetting him.

2. The Wife of Gilead also bore him Sons, who, when they grew up, thrust out Jephthah, saying to him, Thou shalt not have possession in our Father's House, because thou art the Son of a different Woman.

3. Whereupon he fled from the Presence of his Brothers, and dwelt in the Country of Tob; and vain Men gathering themselves to Jephthah, went out with him.

4. And in a while the Ammonites made War with Israel.

5. Which as they were doing, the Elders of Gilead went to fetch Jephthah from that Country.

Ver. 1. *save*] So the Hebrew.

Ver. 4. *Ass-colts—Cities*] These Words are alike in Hebrew to the very Points; which several, both Jews and Christians, have counted an Elegancy.

Ib. *the Towns of Jair*] See the same 1 Kings iv. 13. 1 Chron. ii. 23. twenty three of which, as it seems, were called so before from *Jair* the Descendant of *Manassah*, 1 Chron. ii. 22. Num. xxxii. 41. Deut. iii. 14.

Ver. 8. *broke*] Bish. *pilled*, as Tynd. *pild*.

Ib. *broke, and bruised*] Which literal Sense may be better than any comparative made from it, in a Translation, especially as it has some similar Sound, like the Hebrew, I suppose designedly, *yirgnatzu* and *yerotzetzu*.

Ib. *them*] those who were in the Country of Canaan, according to Ver. 9. in Contradistinction to the other beyond Jordan, as here follows.

Ib. *that Year*] in which *Jair* died, Ver. 5.

Ver. 9. *distressed*] Tynd. *combred*, with the Bish. but the Gen. have *tormented*.

Ver. 11. *some of*] which *in* signifies as well as *from*; and thus the whole Construction of these two Verses is quite proper and regular, without any Defect or Redundancy: in which Manner the learned *Lewis De Dieu* observes likewise it may be rendered.

Ib. *Ammonites*] This Article is omitted in the *Bishops Bible*, 1575, folio.

Ver. 13. *may*] which the Hebrew signifies as well as *will*, the Verb being as well potential as indicative; and he did save them again.

Ver. 1. *Gilead begetting him*] The Gen. Translators put this first, with Advantage indeed if it was to be with *and* as in the present English; but it stands better as in the Hebrew thus, for the History to begin with what is more pertinent to the Subject.

Ver. 4. *a while*] Heb. *Days*, without *after*, though in the English Margin.

6. To whom they said, Come, and thou shalt be a Captain to us, that we may fight with the Ammonites.

7. But he answered them, Did not you hate me, and thrust me out of my Father's House; Why then do you come to me now, when you are distressed?

8. And they replied to him, Therefore now we return to thee, that thou mayest go with us, and fight against the Ammonites; so thou shalt be the chief of all us, the Inhabitants of Gilead.

9. Upon this he said to them, If you have me back to fight against the Ammonites, and the Lord give them up before me, let me be the chief of you.

10. As they did again to him, The Lord hear between us, if we do not thus according to thy Words.

11. So Jephthah went with the Elders of Gilead, and the People made him the chief and Captain over them; he also spoke all his Words before the Lord in Mizpeh.

12. Then Jephthah sent Ambassadors to say to the King of the Ammonites, What hast thou to do with me, that thou comest to me to fight in my own Country?

13. Who answered them, It is because Israel took away my Country, when they came up from Egypt, from Arnon even to Jabbok and Jordan; now therefore restore these Places in Peace.

14. But he sent Ambassadors to him yet again,

15. To tell him; Thus saith Jephthah; The Israelites did not take away the Country of Moab, nor that of the Ammonites.

16. For when they came up from Egypt, they went through the Wilderness of the Red Sea, and came to Kadesh.

17. When they sent Ambassadors to intreat the King of Edom, to let them pass through his Country, but he would not hearken; and they likewise sent to the King of Moab, who did not consent: so they abode in Kadesh.

18. Afterwards they went through the Wilderness, and round by the Countries of

Edom and Moab, and coming to the Sun-rising of that of Moab, encamped beyond Arnon; but they came not into the Bounds of Moab, for that Arnon was.

19. They also sent Ambassadors to Sihon King of the Amorites, the King of Heshbon; whom they intreated to let them go through his Country to their Place.

20. Whereas he, far from trusting them to pass through his Bounds, gathered up all his People, and encamping in Jahaz, fought with them.

21. The Lord God of Israel however gave up him, and all his People, into their Power, so that they smote them: thus the Israelites possessed all the Country of the Amorites, who dwelt there.

22. They even possessed all their Bounds, from Arnon to Jabbok, and from the Wilderness to Jordan.

23. Now therefore thou wouldest possess, what the Lord God of Israel dispossessed the Amorites of, because of this his People.

24. Wilt not thou possess that which Chemosh thy god causes thee to possess? So will we that which the Lord our God has dispossessed any of, because of us.

25. And now art thou at all better than Balak the Son of Zippor King of Moab? Did he at all contend with the Israelites, or at all fight against them;

26. When they dwelt in Heshbon and Aroer, with their Towns, and in all the Cities which are upon the Side of Arnon, three hundred Years? And why did not you regain *them* in that Time?

27. Therefore I have not done amiss against thee, but thou dealest ill with me to fight against me: the Lord the Judge judge now between the Israelites and the Ammonites.

28. Nevertheless the King of the Ammonites would not hearken, to the Message which Jephthah sent him.

29. At this the Spirit of the Lord was upon Jephthah, and he passed on through Gilead and Manasseh, to Mizpeh of Gilead, as he did from thence to the Ammonites.

Ver. 9. *let me*] on this Condition, which shews his Nobleness of Mind. As here is Nothing in the *Hebrew* to shew it was a Question, so the Words of the following Verse intimate it was not; and *Cassal.* with *Jun.* and *Tran.* translate accordingly. So Ver. 23.

Ver. 11. *spoke all his Words*] i. e. This Convention between him and the *Gileadites*, was solemnly ratified at *Mizpeh*.

Ver. 13. *took away my Country*] which they did not, Ver. 15. but some of that which *Israel* took from the *Amorites*, Ver. 21. had belonged to the *Ammonites* before, *Job.* xiii. 25.

1b. *in Peace*] with *saire* means by *Tyndal*.

Ver. 23, 24. *because of*] which the *Hebrew* signifies,

as well as *from before*; and I think the latter improper with *dispossessed*, it being not merely *before*.

Ver. 24. *So will we that*] *non* is *it* or *that*, not *them*, which latter in the *present Bible* sounds very indifferently. *Schast. Cass.* in freedom of translating turns it very skillfully thus, *Et nos quoque, quoscunque nobis fines Jova Deus noster vacantes fecerit, eos possidebimus*: and we likewise, whatsoever Limits *Jove* our God shall make void for us, them will we possess. *Pagnin.* has *quidquid* and *illud*, whatsoever and it; *Coverdale*, whatsoever and that.

1b. *dispossessed*] as in the preceding Verse, and strictly to the *Hebrew*.

Ver. 28. *which Jephthah sent*] as it seems in Writing, for it is not *they said to him*, Ver. 15.

Ver. 29. *to the Ammonites*] as it is full written, Ver. 32.

30. And he made the following Vow to the Lord; If thou wilt wholly give up the Ammonites into my Power;

31. That which comes first out of the Doors of my House to meet me, when I return in Peace from the Ammonites, shall be the Lord's, and I will offer up what is for a Burnt-offering.

32. Accordingly when he passed to the Ammonites, to fight with them, the Lord gave them up into his Power.

33. So that he smote them from Aroer, even till one comes to Minnith, twenty Cities, and to Abel of the Vineyards, with a very great Slaughter: thus the Ammonites were brought down by means of the Israelites.

34. Now Jephthah going to his House at Mizpeh, behold his Daughter came out to meet him, with Timbrels and Dances; and she was the only one, he having no Son or Daughter but her.

35. But as soon as he saw her, he tore his Cloaths, and said, Alas, my Daughter, thou bowest me quite down, and art one of those who trouble me: for I have opened my Mouth to the Lord, so that I cannot turn back.

36. And she said to him, My Father, since thou hast, do to me as there came out of thy Mouth; as it is after the Lord has taken vengeance for thee on thy Enemies the Ammonites.

37. However she requested her Father, Let this Thing be done for me; let me alone

two Months, that I may go, and descend upon the Mountains, and weep for my Virginity, with my Companions.

38. Who said, Go; which he let her do so long: accordingly she went with her Companions, and wept for her Virginity upon the Mountains.

39. And at the End of the two Months, she returned to her Father, who performed his Vow to her which he made: for she had not the knowledge of a Man, it being an Ordinance in Israel.

40. From Year to Year the Daughters of Israel went to talk to the Daughter of Jephthah the Gileadite, four Days in a Year.

CHAP. XII.

AND the Men of Ephraim being called together, passed northward, and said to Jephthah, Why didst thou pass on to fight with the Ammonites, and not call us to go with thee? We will burn thy House upon thee with Fire.

2. But he answered them; I and my People were those who contended with the Ammonites exceedingly; and when I called you, ye did not save me from them.

3. So seeing that you did not, I ventured my Life, and passed on to them, whom the Lord gave up into my Power; and why are you come up to me this Day, to fight with me?

4. Then Jephthah gathered together all

Ver. 31. *first*] as the doubling of the Verb may signify, and the Sense requires.

Ver. 33. *Abel*] The Word is *Mourning*, and *plain* is utterly foreign to any Meaning of the Root.

Ib. *by means of*] the same Hebrew as for *because of*, Ver. 23. so that our Translators have left out Part of it.

Ver. 34. *only one*] So that his Posterity would be extinct; which was a Matter of great Sorrow in those Days.

Ib. *he having*] The English Margin has Heb. *of himself*; but I know no such Thing, besides the *he had* which follows.

Ver. 36. *as it is after*] One of the Hebrew Words directly signifying *after*, and both are the same as in *Deut. xxiv. 4. Josh. ix. 16.* so Chap. xix. 23. 2 Sam. xix. 30.

Ver. 37. *go, and descend*] For Gilead being a Mountain, *Gen. xxxi. 25. Cant. iv. 1.* and Mizpeh of Gilead where Jephthah's House was, Ver. 29, 34. by the Signification of the Word, a Watch-tower on it, which were placed on the highest Mountains; it would be, that she going to other Mountains must descend. To go up and down is a Conceit of King James's Translators, unknown in the Original and other Translations.

Ver. 39. *an Ordinance*] That their Daughters should not so know a Man, and perhaps be confined to religious Exercise, when they were vowed or dedicated to the Lord: as Men were not to accompany with their Wives, when they had to do with holy Matters, *Exod. xix. 15. 1 Sam. xxi. 4, 5.* The Ordinance for his Vow seems to be

in *Lev. xxvii. 28.* not Ver. 29. which see in this Version. The being very holy to the Lord there, might be thus understood, and practised. It also appears that she was not slain, because it is said she wept for her Virginity, not for her Life; and if a Dog had come out first, as very likely, would he have offered it for a Burnt-offering to the Lord, Ver. 31. *Deut. xxiii. 18. Isa. lxvi. 3?* Surely no; much less his Child: in which God only tried Abraham, and would not let him do it.

Ver. 40. *went*] whither, if not to her? And why four Days in a Year, but to visit her once a Quarter? The Time set apart for a Person's Birth or Death would be strange to be more than the Day of the Year it had been upon.

Ib. *to talk to*] which is exactly the Hebrew. The Verb is found once more in the same Conjugation, *Ch. v. 11.* where our Translators have turned it *rehearse*. *Jun. and Trem. say, ad consabulandum cum filia, to talk with the Daughter; Sant. Pagn. and Ar. Mont. ad alligandum filiam, to speak to the Daughter; Leo Jud. ut dissererent cum filia, that they might discourse with the Daughter; which the Chald. Word תנורת as Grotius here observes, rightly signifies.* Thus Kimbi writes on the preceding Verse, עשה לה בית והניסה שם והיתה שם פרוש מבני אדם ומדרכי העולם והיו הלכות אליה כנות ישראל He made a House for her, and put her there, where she was separated from Mankind, and from the Ways of the World; and the Daughters of Israel went to her; for more see the Essay for a new Translation, Chap. 7. at the End, and Amama, Anti-herb. Biblic.

the Men of Gilead, and fought with Ephraim: whom they defeated, though they said, you are Runaways of Ephraim; Gilead being within both Ephraim and Manasseh.

5. Moreover the Gileadites took the Passages of Jordan to Ephraim; and when those who were escaped of Ephraim said, Let me pass over; the Men of Gilead asked him, Art thou an Ephrathite? And he answering, No;

6. They replied to him, Say now Shibboleth; but he said Sibboleth, and could not speak so rightly: then they took him, and killed him there. And there fell at that Time of Ephraim forty two thousand.

7. Besides Jephthah the Gileadite judged Israel six Years; when dying, he was buried at one of the Cities of Gilead.

8. And after him Ibzan of Beth-lehem judged Israel,

9. Who had thirty Sons, and thirty Daughters *that* he sent abroad, bringing so many from abroad for his Sons; and he judged Israel seven Years.

10. Ibzan likewise died, and was buried at Beth-lehem.

11. After him too Elon the Zebulonite judged Israel, which he did ten Years.

12. He then died, and was buried at Aijalon in the Country of Zebulun.

13. And after him there judged Israel, Abdon the Son of Hillel the Pirathonite.

14. He had also forty Sons, and thirty Grandsons, who rode upon seventy Ass-colts; and he judged Israel eight Years.

15. When he died, and was buried at Pirathon in the Country of Ephraim, on the Mountain of Amalek.

C H A P. XIII.

AND the Israelites did again what the Lord was displeased with, who gave them up into the Power of the Philistines forty Years.

2. And there was a certain Man of Zorah, one of the Family of the Danites, whose Name was Manoah, and his Wife was barren, so that she did not bear.

3. But an Angel of the Lord appeared to

the Woman, and said to her; Behold now thou art barren, so that thou dost not bear; yet thou shalt conceive, and bear a Son.

4. Now therefore take heed, I pray, and do not drink Wine or strong Drink, nor eat any unclean Thing.

5. For behold thou shalt conceive, and bear a Son, on whose Head there shall not a Razor come up, because the Child shall be a Nazirite of God from the Womb; and he shall begin to save Israel from the Power of the Philistines,

6. She then came, and spoke thus to her Husband; There came a Man of God to me, the Appearance of whom was like that of an Angel of God, very awful; but I did not ask him from whence he was, nor did he tell me his Name.

7. And he said to me, Behold thou shalt conceive, and bear a Son: now therefore do not drink Wine or strong Drink, nor eat any unclean Thing; because the Child shall be a Nazirite of God from the Womb, to the Day of his Death.

8. Upon this Manoah made supplication to the Lord as follows, O my Lord, let the Man of God whom thou didst send, come again to us, I beseech thee, and teach us what we shall do to the Child who shall be born.

9. And God hearkened to what he said: for the Angel of God came again to the Woman as she sat in the Field, Manoah her Husband not being with her.

10. At which she ran apace, and told him in this manner, Behold the Man has appeared to me, who came to me one Day.

11. With that Manoah got ready, and went after his Wife; and when he came to the Man, he said to him, Art thou the Man that spakest to the Woman? Who answered, I am.

12. Then he replied, Now let thy Words come to pass: what shall be the Manner of the Child, and his Work?

13. And the Angel of the Lord said to him; Of all that I said to the Woman, let her take heed:

14. Not to eat of any Thing which comes out of the Vine *yielding* Wine, and not

Ver. 4. *with Ephraim*] as after of Ephraim; Tynd. and the Bish. have the Ephraimites.

Ib. *Gilead being*] The Hebrew Pointing directs this Translating.

Ver. 5. *Ephrathite*] so the Hebrew.

Ver. 9. *Daughters that he sent abroad*] by Marriage, as he took others thence for his Sons; but a Point put at *Daughters* denotes that his Sons were also sent abroad, as in Ver. 14.

Ver. 14. *Grandsons*] Heb. Sons Sons.

Ver. 7. *a Nazirite*] with Tynd. an abstayner.

Ver. 8. *I beseech thee*] Omitted by the Carelessness of the King's Translators, the others before having I pray thee.

Ver. 10. *one Day*] Gen. and the Bish. though not Tynd. to day.

Ver. 14. *yielding Wine*] Heb. of Wine, left out by our last Translators, pretty apparently because they knew not how to render it, those before having of the vine tree, with the Hebrew Word for Wine turned tree, besides being of no Use; and *yielding* need not be in the Italick Character, but to avoid Cavilling. What further confirms the Propriety of thus rendering it, is, that there are Plants called Vines that yield no Wine; such in general are those named scandent Plants, as the Ivy, and others: out of the Vine *yielding Wine*, is therefore a Synonym for the Grape-vine.

to drink Wine or strong Drink, nor eat any unclean Thing; observing all that I commanded her.

15. Manoah also said to the Angel of the Lord, Vouchsafe to let us retain thee, till we have set a Kid of the Goats dressed before thee.

16. But he answered him, If thou retainest me, I will not eat of thy Victuals; and if thou makest a Burnt-offering, thou must offer it up to the Lord: for Manoah did not know that he was an Angel of the Lord.

17. So he enquired of him, What is thy Name, that we may honour thee, when thy Words come to pass?

18. To whom the Angel of the Lord said, Why dost thou ask for my Name, since it is wonderful?

19. And Manoah taking a Kid of the Goats, with a Meat-offering, offered it up on the Rock to the Lord; and he did wonderfully, while Manoah and his Wife looked on.

20. For when the Flame went up from the Altar towards Heaven, the Angel of the Lord went up in the Flame of the Altar: which Manoah and his Wife seeing, fell upon their Faces to the Ground;

21. And he appeared again no more to them: then Manoah knew that he was an Angel of the Lord.

22. He therefore said to his Wife, We shall quite die, because we have seen God.

23. But his Wife answered him, Had the Lord been pleased to make us die, he would not have received a Burnt-offering and Meat-offering from us, nor have shewn us all these Things; much less would he have let us hear such as this according to the Time.

24. Afterwards the Woman bore a Son, whose Name she called Samson; and the Child grew up, and the Lord blessed him.

25. For the Spirit of the Lord began to move him at The Camp of Dan, between Zorah and Eshtaol.

AT length Samson went down to Timnath, where he saw a Woman of the Daughters of the Philistines.

2. And being come up, he told his Father and Mother thus, I have seen a Woman at Timnath of the Daughters of the Philistines; and now get her to me for a Wife.

3. To whom they said, May there not be a Wife among the Daughters of thy Brethren, or among all our People, that thou wouldest go to take a Wife of the uncircumcised Philistines? Yet Samson said to his Father, Get her for me, because I approve of her.

4. Whereas his Father and Mother did not know that it was of the Lord, that he might seek an Occasion against the Philistines: for at that Time they ruled over Israel.

5. Accordingly Samson, with his Parents, went down to Timnath; and when they came to the Vineyards of it, there was a young Lion roared to meet him.

6. And the Spirit of the Lord coming upon him, he tore him as a Kid is torn, though there was not any Thing in his Hand; however he did not tell them what he had done.

7. Next he went down, and spoke to the Woman; whom he approved of,

8. And going again at the Time to take her, he turned aside to see the Carcase of the Lion; when behold there was a Swarm of Bees in his Body, with Honey.

9. Which he took in his Hands, and going on eating, went to his Parents, to whom he gave, and they eat; yet he did not tell them, that he took the Honey out of the Body of the Lion.

10. Moreover his Father went down to the Woman; and Samson made there an Entertainment, for so the young Men did.

11. And when they saw him, they fetched thirty Companions to be with him.

Ver. 15. *set—dressed*] *Heb. done*, which clearly enough denotes this with *before*, as in the *English Margin*.

Ib. a Kid of the Goats] As in *Gen. xxvii. 9, 16*.

Ver. 16. *Victuals*] the Kid.

Ver. 18. *wonderful*] An Adjective from the Verb used in the following Verse, the feminine of which, according to *Buxtorf*, is in *Psa. cxxxix. 6. Montan. Castal.* and the *Vulgate* have it rendered *mirabile*; *Jun. and Trem. mirificus*; the *Septuag. θαυμαστόν*; the *Targ. מופלא*, all being *wonderful* or *admirable*: which his Name was, too much for mortal Man to know, *Rev. ii. 17. His Action of ascending shews, that he did not want to keep it secret, for thereby he made himself known. Coverdale* also has it as here.

Ver. 21. *then*] when the Angel so went up.

Ver. 23. *according to the Time*] when he prayed for it, Ver. 8, 9.

Ver. 25. *began &c.*] *Tynd.* quite out of the Way, and so not followed, thus, *beganne fyrste to be wyth the banys of Dan.*

Ib. to move him] So the *Hebrew Word* only is; besides that it would not have begun to do so after the first Time. It appears to relate to what follows by Ver. 4. of the next Chap. as *Jun. and Trem.* also put it. So the Motions of the Spirit are prayed for in the *Collect for the first Sunday in Lent.*

Ib. The Camp of Dan] a Place so called as related Chap. xviii. 12. for it is not likely the *Philistines* would suffer the *Danites* to keep a Camp at this Time, Ver. 1. Chap. xiv. 4. & xv. 10. nor would *Samson* then have acted alone against the *Philistines*.

Ver. 4. *ruled*] *Tynd. raygned.*

Ver. 8. *Body*] not the same Word as before.

12. Upon this Samson said to them; I will propose now a Riddle to you: which if you at all tell me *in* the seven Days of the Entertainment, of your own finding out, I will give you thirty Sheets, and so many Suits of Cloaths;

13. But if you cannot tell me, you shall give me thirty Sheets, and so many Suits of Cloaths. And they said to him, Propose thy Riddle, that we may hear it.

14. He then said to them, There came Meat out of the Eater, and Sweetness out of the Strong. And they could not tell the Riddle *in* three Days.

15. However on the seventh Day they said to Samson's Wife, Entice thy Husband, that he may tell us the Riddle, lest we should burn thee and thy Father's Family with Fire: you called us to get what we have, did not you?

16. Therefore Samson's Wife wept before him, and said, Thou only slightest me, and dost not love me; having proposed a Riddle to the Sons of my People, and not informed me. And he answered her, Lo I have not told my Father nor Mother, and should I tell thee?

17. Nevertheless she having wept before him the seven Days, on which they had the Entertainment; on the seventh Day he told her, because she pressed him, and she told the Riddle to the Sons of her People..

18. So the Men of the City said to him on the seventh Day, before the Sun set, What is sweeter than Honey? And what is stronger than a Lion? To whom he said, Unless you had ploughed with my Heifer, you would not have found out my Riddle.

19. And the Spirit of the Lord coming upon him, he went down to Ashkelon, and killed thirty Men of them, whose Plunder he took, and gave Suits to those who told the Riddle; afterwards being angry, he went up to his Father's House.

20. Whereupon Samson's Wife became his Companion's, who had been a Friend to him.

C H A P. XV.

YET after some Time, in the Days of Wheat-harvest, Samson visited his Wife with a Kid of the Goats, and said, Let me go in to my Wife, into the Chamber; but her Father would not suffer him to go in.

2. For he pleaded, I fully concluded that thou didst utterly slight her, so I gave her to thy Companion: Is not her younger Sister better than she? Have her, I pray, instead of this.

3. At which Samson pronounced of them, I shall be innocent this Time from the Philistines, though I do them hurt.

4. So he went and caught three hundred Foxes; he next took Torches, and turning one Tail to another, put a Torch in the middle between them.

5. Then setting the Torches on fire, he sent *them* into the standing Corn of the Philistines; and burnt up as well the Shocks as standing Corn, with the Vineyards and Olives.

6. And upon the Philistines asking, Who has done this? Some said, Samson the Son-in-law of the Timnite, because he took his Wife, and gave her to his Companion: therefore the Philistines went up, and burnt her and her Father with Fire.

7. But Samson denounced to them, Though you have done thus, yet I will be revenged on you, and afterwards I will cease.

8. Accordingly he smote them on the Hip and Thigh with a great Slaughter; and going down, dwelt on the Crag of the Rock Etam.

9. With that the Philistines went up, and encamped in Judah, spreading abroad in Lehi.

Ver. 12. *of your own finding out*] or when you have found it out. This, for aught I see, has been a Riddle to all our Expositors, which the Veil of Translation has hid from their Sight. Behold it is not for Nothing, or to be preposterous, that this Hebrew Verb is put after that for tell or declare! and see here the Occasion mentioned Ver. 4. by which Samson picked a Quarrel with the Philistines, Ver. 18. and was revenged on them for their cheating him, Ver. 19.

Ver. 14. *in three Days*] Understand that they then gave over seeking for the Solution, as a Thing too difficult for them; till the seventh Day, when Self-interest put them on fraudulent and violent Measures.

Ver. 15. *you called &c.*] Tynd. *have ye called us to make us beggars or not?* by the Gen. — *to possess us?*

Ver. 17. *having wept*] It seems she had wept to get the Secret every Day, either for the Philistines, or her own Curiosity.

Ib. pressed] Gen. was importunate upon.

Ver. 18. *the Sun set*] when the Day ended.

Ver. 19. *And*] If Quarrels has any Thing worth quoting for Poetry in his History of Samson, it may be here,

*When the next day had beav'd his golden head
From the soft pillow of his Sea-green bed,
And with his rising glory had possess'd
The spacious Borders of th' enlighten'd East.*

Ib. Suits] of Cloaths or Garments not here, as in Ver. 12, 13.

Ver. 20. *who had been a Friend to him*] The Bish. singularly that he had taken unto him.

Ver. 3. *from the Philistines*] from dealing wrongfully with them; so Jun. and Trem. have a *Pelischthæis*.

Ver. 8. *on the Hip and Thigh*] with the Construction as in Gen. iii. 15. and it being proverbial from a Translation, does not affect the Sense in the Original. Might it not be done with a long Weapon, forcibly swung forward and backward, by changing his Hands, to keep them off from him, of the Height to wound them there; as their Arms would be an Obstruction and Defence higher, and they might also then push in under to him? However it seems more eligible than what I see since by Jun. and Trem. that he did this with his Feet.

Ib. Hip] Tynd. *leggs*, with the Bishops.

10. And the Men of Judah said, Why are you come up against us? And they answered, To bind Samson we are come up, to do to him as he has done to us.

11. Three thousand Men of Judah therefore went down to the Crag of the Rock Etam, and said to Samson, Wast thou insensible that the Philistines ruled over us? Why then didst thou do this to us? Whom he answered, As they did to me, so did I to them.

12. They however said to him, We are come down to bind thee, that we may give thee up into the Power of the Philistines. And he again to them, Swear to me, that you may not fall on me.

13. To whom they made reply, No, though we will bind thee fast, and give thee up into their Power, yet will we not put thee to death at all. So they bound him with two new Cords, and brought him up from the Rock.

14. When he came to Lehi, the Philistines shouted to meet him; but the Spirit of the Lord coming upon him, the Cords that were on his Arms became like Flax which is burnt with Fire, and his Bonds were dissolved from his Hands.

15. And finding a moist Jaw-bone of an Ass, he reached out his Hand, and took it, with which he killed a thousand Men.

16. Therefore Samson said, With the Jaw-bone of an Ass, a Heap, two Heaps, with the Jaw-bone of an Ass I have killed a thousand Men.

17. And when he had done speaking, he threw the Jaw-bone out of his Hand, and called the Place Ramath-lehi.

18. Being then very thirsty, he called thus on the Lord, Thou hast given this great Preservation into the Hand of thy Servant; yet shall I now die with Thirst, and fall into the Power of the Uncircumcised?

19. But God cleaved a hollow Place that was in Lehi, out of which there came Water, and he drank, so that his Vigour came again, and he revived; therefore he named it The Fountain of Calling, which is in Lehi to this Day.

20. Moreover he judged Israel in the Time of the Philistines twenty Years.

CHAP. XVI.

SAMSON likewise went to Gaza, and seeing there a Woman who was a Harlot, he went in to her.

2. It being told the Gazites, Samson is come hither; they surrounded, and lay in wait for him all Night at the Gate of the City; and kept themselves silent so long, as they said, till the Light of the Morning, when they said they would kill him.

3. But he lying till Midnight, rose up then, and took the Doors belonging to the Gate of the City, and the two Posts, which he pulled off, with the Bar, and put upon his Shoulders; and carried them up to the Top of a Mountain which is before Hebron.

4. Again after this he loved a Woman in the Valley of Sorek, whose Name was Delilah.

5. At this the Lords of the Philistines went up to her, and said to her, Entice

Ver. 11. *went down*] so the *Heb.* is, which might very well be from the upper Part of the Rock, to a Crag at the Side of it.

Ib. *Crag*] If it had been the *Top of the Rock*, as in the common Translation, they must have brought him down from it, Ver. 13.

Ib. *Wast*] the present Tense being incoherent, as *knowest* before *hast done* in Time must.

Ib. *Why then*] The King's Translators here lost a significant Conjunction, which is in the Original, and was in the English Versions before.

Ver. 12. *that—may not*] *Pen* is a Particle of Doubting or Uncertainty, commonly rendered *lest*.

Ver. 17. *Ramath-lehi*] viz. the throwing away of the Jaw-bone.

Ver. 19. *cleaved a hollow Place*] Tynd. *brake a great toth*, Gen. — the cheektooth; imaginary.

Ib. *that was in Lehi*] *Lehi* being the Name of the Place, as well as Hebrew for a Jaw-bone, Ver. 9, 14, 17. Kimhi in his Annotations writes, *והיה חסלע עשוי כמו מכתש ליהי*, and the Rock was made like a Cavity; Levi Ben Gershom, *שהיה שן סלע דומ' למכתש* Which was the Crag of a Rock like a Cavity; and Josephus, that there gushed Water out of a Rock there, which Rock bears the Name of the Jaw to this very Day, *Antiq. Lib. v. 10.* Usher likewise, *In quo loco, a maxilla illa Lechi nomen*

adepto, Deus fisso cave quodam terræ fontem produxit: in which Place, that had the Name Lehi from the Jaw-bone, God made a Fountain in a certain hollow Place cleaved in the Earth, Annal. ad A. M. 2868. It seems absurd that Samson should put a Name to a hollow Place in the Jaw-bone, a very improper one too, and that the Historian should say it was there to this Day; but still worse, that this hollow Place was in *Lehi* to this Day: or rather the latter is a Confutation of the former, as it is in the present Translation, and shews that the hollow Place was in *Lehi* the first Time, as it was the last.

Ver. 1. *Gaza*] at the southwest Corner of the Country of Canaan, Gen. x. 19. Josh. xv. 47. scarce a Mile from the Sea, Strabo, L. xvi. p. 759. Sandys's Travels, B. iii. p. 116. having an ordinary Sea-port called *Majuma*, which was named *Constantia* by the Emperor Constantine, and afterwards in Hatred to him by Julian, The Port of Gaza, Sozomen, Hist. Lib. v. 3. Marc. Diac. in Vita Porphy. Cap. 8.

Ver. 3. *pulled off*] Tynd. *rente of*, the Gen. *lift away*; and *went away with them* is idiomatical for *carried them away*, which does not suit very well with *put them upon his shoulders* after.

Ib. *with the Bar*] and *all* is an old vulgar Idiom from Tyndal, as at Chap. ix. 53. or *all* an Expletive as Walker lays in his English Particles.

Ver. 4. *in the Valley*] Gen. and Bish. *by the river.* him,

him, and see by what his great Strength is, and how we may prevail against him, and bind him to afflict him: then will we each one give thee eleven hundred *Shekels* of Silver.

6. Accordingly she intreated Samson, Tell me, I pray, by what thy great Strength is, and how thou mayest be bound to afflict thee.

7. Whom he answered, If they bind me with seven green Withes, which are not dried, I shall be weak, and become like another Man.

8. So the Lords of the Philistines brought up to her seven green Withes, which were not dried; and she bound him with them.

9. Now there was one who lay in wait abiding with her in the Chamber, and she said to him, The Philistines are upon thee, Samson. With that he broke the Withes afunder, as a Thread of Tow is broken when it has the Scent of the Fire; so his Strength was not known.

10. Therefore Delilah solicited him, Behold thou having deluded me, and spoken Lyes to me; now tell me, I pray, with what thou mayest be bound.

11. And he said to her, If they bind me fast with new Cords, that no Business has been done with, I shall be weak, and become like another Man.

12. So she took new Cords, and bound him with them, and said to him, The Philistines are upon thee, Samson; there being one who lay in wait abiding in the Chamber. Whereupon he broke them afunder from his Arms like a String.

13. Upon which Delilah importuned him, Hitherto thou having deluded me, and spoken Lyes to me; tell me with what thou mayest be bound. And he said to her, If thou weavest seven Locks of my Head with a Web.

14. And having fixed it with the Pin, she said to him, The Philistines are upon thee, Samson. At this he awaked from his Sleep, and went away with the Pin of the Shuttle, and the Web.

15. She therefore upbraided him; How canst thou say, I love thee; when thy Heart is not with me? These three Times thou hast deluded me, and not told me in what thy great Strength is.

16. At last when she teased him with her Words every Day, and urged him, so that his Soul was shrinking to Death;

17. He told her all his Mind, saying to her, There has not come up a Razor on my Head, because I have been a Nazirite of God from my Mother's Womb: if I should be shaved, my Strength would depart from me, and I should be weak, and become like any other Man.

18. Thus Delilah seeing that he told her all his Mind, she sent for the Lords of the Philistines as follows, Come up this Time, for he has told me all his Mind. Accordingly they came up to her, and brought up the Silver with them.

19. And she made him sleep upon her Knees, and calling a Man, caused him to shave off seven Locks of his Head; thus she began to afflict him, and his Strength departed from him.

20. Then she said, The Philistines are upon thee, Samson. And he awaking from his Sleep, said, I will go forth as at other Times, and shake my self. For he did not know that the Lord was departed from him.

21. Whereas the Philistines took him, and put out his Eyes; as also brought him down to Gaza, binding him with two Chains, and he ground in the Prison.

22. However the Hair of his Head began to grow, as it was when he was shaved.

23. At length the Lords of the Philistines were gathered together, to offer a great Sacrifice to Dagon their god, and to be merry: for they said, Our god has given up Samson our Enemy into our Power.

24. Whom the People seeing, praised their god: for they said, Our god has given up into our Power our Enemy, the Waster of our Country, and him who made our Slain many.

Ver. 5. *by what his great Strength is*] It seems he had told it was in some particular Thing, and so exposed himself to be betrayed.

Ib. *eleven hundred*] The Syriack and Arabick Translations have 1300.

Ib. *Shekels*] This being the Hebrews original Weight, is frequently omitted, as well understood; see *Annot.* on *Gen.* xxiv. 22. Our Translators add the same in the next Chapter.

Ver. 7. *green Withes*] the *Gen.* *greene cords* oddly.

Ver. 9. *one who lay in wait abiding*] both the Hebrew Words being singular, and it does not seem likely that several were concealed in the Chamber, when one also might more conveniently slip out, and call in others.

Ib. *has the Scent of*] In the *Eng. Marg.* is *Heb. smelleth*, without *of*; which being absurd, *toucheth* was put for it in the Text.

Ver. 13. *a Web*] or as the *Gen.* and *Bish.* render with more Liberty, *the threedes of the woof*; by Tynd. *an hearre lace*.

Ver. 14. *Shuttle*] So it is rendered *Job* vii. 6. A Shuttle has a little iron Pin like a knitting Needle in it, on which the Quill is put; but the Pin of a Weaver's Beam is a great Stick, and very unfit to fasten the Hair.

Ver. 16. *shrinking*] *Heb. shortening*.

Ver. 18. *the Silver*] Ver. 5.

Ver. 21. *Prison*] *Heb. House of Prisoners*.

Ver. 22. *as it was when*] For it may be supposed he did not recover his Strength till then, as this too seems the Meaning of the Hebrew, and is so rendered by *Jun.* and *Trem.*

25. Nay when their Minds were merry, they said, Call Samson, that he may make us laugh. Accordingly they called him out of the Prison, that he might make sport before them, and they set him between the Pillars.

26. But he said to the Youth who held him by the Hand, Suffer me to feel the Pillars on which the House is fixed, that I may lean upon them.

27. Now the House was full of Men and Women, and all the Lords of the Philistines were there; upon the Roof likewise were about three thousand Men and Women, looking while Samson made sport.

28. But he called thus on the Lord, O Sovereign Lord, remember me, I pray, and strengthen me, I beseech thee, only this Time, O God, that I may once be thoroughly revenged on the Philistines for my two Eyes.

29. Next he stooped down to the two middle Pillars, on which the House was fixed, and supported, one being in his right Hand, and the other in his left.

30. And he said, Let me die my self with the Philistines. Then bending with Might, the House fell upon the Lords, and all the People who were in it: thus the Dead that he killed when he died, were more than those whom he killed in his Life.

31. Lastly his Brothers, and all his Father's Family, went down, and taking him, brought him up, and buried him between Zorah and Eshtaol, in the Grave of Manoah his Father; he having judged Israel twenty Years.

C H A P. XVII.

MOREOVER there was a Man of Mount Ephraim, whose Name was Micah.

2. And he said to his Mother, The eleven hundred *Shekels* of Silver of thine which were taken, so that thou didst curse, and even speak in my Hearing, behold that is with me, I took it. Whereupon she said, Thou art blessed of the Lord, my Son.

3. So he restored the eleven hundred *Shekels* of Silver to his Mother: but she said, I have wholly consecrated the Silver to the Lord from my Hand, for my Son to make a

carved Image and a molten one; now therefore let me give it thee again.

4. However when he had restored the Silver to his Mother, she took two hundred *Shekels* of it, and gave them to a Founder, who made of them a carved Image, and a molten one, and they were in Micah's House.

5. Thus the Man Micah had a House of gods; he also made an Ephod and a Teraph, and filled the Hand of one of his Sons, that he might be a Priest to him.

6. At that Time there being no King in Israel, each one did what he thought fit.

7. And there was a young Man from Beth-lehem-judah, from a Family of Judah; who was a Levite, and sojourned there.

8. Which Man went from the City of Beth-lehem-judah, to sojourn in the Place which he should find; and making his Journey, came to Mount Ephraim, to Micah's House.

9. To whom Micah said, From whence comest thou? And he answered him, I am a Levite of Beth-lehem-judah, and am going to sojourn in the Place which I shall find.

10. And Micah replied to him, Dwell with me; and be to me a Father and a Priest, and I will give thee ten *Shekels* of Silver for a Year, with a Suit of Cloaths, and thy Victuals. So the Levite went.

11. Nay he liked to dwell with the Man, and the young Man was to him as one of his Sons.

12. Micah also filled the Hand of the Levite, that the young Man might be a Priest to him: thus he was in Micah's House.

13. Then Micah said, Now I know that the Lord will do well for me, because I have a Levite for a Priest.

C H A P. XVIII.

AT the very same Time there being no King in Israel, the Tribe of the Danites sought them Possession to dwell in; because there had not sufficient fallen to them to that Time, among the Tribes of Israel.

Ver. 29. *stooped down*] Thus *Montanus's* literal Version and the *Lexicons* have it, viz. *inclinavit*; and so *Kimbi* expounds it. The present Bible in the other two Places where the Word is found, viz. *Ruth* iii. 8. *Job* vi. 18. has turned.

Ver. 2. From Stealing and Cursing sprung Superstition. *Ib. so that*] or *Heb. and*, being the common Conjunction.

Ver. 3. *So he restored the eleven hundred Shekels of Silver to his Mother: but she said*] left out of the Bible according to *Pope Sixtus*.

Ver. 4. *However when*] It is in the common Bible as if he restored it twice to her.

Ver. 1. *to that Time*] which may shew it not to be very long after *Joshua's* Decease; and as the Place was

2. Therefore the People of Dan sent five Men of their Family from their Borders, out of Zorah and Eshtaol, such as were Persons of Ability, to spy the Country, and search it out; whom they bid, Go, search out the Country. So they went to Mount Ephraim, to Micah's House, and lodged there.

3. When they were by it, knowing the Voice of the young Levite, they turned aside thither, and said to him, Who brought thee hither? And what doest thou in this Place? And what hast thou here?

4. Whom he answered, Thus and thus does Micah to me, having hired me, that I might be a Priest to him.

5. Upon which they said to him, Ask, we pray, of God, that we may know whether our Journey which we are going will be prosperous.

6. And the Priest replied to them, Go in Peace: your Journey which you shall go is before the Lord.

7. So the five Men went on, and came to Laish; and saw the People who were within it dwelling quiet and very secure, after the Manner of the Zidonians, and there was none possessing Rule who exposed *them* to shame for any Thing in the Country; they were also far from the Zidonians, and had no Business with *other* Men.

8. And when they came to their Brethren, at Zorah and Eshtaol, their Brethren said to them, What is there with you?

9. Who said; Get ready, and let us go up against them; for we have seen plainly that the Country is very good; and you have been silent: be not slothful in going to enter in, to possess it.

10. When you come, you will come to a People secure, and a Country of large Extent; for God has given it up into your Power: a Place where there is no Want of any Thing that is on the Earth.

11. Accordingly there marched from thence of the Family of the Danites, out of Zorah and Eshtaol, six hundred Men girded with Weapons of War.

12. And they went up, and encamped at Kirjath-jearim in Judah; therefore they call that Place The Camp of Dan to this Day, being there behind Kirjath-jearim.

13. Next they passed from thence to Mount Ephraim, and came to Micah's House.

14. And the five Men who went to spy the Country of Laish spoke thus to their Brethren; Do ye know that there are in these Houses an Ephod, Teraph, carved Image, and molten one? Now therefore understand what you may do.

15. They also turned aside thither, and went into the young Levite's House, that of Micah; and asked him of *his* Welfare.

16. In the mean time the six hundred Men, who were of the People of Dan, stood at the Entrance of the Gate, girded with their Weapons of War.

17. And the foregoing five Men went up, entered in thither, took the carved Image, Ephod, Teraph, and molten Image; while the Priest stood at the Entrance of the Gate, with the others above mentioned.

18. However when these had gone into the House of Micah, and taken the said Things, the Priest demanded of them, What are you doing?

19. But they answered him, Hold thy Peace, put thy Hand upon thy Mouth, and go with us, that thou mayest be to us a Father and Priest: which is best for thee, to be a Priest to the Family of one Man, or to be so to a Tribe and Family in Israel?

20. Glad at his Heart of this, the Priest took the Ephod, Teraph, and carved Image; and went into the midst of the People.

21. Then they turned and went away; putting the Children, Cattle, and Carriage before them.

22. When they were far off from Micah's House, the Men who were in the Houses by his were called together, and overtook the People of Dan;

23. And called to them; who turned about their Faces, and said to Micah, What is the matter with thee, that you are called together?

now called *The Camp of Dan*, Ver. 12. this Piece of History also seems earlier than it is placed, because we meet with the Name before, Chap. xiii. 25.

Ver. 7. *very secure*] The *Heb.* Word which we have translated *careless*, being the same with that which is *secure*.

Ib. secure] by the *Bishops* and *Tyndal* without casting of *perils*, *Gen. sure*.

Ver. 11. *girded*] If the last *Translators* of this *Book* had not been negligent, they would scarce have kept the *appointed* here and Ver. 16, 17. of the former translating, since the *Hebrew* Word has no such Meaning.

Ver. 12. *at*] in contradicts *behind*.

Ver. 17. *five Men*] After the Priest and they had went out to the Gate to the others, who might retain him there.

Ib. went up] Suppose to the Chamber, where these Things were kept.

Ver. 19. *best*] as well as *better*, which does not accord with *or*.

Ver. 20. *took the Ephod, &c.*] as lighter Things, I suppose, than the Image of Metal, which he let them carry.

Ib. went into the midst] To hide and secure himself. This Verb when it does not signify *came* or *went to*, is *entered* or *went into*, not barely *went*; yet after the Manner of the *Hebrew* Tongue, it may be constructed with a Preposition signifying *into*.

Ver. 23. *them*] so in *Tyndal's* and the *Bishops Bibles*; and also *it* for *the name of the city*, Ver. 29. in both.

24. Ye have taken my gods, said he, that I made, with the Priest, and are gone; and what have I more? Why then do ye ask me, What is the matter with thee?

25. Whereas they replied to him, Let not thy Voice be heard with us; lest Men of a bitter Mind should fall on you, and thou shouldest have thy Life taken away, with those of thy Family.

26. And they went on their Way; Micah likewise seeing that they were stronger than he, turned, and went back to his House.

27. Thus having taken what Micah made, and the Priest whom he had, they came to Laish, to a People quiet and secure, whom they put to the Sword, and burnt the City with Fire.

28. For there was none who delivered, because it was far from Zidon, and they had no Business with other Men; it being in the Vale which is at the House of Rehob: afterwards they rebuilt the City, and dwelt therein;

29. The Name of which they called Dan, by that of Dan their Father, who was born to Israel; although the Name of the City was Laish at first.

30. Now the People of Dan set them up the carved Image; and Jonathan the Son of Gershom, the Son of Manasseh, and his Sons, were Priests to the Tribe of the Danites, till the Time of the Captivity of the Country.

31. And they put up for themselves Micah's carved Image which he made, all the Time the House of God was at Shiloh.

C H A P. XIX.

AND at that Time, when there was no King in Israel, there was a certain Levite who sojourned on the Side of Mount

Ephraim, and took him a Concubine from Beth-lehem-judah.

2. But his Concubine committing Fornication against him, went away from him to her Father's House, at Beth-lehem-judah, and was there the Space of four Months.

3. Whereupon her Husband got ready, and went after her, to speak kindly to her, that he might bring her back again; having his young Man with him, and a Couple of Asses: and she brought him into her Father's House; whom when the Father of the young Woman saw, he was glad to meet him.

4. He his Father-in-law also held him so fast, that he staid with him three Days; during which they eat, drank, and lodged there.

5. And on the fourth Day they rose early in the Morning, he getting ready to go away; but the young Woman's Father said to his Son-in-law, Support thy Heart with a Bit of Victuals, and afterwards you may go.

6. So they sat down eating and drinking both of them together; then the former said to the Man, be content, I pray, to abide all Night, and let thy Heart be chearful.

7. Nevertheless he rose up to go; but his Father-in-law was so pressing on him, that he lodged there again.

8. He likewise rose early in the Morning on the fifth Day, to go away; but the young Woman's Father said, Support thy Heart, I pray: so they staid till the Day declined, and dined both of them.

9. Again the Man rose up to go, with his Concubine and young Man; whereas the other said to him, Behold now the Day is declining to be Evening, I beg you would stay all Night; so it is the concluding of the Day, lodge here, and let thy Heart be chearful; then you may rise early to Morrow for

Ver. 24. *Why*] as at Gen. xxvii. 20.

Ver. 25. *you*] The Heb. has *you*, and the old. Lat. *thee*; therefore our English Translations were here manifestly made from the latter.

Ver. 30. *them*] This the King's Translators left out, though it was in the foregoing English Bibles.

Ib. *Manasseh*] This is taken to be *Moses*, because he had a Son *Gershom*, for which the Jews set up one of the Letters out of its Place, that the rest may be capable of being *Moses*, and accordingly the old Lat. has it so; but as there was *Gershom* too, the Son of *Levi*, there might also be another, rather than *Manasseh*, either the Son or Brother of this, as some others put it; and a Grandson of *Moses* would scarce be so put to his Shifts as at Chap. xvii. 8, 10. Of the Posterity of *Moses* see 1 Chron. xxiii. 15, 16, 17.

Ib. *Danites*] Hebrew.

Ib. *Captivity*] when the Ark was carried away, 1 Sam. iv. 21. & v. 1. as the following Verse shews of its being till then at *Shiloh*, compared with 1 Sam. iv. 4. and as the same is called *Psa.* lxxviii. 61.

Ver. 31. *put*] different from that in the Verse before.

Ver. 5. *Support*] See Gen. xviii. 5.

Ver. 6. For a short Instance how Commentators can trifle, the Gen. Version has here in the Margin to *young woman's father* for Explanation, "That is, his concubine's father;" but what did the Readers do for Want of it in the three Verses before?

Ib. *then*] So the pious W. Tyndal, that Glory and Reproach of this Nation, translated, and none that I find like *for—had* besides our last Translators: and if the Father said this before they sat down, why was it not put with what he said in the preceding Verse, and not so strangely here?

Ver. 9. *be Evening*] the Hebrew Word for which being *arab*, the ingenious Criticism of our learned Hyde, in his first Note on the 2d Chapter of the Hebrew Treatise ארבת אורחת עולם may well be received, that from this Verb came the Name of *Europe*; to which this particular Text, not noted by him, may give farther Light and Confirmation.

your Journey, and thou mayest go to thy Tent.

10. However the Man would not abide all Night, but rising up, went away, and came over against Jebus, which is Jerusalem; there being with him the Couple of Asses saddled, as also his Concubine.

11. When they were by Jebus, the Day was much gone down; so that the young Man said to his Master, Come, please to let us turn aside to this City of the Jebusites, and lodge in it.

12. Whom his Master answered, We will not turn aside thither to a strange City, which is not of the Israelites; but will pass on to Gibeah.

13. Come, added he to him, let us however draw near to one of the Places, and lodge either at Gibeah or Ramah.

14. Accordingly they passed on, and as they were going, the Sun set to them by Gibeah, which is of Benjamin.

15. Therefore they turned aside thither, to go in to lodge there; and being gone in, he sat down in a Street of the City, because there was no Man who took them to a House to lodge.

16. At length behold an old Man came from his Work, out of the Field in the Evening, who was of Mount Ephraim, and sojourned in Gibeah; but the Men of the Place were Benjaminites.

17. And when he looked up, and saw a Man *that* was a Passenger in the Street of the City, he said, Whither art thou going? And from whence dost thou come?

18. We are passing, said he to him, from Beth-lehem-judah, to the Side of Mount Ephraim, whence I am; and having been at Beth-lehem-judah, am going to the House of the Lord, but no Man takes me to a House.

19. Yet there is both Straw and Proven-

der for our Asses, and there is also Bread and Wine for me and my Handmaid, as likewise for the young Man with thy Servants: there being no Want of any Thing.

20. But the old Man said, Peace be to thee, let all thy Want be alone upon me, only lodge not in the Street.

21. Thus he brought him to his House, and gave the Asses Provender; and the Persons washing their Feet, did eat and drink.

22. When they were making their Hearts chearful, behold some Men of the City, such as were ungodly Persons, surrounded the House, knocking at the Door; and spoke thus to the old Man the Master of the House, Bring out the Man who came into thy House, that we may have knowledge of him.

23. To whom he going out, said; Do not, my Brethren, do not wickedly, I pray: as it is after this Man is come into my House, do not this Vileness.

24. Here is my Daughter a Virgin, and his Concubine, whom I would now bring out, and humble you them, nay do to them what you like; but to this Man do not a Thing of this Vileness.

25. At last when they would not hearken to him, the Man took hold of his Concubine, and brought out to them abroad: who had knowledge of her, and made sport with her all Night till the Morning; and when that dawned, they let her go.

26. And the Woman came at the Appearance of the Morning, and fell down at the Gate of the Man's House, where her Lord was, till it was light.

27. So that when he got up in the Morning, and opening the Doors of the House, went out to go on his Way, behold his Concubine was fallen down at the Gate of the House, with her Hands upon the Threshold.

Ver. 10. *However*] Tynd. and Bish. *Nevertheless*, so Chap. xx. 14.

Ib. *Jebus*] See on Chap. xx. 28.

Ib. *Jerusalem*] this being in the Tribe of Benjamin, Josh. xviii. 21, 28. called now by the Inhabitants and Turks, as Rauwolf says, *Chutz, Travels by Ray*, p. 233, 252. Edit. 2. but p. 230. *Gotz*: both pronounced by People corruptly for *Kuds*, which is *Arabick* for *Holiness*, as may be seen by *Hyde's* 2d Note on Cap. 2. of *Ilin. Mund.*

Ver. 11. *by*] Tynd. and Bish. *fast by*.

Ib. *much gone down*] as the *Heb.* by our old Translators *fore spent*.

Ib. *please*] for *Be pleased*, so usual, that I thought it not unlikable once for a Servant.

Ver. 15. *there*] a City belonging to the Priests, Josh. xxi. 17.

Ib. *a House*] The same as Ver. 18.

Ver. 22. *such as were ungodly Persons*] Tynd. *wbyche were wycked*, Gen. *wicked men*.

Ver. 23. *Vileness*] - See Gen. xxxiv. 7. and the same

Word in the next Verse; by the Gen. *villenie*, Bish. *so unmeet a thing*.

Ver. 25. *brought out*] without her.

Ib. *made sport*] In which Manner the Word is to be taken when constructed with 3 according to *Buxtorf's* Observation; and it agrees with Gen. xxxix. 1. 7. In the *Interlineary* and *Tigurin Bibles*, and in *Pagninus's* large *Lexicon* it is *illuserunt*, in the *Greek* *ἐνέτασαν*, and in the *Targum* *בְּעָלָהּ* which all signify the same; as likewise *Castalis* expresses it in his free Manner, *ludibrio habitam, she was had in derision*. As for *abused*, it is the *abusifient* in the old corrupt *Lat. Bible*; which also has *illudentes mihi, mocking or making sport with me*, 1 Sam. xxxi. 4. where the Verb is in the same Conjugation, formed also with 3.

Ver. 27. *Gate*] His not finding her till he went away, which was not presently after getting up, because of the Asses, &c. shews that it was at the Gate, which is also distinguished in *Hebrew* by another Word from *Door*.

28. And he said to her, Get up, that we may go; but none answered; so taking her upon an Ass, the Man got ready, and went to his Place.

29. Moreover when he was come home, he took a Knife, and laying hold of his Concubine, divided her, with her Bones, into twelve Pieces; and sent her into all the Bounds of Israel.

30. And all who saw said, there had not been, nor was there seen the like of this, from the Day the Israelites came up from the Country of Egypt to that Day: set your Minds upon it, take counsel, and speak.

CHAP. XX.

WITH that all the Israelites went out, and the Assembly was gathered together as one Man, from Dan to Beer-sheba, with the Province of Gilead, to the Lord at Mizpeh.

2. And the uttermost of all the People, of all the Tribes of Israel, presented themselves in the Congregation of the People of God, four hundred thousand Footmen who drew a Sword.

3. The Benjaminites hearing that the Israelites were gone thither; who said, Do you tell how this Wickedness was.

4. To which the Man *that* was the Levite, the Husband of the Woman who was murdered, made answer; To Gibeah which is of Benjamin, came I and my Concubine to lodge.

5. And the Owners of it getting ready, surrounded the House, against me at Night: me they intended to kill, and my Concubine they humbled, so that she died.

6. Therefore I took hold of her, and dividing her in Pieces, sent her into all the Country of the Possession of Israel; because they had done heinously and vilely in Israel.

7. Behold all of you are Israelites; give a Word and Counsel in this Case.

8. At this all the People rose up as one Man, and said; Let not any one of us go to his Tent, nor any one depart to his House.

9. But now let this Thing which we shall do to Gibeah, be *done* by Lot against it.

10. For let us take ten Men of a hundred from all the Tribes of Israel, a hundred of a thousand, and a thousand of ten thousand, to fetch Provision for the People; that they may do at their coming to Gibeah of Benjamin, according to all the Vileness which it has done in Israel.

11. Thus all the Men of Israel were gathered against the City, joined together as one Man.

12. However the Tribes of Israel sent Men into all those of Benjamin to say; What is this Wickedness which has been among you?

13. Now therefore give up the Men, the ungodly Persons, who are in Gibeah, that we may put them to death, and take away Wickedness from Israel. But those of Benjamin would not hearken to what their Brethren the Israelites said.

14. On the contrary the Benjaminites got together from the Cities to Gibeah, to go out to Battle with them.

15. And they numbered themselves at that Time from the Cities, twenty six thousand Men who drew a Sword; besides the Inhabitants of Gibeah, who numbered themselves seven hundred chosen Men.

16. Out of all this People were seven hundred chosen Men that could not use their right Hand; all of whom could sling a Stone to a Hair, and not miss.

17. The Men of Israel likewise numbered themselves, besides Benjamin, four hundred thousand Men that drew a Sword; all of whom were Warriors.

18. Moreover the Israelites getting ready, went up to the House of God, and asked of

Ver. 28. *Man*] This is not twice in the *Original*, nor at all in the *Vulg. Lat.* but slipped in through the Inadvertency of our last Translators.

Ver. 2. *uttermost*] as well as those nearer, *Heb. Corners*. Doubtless the chief of the People were not Footmen, nor 400000; and this being the whole Number, Ver. 17. were they all *chief*? According to this *Trem.* and *Jun.* translate, *usque ab extremitatibus*; and *Coverdale*, *of all the quarters*.

Ver. 5. *and my*] Here being the Conjunction.

Ib. humbled] See concerning this Word, *Gen. xxxiv. 2.*

Ver. 6. *vilely*] Look at the last Chapter.

Ver. 7. *a Word*] properly, i. e. some Information or Hint, and then Counsel on the Whole; *advice* and *counsel* being the same.

Ver. 10. *Vileness*] Look at the last Chapter.

Ver. 12. *those*] plural, as in 1 *Sam. ix. 21.* and as the People of one Place are called, Chap. xxi. 8.

Ver. 13. *those of Benjamin*] *Sons* or *Children* is a marginal Reading.

Ver. 15. *thousand*] their whole Army being 26700, of whom 25100 being slain the last Day, Ver. 35. and 600 escaping, Ver. 47. we may compute a thousand of them were killed in the two first Battles.

Ver. 18. *the House of God*] called *the House of the Lord*, Chap. xix. 18. and *of God* differently, Chap. xviii. 31. and so is not to be rendered *Beth-el*, as it is by *Pagnine*, *Ar. Montanus* and *Castalis*, nay in the *Greek* and *Chald. Versions*. So that our Translators have chosen the best, as oftentimes elsewhere, though they waver in the *Marg. Ver. 31.* and fall into the other in Chap. xxi. 19. And why should we cease mending, while there is any Thing to mend, so well deserving, and properly requiring it, as *Scripture Translation*?

Ib. asked] without *counsel*, so at Ver. 23. being the same Verb only as in Ver. 27.

him

him in this manner, Which of us shall go up first to the Battle with the Benjaminites? And the Lord said, Judah first.

19. After which the Israelites rose up in the Morning, and encamped against Gibeah.

20. The Men of Israel also went out to Battle with Benjamin, with whom they set the Battle in order at Gibeah.

21. But the Benjaminites came out thence, and destroyed of Israel that Day twenty two thousand Men to the Ground.

22. Nevertheless their People strengthened themselves, and set the Battle again in order, in the Place where they did the first Day.

23. For the Israelites went up, and wept before the Lord till the Evening, and asked of him as follows, Shall I draw nigh again to Battle with the People of Benjamin my Brother? And the Lord said, Go up against him.

24. So they went near to the Benjaminites on the second Day.

25. Who came out of Gibeah to meet them the same Day, and destroyed of them again eighteen thousand Men to the Ground, all of whom drew a Sword.

26. Upon which all the Israelites, even the whole People, went up, and came to the House of God, and fasted weeping there before the Lord, and fasted that Day till the Evening; when they offered up Burnt-offerings and Peace-offerings before the Lord.

27. They also asked of him, the Ark of the Covenant of God being there at that Time;

28. When Phinehas the Son of Eleazer, the Son of Aaron, stood before it, and said, Shall I again any more go out to Battle with the People of Benjamin my Brother, or shall I cease? And the Lord answered, Go up, for to Morrow I will give him up into thy Power.

29. Accordingly after having set some who lay in wait at Gibeah round about;

30. They went up against the Benjaminites on the third Day, and set the Army in order at Gibeah as at other Times.

31. Who coming out to meet the People, were drawn away from the City, and began to smite of them; there being slain as at other Times in the Highways, of which one went up to the House of God, and one to Gibeah in the Field, about thirty Men of Israel:

32. Insomuch that the Benjaminites said, They are defeated before us as at the Beginning. But the Israelites had concluded, We will flee, that we may draw them away from the City to the Highways.

33. Next all the Men of Israel getting ready from their Place, set the Army in order at Baaltamar; and those who lay in wait of Israel came out of their Place from the naked Side of Gibeah.

34. For there were gone at a distance from Gibeah, ten thousand Men chosen out of all Israel, so that the Battle was grievous; however they did not know what Harm there was coming upon them.

35. But the Lord defeated Benjamin before Israel, so that the Israelites destroyed of them on that Day, twenty five thousand and a hundred Men; all of whom drew a Sword.

36. The Benjaminites too foresaw that they should be defeated: for the Men of Israel gave place to them, because they trusted to those that lay in wait, whom they had set against Gibeah.

37. And those making haste, rushed on Gibeah; nay spreading out, smote all the City with the Edge of the Sword.

38. Besides the Men of Israel had an appointed Time with those, for them to make a Smoak ascend on high from the City.

39. Then they turned about in the Battle, when Benjamin had begun to smite, there

Ver. 27. *Covenant*] Tynd. *apoyntment*.

Ver. 28. *Phinehas*] This Affair was therefore transacted not long after *Joshua's* Time; and, as may appear by comparing Chap. xix. 10, 11, 12. with Chap. i. 8. before *Jerusalem* was taken.

lb. *bim*] singular.

Ver. 30. *at Gibeah*] as Ver. 20. which is the same.

Ver. 31. *there being slain*] it being the passive Participle, and so Ver. 39.

lb. *about*] Tynd. and the *Gen.* upon a.

Ver. 33. *naked Side*] *Heb.* *Nakedness*. The back Part of the City, from whence the Inhabitants were gone to overthrow and spoil the Israelites. It is Nothing of *meadows*, which are also contrary to a naked Place. The *Jewish Rab. Jonab* expounds it the Side.

Ver. 34. *at a distance*] as the *Heb.* Word denotes.

lb. *coming upon*] The like in *Heb.* Ver. 41.

Ver. 35. *defeated*] Tynd. *plaged*.

Ver. 36. *foresaw*] which is no other than *had seen*,

that the *Hebrew* will strictly bear; and what follows to the End of the 41st Verse sufficiently confirms it. But how does it seem to say, after they were almost all killed, *so they saw that they were smitten*?

lb. *defeated*] *Bish.* put to the stryking downe; but Tynd. translated thus, *It seemed to the children of Benjamin that the other had ben put to the woorsse*.

Ver. 38. *appointed Time*] The literal Versions of *Pagn.* and *Mont.* have it likewise *tempus constitutum*; *Jun.* and *Trem.* *constitutum tempus*; *Seb. Cast.* *statutum tempus*; and the *Targum* נִשְׁמָר which is the same; the *Geneva Translat.* *certaine time*. *Sign* is the *Vulg. Lat.* *signum*.

lb. *a Smoak ascend*] *Heb.* *a mounting of* (not flame with) *Smoak*. So the Word confessedly signifies from its Root to lift up. The *Latin Interpreters* render it by *elatio* and *elevatio*.

Ver. 39. *Then &c.*] Hear Translators, the best first, viz. *Jun.* and *Trem.* *Tum converterunt se Jisraelitæ ad prælium: quum Benjaminitæ incepissent, i. e. Then the Is-*

being slain of them about thirty Men; for they said, Verily they are quite defeated before us as at the former Battle.

40. But when the Pillar of Smoak began to mount up from the City, those of Benjamin looked behind them, and behold the whole Burning of the City went up towards Heaven.

41. The Men of Israel also turning about, they were troubled; for they saw that there was Harm come upon them.

42. They therefore turned away before the Men of Israel to the Way of the Wilderness, but the Battle followed them close; and such as were from the Cities they destroyed among them.

43. They inclosed those of Benjamin, pursued them, trod them down with Ease, over against Gibeah, towards the Sun-rising.

44. Thus there fell of them eighteen thousand Men, all these being valiant ones.

45. And when they turned away, and were fleeing towards the Wilderness to the Rock Rimmon, they gleaned of them in the Highways five thousand Men; nay followed close after them to Gidom, and killed two thousand more of them.

46. So that all of Benjamin who fell on that Day, were twenty five thousand Men who drew the Sword, all these being valiant Men.

47. But six hundred Men turned away, and fled towards the Wilderness to the Rock Rimmon, where they abode four Months.

48. Nay the Men of Israel turned back to the Benjaminites, and put of them to the Sword, not only the Citizens but the Beasts, and all that were found; all the Cities too which were in their Way they set on fire.

C H A P. XXI.

NOW the Men of Israel had sworn thus at Mizpeh, There shall no Man of us give those of Benjamin his Daughter for a Wife.

2. The People therefore went to the House of God, and abiding there till the Evening before God, made great and loud Lamentation,

3. And said, Why, O Lord God of Israel, is this come to pass in Israel, that one Tribe of it is now wanting?

4. As also on the next Day they rose early, and building there an Altar, offered Burnt-offerings and Peace-offerings.

5. And the Israelites said, Who is there that did not come up among the Congregation of all the Tribes of Israel, to the Lord? For there was a great Oath concerning him who came not up to the Lord at Mizpeh, that he should be quite put to death.

6. Thus repenting for Benjamin their Brother, they said, There is one Tribe cut off now from Israel.

7. What shall we do for Wives for those who are left, since we have sworn by the Lord, that we will give them none of our Daughters for Wives?

8. But they said, What one is there of the Tribes of Israel that did not come to the Lord at Mizpeh? And lo there did not come up a Man, to the Congregation of the Camp, from Jabesh-gilead.

9. For the People numbered themselves, and behold no Man of its Inhabitants was there.

10. Whereupon the Assembly sent thither twelve thousand Men of the valiant ones, whom they commanded as follows; Go, and put the Inhabitants of Jabesh-gilead to the Sword, with the Women and Children.

11. For this is the Thing that you shall do, Every Male, and every Woman who has known lying with one, you shall destroy.

12. And they found of its Inhabitants four hundred young Women *that* were Virgins, who did not know a Man by lying with him; whom they brought to the Camp at Shiloh, which is in the Country of Canaan.

13. Then all the Assembly sent, that they might speak to the Benjaminites who were

Israelites turned themselves to the Battle; when the Benjaminites had begun. But it was before in their Version, taking in the foregoing Verse, And when the appointed Time was to the Israelites with those who lay in wait—the Israelites turned themselves to the Battle; but the Benjaminites had begun. The verbal Transf. of Santes and Ar. Mont. is, vertit se vir Israel in praelium, the Man of Israel turned himself into the Battle. Castalis has, Israelitas praelium instaurarent, the Israelites renewed the Fight.

Ver. 40. Our Translators were hard put to it for Words, or remiss in what they were doing, to render two different Hebrew Words flame in one Verse, neither of which has such a Meaning.

Ver. 42. followed—close] The same Verb is in Ver. 45. overtook is unsuitable, because they were together before.

Ver. 43. pursued them, trod them down] How much more elegant without the Conjunctions, as in the Hebrew, notwithstanding our Translators putting in and to each!

1b. with Ease] Tynd. to Menuah, Bish. at Menuah, putting it, as the Gen. also do to the foregoing Verb, by striding over the Hebrew Point.

Ver. 45. were fleeing] Not fled unto the rock, since only 600 got thither, Ver. 47. and the far greater Part were killed in attempting it.

Ver. 48. of them] While them being without of, belongs in a certain Translation to children before, and to beast after.

Ver. 3. is wanting] by the Gen. ill expressed should want.

at the Rock Rimmon, calling them peaceably.

14. Accordingly those of Benjamin returned at that Time, and they gave them the Women whom they had kept alive of those of Jabesh-gilead; but there were not sufficient for them so.

15. And People repented for Benjamin, because the Lord had made a Breach in the Tribes of Israel.

16. Moreover the Elders of the Assembly said, What shall we do for Wives for those who are left, since the Women are destroyed from Benjamin?

17. They reasoned further; The Inheritance is for such as are escaped of Benjamin, that there may not be a Tribe blotted out of Israel.

18. However we cannot give them Wives of our Daughters, because the Israelites have sworn thus, Let him be cursed who gives those of Benjamin a Wife.

19. At last they concluded, Behold there is a Feast of the Lord at Shiloh from Year to Year, which is kept on the North of the House of God, towards the Sun-rising, at the Highway that goes up from the House of

God to Shechem; and on the South of Lebanon.

20. Therefore they commanded the Benjaminites as follows; Go, and lie in wait in the Vineyards.

21. Where look, and behold if the Daughters of Shiloh come out to Dancing; you shall go forth thence, and seize you each one his Wife of them, and go to the Country of Benjamin.

22. Afterwards when their Fathers or Brothers come to contend with us, we will say to them, Favour us concerning them; since we did not take for each his Wife in the War; and you did not give to them, as at the Time you might have been guilty.

23. And the Benjaminites did so; for they took Wives after their Number, of those that danced, whom they took by Force: then they went back to their Possession, and rebuilding the Cities, dwelt in them.

24. The Israelites also went from thence at that Time, each to his Tribe and Family; going out thence to their respective Possessions.

25. In those Days there being no King in Israel, each one did what he thought fit.

Ver. 15. *Breach*] Tynd. *gappe*.

Ver. 17. *The Inheritance*] that before belonged to Benjamin.

Ver. 19. *kept*] added for Clearness, as celebrator by Jun. and Trem. to shew that this belongs to the Feast, not to Shiloh. And though our Translators seem of another Mind, by putting the Feast in Shiloh; is it not too ridiculous for the People thus to describe the Situation of the City where they were, Ver. 12? but not at all to speak so of an annual Feast and Recreation by it.

Ib. *the House of God*] So Jun. and Trem. whose Version, answerable to their great Diligence, may be valued as much as that of half a Dozen others at least, and therefore fit to afford more frequent Quotation, and greater Authority. This House, which was the Tabernacle, or publick Tent, might be at some Distance from Shiloh, though belonging to it, as at Exod. xxxiii. 7. And would not they have much likelier said, the festival

Place was on the East of Shiloh, than on the North of Beth-el?

Ib. *towards the Sun-rising*] From Shiloh where they were. Our English Translation disagrees with the Hebrew Pointing.

Ver. 22. *to contend with us*] or *against us*. The same Verb is constructed with the same Preposition, Job xxxiii. 13. Jer. ii. 29. & xii. 1. Jun. and Trem. have *apud* us, Munst. and Les Jud. *nobiscum*, with us; as likewise Coverdale has, with us; the old Lat. *adversum* vos, against you; Pagn. *ante* nos, before us. The Verb does not signify to complain, which is the old Lat. *queri*. And the Preposition is joined with contend, not with come.

Ib. *concerning them*] or *with them*. The Hebrew lies as here translated, and not as in the English Bible, which has it backward; but the Bishops, *Have pity on us for their sakes*.

NOTES upon the BOOK of RUTH.

CHAP. I.

AND in the Time that the Judges governed, a Famine being in the Country, there was a Man of Beth-lehem-judah went to sojourn in the Region of Moab, with his Wife and two Sons :

2. Who were Ephrathites of Beth-lehem-judah, he was named Elimelech, his Wife Naomi, and his two Sons Mahlon and Chilion : and when they were come thither, they settled there.

3. But Elimelech the Husband of Naomi dying, she was left with her two Sons.

4. Who married Women of Moab, the Name of one being Orpah, and that of the other Ruth ; and they dwelt there about ten Years.

5. Mahlon and Chilion also both of them died ; so that the Woman was left without her two Sons and her Husband.

6. After which she got ready with her Daughters-in-law, to go back from thence : for she heard there, that the Lord had visited his People by giving them Bread.

7. But as she was going with them both from the Place where she had been, in the Way back to the Country of Judah,

8. She said to them ; Go again each to your Mother's House : the Lord shew Kindness to you, as you have shewn both to the Dead and me.

9. The Lord grant you, that each may find Rest at your Husband's House. Then

she kissed them ; but they burst out a crying, 10. And said to her, No, for we will return with thee to thy People.

11. Naomi however replied, Turn back, my Daughters, why would you go with me ? Shall I have Sons any more within me, to be Husbands for you ?

12. Go back again, my Daughters ; for I am too old to have a Husband : nay though I should think there is Hope for me, should even have a Husband to Night, and also bear Sons ;

13. Would you wait for them till they grew up ? Would you stay for them without having Husbands ? No, my Daughters ; for it is very grievous to me for your sakes, that the Hand of the Lord has come forth against me.

14. Whereupon they burst out a crying again ; and Orpah kissed her Mother-in-law, but Ruth cleaved to her.

15. Nay when she said, Behold thy Sister-in-law is gone back to her People, and to her gods ; return thou after her.

16. Ruth answered ; Do not intreat me to leave thee, by going back from thee : for I will go whither thou goest, and lodge where thou dost ; thy People shall be mine, and thy God my God.

17. Where thou diest I will die, and there will I be buried : by the Lord's doing to me so and so besides, Death only shall make a separation between me and thee.

18. And when Naomi saw that she was re-

Book] The Genealogy of David being here, as it were in Honour to him, Chap. iv. the Inference of our learned Newton, in *Observ. on Daniel*, Chap. i. may be allowed, that it was writ by Samuel after he had anointed David King. For the Time of this History, look at the succeeding *Chronological Table*.

Ver. 1. *a Famine being*] Tynd. *ther fell a dearth*.

Ver. 2. *Ephrathites of Beth-lehem-judah*] *Ephrath* or *Ephratah* and *Beth-lehem* in *Judah* were the same Place, *Gen.* xlviii. 7. *Ruth* iv. 11. *Mic.* v. 2. and the Inhabitants thus called, *1 Sam.* xvii. 12. The Distinction in the Text was necessary, because there were other *Ephrathites*, *1 Sam.* i. 1, 19. *1 Kings* xi. 26.

Ver. 4. *Women of Moab*] *Bishops, Moabiteesses, of the Moabites*.

Ver. 8, &c. In *Verses* 8, 9, 11, 13, 19. the *Pronouns*, says the Author of the *State of the printed Hebrew Text*, are surprizingly corrupted, p. 446. but if it is surprizing for them to be so corrupted, is it not more likely they are not corrupted ? The Case might be, that this first Chap. if not the *Book*, was a Memoir made by Naomi her self, who was so illiterate, or forgetful in her Language through

Disuse of it for several Years, that she might mistake by putting the Masc. for the Fem. especially as it is here all the same, and the Sound so near alike as *m* and *n* ; and it might be thought best to preserve her own Words. Here will now be no Need of answering this Writer's Scoffs at the *Jews*. And his objecting so often against the *Hebrew Text*, when the *Margin* rectifies it, without mentioning the latter, is very disingenuous. As the *Margin* shews where the *Text* has been corrupted, that is an Argument against its being corrupted elsewhere.

Ver. 10. *for*] Look *Gen.* xxix. 32.

Ver. 11. *within me*] *Heb.* not in my womb.

Ver. 14. *kissed*] in taking leave, as also in *1 Kings* xix. 20. but the *Hebrew* being concise, there is added in the *vulg. Lat.* and returned, in the *Gr.* and returned to her People, and so by *Jun.* and *Trem.* went away, in another Character, to denote it supplied ; in which Manner those ancient Additions may be understood as if marked, which was not then used ; and even *Cassian* has now without it, *takes leave of her*.

Ver. 17. *make a separation between*] Tynd. *Gen.* and *Bish.* depart oddly, or as put for *de part*.

solved

solved to go with her, she left off speaking to her.

19. So they both went on till they got to Beth-lehem; and being entered into it, all the City was in a Commotion about them, and they said, Is this Naomi?

20. Whom she answered; Do not call me Naomi; call me Mara, because the Almighty has made it very bitter to me.

21. I went away full, and the Lord has brought me back empty: why do you call me Naomi, when the Lord has testified against me, and the Almighty has afflicted me?

22. Thus she returned, accompanied with Ruth the Moabitess her Daughter-in-law, from the Country of Moab, and they came to Beth-lehem at the Beginning of Barley-harvest.

C H A P. II.

NOW Naomi had a Kinsman of her Husband Elimelech's Family, a very wealthy Man, whose Name was Boaz.

2. And Ruth the Moabitess said to her, Let me go, I pray, to the Field, and glean Corn after him whom I shall get in Favour with; who answered her, Go, my Daughter.

3. Accordingly she went, and being come, gleaned in the Field after the Reapers; and her Lot fell out to be in a Part of it belonging to this Boaz:

4. Who behold coming out of Beth-lehem, said to the Reapers, The Lord be with you; and they answered him, The Lord bless thee.

5. Then he said to his Servant that was set over the Reapers, Whose young Woman is this?

6. And he made answer; It is the young Woman of Moab, who came back with Naomi out of that Country,

7. And she said, Be pleased to let me glean about among the Sheaves, after the Reapers. So she went, and has remained since the Morning, till now she has staid this little while in the House.

8. Upon this Boaz accosted Ruth; Dost

not thou hear, my Daughter? Go not to glean in another Field, nor pass from hence; but keep close here with my Maids.

9. Let thy Eyes be on the Field in which they reap, that thou mayest follow them; have not I charged the young Men not to meddle with thee? Nay when thou art thirsty, go to the Vessels, and drink of what they have drawn.

10. At which she fell on her Face, bowing down to the Ground, and said to him, Why am I in favour with thee, that thou shouldest take notice of me, since I am a Stranger?

11. To whom Boaz made answer; All which thou didst with thy Mother-in-law after thy Husband's Death, has been fully told me, that thou ledest thy own Father and Mother, with thy native Country, and wast come to a People whom thou knewest not before.

12. The Lord recompense thy Work, and let a Reward be rendered to thee from the Lord God of Israel, under whose Wings thou art come to be sheltered.

13. And she replied, Let me be in Favour with thee, my Lord; since thou hast comforted me, and since thou hast spoken kindly to thy Handmaid; though I am not comparable to one of thy own.

14. Boaz also said to her, At Meal-time approach hither, and eat of the Victuals, and dip thy Bit in the Vinegar. Nay as she was sitting at one Side of the Reapers, he held out parched Corn to her, of which she eat, till she was satisfied, and left.

15. Besides when she got up to glean, he thus commanded his young Men; Let her glean even between the Sheaves, and do not reproach her.

16. And make also a good Booty for her out of the Handfuls; which leave, that she may glean, and do not chide her.

17. So she gleaned in the Field till the Evening; and beating out what she had gleaned, it was about an Ephah of Barley.

18. This she took up, and going into the City, when her Mother-in-law saw what it was, and she had taken out, and given her that which she had left more than satisfied her self;

Ver. 20. Naomi, pleasant; Mara, bitter.

Ver. 12. recompense] Tynd. quyte, and the Bish.

Ib. to be sheltered] Which is the primary Signification of the Verb according to Buxtorf, who has turned this, *ad recipiendum te*. Jun. and Trem. render, *ut te abegeres*, that thou mayest cover or hide thee; Munster, *latitare*, to hide; Leo Jude, *quæ venisti ut sub alas ejus confugeris*, who art come that thou mightst flee for shelter under his Wings; the Author of the vulg. Lat. *ad quem venisti, et sub ejus confugisti alas*, to whom thou art come, and under whose Wings thou art fled for shelter; Castal. *sub ejus alarum præsidium tu te receperis*, under

the Protection or Shelter of whose Wings thou mayest get thee.

Ver. 16. make—a good Booty] Heb. by spoiling spoil; and it does not signify of purpose, which is the old Lat. *de industria*; whence also the Bish. render for the nonce. But Tynd. has, *And therto pul out of the sheaves for her and let it lie*, Gen. the like.

Ib. Handfuls] or Griper, as the Husbandmen call them, before they are bound up in Sheaves.

Ver. 17. about] Tynd. and Bish. upon.

Ver. 18. had left] that is of the parched Corn which Boaz gave her, Ver. 14.

19. Her Mother-in-law said to her, Where hast thou gleaned to Day? And where been at work? Let him be blessed who took notice of thee. And she told her that the Man's Name with whom she wrought that Day was Boaz.

20. The Lord bless him, replied Naomi to her, who has not forsaken his Benevolence both to the Living and the Dead. To which she added, The Man is near to us, he is one of our Kinsmen.

21. Ruth the Moabitess further related, that he likewise said to her, Keep close with my young Men, till they have finished all my Harvest.

22. Naomi answered her again, It will be well, my Daughter, to go out with his Maids; for they may not meet with thee in another Field.

23. She accordingly kept close to the Maids of Boaz in gleaning, till Barley-harvest and Wheat-harvest were ended; and dwelt with her Mother-in-law.

C H A P. III.

AFTER which she said to her; My Daughter, should not I seek for thee Rest? Which will be good for thee.

2. And now is not Boaz our Kinsman, whose Maids thou wast with? Behold he winnows Barley to Night in the Floor.

3. So wash and anoint thy self, and putting on thy Cloaths, go down thither; without being known to the Man, till he has done eating and drinking.

4. And when he is lain down, thou knowing where the Place is, shalt go in, and uncover his Feet, and lie down; then he will tell thee, what thou shalt do.

5. Whereupon she answered her, I will do all that thou hast said to me.

6. Accordingly she went down to the Floor, and did entirely as her Mother-in-law ordered her.

7. For when Boaz had eat and drunk, so that his Heart was chearful, and was gone in to lie down at the End of the Heap of Corn; she went in secretly, and uncovering his Feet, lay down.

8. Frightened therefore at Midnight, the Man bending down, there was a Woman lay at his Feet.

9. Then he said, Who art thou? And she answered, I am Ruth thy Handmaid; so spread thy Skirt over her, for thou art a Kinsman.

10. To which he replied: The Lord bless thee, my Daughter, who hast made the latter Kindness better than the former, in not going after young Men, whether poor or rich.

11. Now therefore, my Daughter, do not fear; I will do for thee whatever thou shalt say: for all those of the Gate of my People are sensible that thou art a worthy Woman.

12. And now though it be true that I am a Kinsman, yet there is one nearer than I.

13. Stay all Night, and in the Morning if he will redeem for thee, it is well, let him; but if he is not willing to do it, by the Lord's living, I will redeem for thee: lie down till the Morning.

14. Which she did at his Feet, but rose up before one could know another: for he said, Let it not be known that a Woman came to the Floor.

15. He also said, Bring the Apron that thou hast on, and hold it. Which she holding, he measured six Measures of Barley, and put upon her; then he went into the City.

16. Upon her coming to her Mother-in-law, she said, Who art thou? My Daughter? To whom she told all that the Man did for her.

Ver. 20. *be*] which the *Hebrew* has: this last Part is omitted by the *Vulgate*.

Ib. *Kinsmen*] *Gen.* and *Bish.* *affinitie*; though *Tynd.* had next *kin*.

Ver. 22. *may not meet*] as you did in this Field. But what Sense does *that they meet thee not make*, since *Naomi* is not persuading *Ruth* to shun them, but the contrary.

Ib. *another Field*] whither they would go, when Harvest was done in this.

Ver. 7. *Heap*] of *corn* is not in the *Hebrew*, though our *Translators* have added it without Distinction.

Ib. *secretly*] *Jun.* and *Trem.* with *Munst.* and the *Tigurin Bib.* have *clam*; the *vulg. Lat.* and *Pagnin.* *abscondite*; *Mont.* in *silentio*; the *Septuag.* *ἡ σιγή*: which agree with the *Radix*; see *Judg.* iv. 21.

Ver. 8. *bending down*] *Tynd.* *groped*, *Gen.* and *Bish.* *caught bolde*.

Ver. 11. *those of the Gate*] the Magistrates who met there, for it is not city.

Ver. 13. *redeem*] See Chap. iv. 4.

Ver. 15. *Apron*] The Word is found only here and in *Isa.* iii. 22. Several render it *cloak* or *mantle*, but that is reckoned up by *Isaiab* besides, and so is *vail*. It is generally understood to be some linen Thing, or some Cloth; and the two famous *Translators Jun.* and *Trem.* turned it *ventrale*, *Apron*, which was the most proper Thing for *Boaz* to bid her bring; and so the *Septuagint* of the *Septuagint* is to be understood, being Something girded about her by the Derivation of the Word, and which would hold Corn. The *Gen.* turn it *sheet*.

Ib. *he went*] as the *Hebrew* is, and to do what follows, Chap. iv. 1. so *Jun.* and *Trem.* have *ingressus est*, as likewise *Munst.* and the *Tigurin Bib.* say the *Targum* has *יָצָא בֹאֵז*.

Ver. 16. *Who*] If she had known her to be her Daughter, she needed not to have asked who she was. But this Absurdity is removed, by considering it as two distinct Questions; which might be asked when she knocked at the Door for Entrance, or because it was not light enough for *Naomi* to know her perfectly.

17. She

17. She said withal; he gave me these six Measures of Barley: for he said to me, Go not empty to thy Mother-in-law.

18. And she replied, Sit still, my Daughter, till thou knowest how the Matter will fall: for the Man will not rest, but finish it to Day.

CHAP. IV.

NEXT Boaz went up to the Gate, and sitting down there, behold the Kinsman of whom he spoke passed along; so calling him by his Name, he said, Turn aside, sit down here: Which he did accordingly.

2. He likewise took ten Men of the Elders of the City, who sat down there, at his Request.

3. Then he said to the Kinsman: Naomi who is come back out of the Country of Moab, has Part of a Field to sell that was our Brother Elimelech's.

4. Which I thought I would inform thee of, that thou mightest buy it before the Inhabitants, and the Elders of my People: if thou wilt redeem it, do; but if thou wilt not, let me know; for there is none besides thee to do it, and I am next to thee. And he said, he would redeem it.

5. But when Boaz replied, At the Time thou buyest the Field from Naomi, thou must buy also of Ruth the Moabitess the Wife of the Dead, to raise up his Name upon his Estate;

6. The Kinsman answered, I cannot redeem it for my self, lest I should spoil my own Estate: redeem my Right for thy self, since I cannot do it.

7. Formerly in Israel upon Redemption and Exchange, to confirm every Thing, one pulled off his Shoe, and gave to another; and this was an Evidence among them.

8. Accordingly the Kinsman bidding Boaz buy it for himself, pulled off his Shoe.

9. At this Boaz said to the Elders, and

all the People; Ye are Witnesses to Day, that I buy all which was Elimelech's, and all which was Chilion's and Mahlon's, from Naomi;

10. And that I also purchase Ruth the Moabitess, the Wife of Mahlon, to be my Wife, to raise up the Name of the Dead upon his Estate, that it may not be destroyed from his Brethren, and the Gate of his Place: ye are Witnesses to Day.

11. We are, said all the People who were at the Gate, and the Elders: the Lord make the Woman who is coming into thy House, like Rachel and Leah, those two that built up the Family of Israel; and do thou valiantly in Ephratah, and have a Name famous in Beth-lehem.

12. Let thy Family too be like that of Pharez, whom Tamar bore to Judah, from the Offspring which the Lord shall give thee of this young Woman.

13. Thus Boaz married Ruth, and going in to her, the Lord gave her Conception, and she bore a Son.

14. With that the Woman said to Naomi; Blessed be the Lord who has not let thee fail of a Kinsman to Day, whose Name shall be famous in Israel.

15. Nay he will be a Restorer of Life to thee, and a Sustainer of thy old Age; because thy Daughter-in-law who loves thee has born him, she who is better to thee than seven Sons.

16. So Naomi took the Child, and putting him in her Bosom, was his Nurse.

17. And the Women who were Neighbours gave him a Name, saying there was a Son born to Naomi, which Name was Obed: he was the Father of Jesse, the Father of David.

18. Now these were the Generations of Pharez: he begot Hezron,

19. And he Ram, and he Amminadab,

20. And he Nahshon, and he Salmah,

21. And he Boaz, and he Obed,

22. And he Jesse, and he David.

Ver. 1. *he said*] The *Heb.* has not *unto whom*, nor the former *English Translations*; so reminds were those whom King James employed: however the *old Lat.* has, *ad eum*.

Ver. 4. *inform thee of*] Tynd. *do the to wete*, the *Bish.* differently spelled, *doe thee to wit*.

Ib. *Inhabitants*] *Gen. assistants*.

Ver. 5. *buy also*] not *it*, but *her to be his Wife* understood, as Ver. 10. *Deut. xxv. 5, 6.* which made the Kinsman refuse to buy the Land, when he had consented to do it before; and simply buying the Land would not raise up the Name of the deceased Husband: the *Chald.* and *vulg. Lat.* express here the taking her; see *Buxt. Vindic. p. 761*.

Ib. *raise*] Tynd. *stare*, so *Gen.* and *Bish.*

Ver. 8. *the Kinsman*] But the *vulg. Lat.* contrary to the *Heb.* Boaz said to his Kinsman, *Take off thy Shoe*.

Ver. 11. *do—valiantly*] The like Words are together in *Psa. cxviii. 15, 16.* and the Noun is *Strength, Valour, &c.* Accordingly *Sebast. Mun.* renders it, *in age strenue*, and *Leo Jud. tu strenue age*.

Ib. *a Name*] as Ver. 14.

Ver. 13. *gave her Conception*] In our former *Translations*, gave that she conceived.

Ver. 15. *thy Daughter-in-law who loves thee has born him*] But the *com. Lat.* of *thy Daughter-in-law is he born who will love thee*.

Ver. 20. *Salmah*] Why *Salmen* by the *English Translators* from the *Greek*?

NOTES upon the FIRST BOOK of SAMUEL.

C H A P. I.

AND there was a certain Man of Ramathaim-zophim, of Mount Ephraim, whose Name was Elkanah, the Son of Jeroham, the Son of Elihu, the Son of Tehu, the Son of Zuph, an Ephrathite;

2. Who had two Wives, the Name of one was Hannah, and that of the other Peninnah; and the latter had Children, but Hannah none.

3. Now that Man went up out of his City from Year to Year, to worship and sacrifice to the Lord of Armies at Shiloh; where the two Sons of Eli, Hophni and Phinehas, the Priests of the Lord were.

4. Moreover on the Day when Elkanah sacrificed, he gave Peninnah his Wife, with all her Sons and Daughters, Parts.

5. And to Hannah he gave one Part with a *sorrowful* Look; because he loved Hannah, and the Lord had shut up her Womb.

6. And because of that, her Adversary also provoked her to Indignation, that she might make her fret.

7. He likewise doing so Year by Year, at her going up to the House of the Lord, she thus provoked her; therefore she wept, and did not eat.

8. Elkanah her Husband then would say to her, Hannah, Why weepest thou? And why dost not thou eat? And why is thy Heart sad? Am I not better to thee than ten Children?

9. At last Hannah rose up after the eating and drinking at Shiloh, when Eli the Priest was sitting upon a Seat, against a Post of the Temple of the Lord;

10. And she being in bitterness of Soul, prayed to the Lord, and wept grievously.

11. She also made this Vow, O Lord of Armies, If thou wilt at all look on the

Affliction of thy Handmaid, and remember me, not forgetting thy Handmaid, so that thou wilt give her male Issue, I will give him to the Lord all the Days of his Life, and a Razor shall not come up on his Head.

12. And as she prayed much before the Lord, Eli observed her Mouth.

13. However Hannah spoke in her Heart, only her Lips moved, without her Voice being heard; therefore Eli thought she was drunk.

14. Whereupon he said to her, How long wilt thou be drunk? Put away thy Wine from thee.

15. But Hannah made answer; No, my Lord: I am a Woman oppressed in Mind, and have not drunk either Wine or strong Drink; but have poured out my Soul before the Lord.

16. Do not represent thy Handmaid to have the Look of an ungodly Woman: for I have spoken hitherto, from the Abundance of my Meditation and Displeasure.

17. Then Eli made reply, Go in Peace; and the God of Israel grant thy Petition which thou hast asked him for.

18. Who rejoined, Let thy Handmaid be in favour with thee. So the Woman went her Way, and eat, having her *sorrowful* Countenance no more.

19. And they rose early in the Morning, and worshipping before the Lord, went back to their House at Ramah; and Elkanah had the knowledge of Hannah his Wife, whom the Lord remembered.

20. For when the Time was come about, after Hannah had conceived, she bore a Son; and called his Name Samuel, Because, *said she*, I asked the Lord for him.

21. Afterwards when the Man Elkanah went up with all his Family, to offer to the Lord the yearly Sacrifice, and his Vow;

First Book of Samuel] To spare Repetition, look at *Psa. xl. 7.*

Ver. 5. *with a sorrowful Look*] according to Ver. 18. and several *Translators*; which is further confirmed by that Verse, and the Adjective *one* annexed to *Part*; see the like also *Job ix. 27.*

Ver. 6. *that she*] namely *Peninnah*, as is plain when thus translated.

Ver. 16. *Do not represent &c.*] *Heb.* Do not give thy Handmaid to the Look of.

Ib. Meditation] as *Psa. civ. 34. & cxix. 97, 99.* and *Complaint in speaking.*

Ib. Displeasure] or *Indignation*, the *Hebrew* Word not signifying *Grief*.

Ver. 19. *Ramah*] the same as in Ver. 1. being four Hours Ride from *Joppa*, in the Way to *Jerusalem*, and An. 1738 a Village of about 400 Families, *Corten's Trav. in Compend. Libr. Vol. ii. p. 4, 25.* see also *Rauwolf's Trav. Pt. iii. Ch. 2.* and the *Note on Jon. i. 3.*

22. Hannah did not go up: for she said to her Husband, *Not* till the Child is weaned; then I will have him, that he may appear before the Lord, and abide there for ever.

23. To whom Elkanah her Husband said, Do what thou likest, abide till thou hast weaned him, only the Lord confirm his Word. Accordingly the Woman abode, and gave her Son suck, till she weaned him.

24. And she carried him up with her when she had done that, with three Bullocks, one Ephah of Flour, and a Bottle of Wine, and had him to the House of the Lord at Shiloh; the Boy being a Child.

25. They also killed a Bullock, and brought the Child to Eli.

26. When she said; O my Lord, by thy Soul's living, my Lord, I am the Woman who stood with thee here praying to the Lord.

27. For this Child I prayed, and the Lord has given me my Petition which I asked him for.

28. Therefore I also give him that was asked, all *his* Days to the Lord, who was petitioned for him. At which he worshipped the Lord there.

CH A P. II.

MOREOVER Hannah prayed, and said: Through the Lord my Heart triumphs, my Horn is lifted up by the Lord: my Mouth is enlarged against my Enemies, because I am glad in thy Salvation.

2. None is holy like the Lord, for there is none besides thee; and no Rock like our God.

3. Do not talk very loftily so much, *or* let hard Things come out of your Mouth: for the Lord is a God of Knowledge, and such Doings are not right.

4. The Bows of the powerful are broke,

and those who were fallen are girded with Strength.

5. The full are hired for Bread, and the hungry cease; even the barren bears seven, and she who has many Sons languishes.

6. The Lord causes to die, and makes alive: he brings down to the Grave, and brings up.

7. The Lord makes poor, and makes rich: he puts down, he also sets up.

8. He raises up the Poor from the Dust, from the Dunghill he lifts up the Needy, to make *them* sit with Princes, and cause them to possess the Throne of Glory: for the Stations of the Earth are the Lord's, and he put the World upon them.

9. He will keep the Feet of his pious ones, but the Wicked shall be silent in Darkness: for unavailing is the Strength of Man.

10. Those who contend with the Lord shall be broke in pieces, in Heaven will he thunder upon them, the Lord will judge the Limits of the Earth; as also give Strength to his King, and lift up the Horn of his anointed one.

11. Afterwards Elkanah went to his House at Ramah, and the Boy ministred to the Lord before Eli the Priest.

12. But the Sons of Eli were ungodly Persons, they knew not the Lord.

13. And it was the Manner of the Priests with the People; when any Man offered a Sacrifice, the Priest's Servant came, as the Flesh was boiling, with a Fork of three Teeth in his Hand:

14. Which he striking either into the Pan, Kettle, Cauldron or Pot; all that the Fork brought up, the Priest took of it: according to this they did at Shiloh, to all Israel who came thither.

15. As also before they burnt the Fat, the Priest's Servant came, and said to the Man who sacrificed, Give the Priest Flesh to roast: for he will not take boiled Flesh of thee, but raw.

Ver. 3. *such Doings are not right*] Those which she had just dissuaded from. *Mont.* non directa sunt opera, the Works are not right; *Jun.* and *Trem.* non disponuntur actiones, the Deeds are not put in order. This Verb in *Niphal*, signifying to be right or equal, is in *Ezek.* xviii. 25, 29. & xxxiii. 17. To him, not by him, instead of not, by the Change of a Letter, but of the same Sound, is a marginal Reading. The *Sept.* having God for not, the Author of the present State of the Hebrew Text says it was read הן by them, p. 141. for which there is no Necessity, since הן to him might be translated God from הן before. He adds, and so in *Job* xiii. 15. whereas they have not God there.

Ver. 5. *cease*] to be hungry.

Ver. 7. *he puts down*] It is said that *Æsop* asking *Chilo* what God was doing? received for Answer, Τὰ μὲν ἐλάττω τὰ ὑψαίνει, τα δὲ τὰ ὑψαίνει ἐλάττω, Humbling the lofty, and exalting the humble, *Diog. Laertius* in *Vit. Chilo.* ac-

cording to that also in the *Pœm* of the Virgin-mother, *Luke* i. 52.

Ib. Stations] The Bounds of its Orbit.

Ver. 10. *thunder*] which was literally fulfilled with her Son, *Chap.* vii. 10.

Ib. King] whom her Son should anoint, though there was now no Likelihood of a King over *Israel*.

Ib. anointed one] first *Saul*, whose Royalty was transferred to *David* by *Samuel*.

Ver. 13. *Flesh*] which belonged to him who brought the Beast, after the Priests had taken their Part, being the Breast and right Shoulder, *Lev.* vii. 31, 32, 34. see *Deut.* xii. 7. & xxvii. 7. *Chap.* ix. 13.

Ver. 14. *of it*] *Trem.* and *Jun.* ex eo, of it; *Mont.* illud, that; *Coverdale* says, that take the Priest thereof.

Ver. 15. *raw*] having the Fat on it, which should have been burnt, *Lev.* vii. 23, 25, 31. & iii. 16, 17. so that the Crime of *Eli's* Sons was double, besides what follows, Ver. 22.

16. To whom the Man saying, They will burn the Fat quite up presently, then take thee according as thy Mind desires; he would reply to him, But thou shalt give now, and if not, I will take by Force.

17. Thus the Sin of the young Men was very great before the Lord; for Men contemned the Lord's Offering.

18. However Samuel ministred before the Lord, a Boy girded with a linen Ephod.

19. Whose Mother made him a little Cloak, and brought up to him from Year to Year, when she came up with her Husband to offer the yearly Sacrifice.

20. Eli too thus blessed Elkanah and his Wife, The Lord make thee have Offspring from this Woman, instead of the Petition which the Lord was asked for. So they went to his own Place.

21. When the Lord visited Hannah, so that she conceived, and bore three Sons and two Daughters; while the Boy Samuel grew up with the Lord.

22. Now Eli was very old; and heard all that his Sons did to all Israel, and how they lay with the Women who assembled at the Door of the publick Tent.

23. With that he said to them; Why do you such Things as these, whereby I hear the evil Things of you from all these People?

24. Let it not be, my Sons: for it is not a good Report which I hear; you make the People of the Lord transgress.

25. If one Man sins against another, the Judge will judge him; but if a Man sins against the Lord, who shall pray for him? Nevertheless they would not hearken to what

their Father said, though the Lord should slay them.

26. But the Boy Samuel went on in being great and good, both with the Lord, and likewise with Men.

27. There came also a Man of God to Eli, and declared to him: Thus says the Lord; Was I at all revealed to thy Father's Family, when they were in Egypt at the House of Pharaoh?

28. And did I choose him out of all the Tribes of Israel for a Priest to me, to offer up on my Altar, to burn Incense, to have on an Ephod before me, giving them all the Sacrifices of the Israelites by Fire?

29. Why then do you kick at my Sacrifice and Offering, which I commanded for my Habitation; and dost thou honour thy Sons above me, by making your selves fat with the chief of all the Offerings of Israel my People?

30. Therefore says the Lord God of Israel, I fully said thy Family and that of thy Father might walk before me for ever; but now the Lord says, Far be it from me, for them who honour me I will honour, and those that despise me shall be contemned.

31. Lo the Days are coming when I will cut off thy Arm, and the Arms of thy Father's Family, so that there shall not be an old Man in thy House.

32. Nay thou shalt behold Distress for my Habitation, in all that it does well to Israel; and there shall not be an old Man in thy House continually.

33. Besides each of thine, whom I shall not cut off from my Altar, shall be to con-

Ver. 20. *instead of*] as *for* may signify *because of*, which is not the Meaning.

Ib. *the Petition which the Lord was asked for*] So Montanus, *petitione quam petivit*; the Tigurin Bible, *ista petitione quam postulavit*; and Munst. has it, *petitione quam postulavit uterque*, the Petition which each asked; as likewise in the Gen. Vers. it is, *the Petition that she asked*; and the like in the present Margin: the Targum also keeps to the Hebrew. But the vulgar erroneous Latin is, *scire quod commodasti Domino*, the Loan which thou hast lent to the Lord.

Ver. 25. *though the Lord*] Buxtorf in his Lexicon puts it *therefore*, as Patrick also says it may be rendered, and of which Naldius in his Hebrew Concordance gives divers Instances; however the Heb. Particle certainly signifies *though*, as the same Naldius largely shews, with the various Lexicons, Translations, Commentaries, &c. by which therefore I was willing to abide.

Ib. *should slay them*] which Threatening they did not regard, so as to amend their Lives.

Ver. 27. *at all*] See on 1 Kings ix. 6. And besides Questions for Information, and the common ones for Affirmation of the contrary, there is a third Sort in Scripture where [not] may be understood according to our Use of Interrogations, and on the other hand be omitted where it is. This may be seen particularly in Naldius's Hebrew Particles, and all the following Verse, though not the 29th, is of this Kind; so here *Did I not at all*

appear, may shew they had not Ignorance for Excuse, or could pretend they knew Nothing of the Divine Appointment.

Ver. 28. *have on*] The Hebrew being *bear*, instead of *wear*.

Ver. 30. *thy Family*] that Branch, or Part, of Aaron's Family which Eli belonged to.

Ib. *might*] which the Hebrew is as expressive of as *should*, and more suits the Context, in my Opinion.

Ver. 31. *Arm*] The late Author of Critical Notes on some Passages of Scripture, p. 20. is so bold as to put the present Reading of the Hebrew to be *Seed*; when it only might be so, were it not for the Pointed Vowels.

Ver. 32. *Distress*] which seems rather meant than *enemy*, the Hebrew Word signifying each; so *Jun.* and *Trem. angustiam*: for Eli did not see the Enemy, who either took the Ark, or the Priesthood from his Family, much less saw him in the former. The Chald. Paraphrast expatiates on it thus, *And thou shalt be deprived, and look at the many Distress* (from the Chald. *pay to straighten*) *which I will bring upon the Persons of thy House, for the Iniquities that you have committed heretofore in the House of my Sanctuary, and after that I will bring Good upon Israel.*

Ib. *that it does*] this being the Extent of its Benefit, for God did so further to other People.

Ib. *does well*] not give.

sume thy Eyes, and grieve thy Soul; and all the Increase of thy Family shall die in their Prime.

34. And this shall be a Sign to thee, which shall come on thy two Sons, Hophni and Phinehas; they shall both of them die in one Day.

35. I will further raise me up a faithful Priest, that shall do as it is in my Heart and Soul; for whom I will build a sure House, and he shall walk before my anointed one at all Times.

36. So every one who is left in thy House, shall come to bow down to him for a Piece of Money, and a Morsel of Bread, saying, I beg thou wouldest admit me into one of the Priest's Offices, that I may eat a Bit of Bread.

C H A P. III.

NOW the Boy Samuel ministred to the Lord before Eli; and the Word of the Lord was precious at that Time, no Vision coming forth.

2. In which Time Eli lying down in his Place, whose Eyes began to be dim, he being unable to see;

3. Before the Lamp of God went out, in the Temple of the Lord, where the Ark of God was, Samuel also lay down.

4. And the Lord called to him; who answered, Here am I.

5. Whereupon he ran to Eli, and said, Here am I, since thou calledst me. But he said, I did not call, go back, lie down. Accordingly he went, and lay down.

6. Then the Lord called yet again, Samuel. And he getting up, went to Eli, and said, Here am I, since thou didst call me. But he answered, I did not call, my Son, return, lie down.

7. This was before Samuel knew the Lord, and before his Word was revealed to him.

8. Moreover the Lord called Samuel again the third time; at which he rose up, and going to Eli, said, Here am I, for thou didst call me. Then Eli understood that the Lord had called the Boy.

9. Therefore he said to Samuel; Go, lie down; and if he calls thee, thou shalt say, Speak, O Lord, for thy Servant hears. So Samuel went, and lay down in his Place.

10. And the Lord came, and standing, called as at the other Times, Samuel, Samuel. Upon this he said, Speak, for thy Servant hears.

11. The Lord then said to him; Behold I will do a Thing in Israel, at which both the Ears of every one who hears it shall tingle.

12. On that Day will I confirm to Eli all which I have spoken concerning his Family, beginning and finishing.

13. For I have told him, that I will judge his Family for ever, for the Iniquity which he knows; because his Sons made themselves vile, and he did not restrain them.

14. And therefore I swear concerning the Family of Eli, that the Iniquity of it shall neither be purged by Sacrifice nor Offering for ever.

15. After which Samuel lay till the Morning, and opened the Doors of the Lord's House: for he was afraid of telling Eli the Vision.

16. But he called him, and said, Samuel my Son. Who answered, Here am I.

17. And he replied, What is the Matter which he spoke to thee? Do not conceal it from me, I pray; by God's doing to thee so, and so besides, if thou concealest any Thing at all of it.

18. Accordingly Samuel told him all the Things, concealing nothing from him; who said, It is the Lord, let him do what he pleases.

19. And as Samuel grew up, the Lord was with him, and did let none of all his Words fall to the Ground.

20. Nay all Israel from Dan to Beer-sheba knew, that Samuel was confirmed to be a Prophet of the Lord.

21. The Lord likewise appeared again at Shiloh: for it was there that he had been revealed to Samuel by his Word.

Ver. 35. Priest] Zadok, 1 Kings ii. 27, 35. who was of the Line of Eleazar, Aaron's Son, 1 Chron. vi. 3, 4, 8. as Abiathar and Eli came from Ithamar, Chap. xiv. 3. & xxii. 20. 1 Chron. xxiv. 3.

Ver. 13. have told] Chap. ii. 30, 31, 32, 33.

Ver. 14. I swear] which is more likely (the Hebrew being the same for either) than that he should tell Samuel

what he had done; nay we may find he did not do it before by Ver. 1. so Jun. and Trem. have *jura*.

1b. concerning] as Ver. 12. and as it was not spoken to the Family.

Ver. 15. opened the Doors] went about his usual Business, and delayed telling Eli what he heard.

C H A P. IV.

THE Word of Samuel also was to all Israel; and they went out to meet the Philistines in Battle, and encamped by the Stone of Help, as the Philistines did at Aphek.

2. Who set themselves in Order to meet Israel, and extending the Battle, Israel was defeated before them; and they killed of the Army in the Field about four thousand Men.

3. Whereupon the People went into the Camp, and the Elders of Israel said, Why has the Lord defeated us to Day before the Philistines? Let us fetch to us the Ark of the Lord's Covenant from Shiloh, that coming amongst us, it may save us from the Power of our Enemies.

4. Accordingly the People sent to Shiloh, that they should bring up from thence the Ark of the Covenant of the Lord of Armies who inhabits the Cherubs; and the two Sons of Eli were there with the Ark of God's Covenant, Hophni and Phinehas.

5. And upon its coming into the Camp, all Israel shouted with such a great Shout, that the Earth echoed.

6. When the Philistines hearing the Noise of the Shout, asked, Why is the Noise of this great Shouting in the Camp of the Hebrews? And they understood that the Ark of the Lord was come thither.

7. At this they were afraid: for they said, God is come into the Camp. Adding; Wo is unto us, for there has not been like this heretofore.

8. Wo is to us; Who shall deliver us from the Power of this mighty God? This is the very God who smote the Egyptians with all the Plagues in the Wilderness.

9. Strengthen your selves, and be Men, O Philistines, that you may not serve the Hebrews, as they have served you: therefore be Men, and fight.

10. So the Philistines fought, and Israel was defeated, insomuch that they fled to their respective Tents, and there was a very great Slaughter: for there fell of them thirty thousand Footmen.

11. Nay the Ark of God was taken, and the two Sons of Eli, Hophni and Phinehas, were killed.

12. Then a Man of Benjamin ran from the Army, and came to Shiloh that Day, with his Cloaths torn, and Earth upon his Head.

13. And when he came, behold Eli was sitting upon a Seat at the Side of the Way watching, because he was afraid at his Heart for the Ark of God; and as the Man went in, telling it in the City, they all cried out.

14. Thus Eli hearing the Noise of the Crying, said, Why is the Noise of this Tumult? The Man also made haste, and came, that he might tell him:

15. He being in his ninety eighth Year, and his Eyes were set, so that he could not see.

16. To whom the Man said, I am come from the Army, whence I fled to Day. And he asked, How is the Matter, my Son?

17. Then the Messenger made answer, Israel fled before the Philistines, and there was also a great Slaughter among the People; and thy two Sons likewise, Hophni and Phinehas, are dead, nay the Ark of God is taken.

18. And as soon as he mentioned the Ark of God, Eli fell from the Seat backward by the Side of the Gate, and his Neck broke, so that he died; for he was an old Man, and heavy: who had judged Israel forty Years.

19. Besides his Daughter-in-law, the Wife of Phinehas, was with child, ready to lie in, and hearing the News of the Ark of God being taken, and that her Father-in-law and Husband were dead; she bowed, and was delivered, for her Pains were turned upon her.

20. And about the Time of her Death, though the Women who stood by her said, Do not fear, for thou art delivered of a Son. Yet she did not answer, nor regard;

21. But called the Child I-chabod, saying the Glory was gone away from Israel; for the Ark of God being taken, and for her Father-in-law and Husband.

Ver. 1. *the Stone of Help*] Which was not the proper Name of a Place, but a Stone so called afterwards, Chap. vii. 12. yet before this *Book* was written, and so is mentioned here.

Ver. 8. *God*] The same as in the Verse before, in 2 Kings xvii. 26, 27. and as throughout the *Bible*, plur. in *Heb.* for sing. which the Verb sing. *is come* shews in particular here, though the Pronouns and Participle in this Verse agree with the Substantive, as Adjectives to it, which *Grammar* requires; and I perceive what misled *Translators*, their taking the Participle for a Verb, instead of an Adjective: but there is a gross Inconsistency that

God should be *these Gods*; and it appears they esteemed him to be one by Chap. v. 7, 8, 10, 11. & vi. 2, 3, 5, 6, 8, 9. see also *Exod.* xxxii. 4.

Ver. 15. *ninety eighth*] By the *Syriack* and *Arabick* Versions he was 78 Years old, the latter being made from the former.

1b. *were set*] or *stood*. But the *old Lat.* is *caligaverant, were dim.*

Ver. 20. *said*] *unto her* is not in the *Hebrew*, but in the *old Lat.*

Ver. 21. omitted in the *vulg. Lat.* for the Ark of God being taken, and.

22. However she said, The Glory is gone away from Israel, because the Ark of God is taken.

C H A P. V.

THUS the Philistines took the Ark of God, and brought it from the Stone of Help to Ashdod :

2. Which having taken, they carried it into the House of Dagon, and placed it by him.

3. But when the Ashdodites rose early the next Day, behold Dagon was fallen on his Face to the Ground, before the Ark of the Lord; whereupon they took him, and put him in his Place again.

4. Yet getting up betimes in the Morning the next Day, behold he was fallen as before; and his Head, with both the Palms of his Hands were cut off on the Threshold, only the fishy Part was left to him.

5. Therefore the Priests of Dagon, and all who go into his House, do not tread upon his Threshold in Ashdod to this Day.

6. Moreover the Hand of the Lord was heavy on the Ashdodites, and he made them desolate: for he smote those of Ashdod, and the Coasts of it, with the Piles.

7. And the Men of Ashdod seeing that it was so, said, The Ark of the God of Israel shall not abide with us; for his Hand is hard, both upon us, and Dagon our god.

8. They therefore sent, and gathered all the Lords of the Philistines to them, and asked, What shall we do with the Ark of the God of Israel? Who answered, Let it be carried about to Gath. So they carried it about.

9. But after they had done that, the Hand of the Lord was on the City with a very great Vexation, the Men of which he smote from the least to the greatest; and the Piles they had were out of Sight.

10. With that they sent the Ark of God to Ekron; but at the coming of it thither, the Ekronites thus cried out, They have

brought about the Ark of the God of Israel to us, to kill us and our People.

11. So they sent, and gathered together all the Lords of the Philistines, and said, Send away the Ark of the God of Israel, and let it return to its Place, that it may not kill us and our People. For there was a deadly Vexation in all the City, the Hand of God was very heavy there.

12. The Men who did not die, being smitten with the Piles; and the Cry of the City went up to Heaven.

C H A P. VI.

AND the Ark of the Lord was in the Country of the Philistines seven Months.

2. At length calling the Priests and Diviners, they enquired, What shall we do with the Ark of the Lord? Let us know in what Manner we shall send it to its Place.

3. Who answered, If you send away the Ark of the God of Israel, send it not empty, for you must by all means render him a Trespass-offering; then you may be healed, and it will be known to you, why his Hand is not put away from you.

4. And they replied, What must the Trespass-offering be, which we shall render to him? To which the others said: Five golden Piles, and five golden Mice, the Number of the Lords of the Philistines; because all the People, and your Lords, have the same Plague.

5. For when you have made Images both of your Piles and Mice, that corrupt the Country, and have given Glory to the God of Israel; perhaps he will lighten his Hand from you, your gods and Country.

6. Why then should you make your Hearts heavy, as the Egyptians and Pharaoh did theirs? When he wrought among them, did not they let the People go, so that they went away?

7. Now therefore take a new Cart, which

Ver. 22. *However she said*] that is she mentioned only the Ark, as was fit for a dying Woman.

Ver. 4. *fishy Part*] as Kimbi observes, and the Word may signify, this Idol being generally thought like a Fish below, and of a human Shape above; see *Jarbi Annot. & Selden De Diis Syriis*, Syntagm. ii. Cap. 3. accordingly Trem. and Jun. translate it, *quod referebat piscem, that which resembled a Fish*; and Munster, *forma piscis, the Shape of a Fish*. To say *Dagon was left to him or himself* does not seem proper; and as the Hebrew has no more after only, this Meaning appears necessary, instead of taking *Dagon* here for the Idol's Name.

Ver. 9. *Vexation*] by the troublesome tormenting Disease; see *Deut. vii. 23*.

Ib. *the Piles they had were out of Sight*] *Heb. the Piles*

were hid to them; that is did not appear outwardly, which are the worst Sort. *Jun. and Trem.* in their different Editions have it in like manner.

Ver. 2. *do with*] As Chap. v. 8.

Ver. 4. *the People*] *Heb. not ysa*, but *them*, as in Ver. 6. where it is rendered *the people*.

Ver. 6. *should*] as Poole observes, and *Castal.* renders by *obfirmatis*: for it does not appear they did do it, since they asked Advice about sending the Ark back, Ver. 2. and had concluded to do that before, Chap. v. 11.

Ib. *wrought*] without *wonderfully*, as in *Exod. x. 2. & Psa. cxli. 4.* the rest of the Places where it is in this Conjugation and Sense: so in the other Conjugation, particularly twice in *Lam. i. 22*.

Ver. 7. *take*] which is the first Verb in the Hebrew.

you shall make, and two Milch-cows upon whom there has come no Yoke; and you shall harness the Cows to the Cart, and have back their young ones home from after them.

8. You shall then take the Ark of the Lord, and put it on the Cart, and the golden Things which you render to him for a Trespass-offering you shall lay in a Box at the Side of it: thus shall you send it away that it may go.

9. See moreover, if it goes up the Way of its own Frontier to Beth-shemesh, he has done us this great Hurt; but if not, we shall know that it was not his Hand which smote us, it was a Chance that we had.

10. And the Men did so; for they took two Milch-cows, and harnessed them to the Cart, and shut up their young ones in the House.

11. They also laid the Ark of the Lord on the Cart, and the Box, with the golden Mice, and the Images of their Emerods.

12. And the Cows went straight along in the Way, namely that to Beth-shemesh, going in one Road, and went on bellowing, without turning aside to the right Hand or left: for the Lords of the Philistines went after them, as far as the Bounds of Beth-shemesh.

13. Now those of Beth-shemesh were reaping the Wheat-harvest in the Vale; and looking up, they saw the Ark, which they were glad to see.

14. And the Cart went into a Field of Joshua the Beth-shemeshite, and stood still there, where was a great Stone; then they cleaved the Wood of the Cart, and offered up the Cows a Burnt-offering to the Lord.

15. Besides the Levites took down the Ark of the Lord, and the Box which was with it, wherein were the golden Things, and put on the great Stone; the Men of

Beth-shemesh also offered up Burnt-offerings, and sacrificed Sacrifices that Day, to the Lord.

16. Which the five Lords of the Philistines seeing, returned to Ekron that Day.

17. And for these were the golden Emrods, which the Philistines rendered for a Trespass-offering to the Lord; for Ashdod one, for Gaza another, for Ashkelon another, for Gath another, for Ekron another.

18. The golden Mice likewise were the Number of all the Cities of the Philistines, belonging to the five Lords, both those fortified and Towns; even to the great Stone of Mourning, on which they placed the Ark of the Lord, *that* is to this Day in the Field of Joshua the Beth-shemeshite.

19. However the Lord smote of the Men of Beth-shemesh, because they looked into his Ark, seventy Persons, as he did of the People fifty thousand Persons; so that the People mourned, because the Lord smote them with a great Plague.

20. And the Men of Beth-shemesh said, Who is able to stand before this holy Lord God? And to whom shall he go up from us?

21. Whereupon they sent Messengers to the Inhabitants of Kirjath-jearim to say, The Philistines have brought back the Ark of the Lord, come down, fetch it up to you.

C H A P. VII.

SO the Men of Kirjath-jearim came, and carried it up, which they had into the House of Abinadab on the Hill, and consecrated his Son Eleazar to look after it.

2. And while the Ark abode at Kirjath-jearim was a long Time, being twenty Years;

Ver. 8. *a Box*] with *Aquila*, ἡνὶ κρυβή, which we may call in *English*, a *woollen Cloth*. *Drusius* not knowing what to make of it, supposed there was some Fault in the *Greek*, *Vet. Int. Frag.* p. 235. but *Buxtorf* the *Son* exposing and answering *Cappellus* upon it, shews that this *old Translator* took ארון to be composed of אר and נ and *Vindiciæ*, p. 699.

Ver. 11. *Emerods*] Here and Ver. 17. the *Hebrew Word* differs from that rendered *Piles*.

Ver. 13. *the Wheat-harvest*] the *Hebrew* has not *their*; and the *English Translators* may seem to have mistaken the last Letter of the Word for it, or implicitly followed *Tyndal* who had. Yet *Jun.* and *Trem.* putting it to *Vale* is worse.

Ver. 18. *Mourning*] אבן *Stone* in the *Original* being turned into אבל *Mourning*, because the Men of *Beth-shemesh* mourned, which is expressed by the Verb אבל in the next Verse.

Ver. 19. *seventy*] *Persons* being repeated, and no *and* between, seems to mean that they were seventy of *Beth-shemesh*, and fifty thousand of the rest of *Israel*; which

latter Sum was probably much too large for *Beth-shemesh* alone, especially as the Place is counted small; besides *smote the Men of Beth-shemesh*, and *smote the People*, indicates as much: however I have rendered it literally, only transposing *seventy Persons*; connective Parts of Sentences being sometimes divided. The *old Lat.* says, 70 Men and 50000 of the common People; the like *Tarbi*, *Kimhi* and the *Targum*; and *Josephus* writes they were seventy of the *Bethshemites*, *Antiq.* Lib. vi. 2. If it be asked, what the other People were smitten for? I answer; Perhaps for Idolatry, Chap. vii. 3. when the Ark of God was come to them, as *Dagon* fell down, and was broke to pieces on the like Occasion; or because, hearing the Ark was come, they did not make preparation to receive it, as they ought to have done; or why might not so many People look into it, after those of *Beth-shemesh* had made the first Attempt? as probably there was great coming together to see it, and shortly after they might be stricken with some bad Disease.

Ver. 2. *twenty Years*] while *Samuel* governed; see *Ch. xi.* 15. and the succeeding *Chronological Table*.

and

and all the Family of Israel lamented after the Lord.

3. Now Samuel spoke thus to all the Family of Israel, If you return to the Lord with your whole Hearts, put away the gods of the Strangers from among you, with Ash-taroath; and preparing your Hearts for the Lord, serve him alone, then he will deliver you from the Power of the Philistines.

4. Accordingly the Israelites put away Baalim and Ashtaroath, serving the Lord alone.

5. Samuel further said, Gather together all Israel to Mizpeh, that I may pray for you to the Lord.

6. Whither they gathered together, and drawing Water, poured out before the Lord, nay fasted that Day, and confessed there, that they had sinned against the Lord; and Samuel judged the Israelites at Mizpeh.

7. But the Philistines hearing that they were gathered thither, their Lords went up against Israel; which they hearing of, were afraid by reason of the Philistines.

8. Therefore they said to Samuel, Be not silent from crying to the Lord our God for us, that he may save us from the Power of the Philistines.

9. Upon which he took a sucking Lamb, and offered up for a Burnt-offering wholly to the Lord; as also cried to him for Israel, not unanswered by the Lord.

10. For as Samuel was offering up the Burnt-offering, and the Philistines came nigh to the Battle against Israel; the Lord thundered with great Claps upon them that Day, and routed them, so that they were defeated before the Men of Israel:

11. Who going out of Mizpeh, pursued the Philistines, and smote them till they were below Beth-car.

12. Then Samuel took a Stone, and put between Mizpeh and the Rock, and called the Name of it The Stone of Help: for he said, Hitherto the Lord has helped us.

13. Thus were the Philistines brought down, and came again no more into the Confines of Israel; nay the Hand of the Lord was against them all the Time of Samuel;

14. Insomuch that the Cities which they had taken from Israel were restored to it, from Ekron to Gath, it likewise rescued the Borders of them out of their Hands; and there was Peace between Israel and the Amorites.

15. And Samuel judged Israel all the Days of his Life.

16. Moreover he went from Year to Year, round about to Beth-el, Gilgal and Mizpeh, judging Israel at all these Places.

17. And his Return was to Ramah, for his Home was there; where he judged Israel, and built there an Altar to the Lord.

CH A P. VIII.

HOWEVER when Samuel was old, he made his Sons Judges to Israel;

2. The Name of his first-born Son being Joel, and that of his second Abijah, Judges at Beer-sheba.

3. Whereas they did not go in his own Ways, but turned aside after Gain: for they took Bribes, that they might turn aside Judgment.

4. All the Elders of Israel therefore gathered themselves together, and came to him at Ramah;

5. To whom they said, Behold thou art old, and thy Sons do not go in thy own

Ib. lamented] The *com. Lat. and Eng.* of it have rested, nay with *after* too, though so discordant, as also by Mistake of *n* for *r*.

Ver. 6. poured] which *Maimonides* says they did at the Feast of Tabernacles, by the Tradition of *Moses* from *Sinai*, *Hilchos temedin* Cap. 10. and the *Talmud* says further they drew it out of the Fountain of *Siloah*, *Traet. Succa* fol. 48. as in *Buxt. Synag. Jud.* And yet (what may be wondered at!) no less Men than *Junius* and *Tremellius*, *Grotius*, *Usher*, &c. expound it of the People's pouring forth Tears, drawn out of the inner Fountain of the Heart; but unhappily for their Interpretation, *Glandula sita intra orbitam, humorem salum, &c. conficit. Hic humor abundans Lachryma dicitur: a Gland placed within the Compass of the Eye makes that Humour, which flowing is called Tears*, as that great Physician *Boerhaave* writes, *Instit. Medic. de Visu*, Sect. 512. or according to *Quincy*, *A Gland upon the upper Part of the Globe of the Eye separates the Matter of the Tears*, *Lexic. Physico-Medic.* under *Eye*. And how forced is such a figurative Meaning in this plain History! so that *Jun.* and *Trem.* may well call it *hyperbatical* in *Amiot*. but to say there is such in the *Psalms*, to which figurative Expressions belong, is to little Purpose. *Usher*, as if aware of the

Weakness of that Exposition, adds there might also be some external pouring forth of Water, *Annal. A. M.* 2908. which, say I, might be then to cleanse them from Idolatry, Ver. 3, 4. as *Gen. xxxv. 2.* see also *Exod. xix. 14.*

Ver. 9. wholly] I understand it, without the Priests and People having their Part, as usual.

Ib. —answered] as the Verb properly and usually signifies.

Ver. 10. For] so *Castal.* with *Jun.* and *Trem.* have *enim*.

Ib. before] in the *Bills* of *Pope Sixtus*, from the Sons of, in that of *Pope Clement* better, from the Face of, though the *Hebrew* is not from.

Ver. 12. the Rock] thus *Jun.* and *Trem.* render it *scopulum illum*, *Munst. scopulum petrae*, the craggy Rock: and since no such Name of a Place occurs elsewhere, it may be best not to leave it untranslated as such.

Ver. 13. Confines] *Coast* being the Side of a Country by the Sea.

Ver. 17. Home was there] where he was also born and buried, Chap. i. 1, 9. & xxv. 1. & xxviii. 3. of which see on Chap. i. 9.

Ways;

Ways; now make us a King to judge us, like all the Nations.

6. But Samuel disliked the Matter, when they said, Give us, a King to judge us. Whereupon he prayed to the Lord.

7. Who said to him; Hearken to what the People speak, in all that they say to thee: for they have not rejected thee, but have rejected me from reigning over them.

8. According to all the Deeds which they have done, from the Day that I brought them up out of Egypt, to this Day, forsaking me, and serving other gods; so they do also to thee.

9. Yet now hearken to what they say; but let it be when thou hast fully testified against them, and told them the Manner of the King who shall reign over them.

10. So Samuel spoke all the Words of the Lord, to the People who asked him for a King.

11. And he subjoined: This will be the Manner of the King who shall reign over you; he will take your Sons, that he may put *them* for himself to his Chariots, and for his Cavalry, and that they may run before his Chariots;

12. And be put for him Captains both of Thousands and Fifties; as also to do his Ploughing, reap his Harvest, and make the Instruments of his War, with those of his Chariots.

13. He will likewise take your Daughters, for Confectioners, Cooks and Bakers:

14. As he will the best of your Fields, Vineyards and Olive-yards; and give to his Servants.

15. Moreover he will take the Tithe of your Seed and Vineyards; and give to his Officers and Servants.

16. Besides he will take the best of your Servant-men, Maids and young Men, with your Asses; and put to his Work.

17. He will take the Tithe of your Flocks; and you shall be Servants to him.

18. So that you shall cry out at that Time, by reason of your King whom you have chosen for your selves; but at that Time the Lord will not answer you.

19. Nevertheless the People refused to hearken to what Samuel spoke, and said; No, but there shall be a King over us:

20. That we also may be like all the Nations, and our King may judge us, go out before us, and fight our Battles.

21. And when Samuel had heard all the Words of the People, he spoke them in the Hearing of the Lord.

22. Upon which the Lord said to him, Hearken to what they say, and make them a King. Then Samuel ordered the Men of Israel, to go to their respective Cities.

CHAP. IX.

AND there was a Man of Benjamin, whose Name was Kish, the Son of Abiel, the Son of Zeror, the Son of Bechorath, the Son of Aphiah, a valiant Benjamite:

2. Who had a Son, and his Name was Saul, a young Man and comely, so that there was no Man of the Israelites more comely than he; being from his Shoulders upward the tallest of all the People.

3. And the Asses of Kish his Father, being lost, he said to his Son Saul, Take now one of the Servants with thee, and get ready, go seek for the Asses.

4. So he passed over Mount Ephraim, and through the Country of Shalishah, but they did not find *them*: they also passed through the Country of Shaalim, where *they* were not; as he did that of the Benjaminites, yet they did not find *them*.

5. When they came to the Country of Zuph, Saul said to his Servant who was with him, Come, and let us go back; lest my Father should no longer mind the Asses, but be in care for us.

6. And he answered him, Behold now there is a Man of God in this City, who is an honourable Man; all that he says fully comes to pass: now let us go thither; perhaps he will tell us our Way wherein we should go.

7. Whereupon he replied to his Servant, And behold when we go, what shall we bring to the Man, since the Provision is gone out of our Vehicles, and there is no Present to carry to the Man of God? What is there with us?

8. However he made answer to Saul again,

Ver. 1. *Kish*] Though he is every where called so in the *Hebrew*, as in Ver. 3. Chap. x. 11, 21. & xiv. 51. 2 *Sam.* xxi. 14. 1 *Chron.* viii. 33. & ix. 39. *Psalm* mentions an Objection that his Name is *Ner* in the two latter Places (but how could any such be made?) and in answering the Objection, allows it might be so by his having two Names; when no such Thing appears, excepting *Cis*, *Acts* xiii. 21. as called in *Greek*; see on 1 *Chron.* ix. 39.

Ver. 2. *a young Man*] The *Hebrew* may be either this or *Choice*, but not both together.

Ver. 7. *Vehicles*] in which Things are carried, but *Vessels* are properly to hold Liquids.

1b. *Present*] according to the eastern Custom of Visiting, still kept up, and not as any Pay to the Prophet, as *Maundrell* remarks, *Journey from Aleppo to Jerusalem*, 1st Edit. p. 26.

Behold I have got in my Custody the fourth Part of a Shekel of Silver, which I will give him, that he may tell us our Way.

9. Heretofore in Israel a Man spoke thus when he went to enquire of God, Come, and let us go to the Seer. For he who is now a Prophet, was heretofore called a Seer.

10. And Saul said to him, Thy Saying is good; come, let us go. Accordingly they went to the City where the Man of God was.

11. As they were going up in the Ascent of it, they met with young Women coming out to draw Water; to whom they said, Is the Seer here?

12. Who made answer to them; He is behold before thee: make haste now; for he came to Day to the City, because there is a Sacrifice to Day for the People on the high Place.

13. Just as you enter into the City, you may find him, before he goes up to the high Place to eat; for the People will not eat till he comes, because he blesses the Sacrifice, after which they eat who are invited: now therefore go up, for you may find him presently.

14. Then going up into the City, when they were come within it, lo Samuel met them, coming forth to go up to the high Place.

15. Now the Lord had revealed to Samuel's Ear, a Day before Saul came, as follows,

16. About this Time to Morrow I will send to thee a Man from the Country of Benjamin, whom thou shalt anoint for a Ruler over my People Israel, that he may save them from the Power of the Philistines: for I have looked on my People, because their Cry is come to me.

17. Besides when Samuel saw Saul, the

Lord said to him, There is the Man of whom I spoke to thee, he shall rule over my People.

18. And Saul drawing nigh to him at the midst of the Gate, said, Be pleased to tell me where the Seer's House is.

19. Upon this he made answer to Saul; I am the Seer; go up before me to the high Place, that you may eat with me to Day; and in the Morning I will let thee go, and tell thee all which is in thy Heart.

20. And as for thy Asses that have been lost now three Days, do not mind them, for they are found; and to whom is the whole Desire of Israel? Is it not to thee, and to all thy Father's Household?

21. To which Saul made reply, Am not I a Benjaminite, of the least of the Tribes of Israel, and my Family the smallest of all those of the Tribes of Benjamin? Why then dost thou speak such a Matter as this to me?

22. But Samuel took him and his Servant, and introduced them into the Parlour, giving them a Place among the chief of those that were invited, who were about thirty Men.

23. Next he said to the Cook; Give me the Part that I gave thee; of which I said to thee, Set it by thee.

24. And when the Cook had taken up the Shoulder with what was upon it, for him to set it before Saul; he said, Behold that which was left, set it before thee, and eat; for it was kept for thee to the appointed Time, saying, I have invited People. Thus Saul eat with Samuel that Day.

25. Afterwards they went down from the high Place to the City, and he talked with Saul upon the Roof.

26. Nay they rising early, when it was about the Dawn of the Morning, Samuel

Ver. 9. *a Prophet*] So that *nabi*, a Prophet, which had been formerly applied to such a one as spoke by divine Direction, Gen. xx. 7. Exod. vii. 1. was now used for him that divinely foretold future Things, who was called a Seer heretofore: and if *nabi* comes from *nab*, to speak or utter forth, according to Sol. Jar. it might consistently be used in both Senses: or Prophet might be out of use, and in again with the same Meaning, like several other eastern Names. Hence the Pretence, that the Writings of Moses were penned after this Alteration, vanishes; see also the Answ. to Object. 14. in the Introd. to Biblioth. Bibl.

Ver. 12. *thee*] as the Heb. has, n. him who spoke to them, who might not both be near together.

Ver. 13. *presently*] *הנה* signifying apparently the same as *כֵּן* which is so rendered in Chap. ii. 16.

Ver. 19. *Morning*] not *morrow*.

Ver. 21. *Tribes of Benjamin*] from his Sons, this being plural as before.

Ver. 23. *Give*] as after.

Ver. 24. *for him*] namely Samuel, to whom the Cook was to give it; and *Jun.* and *Trem.* add in Samuel here:

so that the Cook was not to set it, much less did, as our *Transf.* asserts, and inconsistently too with Saul's being told to do it afterwards.

Ib. *he said*] Samuel to Saul, for there may be as much Need to add the latter as the former.

Ib. *left*] *To wit of the Peace-offering*, Affem. Annot.

Ib. *set it before thee*] Samuel giving it I suppose into Saul's Hands, to distinguish him from the rest, before whom it would also be set.

Ib. *set it—and eat*] In their Way of speaking without the Object and Conjunction, as *take, eat*, Mat. xxvi. 26.

Ib. *saying*] so the Heb. and suitably with *was*.

Ver. 25. *he*] I see no Reason for adding in Samuel here, unless its being done in the Verse before be any.

Ib. *talked with Saul upon the Roof*] There is subjoined in the vulg. Lat. some Copies excepted, and he made a Bed for Saul in the upper Room, and he slept; which Buxtorf jun. supposes was only made from the Septuagint's wrong Translation of the foregoing and following Words so, by mistaking דבר for רבד and שכב for שכב for their Version has not, he talked with Saul upon the Roof. Nay they rising early.

called him to the Roof, and said, Get ready, that I may let thee go. Which Saul did, and they both went out, he and Samuel abroad.

27. As they were going down at the End of the City, Samuel said to him, Tell the Servant, that he should pass on before us (who passed on;) but stand thou still presently, that I may let thee hear the Word of God.

CHAP. X.

HE then took a Vial of Oil, and poured upon his Head, and kissing him, said: Is it not because the Lord anoints thee to be Ruler over his Possession?

2. When thou goest from me to Day, thou wilt find two Men by Rachel's Sepulchre, in the Border of Benjamin at Zelzah, who will tell thee; The Asses are found that thou wentest to seek for, and behold thy Father lets alone the Affair of them, and is in care for you, saying, What shall I do for my Son?

3. And thou shalt pass away from thence further, and come to the Oak of Tabor, where three Men going up to God at Beth-el will meet with thee; one bringing along three young Goats, another carrying three Loaves of Bread, and the other a Bottle of Wine.

4. Who will ask thee of *thy* Welfare; and give thee two *Loaves* of Bread, which thou shalt receive of them.

5. After that thou shalt come to the Hill of God, where the Garrison of the Philistines is; and as thou comest thither to the City, thou wilt meet a Company of Prophets coming down from the high Place, with a Lute, Timbrel, Pipe, and Harp before them, and they will prophesy.

6. At this the Spirit of the Lord will come upon thee, so that thou wilt prophesy with them; and wilt be turned into another Man.

7. And when these Signs come to thee, do what thou findest to be *done*, since God is with thee.

8. Thou shalt afterwards go down before me to Gilgal, and behold I will come down

to thee, to offer up Burnt-offerings, to sacrifice Sacrifices of Peace-offerings: seven Days shalt thou tarry, till I come to thee, and let thee know what thou must do.

9. Thus when he had turned his Back to go from Samuel, God turned him into another Mind, and all these Signs came to pass that Day.

10. In particular they came thither to the Hill, and to a Company of Prophets meeting him, the Spirit of God came upon him, so that he prophesied amongst them.

11. All the People therefore who knew him in Time past, seeing plainly that he prophesied with the Prophets, said one to another, What is the Matter with the Son of Kish? Is Saul also among the Prophets?

12. To which a Man from thence made answer, But who is their Father? Thereupon it became a Proverb, Is Saul also among the Prophets?

13. At length when he had made an end of prophesying, he went to the high Place.

14. And Saul's Uncle asked him, and his Servant, Whither did you go? And he said, To seek for the Asses, and when we saw that *they* were gone, we went to Samuel.

15. Whereupon he replied, Tell me, I pray, what Samuel said to you.

16. And Saul answered him, He told us plainly that the Asses were found. But the Matter of the Kingdom he did not tell him, of which Samuel spoke.

17. Moreover Samuel called the People to the Lord at Mizpeh,

18. And said to the Israelites; Thus says the Lord God of Israel, I brought up Israel from Egypt, and delivered you from the Power not only of the Egyptians, but of all the Kingdoms that oppressed you.

19. Yet ye have now rejected your God, who himself saved you from all your Harms and Distresses, having said to him, But thou shalt set a King over us. Now therefore present your selves before the Lord, by your Tribes and Thousands.

20. So Samuel made all the Tribes of Israel come near, and that of Benjamin was taken.

21. Next he made this Tribe come near by its Families, and that of Matri was

Ver. 3. *bringing along*] Being more likely than his carrying them, in the proper common Meaning of it.

Ver. 7. *findest to be done*] so *Judg.* ix. 33.

Ver. 8. *afterwards*] being a pretty while after, *Chap.* xiii. 1, 4, 8. to which *Interpreters* agree to refer it.

Ver. 12. *who is their Father?*] that is God himself was, Ver. 10. who could inspire any one.

Ver. 19. *now*] Neither the Time mentioned in *Chap.* viii. nor the *Hebrew* being *this day*.

Ib. to him] The *Greek* has for it *ὅτι*, *No*; the *con.*

Lat. *Nequaquam*, *Not at all*; making this what the People said, by taking *ל* for *לא* being both *is*, and perhaps because it is so *Chap.* viii. 19. The *Chald.* has got both in the Manner of our *English* thus, *אמרתי קדמוני לית אנתא מתפרקין אליהן מלכא חסדי עליהן* You have said before him, We shall not be saved, unless thou settest a King over us. But this being not sufficient for *Cappellus*, *Crit. Sacr.* Lib. v. *Cap.* 9. he would add to the Confusion, and make it *ל* to me, Lib. vi. *Cap.* 9.

taken; as was lastly Saul the Son of Kish, whom they fought after, but he could not be found.

22. Therefore they asked again of the Lord, Will the Man yet come hither? And the Lord said, There he is hid at the Things.

23. Then they ran, and fetched him from thence; who placing himself in the midst of the People, was the tallest of them all, from his Shoulders upward.

24. Upon which Samuel said to them, Do you see whom the Lord has chosen, that there is none like him among all the People? And they all shouted, and said, Let the King live.

25. Besides Samuel told them the Manner of the Kingdom, and wrote it in a Book, which he laid up before the Lord: so he let them all go to their respective Homes.

26. And Saul also went to his Home at Gibeah; and there went with him a Retinue, whose Hearts God touched.

27. But some ungodly Persons said, How shall he save us? And they despised him, bringing him no Present; yet he was like one silent.

C H A P. XI.

NOW Nahash the Ammonite came up, and encamped against Jabesh-gilead; so that all the Men of it proposed to him, Make a Treaty with us, and we will serve thee.

2. To whom he said, Thus will I do it, by pulling out all your right Eyes, and putting it a Reproach upon all Israel.

3. And the Elders of Jabesh replied to him, Let us alone seven Days, that we may send Messengers into all the Bounds of Israel; and if none will save us, we will come out to thee.

4. So the Messengers went to Gibeah of Saul, and spoke the Words in the Hearing of the People; who all burst out a crying.

5. But behold Saul coming after the Herd out of the Field, said, What is the Matter with the People, that they cry? And they told him the Words of the Men of Jabesh.

6. And the Spirit of God came upon him,

when he heard these Words, and he was very angry.

7. So that he took a Yoke of Oxen, which he divided in Pieces, and sent into all the Bounds of Israel by the Hands of Messengers, who said, Thus shall it be done to his Oxen that does not come forth after Saul and Samuel. And the Dread of the Lord fell upon the People, inasmuch that they came out as one Man.

8. Whom he numbered in Bezek, and the Israelites were three hundred thousand; and the Men of Judah thirty thousand.

9. Moreover they said to the Messengers who came, say thus to the Men of Jabesh-gilead, To Morrow you shall have Help as soon as the Sun gives heat. And when the Messengers came, and told them, they were glad.

10. With that the Men of Jabesh said, To Morrow we will come out to you, that you may do to us entirely as you please.

11. Whereas the next Day Saul put the People into three Companies, who got in within the Camp in the Morning Watch, and smote the Ammonites till the Heat of the Day; and such as remained were so dispersed, that there were not two of them left together.

12. Then the People exclaimed to Samuel, Who said, Shall Saul reign over us? Give up the Men, that we may put them to death.

13. But Saul answered, There shall no Man be put to death this Day: for to Day has the Lord made Preservation in Israel.

14. Afterwards Samuel says to the People, Come, and let us go to Gilgal, and renew the Kingdom there:

15. Accordingly all the People went thither, and there they made Saul King before the Lord in Gilgal, where they sacrificed Sacrifices of Peace-offerings before the Lord; and there Saul, with all the Men of Israel, were very joyful.

C H A P. XII.

BESIDES Samuel said to all Israel, Behold I have hearkened to what you said, in all that you importuned me, and have made a King over you.

Ver. 23. tallest] for which Saul seems chosen, to gratify the People's Humour; see *Hos.* xiii. 11. *Num.* xi. 18.

Ver. 24. Let the King live] as in *Neb.* ii. 3. and as the Hebrew is.

Ver. 5. after the Herd] being yet at home in his private Business.

Ver. 10. will come] making the Ammonites believe so, that they might not be prepared to fight.

Ver. 15. before the Lord] *præsentis arce ejus*; his Ark being present, say *Jun.* and *Trem.* And the twenty Years being now expired, Chap. vii. 2. as we may also find by Chap. xiv. 18. when the Ark was brought from *Kirjath-jearim*:

2. Now therefore behold the King will walk continually before you, as I have done from my Childhood to this Day, and being now old and grey-haired, my Sons lo they are with you.

3. Here am I, testify against me before the Lord and his anointed one, whose Ox I have taken, or whose Ass it is, or whom I have wronged, whom troubled, or of whose Hand taken a Ransom, that I might blind my Eyes with it; and I will restore it to you.

4. And they answered, Thou hast neither wronged us, troubled us, nor taken aught from the Hand of any one.

5. Then replied he to them, Let the Lord be a Witness to you, and his anointed one the same this Day, that you do not find any thing with me. Who rejoined, Let *them* be Witnesses.

6. Samuel also said to the People: *It* was the Lord, who prepared Moses and Aaron, and who brought up your Forefathers from the Country of Egypt.

7. And now present your selves, that I may judge you before the Lord, by all his righteous Things, which he has done with you and your Fathers.

8. When Jacob was come to Egypt, and your Forefathers cried to the Lord, he sent Moses and Aaron, who brought them out of Egypt, and made them dwell in this Place.

9. But they forgot the Lord their God; and he delivered them up into the Power of Sisera, Captain of the Army of Hazor, and into the Power of the Philistines, with that of the King of Moab, who fought against them.

10. Yet when they cried to the Lord, and said, We have sinned, because we have forsaken the Lord, and served Baalim and Ashtaroth; but now deliver us from the Power of our Enemies, and we will serve thee;

11. The Lord sent Jerubbaal, Bedan, Jephthah and Samuel; and delivered you from the Power of your Enemies round about, so that you dwelt securely.

12. But you seeing that Nahash King of

the Ammonites was coming against you, said to me, No, but a King shall reign over us; when the Lord your God was your King.

13. And now here is the King whom you chose, whom you asked; for behold the Lord has put a King over you.

14. If you will fear the Lord, serve him, hearken to what he says, and not rebel against his Command; both you and likewise the King who reigns over you, will be following the Lord your God.

15. On the other hand if you will not hearken to what the Lord says, but do rebel against his Command, his Hand will be against you, as against your Fathers.

16. Now also present your selves, and see this great Matter, which the Lord will do in your Sight.

17. Is it not Wheat-harvest now? I will call to the Lord, that he may give Thunder and Rain: so know, and see that your Wickedness is great, which you have done in the Sight of the Lord, to ask for you a King.

18. Accordingly Samuel called to the Lord, who gave Thunder and Rain that Day; exceedingly afraid therefore of the Lord and Samuel,

19. All the People said to him, Pray for thy Servants to the Lord thy God, that we may not die; though we have added to all our Sins, the Wickedness of asking for us a King?

20. Samuel then said to them: Do not fear, having done all this Wickedness; yet turn not aside from after the Lord, but serve him with your whole Heart.

21. I say do not turn aside: since it will be after empty Things, which will neither profit, nor deliver, because they are empty.

22. For the Lord will not forsake his People, by reason of his great Name; since he has been pleased to make you a People to himself.

23. As for me, far be it from me that I should sin against the Lord, by ceasing to pray for you; on the contrary I instruct you in the good and right Way.

Ver. 3. *Here*] This and *Behold* is double translating.

Ver. 6. *prepared*] *Heb. made*; from whence sometimes *made ready* or *prepared*.

Ver. 11. *Bedan*] *Jair*, as he was a Judge between *Jerubbaal* and *Jephthah*; *Judg. x. 3.* and a *Gileadite*, whom we find named as such, *1 Chron. vii. 17.* *Patrick* would have it *Samson*; but he was after *Jephthah*, and the Lord did not deliver *Israel* by him as here related. The *vulg. Lat.* adds in after him, *Samson and Barach.* *Cappellus* counts this *ברך* a Corruption from *בן* and the Author of the *present State of the printed Hebrew Text* from *ברך* but since they don't agree about it, and the former

is not the right Name of *Barak*, nor the latter similar enough for such a Mistake (though the Author of the *present State &c.* himself has *Beran*, p. 89.) and since *Barak* was before *Jerubbaal*, let us keep our *old Hebrew* still.

Ver. 12. *was coming*] since he did not come till afterwards, *Chap. xi. 1, 4.*

Ver. 14. *following*] which though they would do by fearing the Lord, &c. they might not *continue* to do it; it is no wonder therefore the *Hebrew Text* does not say so.

24. Only fear the Lord, and serve him in Truth with your whole Heart: for see what great Things he has done to you.

25. But if you do very wickedly, both you and your King will be consumed.

C H A P. XIII.

SAUL having reigned his first Year, and beginning to reign the second Year over Israel;

2. He chose him three thousand of them, two thousand being with himself in Michmash and on Mount Beth-el, and a thousand with Jonathan in Gibeah of Benjamin; the rest of the People he let go to their several Tents.

3. And Jonathan beat a Garrison of the Philistines that was in Geba, which they heard of; whereupon Saul had the Trumpet blown through all the Country, with this Speech, Let the Hebrews hear.

4. So all Israel heard it said, Saul has beat a Garrison of the Philistines, so that Israel is even odious among them. And the People were called after him to Gilgal.

5. The Philistines also were gathered together to fight with Israel, thirty thousand belonging to Chariots, and six thousand Horsemen, with People as the Sand which is upon the Sea-shoar for Multitude; and going up, they encamped at Michmash, on the East of Beth-aven.

6. Then the Men of Israel saw that they had Distress, for the People were straitened; therefore they hid themselves in Caves, among Thorns, in Rocks, Castles and Pits.

7. Nay some Hebrews passed over Jordan, to the Country of Gad and Gilead; but Saul himself was yet in Gilgal, and all the People followed him trembling.

8. And he staid seven Days, according to the appointed Time which was for Samuel, when he was not come thither; and the People were dispersed from him.

9. Upon this Saul said, Bring hither to me a Burnt-offering, and Peace-offerings; and he offered up the former.

10. Which when he had made an end of doing, behold Samuel came; whom he went out to meet, that he might salute him.

11. And Samuel saying, What hast thou done? Saul answered, Because I saw that the People were dispersed from me, and thou didst not come at the appointed Time of the Days, and the Philistines were gathered up to Michmash:

12. Therefore I said, Now will the Philistines come down to me at Gilgal, and I have not made supplication before the Lord; so I strengthened my self, and offered up a Burnt-offering.

13. Samuel however replied to him; Thou hast done foolishly: thou hast not kept the Commandments, that the Lord thy God ordered thee; when the Lord would now have confirmed thy Kingdom in Israel for ever.

14. Whereas now thy Kingdom shall not stand: the Lord has sought him out a Man according to his Mind, and he will enjoin him to be Ruler over his People; because thou hast not kept what the Lord commanded thee.

15. Moreover Samuel getting ready, went up from Gilgal to Gibeah of Benjamin; and Saul numbered the People who were present with him, about six hundred Men.

16. He too, and Jonathan his Son, with those People, staid at Gibeah of Benjamin; while the Philistines encamped at Michmash.

17. Out of whose Camp there came three Companies of Spoilers: one turned into the Way to Ophrah, to the Country of Shual;

18. Another likewise turned the Way to Beth-horon; as the other did that to the Border, which looks against the Valley of Zebobim, towards the Wilderness.

19. Now there was not a Smith to be found in all the Country of Israel; lest, as the Philistines said, the Hebrews should make Swords or Spears.

20. But all Israel went down to them, to have their respective Plough-shares, Spades, Axes, and Mattocks sharpened.

Ver. 25. *very*] not *still*, which would be if the Words were transposed, as those who understand *Hebrew* know. So that it has the Cast of Ignorance, especially as there is the same again in Chap. xxvi. ult.

Ver. 1. *beginning to reign*] which the Verb frequently denotes, as may be found in the *History of the Kings*: thus the Verse connects well, but I am sure not in the common Translation.

Ver. 5. *belonging to Chariots*] as 1 Chron. xix. 7, 18. where see the Comments. Thus there is no Need to suppose with some noted modern Writers, that *thirty thousand* for the Largeness of it is an Error of the Text.

Ver. 6. *Castles*] So *Jun.* and *Trem.* have *arcibus*, and the *Tigurin Bible* *arces*; others *Towers*. The Word is besides in *Judg.* ix. 46, 49. where the common Translation has *bold*.

Ver. 7. *some Hebrews*] which may be translated instead of *Hebrew men*, according as is common in the present Version.

Ver. 18. *Zebobim*] This differing one Letter from that in *Hof.* xi. 8.

Ver. 20. *Spades*] *Jun.* and *Trem.* *Cast.* *Munst.* the old *Lat. Transf.* with *Pagn.* and *Montan.* have it rendered so by *ligis*; agreeing with the *Lexicon*.

21. Yet there were Files for the Mattocks, Spades, Forks and Axes; and to set the Goats.

22. Thus on the Day of Battle, neither Sword nor Spear was to be found in the Hands of any of the People, who were with Saul and his Son Jonathan; however there was with them.

23. Besides the Garrison of the Philistines went out to the Passage of Michmash.

C H A P. XIV.

AND one Day the Son said to the young Man who carried his Arms, Come, and let us pass over to the Garrison of the Philistines, which is on that Side; but he did not tell his Father.

2. Who in the mean time staid at the End of Gibeah, under a Pomegranate-tree which was in Migron, with about six hundred Men as before;

3. Together with Ahijah the Son of Ahitub, the Brother of I-chabod, the Son of Phinehas, the Son of Eli the Lord's Priest at Shiloh, who had on an Ephod; but the People did not know that Jonathan was gone.

4. Now between the Passages by which he endeavoured to pass to the Garrison of the Philistines, there was a sharp Rock on each Side, the Name of one being Bozez, and that of the other Seneh.

5. The Point of one was situate on the North over against Michmash, and the other on the South over against Gibeah.

6. And when Jonathan said to the young Man who carried his Arms, Come, and let us pass over to the Garrison of these uncircumcised, perhaps the Lord will work for us; since there is no Restraint to him, to save whether by many or few;

7. He answered him, Do all that is in thy Heart; turn thee aside, here I am with thee according to thy Mind.

8. Then replied Jonathan; Behold we

will pass over to the Men, and discover ourselves to them.

9. If they shall say thus to us, Be quiet till we come to you; we will stand still in our Place, and not go up to them.

10. But if they say thus, Come up to us; we will go up, for the Lord has given them up into our Power: and this shall be a Sign to us.

11. Accordingly they both discovered themselves to the Garrison of the Philistines; who said, Behold the Hebrews come out of the Holes where they hid themselves.

12. The Men of the Garrison also spoke to them as follows, Come up to us, and we will let you know Something. Then Jonathan said to him who carried his Arms, Come up after me, for the Lord has given them up into the Power of Israel.

13. So he climbed up on his Hands and Feet, and the other after him; and they fell before Jonathan, he who carried his Arms killing after him.

14. And the first Slaughter that they made, was of about twenty Men in about half an Acre of ploughed Land.

15. With that there was a Trembling in the Camp, in the Field, and among all the People, even the Garrison and Spoilers themselves trembled; nay the Earth shook, for it was a Trembling from God.

16. And when the Watchmen of Saul in Gibeah of Benjamin looked, behold the Multitude dissolved, and went away, beating down one another.

17. Therefore Saul said to the People that were with him, Number now, and see who is gone from us. Which they doing, behold Jonathan and he who carried his Arms were absent.

18. He then said to Ahijah, Bring nigh the Ark of God: for it was at that Time with the Israelites.

19. And whilst he was speaking to the Priest, the Multitude that was in the Camp of the Philistines went away very fast; at this Saul said to him, Withdraw thy Hand.

Ver. 3. *Abijah*] the same as *Abimelech*, Chap. xxi. 1, &c. with xxii. 20.

Ver. 6. *And when*] as in Ver. 1.

Ver. 14. *in about half an Acre of ploughed*] The Author of the present State of the printed Hebrew Text, p. 452, 453. extols Mr. Hallet in his Notes on peculiar Texts of Scripture, 3 Vol. 8vo, for supposing the LXX, instead of *בזעץ ובוזעץ* read *בזעץ ובוזעץ* as he himself does that for *בזעץ* they did read *בזעץ* with Darts, and with Stones (the Word signifies Gravel as in Isa. xlviii. 19. and how did they kill Men with that? But the LXX have it *throwing of Stones*) and with Flints, as if they were not Stones; and if the Hebrew had such an Impropriety, what a Noise should we have had of its being wrong.

Ib. ploughed Land] from the Coupling of the Beasts in ploughing it.

Ver. 15. *the Earth*] *Vulg. the Camp was troubled*; yet in a few Editions it is *the Earth or Country*, the Participle *conturbata* serving for both, either as fem. sing. or neut. plur.

Ver. 18. *Ark*] it being fetched from *Kirjath-jearim* on certain Occasions, Chap. xi. 15.

Ib. with] * namely in the Camp, whither sometimes it was brought, as 1 Sam. iv. 5. * *Peole*. And the Verb signifying *bring nigh* may shew it was there.

Ver. 19. *Multitude*] The same Word as in Ver. 16. and as the Watchmen only saw them, it is not likely the Noise was heard. Thus translate likewise *Jun.* and *Trem.* with *Pagn.* and *Mont.*

20. Next he and all the People who were with him being called together, went to the Battle; when lo their Swords were one against another, by the very great Tumult.

21. And even the Hebrews also that were with the Philistines, as in Days before, who went up with them round about into the Camp, were for the Israelites, that were with Saul and Jonathan.

22. Nay all the Men of Israel likewise who had hid themselves on Mount Ephraim, hearing that the Philistines were fled, followed close after them in the Battle.

23. Thus the Lord saved Israel that Day; and the Battle passed on to Beth-aven.

24. But on the same they were straitened: for Saul charged the People by the following Curse, Let the Man be cursed who shall eat Food till the Evening, when I have taken vengeance on my Enemies. Therefore none of the People so much as tasted any.

25. Yet all those of the Country came into a Wood, where there was Honey atop of the Ground.

26. Nevertheless when they came thither, and behold the Honey ran, there was none reached his Hand to his Mouth; because they feared the Oath.

27. Whereas Jonathan did not hear when his Father charged the People by Oath; so he put forth the End of the Staff that was in his Hand, and dipt it in a Honey-comb: and bringing back his Hand to his Mouth, his Eyes were enlightened.

28. But a Man of the People spoke as follows; Thy Father strictly charged the People by this Oath, Let the Man be cursed who shall eat Food to Day: so that the People are faint.

29. To which Jonathan said; My Father has troubled the Country: see, I pray, that my Eyes are enlightened, because I tasted a little of that Honey;

30. Much more if the People had eat plentifully to Day, of the Spoil of their Enemies that they found: for now the Slaughter does not increase among the Philistines.

31. However they smote them that Day from Michmash to Aijalon; but the People were very faint:

32. Inasmuch that they made to the Spoil, and took the Flocks and Herds, with the young ones of the latter, and killed on the Ground; whom they eat in the Blood.

33. Upon this they told Saul, that the People sinned against the Lord, by eating in the Blood; so he said, You transgress; roll to me now a great Stone.

34. He added further; Disperse among the People, and say to them, Bring nigh to me your several Oxen and Sheep, which kill here, and eat; that you may not sin against the Lord by eating in the Blood. At this all the People brought nigh their Oxen respectively with them that Night, and killed there.

35. Besides Saul built an Altar to the Lord, which was the first he did.

36. Afterwards he said, Let us go down after the Philistines by Night, and prey upon them till the Morning-light, not leaving a Man of them; and they answered, Do all that thou pleasest. Whereupon the Priest said, Let us draw near hither to God.

37. So Saul asked of God, Shall I go down after the Philistines? Wilt thou give them up into the Power of Israel? But he did not answer him that Day.

38. Therefore Saul said, Come nigh hither, all the uttermost of the People; and know and see wherein this Sin has been to Day.

39. For by the Lord's living, who saves Israel, if it should be even in Jonathan my Son, he shall quite die. And none answered him of all the People.

40. In the next place he ordered all Israel, Be you on one Side, and I and my Son Jonathan will be on the other; the People answered him again, Do what thou pleasest.

41. And Saul said to the Lord God of Israel, Grant it may be quite right; so Jonathan and he were taken, and the People went out.

42. Again he said, Cast between me and Jonathan my Son; and Jonathan was taken.

43. Upon which Saul asked him, Tell me what thou hast done; and Jonathan told him thus, I having just tasted a little Honey, with the Top of the Staff that was in my Hand, behold I must die.

Ver. 20. *Tumult*] It is not *discomfiture*.

Ver. 24. *when*] Most of the *Latin Translators* have *till*, which however seems less proper, and the Verb is of the preterperfect Tense.

Ver. 28. *are faint*] being Part of what the Man said.

Ver. 30. *increase*] the *Heb.* being a Verb, and of this Signification, without any Sign of a Question.

Ver. 32. *made*] *Flew* is a marginal Reading, and as it may seem not a very good one, especially as our *Translators* have turned it *flew upon*.

1b. *Herds*] For *Oxen* have not young.

Ver. 38. *the uttermost*] *Heb. Corners*, even those who were farthest off, that none might be absent; the same as at *Judg. xx. 2.* Accordingly *Jun.* and *Trem.* have, *usque ab omnibus extremitatibus, even from all the Borders; Castal. universi ordines, all the Ranks.*

Ver. 43. This is the 5th Verse successively, besides some others near, wherein our *Translators* have put a full Point; which I mention for the Irregularity of it, the Matter being compared with distant Places in general.

44. And Saul replied, By God's doing so and so besides, thou shalt quite die, Jonathan.

45. But the People said to him, Shall Jonathan die, who has made this great Preservation in Israel? Far be it off; by the Lord's living, a Hair of his Head shall not fall to the Ground, for he has acted with God this Day: thus the People ransomed Jonathan, so that he did not die.

46. At length Saul went up from after the Philistines, who went to their own Place.

47. And having taken the Kingdom over Israel, he fought against all his Enemies round about, against Moab, the Ammonites, Edom, the Kings of Zobah, and the Philistines; and all whom he turned against, he hurt.

48. He likewise made an Army, and beat Amalek, and delivered Israel from the Power of those who plundered them.

49. And Saul's Sons were Jonathan, Ishui and Melchi-shua; as also the Names of his two Daughters, that of the First-born Merab, and the Younger's Name Michal.

50. The Name too of his Wife was Ahinoam, the Daughter of Ahimaaz, as that of the Captain of his Army was Abner, the Son of Ner his Uncle.

51. And Kish the Father of Saul, with Ner Abner's Father, was the Son of Abiel.

52. There was also strong War against the Philistines all the Time of Saul; therefore when he saw any stout Man, or any Person of Valour, he took him to himself.

CHAP. XV.

AND Samuel said to Saul: The Lord sent me to anoint thee for a King over his People Israel; now therefore hearken to the Words that the Lord says.

2. Thus says the Lord of Armies; I have counted up what Amalek did to Israel; what they put for them in the Way, when they came up from Egypt.

3. Now go thou, and smite Amalek, and you shall destroy all that they have, and thou shalt not spare them; but kill both Man and Woman, both Child and sucking Infant, both Ox and Sheep, both Camel and Ass.

4. Which Saul published to the People, and numbered them in Telaim, two hundred thousand Footmen, and ten thousand Men of Judah.

5. He then went to a City of Amalek, and lay in wait in the Valley.

6. And he said to the Kenites, Go, depart, get you down, from among the Amalekites, that I may not consume you with them; since you shewed Kindness to all the Israelites, when they came up from Egypt. Accordingly they departed from within Amalek.

7. So Saul smote Amalek, from Havilah till one comes to Shur, which is before Egypt.

8. Nay he took Agag the King of it alive, and destroyed all the People with the Edge of the Sword.

9. However he and the People spared Agag, with the best of the Flocks and Herds, and the second Sort, as likewise the Lambs, and all that was good, and would not destroy them; but every Thing which was contemptible and waste, that they destroyed.

10. Samuel had therefore the Word of the Lord, as follows;

11. I am sorry because I made Saul King: for he is turned back from following me, and has not confirmed my Words. At which Samuel was displeased, and cried to the Lord all Night.

12. Then he rose early to meet Saul in the Morning; but it was told him thus, Saul

Ver. 44. By God's doing so and so besides, thou] as at Gen. xlii. 15, 16. but what Sense can be made of the common Version?

Ver. 51. was] that is both Kish and Ner were Abiel's Sons, Chap. ix. 1. Ver. 50.

Ver. 2. counted up] as numbered Ver. 4. being the same Verb, not signifying remember.

Ver. 3. Child] Otherwise those between a Man and an Infant were to be spared.

Ver. 4. published &c.] Heb. made the People hear; the Word in this Conjug. Pihel is also in Chap. xxiii. 8.

Ib. in Telaim] Yet the Vulg. has, as it were Lambs, the Difference being only of 2 and 3 which might be easier mistaken in writing; but the Sept. have in Galgal for Gilgal, Drusius here remarking, They changed the Name for one more known, which, adds he, is frequent in that Edition, as elsewhere Jebu is changed to Juda, and six hundred or innumerable many more.

Ver. 6. down] the Hebrew noting the principal Dis-

tinction here by a King Accent, as from among it belongs also to the two foregoing Verbs, as well as to this; though Buxtorf ignorantly changes the Power and Property of the King and Ministers here, Thef. Gram. Lib. ii. Cap. 23. p. 274. Edit. 2. as he does likewise on 2 Kings i. 6. where look.

Ver. 9. the second Sort] agreeable to contemptible and waste following. The same Word in the plural Number as here is in Ezra i. 10. 1 Chron. xv. 18. and does not signify Fatlings, nor any Thing of fat. Trem. and Jun. likewise have secundaries, whom Buxtorf follows; and the Eng. Marg. of the second sort. Fatlings appears to have come first by a mistaken Transposition of the Letters *ws* in the Heb. Word to *ws*.

Ver. 11. sorry] as Judg. x. 16. see Gen. vi. 7. Ib. confirmed my Words] So the Original, not performed, though Words may be taken for Commandments. It may have Reference to that in Exod. xvii. ult. Deut. xxv. ult.

came

came to Carmel, and behold he set him up a Monument, and going round about, passed on, and is gone down to Gilgal.

13. To whom when Samuel came, Saul accosted him, The Lord blest thee, I have confirmed the Lord's Word.

14. Nevertheless Samuel said, Why then is there this Noise of the Flocks in my Ears, and that of the Herds which I hear?

15. And Saul answered, They brought them from the Amalekites, because the People spared the best of the Flocks and Herds, that they might sacrifice to the Lord thy God; and the rest we have destroyed.

16. Stop, replied Samuel to him, that I may tell thee what the Lord spoke to me to Night; who bade him speak out.

17. And Samuel replied; Though thou wast little in thy own Regard, didst not thou become Head of the Tribes of Israel, and wast anointed by the Lord King over it?

18. Afterwards the Lord sent thee on an Expedition, and said, Go, and destroy those Sinners the Amalekites, fighting against them till they are consumed.

19. Why then didst not thou hearken to what the Lord said, but rush on the Spoil, and do what he disliked?

20. And Saul said to him; Therein I did hearken to what the Lord said, and went on the Expedition that he sent me; nay have brought Agag King of Amalek, and destroyed Amalek.

21. But the People took from the Spoil of the Flocks and Herds, the chief of what was to be destroyed, to sacrifice to the Lord thy God in Gilgal.

22. Is the Lord, said Samuel, as well pleased

with Burnt-offerings and Sacrifices, as in obeying what he says? Behold to obey is better than Sacrifice, to be attentive than the Fat of Rams.

23. For Rebellion is *as* the Sin of Divination, and to be headstrong *like* an Idol and the Teraphs: because thou hast rejected the Word of the Lord, he likewise rejects thee from being King.

24. Upon this Saul answered him; I have sinned, because I transgressed the Command of the Lord, and thy Words: for I feared the People, and hearkened to what they said.

25. Now therefore forgive my Sin, I pray, and come back with me, that I may worship the Lord.

26. Yet Samuel replied to him, I will not go back with thee: because thou hast rejected the Word of the Lord, he likewise rejects thee from being King over Israel.

27. For Samuel was turned about to go away; but he took hold of the Skirt of his Mantle, and it tore.

28. At which Samuel said to him; The Lord tears the Kingdom of Israel from thee to Day, that he may give it to thy Neighbour who is better than thou.

29. And also the Strength of Israel will not lye, nor repent: for he is not a Man, to repent.

30. Again he said, I have sinned; honour me now, I pray, before the Elders of my People and Israel, and come back with me, that I may worship the Lord thy God.

31. So Samuel went back after Saul, who worshipped the Lord.

Ver. 12. *Monument*] *Heb. Hand*, which might be for a Trophy of his Victory; *place* however is a poor Word; see the like 2 Sam. xviii. 18.

Ver. 19. *rush on the Spoil*] to take it for Spoil, and not destroy it.

Ver. 20. *Therein*] or *It is in what*, being the Hebrew Relative.

Ver. 23. *Divination*] as elsewhere, and *witchcraft* belonging to Women.

lb. to be headstrong] It is a Verb infinitive, *to force or press on*; which Verb is found in the following Places, Gen. xix. 3, 9. & xxxiii. 11. Judg. xix. 7. 2 Kings ii. 17. & v. 16.

lb. an Idol] which was called by this Name, because of the Iniquity and Vanity belonging to it, as *Isa. lxvi. 3.* and so *Sant. Pagn.* renders it here. Besides *as iniquity* is improper.

lb. Teraphs] See Gen. xxxi. 19.

Ver. 26. *I will not*] *Psalm* writes on it, 'This was no Lye, though he afterwards returned, because he spoke what he meant; though afterwards he saw reason to change his Intentions. Which, adds he, may relieve many perplexed Consciences, who think themselves obliged to do what they have said they would do.' What Pity it was *Jephthah, Herod, &c.* did not know this! But are all Promises mere Nothings? And is it no Lye to break them? Does not a Man's Word bind him? Is not that a Security against the Alteration of his Mind?

VOL. I.

People of tender Consciences will take care what they say, and should repent of Lying, when they are guilty of it, instead of fancying that the Change of their Mind makes their Words void. Nor should the Example of *Samuel* himself, any more than *Noah's* being drunk, &c. justify a Person not to perform what he has positively said he would; but I cannot allow him to be the Patron of Liars, who only said *he would not go back with Saul, and went back after him*, Ver. 31. for though *Saul* wanted *Samuel* to honour him with his Company, grace his Triumph, and join with him in worshipping the Lord, Ver. 30. there is no Mention but of *Saul's* worshipping, as the Effect of *Samuel's* Absence, who might go back after him only to kill *Agag*. And why else should *with*, being three times the same, Ver. 25, 26, 30. be changed into *after*, Ver. 31? It is said of *Lekman* the famous eastern Philosopher, who is supposed to be first an *Ethiopian* Slave, and brought into the Country of *Israel* about the Time of *David*, that upon being asked by a noble *Israelite*, how he had attained such a high Degree of Virtue? he answered, *By these three easy Steps, I have always spoke the Truth, kept my Word, and never meddled with what did not concern me*, *Universal Hist. B. I. Ch. 11. 5.*

Ver. 27. *For*] Else why did *Saul* intreat him to come back with him, and he refuse? So that the Time or Order of this and the two next Verses may be understood to be between the 23d and 24th.

Z z z z

32. Next

32. Next Samuel said, Bring hither to me Agag King of Amalek; and Agag went to him delicately: for he said, Surely the Bitterness of Death is departed.

33. But Samuel said, According as thy Sword has deprived Women of Children, so shall thy Mother among them be deprived of one. And he cut Agag to pieces before the Lord in Gilgal.

34. At last Samuel went away to Ramah; and Saul up to his House, at Gibeah of Saul.

35. Whom Samuel came to see no more to the Day of his Death, though he mourned for him; since the Lord was sorry because he had made Saul King over Israel.

C H A P. XVI.

AFTER that the Lord said to Samuel, How long wilt thou mourn for Saul, since I have rejected him from reigning over Israel? Fill thy Horn with Oil, and come, I will send thee to Jesse the Beth-lehemite; for I have looked me out a King among his Sons.

2. But he said, How shall I go, since Saul will hear, and kill me? And the Lord answered; Take a Heifer of the Herd with thee, and say, I am come to sacrifice to the Lord.

3. Invite Jesse also to the Sacrifice; and I will let thee know what thou shalt do, and thou shalt anoint for me whom I tell thee.

4. And Samuel did what the Lord said, going to Beth-lehem; whom the Elders of the City trembled to meet, and asked, Dost thou come in Peace?

5. Who answered, Yes, I am come to sacrifice to the Lord; sanctify yourselves, and come with me to the Sacrifice. He likewise sanctified Jesse and his Sons, whom he invited to it.

6. Now when they were come, and he saw Eliab, he said, Verily before the Lord is his anointed one.

7. Whereas the Lord said to him, Look not at his Countenance, nor at the Height of his Stature; because I have rejected him: for it is not what Man perceives; since Man perceives according to the Appearance, but the Lord does according to the Heart.

8. Jesse in the next place calling Abinadab, made him pass before Samuel; and he said, The Lord also has not chosen this.

9. Then making Shammah pass, he said the same.

10. Thus Jesse made seven of his Sons pass before Samuel; who said to him, The Lord has not chosen these;

11. Adding, Are the Children finished? And he answering, The youngest is yet left, and behold he keeps the Flock; Samuel said to Jesse, Send, and fetch him; for we will not turn aside, till he is come hither.

12. Therefore he sent, and brought him; who was ruddy, with a fair Countenance, and a good Look: and the Lord said, Get ready, anoint him; for this is he.

13. Samuel accordingly took the Horn of Oil, and anointed him amongst his Brothers; and the Spirit of the Lord came upon David, from that Day upward: then Samuel got ready, and went to Ramah.

14. But the Spirit of the Lord departed from Saul, and an evil one from the Lord troubled him.

Ver. 32. *Surely &c.*] It is in the *Chald. Targum*, *כסעו רבני מלך מותא* as if in the modern Idiom, *Pray, Sir* (consider) *Death is bitter*: but though the Hebrew Word is *far*, it does not signify *Sir*; notwithstanding another *far* may, viz. *ר* from *ר* whence the Mistake.

Ib. *departed*] Neither does the Word mean *past*, nor could Agag say it was *past*, for he had not suffered it.

Ver. 33. *deprived of Children*] The Hebrew signifying no more: not *made childless*, as is manifest by *Gen. xlii. 36. & xliii. 14.*

Ib. *them*] those Women; which makes better Sense than Women in general, and may shew the particular Advantage of using a Pronoun sometimes for a Hebrew Noun.

Ver. 35. *came to see no more*] only saw him occasionally, *Chap. xix. 24.*

Ib. *to the Day*] until may denote he did then.

Ver. 1. *come*] as usually translated when imperative, and what Propriety requires.

Ver. 6. *before the Lord*] so the Heb. stands; but *before him* I find changed to *before me* in the *Camb. Concord.* The Reason of Samuel's speaking this, appears to be God's choosing a tall King before.

Ver. 7. *said*] "by secret Inspiration," *Psalm's Annot.* "by a secret inward Suggestion," *Patrick in Comment.*

Ib. *what*] the Relative.

Ver. 10. *Thus*] So *Jun.* and *Trem.* have *sic*; for it could not be *again*.

Ver. 11. *turn aside*] to the Sacrifice, signifying Nothing of *sit down*. And *not sit down*, with *Arise*, Ver. 12. in the present Version may seem not quite coherent.

Ver. 13. *amongst*] *Patrick* says, "It had better have been translated, *from the midst of*;" quite opposite to the Meaning of the Hebrew Word: but he supposes *Eliab* did not know of it by *Chap. xvii. 28.* which may rather shew the contrary, that he reproached *David* for his Pride on this Account, and despised his being anointed, as he was refused himself, Ver. 6, 7. and *Patrick* on *Chap. xx. 31.* seems to allow *Saul* himself might know of it; see *Chap. xxiii. 16. & xxiv. 20.*

Ver. 14. *an evil one*] Perhaps on due Consideration this will appear to be here to him, if it might not be rendered a *fullen Temper*: for the Emotion of the Soul may be called, especially in the eastern Manner, a *Spirit*, as that of the Air *Wind*. But this will not affect the *Spirit of the Lord* mentioned before, whose *Spirit* is not a *Temper*, though Man's may, yet otherwise it is the *Soul*, as in *Eccles. xii. 7. Job xxxiv. 14.*

Ib. *from the Lord*] as a Punishment for his Wickedness; or as the Effect in him of the Lord's rejecting him, and the Good Spirit being withdrawn, which in another

15. His

15. His Servants therefore said to him; Behold now an evil Spirit from God troubling thee;

16. Let our Lord, we pray, bid thy Servants before thee, seek for a Man who knows how to play on a Harp; and when the evil Spirit from God is upon thee, he playing with his Hand, thou wilt be well.

17. So Saul said to them, Look me out a Man now who can play well, and bring to me.

18. And one of the Servants made answer, Behold I have seen a Son of Jesse the Beth-lehemite, who knows how to play, and is a valiant Man, a Warrior, understanding Business, and a comely Person; with whom the Lord is.

19. Whereupon he sent Messengers to Jesse, to say, Send me thy Son David, who is with the Flock.

20. Jesse then took an Afs-load of Bread, a Bottle of Wine, and one Kid of the Goats, and sent by the Hand of his Son David to Saul.

21. To whom David coming, and standing before him; he loved him exceedingly, and he became to him an Armour-bearer.

22. Nay Saul sent thus to Jesse, Vouchsafe to let David attend on me; for he is got in Favour with me.

23. And when the Spirit from God was on him, David took a Harp, and played with his Hand; so Saul was refreshed, and became well, the evil Spirit departing from him.

C H A P. XVII.

AND the Philistines gathered their Camps to Battle, being gathered to Sochoh, which belonged to Judah; and encamped between that and Azekah, in the Limit of Dammim.

Person might be succeeded by the Spirit of Whoredom, Drunkenness, &c.

A learned Friend of mine adds, This was agreeable to the common Style of the Eastern People; who without imputing Evil to the Author of every Good, acknowledged it to be consistent with his Justice to permit wicked Men to repeat the Fruits of their Doings, and therefore expressed it in this Manner, as the most emphatical.

Ver. 1. Camps] as in Ver. 53.

1b. Sochoh] As our Translators also have it 1 Kings iv. 10.

Ver. 4. between] as just before, not signifying Champion at all; and one may wonder why it has been translated at such a Rate, when it reads so well literally, and being in the dual Number so elegantly denotes *between the two Armies*, especially as it is repeated when singular in the Hebrew, and applied to each of the two Things that Something is between; which could not be here, because what he was between is but understood, not expressed; and Valley in the foregoing Verse has *between* plural, as there were more Camps than one of a Side, Ver. 1, 4, 10, 45. In the Chald. this is *בין שתי הצבאות* between them; and Kimhi expounds it *בין שתי הצבאות* between

2. Saul and the Men of Israel were likewise gathered, and encamping at the Vale of Oaks, set the Battle in order to meet them.

3. When they stood upon a Mountain on that Side, and the Israelites upon another on this; there being a Valley between them.

4. And a Man came out between, from the Camps of the Philistines, whose Name was Goliath of Gath; his Height was six Cubits and a Span.

5. Upon whose Head was a Helmet of Steel, and he had on a scaley Corset; the Weight of the latter being five thousand Shekels of Steel.

6. There were also Boots of Steel up from his Feet, and a Lance of Steel between his Shoulders.

7. The Pole too of his Spear was like the Weavers Beam, and his Spear's Head was six hundred Shekels of Iron; moreover one carrying a Shield went before him.

8. And he stood, and calling to the Armies of Israel, said to them; Why do you come out to set the Battle in order? Am not I a Philistine, and you Servants to Saul? Choose you out a Man, and let him come down to me.

9. If he is able to fight with me, and beat me; we will become Servants to you: and if I prevail against him, and beat him, you shall become Servants to us, and serve us.

10. Besides the Philistine said, I reproach the Armies of Israel this Day; give me a Man, that we may fight together.

11. And Saul with all Israel hearing these Words of his, were daunted, and exceedingly afraid.

12. Now David was the Son of that Man the Ephrathite, of Beth-lehem-judah, whose Name was Jesse, who had eight Sons; and he went among Men for an old Person in the Time of Saul.

between the two Armies; Munst. translates *inter utroque*, between both; Lee Jud. and Pagnin. *inter duas acies*, between the two Armies.

Ver. 5. Steel] See Gen. iv. 22.

1b. a scaley Corset] Heb. a Corset of Scales, according to the Manner of that Tongue; Plates of Steel being laid on one another like Fishes Scales, Bochart. Phaleg. Lib. iii. 13.

Ver. 6. Lance] See Ver. 45.

Ver. 8. Choose you out] *בחר* from *בחר* in the Conjug. Pihel, omitted in Buxtorf's great Concordance; which every Dabbler in Hebrew might not know how to make out, and so be forced to trust in Translation.

Ver. 10. reproach] with Cowardice; so the Noun, Ver. 26. which directs this, though it signifies no other, as *despise* is.

Ver. 12. went among Men for an old Person] This Interpretation, though modern, I like best; some formerly supposing it meant, he was one among notable Men; others among the feeble: see Buxt. Vind. P. ii. Cap. 13. But see the Force of Imagination! the Author of the present State of the printed Hebrew Text thinks our *באנשי* has been writ by transposition from *באנשי*

13. And

13. And his three eldest Sons were gone, who went after Saul to the Battle; the Names of those being Eliab the First-born, his second Abinadab, and the third Sham-mah.

14. As for David, he was the youngest, the three eldest being gone after Saul.

15. But he was gone back from him, to feed his Father's Flock at Beth-lehem.

16. Thus the Philistine came nigh Morning and Evening, and presented himself forty Days.

17. And Jesse said to his Son David; Take now for thy Brothers this Ephah of parched Corn, with these ten Loaves, and run to them at the Camp.

18. As likewise carry these ten Milk-cheeses to the Captain of the Thousand; and go see concerning thy Brothers Welfare, and take up what they have pawned.

19. In the mean time Saul, and they, with all the Men of Israel, were at the Vale of Oaks, fighting with the Philistines.

20. So David rose early in the Morning, and leaving the Flock to a Keeper, took, and went as Jesse commanded him; and when he came to the Carriage, the Army was going out to be set in order, and they shouted to the Battle.

21. Israel and the Philistines setting themselves in order, one Army to meet the other.

22. Therefore David put down the Things from him into the Custody of the Keeper of the Things, and ran to the Army; and being come, he asked his Brethren of *their* Welfare.

23. And while he was talking with them, behold there came up the Man between, whose Name was Goliath, the Philistine of Gath, from the Armies of the Philistines, and spoke according to the former Words; which David heard.

24. But all the Men of Israel when they saw him, fled from his Presence, and were exceedingly afraid.

25. A Man also of Israel said, Have you

seen this Man who is come up? For it is to reproach Israel; and that Man who beats him, the King will enrich with great Riches, and give him his Daughter, making his Father's Family free in Israel.

26. David further spoke to the Men that stood by him as follows, What shall be done to the Man who beats this Philistine, and takes away the Reproach from Israel? For who is this uncircumcised Philistine, that he should reproach the Armies of the living God?

27. And the People answered him according to the foregoing Speech, that thus it should be done to the Man who beat him.

28. However Eliab his eldest Brother hearing when he spoke to the Men, was angry with him, and said, Why didst thou come down? And with whom hast thou left those few Sheep in the Wilderness? I know thy Pride, and the Evil of thy Heart; for thou art come down, that thou mayest see the Battle.

29. And David said, What have I now done? Was it not Business?

30. Then he turned about from him towards another, and said as already mentioned; and the People returned him Word as they did before.

31. And the Words being heard which David spake, they told *them* before Saul, who had him fetched.

32. And David said to him, Let no Man's Courage fail for him; thy Servant will go, and fight with this Philistine.

33. Whom he answered, Thou art not able to go this Philistine, to fight with him: for thou art a Youth, and he a Warrior from his Youth.

34. Upon which David thus expressed himself to Saul, When thy Servant was his Father's Shepherd over the Sheep, and there came a Lion, or a Bear, and took a Lamb out of the Flock;

Transposition indeed when three Letters have new Places! nor that all, but *בשנים* being writ for *בשנים* in Years, whence he reckons an old man and stricken in years the truer reading, agreeably (for agreeable) to the Syriack and Arabick Versions, State &c. p. 524. Yet then his [and] would be wanting in the Heb. and [stricken] be old uncouth Translation, nay the Hebrew would read thus, and the Man (for) an old Man went in Years; in the happy Discovery of which he may hug himself.

Ver. 17. *this Ephah*] The Construction being as of these Words in Ver. 11. and *this Man*, Ver. 25.

Ver. 18. *take up their Pawn*] In the com. Lat. however, learn with whom they are placed; and Jonathan in the Chald. bring their Condition; concerning which and more may be consulted Buxt. Vind. p. 781, 782, 783.

Ver. 26. *takes away*] So at the End of the 151st Psalm, extant in the Greek Verse of Apollinarius, upon this Subject, David is personated saying,

Λάβεν δ' ἔξαλάωσα περιφρονῶ- Ισραήλ.

And I took away the Reproach of Israel, looking at it round about: which Psalm I have seen in English, only by R. B. Esq. 1638, but there much enlarged, and thus turned,

So this reproach Ben-Jesse took
from honour'd Israel.

1b. *should reproach*] The Verb and Noun being from the same Root.

Ver. 28. *Why*] *מָה* being only interrogative with *מָה* as in Chap. xx. 8. Gen. xviii. 13. Num. xi. 20. 2 Sam. xii. 23. & xviii. 22. & xix. 42. 1 Kings xiv. 6. Prov. xvii. 16. and which also does not signify *hither*.

Ver. 29. *Business*] *which to do my Father sent me hither*, Jun. and Trem. the Heb. also having it.

Ver. 34. *or a Bear*] Thus Trem. and Jun. turn it, and the several following Words in the singular Number shew; which to signify two different Things, without

35. I went

35. I went forth after him, and beat him, and delivered *it* out of his Mouth: then on his rising up against me, I took hold of his Beard, and beat him, so that I killed him.

36. Thy Servant beat both Lion and Bear; and this uncircumcised Philistine will be as one of them, because he has reproached the Armies of the living God.

37. The Lord, continued David, who delivered me from the Paw of a Lion, and that of a Bear, will deliver me from the Hand of this Philistine. Then Saul said to him, Go, and the Lord be with thee.

38. And he armed David with his Arms, putting a Helmet of Steel upon his Head, and arming him with a Corslet.

39. But David ungirded his Sword from his Apparel, and would go, because he had not tried *them*; saying to Saul, I cannot go in these, because I have not tried *them*. So he put them off from him.

40. And taking his Staff in his Hand, he chose five smooth Stones out of the Valley, which he put in a Shepherd's Bag that he had, namely a Satchel, and his Sling was in his Hand: thus he went nigh to the Philistine.

41. Who likewise came on, getting near to David as he came, with the Man that carried the Shield before him.

42. But when he looked, and saw David, he despised him; because he was a Youth, and ruddy, with a fair Countenance.

43. The Philistine also said to him, Am I a Dog, that thou comest against me with Staves? And he cursed David by his gods.

44. Nay he said to him, Come to me, and I will give thy Flesh to the Fowls of the Air, and to the Beasts of the Field.

45. On the other hand David said to the Philistine, Thou comest to me with a Sword,

Spear and Lance; whereas I come to thee in the Name of the Lord of Armies, the God of the Hosts of Israel, whom thou hast reproached.

46. This Day will the Lord deliver thee into my Power, that I may smite thee, and take off thy Head from thee, nay give the Corpses of the Camp of the Philistines this Day to the Fowls of the Air, and to the Beasts of the Earth; so all the Earth shall know, that there is a God in Israel.

47. All this Congregation too shall know, that the Lord does not save by Sword nor Spear: for the Battle is the Lord's, who will give you up into our Power.

48. And when the Philistine got ready, and came on, drawing near to meet David; he ran apace towards the Army to meet the Philistine.

49. Next he thrust his Hand into the Bag, and taking thence a Stone, flung, and struck the Philistine on his Forehead; so that the Stone sunk into it, and he fell upon his Face to the Ground.

50. Thus David was too strong for the Philistine with a Sling and a Stone, whom he beat, and killed; having no Sword in his Hand.

51. Therefore he ran, and standing by the Philistine, took his Sword, which he pulled out of its Sheath, and not only killed him, but cut off his Head with it. When the Philistines seeing that their strong one was dead, they fled.

52. At which the Men of Israel and Judah got ready, and shouting, followed the Philistines till one comes to the Valley, and to the Gates of Ekron; so that they fell down wounded in the Way to Shaaraim, as also to Gath, and Ekron.

53. Moreover when the Israelites returned from pursuing after them, they spoiled their Camps.

any Dependency on each other, is quite beside both Language and Sense. So Patrick comments, that they came, *not both together, but at several times; and it is likely more than once.*

Ver. 39. *ungirded his Sword from*] *by is upon, and is from*, joined to it gives it a contrary Meaning *from upon* or *off from*; for which the whole Scripture may witness by a Multitude of Instances, and one more even in this Verse. So *girded from off* or *upon* may signify *ungirded from*; or else as some Verbs in Hebrew have also a Signification just contrary to their proper one, *girded* may signify *ungirded*. The common Way of translating seems unintelligible.

Ver. 40. *Valley*] So the Word signifies principally, as also *Jun.* and *Trem.* turn it; besides (and I could add more) we know a Valley was there, but not that there was a Brook.

Ver. 45. *Lance*] This was carried by the Giant between his Shoulders, Ver. 6. it may seem in the Manner

of Arrows; as likewise to throw, which the ancient Warriors did their Lances; and so not intended of the *Shield*, that another carried before, Ver. 7. The Word is found in these other Places, viz. *Jesh.* viii. 18, 26. *Job* xli. 29. *Jer.* vi. 23. rendered by the King's Translators *spear*; *Jer.* l. 42. *lance*; and *Job* xxxix. 23. *shield*, where it plainly appears to be an offensive Weapon. *Castal.* turns it here and Ver. 6. by *lancea*. If it be thought this makes too many Weapons of one Kind, and incommodious to be held in Hand; let it be considered, that the Lance placed behind was first to be taken, and flung at the Adversary; that the Spear only was carried in Hand, to push with; and the Sword hung by the Side, to be used last if wanted.

Ver. 49. *flung*] So the Heroes in Homer generally perform their Exploits by distant Fighting.

Ver. 51. *standing by*] *Heb.* *to* or *at*; as likewise *Cast.* and *Montan.* render it *ad.* To stand upon him was an unfit Place to cut off his Head.

54. Afterwards David took the Head of the Philistine, and brought it to Jerusalem; but his Armour he put into his Tent.

55. And as Saul saw him go forth to meet the Philistine, he said to Abner the Captain of the Army, Whose Son is this Youth, Abner? And he answered, By thy Soul's living, O King, I know not.

56. Do thou ask, replied the King, whose Son this Lad is.

57. At last as David returned from the Slaughter of the Philistine, Abner took him, and had him before Saul, with the Philistine's Head in his Hand.

58. To whom Saul said, Whose Son art thou, young Man? And David answered, The Son of thy Servant Jesse the Bethlehemite.

CHAP. XVIII.

AND as soon as he had made an end of speaking to Saul, Jonathan's Soul was bound up with that of David; and he loved him as his own Soul.

2. Saul also took him that Day, and would not let him go back to his Father's House.

3. And Jonathan made a Covenant with him, for his loving him as aforesaid.

4. Nay he stript himself of the Robe which was upon him, and gave it to David; with his Garments, even to his Sword, Bow and Girdle.

5. And David going out, whithersoever Saul sent him, so prospered, that he set him over the Warriors; besides all the People liked him, as did Saul's Servants.

6. But at their coming, when David returned from beating a Philistine, the Wo-

men came out of all the Cities of Israel, to sing, and meet King Saul in Dances; with Timbrels, Mirth, and a Concert of Musick.

7. Who playing, spoke thus, Saul has beat his Thousands, and David his ten Thousands.

8. Very angry at which, and disliking that Expression, Saul said, They ascribe to David ten Thousands, and to me they do Thousands; and there is but the Kingdom more for him.

9. And he was eying David from that Day forward.

10. The next Day too the evil Spirit from God came on him, and he prophesied within the House, whereupon David was playing with his Hand as at other Times; when there being a Spear in Saul's Hand,

11. He threw it, saying, I will strike it through David, even into the Wall; but David turned aside from his Presence twice.

12. And Saul feared by reason of him, because the Lord was with him. and was departed from himself.

13. Therefore he put him away from him, and made him his Captain of a Thousand; so he went out, and came in, before the People.

14. Moreover David was prosperous in all his Ways, the Lord being with him.

15. And Saul seeing whereby he prospered much, was afraid because of him.

16. Nevertheless all Israel and Judah loved David, because he went out, and came in, before them.

17. At length Saul said to him, Behold I will give thee my eldest Daughter Merab for a Wife; only be thou a valiant Person for me, and fight the Lord's Battles: for he thought, Let not my Hand be on him, but let those of the Philistines.

Ver. 55. All that can be made of this is, that Saul and Abner did not know whose Son David was, as also Ver. 56, 58. shew, which might well be: so that the common silly Enquiry, how they did not know David, like that of Gen. iv. 16, 17. who was Cain's Wife that he took in the Land of Nod, might be spared. It is strange that Commentators should be so unattentive, and in particular that Poole after consulting so many to compose his *Synopsis Criticorum*, should labour so hard at it in his *English Annotations*.

Ver. 1. he loved him] Which Cowley dresses out thus in his *Davidis*, Book ii.

*For when the noble Youth at Dammin stood
Adorn'd with Sweat, and painted gay with Blood,
Jonathan pierc'd him through with greedy Eye,
And understood the future Majesty
Then destin'd in the Glories of his Look;
He saw, and strait was with Amusement struck,
To see the Strength, the Feature, and the Grace
Of his young Limbs; he saw his comely Face,
Where Love and Reverence so well mingled were;
And Head, already crown'd with golden Hairs.
He saw what Mildness his bold Sp'rit did tame,
Gentler than Light, yet powerful as a Flame.*

*He saw his Valour by their Safety prov'd;
He saw all this, and as he saw, he lov'd.*

Ver. 5. prospered] Look forward to Ver. 30.

Ver. 6. coming] as Trem. and Jun. well observe, ab aliqua alia pugna contra Pelischaos, from some other Fight against the Philistines. Yet our Annotators, Poole and Patrick, suppose it was from the Slaughter of Goliath, which Ver. 5, 9. and ten Thousands, Ver. 7. may refute without any farther Remark.

1b. a Philistine] as the Edomite, Num. xx. 18. see Ver. 14. Vulg. adds, and carried his Head into Jerusalem.

1b. a Concert of Musick] Tabrets or Timbrels being Instruments of it, and so making an Impropriety.

Ver. 11. through David &c.] Which seems plainly enough to be the Meaning of the Hebrew, into David and into the Wall, since the Preposition also signifies through.

Ver. 17. thought] So this Verb not only signifies sometimes, but is rendered in our common Bible, as Chap. xx. 26. and where more necessary than here, especially as 'posited? How it comes to signify so, I understand is thus, because to think is the same as to say mentally or to one's self, as in Chap. xxvii. 1. 1 Kings xii. 26. Gen. xxvii. 41. Psa. xiv. 1.

18. But

18. But David said to him, Who am I? Or what is my Life, and my Father's Family in Israel, that I should be Son-in-law to the King?

19. Yet at the Time Merab his Daughter should have been given to David, she was given to Adriel the Meholathite for a Wife.

20. However his Daughter Michal loving David, when they told Saul, he approved of the Matter.

21. For he thought, I will give him her, that she may become a Snare to him, and the Hands of the Philistines may be on him: so he said to him, In *one of the two* thou shalt be joined to me by Marriage that Day.

22. Besides Saul commanded his Servants, Speak thus to David privately, Lo the King delights in thee, and all his Servants love thee, now therefore be joined to the King by Marriage.

23. And when they spoke these Words in David's Hearing, he said, Is it light in your Sight to be joined to the King by Marriage, when I am a Man poor and base?

24. So the Servants of Saul told him, that David spoke according to these Words.

25. To which he replied; Thus shall you say to him, The King has no Delight in a Dowry, but in a hundred Foreskins of the Philistines, to take vengeance on his Enemies. For Saul intended to make him fall by the Hands of the Philistines.

26. And upon his Servants telling David these Words, he approved of the Matter, to be joined to the King by Marriage; the Days being not fulfilled.

27. Accordingly he got ready, and went, with his Men, and killed of the Philistines two hundred Men: whose Foreskins he brought, and gave them compleat to the King, that he might be joined to him by Marriage: upon this Saul gave him his Daughter Michal for a Wife.

28. But he saw and knew, that the Lord was with David; Michal his Daughter also loved him.

29. Saul was therefore yet more afraid by reason of him, and he was David's Enemy continually.

30. Afterwards the Princes of the Philistines came forth; and from their coming David had the most success of all the Servants of Saul, so that his Name was much esteemed.

C H A P. XIX.

AT length Saul spoke to Jonathan his Son, as well as to all his Servants, to kill David; whereas he delighted in him exceedingly.

2. So Jonathan told him as follows; Saul my Father is endeavouring to kill thee; now therefore take heed, I pray, in the Morning, that thou mayest abide in secret, and be hid.

3. And I will go out, and stand at my Father's Side in the Field where thou art, to whom I will speak of thee; and when I see how it is, will tell thee.

4. He accordingly spoke well of him to Saul his Father, expostulating with him; Let not the King do amiss against his Servant David; because he has not done amiss to thee, and because his Deeds to thee have been very good.

5. For he ventured his Life, and beat the Philistine, by which the Lord made the great Preservation to all Israel, *that* thou sawest, and wast glad at: why then wouldest thou do amiss against innocent Blood, to kill David for nothing?

6. And Saul hearkened to what he said; nay he swore, By the Lord's living, he shall not be put to death.

7. Then Jonathan called David, and told him all these Words; he also introduced him to Saul, and he was before him as in Time past.

8. After that there was War again; and David going out, fought with the Philistines,

Ver. 20. *his Daughter Michal loving David*] But the *Vulgate*, David loved Michal the other Daughter of Saul, which the *Hebrew* determines otherwise.

Ver. 21. *of the two*] Thus making a sham Pretence of keeping his Promise; so much still practised by such as Saul.

1b. that Day] which he appointed, according to Ver. 26.

Ver. 25. *Foreskins of the Philistines*] which the *Israelites* had not, being circumcised; for which reason Saul might demand them, that he might not be deceived.

Ver. 30. *had—success*] or prospered. Thus the *Targum* has it, viz. *Kimbi* and *Lev. Ben Gers.* expound it by *רִבְּרִי* more of which may be seen in *Pagnine's Lexicon*. As likewise *Jun.* and *Trem.* render it by *secundor*, to be prosperous; and in *Buxtorf's Lexicon* the Word is explained, *secundari, prosperari*; so also the

Margin of the Geneva Bible interprets it both here and at the 5th Verse.

Ver. 1. There is the *Hebrew Athnah* for the Middle of the Verse, where the *King's Translators* have ended it; which seems to have been a Mistake from the *Septuagint*, and agrees with no other Translation that I have seen.

Ver. 2. *in the Morning*] Perhaps when he was to go to Court, as now said. So it is in the *Hebrew*, not until. The *Latin Translators* have mostly but *mane*, for in the *Morning*, yet *Pagn.* and *Montan.* in *mane*; *Coverdale* has in the *Mornynge*.

Ver. 3. *thou art*] The *vulg. Lat. Translator* thinking he is better, did not scruple to make it so.

1b. how it is] *Pagn.* and *Mont.* more literal, and I will see what, and tell to thee; but *1b* is how as well as what: in the *Geneva Bible* is, "And I will see what hee saith, and will tell thee;" by *Casal.* better, *Et videbo quid sit* (how it is) *tibi que indicabo.*

and

and slew them with a great Slaughter, and they fled from his Presence.

9. But Saul had the evil Spirit from the Lord, as he was sitting at home, holding his Spear, while David played with the Hand.

10. And Saul attempted to strike through him with the Spear, even into the Wall; but he got away from his Presence, so that he struck the Spear into the Wall; and David fleeing, escaped that Night.

11. Nevertheless he sent Messengers to David's House to watch him, and kill him in the Morning; but it was told him thus by Michal his Wife, If thou dost not escape with thy Life to Night, to Morrow thou wilt be killed.

12. So she let him down through a Window; and he went away, and fleeing, escaped.

13. Besides she took a Teraph, and put into the Bed; and made a Bolster of Goats Hair for his Pillow; which she covered with a Garment.

14. And when Saul sent Messengers to take David, she said, He is sick.

15. With that he sent them to see him, and said, Bring him up in the Bed to me, that I may kill him.

16. But at their going in, behold there was a Teraph in the Bed, with a Bolster of Goats Hair for his Pillow.

17. Saul therefore asked Michal, Why hast thou deceived me thus, and sent away my Enemy, so that he is escaped? And she answered him; He said to me, Let me go; Why should I kill thee?

18. Thus David fleeing, escaped, and got to Samuel at Ramah, and told him all that Saul had done to him; so he and Samuel went, and dwelt in the Habitations.

19. And it was told Saul, that behold David was in the Habitations at Ramah.

20. Upon this he sent Messengers to fetch him, who seeing the Assembly of Prophets prophesying, and Samuel standing placed over them; the Spirit of God was upon the Messengers of Saul, and they also prophesied.

21. Which being told Saul, he sent other

Messengers, and they likewise prophesied; yet he sent Messengers again the third time, and they prophesied too.

22. At last he also went to Ramah, and coming to a great Well which was in Sechu, he asked thus, Where are Samuel and David? And it was said, Behold in the Habitations at Ramah.

23. Therefore he went thither to those Habitations; and the Spirit of God was likewise upon himself, so that he went on, prophesying as he went, till he came into the Habitations at Ramah.

24. And he stript off his Cloaths also, and prophesied too before Samuel, moreover lay down naked all that Day, and all Night: therefore they say, Is Saul also among the Prophets?

CHAP. XX.

HOWEVER David fled from the Habitations at Ramah; and came, and said before Jonathan, What have I done? What is my Iniquity? Or what is my Offence before thy Father, that he seeks after my Life?

2. Who answered him, Far be it off, thou shalt not die; behold my Father does neither great nor small Matter, without discovering it in my Hearing: Why then should he hide this Matter from me? That will not be.

3. But David yet swore as follows; Thy Father fully knows that I am got in Favour with thee, therefore he thinks, Let not Jonathan know this, lest he should be grieved; but surely, by the Lord's living, and thy Soul's living, there is *but* as it were a Step between me and Death.

4. Then replied Jonathan to him, Whatever thou shalt say thy Mind is, that will I do for thee.

5. To whom David said; Behold the New-moon will be to Morrow, and I should sit with the King entirely to eat; but let me go, that I may be hid in the Field, till the third Evening.

Ver. 10. *through*] See the foregoing Chap. Ver. 11.

Ver. 13. *a Garment*] which might deceive the Messengers better than a *Cloth*; nor does the *Hebrew* Word mean that.

Ver. 19. *Habitations*] which is the Meaning of *Navoth*, or, as it seems without the Points, *Navith*; for *Najoth* is only in the *Margin*. Moreover *Ramah* was a City or Town, *Josh. xviii. 25. Judg. xix. 13. 1 Sam. xxviii. 3.* not a Country or Region; therefore the *Heb. Navoth* which was in it, was not a Place, but *Habitations* or *Houses*, which probably belonged to Samuel or his Fa-

mily, Chap. i. 19. & ii. 11. & vii. 17. & xxv. 1. or else to the Prophets mentioned Ver. 20.

Ver. 24. *all Night*] Here is not *that*, as to *Day*.

Ver. 2. *does*] *will do* being too inconsistent with *should* that follows.

Ver. 3. *thinks*] as at Chap. xviii. 17. for it is quite improbable that David knew Saul said so, and indeed improbable he said so to any one.

1b. *as it were*] here being the *Hebrew* Adverb of Comparison.

Ver. 4. *say*] so the Verb signifies, not *desire*.

6. If thy Father should at all want me; thou mayest say, David asked earnestly of me, that he might run to Beth-lehem his City, because the yearly Sacrifice is there for all the Family.

7. If he should say thus, It is well: there will be Peace to thy Servant: but if he should be highly incensed, know that Harm is concluded by him.

8. And thou shouldest shew Kindness to thy Servant, since thou hast brought him into a Covenant of the Lord with thee: nevertheless if there is Iniquity in me, kill me thyself; for why shouldest thou bring me to thy Father?

9. Far be it from thee, said Jonathan, for if I at all know, that Harm is concluded by my Father to come upon thee, shall I not tell it to thee?

10. But David questioned with him, Who shall tell me, whether what thy Father answers thee be hard?

11. And he replied to David, Come, and let us go out into the Field; which they both did.

12. Again Jonathan said to him; By the Lord God of Israel, when I have searched my Father about the Time to Morrow or the third Day, and behold there is Good to David; what shall not I then send to thee, and discover it in thy Hearing?

13. By the Lord's doing to Jonathan so and so besides, should Harm to thee please my Father, I will discover it in thy Hearing, and send thee away, so that thou shalt go in Peace; and the Lord be with thee, as he has been with my Father.

14. Thou shalt likewise if I am then alive, not only shew the Kindness of the Lord to me, that I may not die;

15. But shalt not cut off thy Kindness from my Family for ever, even not, when the Lord cuts off the Enemies of David respectively from the Surface of the Ground.

16. And Jonathan covenanted with the Family of David, that the Lord should require it of those who should be David's Enemies.

17. Nay he made David swear again, since he loved him; as he did with the Love of his own Soul.

18. Jonathan said further to him: The New-moon is to Morrow; and thou wilt be missed, because thy Seat will be vacant.

19. So thou shalt go down the third Day early, and come to the Place where thou wast hid on the Day of the Affair; and stay by the Stone thou wentest to.

20. I will then shoot three Arrows at the Side of it, for my shooting at a Mark.

21. And behold when I send a Youth, Go, find out the Arrows: if I should any how say to him, Behold the Arrows are on this side of thee; take it, that thou mayest come: that there is Peace to thee, and the Matter is Nothing by the Lord's living.

22. But if I should say thus to the Lad, Behold the Arrows are beyond thee: go, for the Lord sends thee away.

23. Moreover in the Matter of which I and thou have spoken, behold the Lord be between me and thee for ever.

24. David accordingly hid in the Field, and when it was the New-moon, the King sate down to eat of the Meat.

25. And he sate upon his Seat, as at other Times, on a Seat by the Wall, and Jonathan rising up, Abner sate down at Saul's Side; but David's Place was vacant.

26. Nevertheless Saul said Nothing that Day: for he thought, There is some Accident; he is not clean, it is because he is not clean.

27. Whereas the next Day, the second of the New-moon, when his Place was vacant, Saul said to Jonathan his Son, Why does not the Son of Jesse come to the Meat, both Yesterday and to Day?

Ver. 12. *By the Lord*] We are just told this was said to David, not to the Lord; and certainly Jonathan was not to send unto the Lord, and shew it him, as the Words lie in the common Translation. Now a Question being used in Hebrew for a strong Affirmation, for which see 1 Kings xii. 16. Jer. viii. 22. and the Beginning of the next Verse shewing that Jonathan here swore, I translate with [By] as elsewhere. So the first Part with *Good* is interrogative as before, and the latter with *Harm* positive.

Ver. 14. *if I am then alive*] when David should be King. The Particle *if* signifies *if*, not *while*.

Ver. 16. *Enemies*] if any of Jonathan's own Family should break the Agreement, and be Enemies of David.

Ver. 18. *to him*] The present Bible having to David, is an open Instance of the Carelessness of its Translators.

Ver. 19. *the third Day*] *Morrows* in the preceding

Verse, as likewise the Time of Jonathan's going, Ver. 34, 35. shew it to be *Day*, and the like Ver. 12. otherwise the Hebrew might seem to be the third time. The Targum Bible has it like this, *tertio autem die descendes*; which is more suitable than adding *stayed* and a Conjunction.

Ib. *early*] *Heb. very*, i. e. *very early*, that he might not be seen, which agrees with Ver. 35. It has been best done (that I have seen) by Miles Coverdale thus, *on the thyrds daye come downe sone*.

Ib. *the Stone thou wentest to*] *Heb. the Stone of going*.

Ver. 21. *on this side of thee*] or *behither thee*, as vulgarly said: *Heb. from thee and hither*; the like Ver. 22.

Ib. *take it*] That is for a Sign; it is not *take them*. Moreover by the Hebrew Pointing Jonathan bade David, and not the Youth, *take*: for *Rebia*, agreeing with our Semicolon, comes before *take it*, and not after as in the common Translation.

28. And he answered him; David had really Leave from me, *to run* to Bethlehem.

29. For he said, Let me go, I pray, because we have a Family-sacrifice in the City, and my Brother himself has commanded me; and now if I am in Favour with thee, let me get away, I beseech thee, and see my Brethren: therefore he is not come to the King's Table.

30. Incensed with Jonathan at this, Saul said to him; O Son of Perverseness and Rebellion! Do not I know that thou hast chosen the Son of Jesse to thy own Shame, and to that of thy Mother's Nakedness?

31. For as long as ever the Son of Jesse lives upon the Ground, thou and thy Kingdom will not be established: therefore now send, and fetch him to me, for he shall be put to death.

32. And Jonathan made answer to Saul his Father, Why should he die? What has he done?

33. But Saul threw a Spear at him, to kill him; whereby Jonathan knew that it was concluded by his Father to put David to death.

34. Whereupon he arose from the Table in the Heat of Anger, and would not eat Meat the second Day of the New-moon, because he was grieved for David, since his Father had exposed him to Shame.

35. In the Morning also he went out into the Field at David's appointed Time, accompanied with a little Youth.

36. To whom he said, Run, find out now the Arrows that I shoot: the Youth ran, and he shot an Arrow beyond him.

37. And as he was going to the Place of the Arrow that Jonathan shot, he called thus after him, Is not the Arrow beyond thee?

38. Be speedy, make haste, added he, do not stay. And his Youth having gathered up the Arrow, came to his Master.

39. He however did not know any Thing, only Jonathan and David knew the Matter.

40. And Jonathan gave his Arms to the Youth that he had, and said to him, Go, carry *them* into the City.

41. As soon as he was gone, David rose up from the south Side, and fell on his Face to the Ground, bowing down three times; and they kissed one another, and wept together, till David did excessively.

42. At length Jonathan said to him, Go in Peace; forasmuch as we have both of us sworn thus in the Name of the Lord, The Lord be between me and thee, and betwixt my Offspring and thine, for ever.

43. He accordingly got ready, and went away; and Jonathan came into the City.

CHAP. XXI.

THEN David came to Nob to Ahimelech the Priest; who trembled to meet him, and asked him, Why art thou quite alone, and no Man with thee?

2. To whom David said; The King has given me a Matter in charge, and ordered me, Let no Man know any Thing of the Matter in which I send thee, and which I give thee in charge; and I have let the young Men know *it* is at such a Place.

3. Now therefore what is there under thy Custody? Give *me* five Loaves with me, or what there is present.

4. And the Priest made him answer, No common Bread is under my Custody, but consecrated Bread there is, if the young Men have but been kept from Women.

5. Hereupon David made reply to him, But Women have been with-held from us since about the third Day when I came out, and the Things of the young Men are holy; nay that *Bread* is in a manner common, forasmuch as there will be some consecrated to Day in the Vessel.

Ver. 28. *to run*] Which is supplied from Ver. 6.

Ver. 36. *he shot*] Our celebrated *Cowley* in his *Davidis*, B. ii. Not. 37. writes, 'It was a subtilty that I cannot for my life comprehend; for since he went to David, and talked to him himself, what needed all that politique trouble of the shooting.' When this Signal for David's Departure was agreed upon, it was supposed there might be some casual Observers; but as it unexpectedly happened there was Nobody to see them, Jonathan sent his Servant away upon a reasonable Pretext, and had an affecting Interview with David.

Ver. 37. *was going*] his Question that follows to the Youth, denoting the Arrow was beyond him, Ver. 22.

Ver. 43. This is a distinct Verse from the foregoing, both in the *Hebrew* and other *Translations* which are parted into Verses, besides our last, and the *Bishops*.

Ver. 1. *Ahimelech*] After having followed our eminent Expositors *Peck* and *Patrick* on Chap. xiv. 3. who there say *Abijah* is the same that is called *Ahimelech*; I must

leave them now, when the former here asserts, and the latter speaks of it as generally supposed, that they were Brothers.

Ver. 5. *Things*] *Jam.* and *Trem.* render it *Instrumenta*; which they expound, *id est, quibuscunque ad iter hoc conficiendum instrutti sunt, to be, whatever they were provided with to perform that Journey*: *Munster* says it was *indumenta, their Cloaths*. And *Patrick*, who says it is *their Bodies*, adds that *holy* is separated from *Women*; which makes it superfluous, as that was told just before.

1b. *forasmuch-as*] or even because. The English Marginal Reading, which *Patrick* prefers, is, especially when this Day there is other sanctified; *Jam.* also and *Trem.* translate, *tum etiam eo die cum sanctificandus est alius, then also when there is other Bread to be consecrated the same Day*. This the next Verse confirms.

1b. *will be*] the *Hebrew* Verb being in the future Tense.

6. So the Priest gave him consecrated Bread; because there was none there, but the Presence-loaves taken away from before the Lord, to put hot Bread on the Day it was taken.

7. But a Man was there of the Servants of Saul that Day, retained before the Lord, whose Name was Doeg the Edomite; a powerful one of the Shepherds who belonged to Saul.

8. Moreover David said to Ahimelech, Is there not here also under thy Custody Spear or Sword? For I took neither my Sword nor Arms with me, because the King's Matter was in haste.

9. The Sword of Goliath the Philistine, answered the Priest, whom thou didst smite in the Vale of Oaks, is there wrapt up in a Cloth behind the Ephod; if thou wilt take it to thee, do, for there is no other besides it here. And David replied, There is none like that, give it me.

10. He then got ready, and fled that Day from the Presence of Saul, and came to Achish King of Gath.

11. But the Servants of Achish said to him, Is not this David the King of the Country? Did not they speak thus of him in Dances, Saul has defeated his Thousands, and David his ten Thousands?

12. And David minded these Words, and was much afraid by reason of Achish King of Gath.

13. Therefore he altered his Behaviour in their Sight, and made himself mad in their Custody: for he made Marks upon the Doors of the Gate, and let down his Spittle on his Beard.

14. At which Achish said to his Servants; Behold you see the Man is distracted; Why did you bring him to me?

15. Do I want such as are distracted, that you have brought him to be so with me? Should he come into my House?

C H A P. XXII.

SO David got away from thence, and escaped to the Cave of Adullam; which

his Brothers, and the whole Family of his Father hearing of, they went down to him thither.

2. There also gathered themselves together to him every Man who was either streightened, or was in Debt, or of a troubled Mind, and he became a Captain over them; thus there were with him about four hundred Men.

3. Afterwards he went from thence to Mizpeh of Moab; and said to the King of Moab, Let my Father and Mother come forth to you, I pray, until I know what God will do for me.

4. And he brought them before him; with whom they dwelt all the Time David was in the Fortification.

5. At length the Prophet Gad said to David, Do not abide in the Fortification; go, and get thee into the Country of Judah. Accordingly he departed, and came to the Wood of Hereth.

6. And when Saul heard that David was discovered, and the Men who were with him; as he sat at Gibeah under a Tree in Ramah, with his Spear in his Hand, and all his Servants standing by him,

7. He said to them; Hear now, you Benjaminites, will the Son of Jesse give even all of you, Fields and Vineyards; make you all Captains of Thousands, and of Hundreds?

8. That all of you conspired against me, and there was none discovered to my Hearing, when my Son made a Covenant with him; nor was there any of you sorry for me, and made such Discovery, that my Son has raised up my Servant against me, by lying in wait, as at this Time;

9. Then Doeg the Edomite, who stood by the Servants of Saul, made answer; I saw the Son of Jesse come to Nob, to Ahimelech the Son of Ahitub.

10. Who enquired of the Lord for him, and gave him Provision; as he did likewise the Sword of Goliath the Philistine.

11. Upon which the King sent for Ahimelech, the Son of Ahitub, the Priest, and all the Family of his Father, the Priests who were in Nob; and they all came to him.

Ver. 6. *Presence-loaves*] Because they were in the peculiar Presence of the Lord, as the following Words shew; according to which *Jun.* and *Trem.* explain it on *Exod.* xxv. 30. where see.

Ver. 10. *from the Presence of*] See the same in *Heb.* 1 *Kings* ii. 7. with the parallel Places there brought.

Ver. 5. *Hereth*] The first Vowel being changed to a by the Accent, like what is observed on *Gen.* x. 24. and so *Jun.* and *Trem.* have both Syllables with e.

Ver. 6. *Tree*] *Gibeah* and *Ramah* being contiguous, *Judg.* xix. 13. a Tree in the Limits of one might grow over Part of the other.

Ver. 9. *stood by*] *Seb. Munst.* qui et ipse stabat juxta servos, who also himself stood by the Servants; the *Tigurin Vers.* qui et ipse stabat inter (among) servos; *Seb. Castell.* qui etiam inter Sauli stipatores aderat, who also was present among Saul's Life-guard; *Trem.* and *Jun.* qui adstabat cum servis, who stood by with the Servants. It is not likely that *Doeg* took care both of the Cattle, *Chap.* xxi. 7. and the King's Person. The like Words also are in *Ver.* 17.

Ib. come to Nob] for he saw him there.

12. When Saul said, Hear now, Son of Ahitub; who answered, Here am I, my Lord.

13. To whom he replied, Why did thou and the Son of Jesse conspire against me; when thou gavest him Bread and a Sword, and enquiredst of God for him, that he might rise up against me, by lying in wait, as at this Time?

14. And Ahimelech made answer to the King; And who is there among all thy Servants so faithful as David, being the King's Son-in-law, and one that sets out at hearing thee, and is honourable in thy House?

15. Did I begin that Day to enquire of God for him? Far be it from me: let not the King lay the Matter on his Servant, and all the Family of my Father; since thy Servant knew Nothing of all this, small or great.

16. Nevertheless the King said, Thou shalt quite die, Ahimelech, with all thy Father's Family.

17. And he said to the Footmen who stood by him, Turn about, and kill the Lord's Priests, because their Help also is with David, and because they knew that he fled, and did not discover it to my Hearing. But his Servants would not put out their Hands, to fall on the Priests of the Lord.

18. Next he said to Doeg the Edomite, Do thou turn about, and fall on the Priests. Accordingly he did, and killed that Day fourscore and five Men, who had on a linen Ephod.

19. He also put those of Nob, the City of the Priests, to the Sword, namely both Man and Woman, both Child and sucking Babe; as likewise Ox, Ass, and small Cattle.

20. Yet there escaped one Son of Ahimelech, the Son of Ahitub, whose Name was Abiathar, and fled after David;

21. Whom he telling, that Saul had killed the Priests of the Lord;

22. David said to him; I knew that Day, since Doeg the Edomite was there, that he would fully tell Saul: I have brought *this* about on all the Persons of thy Father's Family.

23. Abide with me, do not fear, since he who seeks my Life, seeks thine; but thou shalt be in Safeguard with me.

AND they had told David as follows; Behold the Philistines are fighting against Keilah, and they spoil the Floors.

2. Then he enquired thus of the Lord, Shall I go, and defeat these Philistines? And the Lord answered him, Go, and thou shalt defeat them, and save Keilah.

3. But David's Men said to him, Behold we are afraid here in Judah; and much more, should we go to Keilah, against the Armies of the Philistines.

4. Therefore he enquired of the Lord yet again, who made him answer, Get ready, go down to Keilah; for I will give up the Philistines into thy Power.

5. Accordingly David and his Men went thither, and fought with the Philistines, and brought away their Cattle, smiting them with a great Slaughter; thus he saved the Inhabitants of Keilah.

6. And when Abiathar, the Son of Ahimelech, fled to David at Keilah, he went down with the Ephod in his Custody.

7. Afterwards it was told Saul that David was come to Keilah; at which he said, God has delivered him into my Power: for he is shut up, by going into a City that has Gates and Bars.

8. With that he made a Declaration of War to all the People; that they should go down to Keilah, to besiege David and his Men.

9. But David being not unacquainted that Saul was contriving Mischief against him, said to Abiathar the Priest, Bring hither the Ephod.

10. And David said; O Lord God of Israel, thy Servant has been fully informed, that Saul is attempting to come to Keilah, that he may destroy the City for my sake.

11. Will the Owners of Keilah deliver me up into his Power? Will Saul come down, as thy Servant has heard? O Lord God of Israel, tell thy Servant, I beseech thee. And the Lord answered, He will come down.

12. Moreover to David's asking, Will the Owners of Keilah deliver me, and my Men, into the Power of Saul? the Lord said, They will.

Ver. 15. *begin*] Have not I done it before? As probably he might by Saul's Order.

Ver. 1. *And they had told*] Not *Then they told*, it being before, not after Abiathar fled to David, Ver. 6. *so Light-foot, &c.*

Ib. Floors] plundered the Israelites of their Corn and Provision.

Ver. 4. *give*] The Hebrew Verb here and Ver. 14. is not the same with that in Ver. 11, 12.

Ver. 6. *the Ephod*] that which belonged to the high Priest, *Exod. xxviii. 6. & xxxix. 1, 2.* not an Ephod, which denotes a common one such as is mentioned Chap. xxii. 18. for Enquiry being made of God by this which Abiathar had, Ver. 9. it must have the Urim in it, *Exod. xxviii. 28, 30. Lev. xxvii. 21.*

13. At this he got ready, with his Men, about six hundred Persons, and went out of Keilah, going about where they could; and when it was told Saul that David was escaped from thence, he forbore to go forth.

14. And David abode in the Wilderness in Fortifications, especially on a Mountain in the Wilderness of Ziph; and though Saul fought for him at all Times, God did not give him up into his Power.

15. Nay he found that Saul was come out to seek his Life, when he was in the Wilderness of Ziph in a Wood.

16. However Jonathan his Son got ready, and went to David at the Wood, and strengthened him through God;

17. Saying to him, Do not fear: for Saul my Father will not find thee out, nay thou wilt be King over Israel, and I shall be second to thee; and even he is not ignorant that it will be so.

18. They also both made a Covenant before the Lord; and David staid in the Wood, Jonathan going home.

19. But the Ziphites went up to Saul at Gibeah, and said; Does not David hide himself with us, in Fortifications in the Wood, on the Hill of Hachilah, which is on the South of the Desert?

20. Now therefore come down, O King, according to all the Desire of thy Soul to do it; and it shall be ours to deliver him into the King's Power.

21. The Lord bless you, answered Saul, because you have had compassion upon me.

22. Go, I pray, confirm it more, and know, as well by seeing his Place to which his Track is, as who sees him there: for it is told me he is exceeding crafty.

23. Therefore see and know of all the hiding Places, where he conceals himself, and come again to me with the Certainty, so will I go with you; and if he is in the Country, I will search for him through all the Thousands of Judah.

24. So they got ready, and went to Ziph before Saul; David and his Men being in the Wilderness of Maon, in a Plain on the South of the Desert.

25. For Saul and his Men going to seek after him, they told David, and he went down the Rock, and abode in the Wilderness of Maon; which Saul hearing, pursued after him there.

26. When Saul went on one Side of a Mountain, and David with his Men on the other Side of it; so that David hastened to get away because of Saul, since he and his Men were compassing him and his about, to take them.

27. But a Messenger came to Saul, and said, Make haste, and go; for the Philistines are invading the Country.

28. Upon which he returned from pursuing after David, and went to meet the Philistines: therefore they called that Part The Rock of Partings.

29. And David going up from thence, dwelt in Fortifications at En-gedi.

C H A P. XXIV.

HOWEVER as Saul returned from after the Philistines, they told him, that behold David was in the Wilderness of En-gedi.

2. At this he took three thousand chosen Men out of all Israel, and went to seek for David and his Men, before the Rocks of the wild Goats.

3. And coming to the Folds of the Flocks in the Way, there was a Cave, whither he went in to cover his Feet; while David and his Men were abiding in the Sides of the Cave.

4. Whereupon David's Men said to him; Lo this is the Day of which the Lord said to thee, Behold I will give up thy Enemy into thy Power, that thou mayest do to him

Ver. 16. *through*] Look Psa. v. 11.

Ver. 21. *had compassion upon me*] LXX *ἐκτίσας λαβoured* (rather than *doluisse* grieved, in the Complutensian Translation of the Greek) concerning me; which might be only by taking the first Letter of the two Heb. Words *an* for *y* of like guttural Sound, or the Meaning of the latter.

Ver. 22. *confirm it more*] For they had told it interrogatively, Ver. 19. and doubtfully by Ver. 23. *Jun.* and *Trem.* say, *informare vos certius adhuc, inform yourselves yet more certainly*; *Castal.* *Ita sane rem amplius exploratum, Go that you may truly search out the Matter more*; *Coverd.* *Go your way now therefore, and be sure.*

Ver. 25. *went down the Rock*] Which is the express Hebrew. *Trem.* and *Jun.* have it, *descendit a petra illa, went down from that Rock*, that is, say they, the Hill of Hachilah, Ver. 19.

Ver. 28. *Hammalekoth* is one entire Word in the Original, and not parted as by our Translators.

VOL. I.

Ver. 29. *En-gedi*] about three Miles eastward from Bethlehem, *Maunderell's Journey from Aleppo to Jerusalem.*

Ver. 2. *before*] Heb. *against the Face of*: which in other Places is rendered *before*, *Josh.* xiii. 3. *2 Kings* xxiii. 13. *Ch.* xxvi. 1, 3. *2 Sam.* ii. 24. & xv. 18. *Gen.* xxiii. 19. *Exod.* xx. 3. and *over against*, *Chap.* xv. 7. *Jun.* and *Trem.* say *versus, towards*; *Cast.* *contra, against*. It is not likely that the Cave was upon the Rocks, but rather under them.

Ver. 3. *Flocks*] That is those Goats.

Ib. *cover his Feet*] as was done when they lay down to sleep, *Judg.* iii. 24. *Ruth* iii. 7. which might be both for Warmth and Modesty, by their going without Shoes and Breeches, with a Sort of Coats like Women, *Exod.* xx. ult. And it is much more probable what is here related should be done while *Saul* was asleep, than while he was easing himself, as some think.

as thou likest. Then David got ready, and cut off the Skirt of the Robe which Saul had privately.

5. But after that his Conscience troubled him, because he had done it.

6. Inasmuch that he said to his Men, Far be it from me by the Lord, that I should do this Thing to my Master, the Lord's anointed one, to put forth my Hand against him; since he is the anointed one of the Lord.

7. Thus David kept them off with the Words, and would not suffer them to rise up against Saul; who at length got ready to go from the Cave, and went on *his* Way.

8. David also got ready after that, and going out thence, called thus after Saul, My Lord O King. And when he looked behind him, David bowed *his* Face to the Ground, and revered.

9. And he expostulated with Saul: Why dost thou hearken to these Words of Men, Behold David seeks thy Hurt?

10. Lo this Day thou hast seen with thy own Eyes, how the Lord gave thee up to Day into my Power in the Cave, and it was spoken to kill thee, but there was Compassion upon thee: for I said, I will not put forth my Hand against my Lord, since he is the Lord's anointed one.

11. Besides my Father, see, even see the Skirt of thy Robe in my Hand: for by my cutting that off, and not slaying thee: know, and see, that there is no Hurt nor Rebellion with me, neither have I done amiss to thee; yet thou huntest my Life, to take it.

12. The Lord will judge between me and thee, and the Lord will revenge me on thee; but my Hand shall not be upon thee.

13. According as the Proverb of old Time says, From the Wicked comes forth Wickedness; but my Hand shall not be upon thee.

14. After whom is the King of Israel come out? After whom dost thou pursue? After a dead Dog? After some Flea?

15. But the Lord will be Judge, and judge between me and thee; he will even see, and

pleading my Cause, judge me out of thy Power.

16. And as David made an end of speaking these Words to Saul, he thus uttered himself, Is this thy Voice, my Son David? and burst out a crying.

17. Nay he said to David: Thou art more righteous than I: for thou hast requited me with Good, notwithstanding I requited thee with Harm.

18. And thou hast declared to Day, how thou hast done me good, how the Lord delivered me into thy Power, and thou didst not slay me.

19. For when a Man meets with his Enemy, will he let him go well on the Way? Therefore the Lord reward thee with Good, for what thou hast done to me this Day.

20. And now behold I know that thou wilt entirely reign, and the Kingdom of Israel will be established in thy Power.

21. Now therefore swear to me by the Lord, that thou wilt not cut off my Offspring after me, and that thou wilt not destroy my Name out of my Father's Family.

22. Accordingly David swore to him; and then Saul went home, as David with his Men did up to a Fortification.

C H A P. XXV.

AT length Samuel died, and all Israel were gathered together, and made lamentation for him, whom they buried in his House at Ramah. And David getting ready, went down to the Wilderness of Paran.

2. Now there was a Man in Maon, whose Business was in Carmel, and he was very great, having three thousand Sheep, with a thousand Goats; and this was when he sheared his Flock in Carmel.

3. The Man's Name too was Nabal, and that of his Wife Abigail: who was a Woman of good Understanding, and handsome Features; but the Man was one of hard and ill Dealings, and was a Calebite.

Ver. 5. *his Conscience troubled him*] for making even such an Approach to Treason: so sacred to a Subject is the Person of a King.

Ver. 6. *The Vulgate adds at the End, The Lord lives against the Lord's Anointed*, from Chap. xxvi. 10, 11.

Ver. 12. *will revenge*] So *Jun.* and *Trem.* have *ulciscatur*; not *ulciscatur*, let him revenge, which would have been neither proper to say to the King, nor agreeable to the Rest of the Speech, nor yet suitable to David's Clemency.

Ver. 13. *but my Hand*] Part of the Proverb; which else would be a mere Tautology, and the Proverb too affronting.

Ver. 20. *know*] *will* seems to have been added in the

last English Translation, by Oversight of looking on the foregoing Verse, where there is *כִּיבוֹחַ* twice.

Ver. 1. *Samuel died*] If we compute his Birth ten Years in Eli's Government, supposing the Lord spoke to him as related so many also before Eli died, when he himself was of the Age of twenty (and it cannot well be put sooner) he might live within a few Years of seventy, according to the succeeding *Chronological Table*, with which it well agrees.

Ver. 2. *Business*] *Heb. Work.*

1b. this was when] So the Hebrew. David going then to the Wilderness of Paran, Ver. 1.

Ver. 3: *a Calebite*] *Tyndal.*

4. And David heard in the Wilderness, that he was shearing his Sheep.

5. With this he sent ten young Men, to whom he said; Go up to Carmel, and when you come to Nabal, ask him of his Welfare in my Name.

6. Then you shall say thus of living; And mayest thou be well, and thy Family well, and all that thou hast well.

7. And now, if I am not misinformed, thou hast Shearers; now the Shepherds whom thou hast being with us, we did not put them to shame, nor was any Thing of theirs lacking all the Time they were in Carmel.

8. Ask thy young Men, and they will tell thee; that these may be in thy Favour, since they come on a good Day: be pleased to give what thou meetest with to thy Servants, and to thy Son David.

9. So his young Men went, and spoke to Nabal according to all these Words in the Name of David; and were quiet.

10. Whereas Nabal made his Servants answer; Who is David? Or who is the Son of Jesse? There are many Servants at this Time who break out from the Presence of their several Masters.

11. Should I then take my Victuals and Drink, especially my Meat which I have killed for my Shearers, and give to Men of whom I know not from whence they are?

12. At which David's young Men turned to their Way; and going back, told him according to all these Words.

13. Therefore David said to his Men, Gird on your several Swords; which they did, as he also girded on his: so about four

hundred Men went up after him, and two hundred staid by the Things.

14. But one of the young Men told Abigail, the Wife of Nabal, as follows; Behold David sent Messengers from the Wilderness to bless our Master, and he fell foul on them.

15. Yet the Men were very good to us; and we were not put to shame, nor did we miss any Thing all the Time we went about with them, when we were in the Field.

16. They were a Wall to us both by Night and Day, all the Time we were with them feeding the Flock.

17. Now therefore know and see what thou shouldest do, since there is Harm concluded against our Master, and upon his Family: for he is such an ungodly Person, that one cannot speak to him.

18. Upon this Abigail made haste, and got two hundred Loaves, two Bottles of Wine, five Sheep ready dressed, five Seahs of parched Corn, a hundred Clusters of Raisins, and two hundred Bunches of Figs; which she put upon Asses:

19. Saying withal to her young Men, Pass on before me, behold I will come after you; but did not tell her Husband Nabal.

20. And as she rode upon an Ass, and went down into the Covert of the Mountain, behold David and his Men were coming down to meet her; so she met them.

21. For David had said; Verily in vain have I kept all which he had in the Wilderness, so that there was not any Thing lacking of whatever belonged to him; since he has returned me Ill for Good.

[Ver. 6. of living] This Place is variously rendered. In the *vulg. Lat. Bible*, 'And you shall say, Let there be to my Brothers and to thee Peace, and Peace to thy House, and to all whatsoever thou hast, let there be Peace (to which is added) making thine and all thy Things safe for many Years.' Which last is neither in *Hebrew*, *Greek* nor *Chaldee*; and to my Brothers came by taking *רַבִּי* for *רַבִּי* for which the *Edition* of *Gryphius*, printed 1542, substitutes *vive vel per viventem*, that it may be read thus, 'Live thou, let there be Peace to thee, &c.' Or, 'By living let there be Peace to thee, &c.'

In *Munster's Transf.* 'And you shall say, Be thou so well, that thou mayest be in Peace, &c.'

In *Castalis's*, 'And to him and his Family, and to all wish ye a happy Life.'

In the *Tigurin Bib.* 'And you shall say, Life, Peace and Safety [we wish] both to thee, &c.'

In that of *Pagnin*. 'And say you thus, For Life both thou shalt be peaceable, and thy House peaceable, and all which thou hast peaceable.'

Of the *Septuagint*, 'And you shall say this, For the Time both thou and thy Family are well, &c.'

The *Targ.* 'And you shall say thus, For thy living both thou art in Peace, &c.'

All these, with our *Bishops Transf.* 'So mayest thou live, &c.' are disproved by the *Hebrew* Accent, which shows that the Speech David's Men were to make, began after living, besides other Faults. And from hence may

be observed the Benefit of minding the Original Accents, to render according to them, which no *Translator* I think has much done, besides *Jun.* and *Trem.* in the *Version* they made together.

Who translated it, 'And say to him, so doing: (in the *Marg.* living) do both thou enjoy Peace, and thy House Peace, &c.'

But this was altered in succeeding *Editions*, for thus or so manifestly belongs to the Men, and not to Nabal, being between the Verb and its Preposition;

And made to be in this Manner, 'And thus shall you say to him, if he is well; do both thou, &c.' Wherein, like the last *English Translators*, they make too bold with the *Original*, by adding what that will not justify.

The *Geneva Bible* has it, 'And thus shall ye say for salutation, (*Marg.* for life) Both thou, and thine house, and all that thou hast, bee in peace, wealth and prosperitie.'

And *Tyndal*, 'And thus wise saye unto my frende: peace be to the, peace be &c.'

Ver. 11. *Drink*] *Water* being a poor Matter for him to refuse giving.

Ver. 14. *blest*] as the *Hebrew* is, and as Ver. 6. 2 Sam. vi. 18, 20. & viii. 10. in which last is *salute* besides in the *present Translation*.

Ver. 20. *Covert*] *Chald. Targ. Side*, expounding the *Heb.* סַרְרָה by the *Chald.* סַרְרָה the middle Letters being homogeneous.

22. By

22. By God's doing for the Enemies of David so and so besides, I will not leave of all whom he has a grown Male, till the Light of the Morning.

23. And when Abigail saw David, she made haste, and got down from the As; then fell before him upon her Face, bowing down to the Ground.

24. Besides she fell at his Feet, and said: On me my self, my Lord, be the Iniquity; but let thy Handmaid, I beg, speak in thy Hearing, and hear her Words.

25. Let not my Lord, I pray, take notice of this ungodly Man Nabal; for as his Name is, so is he; his Name is Nabal, and Vileness is with him: whereas I thy Handmaid did not see the young Men of my Lord, whom thou sentest.

26. And now, my Lord, by the Lord's living, and thy Soul's living, since the Lord has with-held thee from coming for Blood, and thy own Hand helping thee; now will thy Enemies, and those who seek for Harm against my Lord, be as Nabal.

27. Now also let this Blessing which thy Handmaid has brought to my Lord, be even given to the young Men who continually accompany him.

28. Forgive, I beseech thee, the Failing of thy Handmaid: for the Lord will thoroughly make for my Lord a firm House; since he fights the Lord's Battles, and no Evil has been found in thee *in* thy Time.

29. Nevertheless Man rises up to pursue thee, and to seek thy Life: whereas the Life of my Lord is bound up in the Bundle of the Living, with the Lord thy God; but as for the Lives of thy Enemies, he will sling them away in the Hollow of the Sling.

30. And when the Lord does to my Lord, according to all the Good that he has spoken concerning thee, and appoints thee to be Ruler over Israel;

31. This will be no Staggering to thee, nor Stumbling of Heart to my Lord, either to have shed Blood undeservedly, or for him to have helped himself; and when the Lord does well to my Lord, thou wilt remember thy Handmaid.

32. And David said to Abigail; Blessed be the Lord God of Israel, who has sent thee this Day to meet me.

33. Blessed too be thy Sense, and blessed thou; who has stopped me this Day from coming for Blood, and my own Hand helping me.

34. For indeed by the Lord God of Israel's living, who has with-held me from doing thee Hurt; unless thou hadst made haste, and come to meet me, there would not have been left to Nabal a grown Male, till the Light of the Morning.

35. He further received of her what she brought him; and said to her, Go up in Peace home; see I have hearkened to what thou sayest, and accepted thee.

36. And at Abigail's coming to Nabal, behold he had an Entertainment in his House like that of a King, and his Mind was merry within him, he being exceeding drunk: therefore she did not tell him any Thing, small or great, till the Light of the Morning.

37. But in the Morning, when the Wine was gone out of him, his Wife told him these Things; upon which his Heart was dying within him, and he became as a Stone.

38. Nay *in* about ten Days, the Lord smote him, so that he died,

39. And when David heard that Nabal was dead, he said, Blessed be the Lord, who has pleaded the Cause of my Reproach from Nabal, and yet kept back his Servant from Harm: for the Lord has rendered the Wickedness of Nabal on his own Head. Afterwards David sent, that he

Ver. 22. *for the Enemies*] which the Sense shews, and not *against* them, as *unto* implies; and this the *Hebrew* well signifies.

1b. *not leave*] in the Manner of the *Hebrew* Swearing. Charity for such a one as *David* may lead one to suppose, that he only meant it of those who should make resistance, or endeavour to kill him, or his Men, in the Quarrel.

1b. *grown Male*] I must take Liberty to disbelieve the popular *Interpretation*, that he would not so much as spare a Dog; when besides that incredible Rashness for so good and wise a Man, a more proper Meaning may obviously appear, in those who were of the Sex and Age to fight, and more fully in other parallel Passages, of such as were distinguished in that Age and Country as fit for Soldiers, by pissing against a Wall, n. 1 *Kings* xiv. 10. & xvi. 11. where I presume a Dog was not meant by one of *Baalsha's* kinsfolks or friends, & xxi. 21. 2 *Kings* ix. 8. nor were *Abab's* Dogs killed, 1 *Kings* xxii. 38. 2 *Kings* ix. 8. Lan-

guages do not admit of translating always Word for Word, however I have but two for two besides [a,] with an intelligible Meaning; which it seems the other has not now, besides the Unsuitableness of the Expression to us.

Ver. 25. *Vileness*] See *Gen.* xxxiv. 7.

Ver. 26. *now will*] Our *Translators* have turned the Oath into a Wish, making as *the LORD liveth, &c.* as it were insignificant; with which Oaths were begun, but Wishes with *יְהוָה*.

Ver. 29. *in*] where a Stone was put to be slung.

Ver. 31. *to have shed*] *Heb.* infinitive.

Ver. 35. *accepted thee*] So the same, with the necessary Variation, in *Gen.* xxxii. 20.

Ver. 39. *Wickedness*] as Ingratitude is; and was severely punished by Law among the *Persians*, *Xenophon* *Cyrupæd.* Lib. i. *Am. Marcell.* Lib. iii. 5. *Themistocles* *Orat.* 3.

might

might speak to Abigail, to take her for his Wife.

40. Accordingly his Servants went to her at Carmel; and spoke thus to her, David has sent us to thee, to take thee for his Wife.

41. At this she arose, and bowed down with the Face to the Ground, and said, Behold let thy Handmaid be a Servant-maid to wash the Feet of my Lord's Servants.

42. She also made haste, and getting ready, rode upon an Ass, with five Maids of hers walking along with her; thus she went after the Messengers of David, and became his Wife.

43. David likewise took Ahinoam of Jezreel, so that even they both became his Wives.

44. On the other hand Saul had given Michal his Daughter, David's Wife, to Phalti the Son of Laish, who was of Galim.

C H A P. XXVI.

A GAIN the Ziphites came to Saul at Gibeah with advice, Does not David hide himself on the Hill of Hachilah before the Defart?

2. Therefore Saul got ready, and went down to the Wilderness of Ziph, having three thousand chosen Men of Israel with him, to seek for David there.

3. And he encamped on the Hill of Hachilah, which is before the Defart by the Way; while David abiding in the Wilderness, found that he was coming after him thither.

4. For he sent Spies, and knew that Saul was coming for certain.

5. At this he got ready, and went to the Place where Saul encamped, and saw the very Place where he lay, with Abner the Son of Ner the Captain of his Army; Saul lying among the Carriage, and the People encamping round about him.

6. When David thus expressed himself to Ahimelech the Hittite, and Abishai the Son of Zerujah Joab's Brother, Who will go down with me to Saul at the Camp? And Abishai said, I will.

7. Accordingly they went to the People by Night, and behold Saul lay sleeping among the Carriage, with his Spear thrust into the

Ground at his Pillow; Abner and the People lying round about him.

8. Whereupon Abishai said to David, God has delivered thy Enemy into thy Power to Day; now therefore let me smite him, I pray, with the Spear, even to the Ground at once, which I will not repeat to him.

9. But he answered Abishai, Do not destroy him: for who can put forth his Hand against the Lord's anointed one, and be blameless?

10. David said further; By the Lord's living, the Lord shall smite him; or his Time shall come for him to die; or he shall go down into a Battle, and be destroyed.

11. Far be it from me of the Lord, that I should put forth my Hand against his anointed one; but now do take the Spear and Pot of Water which are at his Pillow, and let us be gone.

12. Thus David taking both these Things, they went away: and none either saw, knew, or awaked; for they were all asleep, because a sound Sleep of the Lord was fallen upon them.

13. Next David passed beyond, and stood upon the Top of a Mountain far off: there being a great Space between them.

14. Then he called thus to the People, and Abner the Son of Ner, Wilt not thou answer, Abner? At length he made answer, Who art thou *that* callest to the King?

15. And David replied to him; Art not thou a Man? And who is like thee in Israel? Why then didst not thou keep thy Master the King? For one of the People came to destroy him.

16. This Thing is not good that thou hast done; by the Lord's living, you should be put to death, who have not kept your Master, the anointed one of the Lord: for now see where the King's Spear and the Pot of Water are, which were at his Pillow.

17. And Saul knowing his Voice, said, Is this thy Voice, my Son David? Who answered, It is, my Lord O King.

18. This he seconded with, Why does my Lord pursue after his Servant? For what have I done? And what Harm is there with me?

19. And now let my Lord the King vouchsafe to hear the Words of his Servant, if the Lord has stirred thee up against me, let him favour an Offering; but if the Sons of Men, they are cursed before the Lord, because they

Ver. 5. *among the Carriage*] English Margin, in the midst of his Carriages; but there is no *his* in the Hebrew.

Ver. 6. *Zerujah*] *jah* being as in other such Names. The Concordance of Robert F. Hervey, formerly bound up with the Bible, says here it was *Abishai's* father, but

2 Sam. xvii. 25. *Joab's* mother; whereas this is the same with the other.

Ver. 11. *which are*] by this and Ver. 12, 16.

Ver. 19. *favour*] See the common Margin.

have driven me out, from being admitted at present to his Possession, as if they said, Go, serve other gods.

20. Now therefore let not my Blood fall to the Ground, from before the Lord's Presence: for the King of Israel is come out to seek for some Flea, as he who pursues a Partridge on the Mountains.

21. Upon which Saul confessed, I have sinned; return, my Son David, for I will do thee no Harm any more, because my Life was precious in thy Sight this Day: Behold I have done foolishly, and erred very much.

22. And David made answer; Here is the King's Spear; and let one of the young Men come over, and fetch it.

23. The Lord also will render to each his Righteousness and Faithfulness; since the Lord gave thee up to Day into my Power, and I would not put forth my Hand against his anointed one.

24. And behold as thy Life was great in my Sight this Day, so my Life will be great in the Sight of the Lord, and he will deliver me from all Distress.

25. To whom Saul replied, Blessed art thou, my Son David; thou wilt both act thoroughly, and also thoroughly prevail. Then David went on his Way, and Saul returned to his Place.

C H A P. XXVII.

AFTERWARDS David said in his Heart, Now shall I be destroyed some Day by the Power of Saul; there is Nothing better for me, *than* that I should quite escape into the Country of the Philistines; whereby

he will despair of me, to seek for me any more in any of the Bounds of Israel, since I shall be escaped from his Power.

2. Accordingly he got ready, and passed over, accompanied with the six hundred Men, to Achish the Son of Maach, King of Gath.

3. With whom he and they resided in Gath, as also their respective Families, including his two Wives, Ahinoam of Jezreel, and Abigail who had been Nabal's Wife, of Carmel.

4. So when Saul had intelligence of his being gone off thither, he did not seek after him again any more.

5. And David said to Achish, If now I am got in Favour with thee, let some give me a Place in one of the Cities of the Country, that I may dwell there: for why should thy Servant dwell in the Metropolis of the Kingdom with thee?

6. Whereupon he gave him Ziklag at that Time; therefore the Kings of Judah have it to this Day.

7. Now the Number of the Days which David dwelt in the Country of the Philistines was some Days over four Months.

8. In the mean time David and his Men went up, and fell on the Geshurites, Gerzites and Amalekites; for these were they who inhabited the Country of old, going by Shur, even to that of Egypt.

9. And David smote the Country, not keeping alive either Man or Woman; he also took the Flocks, Herds, Asses, Camels and Cloaths; then came back to Achish.

10. Who said, On *whom* have you fallen now? And David answered, Upon the South

Ib. at present] which, and much more if turned to day, the Sense shews not to belong to *driven out*.

Ver. 20. *from before*] as an excommunicated Person, not being admitted where the Divine Presence peculiarly was, where the Lord was publicly worshipped; or without a lawful Trial, as before God. *Montan.* renders it thus literally; *Coverd. from the face of the Lord; Trem. and Jun. procul a conspectu Jehovæ, far off from the Sight of Jehovah,* which they expound in the latter Manner: there being the *Heb. from with before*.

Ver. 25. *thoroughly prevail*] still is the same Error as at Chap. xii. 25.

Ver. 2. *Achish*] Who seems to be a young Man now, by his reigning above forty three Years after: as he appears to be the same mentioned 1 Kings ii. 39. by the Father, the principal *Hebrew* Letters of which are the same; and as according to the Words of these Passages the latter *Achish* could not be the Son of the former, though *Pasle* seems inconsiderately to have thought he might, *Annot. on 1 Kings ii. 39.*

Ver. 7. *some Days over &c.*] In *Heb. Days and four Months.* As *Montan.* turns it in *Latin; Munst. quatuor mensium & aliquot dierum; Leo Jud. quatuor menses & dies aliquot, four Months and some Days; the Gen. Transf. has, quatre mois et certains jours; the Greek of the Septuagint, the vulg. Lat. and old Eng. have only four*

Months, omitting Days. However some from Chap. xxix. 3. have taken *Days* for a Year; which *Kimbi* explains, that *Achish* meant he found *David* to be good in the Time he was there, as if it had been Years. But there is no Need for such Interpretation, if we understand those *four Months and Days* to be the Time that *David* dwelt in *Ziklag*, for then he might be Years with *Achish* in his City, which *Achish* might intend by the Distinction of Days and Years. Moreover the Country here being the same with the Country in Ver. 5. as distinguished from the metropolitan City, may shew it pretty plainly. Or else by Years there might be meant from the Time *David* went first to *Achish*, Chap. xxi. 10. which if other Translators had thought of, they might not have run so wide from the Original.

Ver. 8. *Gerzites*] In the *Heb. Margin Gezerites.*

Ver. 10. *On whom*] *למי* may either be taken for *למי* in *David's* Answer, of which see *Buxt. Lexic. and Thef. Gram. Lib. ii. Cap. 19.* or for *למי* which is joined with the same Verb in Ver. 8. The like to which cannot be said of *למי* *whither.* So *Jun. and Trem. have, In quem irruisti; the vulg. Lat. In quem irruisti; and the Septuagint, Εν τίνι; whom* arising from the Sense of *David's* Words.

Ib. now] very improbably that Day.

of Judah, with that of the Jerahmeelites, and that of the Kenites.

11. For he had not kept alive either Man or Woman, to bring the News to Gath; Lest, said he, they should tell upon us as follows, Thus David did, and thus will be his Manner, all the Time that he dwells in the Country of the Philistines.

12. And Achish believing David, said, He makes himself quite odious among his People Israel, so he shall be my Servant for ever.

C H A P. XXVIII.

AND at that Time the Philistines gathered together their Camps for War, to fight with Israel; and Achish said to David, Know fully, that thou shalt go out with me in the Army, and thy Men.

2. Whom David answered, Therefore thou shalt know what thy Servant can do. And Achish replied to him, I will therefore make thee the Keeper of my Head at all Times.

3. Now Samuel was dead, and all Israel had made lamentation for him, and buried him at Ramah, his own City; Saul also had put away those who had familiar Spirits, with the Sorcerers, out of the Country.

4. And the Philistines being gathered together, came and encamped in Shunem; Saul likewise gathered together all Israel, and they encamped in Gilboa.

5. But afraid at seeing the Camp of the Philistines, so that his Heart trembled exceedingly;

6. Saul enquired of the Lord; who did not answer him, either by Dreams, Urim or Prophets.

7. Then he said to his Servants, Seek out for me a Woman who has a familiar Spirit, that I may go to her, and enquire of her. To whom they said, Behold there is such a one at En-dor.

8. With that Saul disguised himself, put-

ting on other Cloaths; so he went, attended with two Men, and they came to the Woman by Night: when he said, Divine for me, I pray, by the familiar Spirit, and bring up to me him that I tell thee.

9. But she answered him, Behold thou knowest what Saul has done, how he has cut off those who had familiar Spirits, and the Sorcerers, out of the Country; why then dost thou put a Snare for my Life, to cause me to die?

10. At this Saul swore to her by the Lord as follows, By the Lord's living, no Blame shall befall thee for this Matter.

11. So she said, Whom shall I bring up to thee? And he answered, Bring me up Samuel.

12. And when the Woman had seen Samuel, she cried out aloud, speaking thus to Saul, Why hast thou deceived me? For thou art Saul.

13. But the King said to her, Be not afraid; for what hast thou seen? And she answered Saul, I saw a god coming up out of the Earth.

14. He further asked her, What is the Form of him? Who answered, An old Man coming up, and he is covered with a Cloak. And Saul knew that it was Samuel, and bowed the Face to the Ground, doing reverence.

15. When Samuel said to him, Why hast thou disturbed me, by bringing me up? And Saul answered, I am exceedingly in Distress; for the Philistines make war with me, and God is departed from me, and will answer me no more, either by the Ministry of Prophets, or by Dreams: therefore I have called thee, to let me know what I shall do.

16. To which Samuel replied; And why dost thou ask me; since the Lord is departed from thee, and is become thy Adversary?

17. For the Lord is doing for himself as he spoke by my Ministry; is even rending

Ver. 1. Camps] so Chap. xvii. 1.
1b. Army] Battle, not signified by the Hebrew Word, may seem a Shift to alter it from Armies before.

Ver. 6. Urim] being with David, Chap. xxiii. 6, 9. as Jun. and Trem. observe in Annot. and so is omitted, Ver. 15.

Ver. 10. Blame] not punishment.

Ver. 12. art Saul] which she might know by Something Samuel said; rather than by his reverencing Saul, as some fancy, especially before he was come to him.

Ver. 13. a god] 'The whole Coherence, as Poole observes, shows that it was but one;' the like Patrick on Eccles. xii. 1. And Elohim plur. is far more frequent than Elah sing. for God. The Woman might call him a god for his divine awful Appearance.

Ver. 15. Samuel] The Scripture Manner of relating it is certainly in Favour of this being Samuel himself, whom it speaks of as such; of which Opinion, says the

Universal History, B. i. 7. are the far greater Number of Authors, ancient and modern; and says Vorstius, almost all the Hebrew Commentators, Anim. in Pirke Eliez. Cap. 33. and in particular the Author of Ecclesiasticus, Chap. xlv. ult. with Josephus, Antiq. L. vi. 15. Hervey's Med. and Delaune's Life of David: not that the Witch had any Power over his Soul, but God was pleased to do such an extraordinary Matter on that Occasion, which her Surprise and Fright on seeing him may shew, Ver. 12, 13. as the Devil could not have foretold Things so right, and would not reprove Saul for doing amiss; much less could or would a juggling Woman, who was so much afraid of the King, have foretold such Things. And to the Plea of this being inconsistent with God's not answering Saul before; it may be answered, his asking of the Lord was so slightly done, that it is termed not enquiring of him, 1 Chron. x. 14.

Ver. 17. for himself] as the common English Margin

the Kingdom from thy Hand, that he may give it to thy Neighbour David.

18. Forasmuch as thou didst not hearken to what the Lord said, by executing his fervent Anger against Amalek; therefore he does this Thing to thee at this Time.

19. And the Lord will also give up the Army of Israel with thee into the Power of the Philistines, so that to Morrow thou and thy Sons shall be with me.

20. Saul then soon fell all along on the Ground, for he was exceedingly afraid by the Words of Samuel; there being even no Strength in him, as he had eat no Victuals all the Day and Night.

21. However the Woman came to him, and seeing that he was troubled exceedingly, she said to him; Behold thy Handmaid has hearkened to what thou saidest, and I ventured my Life, when I did hearken to thy Words which thou spokest to me.

22. Now therefore, I pray, hearken thou also to what thy Handmaid says, and let me put before thee a Bit of Victuals, and eat; that there may be Strength in thee, when thou goest on the Way.

23. Nevertheless he refused, and said, I will not eat. But his Servants and also she pressing on him, he hearkened to what they said; so he rose up from the Ground, and sat on a Bed.

24. And the Woman having a Calf of the Stall in the House, she made haste, and killed it; as also took Flour, and kneading, baked it in unleavened Cakes.

25. Which she brought nigh before Saul and his Servants, and they did eat; afterwards they rose up, and went away that Night.

C H A P. XXIX.

NOW the Philistines had gathered together all their Camps to Aphek, and

the Israelites encamped at a Fountain which was in Jezreel.

2. And the Lords of the Philistines passed on with Hundreds, and Thousands; but David and his Men marched among the hindermost with Achish.

3. Upon which the Princes of the Philistines said, What are these Hebrews? And Achish answered them, Is not this David, the Servant of Saul King of Israel, who has been with me these Days, or these Years, and I have not found aught amiss in him from the Day he deserted to this Day?

4. They however were so enraged at him, that they said to him; Make the Man return, and let him go back to his Place where thou hast appointed him, and not go down with us to the Battle, that he may not become an Adversary to us there: for with what will he make himself acceptable to his Master? Will it not be with the Heads of these Men?

5. Is not this David, of whom they spoke thus in Dances, Saul has beat his Thousands, and David his ten Thousands?

6. Then Achish called David, and said to him; By the Lord's living, thou art upright, and I like thy going out and coming in with me in the Camp; for I have found no Ill in thee from the Day thou camest to me till this Day: nevertheless the Lords of the Philistines do not like thee.

7. Now therefore return, and go in Peace; that thou mayest not do what they dislike.

8. Yet David said to him, But what have I done? Or what hast thou found in thy Servant, from the Day on which I was first before thee to this Day, that I must not come, and fight with the Enemies of my Lord the King.

9. And he made answer to David; I acknowledge that I like thee as an Angel of God; only the Princes of the Philistines have said, He shall not go up with us to the Battle.

has it; as likewise *Jun.* and *Trem.* render it by *sibi*; *Minister, pro se*; the *Tigurin Version* has it included in the Verb, but in the *Margin* is, *Ebr. Facit sibi*. Besides the Absurdity of *to him* may be enough to disprove it.

Ver. 19. *with me*] among the Dead.

Ver. 21. *my*] *Vulg. thy*; see at Chap. xix. 3.

Ver. 22. *Victuals*] being Veal, Ver. 24.

Ver. 1. *had*] Before they went to *Sbunem*, and the Israelites to *Gilboa*, where *Saul* saw them, and they fought, Chap. xxviii. 4, 5. & xxxi. 1. 1 *Chron.* 2. 1. It appears that the Israelites encamped first at *Jezreel*, whither the Philistines going to meet them, Ver. 11. they withdrew to *Gilboa*, and the Philistines being come after them to *Sbunem*, Part of the Way to *Gilboa*, were there near enough to be seen, Chap. xxviii. 5. but the coming on of Night stopping their Pursuit, *Saul* took that Opportunity to consult the Witch, Chap. xxviii. 8, 25. And this is properly enough related here, to have the Ac-

count of *David*, to which it belongs, lie all together; who thus also left the *Philistine* Army some Days before *Saul* went to the Witch, and was slain on the Morrow, Ver. 11. Chap. xxx. 1. 2 *Sam.* i. 1, 2. So that there is no Need to suppose with *Usher* in his *Annals*, that *Saul* and his Sons were not slain the next Day after his being with the Witch, in Contradiction to Chap. xxviii. 19.

Ver. 5. *of whom*] *Heb. ubi of him*, which is the *Hebrew* Idiom frequent enough; but this the *English Translators* it seems not understanding, have not only made *of him* to be *one to another*, but also added the like, Chap. xviii. 7. & xxi. 1. to have the *Reading* agreeable, where *it* is not.

Ver. 6. *By*] *Surely*, if at best pretendedly taken from a *Hebrew* Word after the *Lord* liveth, discovers great Unskilfulness in that Tongue, called the *holy*.

Ver. 8. *was first*] or *began to be*, according as some *Hebrew* Verbs sometimes signify, and the Sense here requires.

10. Therefore

10. Therefore now rise early in the Morning, with the Servants of thy Lord who came along with thee; and as soon as you are so risen, and have Light, go away.

11. Accordingly David rose up early, with his Men, to go back in the Morning to the Country of the Philistines; and they went up to Jezreel.

C H A P. XXX.

BUT when David and his Men came to Ziklag, on the third Day, the Amalekites had fallen on the South, and on that, nay had smitten Ziklag, and burnt it with Fire.

2. They had also taken the Women prisoners who were therein, with the small as well as great, not killing a Person; whom they had led off, and were gone on their Way.

3. So that upon their coming to the City, behold it was burnt with Fire, and their Wives, Sons and Daughters, were taken prisoners;

4. At which David and the People who were with him burst out a crying, till there was no Strength in them to cry.

5. David's two Wives were likewise taken prisoners, Ahinoam the Jezreelitess, and Abigail who had been the Wife of Nabal the Carmelite.

6. And he was distressed exceedingly, for the People talked of stoning him, because the Souls of them all were grieved for their small Sons and Daughters; but David strengthened himself through the Lord his God.

7. He moreover said to Abiathar the Priest, the Son of Ahimelech, Bring nigh to me, I pray, the Ephod; which he did accordingly.

8. When David asked thus of the Lord, Shall I pursue after this Troop? Can I overtake it? Who answered him, Pursue, for thou shalt thoroughly overtake, and wholly rescue.

9. So he went, accompanied with the six hundred Men, and came to the Brook Besor; where those who were left staid.

10. But David himself pursued with four hundred Men; two hundred staying, who were too faint to pass over the Brook Besor.

11. And some met with an Egyptian Man in the Field, whom they fetched to David; and gave him Bread, that he might eat, and made him drink Water.

12. Besides they gave him Part of a Bunch of Figs, and two Clusters of Raisins; so that when he had eat, his Spirit returned to him; for he had neither eat Bread, nor drunk Water, three Days and three Nights.

13. Next David said to him, To whom dost thou belong? And from whence art thou? Who answered; I am an Egyptian Youth, a Servant to an Amalekite Man; and my Master left me, because I was sick three Days ago.

14. We fell on the South of the Cherethites, and upon that which belongs to Judah, as likewise upon the South of Caleb; and Ziklag we burnt with Fire.

15. Whereupon David said to him, Wilt thou bring me down to this Troop? And he replied, Swear to me by God, that thou wilt neither kill me, nor deliver me up into the Power of my Master, and I will bring thee down to them.

16. Accordingly he did, and behold they were spread abroad all over the Country; eating, drinking and feasting, for all the great Spoil which they had taken out of the Country of the Philistines, and that of Judah.

17. And David smote them from the Twilight, even to the Evening of their next Day: and there was not a Man of them escaped, excepting four hundred young Men who rode upon Camels, and fled away.

18. Thus David rescued all that the Amalekites had taken, as he did also his two Wives:

19. Inasmuch that there was not lacking to them either small or great, whether Sons, Daughters, Spoil, or any Thing that they

Ver. 2. *with the small as well as great*] By removing this from the Order it stands in the *Original*, and putting a Semicolon contrary to the *Hebrew Pointing*, *King James's Translators* have made this belong to the *slaying*, which belongs to the *taking captive*, which shews how little they regarded the *Hebrew Accents*; and instead of making the *Translation* better, made it worse than the *Geneva* one, that they were to mend, which has, 'And had taken the Women that were therein Prisoners, both small and great, and slew not a Man.' Besides they changed *small* and *great* manifestly without any Reason, but after their careless Manner.

Ver. 6. *through*] See *Psa.* iii. 2.

Ver. 7. *hither* and *thither* may be looked on as Flou-

rishes of the *King's Translators*, but *brought thither* is not very elegant.

Ver. 12. *of Raisins*] This is put by our *Translators* in another Character, to shew that they added it, and yet the *Hebrew* is the same as in Chap. xxv. 18. where they make no distinction.

Ver. 16. *all over the Country*] at their Places of Rendezvous. However *Country* may be wide enough, without being *earth*.

Ib. *feasting*] that is entertaining one another; rather than *dancing*, if the *Hebrew Word* signifies that at all.

Ver. 19. *whether*] *small* and *great* belonging to all that follow, and should be so expressed.

had taken to themselves: David brought back all.

20. He likewise took all *their* Flocks and Herds *which* some drove before the other Cattle, and said, This is David's Spoil.

21. Then he went to the two hundred Men, who were too faint to go after him, whom they made abide at the Brook Besor; and they came out to meet both David, and the People who were with him: and those he coming nigh to, asked them of *their* Welfare.

22. However all the bad and ungodly Persons, of them who went with him, made answer, Because they did not go with us, we will not give them any of the Spoil that we have retaken; excepting their respective Wives and Children, whom they may take away, and go.

23. But David said; You must not do so, my Brethren; it is what the Lord has given us, who preserved us, and gave up the Troop that came against us into our Power.

24. Nay who will hearken to you in this Matter? For as the Part of him who goes down to the Battle, so also is his who abides at the Things, they share alike.

25. Which was from that Day upward; for he made it an Ordinance, and a Custom for Israel, to this Day.

26. And after David was come to Ziklag, he sent some of the Spoil to the Elders of Judah his Friends, saying, Behold a Blessing for you, of the Spoil of the Lord's Enemies;

27. To those who were at Beth-el, and to those who were at South-Ramoth, and to those who were at Jattir,

28. And to those who were at Aroer, and to those who were at Siphmoth, and to those who were at Eshtemoa,

29. And to those who were at Rachal, and to those who were at the Cities of the

Jerahmeelites, and to those who were at them of the Kenites,

30. And to those who were at Hormah, and to those who were at Chor-ashan, and to those who were at Athach,

31. And to those who were at Hebron, and to all the Places whither David himself and his Men went about.

C H A P. XXXI.

AND the Philistines fighting against Israel, the Men of Israel fled from their Presence, and fell down slain on Mount Gilboa.

2. Nay the Philistines followed Saul and his Sons so close, that they killed of the latter Jonathan, Abinadab, and Malchi-shua.

3. Whereby the Battle was heavy against Saul; besides the Men who shot with Bows finding him, he was exceedingly afraid of the Archers.

4. Therefore he said to him who carried his Arms, Draw forth thy Sword, and thrust me through with it, lest these uncircumcised ones should come, and thrust me through, and make sport with me. But he would not, because he feared exceedingly; so Saul took a Sword, and fell upon it.

5. And when the other saw that Saul was dead, he fell also upon his Sword, and died with him.

6. Thus died Saul, and three of his Sons, with him who carried his Arms, as likewise all his Men that Day together.

7. And the Men of Israel who were at the Side of the Vale, with them at the Side of Jordan, seeing that those before mentioned were fled, and that Saul and his Sons were dead, forsook the Cities, and ran away; upon which the Philistines came, and dwelt in them.

8. Now the next Day the Philistines coming to strip the Slain, found Saul

Ver. 20. *other*] David's and his Men's own before. Which may be obscure to many in the *common Reading*.

Ver. 3. *finding*] *מצא* does not signify *hit*, that being taken from the *Geneva Version*, which in the *Margin* has, *Ebr. found him*.

1b. *afraid*] So *Jonathan* in the *Targ. Jun.* and *Trem. Pagn. Munst.* and *Buxtorf* in his *Lexic.* have it; which is the Signification of the *Hebrew Verb* being constructed with *ו* as other Verbs of *fearing* are, according to *Buxtorf's* Observation: neither does it signify *to wound*, nor does it appear that *Saul was wounded of the Archers*. Thus the *Universal History* observes, "that in this Place and *Chronicles* the Root of the Verb is *פחד* (as I may add, *Montan.* puts it in both Places, and *Bux.* in *Concord.*) which signifies *to be in dread, in pangs, &c.* and not *פצע* *to wound*. So that it doth not appear he was at all wounded," B. i. Ch. 7. 7.

Ver. 4. *make sport*] Look *Judg. xix. 25*.

Ver. 7. *at the Side of*] *Poole* and *Patrick* would have it *on this side Jordan*, while they allow it to be *on the other side of the valley*: which is incredible that the same *Hebrew Word* should thus have an opposite Meaning in the same Place; as it is very improbable the *Israelites*, who were on the other side *Jordan*, fled and forsook their Cities, or the *Philistines*, that were situate on the opposite Side of *Israel*, went and dwelt in them; nor is it likely, as *Noldius* observes in *Concord. Partic. Annot. 936*. that such only as dwelt either *on this side or beyond the Valley* left their Cities, but all that were thereabouts. I may add, that the *Hebrew* is literally *at the Side*, without *this or the other*. *Jun.* and *Trem.* have *circa, about*; and *Pagn.* in *transitu, at the Passage of*, both before *Valley* and *Jordan*.

and

and his three Sons fallen on Mount Gilboa.

9. With that they cut off his Head, and stript off his Armour; and sent into their Country round about; to declare it at the House of their Images, and to the People.

10. They also put his Armour at the House of Ashtaroth, and fixed his Body to the Wall of Beth-shan.

11. But when the Inhabitants of Jabesh-gilead heard of him, what the Philistines had done to Saul;

12. All the valiant Men got ready, and going all Night, took his Body, and those of his Sons, from the Wall of Beth-shan; and coming to Jabesh, burnt them there.

13. Then they took their Bones, and buried under a Tree at Jabesh; and fasted seven Days.

Ver. 11. *of him*] *Common Marg. concerning him.* The other being either a Tautology, or Omission, as that

which is no more than what, or merely the Relative.

NOTES upon the SECOND BOOK of SAMUEL.

CHAP. I.

NOW after the Death of Saul, when David was returned from smiting the Amalekites, he abode in Ziklag two Days.

2. And on the third Day there was a Man came from Saul at the Camp, with his Cloaths torn, and Earth upon his Head; who when he was come to David, fell to the Ground, and revered.

3. To whom David said, Where dost thou come from? And he answered him, From the Camp of Israel am I escaped.

4. And David replied to him; How was the Matter? Tell me, I pray. And he related, that the People fled from the Battle, and also many of them fell, and died; and likewise Saul and Jonathan his Son were dead.

5. Then David asked the young Man his Intelligencer, How dost thou know, that Saul and Jonathan his Son are dead?

6. Who said; I happened accidentally to be on Mount Gilboa, and behold Saul was leaning upon his Spear; and lo the Chariots, and chief of the Horsemen followed him close.

7. When looking behind him, and seeing me, he called to me; and I said, Here am I.

8. And he replied to me, Who art thou? I answered him again, I am an Amalekite.

9. Whereupon he said to me, Stand upon me, I pray, and put me to death, because the chequered Cloak holds me; for my Life is yet whole in me.

10. So I stood upon him, and put him to death; for I knew that he could not live after he was fallen; then I took the Crown which was on his Head, and the Bracelet that was on his Arm, and have brought them hither to my Lord.

11. At which David took hold on his own Cloaths, and tore them; and likewise all the Men who were with him.

12. Moreover they made lamentation, wept, and fasted till the Evening; for Saul, and Jonathan his Son, with the People of the Lord, even the Family of Israel, because they were fallen by the Sword.

13. David said further to the young Man his Informant, From whence art thou? who answered, I am the Son of a strange Man, an Amalekite.

14. And David replied to him, How didst not thou fear to put forth thy Hand, to destroy the anointed one of the Lord?

15. He also called to one of the young Men, and said, Go nigh, fall on him; and he smote him, so that he died.

16. For David said to him, Thy Blood is chargeable on thy own Head; because thy Mouth has testified against thee, by saying, I put to death the anointed one of the Lord.

17. Afterwards David lamented with this Lamentation, for Saul and Jonathan his Son:

18. (This he spoke to teach the Sons of Judah concerning the Bow; which behold is written in the Book of the Upright;)

19. O Beauty of Israel thrust through on thy high Places! how are the Powerful fallen!

20. Do not divulge it in Gath, nor declare it in the Streets of Ashkelon; lest the Daughters of the Philistines should rejoice, lest the Daughters of the uncircumcised ones should triumph.

21. O Mountains of Gilboa, let there be no Dew, nor Rain upon you, or Fields of Offerings: for there the Shield of the Powerful was despised, the Shield of Saul as of one not anointed with Oil.

Ver. 8. *an Amalekite*] As Saul highly offended God for not executing his Vengeance on the Amalekites, 1 Sam. xv. we find him now slain by one, and David upon performing it to the utmost of his Power, 1 Sam. xxx. 17. advanced to the Throne. So just and equal are the Ways of Providence!

Ver. 9. *chequered Cloak*] In the English Marg. *coat of mail*; and so Lightfoot, *my Coat of Mail both withheld me: anguish* may be from the old Lat. *angustia*, but is quite foreign to the Hebrew.

1b. *holds me*] His Hand or Spear being entangled in it as he fell, and his Weakness, through Weariness and Loss of Blood, not admitting him to get it loose, and stab

himself again. Thus Jun. and Trem. render, *quia detinuit me hac ocellata chlamys*.

Ver. 12. *even*] The following being the same People as the foregoing.

Ver. 18. *to teach*] viz. to animate them to fight for their Religion and Country, and to die like those in the Bed of Honour.

Ver. 19. An Account of the various Readings of the Greek and vulg. Lat. Translations see in Buxtorf's *Vindiciæ*, p. 777, 778.

Ver. 21. *Fields of Offerings*] those producing Offerings of Corn; as if he had said, Do you never bear any.

1b. *as of one not anointed*] as being often left out, else-

22. From

22. From the Blood of the Pierced, from the Fat of the Powerful, the Bow of Jonathan turned not back, nor the Sword of Saul returned successful.

23. Saul and Jonathan were lovely and delightful in their Lives, and in their Death were not divided: they were swifter than Eagles, they were stronger than Lions.

24. O Daughters of Israel, weep sorely for Saul, who clothed you in Scarlet, with fine Dresses, who put Ornaments of Gold upon your Garments.

25. How are the Powerful fallen within the Battle! Thou Jonathan thrust through on thy high Places!

26. I am troubled for thee, my Brother Jonathan; thou wast very pleasant to me: thy Love was more transporting to me than is the very Love of Women.

27. How are the Powerful fallen, and the Weapons of War perished!

CHAP. II.

AND after this, David enquired thus of the Lord, Shall I go up into one of the Cities of Judah? Who said to him, Do. Whither, said David, shall I go up? And he answered, To Hebron.

2. Accordingly David went up thither, and likewise his two Wives, Ahinoam the Jezreelitess, and Abigail who had been the Wife of Nabal the Carmelite.

3. His Men also who were with him he had up, with their respective Families; and they dwelt in the Cities of Hebron.

4. Then the Men of Judah came, and there they anointed David to be King over the Family of Judah; and they told him, that the Men of Jabesh-gilead were those who buried Saul.

5. Upon this he sent Messengers to them, and said to them; The Lord bless you, who have done this Kindness to your Master Saul, and have buried him.

6. And now the Lord shew Kindness and Truth to you; and I also will do you such Good as you have done in this Matter.

7. Now therefore strengthen your Hands, and be valiant Persons, for your Master Saul

is dead; and also the Family of Judah have anointed me to be King over them.

8. But Abner the Son of Ner, the Captain of the Army that belonged to Saul, took Ish-bosheth Saul's Son, and carrying him over to Mahanaim;

9. Made him King of Gilead, the Ashurites and Jezreel, over Ephraim, Benjamin and all Israel.

10. This Ish-bosheth was in his fortieth Year, when he began reigning over Israel, and he reigned two Years; only the Family of Judah was after David.

11. And the Number of Days which David was King at Hebron, over them, was seven Years and six Months.

12. Next Abner the Son of Ner went forth, and the Servants of Ish-bosheth the Son of Saul, from Mahanaim to Gibeon.

13. Joab too the Son of Zeruiah, and the Servants of David went forth, and they met together by the Fish-pond of Gibeon; when they sat, these by the Fish-pond on one Side, and those by it on the other.

14. And Abner said to Joab, Let some young Men now get up, and play before us; to which Joab said, Let them.

15. So they got up, and passed over, in Number twelve belonging to Benjamin, and Ish-bosheth the Son of Saul, and so many of David's Servants.

16. And they caught hold one of another by the Head, with their Swords in one another's Sides, and fell down together; therefore that Place was called The Part of Edges, which is at Gibeon.

17. Afterwards there was an exceeding hard Battle that Day; but Abner was beat, with the Men of Israel, before the Servants of David.

18. The three Sons of Zeruiah being there, Joab, Abishai and Asahel; and the latter was light of his Feet like one of the wild Roes.

19. And he pursued after Abner, without turning aside, to go to the right Hand or left from following him.

20. Therefore Abner looking behind him, asked, Art thou Asahel? Who answered, I am.

21. Then he said to him, Turn thy self

cially in the *Hebrew Poems*, and the other is regular; so that there is no Need to fancy with *Delany* and the Author of the *present State of the printed Hebrew Text*, that *לחב* not should be *לחב* *Weapons*, which the great and providential Blessing of the Vowel-Points does not admit of.

Ver. 24. *for Saul*] not over, 1 Sam. xxxi. 10, 12.

Ver. 6. *as*] or that Good in which, being the *Hebrew* Relative, rendered by *Munsh.* and *Casht.* *qualem.*

Ver. 14. *play*] *Anatharhis* the *Scythian* not unjustly wondered at the *Grecians*, *κατὰ τὸν ὑπεριστάτον*, *τὸς ἀδυνάτους ἐμὴν ἐπὶ τῷ τῶν αὐτῶν ἀλλήλους* making laws against those who did injuries, and yet honouring the *Wrestlers* for beating or kicking one another, *Diog. Laertius* in his *Life*.

Ver. 16. *The Part of Edges*] not the *Field of strong men*, as in the *Geneva Margin*, and by others.

Ver. 18. *like*] not as light of foot as &c.

aside to thy right Hand or left, and lay hold for thee on one of the young Men, and take to thee the Plunder of him. But Asahel would not depart from following him.

22. With that Abner said yet again to him, Get thee away from following me; Why should I smite thee to the Ground? For how should I lift up my Face to Joab thy Brother?

23. However he refused to depart; therefore Abner with the hinder Part of the Spear stabbed him at the short Ribs, so that it came out behind him, and he fell down there, and died in that Place: where every one, who came thither, stood still.

24. Now as Joab and Abishai were pursuing after Abner, the Sun set, when they came to the Hill of Ammah, which is before Giah, at the Way to the Wilderness of Gibeon.

25. But the Benjaminites gathered themselves together after Abner, and becoming one Troop, stood upon the Top of a Hill.

26. When Abner called to Joab, and said, Shall the Sword consume for ever? Dost not thou know that there will be Bitterness at last? How long then wilt thou not bid the People return from following their Brethren?

27. And Joab answered, By God's living, unless thou hadst spoken, the People would then have gone up at the Morning from following their respective Brethren.

28. So Joab blew a Trumpet, and all the People stood still, and pursued no more after Israel; nor did they fight again any more.

29. And Abner with his Men walked through the Plain all that Night; and passing over Jordan, went through all Bithron, and came to Mahanaim.

30. Joab likewise returned from after

him, and gathered all the People together; and there were wanting of David's Servants nineteen Men, besides Asahel.

31. Whereas they smote of Benjamin, and Abner's Men, three hundred and sixty who died.

32. Moreover they took up Asahel, and buried him in his Father's Grave, which was at Beth-lehem; and Joab with his Men going all Night, it became light to them at Hebron.

C H A P. III.

BESIDES there was a long War between the Family of Saul and that of David; but David went on in being strong, and the Family of Saul went on decaying.

2. And there were Sons born to David in Hebron: his First-born being Amnon, of Ahinoam the Jezreelitess;

3. His second Chileab, of Abigail who had been the Wife of Nabal the Carmelite; the third Absalom, the Son of Maachah, the Daughter of Talmai King of Geshur;

4. The fourth Adonijah, the Son of Haggith; the fifth Shephatiah, the Son of Abital;

5. And the sixth Ithream, of Eglah his Wife: these were born to him there.

6. Now while there was War between those two Families, Abner strengthened himself for that of Saul.

7. But he had a Concubine, whose Name was Rizpah, the Daughter of Aijah; and it was said to Abner, Why didst thou go in to my Father's Concubine?

8. Exceedingly incensed at these Words of Ish-bosheth, he said; Am I a Dog's Head, who against Judah to Day do Kind-

Ver. 23. *hinder Part*] What, and how, was that? The Assembly in their Annotations say, *With the Pike of his Spear in the lower End, for their Spears were double pointed.* Which was a notable Way to be stabbed with their own Spears, by the Enemies catching hold of the other Part, and dangerous otherwise: but supposing them wiser, I shall impose my own Conceit, that Abner not attempting to turn against Asahel, by which Stay he might have had more upon him; Asahel shewed him in looking back, that he intended not to kill, but seize him, perhaps as a Trophy of Victory according to Ver. 21. which Abner might also know by his Threats; that thereupon when he came near, Abner thrust his Spear backward unexpectedly into him; and that might be the hinder Part, as carried so in Flight, if not hanging like a Sword.

lb. *short Ribs*] So the five lowermost are called; the Hebrew Ordinals and Numerals being also often indistinct, and thus it may be either *fifth* or *five*. Now is it not too strange, that Abner here, Joab Chap. iii. 27. and again Chap. xx. 10. with Rechab and Baanah, Ch. iv. 6. should push just at the fifth Rib, as the Hebrew Preposition likewise is not *under*?

Ver. 27. *spoken*] in this submissive Manner.

lb. *would then*] See on Gen. xxxi. 42.

lb. *at the Morning*] that followed, and therefore not before, and they might perhaps have pursued in the Night by Moon-light; for which *but* may be understood before this, and might be inserted, as in Ruth i. 17. See though I am not ignorant that Commentators take it for the Morning before, and that by Abner's speaking was meant that in Ver. 14. but cannot force my self to believe it: for it appears that Joab and his Men, if not the other, came from Home that Morning, and probably did not arrive at the Place of Battle before Noon, Ver. 13. 32. however they were not following Abner's Men, before he spoke that in Ver. 14. and so could not have gone up from doing it.

Ver. 1. *the Family of Saul and that of David*] The Vulg. transposes Saul and David, to put them in the Order that follows I suppose.

Ver. 7. *it was said*] No Places throughout the Scripture, I suppose, may want such Additions in translating more than this and Chap. v. 8. as here is Saul of the same Number and Gender before; and yet both may well enough be done without.

nests to the Family of Saul thy Father, to his Brethren and Friends, and have not let thee be found in the Power of David, that thou layest upon me a Crime concerning this Woman to Day?

9. By God's doing so for Abner, and so besides for him, as the Lord has sworn to David, so for him will I do;

10. By making the Kingdom pass from the Family of Saul, and by confirming the Throne of David over Israel and Judah, from Dan even to Beer-sheba.

11. And he could not return Abner a Word again, because he feared him.

12. Accordingly Abner sent Messengers to David, representing himself, to say, Whose is the Country? Adding, Make thy Treaty with me, and behold my Power shall be with thee, to turn about all Israel to thee.

13. Who answered, Well, I will make a Treaty with thee; only I require one Thing of thee, that is, thou shalt not see my Face, except before thou comest to do it, thou hast made Michal the Daughter of Saul be brought.

14. David likewise sent Messengers to Ish-bosheth the Son of Saul, to say, Deliver up my Wife Michal, whom I espoused to me with a hundred Foreskins of the Philistines.

15. So Ish-bosheth sent, and took her from the Husband, Phaltiel the Son of Laish.

16. And her Husband went with her, going on weeping after her to Bahurim; when Abner said to him, Go back; and he did.

17. The Speech of Abner too had been with the Elders of Israel as follows; You have heretofore been seeking for David to be King over you.

18. Now therefore accomplish it: since the Lord has spoken thus of him, By the Power of my Servant David will I save my People Israel from that of the Philistines, and of all their Enemies.

19. And Abner having likewise spoken in the Hearing of the Benjaminites, went also to speak in that of David at Hebron, all which Israel liked, as did the whole Family of Benjamin.

20. To whom he coming thither, accompanied with twenty Men; David made for

Abner, and the Men who were with him, an Entertainment.

21. When Abner said to him, I will get ready, and go, and gather together all Israel to my Lord the King, that they may make a Treaty with thee, and thou mayest reign over all that thy Soul desires. Upon this David sent Abner away, and he went in Peace.

22. After which 10 David's Servants and Joab came from a Troop, and brought much Spoil with them; Abner being then not with David at Hebron.

23. And when Joab and all the Army that was with him were come, they told him, that Abner the Son of Ner came to the King, who sent him away, and he went in Peace.

24. Therefore Joab went to the King, and said; What hast thou done? Behold Abner coming to thee, why didst thou send him away, that he might go freely?

25. Thou mightest have known that Abner the Son of Ner came to seduce thee; as also to know thy going out and coming in, and even all that thou doest.

26. Joab then going out from David, sent Messengers after Abner, who brought him back from the Well of Sirah; but David did not know it.

27. Upon Abner's returning to Hebron, Joab took him aside to the midst of the Gate, to speak with him quietly; and stabbed him there in the short Ribs, so that he died, for the Blood of Asahel his Brother.

28. But David hearing of it afterwards, said; I and my Kingdom shall be quit by the Lord for ever, from the Blood of Abner the Son of Ner.

29. Let it remain upon the Head of Joab, and on all his Father's Family; and let there not fail from his Family one who has a Flux, or is leprous, or holds by a Staff, or falls by the Sword, or wants Bread.

30. Thus Joab and his Brother Abishai slew Abner, because he killed their Brother Asahel at Gibeon in the Battle.

31. King David further said to Joab and all the People who were with him, Tear your Cloaths, gird on Sackcloth, and make lamentation before Abner; he also walked after the Coffin.

32. And they buried him at Hebron; and the King burst out a crying at Abner's Grave, all the People likewise cried.

Ver. 12. *Whose*] Is it not thine?

Ver. 22. *from a Troop*] so Chap. x. 14.

Ver. 24. *freely*] according to Ver. 21. and so *Jen.* and *Trem.* say *libere*; see the like in the *common Translation*, Gen. ii. 16. 1 Sam. xiv. 30. for *Abner* was not

quite gone, nor did *Joab* think he was, since he sent after him.

Ver. 28. *quit by*] or *cleared by* or *from the Lord*; the Particle, though compound, signifying barely *from*, as Ver. 15, 26. with other Texts shew, and *Buxtorf*.

Ver. 29. *Flux*] namely the running of the Reins.

33. Nay the King lamenting for him, said, Did Abner die as a vile one does?

34. Thy Hands were not bound, nor thy Feet put into Chains; as one falls before the Sons of Iniquity, thou fellest. At which all the People wept again for him.

35. Afterwards they came to make David eat Bread while it was Day, but he swore thus, By God's doing to me so and so besides, I will not taste Bread or any Thing, before the Sun sets.

36. Which all the People knowing, liked it; as all that the King did, they liked.

37. For all the People, and all Israel, knew the same Time, that it was not of him to kill Abner the Son of Ner.

38. He moreover said to his Servants; Do not you know, that there is a Prince and a great one fallen this Day in Israel?

39. And I am tender to Day, though anointed King; for these Men the Sons of Zeruiah are too hard for me: the Lord will recompense him who has done the Evil, according to his Evil.

C H A P. IV.

AND when Saul's Son heard that Abner was dead at Hebron, his Hands were slack; and all Israel were troubled.

2. Now he had two Men, Captains of Troops, the Name of one was Baanah, and that of the other Rechab, the Sons of Rimmon the Beerothite, of the Benjaminites, for Beeroth also was counted to Benjamin.

3. But the Beerothites fled to Gittaim, where they are Sojourners to this Day.

4. The Son too that Jonathan the Son of Saul had was crippled in the Feet; being in his fifth Year when the News came of Saul and Jonathan from Jezreel, whom his Nurse took up, and fled; and in her making haste to flee away, he fell down, and was lame, whose Name was Mephibosheth.

5. And the Sons of Rimmon the Beerothite, Rechab and Baanah, went, and

got about the Heat of the Day to the House of Ish-bosheth, who was lying on a Bed at Noon.

6. Whither they coming into the midst of the House, *as if* to fetch Wheat, stabbed him at the short Ribs; and both the Brothers escaped.

7. Thus they entered the House, when he lay upon his Bed in his Bed-chamber, and smote him, so that they killed him, and took off his Head; which taking away, they went the Way of the Plain all Night.

8. And they brought the Head of Ish-bosheth to David at Hebron, and said to the King, Here is the Head of Ish-bosheth the Son of Saul, thy Enemy, who sought thy Life; and the Lord has given my Lord the King Vengeance this Day, on Saul and his Offspring.

9. Whereas David made answer to those Sons of Rimmon the Beerothite; By the Lord's living, who has redeemed my Soul out of all Distress;

10. One told me thus, Behold Saul is dead; who was a Bringer of good News in his own Regard, yet I took hold of him, and killed him at Ziklag; which I gave him for the News:

11. Much more when wicked Men have murdered an innocent Person, in his own House upon his Bed; shall I not now require his Blood of you, and take you away from the Earth?

12. Accordingly David commanded the young Men, who killed them, cut off their Hands and Feet, and hanged *them* up over the Fish-pond at Hebron; the Head of Ish-bosheth they also took, and buried in Abner's Grave at Hebron.

C H A P. V.

THEN all the Tribes of Israel came to David there, and spoke as follows; Behold we our selves are thy Bone and Flesh.

Ver. 38. *a Prince*] whose Son David accordingly promoted, 1 Chron. xxvii. 21.

Ver. 4. *fell down*] with so bad a Fall, as to make him lame, when a Man, of both Feet, Chap. ix. 13.

Ver. 10. *which I gave him for the News*] *Castal.* has it, *pro nunciis pramio, for the Reward of the News*; *Leo Jud.* ut darem ei pramium pro nuncio, that I might give him a Reward for the News; the Author of the *vulg.* *Lat.* cui oportebat mercedem dare pro nuntio, to whom it was fit to give a Reward for the News; the *Septuagint* in like manner, *ᾧ ἔδει μὲν δῶναι ἀνὰ ψήφου, to whom I ought to give (the Reward of) the News*; *Jun.* and *Trem.* quod oportebat me ei prestare pramium nunciis, which Reward of the News it behoved me to give him; and more exact in a former Edition, as there is no Word for Reward in Hebrew, thus, quod oportebat me

ei prestare pro nuntio, which it was fit I should give him for the News: quasi dicat, say they in the *Annotation*, quæ merces illi jure a me debebatur, as if he had said, which Reward was due to him in Equity from me; in the *Margin* also they say the Hebrew is, quod mihi erat ei præstandum, which was to me to give him. Besides all this, the *English Margin* is, which was the reward I gave him for his tidings.

Ver. 1. *our selves*] which is here more than in 1 Chron. xi. 1. But the Author of the present State of the printed Hebrew Text imagines this was originally as in Chron. the *n* being corrupted into *u* p. 19. printed 1753; yet provides us with an Answer himself, that the two sacred Historians did not always express the same Sense in the very same Words, p. 24.

2. Even

2. Even in time past, when Saul was King over us, thou wast he who didst bring Israel out and in; nay the Lord said to thee, Thou shalt feed my People Israel, and thou shalt become Ruler over Israel.

3. And when all the Elders of Israel were come thither to King David, he made a Treaty with them there before the Lord; and they anointed him to be King over Israel.

4. David was in his thirtieth Year when he began to reign, reigning forty Years.

5. At Hebron he reigned over Judah seven Years and six Months; as he did at Jerusalem thirty and three Years, over all Israel and Judah.

6. And the King went with his Men to Jerusalem, to the Jebusites the Inhabitants of the Country; who said thus to David, Thou canst not come in hither, unless thou takest away the Blind and Lame; meaning he could not go in thither.

7. Nevertheless David took the Forti-

fication of Zion, which is the City of David.

8. For he said that Day, Let any one beat the Jebusites, and get to the Conduit, and the Lame and Blind that are hated by David's Soul. Therefore they say, He that is blind and lame cannot get into the House.

9. Afterwards David dwelt in the Fortification, and called it The City of David; and he built round about from the Fortrefs inward.

10. And he went on still in being great, the Lord God of Armies being with him.

11. Moreover Hiram King of Tyre sent Messengers to David, with Cedar-trees, Carpenters and Masons; who built him a House.

12. Now he knew that the Lord had established him to be King over Israel, and that he had raised up his Kingdom for the sake of this his People.

13. Besides he took more Concubines

Ver. 2. *didst have Israel out and in*] Here, says the Author of the present State of the printed Heb. Text, are two evident Corruptions, one the radical *u* is dropt; but so it is in the same Participle, 1 Kings xxi. 21. Jer. xix. 15. & xxxix. 16. and in the Verb besides, and was therefore likely done by the first Penmen: the other indeed may be more objected, but is insignificant.

Ver. 6. *Blind*] I understand what is said of the Blind and Lame thus; that the Lord's People calling the Idols so, as Isa. xliii. 8. because they could not see nor walk, those Jebusites told David in a vaunting retorting Way, he could not come in thither, unless he took them away; the Heathens counting their Idols the Safeguard of their Cities, and these were probably placed at the Gate for that Purpose, where the Conduit was. When the Israelites had beat the Inhabitants, and were got into the City, the latter, I suppose, fled into their Houses, which the Idols could not do, so were taken; from whence arose the following Proverb in Derision to such gods, signifying that Nobody can do what he is not capable of. Divers noted Commentators would have it that the Jebusites meant their blind and lame People could defend the City; but as they must have been too few for such a Pretence, this does not agree with *unless thou takest away*, which would have been rather *bestest*, not with *that are hated of David's Soul*; see Stackhouse's Hist. Bibl. L. v. 4. However since Bedford in his late Scripture Chronology, printed in folio, B. v. Ch. 4. 39. renders some Part of it in Favour of this latter Opinion, I am willing to set it in a clear Light. *כי אם הסיך הערים ונסחח* which I have, *unless thou takest away the Blind and Lame*; he turns, *for the blind and the lame will drive thee away*: in which translating he has entirely left out *אם* which with *כי* is a disjunctive or exceptive Conjunction, but, *unless*, &c. making the Sense, *but thou must take away*, or *unless thou takest away*, as Lev. xxi. 2. Mic. vi. 8. Gen. xlvii. 18. He adds, "which well agrees with the Rule in Erpenius's Arabick Grammar, Lib. v. Cap. 1. *Plurali humano eleganter quoque præponi verbum fin-gulare.*" To what purpose would that be if it does, since it should agree with the Hebrew? But certainly it does not agree with that Rule, the Hebrew Verb here being infinitive, as following *אם כי* and as it is put both in Montanus's Version and Pagninus's Thesaurus; whereas it is the finite Verb Erpenius speaks of, whose next

Words are, *eodem fere genere in Præterito, sed non raro discrepante in Futuro*; as it would have been absurd to say the former Part of an infinite Verb. Consequently those Things do not agree at all. And it may be taken for a general Rule concerning a Pronoun put to an infinite Verb behind it; that if there is another Verb before governing that Verb, the affixed Pronoun is the Object or Accusative; but if there is no such other Verb (which is the Case here) the Affix is the Subject or Nominative Case. So with this very Verb, and in the same Conjugation, Josh. vii. 13. *until you take away the accursed thing*; not, *until the accursed thing takes away you*. Besides the Verb is to *remove* or *take away*, not *drive away*. Bedford translates again, "Whoever goes first, and smites the Jebusites, and throws down into the ditch, *that was under the wall*, the blind and the lame." Here too the Verb does not signify to *throw down*; however in this Conjugation *Kal*; nor the Prefix *into* after this Verb, to the Construction of which it belongs, and is not to be understood as alone. Once more our Author translates, that the Blind and Lame say of David, He shall not come into our House. But how oddly does this accord with *כי אם הסיך הערים ונסחח* *therefore* or *wherefore*? and cannot mean *because*, as it is in the Margin of the English Bible. If the Blind and Lame had also said this, the Historian who afterwards told that they said so, must needs have used the preterite Tense; whereas he has put it in the future Tense, which is here used for the present, as the Sense shews (the Hebrew being without the present Tense) *they say*, not *they said*. A parallel Instance in Num. xxi. 27. begins with the same Words. The Author of the present State of the printed Hebrew Text here may so easily be answered, that I leave it as needless.

Ver. 8. *Let any one*] without farther Orders or Direction, but it might be spoken to the Captains; and what Necessity for the large Addition inserted by Translators? Is it not Sense in the Original without?

Ver. 9. *Fortrefs*] Look Judg. ix. 6.

Ver. 11. *Masons*] Heb. *Artificers of the Stone of a Wall*, as Carpenters are *Artificers of Wood*.

Ver. 13. *Concubines*] In none of those Places of Scripture where this Word occurs, which are about thirty six, is any such sinister Sense implied as *Harlots* or *Prostitutes*, Universal History, B. i. 7. 4. under Marriage; see the Meaning of it on Gen. xiii. ult.

and Wives out of Jerusalem, after he was come from Hebron; and there were more Sons and Daughters born to him.

14. And these are the Names of those that were born to him there: Shammua, Shobab, Nathan, Solomon,

15. Ibhar, Elishua, Nepheg, Japhia,

16. Elishama, Eliada and Eliphelet.

17. But when the Philistines heard that they had anointed David to be King over Israel, they all came up to seek for him; which he hearing of, went down to the Fortification.

18. And the Philistines came, and spread abroad in the Giants Vale.

19. David then enquired thus of the Lord, Shall I go up against the Philistines? Wilt thou deliver them into my Power? And the Lord said to David, Go up, for I will wholly deliver them into thy Power.

20. So David went to Baal-perazim, where he beat them, and said, The Lord has broke my Enemies before me, like the breaking out of Waters; therefore he called the Name of that Place Baal-perazim.

21. They also left their Images there, which David and his Men took away.

22. However the Philistines came up yet again, and spread abroad in the Giants Vale.

23. Whereupon David enquired of the Lord, who said; Thou shalt not go up: turn about behind them, and come to them over against the Mulberry-trees.

24. And when thou hearest the Sound of going on the Tops of the Mulberry-trees, then shalt thou stir: for then the Lord goes

out before thee, to smite the Camp of the Philistines.

25. Therefore he did just as the Lord commanded him; and smote them from Geba till one comes to Gezer.

CH A P. VI.

AND David again gathered up all the chosen Men in Israel, thirty thousand.

2. Then he got ready, and all the People who were with him, and came from Baalim of Judah, to bring up from thence the Ark of God, the Name of which is called by that of the Lord of Armies, who inhabits the Cherubs.

3. And they carried it on a new Cart, that they might take it from the House of Abinadab, which was at Gibeah; Uzza and Ahio his Sons guiding the Cart.

4. Thus they who were with the Ark of God, took it from thence; and Ahio went before it.

5. Moreover David and all the Family of Israel played before the Lord on all Instruments of Fir-wood, namely on Harps, Lutes, Timbrels, Cornets and Cymbals.

6. But when they came to the Floor of Nachon, Uzzah reached out to the Ark of God, and took hold of it, because the Oxen shook it.

7. At this the Lord was angry with him, and God smote him there for the Error; so that he died there by the Ark of God.

8. And David was displeased, because the

Ver. 16. *Eliphelet*] *Eliphalet* comes from not understanding the Hebrew Accent; see 1 Chron. iii. 8. and the Name elsewhere.

Ver. 18. *Giants Vale*] as in *Josh. xv. 8.* lying at the south Side of Jerusalem, *Maundrell* from *Josephus*.

Ver. 21. *took away*] and by David's Order burnt them, 1 Chron. xiv. 12. the former of which is mentioned here, and the latter there.

Ver. 25. *Gezer*] called *Gazer* through Ignorance of the Hebrew Accent, which alters the Vowel; see Gen. x. 24.

Ver. 1. Those who have taken notice of the Mistakes in the common Translation, and its Printing, need not wonder at seeing here [*the*] in 2 different Character; which Errors are very unfit for the holy Scripture, and disagreeable to the Exactness and Nicety that is in the Hebrew Original.

Ib. *chosen Men*] who might be those mentioned 1 Chron. xiii. 1. for I suppose David would be intent on fetching the Ark before he did other Things; though Expositors in general count this to be a fresh Gathering of the People.

Ver. 2. *came from*] understand after having gone thither, as related 1 Chron. xiii. 6.

Ib. *Baalim of*] which *Baale* the Genitive of *Baalim* is; but *Baale of* is a double Genitive, which is absurd. This Place was *Kirjath-baal*, the Town of *Baal*, from whence this Name in the plural, *Josh. xv. 60.* 1 Sam. vii. 2. as it is in the Feminine, 1 Chron. xiii. 6.

Ib. *the Name of which*] that is Part of its Name thus, *The Ark of the Lord of Armies.* But *Cappellus* strives hard to have *שם* Name altered to *שם* there, that he might make where the Name of the Lord of Armies is called upon, or upon which the Name, &c. This though he attempted more than once, yet it has been solidly refuted by the younger *Buxtorf*.

Ver. 3. *that they might*] for they brought it not out of the house twice.

Ib. *Uzza*] differently spell'd here and in Ver. 6, 7, 8.

Ver. 6. *reached out to the Ark*] What Necessity is here of his hand? Or Occasion of any Surmise that it was in the Original, since the Hebrew Verb signifies thus?

Ver. 7. *for the Error*] The Heb. without the Vowels is *לחש* but the Author of the present State of the printed Hebrew Text counts the true reading to be *לחש* *לחש* *לחש* though no Copy has it; So that, says he, we have here 2 letters transpos'd, and 1 chang'd, *לחש* for *לחש* p. 456. but that one changed would be also transposed from the End of the Word to the Beginning, too much to be done by Mistake; besides which the Reader may see his true reading has three whole Words more than ours; and if it had been primitively the same, as in 1 Chron. xiii. 10. it is unaccountable to be so altered, either inadvertently or designedly.

Ib. *died*] according to the Denunciation in Num. iv. 15.

Lord

Lord made a Breach on Uzza: thus that Place is called The Breach of Uzza to this Day.

9. Nay David was afraid of the Lord that Day, and said, How shall the Ark of the Lord come to me?

10. So that he would not take it away to himself into the City of David, but had it aside to the House of Obed-edom the Gittite:

11. Where it abode three Months; and the Lord blessed Obed-edom, with all his Family.

12. But it being told King David; that the Lord had blessed the Family of Obed-edom, and all which he had, by reason of the Ark of God; he went, and brought it up from his House, to the City of David with Gladness.

13. And when they who carried it were gone on six Paces, he sacrificed Oxen and fat Cattle.

14. Besides David danced with all his Might before the Lord, being girded with a linen Ephod.

15. Thus he, and the whole Family of Israel, brought up the Ark of the Lord with shouting, and the Sound of the Cornet.

16. However as it came into the City of David, Michal Saul's Daughter looked out at a Window, and seeing King David leaping and dancing before the Lord, she despised him in her Heart.

17. So they brought the Ark of the Lord, and set it in its Place, within the Tabernacle which David had pitched for it; and he offered up Burnt-offerings before the Lord, and Peace-offerings.

18. And when David had made an end of offering them up, he blessed the People in the Name of the Lord of Armies;

19. Distributing to them all, namely to every one of the Multitude of Israel, both Men and Women, one Cake of Bread, one Piece of Flesh, and one Bottle of Wine: then all the People went to their respective Homes.

20. David too returned to bless his Family; when Michal above mentioned came out to meet him, and said, How honourable to Day was the King of Israel, who was uncovered to Day in the Sight of the Hand-

maids of his Servants, as one of the vain ones is wholly uncovered!

21. But he answered her; It was before the Lord, who has chosen me above thy Father, and above all his Household, to appoint me Ruler over his People Israel: therefore I will play before the Lord.

22. And I will yet be more base than this, and will be lowly in my own Sight; and with the very Handmaids, whom thou mentionest, I shall be honourable.

23. Therefore she had no Child, to the Day of her Death.

CHAP. VII.

AND when the King was settled in his House, and the Lord had given him rest round about from all his Enemies;

2. He said to Nathan the Prophet, See now I dwell in a House of Cedar, while the Ark of God abides within a Curtain.

3. And Nathan answered him, Go, do all that is in thy Heart; for the Lord is with thee.

4. However that Night he had the Lord's Commission as follows:

5. Go, and tell my Servant David; Thus says the Lord, Wouldest thou build me a House to dwell in?

6. Since I have not dwelt in a House, from the Day that I brought up the Israelites from Egypt, even to this Day, but have gone about in a Tent and a Tabernacle.

7. Whithersoever I went about with all the Israelites, did I speak such a Word to one of the Magistrates of Israel, whom I commanded to feed that People of mine, as, Why do ye not build me a House of Cedar?

8. Now therefore thou shalt declare so to my Servant David; Thus says the Lord of Armies, I took thee from the Fold, from after the Flock, to be Ruler over my People Israel.

9. And I have been with thee whithersoever thou wentest, and have cut off all thy Enemies from thy Presence; that I might make thee a great Name, like that of the great Men who are on the Earth.

Ver. 12. *by reason of the Ark of God*] The Vulgate subjoins, and David said, I will go, and bring back the Ark with Blessing into my House.

Ver. 13. *Oxen and fat Cattle*] Vulgate, an Ox, and a Sheep, and a Ram; but some Editions leave out the Sheep.

Ver. 14. *danced*] In the vulg. Lat. Bib. played on Organs carried in the Arms (for what else could be intended by *armigeratis*?) and danced.

Ver. 21. *I will play*] In Lat. *ludam*, which Pope Cle-

ment, in his Edition of the Bible, changing into *Juda* by Mistake, made the Reading *Israel and Juda*.

Ver. 1. *was settled*] of more Importance to be told than that he *sat*, and agrees better with *when*.

Ver. 6. *Tent*] See Exod. xxxv. 11.

Ver. 7. *Magistrates*] Heb. *Rods or Scepters*. The Word is here *מַשְׁכָּל* and in 1 Chron. xvii. 16. *מַשְׁכָּל* Judges; with the Sense the same, says Abarbanel, in both Places: besides *tribes* not being very proper.

10. Moreover I will appoint a Place for my People Israel, and plant them, so that they shall dwell in a Place of their own, and not be moved again; nor shall the Sons of Iniquity afflict them any more as formerly;

11. And even from the Time that I ordered there should be Judges over my People Israel, till I gave thee rest from all thy Enemies: the Lord also tells thee, that he will make thee a Family.

12. When thy Days are fulfilled, and thou liest down with thy Fathers, I will set up thy Offspring after thee, who will proceed forth from thy self; and will confirm his Kingdom.

13. He shall build a House to my Name, and I will confirm the Throne of his Kingdom for ever.

14. I will be to him a Father, as he shall to me a Son; whom, when he commits Iniquity, I will rebuke with the Rod of Men, and with the Stripes of Mankind.

15. But my Kindness shall not be taken away from him; as I took it from Saul, whom I put away from before thee.

16. For thy Family and Kingdom shall be sure for ever before thee, thy Throne shall be confirmed for evermore.

17. According to all these Words, and this whole Vision, so spoke Nathan to him.

18. Then King David went in, and sitting before the Lord, said: Who am I, O Sovereign Lord? And what is my Family, that thou hast brought me on hither?

19. And this was yet so little in thy Sight, O Sovereign Lord, that thou hast also spoken of thy Servant's Family for a long while; and is this the Manner of Men, O Sovereign Lord?

20. And what shall David speak yet more to thee, since thou knowest thy Servant, O Sovereign Lord?

21. For thy Word's sake, and according to thy Mind, hast thou done all this great Matter, to make it known to thy Servant.

22. Therefore thou art great, O Lord God: for there is none like thee, nor any God besides thee, according to all that we have heard with our Ears.

23. And what one Nation on the Earth is like thy People Israel: whom God went to redeem for a People to himself, and to make him a Name, and to do for you great and terrible Things along to thy Country; by reason of thy People whom thou redeemedst to thy self from Egypt, the Nations and their gods?

24. Thou hast also confirmed thy People Israel to thy self, for a People to thee for ever; and thou Lord art a God to them.

25. Now therefore, O Lord God, establish the Word which thou hast spoken concerning thy Servant, and his Family, for ever; and do according as thou spokest.

26. So shall thy Name be magnified for ever as follows, The Lord of Armies is God over Israel; and the Family of thy Servant David will be confirmed before thee.

27. Since thou, O Lord of Armies the God of Israel, hast revealed thus to the Ear of thy Servant, I will build thee a House; therefore he has found in his Heart to make this Prayer to thee.

28. And now, O Sovereign Lord, thou art he that is God, and thy Words are Truth, who hast spoken this Good of thy Servant.

29. Therefore now let it please thee to bless the Family of thy Servant, that it may be for ever before thee: for thou hast spoken, O Sovereign Lord, and with thy Blessing let it be blessed for ever.

C H A P. VIII.

AND after this David beat the Philistines, so that he humbled them; and he took the Bridle of Ammah out of their Possession.

2. Moreover he beat the Moabites, and

Ver. 11. till] as from before, and the Sense of the Passage indicate; Noldius also gives *Vau* this Meaning in his Concordance of the Hebrew Particles; see Exod. xxxiv. 33.

Ib. Family] for such it was, Ver. 12, 19.

Ver. 18. Sovereign Lord] The Hebrew Words (each rendered Lord when alone) being otherwise in 1 Chron. xvii. 16. distinguished in the present English only by small and capital Letters, and other such Differences of the Divine Names being in this Prayer, as written by different Penmen, according to the general Manner of the Scripture; the first Remark of the Author of the present State of the printed Hebrew Text is, that the Jews have superstitiously omitted Jehovah, and supplied it by Adonai; when Jehovah is in the 1st Verse of the Prayer, and frequently throughout it, both in Sam. and Chron. His second Remark, opposite to the first, which

you may perceive was indeed wanting, is, that they have put in Adonai before Jehovah, to strike the Reader's Eye first, and so to prevent his pronouncing the Word Jehovah after it; from which a Person might be led to think that Jehovah is not to be found alone, while it is so several Times in this very Prayer, and is in the Introduction to it of each Book. Who but himself would have discovered such Remarks, and ventured to publish them?

Ver. 23. along to thy Country] in the Way thither: for thy land being defective both in Sense and Construction; in Sense, as this was done at Egypt; in Construction, as there is not [and] before it.

Ver. 1. the Bridle of Ammah] Gath and its Towns called thus, 1 Chron. xviii. 1. as being probably the Bridle which had held Israel in Subjection. Jun. and Trem. expound Ammah to be the Name of a Mountain there, mentioned by Pliny, Nat. Hist. Lib. v. 13.

measured

measured them with a Line, to cast them down to the Ground; that is he measured with two Lines to put to death, and with a full Line to keep alive: so they became his Servants, carrying Presents.

3. David too beat Hadadezer the Son of Rehob King of Zobah, when he went to recover his Border at the River Euphrates.

4. From whom he took a thousand *Chariots*, seven hundred *Companies of Horsemen*, and twenty thousand Footmen; and he hamstringed all the *Chariot-horses*, only left of them *for* a hundred Chariots.

5. And when the Syrians of Damascus came to help this Hadadezer, David slew of them twenty two thousand Men.

6. Nay he put Garrisons in Syria of Damascus, and the Syrians became his Servants, carrying Presents: thus the Lord saved David whithersoever he went.

7. Besides he took the Shields of Gold that the Servants of Hadadezer were armed with, which he brought to Jerusalem.

8. From Betah likewise, and Berothai, Hadadezer's Cities, did King David take very much Brass.

9. And Toi King of Hamath hearing, that David had beat all the Army of Hadadezer;

10. He sent Joram his Son to King David, to ask of *his* Welfare, and bless him, because he had fought against Hadadezer, and beat him, for he was one who had Wars with Toi; and with him were Instruments of Silver, as there were likewise of Gold and Brass.

11. Them also King David consecrated to the Lord, with the Silver and Gold which he consecrated, of all the Nations that he subdued;

12. Of Syria, Moab, the Ammonites, Philistines, Amalek, and the Spoil of Hadadezer the Son of Rehob, King of Zobah.

13. And David got a Name, when he returned from his slaying the Syrians, by *that* of eighteen thousand, in the Valley of Salt.

14. Afterwards he put Garrisons in Edom, which he did in all of it, so that all the Edomites became David's Servants; and the Lord saved him whithersoever he went.

15. So David reigned over all Israel, and he was one who did Judgment and Justice to all his People.

16. Now Joab the Son of Zeruiah, was over the Army; and Jehoshaphat the Son of Ahilud, the Recorder.

17. Zadok likewise the Son of Ahitub, and Ahimelech the Son of Abiathar, were the Priests; and Seraiah was the Secretary;

18. And Benaiah the Son of Jehoiada, was over both the Cherethites and Pelthites; as David's Sons were Princes.

C H A P. IX.

MOREOVER David said, Is there yet any who is left of the Family of Saul, that I may not be ungenerous to him for Jonathan's Sake?

2. And there was of it a Servant, whose Name was Ziba, whom they called to David; and the King said to him, Art thou Ziba? Who answered, Thy Servant is.

3. Then he asked, Is there yet no Man of the Family of Saul, that I may shew the Kindness of God to him? And Ziba said to him, There is yet a Son of Jonathan, lame of *his* Feet.

4. To whom the King replied, Where is he? And Ziba said to him, Behold he is at the House of Machir the Son of Ammiel, in Lo-debar.

5. With that King David sent, and fetched him from thence.

6. And when Mephibosheth the Son of Jonathan, the Son of Saul, was come to him, he fell on his Face, and revered; and David said, Mephibosheth; who answered, Here is thy Servant.

7. And he replied to him, Do not fear, for I will thoroughly shew Kindness to thee for the sake of Jonathan thy Father, and will restore to thee all the Land of thy Grandfather Saul; thou mayest also eat Victuals on my Table continually.

8. At this he bowed down, and said, What is thy Servant, that thou shouldest look on such a dead Dog as I?

Ver. 3. *Hadadezer*] *Josephus* in *Antiq.* Lib. vii. 6. quotes from the 4th Book of *Nicolaus Damascenus's History*, that *Adad* who reigned over Part of Syria, made war with *David* King of the *Jews*, and was overcome at *Euphrates*; that his Posterity reigned to the tenth Generation, having the same Name; and that the third from this, to take away the Dishonour, fought against the *Jews*, and wasted *Samaria*: which *Josephus* applies to 1 *Kings* xx. The last of those Kings might be *Rezin*, or however the last of that Kingdom, 2 *Kings* xvi. 9.

Ver. 4. *Chariots*] which being here to be understood in *Hebrew*, is supplied from 1 *Chron.* xviii. 4.

1b. *Companies*] of ten each, such as are mentioned, *Deut.* i. 15. &c. the whole Number of single Horsemen being seven thousand, 1 *Chron.* xviii. 4.

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Ver. 8. *Brass*] of which, says the *vulg. Lat.* upon its own Authority, and from 1 *Chron.* xviii. 8. *Salamon* made all the *brass Vessels* in the Temple, and the *brass Sea*, and the *Pillars*, and the *Altar*.

Ver. 13. *by that*] by slaying 18000 *Edomites*, not *Syrians*, 1 *Chron.* xviii. 12. and as the next Verse here discovers; see the reconciling of these Places with *Psa.* lx. 1. there.

1b. *eighteen thousand*] The *Vulgate* wildly adds, and at *Gebel* twenty three thousand.

Ver. 6. *Here is*] As *Here am I* commonly, if not always in the *present English*.

Ver. 7. *mayest*] Which seems best to express the Favour to Advantage, in Liberty; and see Ver. 10.

9. Besides the King called Ziba Saul's Servant, and said to him; All that belonged to Saul, and to all his Family, I have given to thy Master's Son.

10. Thou shalt therefore, with thy Sons and Servants, till the Land for him, and bring in, that there may be Food for him, which he may eat; this however he may continually on my Table. Now Ziba had fifteen Sons, and twenty Servants.

11. And he said to the King, Entirely as my Lord the King has commanded his Servant, so will thy Servant do: though Mephibosheth should eat on my Table as one of the King's Sons.

12. Mephibosheth too had a little Son, whose Name was Micha; and all who dwelt in the House of Ziba were Servants to Mephibosheth.

13. Who dwelt at Jerusalem, for he did eat continually on the King's Table, and was lame of both his Feet.

CHAP. X.

AND after this, the King of the Ammonites dying, Hanun his Son reigned in his room.

2. Upon which David said, I will shew Kindness to Hanun the Son of Nahash, as his Father did to me. So he sent to comfort him by the Ministry of his Servants concerning his Father: and David's Servants went into the Country of the Ammonites.

3. But their Princes said to Hanun their Lord, Dost thou think David honours thy Father, that he has sent Comforters to thee? Has not he sent his Servants to thee, in order to search out the City, to spy it, and overthrow it?

4. Therefore Hanun took David's Servants, and shaved off half their Beards, and cut off their Garments in the middle to their Buttocks; sending them away.

5. And some told David, at which he sent to meet them, because the Men were exceedingly ashamed; and the King said, Stay at Jericho till your Beards are grown, and then come back.

6. However when the Ammonites found that they were odious to David, they sent, and hired of the Syrians of Beth-rehob, and those of Zoba, twenty thousand Footmen, and of the King of Maachah a thousand Men, as also of the Men of Tob twelve thousand.

7. This David hearing, sent Joab, with all the Army of the stout Men.

8. So the Ammonites came out, and set the Battle in order at the Entrance of the Gate; and the Syrians of Zoba, and Rehob, as likewise the Men of Tob and Maachah, were by themselves in the Field.

9. Whereupon Joab seeing that the Front of the Battle was towards him, both before and behind, he chose some of all the choice Men of Israel, and set in order to meet the Syrians.

10. And the rest of the People he delivered into the Custody of Abishai his Brother, that he might set in order to meet the Ammonites.

11. He also said; If the Syrians are too strong for me, thou shalt be to save me; and if the Ammonites are too strong for thee, I will come to save thee.

12. Be thou strong, and let us make ourselves so, for our People, and for the Cities of our God; and the Lord do what he likes.

13. Joab then, and the People that were with him, drew nigh to the Battle against the Syrians, who fled from his Presence.

14. And the Ammonites seeing that the Syrians were fled, did flee from the Presence of Abishai, and got into the City: so Joab returned from the Ammonites, and came to Jerusalem.

15. Nevertheless when the Syrians saw that they were beat before Israel, they gathered together.

16. Hadarezer likewise sent, and brought out the Syrians who were beyond the River, and they came to Helam; Shobach the Captain of Hadarezer's Army being before them.

17. Which being told David, he gathered all Israel, and passing over Jordan

Ver. 10. *may eat*] when in the Country, and his Servants.

Ver. 11. *should eat—as one*] live like one of them for eating. Thus *Jun.* and *Trem.* have it as what Ziba said, with the *Sixtine Bibles*; and it is strange to be taken for David's Words, to make it a Tautology too, without any Intimation of it in the *Original*. The *Seventy* translate it to be the Historian's, *And Mephibosheth did eat on the King's Table*.

Ver. 6. *Maachah*] the Name of the Country, not of the King, 1 *Chron.* xix. 6, 7.

Ver. 8. *Men of Tob*] of Tob see *Judg.* xi. 3. *Ish-tob*

and *Maachab*, as it stands in the *common Translation*, is very indifferent Sense.

Ver. 12. *so*] The *Hebrew Verb* being repeated in this Manner, as likewise at 1 *Chron.* xix. 13. in which may be seen how our *Translators* have displayed their Oratory.

Ver. 14. *And—ing*] This answers to the two *Hebrew* 15; so that *then* and *also* are Redundancies of the *common Translation*.

Ver. 15. *the Syrians*] But *Vulg.* the Sons of Ammon seeing, that Syria was afraid, and that they were overthrown before Israel.

came

came to Helam; where the Syrians set in order to meet him, and fought with him.

18. But the Syrians fled from the Presence of Israel, and David slew those of seven hundred Chariots, and forty thousand Horsemen; nay he smote Shobach the Captain of their Army, so that he died there.

19. Thus all the Kings, the Servants to Hadarezer, seeing that they were beat before Israel, made peace with them, and served them; and the Syrians were afraid to help the Ammonites any more.

C H A P. XI.

MOREOVER at the Return of the Year, at the Time Kings go out, David sent Joab, accompanied with his Servants, and all Israel; and they spoiled the Ammonites, nay laid siege against Rabbah; but David abode at Jerusalem.

2. And at the Time of Evening, he rising up from his Bed, and walking about upon the Roof of the King's House, saw from thence a Woman washing her self; who was of a very beautiful Look.

3. With that he sent, and enquired for her; and one said, Is not this Bath-sheba the Daughter of Eliam, the Wife of Uriah the Hittite?

4. Then David sent Messengers, and fetched her; and when she was come to him, he lay with her, she having consecrated her self from her Uncleanness: afterwards she returned home.

5. And the Woman conceived; whereupon she sent, and told David, that she was with Child.

6. At this he sent to Joab, Send me Uriah the Hittite; whom Joab sent to him.

7. And when he was come to him, David asked about the Welfare of Joab, as also about that both of the People and the War.

8. After which David said to him, Go down home, and wash thy Feet. But Uriah going out of the King's House, though there went forth after him a Dish of Meat from the King,

9. Lay down at the Door there, with all the Servants of his Lord, and went not down home.

10. This they told David of; who said to

him, Didst not thou come from a Journey? Why didst not thou go down home?

11. And Uriah answered him, The Ark, with Israel and Judah, abide in Tents; nay my Master Joab, with the Servants of my Lord, are encamped out in the Field; and shall I go home, to eat, drink, and lie with my Wife? By thy living, and thy Soul's living, I will not do this Thing.

12. David then said to him, Abide here also to Day, and to Morrow I will let thee go. Accordingly Uriah abode in Jerusalem that Day; and the next.

13. And David called him, that he might eat and drink before him, and he made him drunk; yet he went out in the Evening to lie on his Bed with the Servants of his Lord, and went not down home.

14. Therefore in the Morning, David wrote a Letter to Joab, and sent by Uriah.

15. In which he wrote thus, Do you put Uriah towards the Front of the strongest Part of the Battle, and turn back from following him; that he may be smitten, and die.

16. So when Joab had observed the City, he put him at a Place where he knew that valiant Men were.

17. And the Men of the City came out, and fought with Joab, so that there fell some of the People, the Servants of David; and likewise Uriah the Hittite died.

18. Upon which Joab sent, that he might tell David all the Affairs of the War.

19. And he commanded the Messenger as follows; When thou hast made an end of telling all the Affairs of the War to the King;

20. If his Wrath get up, and he says to thee, Why did you go nigh the City to fight? Did not you know how they throw off the Wall?

21. Who slew Abimelech, the Son of Jerubbeseth? Did not a Woman cast upon him a Piece of a Millstone off the Wall, so that he died at Thebez? Why did you go nigh the Wall? Then thou shalt say, Thy Servant Uriah the Hittite also is dead.

22. Accordingly the Messenger went; and when he came, told David all for which Joab sent him.

23. And he said to David, When the Men had prevailed over some, and came out to others of us into the Field, we got to be over them to the Entrance of the Gate.

Ver. 18. *forty thousand Horsemen*] These seem to be the Horse and Foot together, being called Footmen, 1 Chron. xix. 18. where they might be denominated from the greater Number, and here from the principal Sort; nay might be termed by either Name, because the Foot-

men might occasionally, or at this Time, fight on horseback, or else the Horsemen on foot.

Ver. 20. *throw*] Agreeable to the next Verse, and the principal Meaning of the Word.

Ver. 23. *some—others of us*] which requires no Explanation, nor Vindication, but *N. B.*

24. Whereby

24. Whereby the Throwers threw on thy Servants off the Wall, and there are some of the King's Servants dead; and likewise thy Servant Uriah the Hittite is dead.

25. But David said to the Messenger; Thus shalt thou say to Joab, Let not this Thing displease thee, since the Sword consumes one as well as another: make the Battle strong against the City, and destroy it; to which do thou strengthen him.

26. Now the Wife of Uriah hearing that he her Husband was dead, lamented for him.

27. However when the Mourning was past, David sent, and took her to his House, and she became his Wife, and bore him a Son; but the Thing which he had done displeased the Lord.

C H A P. XII.

AND the Lord sent Nathan to David; who coming to him, said to him; There were two Men in one City, one rich and the other poor.

2. The rich had very great Flocks and Herds.

3. But the poor had nothing at all, excepting one little Ewe-lamb, which he bought, and kept alive, so that it grew up together with him, and his Sons: it did eat of his Morsel, and drink of his Cup, nay lay in his Bosom, and was as a Daughter to him.

4. And there coming a Traveller to the rich Man, he spared to take of his own Flocks and Herds, to make ready for the Passenger who came to him; and took the poor Man's Ewe-lamb, and made ready for that Man.

5. Upon this David was very angry with the Man; insomuch that he said to Nathan; By the Lord's living, the Man who has done this shall be put to death.

6. And he shall restore the Lamb fourfold; because he has done this Thing, and because he did not spare.

7. Then Nathan said to him: Thou art the Man. Thus says the Lord God of Israel; I anointed thee to be King over Israel, and I delivered thee from the Power of Saul.

8. Besides I gave thee thy Master's House, and his Wives into thy Bosom, nay gave thee the Family of Israel and Judah; and if

that had been a Little, I would have added to thee such and such Things as these.

9. Why hast thou despised the Word of the Lord, by doing what displeased him? Thou hast slain Uriah the Hittite with the Sword, and taken his Wife to be thine; having killed him with the Sword of the Ammonites.

10. Now therefore the Sword shall not depart from thy House for a great while; because thou hast despised me, and taken that Uriah's Wife to be thy own.

11. Thus says the Lord; Behold I will raise up Mischief against thee out of thy own House, and take thy Wives before thy Eyes, and give to thy Neighbour; who shall lie with them in the Sight of this Sun.

12. For thou didst *it* in secret; but I will do this Thing openly to all Israel, and the Sun.

13. And David said to Nathan, I have sinned against the Lord. Whereupon Nathan replied to him; The Lord also puts away thy Sin, thou shalt not die.

14. Only because thou hast let the Enemies of the Lord highly contemn by this Thing, even the Son who is born to thee shall quite die.

15. And when Nathan was gone home, the Lord smote the Child, whom the Wife of Uriah bore to David, so that it was mortally sick.

16. Therefore David besought God for the Boy; and kept a Fast, nay went in, and staid all Night, lying on the Ground.

17. But the Elders of his House rose up to him, to raise him up from the Ground; yet he would not let it be, nor did he eat any Victuals with them.

18. However on the seventh Day the Child died; and David's Servants were afraid to tell him that it was dead, for they said, Behold when the Child was alive we persuaded him, and he did not hearken to what we said; and how will he do ill, should we tell him it is dead!

19. Nevertheless David seeing that his Servants whispered, understood that it was; upon this he asked them, Is the Child dead? And they said, It is.

20. He then rose up from the Ground, and having washed, anointed himself, and changed his Cloaths, he went into the House of the Lord, and worshipped; next he came home, and asking, they put some Victuals for him, and he eat.

Ver. 17. *let it be*] for without this (as often the Verb-substantive is to be understood in the *Hebrew*) it may be asked, *He would not what? Raise him up?*

Ver. 19. *seeing*] *Vulg. heard*, to make it better, but I think worse: for he might rather see them, than hear them whispering.

21. Whereupon his Servants said to him, What is this Thing which thou hast done? Thou didst fast, and weep, for the Child being alive, and when it was dead, thou didst rise up, and eat Victuals.

22. And he answered; While the Child was yet alive, I fasted, and wept; for, thought I, Who knows but the Lord may be gracious to me, that the Child may live.

23. But now it is dead, Why should I fast? Can I make it return again? I shall go to it, but it will not return to me.

24. Afterwards David comforted Bathsheba his Wife, and going in to her, lay with her; and she bore a Son, whose Name he called Solomon, and the Lord loved him.

25. Who sending by the Ministry of Nathan the Prophet, he called his Name Beloved of the Lord; because of the Lord.

26. And Joab fought against Rabbah of the Ammonites, that he might take the royal City.

27. At which he sent Messengers to David with this Advice; Having fought against Rabbah, I have even taken the City of Water.

28. Now therefore gather the rest of the People, and encamp against the City, and take it; lest being taken by me, it should be called by my Name.

29. Accordingly David gathered all the People, and going to Rabbah, fought against it, and took it.

30. And he took off their King's Crown from his Head, the Value of which was a Talent of Gold with the precious Stones, and it crowned David's Head; besides he brought out the Spoil of the City very much.

31. He brought out the People too who were therein, and put under a Saw; as also Threshing-instruments of Iron, and iron Axes, nay made them pass through the Brick-kiln; and so did he to all the Cities of the Ammonites: then he, and all the People, returned to Jerusalem.

C H A P. XIII.

AND after that his Son Absalom having a fair Sister, whose Name was

Tamar, Amnon the Son of David loved her.

2. And he was so distressed, that he became sick for this his Sister, because she was a Virgin; and he thought it would be strange to do any Thing to her.

3. Now Amnon had a Friend, whose Name was Jonadab, the Son of Shimeah David's Brother; and he was a very expert Man;

4. Who said to him, Why art thou so thin, being the King's Son, Morning by Morning? Wilt not thou tell me? And Amnon answered him, I am in love with Tamar the Sister of my Brother Absalom.

5. Then Jonadab replied to him, Lie upon thy Bed, and feign thy self sick; and when thy Father comes to see thee, say to him, Let Tamar my Sister come, I pray, and get me to eat some Victuals, by dressing the Food in my Sight, that I may see, and eat from her Hand.

6. So Amnon lay down, and feigned himself sick; and the King coming to see him, he said to him, Let Tamar my Sister come, I pray, and make a Couple of Cakes in my Sight, that I may eat from her Hand.

7. Accordingly David sent word home to her, Go now to thy Brother Amnon's House, and dress some Food for him.

8. With that Tamar went thither, and he was lying down; then she took Dough, having kneaded it, and made Cakes in his Sight, and baked them.

9. Moreover she took the Pan, and turned them out before him; but he refused to eat, and said, Cause every one to go out from me: so every one did.

10. Next he said to her, Bring the Food into the Chamber, that I may eat from thy Hand. Accordingly Tamar took the Cakes which she had made, and carried thither to Amnon her Brother.

11. Which she having nigh to him, that he might eat, he took hold of her, and said to her, Come, lie with me, my Sister.

12. But she answered him; Do not, my Brother, do not humble me, for it should not be so done in Israel: do not this Vileness.

Ver. 23. *Why*] How much better and wiser is this Answer, than that celebrated one of *Solon* himself, the great Law-maker of *Athens*, on a like Occasion, when he was persuaded not to weep, since Weeping would avail Nothing, "For this Cause I do weep?"

Ver. 25. *Beloved of the Lord*] as the *Hebrew* signifies; the Loss of which in the *English Translation* see on *Psa.* cxxvii. 2.

Ver. 26. *that he might*] Ver. 28.

Ver. 30. *Value*] As the *Hebrew Word* may signify *Weight* or *Value*, it is not congruous to be the former here, because the Crown was not all Gold, as also because the *Weight* would be far too great.

VOL. I.

Ver. 31. *Threshing-instruments*] As in *Amos* i. 3. and the Verb there joined with it shews.

Ver. 8. *lying*] otherwise *lain*, notwithstanding how it may be vulgarly expressed; *laid* being not the Participle of *lie*, but of *lay*, and so denotes being done by some other Person or Thing.

Ver. 12. *Do not*] *ne* being a Particle of persuading from a Thing, as twice besides in this Verse; rarely of denying; see *Buxt. Gram. Lib. ii. Cap. 19.*

ib. humble] Vid. *Gen.* xxxiv. 2. and concerning *Vileness*, Ver. 7. of the same Chapter.

13. For I, whither shall I cause my Reproach to go? And thou wilt be as one of the vile ones in Israel: now therefore speak, I pray, to the King, for he will not withhold me from thee.

14. Nevertheless he would not hearken to what she said; but being stronger than she, humbled her, and lay with her.

15. Amnon then had a very great Hatred to her; for it was greater than the Love which he before had for her; insomuch that he bade her, Get up, be gone.

16. And she said to him, There is no Cause for this great Heinousness, to send me away being more than the other that thou hast done to me. Yet he would not hearken to her;

17. But called his young Man who waited on him, and said, Send this Woman now out from me, and lock the Door after her.

18. And though she had on a Garment of several Sorts, because the King's Daughters who were Virgins were clothed with such Robes; his Waiting-man had her out abroad, and locked the Door after her.

19. Therefore Tamar took Ashes upon her Head, and tore that Garment, as also put her Hand upon her Head, and going away, went on crying.

20. To whom Absalom her Brother said, Has thy Brother Amnon been with thee? Yet now, my Sister, hold thy Peace, as he is thy Brother; do not mind this Matter. Then Tamar remained, and was desolate, at his House.

21. And upon King David's hearing of all these Things, he was very angry.

22. In the mean time Absalom would not speak to his Brother Amnon either Bad or Good: for he hated him, by reason that he had humbled Tamar his Sister.

23. And in two Years Time, Absalom having Shearers at Baal-hazor, which is by Ephraim, he invited all the King's Sons.

24. He likewise came to the King, and said, Behold now thy Servant has Shearers, let the King, I pray, and his Servants, go with thy Servant.

25. Whereas the King answered him, Let us not, my Son, let us not now all of us go, lest we should be burdensome to thee. And notwithstanding he urged him, he would not go, but blessed him.

26. At which Absalom said, If not, be

pleased to let my Brother Amnon go with us? And the King replied to him, Why should he go with thee?

27. However Absalom pressing on him, he let Amnon and all the King's Sons go with him?

28. And Absalom commanded his young Men thus; See now when Amnon's Mind is merry with Wine, and I give you notice to strike him; then kill him, do not fear: Will it not be because I command you? Take courage, and be Sons of Valour.

29. They also did to Amnon, as he commanded; with that all the King's Sons rose up, and riding upon their respective Mules, fled.

30. And while they were in the Way, the following News came to David, Absalom has slain all the King's Sons, so that there is not one of them left.

31. Upon this the King got ready, and tearing his Cloaths, lay on the Ground; and all his Servants stood by with their Cloaths torn.

32. But Jonadab the Son of Shimeah David's Brother made answer; Let not my Lord think, they have killed all the young Men, the King's Sons, since Amnon alone is dead: for by the Talk of Absalom it has been appointed, from the Day he humbled Tamar his Sister.

33. Now therefore let not my Lord the King so regard the Matter, as to think all his Sons are dead; because it is only Amnon.

34. And Absalom fled. The young Man too who kept watch looking up, saw plainly that there were many People came along in the Way behind him, on the Side of the Mountain.

35. When Jonadab said to the King, Behold the King's Sons are coming: according to the Word of thy Servant, so it is.

36. And as he made an end of speaking, behold they came, who burst out a crying; and the King also, with all his Servants, cried very much.

37. In the mean while Absalom fled, who went to Talmai the Son of Ammihud King of Geshur; and he mourned for his Son continually.

38. Thus he being fled, and gone to Geshur, was there three Years.

39. So that King David longed to go

Ver. 16. *Cause*] not with the Stop here, as in the *vulg. Transf.* so unsapely.

Ver. 20. *Aminon*] So *Absalom* calls him, different from his Name elsewhere; *Lightfoot* says, *scornfully*: but rather in Derogation to his Name *Amnon*, which signifies *faithful*; as this may *unfaithful*, *min* being *from* or *un*—therefore should not be lost in the *Translation*.

Ver. 22. *Bad or Good*] which is the *Hebrew Order*.

Ver. 31. *their*] It may be suspected, that our *Translators* mistook the *ם* of *בָּנָיו* for this Pronoun.

Ver. 32. *that* being twice added in this Verse by our *Translators*, one is put in the *Italic Print*, the other not.

forth to him; for he was comforted concerning Amnon, since he was dead.

C H A P. XIV.

AND Joab the Son of Zeruiah knowing, that the Heart of the King was upon Absalom;

2. He sent to Tekoah, and fetched from thence a wise Woman, to whom he said; Feign thy self now to mourn, and put on now Garments of Mourning, and be not anointed with Oil, but be as a Woman who has these many Days been mourning for the Dead;

3. And go to the King, and speak to him according to this Speech: he putting Words so in her Mouth.

4. Accordingly the Woman of Tekoah spoke to the King, falling upon her Face to the Ground, and reverencing, with this Expression, Save, O King.

5. To whom he said, What is the matter with thee? And she answered; I am verily a widow Woman, my Husband being dead.

6. And thy Handmaid had two Sons, who contending in the Field, and there being none between them to deliver; one struck the other, so that he killed him.

7. At which behold the whole Family is risen up against thy Handmaid, and they say, Deliver up him who smote his Brother, that we may kill him for the Life of his Brother whom he has slain; and may destroy even the Heir; thus will they quench my Coal that is left, making my Husband not to have Name or Remainder upon the Surface of the Ground.

8. Whereupon the King said to her, Go home, and I will give command concerning thee.

9. But she answered him, Upon me, my Lord O King, be the Iniquity, and upon my Father's Family; and let the King, and his Throne, be innocent.

10. To which the King replied, When any speaks to thee, bring him to me, and he shall not touch thee again any more.

11. Yet she added, Let the King, I pray, remember the Lord thy God, not to let the Revengers of Blood increase the slaying, that they may not destroy my Son. By the Lord's

living, says he, there shall not a Hair of thy Son fall to the Earth.

12. The Woman nevertheless rejoined, Let thy Handmaid, I beseech thee, speak a Word to my Lord the King; who said, Do.

13. And she proceeded; Why then dost thou intend such as this against the People of God? For the King speaks these Words like one who is in fault, for him not to bring again his expelled one.

14. For we must quite die, and be like Water poured out on the Ground, which cannot be gathered up; and since God takes not away the Life, he should have some Thoughts that the expelled one may not remain so from him.

15. And now as I came to speak this Matter to the King my Lord, it was because the People made me afraid; and thy Handmaid thought, I will now speak to the King, who perhaps will do the Business of his Handmaid.

16. Because he can hear to deliver her from the Power of the Man, who would destroy me and my Son together, from the Possession of God.

17. Thy Handmaid too thought, The Word now of my Lord the King will be for Quietness: for as an Angel of God, so is he to hear Good or Evil, and the Lord thy God is with thee.

18. The King then made reply to her, Conceal not from me, I pray, the Matter that I shall ask thee. And she said, Let my Lord the King now speak.

19. And he asked, Is not the Hand of Joab with thee in all this? To which the Woman made answer; By thy Soul's living, my Lord O King, there is no going to the right Hand or the left, from all that my Lord the King speaks; for thy Servant Joab himself commanded me, and told thy Handmaid all that she should say:

20. In order to turn about the Look of the Thing, has thy Servant Joab done this Matter; and my Lord is wise, as with the Wisdom of an Angel of God, to know all that is on the Earth.

21. Upon which the King said to Joab, Behold now since I have done this Thing, go, bring again the young Man Absalom.

22. At this Joab fell on his Face to the

Ver. 2. now] the same repeated in Hebrew.

Ver. 9. be innocent] *prostando quod peto, in doing what I request*, as Jun. and Trem. well comment; but Poole doubly ill, *If I do not inform thee right, or if thou neglectest my Cause.*

Ver. 14. die] *Amnon would have died if not murdered, and Absalom will die as it were for it.*

1b. takes not away the Life] of Absalom, for the Murder.

1b. be should] Namely the King, agreeing with the Words of the foregoing Verse.

Ver. 19. told thy Handmaid all that she should say] according as the same Hebrew Idiom is rendered in Ex. viii. 17.

Earth, and revered, and blessed the King; he also said, Thy Servant knows to Day that I am in Favour with thee, my Lord O King, because the King has performed the Request of his Servant.

23. So he got ready and went to Geshur, and brought Absalom to Jerusalem.

24. But the King said, Let him turn aside to his House, and not see my Face: which Absalom did accordingly.

25. Now there was not a Man among all Israel, so much to be praised for being handsome, as Absalom: from the Sole of his Foot even to his Crown there was not a Blemish in him.

26. And when he cut off his Hair (which he used to do at every Year's End, because it was heavy upon him) the Hair of his Head weighed two hundred Shekels, by the King's Weight.

27. There were also born to Absalom three Sons, and one Daughter, whose Name was Tamar: she was a Woman of a fair Countenance.

28. Thus Absalom abode in Jerusalem two Year's Time, and saw not the King's Face.

29. At length he sent for Joab, to send him to the King, but he would not come to him; nor yet when he sent again the second time.

30. Therefore he said to his Servants, See, there is a Piece of Joab's Land at my Part, where he has Barley; go, and set it on fire: so they did.

31. Hereupon Joab got ready, and went to Absalom at Home, and asked him, Why have thy Servants set the Piece of Land which I have on fire?

32. And Absalom answered him; Behold I sent thus to thee, Come hither, that I may send thee to the King, to say, Why am I come from Geshur? It would be better for me that I should be there still; now therefore let me see the King's Face, and if there be Iniquity in me, let him put me to death.

33. Joab accordingly went to the King, and told him; who called Absalom, and he went to him, and bowed down to him, upon his Face to the Ground before the King; and he kissed Absalom.

BUT after this, Absalom prepared him Chariots and Horses, with fifty Men to run before him.

2. Nay he would rise early, and stand at the Side of the Way to the Gate; and every Man who had a Cause to come with to the King for Judgment, Absalom called to him, and said, Where is the City thou art of? Who answering, Thy Servant is of such a one of the Tribes of Israel;

3. Absalom replied to him, See that thy Matters are good and right; though there is none to hear thee from the King.

4. Moreover he wished, Oh that I was Judge in the Country, that every Man who has a Cause or Judgment might come to me, and I would do him justice.

5. Besides when a Man came near to bow down to him, he put forth his Hand, and taking hold of him, kissed him.

6. And after this manner did he behave to all Israel who came to the King for Judgment; thus Absalom stole away the Hearts of the Men of Israel.

7. And at the Term of forty Years, he said to the King; Let me go, I pray, and perform what I vowed to the Lord to do at Hebron.

8. For thy Servant made the following Vow while I abode at Geshur in Syria, If the Lord will at all bring me again to Jerusalem, I will serve him.

9. And the King answering him, Go in Peace; he got ready, and went to Hebron.

10. But he sent Spies through all the Tribes of Israel, to tell; When you hear the Sound of the Trumpet, say, Absalom reigns at Hebron.

11. There went also with him two hundred Men invited from Jerusalem, who went in their Integrity; for they knew not any thing of the Matter.

12. He further sent for Ahithophel the Gilonite, David's Counsellor, from his City Giloh, when he was offering Sacrifices; and the Conspiracy was strong, for the People went on increasing with Absalom.

Ver. 26. *by the King's Weight*] The Babylonian or foreign Shekel, being computed but the third Part of a Hebrew one, might be used by the Kings of Israel by reason of their Traffick abroad, and so obtain that Name, by which Absalom would probably have his Hair weighed in Ostentation. According to which the true Weight will be about 2lb. 6oz. 8p.w. Troy.

Ver. 7. See the *Notes of Chronology* after the succeeding Table.

1b. *to do at*] For surely Absalom was not in Hebron,

while he was at Geshur in Syria, another Kingdom; but Hebron was his Birth-place, Chap. iii. 3.

Ver. 10. *reigns*] In the Bible of Pope Sixtus, will reign; in that of Pope Clement, published two Years after, has reigned: but their English Translators, as if ashamed of the Incongruity of both, take up with the Hereticks, reigneth.

Ver. 12. *strong*] What will not Mankind do, and what may not the best of Men expect from them? when they would do thus to David, and that in the worst of

13. Then there came one who told David, that the Hearts of the Men of Israel were after Absalom.

14. Whereupon he said to all his Servants, who were with him at Jerusalem, Get ready, and let us flee, else there will be no escaping for us from the Presence of Absalom: make haste to go away, lest he making haste, should overtake us, and forcibly bring Mischief upon us, by smiting the City with the Edge of the Sword.

15. And the King's Servants said to him, According to all that my Lord the King shall choose, here are thy Servants.

16. So the King went forth, and all his Household accompanied him; only he left ten Women *who* were Concubines, to keep the House.

17. Thus he going forth, and all the People accompanying him, remained at a House far off.

18. And all his Servants passed on at his Side, with all the Cherethites and Pelethites; as likewise all the Gittites, six hundred Men who came along with him from Gath, passed on before the King.

19. But he said to Ittai the Gittite; Why dost thou go with us too? Return, and abide with the King; since thou art a Stranger, and art also removing to thy Place.

20. Whereas thou camest Yesterday, shall I make thee go wandering with us to Day, when I am going whither I can? Return, and cause thy Brethren to return; Kindness and Truth be with thee.

21. And Ittai made answer to the King, By the Lord's living, and my Lord the King's living, in the very Place where my Lord the King shall be, whether in Death or in Life, even there will thy Servant be.

22. David then replied to him, Go, and pass over. Accordingly he did, as likewise all his Men, and the Children who were with him.

23. And the whole Country cried aloud, when all the People passed over; the King also went over the Brook Kidron, and all the People towards the Way of the Wilderness.

24. Nay there was Zadok too, and all the Levites with him, carrying the Ark of God's Covenant; which they set down, and Abiathar went up, till all the People had made an end of passing out of the City.

25. Nevertheless the King said to Zadok; Have back the Ark of God into the City: if I am in Favour with the Lord, he will bring me back, and shew me that, and the Habitation of it.

26. But if he should say thus, I do not delight in thee; here am I, let him do to me as he pleases.

27. He likewise said to that Priest; Art thou a Seer? Go back *then* into the City in Peace, and your two Sons with you, Ahimaaz thine, and Jonathan the Son of Abiathar.

28. See, I will stay in the Plain of the Wilderness, till Word comes from you to tell me.

29. Therefore Zadok and Abiathar carried back the Ark of God to Jerusalem, and they abode there.

30. But David went up on the Ascent of Olivet, weeping as he went, and his Head was covered, and he walked barefooted; all the People too who were with him covered their Heads respectively, and went up in the same Manner.

31. It was moreover told David, that Ahithophel was among them who conspired with Absalom; at which he said, Make the Counsel of Ahithophel foolish, I beseech thee, O Lord.

32. And when David came to the Top, where he worshipped God, behold Hushai the Archite met him, with his Coat torn, and Earth upon his Head.

Rebellion, for a Son against his Father, nay a Son that had murdered his Brother, and the Father who had saved them by killing Goliath, &c.

Ver. 14. *else*] which *if* may signify, as well as *but* so commonly, though not noticed by Noldius, &c.

Ver. 19. *to thy Place*] which is the last of the Verse in Hebrew, and *he could not both go to Gath, and tarry in Jerusalem with Absalom*, says Poole. And how unapt *exile* is, may be seen by this literal rendering.

Ver. 21. *very—there*] *both* *if* seem here in each Place redundant as to Translation, according as in 2 Kings v. 20. and as either of them is usually in Oaths; and so not to be turned first *surely*, then *even also*: yet the Expletives I have chosen may image them pretty well.

Ver. 23. *Kidron*] running along the Bottom of the Valley of Jehoshaphat southward, on the east Side of Jerusalem, but sometimes dry, according to Maundrell, Journ. p. 100.

1b. *Way*] *Vulg.* inserts of Olivet from Ver. 30.

Ver. 24. *which they set down*] The *Vulg.* quite unnecessarily, as wrongly, repeats *Covenant* here.

Ver. 25. *the Habitation of it*] That is the Tabernacle, Chap. vi. 17.

Ver. 26. *do to me as*] Thus Juvenal in Sat. x.

—Si Consilium vis,

Permites ipsi expendere Numinibus, quid
Conveniat nobis, rebusque sit utile nostris.

Receive my Counsel and securely move;

Intrust thy Fortune to the Powers above:

Leave God to manage for thee, and to grant

What his unerring Wisdom sees thee want,

Dryden's Translation.

And Abulfeth, an eastern Poet, as recited by Barth. D'Herbelot, in *Bibliothèque Orientale* under the Word *Bost*, Submission to the Will of God ought to be the Rule and End of our Conduct.

33. To whom David said; If thou goest on with me, thou wilt be a Burden to me.

34. But if thou wilt return into the City, and say to Absalom, Let me be thy Servant, O King, since I have been thy Father's hitherto, and now would I also be thine; then thou mayest make void the Counsel of Ahithophel for me.

35. And will not Zadok and Abiathar the Priests be there with thee? To whom thou shalt tell every Thing that thou hearest from the King's House.

36. Behold their two Sons are there with them, Ahimaaz Zadok's, and Jonathan Abiathar's; by whose Means you may send to me every Thing that you hear.

37. Accordingly Hushai David's Friend went into the City, when Absalom came to Jerusalem.

CHAP. XVI.

NOW when David was passed a little from the Top, behold Ziba Mephibosheth's Servant met him, with a couple of Asses saddled, upon which were two hundred Loaves, a hundred Clusters of Raisins, a hundred of Summer-fruits, and a Bottle of Wine.

2. And the King asked Ziba, What hast thou these for? To which he answered, The Asses are for the King's Household to ride on, the Loaves and Summer-fruits for the young Men to eat, and the Wine is for those to drink who are faint in the Wilderness.

3. The King enquired further, And where is thy Master's Son? And Ziba answered him; Behold he abides at Jerusalem: for he said, This Time will the Family of Israel restore to me my Father's Kingdom.

4. Upon this the King said to Ziba, Behold thou shalt have all that belongs to Mephibosheth. And he replied, I bow down, being got in Favour with thee, my Lord O King.

5. And as King David was going to Ba-

hurim, behold there came out a Man from thence of the Family of the House of Saul, whose Name was Shimei, the Son of Gera, who coming out, cursed as he came.

6. Nay he flung Stones at David, and all his Servants; though all the People, and all the stout Men were at his right Hand and left.

7. And Shimei said thus in his cursing; Get thee out, get thee out, O bloody and ungodly Man.

8. The Lord has returned upon thee all the Blood of the Household of Saul, in whose Place thou hast reigned, and the Lord has given the Kingdom into the Power of Absalom thy Son; and behold thou art in thy own Mischief, because thou art a bloody Man.

9. At which Abishai the Son of Zeruiah said to the King, Why should this dead Dog curse my Lord the King? Let me pass over, I pray, and take off his Head.

10. But he answered; What have you to do with me, O Sons of Zeruiah? For he may curse, because the Lord has ordered him, to curse David, and who shall say, Why dost thou so?

11. Besides David said to Abishai and all his Servants; Behold my own Son who proceeded forth from my self seeks my Life; and much more now may a Benjaminite: let him alone, since he may curse, because the Lord has bid him.

12. Perhaps the Lord will look on my Affliction, and he may render Good to me instead of his Cursing this Day.

13. So he and his Men went on the Way; Shimei going on the Side of the Mountain over against him, where he went along cursing, throwing Stones, and flinging Earth.

14. At length the King, and all the People who were with him, came faint, and were refreshed there.

15. Absalom too, and all the People, the Men of Israel, came to Jerusalem; and Ahithophel was with him.

16. And when Hushai the Archite, David's Friend, came to Absalom, Hushai cried

Ver. 34. *O King*] *suffer me to live*, adds the *Vulgate*. From such Scraps as this, not in the *Original*, may the ignorant Talk have been raised by the Popish Party, that they have more *Scripture* at *Rome* than we; if not still worse, from their counting the *Apocrypha* canonical *Scripture*, which we have as well as they.

Ver. 1. *a Bottle*] *Vulg. Lat. two Bottles*.

Ver. 2. *The Asses*] *The Vulgate* has first, *My Lord the King*.

Ver. 4. *bow down*] thus the *Hebrew*, without any Thing for *that* to make it a Petition; being an Acknowledgment, as the Favour was already granted.

Ver. 5. *was going to*] For if *come* thither, *Shimei* could not come out thence to him; see too Ver. 14.

Ver. 7. *Get thee out*] of the Kingdom.

Ver. 8. *Blood*] killing the seven Sons, Chap. xxi. 8, 9. as being done before this.

Ver. 9. *this dead Dog*] which the common *Latin Translator* was so wise as to alter into *this Dog about to die*.

Ver. 10. *you to do*] as *Judg. xi. 12.* and more to the Purpose.

Ib. For] *so* is marginal, not textual.

Ib. may curse] For unquestionably the Lord did not bid him, though *David* might then doubt of it.

Ib. dost thou] namely the Lord.

Ver. 11. *now*] Instead of which the *vulg. Lat.* has *this*, and our *Translators* both.

out to him, Let the King live, let the King live.

17. To whom Absalom said, Is this thy Favour to thy Friend? Why didst not thou go with him?

18. But Hushai answered him; No: for whom the Lord, and his People, and all the Men of Israel choose, shall not I be for, and abide with him?

19. And again with whom should I serve? Should it not be before his Son? As I have served before thy Father, so will I be before thee.

20. And Absalom saying to Ahithophel, Give Counsel for you, what we shall do.

21. He answered him, Go in to thy Father's Concubines, whom he has left to keep the House; and when all Israel hear that thou art odious to thy Father, the Hands of all who are with thee will be strong.

22. Accordingly they pitched a Tent for Absalom upon the Roof, and he went in to his Father's Concubines in the Sight of all Israel.

23. And the Counsel of Ahithophel, which he gave in those Days, was as if a Man enquired of the Word of God: so was all of it, both to David and Absalom.

C H A P. XVII.

MOREOVER Ahithophel advised Absalom; Let me now choose out twelve thousand Men, and getting ready, pursue after David to Night.

2. So shall I come upon him, while he is weary and of weak Hands, and make him afraid, whereby all the People who are with him will flee; and I will smite the King alone.

3. And I will bring back all the People to thee, according as they may return: by the Man whom thou seekest for shall all the People be in Peace.

4. Which Saying Absalom approved of, as did all the Elders of Israel.

5. However Absalom said, Call now also Hushai the Archite; that we may hear what he has likewise to advise.

6. Who coming to Absalom, he said thus to him, Ahithophel having counselled after

this Manner, shall we do what he advises? If not, do thou speak.

7. Upon which Hushai said to him, The Counsel that Ahithophel has given is not good this Time.

8. For added he: Thou knowest, that thy Father and his Men are stout, and they are of bitter Minds, like a Bear deprived of its Young in the Field; and he being a Warrior, will not lodge with the People.

9. Behold he is now hid in one of the Pits, or another Place; and as soon as there is falling among them at first, some Person who hears will say, There is a Slaughter among the People that follow Absalom.

10. Then even he who is a valiant Person, whose Heart is like that of a Lion, will utterly melt: for all Israel know that thy Father is stout, and those who are with him be valiant Men.

11. But I counsel, there should be thoroughly gathered to thee all Israel, from Dan even to Beer-sheba, as the Sand which is at the Sea for Multitude; and that thou thy own self go into the Battle.

12. Thus shall we come to him in one of the Places, where he will be found, and shall encamp against him, as the Dew falls upon the Ground; so that there shall not be left of him, and all the Men who are with him, even one.

13. And if he be got into a City, all Israel shall bring Ropes to that City; and we will draw it to the Brook, until even a small Stone is not found there.

14. With this Absalom and all the Men of Israel said, The Counsel of Hushai the Archite is better than that of Ahithophel: for the Lord had appointed to make void the Counsel of Ahithophel, which was good, that he might bring Evil upon Absalom.

15. Next Hushai told Zadok and Abiathar the Priests; After this and this Manner did Ahithophel counsel Absalom, and the Elders of Israel, and after this and this Manner have I counselled.

16. Now therefore send speedily, and tell David thus, Do not lodge to Night in the Plains of the Wilderness, and besides pass wholly over; lest the King should be devoured, and all the People who are with him.

Ver. 18. *not*] so the Hebrew Text, the common English being according to the Margin; and thus the Hebrew is in 2 Kings viii. 10. Job xiii. 15. Isa. ix. 3. & xlix. 5. & lxi. 9. taken differently by our Translators.

Ver. 22. *Roof*] where he lusted after Bath-sheba, Chap. xi. 2.

Ver. 3. *by the Man*] This is rendered after the Order and Pointing of the Hebrew, and so makes better Sense

than the perverting of both in the common Translation.

Ver. 14. *better*] Being more warlike, ostentatious, and suiting the sanguine Temper of Rebels; who being also superior in Multitude, scorned to be wary, and being audaciously wicked, would be cruel: to whose Tempers Hushai adapted his Speech, for their Fall.

Ver. 16. *lest*] if Ahithophel's Counsel should yet be taken, Ver. 21.

17. In the mean time Jonathan and Ahimaaz staid at the Fountain of Rogel, and a Maid went and told them, that they might go and tell King David: for they must not be seen to go into the City.

18. Nevertheless a Youth saw them, and told Absalom; but they both went away speedily, and came to a Man's House at Bahurim, who had a Well in his Court, and they went down there.

19. The Woman further took, and spread a Covering upon the Mouth of the Well, and laid about ground Corn upon it; so that the Matter was not known.

20. Yet Absalom's Servants came to her at the House, and asked, Where is Ahimaaz and Jonathan? But she told them, They are passed over the River of Water: whom when they had sought for, and could not find, they returned to Jerusalem.

21. And after they were gone, those came up out of the Well, and went and told King David; to whom they said, Get ready, and pass speedily over the Water, for thus Ahithophel has counselled against you.

22. Accordingly David got ready, and all the People who were with him, and went over Jordan; there being by the Light of the Morning not even one lacking, who was not passed over it.

23. But Ahithophel seeing that his Counsel was not executed, saddled his Ass, and got ready, and went to his House at his own City, then giving charge about his Family, he hanged himself; thus he died, and was buried in his Father's Grave.

24. David also went to Mahanaim; and Absalom passed over Jordan, accompanied with all the Men of Israel.

25. And he put Amasa over the Army, instead of Joab; Amasa being the Son of a Man whose Name was Ithra, an Israelite, who went in to Abigail, the Daughter of Nahash, the Sister of Zeruiah Joab's Mother.

26. So Israel and Absalom encamped in the Province of Gilead.

27. And when David was come to Mahanaim, Shobi the Son of Nahash from Rabbah of the Ammonites, Machir the Son

of Ammiel from Lo-debar, and Barzillai the Gileadite from Rogelim;

28. Brought Beds, Basons, Potters Vessels, Wheat, Barley, Flour, even of parched Corn, Beans, Lentiles, and parched Corn,

29. With Honey, Butter, Sheep, and Cheeses of the Herd, for David, and the People who were with him, to eat: for they said, The People are hungry, faint, and thirsty in the Wilderness.

C H A P. XVIII.

AND David numbered the People who were with him, and put over them Captains both of Thousands and Hundreds.

2. He moreover sent the People, one third Part in the Custody of Joab, another in that of his Brother Abishai the Son of Zeruiah, and the other in the Custody of Ittai the Gittite; and the King said to the People, I will also go quite out with you.

3. But they answered, Thou shalt not; for if we at all flee away, they will not regard us, nor yet if half of us die; for thou art now as ten Thousand of us: now therefore it will be well, that thou shouldest but help us out of the City.

4. And the King replied to them, I will do what you like. So he stood at the Side of the Gate, while all the People went forth by Hundreds and Thousands.

5. When he thus commanded Joab, Abishai and Ittai, Be gentle for my sake to the young Man Absalom. And all the People heard, when the King commanded all the Captains upon Absalom's Account.

6. Thus the People went forth into the Field to meet Israel; and the Battle was in the Wood of Ephraim:

7. Where the People of Israel were defeated before the Servants of David; and a great Slaughter was there that Day of twenty Thousand.

8. For the Battle there was dispersed all over the Country; and the Wood consumed more of the People, than the Sword did that Day.

Ver. 20. *River*] namely *Jordan*, Ver. 22. and as the *Chald.* has it, which was too big for a *Brook*. The *LXX* have, *They passed away tasting a little Water*, and the *Vulg.* *They passed away hastily, having tasted a little Water*: for *Michal* as an Appellative being no where else, nor having any Companion, as *Kimbi* speaks, they deduced it from *achal*, to eat, when it is rather from *jabol*, to be able or to prevail, and so *Kimbi* expounds it to be a strong Flood, and *Sol. Jar.* a River.

Ver. 25. *an Israelite*] to wit *Amasa*; *Ithra* or *Jether* being an *Ismaelite*, 1 *Chron.* ii. 17. as *Abigail*, not *Nahash*, was the Sister of *Zeruiah*, 1 *Chron.* ii. 16.

Ib. Nabash] the Wife of *Jesse*, as *Jun.* and *Trem.* remark, and I rather think; though some Copies of the *Septuagint* have it *Jesse*, by way of Explanation.

Ver. 28. *of parched Corn*] So *Trem.* and *Jun.* the *Hebrew* Words here rendered *parched Corn* being the same in the *Original*, though our *Translation* has pulse to the latter, but every where else *parched corn*.

Ver. 8. *the Wood consumed*] I suppose by *David's* being there first, and posting his Men to Advantage in concealed Places, by the Sides of the Passages, &c.

9. And because Absalom was meeting the Servants of David directly before; and rode upon a Mule, it went under a thick Place of a great Oak, and his Head caught hold of the Oak; so that he was placed between the Heaven and the Earth, and the Mule that was under him passed away.

10. Which a certain Man seeing, told Joab thus, Behold I saw Absalom hanged on an Oak.

11. And he said to the Man who told him, And behold when thou sawest it, why didst not thou smite him there to the Ground? And there is with me to have given thee, ten *Shekels* of Silver and a Girdle.

12. But the Man answered him; Although I should have a thousand *Shekels* of Silver weighed into my Hand, I would not stretch it forth against the King's Son: for in our Hearing the King charged thee, Abishai and Ittai, to take care of any one being against the young Man Absalom.

13. Otherwise I should have acted wrongfully against my own Life, since there is no Matter concealed from the King; and thou wouldest have stood at a distance.

14. However Joab replied, I shall not tarry so before thee; and taking three Darts in his Hand, he stuck them into Absalom's Heart, who was yet alive in the middle of the Oak.

15. Ten young Men also, who carried Joab's Arms, went round about, and smiting Absalom, they killed him.

16. Whereupon Joab blew a Trumpet, and the People returned from pursuing after Israel: for he kept them back.

17. Then they took Absalom, and threw him into a great Pit in the Wood, placing

a very great Heap of Stones upon him; and all Israel fled to their several Tents.

18. Now Absalom in his Life-time had taken, and set him up a Pillar, which was in the King's Vale; for he said, I have no Son who may make my Name be remembered. So he called it by his own Name, which is called Absalom's Monument to this Day.

19. And Ahimaaz the Son of Zadok said, Let me run now, and declare to the King, that the Lord has delivered him from the Power of his Enemies.

20. Whom Joab answered, Thou shalt not be the News-man this Day, but shalt carry News another Day; and not this, because the King's Son is dead.

21. So he ordered Cushie, [Go, tell the King what thou hast seen; and bowing down to Joab, he ran.

22. Nevertheless Ahimaaz the Son of Zadok said to him yet again, But howsoever it be, let me now also run after Cushie. And though Joab objected, Why wilt thou run, my Son, since there is no News found for thee?

23. Yet however it be, *said he*, let me run; at which he bade him run: then Ahimaaz ran the Way of the Plain, and passed by Cushie.

24. And David sitting between the two Gates, the Watchman went on the Roof of the Gate, upon the Wall, and looking up, saw plainly that there was a Man running alone.

25. Upon this he called, and told the King; who said, If he be alone, he has News to tell. And he came on apace, drawing near.

Ver. 9. *because*] which *Noldius* shews to be the Meaning of *in* divers Places. And if the Context be duly considered, it may appear incredible that *Absalom met the Servants of David*, or even that the Oak was in the Way to meet them; because then passing by it, they would doubtless have seen him. This being in the Discomfiture or Flight, and *Absalom* alone, quite forbid the former, as that in Ver. 10, 11. does also the latter. It might be necessary to say Something of this, as I know of no Translator who observed it.

1b. *foreright*] left out of the common English.

1b. *it went*] for him to avoid meeting *David's Men*.

1b. *Head*] that is the Hair of it; which being first his Pride, Chap. xiv. 26. was now his Destruction.

Ver. 12. *against*] for which the *Heb.* has a Preposition.

Ver. 13. *at a distance*] as the *Hebrew Word* properly signifies, rendered by several in the *Latin Translations ex adverso*; and the *Original* has not *me*.

Ver. 14. *he stuck*] In our late ingenious Country-woman's Tale of *Cushie* is,

That cruel Arm impell'd the flying Dart,
And the keen Weapon sunk within his Heart:
Then those fair Cheeks resign'd their rosy Dye;
Yet Life a Moment struggl'd in his Eye,
As from so fair a Mansion loth to fly,

Till the red Torrent stain'd his throbbing Side;

Then with a Groan the beauteous Rebel dy'd,

Leaper's Poems, Vol. i.

I have put *Side* for *Tide*, as supposing it wrong printed; and chose to give a Quotation rather from this *Poem*, than either of the two foregoing, viz. *The Death of Abel*, and *Job's Curse*, by reason of the too great Inconsistencies with *Holy Writ* therein.

Ver. 18. *Pillar*] *Ubi etiamnum turris & magnus lapidum acervus extat, qui quotidie magis ac magis augetur. Nam &c. Where there still remains a Tower and great Heap of Stones, which is increased daily: for it is the Custom for the Natives and Strangers who pass that Way, each to fling a Stone at him, as it were revenging his Rebellion against his Father, and withal wishing he and such may be cursed for ever; Adrichomius in his Hierosol. Descrip. N^o. 227. from Breidenbach's Peregrin. Hierosolym. & Mon. Sinai, printed 1486.*

Ver. 22. *since there is no News found for thee*] Literally so in *Hebrew*, but the old *Lat.* has first, *come hither*, and then has this rendered, *non eris &c. thou wilt not be a Carrier of good News*, viz. by carrying such; but the College of *Dewey* have turned it into English, *thou shalt not &c.* quite in another and wrong Sense.

26. The Watchman likewise saw another Man running, so he called to the Porter, and said, Behold there is another runs alone. And the King answered, This also brings News.

27. The Watchman then said, I see the running of the first is like that of Ahimaaz the Son of Zadok. At which the King declared, That is a good Man, and comes for good News.

28. At length Ahimaaz calling, said to the King, It is well, and bowed down to him with his Face to the Ground; as also added, Blessed be the Lord thy God, who has delivered up the Men, that lifted up their Hands against my Lord the King.

29. But says the King, Is the young Man Absalom well? And he answered, I saw a great Tumult, at Joab's sending the King's Servant, and me thy Servant, but I did not know for what.

30. And the King said, Turn aside, stand here. Accordingly he turned aside, and stood still.

31. Behold also Cushai came; and he said, The News brought, my Lord O King, is that the Lord has delivered thee to Day from the Power of all who rose up against thee.

32. The King however asked him, Is the young Man Absalom well? And Cushai answered, Let the Enemies of my Lord the King, and all who rise up against thee for Harm, be like him.

33. Affected at this, he went up to the Chamber of the Gate, and wept; lamenting thus as he went, My Son Absalom, my Son, my Son Absalom; oh that I had died instead of thee, O Absalom, my Son, my Son!

C H A P. XIX.

AND it was told Joab, Behold the King weeps, and mourns for Absalom.

2. So that the Preservation that Day became Mourning to all the People: because they then heard, that the King was grieved for his Son.

3. Therefore the People stole away that Day, to go into the City; as those do who are ashamed when they flee in a Battle.

4. And the King not only covered his Face, but cried aloud, My Son Absalom, O Absalom, my Son, my Son.

5. Joab then went to him at the House, and said; Thou hast made the Faces of all thy Servants ashamed to Day, who have delivered thy Life on it, and the Lives of thy Sons and Daughters, with those both of thy Wives and Concubines,

6. By loving those who hated thee, and by hating such as love thee: since thou hast declared now, that Princes and Servants are Nothing to thee; for I know to Day that if Absalom was alive, and all of us were dead on it, then thou wouldest approve of it.

7. Now therefore get ready, go forth, and speak kindly to thy Servants: for I swear by the Lord, that shouldest thou not go forth, there will not a Man stay with thee to Night; and this will be worse to thee, than all the Harm which has come upon thee from thy Youth till now.

8. With that the King got ready, and sate at the Gate; and when all the People were told thus, Behold the King sits at the Gate; they came before him, for Israel were fleeing to their respective Tents.

9. However all the People were pleading in all the Tribes of Israel as follows; The King rescued us from the Power of our Enemies, and delivered us from that of the Philistines, but now he is fled out of the Country from Absalom.

10. And he, whom we anointed over us, is dead in the Battle, now therefore why are you silent about bringing the King back?

11. Then King David sent word to Zadok and Abiathar the Priests; Speak thus to the Elders of Judah, Why are you the last to bring the King home again, when the Speech of all Israel is come to him at his House?

12. You are my Brethren, you are my Bone and Flesh: why then are you the last to bring back the King?

13. Say also to Amasa, Art not thou my Bone and Flesh? By God's doing so for me and so besides, thou shalt be Captain of the Army before me at all times, in the room of Joab.

14. And he inclined the Hearts of all

Ver. 8. *were fleeing*] as appears by *to Night* in the preceding Verse.

Ver. 9. *from*] as this frequently signifies, and may be seen in Num. 1. of Noldius's Concordance, and no where else for. So *Jun.* and *Trem.* with *Cass.* have *ab.*

Ver. 10. The *vulg. Lat.* has added at the End, *And the Counsel of all Israel is come to the King*; which I suppose fetched from the *Greek*, that has the same, except-

ing *Speech* instead of *Counsel*; and into the *Greek* it might come from the next Verse, by the Oversight of some Transcriber, and thence be continued by others.

Ver. 11. *at his House*] in *Baburim*, where he was, as Ver. 5. The *Vulgate* adds here, *because the King had said, You shall say these Things to the People of Judah.*

the Men of Judah as of one Man, so that they sent to the King, Return thou; and all thy Servants.

15. So the King returned, and came to Jordan; those of Judah coming to Gilgal, to go and meet the King, to have him over Jordan.

16. And Shimei the Son of Gera the Benjaminite, who was of Bahurim, made haste, and came down with the Men of Judah to meet King David.

17. With whom were a thousand Men of Benjamin, and Ziba the Servant of the Family of Saul, attended with his fifteen Sons and twenty Servants, and they went over Jordan before the King.

18. For there passed over a Passage-boat to fetch over the King's Household, and to do what he liked; and Shimei the Son of Gera fell down before the King, when he was got over Jordan,

19. And said to him; Let not my Lord reckon Iniquity to me, nor remember what thy Servant did perversely, the Day on which my Lord the King came out of Jerusalem, for the King to regard it.

20. Because thy Servant knew that I had sinned, therefore behold I came to Day the first of all the Family of Joseph, to come down to meet my Lord the King.

21. But Abishai the Son of Zeruiah made answer, Shall not Shimei be put to death for this, since he has cursed the Lord's anointed one?

22. To which David replied, What have you to do with me, O Sons of Zeruiah, that you are become Adversaries to me to Day? Shall there be a Man put to death on it in Israel? For do not I know, that I am to Day King over Israel?

23. And he said to Shimei, Thou shalt not die; nay, he swore to him.

24. Besides Mephibosheth the Grandson of Saul came down to meet the King; who had not dressed his Feet, dressed his Beard, nor washed his Cloaths, from the Day the

King went away, till that on which he came in Peace.

25. And when he met the King coming to Jerusalem, he was asked by him, Why didst not thou go with me, Mephibosheth?

26. Who answered; My Lord O King, my Servant deceived me: for thy Servant thought, I would saddle me an Ass, that I might ride on it, and go with the King, because thy Servant is lame.

27. Whereas he has slandered thy Servant to my Lord the King; who being as an Angel of God, do what thou likest.

28. For there was not any of my Father's Family but dead Men to my Lord the King, nevertheless thou didst put thy Servant among those who eat at thy Table; and what Justice have I more, that I should cry yet to the King?

29. And the King replied to him; Why dost thou speak any more of thy Affairs? I have said, Thou and Ziba part the Land.

30. But Mephibosheth to him again, Let him even take all; as it is after my Lord the King is come home in Peace.

31. Barzillai the Gileadite likewise came down from Rogelim; and passed over Jordan with the King, to bring him over it.

32. Now he was very old, being in his eightieth Year; and he had maintained the King while he abode at Mahanaim, for he was a very great Man.

33. The King therefore said to him, Do thou pass on with me, that I may maintain thee with me at Jerusalem.

34. And Barzillai answered him; How much Time is my whole Life, that I should go up with the King to Jerusalem.

35. I am at this Time in my eightieth Year, do I distinguish between Good and Ill? Can thy Servant taste what I eat, and what I drink? Shall I hearken any more to the Voices of Men-fingers and Women-fingers? Why then should thy Servant be yet a Burden to my Lord the King?

36. Thy Servant will pass a little over

Ver. 20. *came*] *am come* improper, being not just then.

Ib. *Joseph*] put for *Israel*, as *Psa. lxxx. 1. Amos v. 4, 6. & vi. 6. Zech. x. 6. Shimei* being of Benjamin, Ver. 16.

Ver. 22. *Sons*] *Bible of Pope Clement, Daughters*; but it might be only an Error in the Scribe or Printer of *filiae* for *fili*.

Ver. 23. *not die*] viz. then or that Day, as in the foregoing Verse, nor in a military Manner as *1 Kings ii. 8.* but was liable to be put to death, according to the Law, for Rebellion or Treason, at any Time: thus Rebels now have their Lives spared for the present only, when they surrender at Discretion; nay there is Room to think, that *Shimei's* future Behaviour conduced to the Orders *David* gave afterwards, being deferred for that Trial; as might also the Danger of fresh Rebellion at the

Beginning of *Solomon's* Reign, if such a notorious Rebel was let alone, and perhaps by that Villain himself, as *1 Kings ii. 36, 37.* may intimate, which would have occasioned the Loss of others Lives, who did not deserve it. So that the pious *David* may stand fully justified as a virtuous Person, much more as a King with necessary Power; notwithstanding the Reflections which *Prior* has stained his *Poem of Solomon* with, &c.

Ver. 25. *coming to Jerusalem*] for *Mephibosheth* had been there, Chap. xvi. 3. Ver. 24. and this on the other Side of *Jordan*, Ver. 33, 39. *Jun. and Trem. translate, suiteque obvius regi quum rediret rex Jerusolaima, and he met the King when the King returned to Jerusalem.*

Ver. 30. *after*] which the Sense as well as Word determines; for the King was not yet come to his House (that is here meant) at *Jerusalem*.

Jordan

Jordan with the King: for why should he requite me with this Recompence?

37. Let thy Servant return, I pray, that I may die in my own City, by the Grave of my Father and Mother; but behold let thy Servant Chimham go along with my Lord the King, and do for him what thou likest.

38. Accordingly the King answered, Chimham shall go along with me, that I may do for him what I like; nay whatever thou shalt choose of me, I will do for thee.

39. Thus all the People passed over Jordan, as did the King; who having kissed Barzillai, and blessed him, he returned to his Place.

40. Moreover the King went on to Gilgal, as Chimham did with him; all the People of Judah conveying the King, and also half those of Israel.

41. And behold all the Men of Israel came to the King, and said to him, Why did our Brethren the Men of Judah steal thee away, and have the King and his Household over Jordan, and all David's Men with him?

42. To whom all the Men of Judah gave answer, It was because the King is kin to us; and why are you angry for this Matter? Have we eat at all of the King's? Has he given us any Gift?

43. But the Men of Israel made reply to them, We have ten Parts in the King, and have even more in David than you; why then did you make us contemptible, and not have our Advice first to bring the King back? However the Words of the Men of Judah were too hard for those of the Men of Israel.

C H A P. XX.

NOW it fell out that an ungodly Man was there, whose Name was Sheba, the Son of Bichri, a Benjaminite; who blew a Trumpet, and said, We have no Part in David, nor have we Possession in the Son of Jesse; Away to your respective Tents, O Israel.

2. With that all the Men of Israel went up from after David, following him; but the Men of Judah adhered to their King, from Jordan even to Jerusalem.

3. And when David came to his House at Jerusalem, he took the ten Concubines, whom he left to keep it, and put them in a House of Custody, and maintained them, but went not in to them; thus were they confined to the Day of their Death, in a Life of Widowhood.

4. Then said the King to Amasa, Call to me the Men of Judah in three Days, and do thou attend here.

5. Accordingly Amasa went to call them, but he staid above the set Time that he appointed him.

6. Therefore David said to Abishai, Now will Sheba the Son of Bichri do us more Hurt than Absalom; take thy Lord's Servants, and pursue after him, lest he should find for himself some fortified City, and escape from our Sight.

7. So there went out of Jerusalem, to pursue after him, Joab's Men, with the Cherethites, Pelethites, and all the stout ones.

8. These were by the great Stone that is at Gibeon, Amasa going before them; when Joab was girded with his Garment that he wore, which was a Girdle, with a Sword hanging at his Side in its Sheath, and as he went along, it fell out.

9. And he said to Amasa, Art thou well, my Brother? And took hold of him by the Beard with the right Hand, to kiss him.

10. But Amasa not taking heed to the Sword which was in Joab's Hand, he stabbed him with it at the short Ribs, and shed out his Bowels to the Ground, so that without repeating it to him, he died; then Joab, and Abishai his Brother, pursued after Sheba the Son of Bichri.

11. Moreover one of the young Men of Joab stood by him, and said, Whosoever is pleased with Joab; and whosoever is for David, let him follow Joab.

12. And Amasa rolled in Blood within the Road; but the Man seeing that all the People who came by him stood still, he carried him aside thence into the Field, and threw a Garment over him.

13. When he was taken away out of the Road, all the Men passed on after Joab, to pursue after that Sheba.

Ver. 43. *ten*] besides Judah and Levi.

Ver. 6. *said*] So in the eastern Treatise entitled *Gulistan*, it is related that K. Zal-zer thus advised his Son Rustan, *Never despise an Enemy, how weak soever he may seem at present; since a Stream that will scarce bear up a Straw where it rises, becomes strong enough in its Course to carry away a Camel and his Burden, D'Herbelot. Biblioth. in Art. Zal.*

Ver. 8. *fell out*] understood designedly, and he picked it up.

Ver. 10. *at*] properly: with the common Translation, *in*; though the same under, Chap. ii. 23. & iv. 6.

Ib. he died] left out of the vulg. Lat.

Ver. 12. *People who*] For who sees not but that the two *whens*, which are different in Hebrew, confound one another?

Ver. 13. *Men*] *people* seems an Oversight, as mine might else be counted.

14. Who passed through all the Tribes of Israel to Abel, Beth-maachah, and all the Berites; and they gathered together, going also after him.

15. They went then, and laid siege against him in Abel of Beth-maachah, and made a Rampart at the City, which stood in a Fort; and all the People who were with Joab were overthrowing the Wall, to make it fall.

16. Upon this a wise Woman called out of the City; Hear you, hear, tell Joab, I pray, Come near hither, that I may speak to thee.

17. And when he was come near her, the Woman asked, Art thou Joab? Who answered, I am: then replied she to him, Hear the Words of thy Handmaid; and he said, I do.

18. They used to speak thus, says she, formerly, Let them thoroughly enquire at Abel, and finish so.

19. I am of the peaceable faithful ones of Israel: thou art endeavouring to destroy a City and a Mother in Israel; why wouldest thou devour the Possession of the Lord?

20. To this Joab made answer; Far be it, far be it from me, that I should devour, or destroy.

21. The Matter is not so; for a Man of Mount Ephraim, named Sheba the Son of Bichri, has lifted up his Hand against King David: do thou deliver him up only, and I will go from the City. And the Woman said to him, Behold his Head shall be thrown to thee by the Wall.

22. At which she went to all the People in her Wisdom, and they cut off his Head, and threw to Joab; who blew a Trumpet, and they dispersed from the City to their respective Tents: Joab also returned to Jerusalem to the King.

23. And he was over all the Army of Israel, and Benaiah the Son of Jehoiada over both the Cherethites and Pelethites,

24. Adoram too was over the Tribute, and Jehoshaphat the Son of Ahilud Recorder,

25. As likewise Sheva the Secretary, with Zadok and Abiathar the Priests,

26. And also Ira the Jairite a Prince of David.

THE RE was besides a Famine in the Time of David three Years, Year after Year, so that he sought the Presence of the Lord; who said, It is for Saul; and for the bloody Family, because he put the Gibeonites to death,

2. Upon which the King called the Gibeonites, that he might speak to them; now they being not of the Israelites, but of the Remnant of the Amorites, to whom the Israelites had sworn, Saul endeavoured to slay them in his Zeal for the Posterity of Israel and Judah.

3. And David asked them, What shall I do for you? And with what shall I make atonement, that you may bless the Possession of the Lord?

4. Whom the Gibeonites answered, We will have no Silver or Gold of Saul, or of his Family, and thou shalt put no Man to death for us in Israel. And he replied, What you require, I will do for you.

5. Then they said to the King; The Man who consumed us, and who contrived against us, that we might be destroyed from placing our selves in any of the Bounds of Israel;

6. Let seven Men of his Sons be given to us, that we may hang them to the Lord in Gibeah of Saul, the chosen one of the Lord; to which the King said, I will give them.

7. Nevertheless he spared Mephibosheth, the Son of Jonathan, Saul's Son; for the Oath of the Lord which was between them, namely himself and Jonathan the Son of Saul.

8. So the King took the two Sons of Rizpah the Daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth, and the five Sons of Michal's Sister the Daughter of Saul, whom she bore to Adriel the Son of Barzillai the Meholathite.

9. And he delivered them up into the Power of the Gibeonites, who hanged them on the Mountain before the Lord, so that they fell seven of them together; and were put to death in the first Days of Harvest, at the Beginning of Barley-harvest.

10. Whereupon Rizpah the Daughter of

Ver. 14. *Who*] *Sheba*; but *and he* leaves it uncertain whether it was *Sheba* or *Joab*.

Ver. 15. *Fort*] the City being surrounded with a Wall, according to the next Words. But *and it* in the common Translation refers *stood to bank, in the trench* too.

Ver. 18. *and finish so*] This being according to the Hebrew Pointing, with the Versions of *Jun.* and the *Tigur.* The *ulg. Transf.* has *prosperant, prospered*, corruptly perhaps from *perficiant*, to which *Pope Clement* would have reduced it.

Ver. 1. *besides*] not *then* next after the War with *Ab-salom* and *Sheba*, but long before; of which see the *Chronology* to the succeeding *Table*.

1b. *sought*] as in the next Verse, and with *Presence* or *Face* (left out of our Translation here to the Detriment of the Sense) as *Psa.* xxiv. 6. & xxvii. 7. whereby understand, he sought for the Appearance of the Divine Presence, by which Answers were given.

Ver. 8. *Sister*] named *Merab*, who was this *Adriel's* Wife, 1 *Sam.* xviii. 19. but *Michal* is mentioned being most noted, and *David's* Wife; see the like, Ver. 19. *Jen.* xxxii. 12. *Mat.* i. 6. nor does the following Verb signify *brought up*; which *Broughton* says, some *Jewish Writers* would have it, to pervert *Psa.* ii. 7. so, *Works*, p. 673.

Aiah took Sackcloth, and spread out for her on the Rock, from the Beginning of Harvest till Water was poured out upon them from Heaven; and did not suffer the Fowls of the Air to rest upon them by Day, nor the Beasts of the Field by Night.

11. And it was told David what Rizpah the Daughter of Aiah, Saul's Concubine, did.

12. He then went, and took the Bones of Saul, and those of Jonathan his Son, from the Owners of Jabesh-gilead; who had stolen them from the Street of Beth-shan, where the Philistines hanged them up, at the Time they slew Saul on Gilboa.

13. And he brought up their Bones from thence; they also gathered up the Bones of these who were hanged.

14. The Bones of Saul, and Jonathan his Son, they buried too in the Country of Benjamin at Zela, in the Grave of Kish his Father, and did all that the King commanded: after which God was intreated for the Country.

15. And the Philistines had War again with Israel; when David going down, accompanied with his Servants, fought with them, and he became faint.

16. Moreover Ishbi-benob, who was of the Sons of a Giant, the Weight of whose Spear was three hundred *Shekels* Weight of Brass, and he girded with new; even said he would slay David.

17. But Abishai the Son of Zeruiah helped him, and beat the Philistine, and killed him; then David's Men swore thus to him, Thou shalt not go out with us again to Battle, that thou mayest not quench the Lamp of Israel.

18. And after this there was a Battle again at Gob with the Philistines; then Sibbechai the Hushathite slew Saph, who was of the Children of the Giant.

19. There was also a Battle again at Gob

with the Philistines; and Elhanan the Son of Jaarim of the Weavers a Beth-lehemite, slew *the Brother* of Goliath the Gittite, the Handle of whose Spear was like a Weaver's Beam.

20. Nay there was a Battle again at Gath; where was a Man of *great* Dimension, the Fingers of whose Hands and the Toes of whose Feet were by sixes, being twenty four in Number, and he was likewise born to the Giant.

21. And he reproached Israel; but Jonathan the Son of Shimea David's Brother slew him.

22. These four were born to a Giant at Gath, and fell by the Hand of David, and those of his Servants.

C H A P. XXII.

AND David spoke to the Lord the Words of this Poem, when he had rescued him from the Power of all his Enemies, with that of Saul, as follow:

2. The Lord is my firm Place, and my Fortification, as also my Deliverer;

3. The God of my Rock, in whom I will trust; my Shield, and the Horn of my Salvation, my high Place, and my Refuge, my Saviour, that savest me from Violence.

4. I will call upon the Lord, who is to be praised; so shall I be saved from my Enemies.

5. When the Waves of Death surrounded me, the Floods of Ungodliness terrified me;

6. The Pangs of the Grave compassed me, the Snares of Death prevented me:

7. I called upon the Lord in my Distress, and called out to my God; and he heard my Voice from his Temple, and my crying out was in his Ears.

8. Then the Earth shook, and moved; the Foundations of the Heavens trembled,

Ver. 13. *hanged*] that is the seven beforementioned, the Verb being the same used concerning them, Ver. 6, 9. and different from that used concerning Saul and Jonathan, Ver. 12.

Ver. 16. *new*] *Poole* says, rather with a new Girdle than Sword; but I think rather with new Armour in general, in which Case the Substantive may be omitted, as it is in *Hebrew*.

Ver. 19. *of the Weavers*] for why should it not be translated? And there is [of] according to the *Hebrew*, which being made, after the Manner of that Language, in the Word before, accounts for its Difference from that in 1 *Chron.* xx. 5. and also serves to confute the Author of the present State of the printed *Hebrew Text*, who sticks not to say the Words there have evidently been corrupted into the Words now found in *Samuel*, and that origin was taken into the middle of the Verse from the End of it, by Oversight (or Underfight): after the foregoing Word was writ, p. 79. 80. since it is much more probable to suppose, that Word is written otherwise than in

Chron. for the Construction or joining it with this, than for Nothing. So that this Author may be a little too bold in affirming, when he has placed the Words in *Chron.* and *Sam.* together, *The Corruption is now evident to every Eye*, when it is strange the following *אם* should be into *בית* and *אין* into *אם*. What did the Transcriber think one Letter was two, and presently that two were one, and this in such short Words? when the Sense of the Words, and the Shape of the Letters too, are so unlike, &c?

1b. Brother of] as appears by 1 *Chron.* xx. 5. and divers such may be seen in the Note to *Jer.* xxvii. 1.

Ver. 20. *Dimension*] not the same Word as at 1 *Chron.* xx. 6.

Ver. 6. *Grave*] which seems more agreeable than *Hell* here, besides being the more usual Signification of the *Hebrew* Word: so *Fun.* and *Trem.* have *sepulchri*.

Ver. 8. *the Earth shook, &c.*] David, in a sublime allegorical Manner, describes the Majesty and Power of God coming for his Deliverance, to Ver. 17.

and

and were shaken; because he was incensed.

9. Smoke went up through his Nose, and Fire out of his Mouth consumed; by which Coals were kindled.

10. He also bended the Heavens, and came down; there being a Mist under his Feet.

11. Besides he rode on a Cherub, and did fly; nay was seen upon the Wings of the Wind.

12. And he made Darkness Tabernacles round about him, close Waters, thick Clouds of the Skies.

13. By the Brightness that was before him, were kindled Coals of Fire.

14. The Lord thundered from the Heavens, and the Highest gave forth his Voice.

15. He also sent Arrows, and dispersed them; Lightning, and routed them.

16. Even the Channels of the Sea were seen, the Foundations of the World discovered; with the Rebuke of the Lord, by the Blast of the Breath of his Nose.

17. Sending from on high, he took me, drew me out of much Water.

18. He rescued me from my stout Enemy, from those who hated me; because they were too strong for me.

19. Who prevented me at the Time of my Calamity; but the Lord was a Staff to me.

20. And brought me out to a large Place, delivering me; for he delighted in me.

21. The Lord recompensed me according to my Virtue: he rendered to me after the Purity of my Hands.

22. For I observed the Ways of the Lord, and was not wicked contrary to my God.

23. All his Judgments were likewise before me; as for his Ordinances, I did not depart from them.

24. Nay I was perfect towards him, and kept my self from having Iniquity.

25. So the Lord rendered to me according to my Virtue, after my Purity before his Eyes.

26. To the kind one thou shewest thy self kind, to the perfect Man perfect,

27. To the pure one pure, and to him who is perverse froward.

28. Since thou dost save the afflicted People, and thy Eyes are upon the haughty, *that* thou mayest humble *them*.

29. Thou art also my Candle, O Lord; and the Lord makes my Darkness bright.

30. By thee too I run through a Troop; by my God I leap over a Wall.

31. *As for* God, his Way is perfect, the Word of the Lord is tried: he is a Shield to all that trust in him.

32. For who is God besides the Lord? And who the Rock besides our God?

33. It is God is my Strength, Ability, and disengages my Way to be perfect;

34. Making my Feet as the Hinds, and setting me upon my eminent Places.

35. He teaches my Hands War; and a steel Bow has been broken by my Arms.

36. And thou hast given me the Shield of thy Salvation, and thy Mildness has made me great.

37. Thou enlargest my Steps under me; inasmuch that my Ankles do not slip.

38. I pursue my Enemies, and destroy them; nay do not return till they are consumed.

39. Thus I consume them, and strike them, so that they cannot get up: and they fall down under my Feet.

40. For thou girdest me with Ability for War; overthrowest them under me that rise up against me.

41. And thou hast given me the Necks of my Enemies, that I may cut off those who hate me.

42. They look about, but none saves; to the Lord, but he does not answer them:

43. While I beat them small, as the Dust of the Ground; stamp them, kick them about, as the Dirt of the Streets.

44. And thou deliverest me from the Contentions of my People; keepest me to be the Head of the Gentiles: a People that I knew not serve me.

45. Strangers submit themselves to me: they hearken to me by the Report of the Ear;

46. Who decay, and for fear shake out of their close Places.

47. The Lord lives, and blessed is my Rock: so let the God of the Rock of my Salvation be exalted.

48. It is God renders Vengeance for me, and brings down the People under me;

49. As also brings me forth from my Enemies: and thou dost exalt me above them that rise up against me; rescuest me from the very violent Man.

Ver. 15. *them*] his Enemies, Ver. 4.
Ver. 33. *disengages*] translated by the Verb *loose* or *let loose*, Job vi. 9. Psa. cv. 20. & cxxvi. 7. Isa. lviii. 6. being different from that in Psa. xviii. 32. so Pagn. and Montan. have it here *solvit*; and Munst. renders, *aperit mihi viam perfectam*, he opens a perfect Way for me.

Ver. 36. *thy Mildness*] Vulg. *my*; but apparently wrong, and not so Psa. xviii. 35.

1b. *Mildness*] not quite the same as in Psa. xviii.
Ver. 43. *kick them about*] The Verb signifying *to strike* or *kick*, as well as *spread abroad*.

50. Therefore will I praise thee, O Lord, among the Gentiles, and sing melodiously to thy Name.

51. He makes the Salvation of his King great; and will shew Kindness to David his anointed one, and his Offspring for ever.

C H A P. XXIII.

AND these are David's last Words. David the Son of Jesse says, and the Man raised up high, the anointed one of the God of Jacob, and the pleasant Psalmist of Israel says:

2. The Spirit of the Lord speaks by me, and his Word is on my Tongue.

3. The God of Israel says, the Rock of Israel tells me; He who rules over Men should be righteous, ruling with the Fear of God.

4. Who is as the Light of the Morning, when the Sun rises; a Morning without

Clouds, by the Brightness after Rain on the tender Grass out of the Earth.

5. For though my Family be not so with God, he has made an everlasting Covenant with me, set in order in all Things, and preserved: for it is all my Safety, and is all Delight; though he should not make it increase.

6. Whereas the Ungodly are all of them as Thorns removed *with a Tool*, because they cannot be taken away by the Hand;

7. But the Man's who meddles with them must be filled with the Iron and Wood of a Fork, and they are wholly burnt with Fire in the Place.

8. These are the Names of the stout Men whom David had: He that sate in the Seat the Tahchemonite, the chief of the Captains, who at his Pleasure had the Handle of his *Spear* against eight hundred, that were slain at one Time.

9. And after him was Eleazar the Son of Dodo, the Son of an Ahohite; who was one

Ver. 51. *makes—great*] a Verb the same as in *Psa.* xviii. ult. by *Buxtorf's Concordance*, and is so rendered by *Pagn. Munst. Castal.* as also in the *Vulg.* and *Tigurin Bibles*. Nay if the *Marginal Reading* *migdal* be allowed, there is no such Word elsewhere for *Tower*, but always *migdal*, from which this differs in *Hebrew*, both in a Consonant and Vowel.

Ver. 1. *last Words*] *nempe verba prophetiae*, that is of *Prophecy*, as *Grotius* writes.

Ver. 4. *when the Sun rises*] or *the Sun rising*. The Author of the *present State of the printed Hebrew Text* labours hard to shew that *Yehovah* is here left out, by the differing *Copies* of the *Septuagint*, which he owns to be unintelligible, and would have it be, *And as the Morning Light shall Yehovah, the Sun, arise*; so turning off from the Subject treated on, nay making it inconsistent with the Beginning of the next Verse. The senseless Things he mentions belong, and still with *Yehovah* added, to his own *Translation*, *Is not the Sun the Light of the Morning*, &c. p. 468—471. for is *The Sun shall arise as the Sun* proper? Or is the Cause, being spiritual, compared to the natural Effect?

Ib. *on the tender Grass*] As the Morning Sun-shine on the young Grass after Rain, so is the Government of a good Prince among the People.

Ver. 5. *is all Delight*] being without *my*, and how preferable!

Ver. 6. *removed*] The proper Meaning, in proper Sense.

Ver. 7. *filled*] so the *Hebrew*, and consequently is to be referred to *Hand*.

Ib. *a Fork*] a *spear*, to do what? to fight with the Bushes? If the *Hebrew Word* commonly signifies *Spear*, that is a very good Reason for its signifying *Fork* on Occasion, and here appears a Necessity for it; as a Fork is the Utensil to carry away or lift up Thorns. Since our *Fork* also is an Instrument with either two or three Spikes, why may not the *Hebrew Hanith* be with one or more?

Ver. 8. *He that sate in the Seat*] His Name *Yashbeam* may signify *he sate with*, and might be made from this *Yashb-bashebeth*, which some also have counted a proper Name; but being two Words, and so directly grammatical, rather seem not so. The *Vulgate* has *David sitting or who sate*, silly! making *David* one of his own stout Men.

Ib. *Captains*] The Author of the *present State of the printed Hebrew Text* does not only alter one Passage of Scripture by another, and that other by the first; but the *Hebrew Words* for this and that in *1 Chron.* xi. 11. being something different in the Letters, he positively asserts *they are both corrupted*, as this signifies *the third*, and that *thirty*, p. 83. without taking any Notice of their meaning *Captains*.

Ib. *at his Pleasure*] Neither *Jun.* and *Trem. Castal. Munst.* the *Vulg.* nor *Tigurin Versions* are so absurd as to make this *Yashbeam's* Name: the former translate, *buic gratum fuit invadere ostingentes*, it was pleasant to him to fall upon eight hundred; but that is not literal like this. A Mistake.

Ib. *Handle*] or *Wood*, according to the Meaning of the *Hebrew*; he being a *Tahchemonite*, not an *Exnite*.

Ib. *eight hundred, that were slain*] 300 by him as the stoutest, *1 Chron.* xi. 11. and the other 500 by *Eleazar* and *Shamunab*: for the *Hebrew* does not say *whom he slew*, but only *slain*, or *who were slain*. The Attempt of the Author of the *present State of the printed Hebrew Text* to shew that *eight* is a Corruption from *three*, is unworthy of a fair Critick: for could *שלוש* had that been the *right Reading* here, have been mistaken for *שמונה* was *ש* taken to be *מנה* by the Likeness of the Letters? And did not the Transcriber know two Letters from three? What if a single Letter was put for the whole Number, which is first to be proved the Manner of the *Hebrew Bible* formerly, as it is not now, did he then think *ש* was *ח* and were all *Copies* that are in Being made from that single false one? Or shall it be supposed done designedly? Who then would alter 300 into 800 against *Chron.* or without altering it there also? Indeed who would have so increased the Number? All utterly improbable to be done! And no *Copy*, out of the many this Writer had searched, nay no *Version* found with 300 here. But he would prove it by two other *extraneous Numbers* owing to *Mistakes in the similar Letters*, p. 97. while *ש* and *ח* are not so, nor can he prove those Numbers are mistaken; or if they were, that would not shew this to be.

Ver. 9. *the Son of an Ahohite*] as it is here, though not in *1 Chron.* xi. 12. and *Eleazar* being this, was consequently the other.

of the three stout Men with David, when they reproached the Philistines that were gathered there to Battle, and the Men of Israel went away up.

10. He got ready, and beat the Philistines until his Hand was weary, and it cleaved to the Sword, so that the Lord wrought great Preservation that Day; and the People turned back after him only to spoil.

11. After him too was Shammah the Son of Age the Hararite; and the Philistines being gathered into a Company, where Part of the Field was full of Lentiles, and the People being fled from the Presence of the Philistines,

12. He stood within the Part, and delivering it, beat the Philistines; so that the Lord wrought great Preservation.

13. Moreover the three chief above the

thirty went down, and came at Harvest to David, at the Cave of Adullam; the Company of the Philistines encamping in the Giants Vale.

14. David also was then in the Fortrefs and the Garrison of the Philistines was then at Beth-lehem.

15. And David longing, said, Oh that I could drink Water out of the Cistern of Beth-lehem, which is at the Gate!

16. With that the three stout Men broke through the Camp of the Philistines, and drew Water out of the same; which taking up, they brought to David: nevertheless he would not drink it, but poured it out to the Lord.

17. For he said, Far be it from me, O Lord, that I should do this; is it not the Blood of the Men who went in *Danger of*

Ib. when they reproached] This Hebrew בחרס is imagined by the Author of the present State of the printed Hebrew Text to be corrupted from בחרס at Paddammim, 1 Chron. xi. 13. but could any Transcriber so mistake? The ו and ח he says, are frequently mistaken; What in a different Place, and in the next Word as it were? that I deny. He goes on, The ו is only distinguished from a ח by its union at the bottom; but I deny that too, for the Sides of the former are both curved, of the latter both straight, and the right Corner of that at the Top round, of this square; and the black Lines to write on, pretended elsewhere to mislead the Transcribers, would not, I presume, make the Bottom of the ו appear white or open. The ו says he also, is frequently omitted in Nouns of the Plural Number; seldom would have been much truer, however this is not omitted. To make this important Piece of Work compleat, he had the left Side of the ח it seems, in his Printer's Type, almost filed or cut away, which brings it, quoth he, very nearly to a ו p. 137. but surely he might have left the very out, and if the Transcribers formerly wrote Mem so, it may be thought they knew it from a פ; nay פ being taken to be ח Ver. 27. shews that the latter had the same Form as now. But besides these Mistakes, to fall out thus marvellously together, he has missed (for a good Reason no doubt) the greatest, a whole Letter (which with the יod are really two) not in this pretended Corruption; a Corruption also for which he brings no Copy nor Version to shew it so. However he pleads the [there,] directly relative to some Place; yes to with David. As for there being here no Nominative Case to the following Verb, it is at most but the Relative to Philistines understood, as divers Times in the Hebrew Bible.

Ib. and the Men] This as far as to where Part in Ver. 11. is reckoned by the Author of the present State of the printed Hebrew Text to be all left out of 1 Chron. xi. 13. by some Transcriber; but as he says little to prove, the less need be said to disprove it. Yet with great Confidence he has published, If any one should be disposed to deny this Defect in Chronicles, he need only be desired to make out from that alone the History of the 37 Mighty Men, which seems absolutely impossible. For Shammah is there omitted, p. 132. But hold a little! for they in Chron. Ver. 14. must be at least another besides Eleazar, and so will not make fewer than Shammah, as the whole Number will keep it from making more; and they is confirmed by three plural Verbs, which our Critick indeed, to make thorough Work, says should be singular, but poorly supports it by saying, the LXX being singular (he must mean their Version is so, for otherwise 70 are plural) is a plain Proof of it, p. 142. for is

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their Translation a plain Proof, against all the Copies of the Original, even his seventy applauded ones, and against all other Translations? Are they, whom he himself complains so much of for being wrong, a Proof that they are right? I may add, it is well known that the first Book of Chronicles abounds with Fragments only of History. An Argument also against the Omission is, that ח there is not put in 1 Chron. xi. 13. with Part (though our common Translation has where as here in Ver. 11.) apparently because ח is but the third Word before in the Hebrew, which would not have been the Case, had this in Sam. been also in Chron. and accordingly ח is in Sam. Ver. 11.

Ver. 11. Part of the Field] which the Hebrew properly signifying, makes Lentiles here accord well with Barley, 1 Chron. xi. 13. so inconsistent in the common Translation.

Ver. 13. the three] these three according to the Translations of Cast. Coverd. and Jun. and Trem. and otherwise Abisai slaying 300, Ver. 18. might have been as great as the first of those. Besides the Order of the Matter, and no other Names being mentioned, may shew it, and especially these things in the plural Number, Ver. 17. and so it is to be understood as in the 16th Verse; as likewise our Translators have added these to them in the 17th Verse.

Ib. the three Chief above the thirty] So I had expressly rendered it before I read The present State of the printed Hebrew Text, and I suppose divers Years before the Author wrote it; it may therefore be some Confirmation to the Reader that we so exactly agree; see that, p. 146, 147, 148.

Ib. Company] From troop in the common English, which it does not appear that חיה ought for certain to be rendered any where in the Bible, says the Author of the present State of the printed Hebrew Text; he takes Occasion to plead for its being corrupted from חיה in Chron. but could any Transcriber think ח was?

Ver. 15. The 70, says the Author of the present State of the printed Hebrew Text, have here a Clause which is not in the Original, but is very improperly repeated from the preceding Verse.

Ib. longing] The Vulgate says for Water from the Lake. These Books of the Scripture being less minded than several others, and having fewer Commentators to watch them, as I may term it, has given Liberty for more Corruptions to creep in.

Ver. 17. who went] This seems foisted in, says the Author of the present State of the printed Hebrew Text, to make the Passage Sense, but even with it that is apparently incompleat; which latter destroys the Probability of the former, and is Sense defective in Sense?

5 N

their

their Lives? Therefore he would not drink it. These Things the three stout ones did.

18. Abishai likewise the Brother of Joab, the Son of Zeruiah, was the chief of three, who brandished his Spear against three hundred that were slain; so that he had a Name among the three.

19. Was it not because he was the most honourable of the three, that he became the Captain of them? However he did not get to those three.

20. And Benaiah the Son of Jehoiada, a Man's Son of Kabzeel, who lived with great Exploits; he slew two stout Moabites, he also went down and slew a Lion within a Pit on a snowy Day.

21. Besides he slew an Egyptian Man, one of much Appearance, and though there was a Spear in the Egyptian's Hand, he went down to him with a Stick; and taking the Spear by force out of the Egyptian's Hand, he killed him with his own Spear.

22. These Things Benaiah the Son of Jehoiada did, and had a Name among the three stout men.

23. He was more honourable than the thirty; but did not get to those three; and David put him at his Hearing.

24. Afabel the Brother of Joab was over thirty: Elhanan the Son of Dodo of Bethlehem,

25. Shammah the Harodite, Elikah the Harodite,

26. Helez the Paltite, Ira the Son of Ikkeiah the Tekoite,

27. Abiezer the Anethothite, Mebunnai the Hushathite,

28. Zalmon the Ahohite, Maharai the Netophathite,

29. Heleb the Son of Baanah the Netophathite, Ittai the Son of Ribai from Gibeon of the Benjaminites,

30. Benaiah a Pirathonite, Hiddai from the Brooks of Gaash,

31. Abi-albon the Arbathite, Azmaveth the Barhumite,

32. Eliahba the Shaalbonite, of the Sons of Jashen Jonathan,

33. Shammah the Hararite, Ahiam the Son of Sharar the Ararite,

Ver. 23. *Hearing*] The present Translation has this Word after the same manner bidding, 1 Sam. xxii. 14. but this is the Meaning of it; and so Pagn. translates literally, *ad auditum suum; at his Hearing; Leo Juda, ut esset audiens ei, that he might be hearing him; which is explained in the Margin, that he might stand by ready, and hear the King's Orders.*

Ver. 24. *Afabel*] the lowest of the second three; as it would be unaccountable that one of them should be omitted, when thirty meaner ones are particularized.

Ib. over] For it is impossible, says the Author of the present State of the printed Hebrew Text well, that Afabel should be one of or among the Thirty, p. 178.

Ib. thirty] as a round Number, he being over the thirty one who follow.

Ver. 27. *Mebunnai*] It may be allowed to the Author of the present State of the printed Hebrew Text, from Ch. xxi. 18. 1 Chron. xi. 29. & xx. 4. & xxvii. 11. that the right Name at first was Sibbecchai; nay that this מַבְנַי was a Corruption from that מַבְנַי by the Likeness of the Letters, I shall not dispute with him. Yet the Mistake might fall out before the Time of Ezra and the Pointing, as it is manifest such did, if he put the *Keris* or *Marginal Readings*, to whom they may be best assigned; nay the Error might arise in some other Writing, before this Part of the Scripture was indited, whereby this Man, as also others, might have two Names, which might therefore be retained in the Bible. It is not credible this Alteration was made after the Use of the Hebrew Points, by reason of the different Vowels; and if the Vowel-Points had been a late Invention, how could the Jews of that Time have this Reading of *e*, and *u*, and single *b*, and double *n*, otherwise than *i*, and *e*, and double *b*, and single *e*, in Chron? And who will pretend that the very diligent Massorites did not compare these Places together, and so would have made Points alike, had they been the Authors of them? But Ezra putting the Vowels according to the Pronunciation in Use, when Hebrew was the Mother-Tongue of the Jews, makes the Matter clear and satisfactory. I suppose this came to be מַבְנַי as signifying one of the Sons of, and is accordingly rendered in the Greek, which makes some Sense, though the Author of *State &c.* says none; and that Sense

seems to have promoted the Change, not merely the Similitude of the Letters.

Ver. 28. *Zalmon*] This זַלְמוֹן does the Author of the present State of the printed Hebrew Text in his Manner, suppose corrupted from זַלְיָ which is in 1 Chron. xi. 29. p. 188, 189. though in pag. 207. he writes, *It is a confessed Maxim with all good Critics, that Something may much more easily be omitted than added; nay thus he reckons men added in, and the 3d Verse after him left out in Chron.* While it is no Wonder in the Scripture for a Man to have two Names.

Ver. 30. *a Pirathonite*] Here being not the Article *ן* as in 1 Chron. xi. 31. but here being *י* at the End of Benaiah, as it is an Augment in several Scripture Names, the Author of the present State of the printed Hebrew Text says, it is certainly part of the *ן* at the beginning of this Word: for such strange Conceits are familiar with him.

Ver. 32. *Shaalbonite*] The Author of the present State of the printed Hebrew Text remarks well here, *That the Learned seem to have drawn an unanswerable Argument against the Greek Version's being the Work of One Man, or the Work of Many concurring in the same Method of translating, from that great Difference, which is found thro' the several Books of the Old Testament, in the Greek Expression of the very same Proper Names. For in this, and the adjoining Verses, we see that the Translator of Chronicles renders the Local Names by a Literal Expression of the Hebrew Words; but the Translator of Samuel gives them a Greek Termination, p. 197, 198.*

Ver. 33. *Shammah*] the Son of Shaga, 1 Chron. xi. 34. which makes them agree; but the Author of *State &c.* translates, Jonathan (from the foregoing Verse) the son of Shamba, supposing him the same as in Chap. xxi. 21. 1 Chron. xx. 7. which is not to be so readily granted, forasmuch as the Father of that Jonathan was שַׁמְוִי this נָדָו and were שָׁו and נָ not known apart in Transcribing? besides that this Jonathan would thus be distinguished from that, by being called the Hararite. As here is the foregoing Author's triumphant Instance, that the Hebrew Verses are not rightly parted, p. 244. he may seek for another.

34. Eliphelet the Son of Ahasbai, the Son of a Maachathite, Eliam the Son of Ahithophel the Gilonite,

35. Hezrai the Carmelite, Paarai the Arbite,

36. Igal the Son of Nathan from Zobah, Bani the Gadite,

37. Zelek the Ammonite, Naharai the Beerothite who carried the Arms of Joab the Son of Zeruiah,

38. Ira the Ithrite, Gareb the Ithrite,

39. Uriah the Hittite: all were thirty and seven.

C H A P. XXIV.

AND the Lord was again angry with Israel: for David was stirred up thus against them, Go, number Israel and Judah.

2. Whereupon the King said to Joab the Captain of the Army, who was with him, Go about now through all the Tribes of Israel, from Dan to Beer-sheba, and muster the People; that I may know the Number of them.

3. However Joab said to him, Now the

Lord thy God add to the People, as both these and those are, a hundred-fold, which let the Eyes of my Lord the King see; but why does he delight in this Thing?

4. Nevertheless the King's Word became earnest with Joab, and against the Captains of the Army; insomuch that he and they went out before him, to muster the People of Israel,

5. And they passed over Jordan, and encamped at Aroer, on the right Hand of the City, which is within the Valley of Gad, and towards Jazer.

6. Next they went to Gilead, and the lower new Country; as they did also to Dan-jaan, and round about to Zidon.

7. Moreover they went to the Fortrefs of Tyre, and all the Cities of the Hivites and Canaanities; they went forth likewise into the South of Judah to Beer-sheba.

8. Thus having gone about through all the Country, they came at the End of nine Months and twenty Days to Jerusalem.

9. And Joab gave the Number of the Mustering of the People to the King, that there were of Israel eight hundred thousand Men of Ability drawing forth a Sword, and

Ver. 34. *the Son of a Maachathite*] another besides Eliphelet, named Hephher, as may appear by 1 Chron. xi. 36. there being three between Ahiam and Hezro or Hezrai the Carmelite, and accordingly so many in this Verse; besides the Likeness of the Names Maachathite and Mecherathite. Nay there are but thirty six named besides this, Ver. 39.

Ver. 36. *Son*] The Nathan of whom he is recorded to be the Brother, 1 Chron. xi. 38. may seem some noted Man, and that his Father should be also Nathan, as here, is Nothing strange; so that we need not be obliged to the Author of *State &c.* for reconciling these Words, by a careless Transcriber's writing Son instead of Brother, pag. 213.

The Author of the present State of the printed Hebrew Text having pointed out the Mistakes and Corruptions, as he says, in this and the correspondent Chapter in Chron. denies he should receive any Satisfaction from the Discovery or Publication of them. Such a Satisfaction, in general, adds he, would be ungenerous; but, in the present case, it would be impious, p. 242. Yet after I find him saying, I must confess, that I was agreeably surpris'd at this Discovery, viz. of other Readings than the common Hebrew, which he had recommended, as true, upon Conjecture, p. 262. Was that no such Satisfaction then to him? Further he says, Would he (meaning himself) not wish to find this the real state of the Case? that the ancient written Heb. Copies (imaginary ones) from whence the ancient Versions were made, contain'd the True Readings in those places, where our later written or printed Copies have been corrupted, p. 266. Again, It must be a proper Foundation for Satisfaction and Joy (which he repeats) to find that the Difficulties and Obstructions in the printed (Heb.) Copies of the Old Testament, are not so necessarily owing to Moses and the Prophets, p. 270, 271. And such as have a sufficient Veneration for the Scripture, may not think I have said too much in Vindication of it, when they hear he declares, That there have been made in the printed Hebrew Bibles, very many and very material Mistakes, which have greatly injur'd the true Sense, p. 247.

Ver. 39. *thirty and seven*] The common English has but

30 besides the 6 chief ones, but this Translation having one more in Ver. 34. and another in 1 Chron. xi. 27. makes 37 in each Book, ending with Uriah there as here. The Author of the present State of the printed Hebrew Text indeed reckons Joab for the first, to make up 37, who is not mentioned in all this Chapter, nor in two before, but is found at the third back in another Catalogue; so that such an Interpretation is doing Violence to common Understanding. And because this Author would have Eliphal and Hephher in 1 Chron. xi. 35, 36. to be but one, by a monstrous Alteration of the Hebrew, he reckons in Zabad after Uriah, 1 Chron. Ver. 41. to make up the 37, p. 183. when at that Rate he might have brought in fifteen more.

Ver. 1. *was stirred up*] by Satan, 1 Chron. xxi. 1. not by the Lord, as the common Translation has it (or is very absurd) in Opposition to that Text: so Cast. renders it passively impulsus est; Jun. and Trem. cum incitasset Adversarius, Davidem, when the Adversary had stirred up David; and Græ. says, activum pro passivo, ut scire, id est, commotus est, nempe a diabolo; it is active for passive, as often, that is, was moved, to wit by the Devil.

1b. *thus*] not to say, at least the Original is not so; but he was prompted thus by the Tempter.

1b. *number*] That David had the People numbered through Pride, or a vain Confidence in them, appears by the Words of Joab, 1 Chron. xxi. 3. as well as the just Punishment of it; see the Note on Ver. 17. Nay a Plague was in a manner threatened, when the People should be numbered without giving a Ransom each, Exod. xxx. 12.

Ver. 6. *the lower new Country*] See 1 Chron. xxi. 10.

Ver. 9. *that there were*] Divers Instances lead me to think that the Books of the Chronicles were composed from some private Memoirs, and that these of Samuel and the Kings were a publick and general History, though in Epitome from some larger Books of Chronicles since lost. According to which I suppose, those are the true Sums of the People that were numbered in 1 Chron. xxi. 5. and by the Expression were delivered in so to David himself. But Joab, perhaps with David's Consent, willing

of the Men of Judah five hundred thousand.

10. But David's Heart smote him after he had counted up the People; upon which he said to the Lord, I have sinned exceedingly in what I have done; yet now, O Lord, take away, I beseech thee, the Iniquity of thy Servant, for I have done very foolishly.

11. And when he rose up in the Morning, Gad the Prophet, his Seer, had the Lord's Commission as follows:

12. Go, and speak to David; Thus says the Lord, I put on thee three Things, choose thee one of them, that I may do to thee.

13. Accordingly Gad came to David, and told him in this manner, Shall there come to thee seven Years of Famine in thy Country? Or wilt thou see three Months before thy Enemies, while they pursue thee? Or shall there be three Days Pestilence in thy Country? Now know, and see what Word I shall carry back to him who sent me.

14. And David answered him, I am exceedingly distressed; let us fall now into the Treatment of the Lord, for his Compassions are great, and let me not fall into that of Man.

15. So the Lord made a Pestilence be in Israel, from the Morning to the Time appointed; insomuch that there died of the People, from Dan to Beer-sheba, seventy thousand Men.

16. But the Angel stretching forth his Hand to Jerusalem to destroy it, the Lord was sorry for the Harm, and said to the Angel who destroyed the People, It is a great deal, cease now thy Hand; and the Angel of the Lord was by the Floor of Araunah the Jebusite.

17. And David spoke to the Lord, when

he saw the Angel who smote the People, as follows, Behold I have sinned, and committed Iniquity; but as for these Sheep, what have they done? Let thy Hand, I pray, be on me, and my Father's Family.

18. Then Gad came to David that Day, and said to him, Go up, erect an Altar to the Lord, in the Floor of Araunah the Jebusite.

19. And David went up according to the Word of Gad, as the Lord commanded.

20. Now when Araunah looking, saw the King and his Servants coming on to him, he went out, and bowed down to the King with his Face to the Ground.

21. And Araunah said, Why does my Lord the King come to his Servant? And David answered, To buy of thee the Floor, to build an Altar to the Lord, that the Slaughter may be stopped from the People.

22. Upon this he replied to David, Let my Lord the King take, and offer up what he likes; see the Oxen are for the Burnt-offering, and the Flails and Instruments of the Oxen for the Wood.

23. Araunah gave all as a King to the King; he also said to the King, The Lord thy God accept thee.

24. But he declared to Araunah, No, for I will wholly buy of thee for a Price; and will not offer to the Lord my God Burnt-offerings for nothing. So David bought the Floor, and the Oxen for fifty Shekels of Silver.

25. Where he built an Altar to the Lord, and offered up Burnt-offerings and Peace-offerings: thus the Lord was intreated for the Country, and the Slaughter was stopped from Israel.

to make his own Tribe seem great in Proportion to the rest, might enlarge the odd Number of it to 500000, and abate 300000 of the others, which he gave in publicly to the King, as it is said here. He might indeed do this latter first, and tell David the true Sums privately afterwards. However the Numbers here seem too disproportionate to the Tribes, to be the real Account: I further observe that *drawing forth a Sword* is omitted here to the Men of Judah, without which Circumstance some might be added to avoid a positive Lye; and *valiant* is added to those of Israel, perhaps to lessen their Sum under that Epithet, in like manner. Other Accounts are too inconsistent.

Ver. 12. *put on*] and not as at 1 Chron. xxi. 10.

Ver. 13. *seven*] It being *three* in 1 Chron. xxi. 12. See those Numbers reconciled in the Notes on the Chronological Table, Part 4th. But the Author of the present State of the printed Hebrew Text scoffs at such an Attempt, not sparing even Archbishop Usher, and falling foully on Buxtorf, though for Nothing that he said to it, so piqued was he against the Defenders of our Bible. He puts in Capital Letters, to expose the latter, that he would have us **PIQUEDLY BELIEVE EACH IS RIGHT**, where he is not speaking of it; and where he subjoins,

Historia illæ, those Histories, not this, are short Epitomes, at which the Author of State of the printed Heb. thus insults him, *Can we, with any appearance of sense, assert that 3 is an historical Epitome of 7?* Then upbraids him with saying in pag. 414. of Anticrit. where there is no such Thing, *The Truth of a Matter does not consist in Words*, by which he may seem to mean *some*, to be distinct from the following, *but in the Sentence*, which would be undoubtedly true in *There is no God, Psa. lv. 1.* See his State of the Heb. p. 473, 474. How unaccountable is it, if the Years, Months and Days, were all here originally 3, for one of them to be altered to 7! even for one numeral 3 only to be altered to 7 when it does not appear the Scripture was so written, the Chald. and old Lat. having likewise 7!

Ver. 17. *what have they done*] Notwithstanding David takes the Blame on himself, the People were guilty, and so deserved the Punishment, Ver. 1. for the Lord would not have been angry with them for Nothing.

Ver. 24. *fifty*] This seems to be the first Purchase of the Oxen only; and when David saw that the Lord answered him there, 1 Chron. xxi. 28. he also bought the Floor and Land, as Ver. 25. to continue sacrificing in that Place, Ver. xxix. 30.

NOTES upon the FIRST BOOK of the KINGS.

CHAP. I.

NOW King David being advanced in old Age, they covered him with Cloaths, yet he was not warm.

2. Therefore his Servants said to him, Let some seek out a young Virgin for our Lord the King, that she may stand before the King, and be a Helper to him; nay let her lie in thy Bosom, that our Lord the King may be warm.

3. They accordingly sought for a fair young Woman through all the Bounds of Israel, and found Abishag the Shunammitefs, whom they brought to the King.

4. And the young Woman was exceeding fair; and became a Helper to the King, waiting on him, but he had not the knowledge of her.

5. In the mean time Adonijah the Son of Haggith exalted himself, saying, I will be King; and got him ready Chariots, and Horsemen, with fifty Men to run before him.

6. For his Father had not grieved him at any Time by saying, Why didst thou do this? And he was also of very good Features, and was born after Absalom.

7. Besides he had Conference with Joab the Son of Zeruah, and with Abiathar the Priest, who following helped Adonijah.

8. However Zadok the Priest, Benaiah the Son of Jehoiada, Nathan the Prophet, Shimei, Rei, and the stout Men whom David had, were not with him.

9. Moreover he killed Sheep, Oxen, and fat Cattle, at the Stone of Zohcleth, which was by the Fountain of Rogel; and invited all his Brothers the King's Sons, with all the Men of Judah the King's Servants;

10. Excepting Nathan the Prophet, Benaiah, the stout Men, and Solomon his Brother.

11. Upon this Nathan spoke to Bathsheba, the Mother of Solomon, as follows: Hast not thou heard that Adonijah the Son of Haggith reigns, of which our Lord David is ignorant?

12. Now therefore come, I pray let me advise thee; that thou mayest deliver thy own Life, and that of thy Son Solomon.

13. Come, and go in to King David, and say to him; Didst not thou, my Lord O King, swear thus to thy Handmaid, Solomon thy Son shall reign after me, and he shall sit upon my Throne? And why does Adonijah reign?

14. Behold while thou art speaking there to the King, I will also come in after thee, and compleat thy Words.

15. So she went in to the King into the Chamber, he being very old; and Abishag the Shunammitefs waited on him.

16. And Bathsheba bowed, and revered him; who asked, What wouldest thou have?

17. To whom she said; My Lord, thou sworeest by the Lord thy God to thy Handmaid, Solomon thy Son shall reign after me, and he shall sit upon my Throne.

18. Yet now behold Adonijah reigns, and now, my Lord O King, unknown to thee.

19. He has also killed Oxen, fat Cattle, and Sheep abundantly, and invited all the King's Sons, with Abiathar the Priest, and Joab the Captain of the Army; only not thy Servant Solomon.

20. Whereas the Eyes of all Israel are upon thee thy self, my Lord O King, to tell

The Books of Kings are thought to be compiled by Ezra, chiefly from the Chaldee Names of the Months used Chap. vi. 1, 37, 38. & viii. 2. the Israelites, before the Chaldean or Babylonian Captivity, calling their Months the first, second, &c. but that these were made from some former Writings may appear by Chap. viii. 8. & ix. 21.

Ver. 1. Age] See Josh. xiii. 1.

Ver. 2. be a Helper] A Verb and Noun in Hebrew, and not signifying cherish, which was made from the Greek or old Latin: so Trem. and Jun. turn it sit adjutrix.

Ib. lie in thy Bosom] which, according to Ficinus, was wholesome for him, but done too late; as in Viscount Ver-

rulam's valuable and scarce little Treatise of Life and Death, p. 336. Eng. Edit. and Frier Bacon's Cure of Old Age, Chap. 12.

Ver. 8. Rei] Instead of this there is in the common Lat. the Cherethites and Phelethites.

Ver. 13. Solomon] Affuredly is only made from the Expletive commonly omitted in other Places, after As the Lord liveth, &c. so certainly, Ver. 30.

Ver. 18. and now] The Masoretical Notes not only preserve the true Reading, but also guard against Error, as for an Instance here thus, עתה now seems thrice in Scripture, as if it should be read אתה thou; which is to prevent such a Mistake.

them who shall sit upon the Throne of my Lord the King after him.

21. Otherwise it will come to pass, when my Lord the King lies down with his Fathers; that I and my Son Solomon shall become Offenders.

22. And behold while she was speaking to the King, Nathan the Prophet also came in.

23. With this they told the King, that there was Nathan the Prophet, who coming in before the King, bowed down to him, upon his Face to the Ground,

24. And said; My Lord O King, hast thou declared, Adonijah shall reign after me, and he shall sit upon my Throne?

25. For he is gone down to Day, and has killed Oxen, fat Cattle, and Sheep abundantly, and invited all the King's Sons, the Captains of the Army, and Abiathar the Priest; who behold eat and drink before him, and cry out, Let King Adonijah live:

26. Excepting that me my self thy Servant, with Zadok the Priest, Benaiah the Son of Jehoiada, and thy Servant Solomon, he has not invited.

27. Is this Matter from my Lord the King, and thou hast not let thy Servant know, who should sit upon the Throne of my Lord the King after him?

28. To which King David made answer, Call Bath-sheba to me; who went in before the King, and stood before him.

29. When he swore thus, By the Lord's living, who has redeemed my Soul out of all Distress,

30. According as I swore to thee by the Lord God of Israel, that Solomon thy Son should reign after me, and he should sit upon my Throne in my room; I will do so this Day.

31. Whereupon she bowed with her Face to the Ground, and reverencing him, said, Let my Lord King David live for ever.

32. He likewise said, Call to me Zadok the Priest, Nathan the Prophet, and Benaiah the Son of Jehoiada; who came before the King.

33. And he said to them; Take with you the Servants of your Lord, and cause my Son Solomon to ride upon the Mule which belongs to me; and bring him down to Gihon.

34. Where let Zadok the Priest, and Nathan the Prophet, anoint him to be King

over Israel; as also blow a Trumpet, and say, Let King Solomon live.

35. Then shall you ascend after him, and he shall come, and sit upon my Throne, that he may reign in my room: for I have appointed him to be Ruler both over Israel and Judah.

36. And Benaiah the Son of Jehoiada made answer to the King; So let it be, may the Lord God of my Lord the King say thus.

37. As the Lord has been with my Lord the King, so let him be with Solomon, and magnify his Throne above the Throne of my Lord King David.

38. Accordingly Zadok the Priest, Nathan the Prophet, Benaiah the Son of Jehoiada, with the Cherethites, and Pelethites went down, and causing Solomon to ride upon King David's Mule, brought him to Gihon.

39. And Zadok the Priest took a Horn of Oil out of the Tabernacle, and anointed Solomon; then they blew a Trumpet, and all the People said, Let King Solomon live.

40. All the People too came up after him, and played on Pipes, and made great Rejoicing; so that the Ground was pierced with their Noise.

41. Which Adonijah and all the Guests who were with him heard, when they had done eating; and Joab hearing the Sound of the Trumpet, said, Why is the Noise in the City, being in a Tumult?

42. While he was speaking, behold also Jonathan the Son of Abiathar the Priest came; and Adonijah said, Come in, for thou art a valiant Man, and bringest good News.

43. But Jonathan made answer to him; Verily our Lord King David has made Solomon King.

44. For the King has sent Zadok the Priest, Nathan the Prophet, Benaiah the Son of Jehoiada, and the Cherethites, and Pelethites with him, whom they caused to ride upon the King's Mule.

45. Next Zadok the Priest, and Nathan the Prophet anointed him to be King in Gihon, and they are come up from thence rejoicing; so that the City is in a Tumult: that is the Noise which you have heard.

46. And also Solomon sits upon the Throne of the Kingdom.

47. And moreover the King's Servants

Ver. 22. *while*] *while* and yet double translating.

Ver. 34. *blew a Trumpet*] *not with*, as Ver. 39. see *Judg. vii. 18.*

Ver. 35. *he shall come*] *Vulg. you shall come.*

Ver. 42. *said*] *unto him* not in the *Hebrew*, though undistinguished in *English*.

came to bless our Lord King David, saying, God make the Name of Solomon better than thy own, and magnify his Throne above thine; with that the King bowed upon the Bed.

48. Nay besides thus said the King, Blessed be the Lord God of Israel, who has given to Day one sitting upon my Throne, which my Eyes see.

49. Terrified at this, all the Guests whom Adonijah had rose up, and went their several Ways.

50. He himself was likewise afraid because of Solomon, and rising up, went, and took hold of the Horns of the Altar.

51. So it was told Solomon as follows; Behold Adonijah is afraid of King Solomon; so therefore he holds the Horns of the Altar, and says, Let King Solomon swear to me presently, that he will not put his Servant to Death with the Sword.

52. If he will, answered Solomon, be a worthy Person, there shall none of his Hair fall to the Ground; but if there be Mischief found in him, he shall be put to death.

53. At this he sent, and they brought him down from the Altar; when he came, and bowed down to King Solomon; who said to him, Go to thy House.

C H A P. II.

AND when the Time of David approached for him to die, he commanded Solomon his Son, as follows:

2. I am going the Way of all the Earth, be thou therefore strong and manly.

3. Especially keep the Charge of the Lord thy God, to walk in his Ways, to keep his Ordinances, Commandments, Rules and Testimonies, as there is written in the Law of Moses; that thou mayest prosper in all that thou doest, and whithersoever thou turnest:

4. That the Lord may confirm his Word which he spoke thus concerning me, If thy Sons will take heed to their Way, to walk

before me in Truth, with their whole Heart and Soul; thou shalt not have a Man cut off, said he, from the Throne of Israel.

5. And thou knowest also what Joab the Son of Zeruiah did against me, that which he did to the two Captains of the Armies of Israel, to Abner the Son of Ner, and Amasa the Son of Jether, whom he slew, and made the Blood of War in Peace; putting the Blood of War upon his Girdle that was on his Loins, and in his Shoes that were on his Feet.

6. Do then according to thy Wisdom, and let not his grey Hair go down to the Grave in Peace.

7. But shew Kindness to the Sons of Barzillai the Gileadite, and let them be among those who eat at thy Table; because they came so to me when I fled from the Presence of Absalom thy Brother.

8. Behold also there is with thee Shimei the Son of Gera, a Benjaminite of Bahurim, who cursed me with a vehement Curse on the Day I went to Mahanaim; but he coming down to meet me at Sordan, I swore to him by the Lord, that I would not put him to death with the Sword.

9. Yet now hold him not quit: for thou art a wise Man, and knowest what thou shouldest do to him, that thou mayest bring down his grey Hair with Blood to the Grave.

10. Afterwards David lay down with his Fathers, and was buried in the City of David.

11. And the Time that he reigned over Israel was forty Years: reigning seven Years at Hebron, as he did thirty three at Jerusalem.

12. Next Solomon sat upon the Throne of his Father David, and his Kingdom was thoroughly established.

13. At length Adonijah the Son of Haggith went to Bath-sheba the Mother of Solomon; who enquired, Dost thou come peaceably? And he answered, Yes;

14. Adding, I have some Business to thee. And she replied, Tell it.

15. Thou art not ignorant, says he, that

Ver. 50. went] *Vulgate* says, into the Tabernacle of the Lord.

Ver. 3. keep th. Charge] The *vulg. Lat. observa custodias*, mind the Charges, is changed in the authorised *Sixtine* and *Lovain Bibles*, into *observa ut custodias mandata*, mind that thou keep the Commandments; making the Noun a Verb, the arch Pedantry perhaps of some Monk.

Ver. 4. confirm] This seems to have been made *continus* in the *last Translation*, through the meer Carelessness of the *Translator* writing one for the other; and perhaps from the *Geneva confusio*, so spelled.

Ib. their Way] *Vulg. my.*

Ver. 5. that which] here being no Conjunction.

Ver. 6. let not] For, as *Gratius* writes on it, David had not forgiven him the Crime, nor could he do it by the Law.

Ver. 7. because they came so to me] which is literal, as well as good Sense.

Ib. from the Presence of] So 2 *Chron.* x. 2. *Psa.* cxxxix. 7. *Exod.* ii. 15. *Gen.* xvi. 6, 8. & xxxv. 1, 7. and the same with the other Verb of fleeing at *Jer.* xlviii. 45.

Ver. 9. wise] And how well did he act as such, and how mildly too, for a young King, Ver. 36, 37!

Ib. bring down] See 2 *Sam.* xix. 23.

the Kingdom was mine, and that all Israel set their Faces upon me to reign; whereas the Kingdom is turned about, and become my Brother's, because it was his from the Lord.

16. Now therefore I ask one Petition of thee, do not turn me away. And she bade him declare it.

17. Whereupon he said, Speak, I pray, to King Solomon, for he will not turn thee away, that he may give me Abishag the Shunammite's for a Wife.

18. And Bath-sheba replied, Well, I will speak for thee to the King.

19. So she went in to King Solomon, to speak to him for Adonijah; at which he rose up to meet her, and bowed down to her, then sitting down upon his Throne, he caused a Seat to be put for his Mother, that she might sit at his right Hand.

20. And she said, I ask one small Petition of thee, do not turn me away. Whom he answered, Ask, my Mother, for I shall not treat thee so.

21. With that she subjoined, Let Abishag the Shunammite's be given to Adonijah thy Brother for a Wife.

22. Then King Solomon made answer to her, But why dost thou ask her for Adonijah? Ask also the Kingdom for him, since he is my Brother older than I; even for him, for Abiathar the Priest, and Joab the Son of Zeruah.

23. He swore too by the Lord as follows; By God's doing to me so and so besides, Adonijah has spoken this Matter against his own Life.

24. And now by the Lord's living, who has established me, and caused me to sit upon the Throne of David my Father, and who has made me a Family as he spoke, Adonijah shall be put to death this Day.

25. Accordingly he sent Benaiah the Son of Jehoiada for it, who fell on him, so that he died.

26. The King also said to Abiathar the Priest, Get thee to thy own Fields at Anathoth, for thou deservest to die; but I will not put thee to death at this Time, because thou didst carry the Ark of the Sovereign Lord before my Father David, and because thou wast afflicted in all wherein he was.

27. Thus Solomon thrust out Abiathar from being Priest to the Lord, to fulfil the Word of the Lord which he spoke concerning the Family of Eli at Shiloh.

28. And when the News came to Joab (for he turned aside after Adonijah, though he did not after Absalom) he fled to the Tabernacle of the Lord, and took hold of the Horns of the Altar.

29. And it being told King Solomon that Joab was fled thither, and behold was at the Altar; he sent Benaiah the Son of Jehoiada, with Orders to go, fall on him.

30. For Benaiah went to the Tabernacle of the Lord, and said to him; Thus says the King, Come forth; but he answered, No, for I will die here. And Benaiah brought the King back this Word, Thus spoke Joab, and thus he answered me.

31. Therefore the King said to him; Do as he has spoken, even fall on him, and bury him; that thou mayest put away the Blood, which he shed without cause, from me and my Father's Family.

32. So the Lord shall make his Blood return upon his Head, who fell on two Men more righteous and good than himself, and slew them with the Sword, unknown to my Father David; Abner the Son of Ner, Captain of the Army of Israel, and Amasa the Son of Jether, Captain of the Army of Judah.

33. Whose Blood returning on the Head of Joab, and on that of his Offspring for ever, David and his Offspring, Family and Throne, shall have Peace for ever from the Lord.

34. Benaiah the Son of Jehoiada accordingly went up, and falling on him, put him to death; and he was buried at his own House in the Wilderness.

35. In whose room the King put this Benaiah over the Army, as he did Zadok the Priest in the room of Abiathar.

36. Besides the King sent for Shimei, and said to him; Build thee a House in Jerusalem, and dwell there, without going forth from thence any whither.

37. For at the Time thou goest out, and passest over the Brook Kidron, know fully that thou shalt quite die; thy Blood shall be chargeable on thy own Head.

Ver. 27. *Abiathar*] He was the Offspring of *Ithamar*, as *Zadok* was of *Eleazar*, the Sons of *Aaron*, 1 *Chron.* xxiv. 1, 2, 3, 6. so that the high Priesthood was now restored to the latter, *Num.* xxv. 11, 12, 13. 1 *Kings* ii. 35.

Ib. spoke] 1 *Sam.* ii. 35, 36.

Ver. 28. *to Joab*] *Vulg.* *to Salomon*, the Imagination either of *Translator* or *Transcriber*.

Ib. after Absalom] *Vulg.* again, *after Salomon*; intolerable!

Ver. 30. *For*] It appearing that the Transactions of this Verse were before *Solomon's* Order in the preceding one, which appears further by the repeating of that Order in the next. So *Jun.* and *Tram.* begin this Verse with *Nam*, and *Cass.* translates in the like Sense.

Ver. 37. *know fully*] The *Hebrew* future-imperative; which requires to be rendered thus, as in Ver. 42. as may easily be seen, since he was to know it now.

38. And Shimei said to the King, The Matter is good; as my Lord the King orders, so will thy Servant do. And he dwelt in Jerusalem a considerable time.

39. However at the End of three Years, two of the Servants belonging to Shimei ran away to Achish the Son of Maachah King of Gath; and they told him, that behold his Servants were in Gath.

40. At this Shimei got ready, and saddling his Ass, went thither to Achish, to seek after his Servants; so he going, brought them from Gath.

41. And it was told Solomon, that Shimei had gone from Jerusalem to Gath, and was returned.

42. Upon which the King sent for him, and said to him; Did not I make thee swear by the Lord, and protested thus to thee, Know fully, that at the Time thou goest out, and goest any whither, thou shalt quite die? And thou saidest to me, The Matter I hear is good.

43. Why then didst not thou keep the Oath of the Lord, and the Commandment that I enjoined thee?

44. Thou knowest, added he to Shimei, all the Mischief that thy Heart is conscious of, which thou didst to David my Father; therefore the Lord will make thy Mischief return on thy own Head.

45. And King Solomon shall be blessed, and the Throne of David established before the Lord for ever.

46. So the King commanded Benaiah the Son of Jehoiada, and he went out, and fell on him, so that he died: thus was the Kingdom established to Solomon.

C H A P. III.

AND Solomon allied himself by Marriage with Pharaoh King of Egypt; for he took his Daughter, whom he brought to the City of David, till he had done building his own House, and the House of the Lord, with the Wall of Jerusalem round about.

2. Only the People sacrificed in the Chapels, because there was no House built to the Name of the Lord, till those Days.

3. And Solomon loved the Lord, so as to

go in the Ordinances of David his Father; only in the Chapels he sacrificed, and burnt Incense.

4. The King also went to Gibeon, to sacrifice there; for that was the great Chapel: Solomon offered up a thousand Burnt-offerings upon that Altar.

5. At Gibeon did the Lord appear to Solomon in a Dream by Night; and God said, Ask what I shall give thee.

6. And Solomon answered; Thou didst shew to thy Servant David my Father great Kindness, according as he walked before thee in Truth and Righteousness, and in Uprightness of Heart with thee; nay thou hast kept this great Kindness for him, that thou hast given him a Son sitting upon his Throne, as it is this Day.

7. For now, O Lord my God, thou hast made thy Servant King in the room of my Father David; and I am a little Youth, unknowing how to go out and come in.

8. Besides thy Servant is among thy People whom thou hast chosen, a great People who cannot be numbered nor counted up for Multitude.

9. Give thy Servant therefore an attentive Heart, to judge thy People, to understand between Good and Evil: for who is able to judge this thy numerous People?

10. And the Lord liked the Matter, that Solomon asked this Thing.

11. Therefore God said to him; Because thou hast asked for this Thing, and not long Life, nor yet Riches, for thy self, neither asked for the Life of thy Enemies, but hast asked Understanding for thy self to hear Judgment:

12. Behold I do according to thy Request: lo I give thee a wise and understanding Heart, in which there has not been the like of thee before, nor shall rise up after thee.

13. And I also give thee what thou hast not asked, both Riches and Honour; in which there shall not be a Man among the Kings like thee all thy Days.

14. Moreover if thou wilt walk in my Ways, by keeping my Ordinances and Commandments, as David thy Father walked, I will prolong thy Time.

15. And Solomon awaking, behold it was a Dream; and he went to Jerusalem, where standing before the Ark of the Lord's Covenant, he offered up Burnt-offerings, and made

Ver. 38. *a considerable time*] namely after the House was built.

Ver. 42. *at the Time*] not on the day thou goest out—thou shalt die.

Ver. 2. *Chapels*] See on Num. xxxiii. 52.

Ver. 6. *Righteousness*] Where the Hebrew Point called

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a King parts this from belonging to *with thee*, and thus makes it proper and clear.

Ver. 7. *a little Youth*] which is diminutive enough, without making it, but *a little child*.

Ver. 12, 13. *in which*] being the Hebrew Relative.

Peace-offerings, as he did also a Feast for all his Servants.

16. Then came there two Women, *who* were Harlots, to the King, and stood before him.

17. And one Woman said; O my Lord, I and this Woman dwelling in one House, I was brought to bed with her there.

18. On the third Day also of my Delivery, she was likewise delivered; and we were together, no Stranger being with us, there in the House, besides we two.

19. And this Woman's Son died in the Night, because she overlaid him.

20. With that she got up in the Night, and took my Son from beside me, while thy Handmaid was asleep, and laid him in her Bosom; and her dead Son she laid in mine.

21. And when I arose in the Morning to give my Son suck, behold he was dead; but on my considering of him then, behold he was not my Son whom I bore.

22. Whereas the other Woman said, No, for the living is my Son, and the dead one thine; but this said, No, for the dead is thy Son, and the living one mine: thus they pleaded before the King.

23. To which he gave sentence; Since that says, This who is living is my Son, and the dead one thine; and this says, No, for the dead is thy Son, and the living one mine;

24. Fetch me, continued he, a Sword: which being brought before him,

25. He said, Cut the living Child in two, and give half to one, and half to the other.

26. Whereupon the Woman, whose the living Son was, spoke thus to the King, because her Compassion was kindled for her Son, and said, O my Lord, give her the live Child, and by no means kill it. But that said, Let it be neither mine nor thine, cut it.

27. At this the King made answer, Give the first the live Child, and by no means kill it; she is the Mother of it.

28. So when all Israel heard of the Judgment which the King made, they feared because of him: for they saw that the Wisdom of God was within him, to do Judgment.

CHAP. IV.

THUS King Solomon was King over all Israel.

2. And these were the Princes which he had: Azariah the Son of Zadok, the Priest;

3. Elihoreph and Ahiah the Sons of Shisha, the Secretaries; Jehoshaphat the Son of Ahilud, the Recorder;

4. And Benaiah the Son of Jehoiada, over the Army; and Zadok and Abiathar, the Priests;

5. And Azariah the Son of Nathan, over the Officers; and Zabud the Son of Nathan a Prince, the King's Friend;

6. And Ahishar, over the Household; and Adoniram the Son of Abda, over the Tribute.

7. Moreover Solomon had twelve Officers over all Israel, who provided for the King and his Family; each having it to do a Month in the Year.

8. These also are their Names: the Son of Hur, on Mount Ephraim;

9. The Son of Deker, in Makaz, in Shalbim, Beth-she mesh, and Elon-beth-hanan;

10. The Son of Hefed, in Aruboth, to whom belonged Sochoh, and all the District of Hephher;

11. The Son of Abinadab, in all the Region of Dor, who married Taphath the Daughter of Solomon;

12. Baana the Son of Ahilud, at Taanach, Megiddo, and all Beth-shean, which is by Zaretanah below Jezreel, from Beth-shean to Abel-meholah, to beyond Jokmeam;

13. The Son of Geber, in Ramoth-gilead, to whom belonged the Towns of Jair the Descendant of Manasseh, which were in Gilead; to whom *also* belonged the Region of

Ver. 16. *to the King*] Our famous *Lightfoot* says, *He was now but twelve Years old, Harmony of the Old Testament*; after having told he begat *Rehoboam* three Years before: which needs no Confutation.

Ver. 20. *within*] So the *Hebrew* Word usually signifies, as also in Ver. ult. nor is it likely she knew the particular Time of the Night, especially being asleep.

Ver. 21. *considering of him*] strictly to the *Hebrew*.

Ver. 26. *Compassion* [et c.] See *Gen.* xliii. 30.

Ver. 28. *Judgment*] in which Wisdom is very necessary, to find out and determine Things rightly: according as I have heard of a Judge, who when a Murder was committed, and it appearing by some Circumstance that the Murderer was present in Court, but unknown, ordered all the People to be quite silent while he discovered

him, which consequently struck a Dread into the guilty Person; then (it being in the Summer) the Judge of a sudden, *That is the Man who has the Fly on his Nose*, upon which he who was conscious of the Crime nimbly put up his Hand to brush it away, that he might not be discovered, and so discovered himself: and thus *Morsten* garnishes his late *Book on Apparitions* with a like Relation, and a Cut of it; as the foregoing of *Solomon* was thought worthy to be recorded in *Scripture*.

Ver. 12. *Zaretanah*] See the Word in *Hebrew*, and the Rules for reading (which it seems our *Translators* did either not understand or regard) in *Buxt. Gram.* Lib. i. Cap. 5. Reg. 1, 2. concerning *Metheg*.

1b. *Jokmeam*] The same as in *1 Chron.* vi. 68.

Ver. 13. *Descendant*] See *Num.* xxxii. 41.

Argob,

Argob, which was in Bashan, sixty great Cities with Walls, and Bars of Steel;

14. Ahinadab the Son of Iddo, at Mahanaim;

15. Ahimaaz in Naphtali, who likewise married Basemath the Daughter of Solomon;

16. Baana the Son of Hushai, in Asher, and in Aloth;

17. Jehoshaphat the Son of Paruah, in Issachar;

18. Shimei the Son of Elah, in Benjamin;

19. Geber the Son of Uri, in the Province of Gilead, the Country of Sihon King of the Amorites and Og King of Bashan, who had been the only Officer that was in that Country.

20. Judah and Israel were many, like the Sand which is at the Sea for Multitude, eating, drinking, and being glad.

21. And Solomon was Governor over all the Kingdoms from the River to the Country of the Philistines, and to the Border of Egypt; who brought Presents, and served him all the Days of his Life.

22. Solomon's Food too for one Day was, thirty Cors of fine Flour, and sixty Cors of Meal,

23. Ten fat Oxen, twenty Oxen of the Pasture, and a hundred Sheep, besides Harts,

Roe-bucks, Fallow-deer, and fatted Fowls.

24. For he ruled over all on this side the River, from Tiphshah to Gaza, over all the Kings on this side the River; and had Peace on all Sides of him round about.

25. Thus Judah and Israel dwelt securely, under their own Vines and Fig-trees, from Dan to Beer-sheba, all the Time of Solomon.

26. And he had forty thousand Stable-horses for his Chariots, and for twelve thousand Horsemen,

27. As likewise for those Officers who in their several Months provided for King Solomon, and all that came to his Table; who lacked Nothing.

28. Barley also and Straw, for the Horses and Mules, they brought to the Place where it was to be, according to their respective Manner.

29. God further gave Solomon Wisdom and Understanding very much, with Largeness of Heart like the Sand that is upon the Sea-shoar.

30. So that his Wisdom was more than the Wisdom of all the Sons of the East, and all that of the Egyptians.

31. Nay he was wiser than any Man, than Ethan the Ezrahite, and Heman, with Chalcol and Darda the Sons of Mahol; info-

Ver. 15. *Basemath*] See Gen. xxvi. 34. this being the same Word as there.

Ver. 19. *had been*] His Son being now constituted another, Ver. 13.

Ver. 21. *River*] *Euphrates*.

Ver. 24. *from*] The *Vulgate* thrusts in *quasi*, as if it were, before it, as though not really so.

Ib. *Tiphshah*] *Amphipolis* at *Euphrates*, *Jun.* from *Plin. Nat. Hist. L. v. 24.*

Ib. *Gaza*] So it is usually rendered by our Translators, and belonging to the *Philistines*, Ver. 21. *Am. i. 6, 8.*

Ver. 26. *Stable-horses*] It being unlikely that Stalls for single Horses should be numbered rather than the Horses, and to contain more would be incredible.

Ib. *for twelve*] as the foregoing [for] may belong to this; and 40000 Horses for 1400 Chariots, which was the Number Solomon had, Chap. x. 26. would be more than twenty eight Horses to each Chariot.

Ver. 27. *for these*] Each Course of which being 24000, 1 *Chren. xxvii.* makes with the 12000 standing Cavalry 36000, and reckoning but two Horses to each of his 1400 Chariots, Chap. x. 26. 2 *Chren. i. 14.* there wants no more than 1200 of the 40000, Ver. 26. which is made up by supposing 600 of the Chariots had four Horses; so that here is little Need to think the whole should be 4000.

Ver. 28. *Mules*] So rendered in the common Translation, *Est. viii. 10.*

Ver. 29. *Sand*] for the Numerousness of it: but *Patrick*, because it incompasses all the Coasts of this World, *Epist. to Prov.* which is rather the Coast it self, and that not every where.

Ver. 31. *Ezrahite*] so called as it seems from his native Place, like *David's* Worthies, 2 *Sam. xxiii.* and many others, being the Son of *Kushaiab*, 1 *Chren. xv. 17.* These may rather be counted the *Ethan* and *Heman* men-

tioned 1 *Chren. xv. 17, 19.* being noted principal Singers, and as such, Composers of the 88th and 89th *Psalms*, where is the same Title of *Ezrahite*, than those in 1 *Chren. ii. 6.* of whom nothing remarkable appears. As for this being called the *Ezrahite* from his Father *Zerah*, as some think; it is not likely, because *Chalcol* and *Darda*, whom they supposed to be his Brothers, as well as *Heman*, from that Text, would have been *Ezrahites* too, and not the Sons of *Mabel* another Man: for it is unaccountable that in telling who the four Sons of *Zerah* were, they should be distinguished in this Manner; nay the Family of *Zerah* were called *Zarhites*, *Josh. vii. 17. Num. xxvi. 13.* And the wise Men here named were rather living in the same Age with *Solomon*, than long before, as the others were.

Ib. *Chalcol and Darda*] I am inclined to think they were *Israelites*, because their Father is named. Hence *Solomon* being compared with the wise Men only of his own Nation, it is no Wonder that the famous *Lokman*, surnamed *Al-bakim*, the *Wise*, is not mentioned on this Occasion, though it should be true as related, that he lived in the Reign of *David* and *Solomon*, and came into the Country of *Israel*, *D'Herbel. Bibl. Orient. Art. Lokm.* A Book of his *Fables* has been published at *Leyden* in *Arabick* and *Latin* by *Erpenius*, and translated into *French* by *Sir John Chardin* in his *Voyages*. The 31st Chapter of *Mahomet's Alcoran* is entitled *Lokman*, where he is introduced speaking thus: Remember that *Lokman* said to his Son; O my Son, honour thy Father and Mother—My Son, if thou dost evil, the Weight of a Grain of Mustard Seed, or the Weight of a Rock, God will know it, and put it to Account.—Regard not the World, that is in Disorder by Pride: converse not with the Proud, whom God abhors.—Speak gently: there are Persons that bray like Asses when they speak. Dost not thou see that God has created all which is in Heaven and Earth

much

much that his Renown was in all the Nations round about.

32. And he spoke three thousand Proverbs; as also his Poems were a thousand and five.

33. Besides he spoke of Trees, from the Cedar that is on Lebanon to the Hyssop that comes out on the Wall; as he did of Beasts, Fowls, creeping Things, and Fishes.

34. And there came of all People to hear the Wisdom of Solomon from all Kings of the Earth who heard of it.

CH A P. V.

AND Hiram King of Tyre sent his Servants to Solomon, when he heard that they had anointed him to be King in the room of his Father: for Hiram was a Lover of David continually.

2. Solomon also sent word to Hiram;

3. Thou knowest that David my Father could not build a House to the Name of the Lord his God, because of the Wars which compassed him about, till the Lord put them under the Soles of his Feet.

4. But now the Lord my God has given me rest round about: there is no Adversary, nor scarce an ill Accident.

5. So behold I think to build a House to the Name of the Lord my God, according as the Lord thus spoke to my Father David,

Thy Son, whom I will put in thy room upon thy Throne, shall build a House to my Name.

6. Now therefore command, that they should cut me Cedars at Lebanon; and my Servants shall be with thine, and I will give thee thy Servants Wages, entirely as thou shalt order: for thou knowest that there is no Man among us, who knows how to hew Timber like the Zidonians.

7. And when Hiram heard the Words of Solomon, he was very glad, and said, Blessed be the Lord to Day, who has given David a wise Son over this great People.

8. Moreover he sent Word to Solomon; I have hearkened to that for which thou hast sent to me; I will do all that thou desirest, for Cedar-trees and Fir-trees.

9. These my Servants shall bring down from Lebanon to the Sea, and I will put with Barges on it, for the Place of which thou shalt send to me, and will disperse them there, for thee to receive; and thou wilt do what I desire, in giving my Household Food.

10. Accordingly he gave Solomon, of Cedar-trees and Fir-trees, all that he desired.

11. As Solomon did him twenty thousand Cors of Wheat, to be Meat for his Household, and twenty Cors of beaten Oil: thus he gave to Hiram Year by Year.

for Men, and bestows on them his Favours general and particular. There are ignorant Persons that dispute of the Deity without Reason; when it is said to them, Do what God has appointed, they answer, We will do what we saw done by our Fathers: not considering that the Devil calls both them and their Fathers to the Pains of Hell. He that obeys God, and does good Works, ties him with the strongest Knot, who will take care of him at the Hour of his End. The Impiety of the Wicked should not afflict thee; they shall be one Day gathered together in our Presence to be chastised.—If all the Trees of the World were Pens and the Sea Ink, they could not describe the Power of God.

Ver. 32. a thousand and five] Vulg. Lat. five thousand; by the Transcribers dropping and I suppose, because the five stood first in Latin, as it does in Hebrew.

Ver. 33. Hyssop] Sbarisiani in his History of the Religions of the East, attributes the Miracles which it is said Zerubabel or Zoroastres did, to the Knowledge only that he had in Simplex, Hyde Relig. vet. Persarum, Cap. 22. p. 300.

Ver. 1. when] so Jun. and Trem. with Castal. have quum.

Ver. 6. Lebanon] The Cedars there being of so great Fame, an Account of their present State may be agreeable. It is said there are only sixteen old ones, but young ones in great Numbers; that one of the biggest was twelve Yards six Inches round, and the Compa's which its Branches spread thirty seven Yards, being parted into five huge Limbs about five or six Yards from the Ground, Maundrell's Journey from Aleppo to Jerusalem, An. 1696, pag. 140. 1st Edit. Agreeable to this the Girth of the largest Tree was measured six Fathoms, by one man-

tioned in the Memoirs of the Missionaries, Tome iv. p. 358. So Rauwolf reckons the greatest Cedars several Fathoms about, and says, these Trees are green all the Year long, and as high as our Fir-trees, having large Boughs that make them bend one Way; but then, in 1575, he counted twenty four standing round in a Circle, and two more decayed with Age, but found no young ones thereabout, Travels by Ray, Part ii. Ch. 12. which Difference of Account between him and our Maundrell, the Distance of Time may reconcile. As to the Situation of the Mountain it self, Maundrell reckons it about half an Hour's Travel from Sidon to the Foot of it, p. 117. and three Hours Travel from Tripoly, p. 140. And Corten, who stand on the Mountain seven Weeks in the Year 1738, and rode from Tripoly on a Mule, reckons four or five Hours steep Ascent from the Bottom, then three or four Hours not so steep, to the Convent of the Carmelites, an Hour above which is the Source of a River that runs through Tripoly; and two Hours Walk up a steep Hill the Cedars, which he computed about five hundred large and small, eighteen looking exceeding ancient, and one he measured seven Fathoms and four Spans round the main Stem, two of them being counted 3000 or 2500 Years old; but he could not get to the Top of Lebanon for the Steepness.

Ver. 11. twenty Cors] These being given to Hiram himself for his Household, these Baths in 2 Chron. ii. 10. to his Servants.

lb. beaten] As Exod. xxvii. 20. & xxix. 40. Lev. xxiv. 2. Num. xxviii. 5. in which Places only this Word occurs elsewhere; and is from the Root signifying to beat, but not to be pure, as likewise the Latin Translations, besides the Vulgate, have it.

12. And the Lord gave Solomon Wisdom, as he spoke to him; and there was Peace between Hiram and Solomon, by a Treaty they two made.

13. King Solomon further raised a Levy out of all Israel, which was thirty thousand Men:

14. Whom he sent to Lebanon ten thousand in a Month by turns, they being a Month at Lebanon, two Months at home; and Adoniram was over them.

15. He too had seventy thousand who carried Burdens, and eighty thousand who cut on the Mountain;

16. Besides the chief of the Officers belonging to him, who were over the Work, three thousand and three hundred, that ruled over the People who wrought in it.

17. And the King commanding, they brought great Stones, valuable ones, and to lay the Foundation of the House hewn Stones;

18. Which Solomon's Builders, and those of Hiram, with the Giblites did carve: thus they fitted Timber and Stones, to build the House:

CHAP. VI.

AND in the four hundred and eightieth Year of the coming of the Israelites out of the Country of Egypt, in the fourth Year of Solomon's reigning over Israel, in the Month of Zif, which is the second Month, he began building a House for the Lord.

2. The Length of which was sixty Cubits, its Breadth twenty, and Height thirty Cubits.

3. As likewise the Porch before the Temple of it was twenty Cubits long against the Front of the House's Breadth, ten broad out before the House.

4. He also made for the House Windows of Casements shut.

5. And he built against the Wall of the House Galleries round about, both to the Temple and the Oracle; making Side-chambers there.

6. The Breadth of the lower Gallery, was five Cubits, the Breadth of the middle six, and that of the third seven: for he made Lessenings to the House round about abroad; that they might not have hold in the Walls of it:

7. And when the House was built, it was done with Stone carried compleat; so that there were not heard Hammers, or Ax, any Instruments of Iron in the House, while it was building:

8. The Door of the middle Side-chamber was at the right Side of the House; and they went up in Winding-stairs to the middle, and from thence to the third:

9. Thus he built the House, and finished it; as also wainscotted it with Beams and Boards of Cedar.

10. And building Galleries against all the House five Cubits high, they had hold of it with Timber of Cedar.

11. Now Solomon had the Word of the Lord as follows;

12. Concerning this House that thou buildest, if thou wilt walk in my Ordinances, do my Rules, and keep all my Commandments by going in them, I will confirm my Word with thee, which I spoke to David thy Father;

13. Nay I will dwell among the Israelites, and not forsake my People Israel.

14. So Solomon built the House, and finished it.

15. The Walls of which he wainscotted with Planks of Cedar on the Inside, where he covered them with Wood, from the Floor of the House to the Cieling; and laid the Floor of the House with Planks of Fir.

Ver. 12. *spoke*] not *promised*, Chap. iii. 12. being there in the common Translation preterite, and this strictly *spoke*.

Ver. 15. *on the Mountain*] of Lebanon, Ver. 6, 9. and according to other Translations, as well as the Original.

Ver. 18. *Giblites*] as *Josh. xiii. 5.* the Inhabitants of Gebal, *Ezek. xxvii. 9.* now called *Gibyle*, on the north of Tyre, according to *Maundrell*, who, with *Grotius*, speaks thus of it; so also rendered by *Pagn. Leo Jud.* and the old Latin Translator. *Maundrell* says, 'And in the 72 Interpreters Βίβλος, that is the Men of Byblus, the Greek Name of this Place;' but wrongly, the foregoing Verse, and this Part of the present, being left out by them.

Ver. 2. *Cubits*] By comparing the Length and Breadth of the Temple with those of the Tabernacle, *Exod. xxvi. 18, 23.* which was instead of this before, this being twice as long and broad as the other, was consequently four times as large.

Ver. 3. *before the Temple*] at the east End of it, where the Entrance into the Temple was, *Ezek. viii. 16. Josephus, Antiq. Lib. viii. 3.*

1b. *Temple of it*] the Body of it; as distinguished from the Oracle or very holy Place, Ver. 5, 17.

Ver. 6. *Lessenings*] of a Cubit each at the upper Galleries, whereby they were of the Breadth mentioned.

Ver. 8. *Side*] In some Editions of the *vulg. Lat. pariete, Wall*; in others *parte, Part*; by Corruption of one, as it looks, for the other.

Ver. 10. *building Galleries*] as Ver. 5, 6:

Ver. 15. *wainscotted*] built being a very unsuitable Word.

1b. *from the Floor*] not both the floor, that being covered with Fir; see the Latin Translations: so Ver. 16.

1b. *laid*] as called, that being the Floor it self; therefore not covered.

16. He even wainscotted twenty Cubits on the Sides of the House as aforesaid; doing thus to it on the Inside of the Oracle, the very holy Place.

17. And the Forepart of the House, namely the Temple, was forty Cubits.

18. Besides the Cedar at the House within was with Carving of Gourds, and open Flowers: all was Cedar, there was no Stone to be seen.

19. And he prepared the Oracle in the inmost Part of the House, to put there the Ark of the Lord's Covenant.

20. Of the Oracle also there twenty Cubits was the Length, twenty the Breadth, and so many the Height of it, which he covered with preserved Gold; as he did the Altar of Cedar.

21. Solomon likewise covered the House within with preserved Gold; and made a Partition with Chains of Gold before the Oracle, and covered that with Gold.

22. Thus he was covering the whole House with Gold, till he had finished all of it; the whole Altar too which was towards the Oracle he covered with Gold.

23. He further made in the Oracle two Cherubs with Olive-wood, the Height of which was ten Cubits.

24. And both the Wings of a Cherub were each five Cubits; it being ten from the End of one of his Wings to that of the other.

25. Accordingly the other Cherub was ten Cubits; the two Cherubs having the same Dimension, and the same Cutting:

26. The Height of one was ten Cubits, and so of the other.

27. And he put the Cherubs in the inmost Part of the House, and they spread forth their Wings, so that the Wing of one touched *one* Wall, and that of the other Cherub the other Wall: as their Wings did one another at the Middle of the House.

28. Moreover he covered the Cherubs with Gold.

29. And he carved all the Walls of the House round about with Work of Cherubs, Palm-trees and open Flowers, within and without.

30. He covered the Floor of the House too with Gold, within and without.

31. And at the Entrance of the Oracle he made Doors with Olive-wood, the Lintel and Posts being a fifth Part.

32. The two Doors also were Olive-wood, upon which he made Carvings of Cherubs, Palm-trees and open Flowers, which he covered with Gold; as likewise spread Gold upon the Cherubs and Palm-trees.

33. And so he made at the Entrance of the Temple Posts with Olive-wood, on the fourth Part.

34. Next the two Doors were Fir-wood; the two Leaves of one Door were folding, as were those of the other:

35. Where he carved Cherubs, Palm-trees and open Flowers; which he covered with Gold fitted upon the Carving.

36. And he built the inner Court with three Rows of hewn Stone, and a Row of Cedar-beams.

37. In the fourth Year was the Foundation of the Lord's House laid, in the Month of Zif.

38. And in the eleventh Year, in the Month of Bul which is the eighth Month, the House was finished according to all the Things and Manner of it: so he was building it seven Years.

C H A P. VII.

SOLOMON also was building his own House thirteen Years, when he finished all of it.

2. He likewise built the House of the Wood of Lebanon, the Length of which was a hundred Cubits, the Breadth of it fifty, and its Height thirty, upon four Rows

Ver. 16. *twenty Cubits*] At the Height of which was the Ceiling, by this and Ver. 20. and an inclined Roof as we now build, I suppose, ten Cubits higher, Ver. 2.

Ver. 18. *Gourds*] See 2 Kings iv. 39.

Ver. 19. *the inmost Part*] where it was, and the Hebrew not only does, but apparently must mean, not to be *in within*; and so Ver. 27.

Ver. 20. *preserved*] I suppose for that Purpose.

Ver. 22. *towards*] The Altar for Incense standing in the inner Part of the Temple, towards the Oracle or very holy Place, but at some distance from it; see Prideaux's *Ichnography of the Temple in Connec^t*. Part i. Book iii.

Ver. 23. *Cherubs*] See Gen. iii. 24.

Ver. 25. *Cutting*] as the Hebrew Word signifies, and so does not make a Tautology like the *present Translation*.

Ver. 30. *within and without*] Both in the Oracle and Temple, *Jun.*

Ver. 31. *Lintel*] as well that over the Door, as the Threshold under.

Ib. fifth Part] According to the *Universal History*, Book i. 7. 7. following the *English Margin*, the true Interpretation is, *that they were five square* (if five is square;) but that must needs be a very improper Form for a Threshold and Door-posts, and of far less Consequence to be told than the Dimension. The rest of the Partition being made with Chains of Gold, Ver. 21. not a *Wall*, and the whole twenty Cubits, Ver. 20. the folding Doors, as it appears, to shut together in the Middle, with the Posts on which they hung, would be four Cubits wide, or a little more than seven Feet and a quarter.

Ver. 33. *Entrance*] as Ver. 31. it being the same Hebrew Word.

Ver. 38. *according to*] There being the same to both, and so signifying.

of Cedar Pillars, with Beams of Cedar upon them.

3. And it was planked with Cedar above upon the Beams, which were upon forty five Pillars, fifteen in a Row.

4. There were moreover Windows in three Rows, and one Casement was against another threefold.

5. Besides all the Doors and Posts were square with the Windows, as well as the Casements triple over against others.

6. And he made a Porch of Pillars, its Length was fifty Cubits, and the Breadth of it thirty; and the Porch was before them, with Pillars and a Beam there.

7. A Porch too for a Throne where he might judge, a Porch for Judgment he made, and planked with Cedar from one Side of the Floor to the other.

8. And at the House where he dwelt, there was another Court on the Inside of the Porch according to this Work; Solomon likewise made a House for Pharaoh's Daughter, whom he married, like this Porch.

9. All these were of valuable Stones according to the Dimensions of hewn Stones, sawed with Saws, on the Inside and Outside, even from the Foundation to the Eves, and from the Outside to the great Court.

10. Nay the Foundation was of valuable Stones, great ones, Stones of ten, and those of eight Cubits.

11. And above were valuable Stones, according to the Dimensions of hewn Stone, and Cedar.

12. Moreover the great Court round about was with three Rows of hewn Stone, and a Row of Cedar-beams; as there was to the inner Court of the Lord's House, and the Porch of the House.

13. King Solomon further sent, and fetched Hiram from Tyre.

14. He was the Son of a widow Woman of the Tribe of Naphtali, whose Father was a Tyrian Man, a Braſier; and he was full of Wisdom, Understanding and Knowledge, to do all Work in Braſs; who coming to King Solomon, did all his Work.

15. For he formed two Pillars of Braſs; the Height of a Pillar was eighteen Cubits, and a Line of twelve Cubits would compass each Pillar.

16. And he made two Chapiters of molten Braſs, to put upon the Tops of them: five Cubits being the Height of one Chapter, and so many that of the other.

17. There were Infoldings of infolded Work, Wreaths of chain Work, for those Chapiters; seven for one, and so many for the other.

18. Thus he made the Pillars, and two Rows of Pomegranates round about upon one Infolding, to cover the Chapiters which were upon the Top; and so he made for each Chapter:

19. Those Chapiters being in the Porch of Lilly-work, four Cubits.

20. As for the Chapiters upon the two Pillars also above, over against the Belly which was at the Side of the Infolding, there were besides two hundred Pomegranates in Rows round about each Chapter.

21. In the next Place he set up the Pillars at the Porch of the Temple; and when he set up the right one, he named it Jachin; as when he did the left one, he named that Boaz.

22. Upon the Top of the Pillars likewise was Lilly-work: thus he finished the Work of them.

23. He made too a molten Sea: which

Ver. 2. *Beams*] Instead of this the *Chald.* is, *their Crowns.*

Ver. 8. *House for*] The noble Temple of *Balbeck*, now standing almost entire on the West of Mount *Antilibanus* in *Syria*, was thought by *Prince Radziwille* the *Palatine of Wilna*, who travelled thither, to be this House built by *Solomon*, *Peregrin. Ierusalem. Epist. ii. p. 27.* *Maundrell*, who exhibits a curious Draught of this Structure, found it 192 Feet long and 96 broad on the Outside, 120 Feet long and 60 wide within, the whole being surrounded with a Portico, supported with Pillars of the Corinthian Order above six Feet in Diameter, *Journey from Aleppo to Jerusalem, p. 135.* and not only he, but a French Author who viewed it two Weeks, expatiates on the curious and magnificent Workmanship of it, *De la Roque, Voyage de Syrie, Tome i. p. 137, &c.*

Ver. 9. *from the Outside*] *Vulg. on the Inside.*

Ver. 10. *great ones*] In the old Wall that inclosed the Temple, &c. of *Balbeck*, *Maundrell* found exceeding large Stones, particularly three which lay together in a Rank, 183 Feet long, one being sixty three, and the others sixty apiece, the Height and Breadth of which were each twelve Feet, lying twenty Feet high from the

Ground, *Journey*, ut supra, p. 138. Ten Cubits in the Text is about eighteen Feet and a quarter, eight Cubits about fourteen Feet and a half: which might be the common Length of the Stones, if they belonged to this Building at *Balbeck*; but it is not generally thought so, though who the Builder should be besides *Solomon* seems scarce conceivable.

Ver. 12. *as*] Thus the Hebrew Particle signifies, 1 *Sam. xii. 15.* *Jeb v. 7.* & *xvi. 21.* & *xxxiv. 3.* *Zech. ix. 1.* and as said in the *Universal History, B. i. 7. 7.* plainly appears to be here used in the way of Comparison.

Ib. the Porch] facing this Court, and making one Side of it; so that the great Court was like this, as in *Chap. vi. 36.*

Ver. 14. *Naphtali*] Who was of the Tribe of *Dan* before she was married, 2 *Chron. ii. 14.*

Ver. 15. *eighteen*] See 2 *Chron. iii. 15.*

Ver. 16. *five*] Look on 2 *Kings xxv. 17.*

Ver. 19. *being in the Porch*] according to Ver. 21. and Porch, as observed in the *Assemb. Annot.* belonging to the Chapiters, not to the Lilly-work.

Ver. 20. *two*] one hundred in a Row, 2 *Chron. iii. 16.* *Jer. lii. 23.*

was ten Cubits from one Side of its Brim to the other, being of a round Compass, and its Height five Cubits, a Line of thirty compassing it about.

24. And there were Gourds under the Brim of it, inclosing it round about, ten in a Cubit all round the Sea: they were cast in two Rows, when that was cast.

25. It stood upon twelve Oxen, three looking to the North, three to the West, three to the South, and three to the East, the Sea being upon them above; and all their hinder Parts were inward.

26. And the Thickness of it was a Hand's-breadth, having a Brim like the Work of that belonging to a Cup, with Flowers of Lillies; it contained two thousand Baths.

27. Moreover he made ten Bases of Brass: the Length of a Base was four Cubits, its Breadth so many, and three the Height of it.

28. And this was the Work of the Bases; they had Borders, and these were between the Ledges.

29. As also upon those Borders there were Lions, Oxen and Cherubs, and upon the Ledges was a Stay above: and under the Lions and Oxen were Joinings of spreading Work.

30. Besides a Base had four Wheels of Brass, and Plates of Brass; as the four Corners of it had Shoulders, which were molten, under the Washing-vessel, from the Side of each Joining.

31. The Mouth of which on the Inside of the Chapter and above was a Cubit, and its Mouth was round to the Stay-work a Cubit and a half; and also upon the Mouth of it were Carvings, with their Borders square, not round.

32. Now the four Wheels were under the Borders, and the Axle-trees of the Wheels were in the Base; and the Height of a Wheel was a Cubit and a half.

33. And the Work of the Wheels was like that of a Chariot-wheel: their Axle-trees, Stocks, Felloes, and Spokes were all cast.

34. The four Shoulders likewise to the four Corners of a Base, were of the Base.

35. And on the Top of the Base the

Height was half a Cubit round about; where the Hands and Borders of it were of the same.

36. Upon the Tables also of its Hands, and upon the Borders of it, he engraved Cherubs, Lions and Palm-trees, according to the naked Place of each, and the Joinings round about.

37. According to this he made the ten Bases: all of them had the same Casting, the same Dimension, the same Cutting.

38. He further made ten Washing-vessels of Brass: one contained forty Baths, it was four Cubits; the ten Bases having one Washing-vessel upon each of them.

39. And he put five Bases on the right Side of the House, and five on that which was the left of it; as he did the Sea at the right Side of the House eastward, over against the South.

40. So when Hiram had made the Washing-vessels, with Shovels and Bowls; he finished doing all the Work which he made King Solomon for the House of the Lord:

41. The two Pillars, and the Balls of the Chapters that were upon the Top of them, and the two Infoldings to cover those Balls,

42. And the four hundred Pomegranates for the two Infoldings, two Rows of them for one Infolding, to cover the two Balls of the Chapters that were atop of the Pillars,

43. And the ten Bases, and the ten Washing-vessels upon them,

44. And one Sea, and the twelve Oxen under the Sea,

45. And the Pots, Shovels and Bowls: all those Things which Hiram made King Solomon for the House of the Lord being clean Brass.

46. On the Plain of Jordan did the King cast them, in the Clay-ground, between Succoth and Zarethan.

47. But Solomon let alone all the Things for the exceeding great Abundance, from searching out the Weight of the Brass.

48. He likewise made all the Things that were at the House of the Lord: the Altar of Gold, and the Table of Gold upon which was the Presence-bread;

Ver. 26. *two thousand*] as being the Quantity it usually held, but if filled, would hold three thousand, 2 Chron. iv. 5.

Ver. 27. *Bases*] which the *Washing-vessels* stood on, Ver. 30, 43. 2 Chron. iv. 6.

Ver. 30. *Corners*] As Ver. 34. shews, this Word being found only here.

Ver. 32. *under*] i. e. turned round under.

Ver. 34. *The four*] being mentioned before in Ver. 30.

Ver. 35. *the Height*] I apprehend of the Shoulders, Ver. 34, 30.

Ib. *half a Cubit*] *Vulg.* a Cubit and a half.

Ib. *Hands*] What held the Bathing-vessel, going up from the Shoulders on which the Belly of it rested.

Ver. 36. *Tables*] the upper Side or Top of the said Hands.

Ib. *according to the naked Place &c.*] after the Hebrews and as there was Room between the Joinings.

Ib. *naked Place*] nothing of proportion.

Ver. 40. *had made*] It is in the vulgar Translation as if they were others.

Ver. 46. *Zarethan*] See Chap. iv. 12.

49. And the Candlesticks, five on the right Side, and five on the left, before the Oracle, of preserved Gold; and the Flowers, Lamps, and Tongs of Gold;

50. With the Basons, musical Instruments, Bowls, Spoons, and Censers of preserved Gold; nay the Hinges for the Doors of the inmost House, the very holy Place, and for the Doors of the House at the Temple, of Gold.

51. Thus all the Work being finished, which King Solomon made for the House of the Lord; he brought in the consecrated Things of his Father David, putting the Silver, Gold and Instruments, among the Treasures of the Lord's House.

C H A P. VIII.

THEN he gathered together the Elders of Israel, and all the chief of the Tribes, the Princes of the Fathers of the Israelites, to himself at Jerusalem, to bring up the Ark of the Lord's Covenant, from the City of David, which is Zion.

2. So all the Men of Israel were gathered together to him, at the Feast in the Month of Ethanim, which is the seventh Month.

3. All the Elders of Israel likewise came, and the Priests carried the Ark.

4. And they with the Levites brought up the Ark of the Lord, the publick Tent, and all the holy Instruments that were in it.

5. And with King Solomon himself the whole Assembly also of Israel, who were assembled to him, were before the Ark, sacrificing Sheep and Oxen, that were not told, nor numbered for Multitude.

6. The Priests too brought in the Ark of the Lord's Covenant to its Place, at the Oracle of the House, into the very holy Place, even under the Wings of the Cherubs.

7. For the Cherubs spread *their* Wings on the Place of the Ark; insomuch that they covered over both that, and the Poles of it above.

8. And they drew forth the Poles, so that the Tops of them appeared from the holy Ark before the Oracle, but did not without: where they are to this Day.

9. There was Nothing in the Ark but the two Tables of Stone, which Moses placed there at Horeb; where the Lord made a Covenant with the Israelites, when they came out of the Country of Egypt.

10. And when the Priests came out of the holy Place; a Cloud filled the House of the Lord:

11. Insomuch that the Priests could not stand to minister by reason of it; for the Glory of the Lord filled his House.

12. Then said Solomon; The Lord has spoken of dwelling in Darkness.

13. I have thoroughly built thee a Dwelling-house, a Settlement for thy Habitation evermore.

14. And the King turning about his Face, blessed the whole Congregation of Israel, who all stood.

15. And he said: Blessed be the Lord God of Israel, who has fulfilled with his Hand, what he spoke with his Mouth to my Father David as follows;

16. From the Day that I brought my People Israel out of Egypt, I have chosen no City out of all the Tribes of Israel to build a House in, that my Name might be there; only I chose David to be over this my People.

17. And it was in the Heart of David my Father, to build a House to the Name of the Lord God of Israel.

18. But the Lord said to him; Forasmuch as it is in thy Heart to build a House to my Name, thou doest well that it is so:

19. However thou shalt not build the House, but thy Son who proceeds forth from thy self shall build a House to my Name.

20. Accordingly the Lord has confirmed his Word which he spoke; I being risen up in the room of David my Father, and sitting upon the Throne of Israel; as the Lord promised, and have built a House to the Name of the Lord God of Israel.

21. I have also put there a Place for the Ark, where the Covenant of the Lord is, which he made with our Forefathers when he brought them out of the Country of Egypt.

22. Besides Solomon standing before the Altar of the Lord, before all the Congrega-

Ver. 50. *musical Instruments*] from the Verb its Root to sing or play on an Instrument: so *Yun.* and *Trin.* with *Castal.* have it *instrumenta musica*; *Pagn.* and *Montan.* *psalteria*; agreeable to the *Lexicons*.

Ver. 5. *And with &c.*] or *And King Solomon, and the whole Assembly of Israel that were assembled to him with him, were before*; but this would be harsh, though better than not to be Sense.

1b. *were not*] See Ver. 47. of the last Chapter.

Ver. 8. *Ark*] as expressed 2 *Chron.* v. 9. nor is the Hebrew out in, to contradict without.

VOL. I.

Ver. 9. *where*] as in the *English Margin*, and in the Text, *Num.* xxii. 26. *Deut.* viii. 15. *Psa.* lxxxiv. 3. *Eccles.* viii. 10. It might strictly be rendered *at which* (being the Hebrew Relative) and would then rather denote the Place than the Time, especially as the Time when it was follows, which is quite different in the Original.

Ver. 12. *has spoken*] according to *Lev.* xvi. 2. the foregoing being a Token of his Presence.

tion of Israel, spread forth his Hands towards Heaven,

23. And prayed: O Lord God of Israel, there is no god like thee, in the Heaven above, or upon the Earth below, keeping Covenant and Kindness with thy Servants, that walk before thee with their whole Heart.

24. Who hast kept with thy Servant David my Father what thou spakest to him: not only speaking with thy Mouth, but fulfilling with thy Hand, as at present.

25. Now therefore, O Lord God of Israel, keep with thy Servant David my Father what thou thus spakest to him, Thou shalt not have a Man fail from before me of sitting upon the Throne of Israel; only if thy Children take heed to their Way, to walk before me, as thou hast done.

26. Even now, O God of Israel, let thy Word be verified, I pray, which thou spakest to thy Servant David my Father.

27. Though will God indeed dwell upon the Earth? Behold Heaven and the Heaven of Heavens cannot contain thee, much less this House which I have built.

28. Yet have regard to the Prayer of thy Servant, and to his Supplication, O Lord my God, by hearkening to the Cry, and to the Prayer, which thy Servant prays before thee to Day:

29. That thy Eyes may be open to this House Night and Day, to the Place of which thou hast said, My Name shall be there; that thou mayest hearken to the Prayer, which thy Servant shall pray towards this Place.

30. Thus hearken to the Supplication of thy Servant and People Israel, which they shall pray towards this Place; do thou even hear at Heaven the Place of thy Habitation, and having heard, forgive.

31. Wherein a Man sins against his Neighbour, and an Oath is put on him to make him swear, which comes before thy Altar in this House;

32. Hear thou at Heaven, and act, so that thou mayest judge thy Servants, by condemning the Wicked to render his Way on his Head, and by justifying the Virtuous to give him according to his Virtue.

33. When thy People Israel are beat be-

fore the Enemy, for that they have sinned against thee, and returning to thee, shall confess thy Name, pray, and make supplication to thee in this House,

34. Do thou hear at Heaven, and forgive their Sin; and bring them again to the Country which thou gavest to their Forefathers.

35. When the Heaven is shut up, so that there is no Rain, because they have sinned against thee; and they pray towards this Place, confess thy Name, and return from their Sin, because thou afflictest them:

36. Do thou hear at Heaven, and forgive the Sin of thy Servants and People Israel, when thou hast taught them the good Way that they should go in; and give Rain upon thy Country, which thou hast given thy People for a Possession.

37. When there is Famine in the Country, when there is Pestilence, when there is Blasting, Mildew, Locusts, Caterpillars, when their Enemies besiege them in the Country at their Gates, when there is any Plague, any Sickness;

38. All Prayer, all Supplication which shall be of any Man, or of all thy People Israel, who knowing the several Plagues of their own Hearts, shall spread forth their Hands towards this House:

39. Do thou hear at Heaven thy settled Habitation, and forgive, and act, so that thou mayest render to each one according to all his Ways, whose Heart thou knowest: since thou alone knowest the Hearts of all Mankind:

40. That they may fear thee all the Days which they live upon the Surface of the Country, that thou gavest to our Forefathers.

41. As for a Stranger also, who is not of thy People Israel, but comes from a Country far off for thy Name's sake;

42. When they hearing of thy great Name, thy strong Hand and Arm stretched out, shall come, and pray towards this House:

43. Do thou hear at Heaven thy settled Habitation, and do according to all for which the Stranger calls to thee; that all People of the Earth may know thy Name, to fear thee like thy People Israel, and to know that this

Ver. 27. *much less this House*] How different and superior this Expression of Solomon, even in the Time of the Law; to that of Maundrell (a wise Man too, and a Priest) travelling to Jerusalem, on sight of the poor Church he mentions at Bellulca, "A very mean Habitation this for the God of Heaven!" *Journey from Aleppo to Jerusalem*, the fifth Day.

Ver. 30. *which*] as 1 Chron. vi. 21. where the Hebrew is the same, and the like in the foregoing Verse.

Ver. 37. *Mildew*] Left out here with the Septuagint, and turned *yellow Jaundice*, 2 Chron. vi. 28.

Ib. *Caterpillars*] *Septuagint* *Blast*; but in 2 Chron. vi. 28. like this, an Indication sure of no great Accuracy.

Ib. *Gates*] and not *Cities*. But not thinking of [at] it seems, which makes very good Sense, as besieging was at the Gates; occasioned us to have formerly in the land and in their own cities, afterwards in the cities of their land; then, to be literal as supposed, in the land of their cities, with the least Sense.

House which I have built is called by thy Name.

44. When thy People shall go out to War against their Enemy, the Way that thou sendest them, and shall pray to the Lord the Way to the City which thou hast chosen, and to the House which I have built to thy Name:

45. Hear at Heaven their Prayer and Supplication, and do that which is their Right.

46. When they sin against thee, since there is no Man who does not sin, so that thou being angry with them, deliverest them up before the Enemy, and they carry away their Prisoners, to their own Country far off or near;

47. And they shall return in their Hearts in the Country whither they are carried away, and thereupon make supplication to thee at the Country of their Captivity, saying, We have sinned, and committed Iniquity, have done wickedly:

48. When they return to thee with their whole Heart and Soul, in the Country of their Enemies who carried them away, and pray to thee the Way to their own Country that thou gavest their Forefathers, to the City that thou hast chosen, and the House that I have built to thy Name:

49. Hear at Heaven thy settled Habitation, their Prayer and Supplication, and do that which is their Right;

50. And forgive thy People who have sinned against thee, even all their Transgressions which they have committed against thee, and give them Compassion before those who have carried them away, so that they may have Compassion on them.

51. For they are thy People and Possession, whom thou brougest out of Egypt, from within the iron Furnace:

52. That thy Eyes may be open to the Supplication both of thy Servant and of thy People Israel, that thou mayest hearken to them in all their calling to thee.

53. For thou didst put them apart for a Possession to thy self, out of all the People of the Earth, as thou spakest by the Ministry of thy Servant Moses, when thou brougest our Forefathers out of Egypt, O Sovereign Lord.

54. And when Solomon had made an end of praying all this Prayer, and Supplication to the Lord, he rose up from before the Lord's Altar, from kneeling on his Knees,

with his Hands spread forth towards Heaven.

55. Next he stood, and blessed all the Congregation of Israel aloud as follows:

56. Blessed be the Lord, who has given Rest to his People Israel, according to all that he spoke: there has not failed one Word of all his good Words, which he spoke by the Ministry of his Servant Moses.

57. The Lord our God be with us, as he has been with our Fathers; may he not leave us, nor forsake us:

58. That he may incline our Hearts to him, to go in all his Ways, and to observe his Commandments, Ordinances and Rules, which he commanded our Fathers.

59. And let these my Words with which I have made supplication before the Lord, be near to the Lord our God by Day and Night; that he may do the Right, both of his Servant, and of his People Israel, each Day's Matter the very same Day.

60. In order for all the People of the Earth to know that the Lord himself is God; there is none else.

61. Therefore let your Hearts be perfect with the Lord your God, by going in his Ordinances, and observing his Commandments, as at this Day.

62. Besides the King, and all the Israelites with him, offered Sacrifices before the Lord;

63. Solomon offering in the Sacrifice of Peace-offerings, which he offered to the Lord, twenty two thousand Oxen, and a hundred and twenty thousand Sheep: thus the King and all the Israelites dedicated the House of the Lord.

64. On that Day the King consecrated the Middle of the Court, which was before the House of the Lord; because he offered there the Burnt-offerings, Oblations, and Fat of the Peace-offerings: for the brasen Altar that was before the Lord, was too little to contain them.

65. Solomon made a Feast too at that Time, accompanied with all Israel, a great Congregation, from the Entrance of Hamath to the River of Egypt, before the Lord our God, seven and seven Days more, even fourteen.

66. On the eighth Day he let the People go, who blessed the King; and they went to their Tents glad, and of a cheerful Heart, for all the Goodness which the Lord had shewn to David his Servant, and his People Israel.

Ver. 59. *each &c.*] as in 2 Chron. viii. 14. where see.

Ver. 66. *let—go*] since by the preceding Verse, many, or most, may appear to have staid longer.

CHAP. IX.

AND when Solomon had made an end of building the House of the Lord, and the King's House, with all his Desire which he was pleased to do;

2. The Lord appeared to him the second time, as he had done at Gibcon.

3. And said to him: I have heard thy Prayer and Supplication, which thou hast made before me; I have consecrated this House that thou hast built, to put my Name there for ever: where my Eyes and Heart shall be continually.

4. As for thee, if thou wilt go before me, as thy Father David went, in Perfectness of Heart and Virtue; to do entirely as I have commanded thee, observing my Ordinances and Rules:

5. I will establish the Throne of thy Kingdom in Israel for ever, as I promised thus to David thy Father, Thou shalt not have a Man fall from the Throne of Israel.

6. If you or your Children at all turn back from following me, so that you will not observe my Commandments, my Ordinances which I have put before you; but go, and serve other gods, and worship them:

7. I will cut off Israel from the Surface of the Country which I have given them, and casting the House that I have consecrated to my Name from my Face; Israel shall become a Proverb and Taunt among all People.

8. And at this House that is most high, shall every one who passes by it be astonished, and hiss; and they shall say, Why has the Lord done thus to this Country and House?

9. To which others shall answer, Because they forsook the Lord their God, who brought their Forefathers out of the Country of Egypt, and taking hold of other gods, bowed down to them, and served them; therefore has the Lord brought upon them all this Harm.

10. And at the End of twenty Years,

wherein Solomon built the two Houses, that of the Lord and the King's House:

11. Hiram King of Tyre having furnished him with Cedar-trees, Fir-trees and Gold, according to all his Pleasure; then King Solomon gave Hiram twenty Cities in the Country of Galilee.

12. So Hiram came out of Tyre, to see the Cities which Solomon gave him; but he did not approve of them.

13. Therefore he said, What Cities are these which thou hast given me, my Brother? And they are called the Country of Cabal to this Day.

14. Moreover Hiram sent the King a hundred and twenty Talents of Gold.

15. Now this was the Motive for the Levy, which King Solomon brought up to build the House of the Lord, his own House, the Fortress, the Wall of Jerusalem, Hazor, Megiddo and Gezer;

16. Pharaoh King of Egypt had gone up, and taken Gezer, burnt it with Fire, and slain the Canaanites who dwelt in the City, which he gave a Present to his Daughter Solomon's Wife:

17. Whereupon Solomon built Gezer, and lower Beth-horon,

18. And Baalath, and Tadmor in the Wilderness, in the Country;

19. All the Cities likewise of Stores that he had, together with the Cities for Chariots, and those for Horsemen, besides what he desired to build at Jerusalem, Lebanon, and in the whole Country of his Dominion.

20. As for all the People that were left of the Amorites, Hittites, Perizzites, Hivites and Jebusites, who were not of the Israelites;

21. On such as were their Children that were left after them, in the Country, whom the Israelites could not destroy, Solomon has put a Tribute of Servitude to this Day.

22. Whereas of the Israelites he made no Slave: for they were Warriors, and his Servants, Princes, Captains, and the Governors of his Chariots and Cavalry.

Ver. 6. at all] Neither the *Hebrew Grammarians* nor *Annotators*, that I know of, and suppose, have distinctly remarked the Sense of the Duplication of a *Hebrew Verb* finite and infinite, when interrogative and dubitative; though both occur in the *Scripture*, and must be translated, if not expounded. The former indeed, as in 2 Sam. xix. 42. Judg. xi. 25. Gen. xliii. 7. Jer. xxv. 29. & xl. 14. Ezek. xiv. 3. & xviii. 23. 1 Sam. ii. 27. 2 Chron. xxiii. 13. Isa. l. 2. Zech. vii. 5. Num. xxii. 30. can scarcely be denied the same as when negative; but the latter (as with *if English*) is not so clear, Instances of which see in Exod. xv. 26. & xix. 5. & xxii. 4, 12, 23, 26. & xxiii. 22. Lev. vii. 18. & xv. 24. & xix. 7. & xx. 4. & xxvii. 19, 31, 33. Num. xii. 14. & xxi. 2. & xxx. 6, 12, 14, 15. & xxxv. 26. Deut. vii. 19. & xi. 13, 22. & xv. 5. & xxviii. 1. Josh. xxiii. 12. Judg. xi. 30. & xiv. 12. 1 Sam. i. 11. & xx. 6, 9, 21. Jer. xii.

16. & xvii. 24. & xxii. 4. & xxxviii. 17. & xlii. 10, 15. Zech. vi. 15. 2 Sam. xv. 8. & xviii. 3. Est. iv. 14. 2 Kings xx. 39. & xxii. 28. and here, where not only *Leo Judea*, but those great *Interpreters Jun.* and *Trem.* have for the same *omnino*, wholly, the greatest, instead of our at all, the least. On weighing the Sense, by the Ballance of the Contexts, and considering that *if* is otherwise constructed as a Question, I render as ours here before. And take the Sense negatively in both to be contrary, as Jer. xxxviii. 15.

Ver. 15. the Fortress] It seems to have been, writes *Pool*, an eminent, and large, and strong Fort or Castle in Jerusalem; as may be gathered from 1 Kings xi. 27. 2 Chron. xxxii. 5. which *Jun.* and *Trem.* here accordingly render *munitionem*; see on Judg. ix. 6.

Ver. 22. Slave] the same Word in *Hebrew* as in 2 Chron. viii. 9, only singular here.

23. These

23. These were the chief of the Officers who were over the Work belonging to Solomon, five hundred and fifty, who ruled over the People that wrought in the Work.

24. But Pharaoh's Daughter came up from the City of David, to her House that he had built for her: then did he build the Fortrefs.

25. And three times a Year he offered up Burnt-offerings, and Peace-offerings, upon the Altar that he built to the Lord, and burnt the Incense on it, which was before the Lord; when he had finished the House.

26. And King Solomon made a Fleet at Ezion-geber, which is by Eloth, at the Shoar of the Red Sea, in the Country of Edom.

27. Hiram also sent his Servants in the Fleet, Sailors that knew the Sea, with Solomon's Servants.

28. Who went to Ophir, and fetched from thence four hundred and twenty Talents of Gold, and brought to King Solomon.

C H A P. X.

AND the Queen of Sheba hearing the Fame of Solomon, concerning the Name of the Lord, came to try him with difficult Questions.

2. So she came to Jerusalem with a very great Retinue, with Camels carrying Spices, as also very much Gold, and precious Stones; and when she was come to Solomon, she spoke to him all that was in her Mind.

3. However he told her all her Matters; there was Nothing hid from the King which he did not tell her.

4. At length when the Queen of Sheba had seen all the Wisdom of Solomon, the House that he had built,

5. The Meat of his Table, the sitting of his Servants, the standing of his Waiters

with their Cloaths, and of his Butlers, and his Ascent by which he went up to the House of the Lord, there was Spirit in her no longer.

6. And she said to the King, The Saying was true which I heard in my own Country, concerning thy Things, and concerning thy Wisdom.

7. Nevertheless I did not believe the Words, until I came, and my Eyes saw; whereas behold half was not told me: thou exceedest in Wisdom and Prosperity the Report that I heard.

8. Happy are thy Men, happy these thy Servants, who stand before thee continually, hearing thy Wisdom.

9. The Lord thy God be blessed, who delighted in thee, to put thee upon the Throne of Israel; by the Love of the Lord to Israel for ever, he also made thee King, to do what is right and just.

10. Besides she gave the King a hundred and twenty Talents of Gold, very many Spices, and precious Stones: there came such abundance of Spice no more, as that which the Queen of Sheba gave King Solomon.

11. And the Fleet too of Hiram which carried Gold from Ophir, brought from thence very many Almug-trees, and precious Stones.

12. Then the King made of the Almug-trees Pales to the House of the Lord and the King's House, as likewise Harps and Lutes for the Singers: there has not come Almug-trees so, nor been seen to this Day.

13. King Solomon also gave the Queen of Sheba all her Desire which she asked, besides what he gave her according to his State: so she turned, and went to her own Country, with her Servants.

14. And the Weight of the Gold which came to Solomon in one Year, was six hundred sixty six Talents of Gold;

Ver. 23. *five hundred and fifty*] Mention and Distinction being before made, of the Strangers and *Israelites*, I suppose with the Generality of Expositors, both *Jews* and *Christians*, that the 250 in 2 *Chron.* viii. 10. were of the latter, and these the whole; other Ways of Resolution being framed on Distinctions about which the Context is silent.

Ver. 28. *Ophir*] seems to have been on the south Side of *Arabia*, *Prideaux's Connell.* Anno 740. And I may add, to be so named from *Ophir*, *Gen.* x. 29. who having a Brother called *Havilah*, next to himself, and the Country of that Name being in the East of *Arabia*, *Gen.* ii. 11. probably *Ophir* might be adjacent to it in the South-east; agreeable to the Settlement mentioned, *Gen.* x. 30. Besides it seems by the Account of bringing Gold from *Ophir* being inserted within the Relation of the Queen of *Sheba*, Chap. x. 11. that it was in the Parts she came from, namely somewhere in *Arabia*. However in the *Universal History*, B. i. Ch. 7. 7. after

discussing and rejecting various Opinions touching the Place, it is supposed to be somewhere in the *East Indies*, by reason of the three Years Voyage; which notwithstanding was to *Tarshish*, that probably did lie there, 1 *Kings* x. 22. for it is not the Fleet of *Hiram* which went to *Ophir*, but that of *Tarshish* which went with it (some of the Way) that was three Years returning, and brought Gold as well as the other. So *Eusebius*, as cited by *Eusebius*, *De Præp. Evang.* Lib. ix. says *Urphe* or *Ophir* was an Island in the *Red Sea*; that is, as *Prideaux* shews, the southern Ocean, which extending itself between *India* and *Africa*, washeth up to the Coast of *Arabia* and *Persia*.

Ver. 12. *Pales*] to make or inclose the *Walks*, 2 *Chron.* ix. 11.

Ver. 13. *according to*] not of.

Ib. *State*] as in *Est.* i. 7. & ii. 18. it being an excellent Way to compare Passages of *Scripture* together, and render them as they are alike.

15. Besides what was from Men finding it out, and the Traffick of Merchants, with all the Kings of Arabia, and the Princes of the Country.

16. Moreover King Solomon made two hundred Bucklers of Gold hammered out, six hundred *Shekels* of Gold being put in one Buckler.

17. There were likewise three hundred Shields of Gold beat out, three Manchs of Gold being put in one Shield, and the King placed them in the House of the Wood of Lebanon.

18. And he made a great Throne of Ivory, which he covered with fine Gold.

19. To the Throne were six Stairs, and the Top of it was round behind it, and Stays were on both Sides of the Sitting-place, two Lions standing by the Stays,

20. Twelve Lions also stood there upon the six Stairs on both Sides: there was not such made for any Kingdoms.

21. All King Solomon's Drinking-vessels too were Gold, and all the Vessels of the House of the Wood of Lebanon preserved Gold: none were Silver; that was a Thing not esteemed in the Time of Solomon.

22. For the King had a Fleet of Tarshish at Sea, with the Fleet of Hiram: once in three Years came the Fleet of Tarshish, bringing Gold and Silver, Ivory, and Apes, and Peacocks.

23. And he was the greatest of all the Kings of the Earth, both in Riches and Wisdom.

24. So that those of all the Earth sought the Presence of Solomon, to hear his Wisdom which God had put in his Heart.

25. And they brought their several Presents, Instruments both of Silver and Gold, together with Garments, Armour and Spices, Horses and Mules, each Year's Things the same Year.

26. He too gathered Chariots and Horsemen, having a thousand and four hundred Chariots, and twelve thousand Horsemen; that he brought to be in the Chariot-cities, and with the King in Jerusalem.

27. Nay the King made Silver be in Jerusalem like Stones, as he did Cedars like Sycamores, which are in the Vale abundantly.

28. Solomon had also Horses brought out of Egypt, and Yarn; the King's Merchants taking the Yarn at a Price.

29. A Chariot likewise came up, coming out thence, for six hundred *Shekels* of Silver, and a Horse for a hundred and fifty; and so for all the Kings of the Hittites, with those of Syria, were they brought out by them.

C H A P. XI.

BUT King Solomon loved many Women *who* were Strangers, besides the Daughter of Pharaoh, Women of the Moabites, Ammonites, Edomites, Zidonians, Hittites;

2. Of the Nations of which the Lord said to the Israelites, Ye shall not come among them, nor they among you; who surely will turn your Hearts aside after their gods: to them Solomon cleaved in Love.

3. He having seven hundred Wives *who* were Princesses, and three hundred Concubines; and his Wives turned aside his Heart.

4. For in the Time of his old Age, they turned his Heart aside after other gods; so that it was not perfect with the Lord his God, like the Heart of David his Father.

5. And he went after Ashtoreth the goddess of the Zidonians, and after Milcom the Abomination of the Ammonites.

6. Thus Solomon did what the Lord was displeased with; and did not follow him fully, like his Father David.

7. Then he built a Chapel to Chemosh the Abomination of Moab, on the Hill that is before Jerusalem, and to Molech the Abomination of the Ammonites.

8. And so he did for all his strange Wives, who burnt incense, and sacrificed to their gods.

9. Whereupon the Lord was angry with him, because his Heart was turned aside from the Lord God of Israel, who had appeared to him twice,

10. And had given him command concerning this Thing, that he should not go after other gods: but he did not observe what the Lord commanded.

Ver. 22. *Tarshish*] This appears to be somewhere in the *East Indies*, Chap. ix. 28.

Ver. 25. *each Year's* &c.] according to 2 *Chron.* viii. 13, 14.

Ver. 26. *that he*] This *whom* in the *present Version* restricts to the *Horsemen*, with no more than a Comma also before it; but the greater *Hebrew* Division shews it also belongs to the *Chariots*; and where should these be put, but in the Cities for them? The same there is at 2 *Chron.* ix. 25.

lb. brought] This is the Meaning of the *Hebrew*,

and not *bestowed*; and *to be* is inserted, as understood in the *Original*, as for an Instance in 2 *Sam.* xxii. 44. that the rest may be alike, because so in the *Hebrew*.

Ver. 27. *Silver*] Turn to *Job* iii. 15.

Ver. 29. *by them*] That is the *Israelites* did not only buy for themselves, but for the Kings here mentioned, to mount their Cavalry, &c.

Ver. 5. *Zidonians, and*] But the *vulg. Lat.* has thrust between, *and Chamos the god of the Moabites*; who sees not, borrowed from Ver. 33?

11. He therefore said to Solomon; Because this is with thee, and thou hast not observed my Covenant and Ordinances, which I commanded thee; I will thoroughly tear the Kingdom from thee, and give it to thy Servant.

12. But yet I will not do it in thy Time, for the sake of David thy Father; from the Hand of thy Son will I tear it.

13. However I will not tear away all the Kingdom, I will give one Tribe to thy Son, for David my Servant's sake, and for the sake of Jerusalem which I have chosen.

14. Accordingly the Lord raised up an Adversary to Solomon, Hadad the Edomite, who was of the King's Offspring in Edom.

15. It having been when David was at Edom, when Joab the Captain of the Army went up to bury the Slain, after he had made a general Slaughter of the Males in Edom;

16. (For Joab and all Israel abode there six Months, till he had cut off the Generality of them)

17. That Hadad, accompanied with some Edomite Men of his Father's Servants, fled to go into Egypt, he being a little Boy.

18. So they got ready, and went out of Midian, to Paran, and taking Men with them from thence, went to Egypt, to Pharaoh King of it; who gave him a House, ordered him Food, and gave him Land.

19. And Hadad got in Favour with Pharaoh exceedingly; insomuch that he gave him his own Wife's Sister for a Wife, the Sister of Tahpenes the Queen.

20. She also bore him Genubath his Son, whom Tahpenes bred up in Pharaoh's House; so that he was there among the Sons of Pharaoh.

21. And when Hadad heard in Egypt that David lay down with his Fathers, and that Joab the Captain of the Army was dead, he thus addressed Pharaoh, Let me go, that I may depart to my own Country.

22. To whom Pharaoh said, But what hast thou wanted with me, that behold thou endeavourest to go thither? And he an-

swered, Nothing, but let me by all means go.

23. Besides God raised up an Adversary to him, Rezon the Son of Eliada, who fled from Hadadezer King of Zobah his Master.

24. With that gathering together Men to him, he became Captain of a Troop, when David had slain those *there*; and they went to Damascus, and dwelt in it, reigning in the same.

25. And he was an Adversary to Israel all the Time of Solomon, besides the Harm which was of Hadad; and he vexed Israel, when he reigned over Syria.

26. Jeroboam likewise the Son of Nebat, an Ephrathite of Zeredah, a Servant to Solomon, whose Mother's Name was Zeruah a widow Woman, even lifted up the Hand against the King.

27. And this was the Motive whereby he did it: Solomon built the Fortrefs, stopped up the Breaches of the City of David his Father;

28. The Man Jeroboam was then powerful in Strength, and Solomon seeing that the young Man was one who would do Business, he set him over all the Charge of the Family of Joseph.

29. Now at that Time Jeroboam going out of Jerusalem, the Prophet Ahijah the Shilonite met with him in the Way, who had covered himself with a new Garment, and they two were alone in the Field;

30. At this Ahijah taking hold of the new Garment that was upon him, tore it in twelve Pieces;

31. And said to Jeroboam: Take thee ten Pieces, for thus says the Lord God of Israel; Behold I will tear the Kingdom out of the Hand of Solomon, and will give ten Tribes to thee:

32. (But he shall have one Tribe, for the sake of my Servant David, and for Jerusalem's sake, the City which I chose out of all the Tribes of Israel)

33. Because they have forsaken me, and worshipped Ashtoreth the goddess of the Zi-

Ver. 16. *the Generality of*] for that it was not every one the next Verse shews.

Ver. 20. *bred up*] likelier than *weaned*, as it signifies either; so *Jun.* and *Trem.* &c. not only here, but in 2 Sam. i. 22, &c. whereas that is forbid at the End of Ver. 23.

Ver. 29. *Garment*] The Hebrew Word being *salmah*, not *shilmah*, and there being also *simlah*, not *shimlah*, for Garment, the Author of the present State of the printed Hebrew Text presumes, he says, it should be the latter universally, p. 476. as we have that in the Bible twenty seven times, and the other but sixteen; but would any impartial unprejudiced Person presume, that the very same Mistake was made sixteen times, and obtained to become the common Reading; and never, by transposing the other Letters, *simlah* or *simbal*? To look no further than Gar-

ments and what belongs to them, we have two Names for the same, as *Stockings* and *Hosen*, *Cap* and *Quoif*, *Girdle* and *Belt*, and by one Letter only different *Shirt* and *Shift*, yet different Names; moreover with the Spelling varied *Ribband* and *Ribbon*, *Peruke*, *Periwig*, &c. nay in *Cloaths* and *Clothes* as if the *s* or *e* was transposed, and changed by the Nearness of Sound; we have also like this; *crudled* and *curdled*, so *Clasp* and *Hasp* some pronounce *Claps* and *Haps*, *Haps* being indeed the original Saxon Name. Besides how plainly does *salmah*, which this Author would discard, come from the Root *סלם* *salam*, since the Arabic Word primarily signifies to make Leather with the Bark of a Tree, as the Garment of a Man is made with Cloth?

Ver. 33. *they*] *Israel*, Ver. 31.

donians,

donians, Chemosh the god of Moab, and Milcom the god of the Ammonites, and have not walked in my Ways, by doing what I approve of, even my Ordinances and Rules, like David his Father.

34. Nevertheless I will not take any of the Kingdom out of his Hand: for I will make him a Prince all the Days of his Life, for the sake of David my Servant whom I chose, who observed my Commandments and Ordinances.

35. Yet I will take the Kingdom out of his Son's Hand, and give ten Tribes of it to thee.

36. And to his Son will I give one Tribe; that there may be a Lamp to David my Servant continually before me in Jerusalem, the City where I chose for me to put my Name.

37. So will I take thee, and thou shalt reign over all that thy Soul desires, being King over Israel.

38. Nay if thou wilt hearken to all that I command thee, and walk in my Ways, and do what I approve of, by observing my Ordinances and Commandments, as David my Servant did; I will be with thee, and build thee a firm House, as I built for David, and will give Israel to thee.

39. And I will afflict the Offspring of David for this, but not continually.

40. Therefore Solomon endeavoured to put Jeroboam to Death; but he got ready, and fled to Egypt, to Shishak King of it, and was there till Solomon's Death.

41. As for the rest of the Affairs of Solomon, and all that he did, with his Wisdom, are they not written in the Book of his Affairs?

42. And the Time which Solomon reigned at Jerusalem, over all Israel, was forty Years.

43. When he lay down with his Fathers, being buried in the City of his Father David; and Rehoboam his Son reigned in his room.

AND Rehoboam went to Shechem; for all Israel came thither to make him King.

2. Which when Jeroboam the Son of Nebat heard (who was yet in Egypt, to which he fled from the Presence of King Solomon, and dwelt there)

3. Upon their sending for him, he and all the Congregation of Israel came, and spoke thus to Rehoboam,

4. Thy Father made our Yoke hard; now therefore do thou make his hard Service lighter, and his heavy Yoke which he put upon us, and we will serve thee.

5. To whom he said, Go away yet three Days, and come again to me: accordingly the People went away.

6. And King Rehoboam consulted thus with the old Men, who stood in the Presence of Solomon his Father while he was alive, How do you advise, that I should return this People Word?

7. Who spoke to him as follows, If thou wilt be a Servant to this People to Day, wilt serve them, and in answering them give them good Words, they will be Servants to thee at all Times.

8. But he left the Counsel of the old Men, which they gave him, and consulted with the young Men that were bred up with him, who stood before him.

9. To these he said; What do you advise, that we may return this People Word, who have spoken thus to me, Make the Yoke lighter which thy Father has put upon us?

10. And they said to him as follows; Thus tell this People who have spoken so to thee, Thy Father made our Yoke heavy, and do thou make it lighter to us; My little Finger, answer thou to them, shall be thicker than my Father's Loins.

11. For now whereas my Father loaded you with a heavy Yoke, I will add to your Yoke; my Father chastised you with Whips, but I will do it with Scorpions.

Ver. 34. *any of*] The Distinction of *his Son's Hand* in the next Verse shewing this was spoken of Solomon himself, according to Ver. 12. and so requires this Meaning, which the Hebrew Word has; and is likewise translated by *Jun. and Trem. quicquam.*

Ver. 37. *over*] The Letter being γ and not π

Ver. 40. *to Shishak King*] Whereas by my *Chronological Tables* at the End of *Daniel*, Shishak began his Reign but the Year before Jeroboam did his, an Objection might arise thence to such Computation; this may be fairly eluded, if it must be longer back, either by supposing Shishak was not King then, or only over Part of Egypt, or else that Psusennus, instead of reigning forty six Years, reigned but forty one, according to Eusebius,

which would make the Beginning of Shishak's Reign five Years sooner: I prefer the former, which other Circumstances considerably strengthen, viz. Shishak's beginning a new Dynasty, probably effected by a civil War or Conquest that took up some Time; and as Solomon was allied to the reigning Family, it is rational to suppose Jeroboam would join in the Opposition, which might be a few Years before Shishak became (entire) Monarch; besides if Shishak reigned six Years before Rehoboam, his Excursion into Judah would be in his eleventh Year, that is in the second Year after his Wars were finished abroad, as shewn after the *Tables* from *Diodorus Siculus.*

Ver. 10. *answer them to them*] not in the Bible of Sixtus the Pope.

12. So Jeroboam and all the People came to Rehoboam the third Day; as the King had ordered, that they should come again to him then.

13. And he gave the People a surly Answer, leaving the Counsel of the old Men, which they had given him.

14. For he spoke to them according to the Counsel of the young Men as follows, Whereas my Father made your Yoke heavy, I will add to your Yoke: my Father chastised you with Whips, but I will do it with Scorpions.

15. Thus the King did not hearken to the People: for the Cause was from the Lord, that he might confirm his Words, which he himself spoke by the Ministry of Ahijah the Shilonite, to Jeroboam the Son of Nebat.

16. And when all Israel saw that he hearkened not to them, the People returned this Word to him, What Part have we in David? Nor is there Possession in the Son of Jesse; away to thy Tents, O Israel, now look home, David. Accordingly Israel went to their Tents.

17. But as for the Israelites that dwelt in the Cities of Judah, Rehoboam reigned over them.

18. Then he sent Adoram, who was over the Tribute: but all Israel stoned him with Stones, so that he died: upon which King Rehoboam strengthened himself to get up into the Chariot, to flee to Jerusalem.

19. And Israel have rebelled against the Family of David to this Day.

20. Moreover when all Israel heard that Jeroboam was come again, they sent for him to the Assembly, and made him King over all Israel: there was none that followed the Family of David, besides the Tribe of Judah alone.

21. However when Rehoboam was come to Jerusalem, he gathered together all the Family of Judah, and the Tribe of Benjamin, a hundred and eighty Thousand chosen Men Warriors; to fight with the Family of Israel, that he might restore the Kingdom to himself the Son of Solomon.

22. But Shemaiah the Man of God had God's Commission as follows:

23. Speak to Rehoboam the Son of Solomon King of Judah, to all the Family of

Judah and Benjamin, and the rest of the People, in this manner;

24. Thus says the Lord, You shall not go up, nor fight with your Brethren the Israelites; return to your respective Homes, for this Thing is brought to pass by me. And they hearkened to the Word of the Lord, for they returned, that they might go according to the same.

25. Afterwards Jeroboam built Shechem on Mount Ephraim, and dwelt in it; and going out from thence built Peniel.

26. And Jeroboam said in his Heart; Now will the Kingdom return to the Family of David:

27. If this People go up to offer Sacrifices in the House of the Lord at Jerusalem, their Hearts will return to their Master Rehoboam King of Judah; nay they will slay me, as well as return to him.

28. Therefore the King took counsel, and made two golden Calves; then he said to them, It is a great deal for you to go up to Jerusalem; here are thy gods, O Israel, who brought thee up out of the Country of Egypt.

29. And he set one in Beth-el, and the other put he in Dan.

30. So that this Thing became a Sin: for the People went before one, even to Dan.

31. Besides he made Chapel-houses; and made Priests of the meanest of the People, who were not of the Posterity of Levi.

32. Jeroboam further made a Feast on the fifteenth Day of the eighth Month, like the Feast which was in Judah, and offered up on the Altar (so he did in Beth-el) to sacrifice to the Calves that he had made; and placed in Beth-el the Priests of the Chapels which he made.

33. So he offered up on the Altar which he had made in Beth-el, on the fifteenth Day of the eighth Month, in the Month which he devised out of his own Heart; he even made a Feast for the Israelites, and offered up on the Altar, by burning incense.

C H A P. XIII.

BUT behold there came a Man of God from Judah, by the Word of the Lord,

Ver. 18. *strengthened himself*] so the Hebrew.

Ver. 20. *alone*] as a whole Tribe, but the principal Part of Benjamin with it, Chap. xi. 31, 32. 2 Chron. xi. 12. so 2 Kings xvii. 18. of which latter it may be supposed some would revolt from the Family of David, which had got the Government from that of Saul in their Tribe.

Ver. 28. *two Calves*] For in Egypt, where Jeroboam had been, were two Oxen worshipped, one called Apis

at Memphis, and the other Mnevis at Heliopolis; as we may learn by *Diodorus Siculus*, Lib. i. 2. *Ammianus Marcellinus*, Lib. xxii. *Strabo*, Lib. xvii. and *Plutarch*, *De Iside*.

Ver. 31. *Chapel-houses*] of which see Ver. 32. of the next Chapter.

Ver. 1. *come*] Usher places this in the Beginning of Jeroboam's Reign; but though it may be granted to be on his first annual Feast, Chap. xii. 32. and also the Ido-

to Beth-el; and Jeroboam was standing by the Altar, to burn incense.

2. And he called out against the Altar by this Word of the Lord; O Altar, Altar, thus says the Lord, Behold a Son shall be born to the Family of David, whose Name will be Josiah, and he shall sacrifice upon thee the Priests of the Chapels who burn incense upon thee, and Mens Bones shall be burnt upon thee.

3. Moreover he gave the following Token at the same Time; This is the Token which the Lord has expressed, Behold the Altar shall be rent, and the Ashes that are upon it be poured out.

4. And when the King heard the Words of the Man of God, with which he called out against the Altar in Beth-el, Jeroboam stretched forth his Hand from the Altar against him, and said, Take hold of him; but the same Hand dried up, so that he could not pull it back to him.

5. The Altar too was rent, and the Ashes were poured out from it, according to the Token which the Man of God gave by the Word of the Lord.

6. Whereupon the King gave answer to him, Make supplication now before the Lord thy God, and pray for me, that my Hand may be restored to me. And upon his making supplication before the Lord, the King's Hand was restored to him, and became as at first.

7. Then he said to the Man of God, Come home with me, and recruit; and I will give thee a Present.

8. Who replied to the King; If thou wilt give me half thy House, I will not go with thee; nor will I eat or drink any Thing in this Place.

9. For so it was commanded me by the Word of the Lord expressly, Thou shalt not eat or drink any Thing; nor return the Way that thou goest.

10. So he went another Way, and did not return in that wherein he came to Beth-el.

11. Now there dwelt a certain old Prophet in Beth-el; one of whose Sons came, and told him all the Work which the Man of God had done that Day there; those Words that he spoke to the King, they also told their Father.

12. And he enquired of them, What Way did he go? For his Sons had seen the Way

that the Man of God went, who came from Judah.

13. He said further to them, Saddle the As for me; which they did, and he rode on it.

14. And going after the Man of God, he found him sitting under an Oak; whom he asked, Art thou the Man of God who camest from Judah? And he answered, I am.

15. He then said to him, Come home with me, and eat some Victuals.

16. Who replied; I cannot return with thee, nor go with thee; nor will I eat or drink any Thing with thee in this Place.

17. For it was said to me by the Word of the Lord, Thou shalt not eat or drink any Thing there; nor return by going in the Way wherein thou wentest.

18. But he said to him; I am also a Prophet like thee, and an Angel has spoken thus to me by the Word of the Lord, Bring him back with thee to thy House, and let him both eat and drink Something: whereas he lyed to him.

19. Upon which he went back with him, and both eat and drank Something at his House.

20. However as they were sitting at the Table, the Prophet who brought him back had the Word of the Lord.

21. And he called out to the Man of God who came from Judah as follows: Thus says the Lord; Because thou hast rebelled against the Mouth of the Lord, and not kept the Commandment which the Lord thy God enjoined thee,

22. But hast returned, and both eat and drank Something, in the Place of which he said to thee, Do not eat or drink any Thing; thy Corpse shall not come to the Sepulchre of thy Fathers.

23. Accordingly after he had both eat some Victuals, and drunk, and the other had saddled the As for the Prophet whom he brought back;

24. When he departed, a Lion met with him in the Way, and killed him; so that his Corpse was cast in the Way, and the As stood by it, as the Lion also did.

25. And behold Men passing by, saw the Corpse cast in the Way, with the Lion standing by it; so they came, and told it in the City, wherein the old Prophet dwelt.

26. Which when the Prophet who brought him back from the Way heard of, he said,

[stry to begin in his first Year, or at least the Preparation for it, according to *Ezek. iv. 5.* yet the Completion of it by that Feast does not seem sooner than the second Year, Chap. xii. 21, 25, 26, 28.

Ver. 4. King—*Jeroboam*] So God—the Lord, Ver. 5. not together as in the present Translation.

Ver. 9. *goest*] *camest* being quite improper; so Ver. 17. Ver. 11. *one of whose Sons*] both the Noun and the Verbs being singular.

Ver. 23. *saddled the As for the Prophet*] *Vulg. the Prophet saddled his As.*

It is the Man of God who rebelled against the Mouth of the Lord; therefore he has given him up to a Lion, that has torn him, and killed him, according to the Word which the Lord spoke to him.

27. He also said thus to his Sons; Saddle the Ases for me; which they did.

28. And he went, and found his Corpse cast in the Way, with the Ases and Lion standing by it; the Lion having not eat the Corpse, nor torn the Ases.

29. So he took up the Corpse of the Man of God, and putting it on the Ases, had it back; and the old Prophet went into the City, to make lamentation, and to bury him.

30. Besides he put it in his own Grave; and they lamented for him, Alas, my Brother.

31. And after he had buried him, he told his Sons, that when he himself died, they should bury him in the Sepulchre wherein the Man of God was buried; putting his Bones by the other's.

32. For the Matter would thoroughly come to pass, which he proclaimed by the Lord's Commission, both against the Altar that was in Beth-el, and all the Chapel-houses that were in the Cities of Samaria.

33. After this Thing Jeroboam did not return from his evil Way; but made again some of the meanest of the People Priests of the Chapels; filling his Hand that was willing, who became *one of them*.

34. And according to this Matter it became Sin to the Family of Jeroboam; even to the cutting off, and to the destroying it from the Surface of the Ground.

CHAP. XIV.

AT that Time Abijah the Son of Jeroboam became sick.

2. Upon this Jeroboam said to his Wife; Get ready, I pray, and disguise thy self, for them not to know that thou art the Wife of Jeroboam; and go to Shiloh, behold Ahijah the Prophet is there, who spoke about my being King over this People.

3. Moreover take with thee ten Loaves, and Biscuits, as also a Pot of Honey, and go to him; he will tell thee how it will be with the Child.

4. And his Wife did so, for she got ready,

and went to Shiloh, going to Ahijah's House; who could not see, because his Eyes were set by reason of his old Age.

5. But the Lord had said to him, Behold the Wife of Jeroboam is coming to ask a Thing of thee for her Son, because he is sick, to whom thou shalt speak after this and this manner: for when she comes, she will feign her self a Stranger.

6. So when Ahijah heard the Sound of her Feet coming in at the Door, he said: Come in, O Wife of Jeroboam; why dost thou feign thy self a Stranger? For I am sent to thee with a hard Thing.

7. Go, tell Jeroboam: Thus says the Lord God of Israel; Forasmuch as I exalted thee from among the People, and made thee Ruler over my People Israel,

8. Tearing the Kingdom from the Family of David, and giving it to thee; and yet thou hast not been like my Servant David, who observed my Commandments, and who went after me with all his Heart, to do only what I approved of;

9. Nay thou hast done worse than any who have been before thee; for thou hast gone, and made thee other gods, and molten Images, to provoke me, and hast cast me behind thy Back:

10. Therefore behold I will bring Evil to the Family of Jeroboam, and will cut off from himself the grown Male, him who is shut up, and him who is left in Israel; and will take away the Posterity of his Family, as one does Dung, till it be finished.

11. Him who dies of Jeroboam in the City shall the Dogs eat, and him who dies in the Field shall the Fowls of the Air eat: for the Lord has spoken it.

12. And do thou get ready, go home: when thy Feet enter into the City, the Child shall die.

13. For whom all Israel shall make lamentation, and bury him, for this alone of Jeroboam shall come to the Grave; because there is found in him some Good towards the Lord God of Israel, in the Family of Jeroboam.

14. The Lord will further raise him up a King over Israel, who shall cut off the Family of Jeroboam at that Time; and what even now?

15. Besides the Lord will smite Israel, as a Reed is shaken in the Water, and will root

Ver. 31. *that when*] It is proper this Sentence should be oblique, as the Relation of the Writer; not direct, as the very Expression of the old Prophet; because *Samaria* was not then built, Chap. xvi. 24. But the Historian might use the Name it was called by when he wrote the Book, to avoid Obscurity, or because the former Name was lost.

Ver. 1. *At that Time*] of the Prophet's Affair, ending Chap. xiii. 32.

Ver. 10. *shut up*] concealed, that he might not be slain: so I understand it rather than being a Captive, or imprisoned; so in other parallel Places.

Ver. 14. *and what even now?*] Which I understand as if he had said, *And does the Lord now begin to have the Family of Jeroboam cut off, by the Death of this Child?* since the Hebrew Pointing does not admit of the Separation as in the English Translation.

up Israel from this good Country which he gave to their Forefathers, and disperse them beyond the River; because they have made their Groves, provoking the Lord.

16. Thus will he give Israel up; because of the Sins of Jeroboam, wherein he sinned, and wherein he made Israel sin.

17. And Jeroboam's Wife got ready, and going away, went to Tirzah: when she came to the Threshold of the House, the Boy died.

18. Whom they buried, and all Israel made lamentation for him, according to the Word of the Lord, which he spoke by the Ministry of his Servant Ahijah the Prophet.

19. As for the rest of the Affairs of Jeroboam, how he fought, and how he reigned, behold they are written in the Book of the Chronicles of the Kings of Israel.

20. And the Time that Jeroboam reigned was twenty two Years; then he lay down with his Fathers, and Nadab his Son reigned in his room.

21. And Rehoboam the Son of Solomon reigned in Judah; who was in his forty first Year when he began reigning, and reigned seventeen Years in Jerusalem, the City which the Lord chose out of all the Tribes of Israel to put his Name there, whose Mother was named Naamah an Ammonitess.

22. And Judah did what the Lord was displeased with; and they moved him to Jealousy, more than all that their Fathers did, by their Sins which they committed.

23. For they also built them Chapels, Statues and Groves, upon every high Hill, and under every green Tree.

24. And there were Sodomites too in the Country; doing after all the abominable Things of the Nations that the Lord expelled from the Presence of the Israelites.

25. So in the fifth Year of King Rehoboam, Shishak King of Egypt came up against Jerusalem.

26. And he took the Treasures of the House of the Lord, those of the King's House, taking away all, as he did all the Shields of Gold that Solomon had made.

27. Instead of which King Rehoboam made Shields of Brass, and committed them to the Custody of the chief of the Footmen who kept the Gate of the King's House.

28. So that at the King's coming to the House of the Lord, the Footmen carried them, then brought them back to their own Chamber.

29. As for the rest of his Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

30. There being War between him and Jeroboam continually.

31. And Rehoboam lay down with his Fathers, being buried with them in the City of David, whose Mother's Name was Naamah, an Ammonitess; and Abijam his Son reigned in his room.

CHAP. XV.

AND in the eighteenth Year of King Jeroboam the Son of Nebat, Abijam began reigning over Judah.

2. Three Years reigned he in Jerusalem; whose Mother's Name was Maachah, the Daughter of Abishalom.

3. And he went in all the Sins of his Father, which he did before him; and his Heart was not perfect with the Lord his God, like that of David his Father.

4. Yet for David's sake the Lord his God gave him a Lamp in Jerusalem, by setting up his Son after him, and by establishing Jerusalem:

5. Because David did what the Lord approved of, and turned not aside from all that he commanded him all the Days of his Life, excepting in the Matter of Uriah the Hittite.

6. And there was War between Rehoboam and Jeroboam as long as the former lived.

7. As for the rest of Abijam's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? There being War between him and Jeroboam.

8. At length he lay down with his Fathers, they burying him in the City of David, and Aza his Son reigned in his room.

9. In the twentieth Year also of Jeroboam King of Israel, Aza began reigning over Judah.

10. Moreover he reigned forty one Years in Jerusalem, whose Grandmother's Name was Maachah, the Daughter of Abishalom.

Ver. 16. *wherein*] the *Hebrew* Relative, whose Antecedent seems rather *Sins* than *Jeroboam*; especially as it is repeated, and if he either had *Sins*, or made *Israel* sin, he must sin himself; which Tautology is thus prevented, and so the judicious *Castal. Jun. and Trem.* make it; see Chap. xv. 3, 26, 30. & xvi. 13, 26.

Ver. 20. *lay down*] according to Chap. xvii. 19. It does not appear that the *Hebrew* Verb signifies *he slept*, though the *old Lat.* is *dormivit*; see Chap. xix. 5.

Ver. 10. *Grandmother's*] as Ver. 2. & 2 *Chron.* xi. 20, 21. shew; and some have translated. Thus likewise she appears to have been the Grandaughter, or Daughter in the second Descent, of *Abisalom*, 2 *Chron.* xi. 20, 22. (though I would not be too bold to render it so) because *Abisalom's* own Daughter was named *Tamar*, 2 *Sam.* xiv. 27. as *David* called the Father of *Abijam* here in Ver. 3. we easily see to be in the second Ascent, and therefore may very well be expressed so. And this

11. And Aſa did what the Lord approved of, like David his Father.

12. For he made all the Sodomites paſs out of the Country, and put away all the filthy Idols that his Fathers had made.

13. Nay as to Maachah his Grandmother, he even put her away from being Queen, becauſe ſhe made a horrible Idol at a Grove; Aſa too cut down, and burnt her Idol, at the Brook Kidron.

14. But the Chapels were not taken away; however the Heart of Aſa was perfect with the Lord all his Days.

15. And he brought the conſecrated Things of his Father, and thoſe of his own, into the Houſe of the Lord, Silver, Gold and Instruments.

16. There was War.likewiſe between him and Baasha King of Iſrael all their Days.

17. And the latter came up againſt Judah, and built Ramah; that he might not let any go out, or come in, to Aſa King of Judah.

18. Who took all the Silver and Gold, that were left in the Treasures of the Houſe of the Lord, and thoſe of the King's Houſe, and delivered them into the Cuſtody of his Servants; which he tranſmitted to Ben-hadad, the Son of Tabrimon, the Son of Hezion, King of Syria, who dwelt at Damascus, with this Meſſage,

19. There being a Treaty between me and thee, between my Father and thine; lo I have ſent thee a Preſent of Silver and Gold: go, break thy Treaty with Baasha King of Iſrael, that he may go up from me.

20. Accordingly Ben-hadad hearkened to King Aſa, ſending the Captains of the Armies that he had, againſt the Cities of Iſrael; and he conquered Ijon, Dan, Abel-beth-maachah, and all Cinneroth, beſides all the Country of Naphtali.

21. And as ſoon as Baasha heard of it, he left off building Ramah, and dwelt at Tirzah.

22. With that King Aſa publiſhed to all

Judah, none being exempted, and they took away the Stones of Ramah, and the Timber of it, with which Baasha was building; and he himſelf built with them Geba of Benjamin, and Mizpah.

23. As for the reſt of all Aſa's Affairs, and all his Power, with all that he did, and the Cities which he built, are they not written in the Book of the Chronicles of the Kings of Judah? But at the Time of his old Age he was ill in his Feet.

24. And Aſa lay down with his Fathers, being buried with them in the City of his Father David; and Jehoſhaphat his Son reigned in his room.

25. In the ſecond Year of Aſa King of Judah, Nadab alſo the Son of Jeroboam began reigning over Iſrael; over which he reigned two Years.

26. And he did what the Lord was diſpleaſed with, going in the Way of his Father, and in his Sin wherein he made Iſrael ſin.

27. So Baasha the Son of Ahijah, of the Family of Iſſachar, conſpired againſt him, and ſlew him at Gibbethon, which belonged to the Philiftines; for Nadab and all Iſrael laid ſiege againſt it.

28. And Baasha killed him in the third Year of Aſa King of Judah, and reigned in his room.

29. When he reigned likewiſe, he ſlew all the Family of Jeroboam, without leaving to him any who breathed, till he had deſtroyed him; according to the Word of the Lord, that he ſpoke by the Miniſtry of his Servant Ahijah the Shilonite:

30. For the Sins of Jeroboam, wherein he both ſinned, and made Iſrael ſin, by his Indignation with which he provoked the Lord God of Iſrael.

31. As for the reſt of Nadab's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Iſrael?

Maachah, called by a little Alteration *Michaiah*, 2 Chron. xiii. 2. as *Alſalem* is here *Abiſhalem*, was the Daughter of Uriel, 2 Chron. xiii. 2. who it ſeems had her by Tamar; in which Manner thoſe Texts are better reconciled than I have found it done.

Ver. 12. *filthy Idols*] as the Hebrew Word ſignifies, being like Lumps of Dung or Excrements; and called thus in Contempt, as *horrible Idol* another Word, Ver. 13. in Detestation.

Ver. 16. *all their Days*] that is after it began, and there might be Skirmiſhing between them before, as remarked on 2 Chron. xiv. 1.

Ver. 25. *Nadab*] Bedford in his *Scripture Chronology*, Lib. vi. 1. 6. & Tab. 46. computes that *Nadab* reigned in his Father's Life-time, about two Years before his Death, and ſo both died in the ſame Year. But there is Nothing of this appears on Record, nor is there any Ne-

ceſſity to reckon ſo: for how obviously do ſeventeen Years of *Rehoboam*, three of *Abijam*, and the ſecond Year of *Aſa* anſwer to the twenty ſecond of *Jeroboam*? And though the two firſt Reigns did not amount to quite twenty Years, becauſe *Aſa* began reigning in the twentieth of *Jeroboam*, it is but counting one Day more than they wanted of twenty Years back, from the End of twenty two to *Jeroboam*'s Death and the Beginning of *Abijam*'s Reign. Nor does his Way of Reckoning well agree with the following Verſe; and the Lord's ſtriking *Jeroboam*, 2 Chron. xiii. 20. has no Signs of a *languiſhing Diſeaſe*, but ſuch a one only as he died of. And whereas by his Computation the firſt Year of *Nadab* and the firſt of *Aſa* are the ſame Year, as it ſtands in his Table, p. 688. it is impoſſible to be right by 1 Kings xv. 25. See the Obſervations on the Table of the Kings.

32. And there was War between Afa, and Baasha King of Israel, all their Days.

33. In the third Year of Afa Kind of Judah, Baasha the Son of Ahijah began reigning over all Israel in Tirzah, twenty four Years.

34. And he did what the Lord was displeased with, going in the Way of Jeroboam, and in his Sin with which he made Israel sin.

C H A P. XVI.

THEN Jehu the Son of Hanani had the Lord's Commission against Baasha as follows :

2. Whereas I exalted thee from the Dust, and made thee Ruler over my People Israel; and yet thou hast gone in the Way of Jeroboam, and made my People Israel sin; to provoke me with their Sins :

3. Behold I will take away the Posterity both of Baasha and his Family; and will make thy Family like that of Jeroboam the Son of Nebat.

4. Him who dies of Baasha in the City shall the Dogs eat, and him who dies of him in the Field shall the Fowls of the Air eat.

5. As for the rest of Baasha's Affairs, and what he did, with his Power, are they not written in the Book of the Chronicles of the Kings of Israel?

6. And Baasha lay down with his Fathers, and was buried at Tirzah; whose Son Elah reigned in his room.

7. Thus also by the Ministry of Jehu the Son of Hanani the Prophet, was the Word of the Lord against Baasha and his Family, even for all the Evil with which he displeased the Lord, in provoking him by the Work of his Hands, in being like the Family of Jeroboam, and because he slew it.

8. In the twenty sixth Year of Afa King of Judah, Elah the Son of Baasha began reigning over Israel in Tirzah two Years.

9. And his Servant Zimri, Captain of half the Chariots, conspired against him, as he was in Tirzah, drinking himself drunk at the House of Arza, who was the Steward of the House in Tirzah.

10. For Zimri went in, and smote him, so that he killed him, in the twenty seventh Year of Afa King of Judah; and reigned in his room.

11. And in his reigning, when he sate upon his Throne, he slew all the Family of Baasha, not leaving him one grown Male; either of his Kindred, or Friends.

12. So Zimri destroyed all the Family of Baasha, according to the Word of the Lord that he spoke against him, by the Ministry of Jehu the Prophet :

13. For all the Sins of Baasha, and those of Elah his Son, wherein they sinned, and in which they made Israel sin, by provoking the Lord God of Israel with their Vanities.

14. As for the rest of Elah's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel?

15. In the twenty seventh Year of Afa King of Judah, did Zimri reign seven Days in Tirzah; and the People were encamped against Gibbethon, which belonged to the Philistines.

16. And the People who were encamped hearing it said, Zimri has conspired, and also slain the King; all Israel made Omri the Captain of the Army King over Israel, that Day in the Camp.

17. At which he went up, accompanied with all Israel, from Gibbethon; and they laid siege against Tirzah.

18. And when Zimri saw that the City was taken, he went into the Palace of the King's House; which House he burnt upon him with Fire, and died :

19. For his Sins that he committed, by doing what the Lord was displeased with, by going in the Way of Jeroboam, and in his Sin which he did by making Israel sin.

20. As for the rest of Zimri's Affairs, with his Conspiracy that he made, are they not written in the Book of the Chronicles of the Kings of Israel?

21. Then were the People of Israel divided in the midst : half of them were after Tibni the Son of Ginath to make him King, and half after Omri.

22. But the People who were after the latter, were stronger than those who were after the former; so Tibni was put to death, and Omri reigned.

23. In the thirty first Year of Afa King of Judah, Omri was settled in reigning over Israel twelve Years; reigning six Years in Tirzah.

Ver. 7. *slew it*] the Family of *Jeroboam*, Chap. xv. 29. which it seems he did in a cruel unjust Manner, as there probably were innocent Children in it; but did not slay *Jeroboam* himself, 2 *Chren.* xiii. 20.

Ver. 23. *was settled in reigning*] after the civil War with *Tibni*, Ver. 21, 22. for *Omri* began to reign several Years before, Ver. 15, 17, 29. see *Lightfoot's Proleg.* to *Harmony of the Evangelists*.

Ib. six Years] the last of which, as will appear by the *Chronological Table*, was not the 31st, but the next Year of *Afa*: for it here seems likely that when *Omri* was settled in reigning, he bought *Samarita*, and built the City; which it is not probable he would do before, nor that he should then remove his Court in less than a Year: so that *Lightfoot's* Account of this is void, *Ibid.*

24. And he bought the Hill of Samaria of Shemer, for two Talents of Silver; and built on it, calling the Name of the City which he built, after that of Shemer the Master of the Hill; Samaria.

25. Omri also did what the Lord was displeased with, nay did worse than any who was before him.

26. And he went in all the Way of Jeroboam the Son of Nebat, and in his Sin wherein he made Israel sin, by provoking the Lord God of Israel with their Vanities.

27. As for the rest of Omri's Affairs which he did, and his Power that he acted with, are they not written in the Book of the Chronicles of the Kings of Israel?

28. At last Omri lay down with his Fathers, and was buried in Samaria; whose Son Ahab reigned in his room.

29. Now Ahab the Son of Omri began reigning over Israel; in the thirty eighth Year of Aza King of Judah; and he reigned over Israel in Samaria, twenty two Years.

30. He likewise did what the Lord was displeased with, more than any who was before him.

31. For was it light for him to go in the Sins of Jeroboam the Son of Nebat, so that he married Jezebel the Daughter of Ethbaal King of the Zidonians, nay went and served Baal, and worshipped him?

32. Besides he raised up an Altar to Baal, at the House of Baal, which he built in Samaria.

33. Ahab too made a Grove: thus he did more to provoke the Lord God of Israel, than any of the Kings of Israel who were before him.

34. In his Time Hiel the Beth-elite built Jericho: he laid its Foundation with *the Loss* of Abiram his eldest Son, and set up the Gates of it with *that of* Segub his youngest;

according to the Word which the Lord spoke by the Ministry of Joshua the Son of Nun.

C H A P. XVII.

AND Elijah the Tishbite, one of the Sojourners of Gilead, declared to Ahab, By the Lord God of Israel's living, before whom I stand, there shall not be Dew or Rain these Years, but according to my Word.

2. Afterwards he had the Word of the Lord as follows;

3. Go from hence, and turn thee eastward; and hide by the Brook Cherith, that is before Jordan.

4. Of which Brook thou shalt drink; and I have commanded the Ravens to sustain thee there.

5. So he went; and did according to the Word of the Lord: that is he went, and dwelt by the Brook Cherith; which is before Jordan.

6. And the Ravens brought him Bread and Flesh in the Morning, as likewise the same in the Evening; and he drank of the Brook.

7. But at the End of the Season, the Brook dried up; because there was no Rain in the Country.

8. Next he had the Word of the Lord thus,

9. Get ready, go to Zarephath, that belongs to Zidon, and abide there; behold I have commanded a widow Woman there to sustain thee.

10. Accordingly he got ready, and went thither, and when he came to the Gate of the City, behold a widow Woman was there picking up Wood; to whom he called, and said, Fetch me, I pray, a little Water in a Vessel, that I may drink.

Ver. 25. *any*] which the original Word signifies; as well as *all*, and this being repeated Ver. 30 & 33. appears to be what was intended.

Ver. 31. *married*] This appears to be before he was King, by what the Reader may find on 2 Chron. xxii. 2.

Ver. 34. *Jericho*] two Hours Journey from *Jordan*, and at present only a poor nasty Village of the Arabs, *Maunder's Journey from Aleppo to Jerusalem*, p. 80.

Ver. 1. *Sojourners*] as the Word is rendered, Gen. xxiii. 4. Lev. xxii. 10. & xxv. 6, 23, 35, 40, 45, 47. Num. xxxv. 15. 1 Chron. xxix. 15. Psa. xxxix. 12. which with *foreigner* Exod. xii. 45. make up all the Places where it is.

Ver. 7. *Season*] or *Year*, as in Gen. iv. 3. Heb. *at the End of the Days*, as there.

1b. *no Rain*] *Menander*, writing of *Tyre*, as quoted by *Josephus*, relates, that in the Time of *Ithobal* who was King of it, there was a great Drought from the Month of *Hyperboreans* to the same Month in the next Year, *Antiq. Lib. viii. 7.* Now by the *Chronology* at the End

of *Daniel*, this King reigned about eleven Years with *Ahab*, and by the Sacred History the Famine appears to be in the former Part of *Ahab's* Reign, which concludes it to be the same, and justifies the *Scripture*. As for the different Length of the Time, especially considering *Tyre* was by the Sea-side, that might not be destitute of Rain so long as the Country of *Israel*, which was also to be peculiarly punished; besides that *Menander* might not reckon the Drought to begin, till the Want of Rain for a considerable while had made it so. The Occasion of *Elijah's* praying for this Judgment, *Jam. v. 17.* is to me pretty evidently the Persecution which was in the Kingdom of *Israel*, Chap. xviii. 4. and that Persecution was probably about the Time of the Reformation in *Judah*, 2 Chron. xvii. 1, 6, 7, 9. so that the with-holding of the Rain may be computed, with sufficient Probability, to begin the next Year, as I place it in the *Table*; and with which the other Affairs, both before and after, well concur: though *Usher* himself has not ventured to meddle with it.

11. Which as she was going to do, he called thus to her, Do bring me a Bit of Bread in thy Hand.

12. Who answered, By the Lord thy God's living, I have not any, but a Handful of Flour in a Tub, and a little Oil in a Pot; and behold I am picking up two Bundles of Wood, that I may go in, and make it ready for me and my Son, that we may eat it, and die.

13. But Elijah replied to her; Fear not, go in, make ready according to thy Words; only make me a little Cake from thence first, and bring out to me, and make for thee and thy Son last.

14. For thus says the Lord God of Israel, The Tub of Flour shall not be consumed, nor shall the Pot of Oil fail; till the Day the Lord gives Rain upon the Surface of the Ground.

15. Whereupon she went, and did according to the Word of Elijah; and she, he, and her Family did eat some Time.

16. The Tub of Flour was not consumed, nor did the Pot of Oil fail; according to the Word of the Lord, that he spoke by the Ministry of Elijah.

17. And after these Things, the Son of the Woman, the Mistress of the House, was sick; and his Sickness became very strong, until there was no Breath left in him.

18. Therefore she said to Elijah, What hast thou to do with me, O Man of God? Thou art come to me, to bring my Iniquity into remembrance, and to cause my Son to die.

19. And he said to her, Give me thy Son. So he took him out of her Bosom, and carried him up into a Chamber, where he abode, and laid him down upon his own Bed.

20. He then called on the Lord in this manner, O Lord my God, hast thou even done hurt to the Widow with whom I sojourn, by causing her Son to die?

21. He further stretched out himself upon the Child three times, and called on the Lord as follows, O Lord my God, let the Soul of this Child, I beseech thee, return into him.

22. And the Lord hearkened to what Elijah said; so that the Soul of the Child did return into him, and he became alive.

23. So Elijah took the Child, and bring-

ing him down out of the Chamber into the House, delivered him to his Mother; when he said, See thy Son is alive.

24. Upon which the Woman acknowledged to him, Now by this I know that thou art a Man of God, and that the Word of the Lord in thy Mouth is Truth.

C H A P. XVIII.

AND in a great while, being in the third Year, Elijah had the Word of the Lord thus, Go, shew thy self to Ahab, and I will give Rain upon the Surface of the Ground.

2. Accordingly Elijah went to shew himself to him; and the Famine was grievous in Samaria.

3. Ahab had therefore called Obadiah who was the Steward of the House; and he feared the Lord greatly.

4. For when Jezebel destroyed the Lord's Prophets, Obadiah took a hundred Prophets, and hid them fifty Men in a Cave, whom he sustained with Victuals and Drink.

5. And Ahab said to him, Go through the Country, to all the Fountains of Water, and to all the Brooks: perhaps we shall find Grass, to keep the Horses and Mules alive, and not make a destruction of the Beasts.

6. So they parted the Country between them, to pass through it: Ahab went one Way alone, as Obadiah did another.

7. And as Obadiah was in the Way, behold Elijah met him; whom he knowing, fell upon his Face, and said, Is it thou, my Lord Elijah?

8. Who answered him, It is I; go, tell thy Master, Here is Elijah.

9. To which he replied: In what have I sinned, that thou wouldest deliver thy Servant into the Power of Ahab, for him to kill me?

10. By the Lord thy God's living, there is not a Nation or Kingdom, to which my Master has not sent to enquire whether thou wast there; and they saying, No; he made those of the Kingdom or Nation swear, that they had not met with thee.

11. Yet now thou sayest; Go, tell thy Master, Here is Elijah.

12. And when I am gone from thee, the Spirit of the Lord will take thee away whither I know not; and on my going to tell Ahab,

Ver. 12. Bundles of Wood] the Hebrew being Wood plural.

Ver. 18. Thou art come] there being no Mark of a Question in Hebrew, nor do I see a Necessity to make it so; and both Munst. and Pagn. have it without.

Ver. 1. being in the third Year] of his being there, or

in three Years with the Overplus, as in Luke iv. 25. Jam. v. 17. from the Commencement of the Famine.

Ver. 10. No] Our Translators have here added three Words to make out one, by handling the rest unskillfully; and these to be proper should be either, He is not here, or he was not there.

and his not finding thee, he will slay me: whereas thy Servant has been one who feared the Lord from my Youth.

13. Was it not told my Lord what I did, when Jezebel slew the Prophets of the Lord; that I hid a hundred Men of them by fifty in a Cave, and sustained them with Victuals and Drink?

14. And now thou sayest; Go, tell thy Master, Here is Elijah; whereupon he will slay me.

15. But Elijah said, By the living of the Lord of Armies, before whom I stand, I will shew my self to him this Day.

16. With that Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

17. Whom when Ahab saw, he said to him, Is it thou that troublest Israel?

18. Whereas he answered, It is not I have troubled Israel, but thou and thy Father's Family, by reason of your forsaking the Commandments of the Lord, and thy going after Baalim.

19. And now send, gather to me all Israel to Mount Carmel; and the Prophets of Baal four hundred and fifty, with those of the Groves four hundred, who eat at Jezebel's Table.

20. Ahab accordingly sent to all the Israelites, and gathered together the Prophets to Mount Carmel.

21. Where Elijah drew nigh to all the People, and said, How long do ye halt in two Opinions? If the Lord is God, go after him; and if Baal, go after him. To which the People did not answer him a Word.

22. He said further to them; I am left a Prophet of the Lord alone; whereas the Prophets of Baal are four hundred and fifty Men.

23. Therefore let them give us two Bulls, and choose them one, and dividing it in pieces, put upon the Wood, but put no Fire; and I will make ready the other, and lay upon the Wood, but put no Fire.

24. Then call you on the Name of your gods, as I will on the Name of the Lord, and let that God who answers by Fire be God.

And all the People made answer, The Proposal is good.

25. Whereupon Elijah said to the Prophets of Baal, Choose for you one Bullock, and make ready first, since you are many; then call on the Name of your gods, but put no Fire.

26. So they took the Bullock that was given them, and made ready, and called on the Name of Baal from Morning till Noon, saying, O Baal, answer us; but there was no Voice, nor any that answered: they also leaped upon the Altar which was made.

27. Nay at Noon Elijah mocked them, and said, Call aloud, since he is a god, and may be musing, either because there is a Pursuit for him, or because there is a Journey for him: perhaps he is asleep, and must be awaked.

28. And they called out aloud, as also cut themselves after their Manner with Swords and Spears, till the Blood gushed out upon them.

29. However when Noon was past, and they had prophesied till the Oblation was to be offered up, and there was no Voice, nor any either answered, or hearkened;

30. Elijah said to all the People, Draw nigh to me: which they did accordingly; and he repaired the Altar of the Lord that was thrown down.

31. He taking twelve Stones according to the Number of the Tribes of the Sons of Jacob; who had this Word of the Lord, Thy Name shall be Israel.

32. And he erected the Stones into an Altar in the Name of the Lord; and made a Trench round about it, like that of a House, for two Seahs of Seed.

33. The Wood too he put in order, and divided the Bullock in pieces, and put upon it.

34. Moreover he said, Fill four Pails with Water, and pour out on the Burnt-offering and the Wood; again he said, Do it the second time, which they did; he likewise said, Do it the third time, and they did so.

35. Thus the Water ran round about the Altar, and he even filled the Trench with it.

Ver. 26. *answer*] the same Verb that our Translators here render *answered*, and concurrent with *Voice*.

Ver. 27. *and may*] and as at *Josh. xiv. 4*.

Ib. musing] or in *Meditation*, as in divers Places of the present Translation. How could they imagine he was *talking*, and not hear it?

Ib. a Journey for him] literally, as likewise the rest, and so is clear and intelligible; but surely they would not think he was either in a journey, or pursuing, when standing there, nor the Prophet propose what they could not believe.

Ver. 32. *that of a House*] the same with *a House's*, according as elsewhere. We had it before turned so widely, it seems, by taking it to be like a House in Bigness; which is an untoward Comparison, but perhaps will not readily appear here again, as two Seahs were but about five Gallons, the Altar being small like a Grate for Fire.

Ver. 34. The King's Translators have here left the Hebrew Division of the Verses, as well as that of the Latin and other English Translators.

36. And when the Oblation was to be offered up, Elijah the Prophet drew nigh, and said; O Lord God of Abraham, Isaac, and Israel, make known to Day that thou art God in Israel, and that I am thy Servant; who have done all these Things by thy Word.

37. Answer me, O Lord, answer me, for this People to know that thou art the Lord God, and that thou turnest their Hearts backward.

38. At this the Fire of the Lord fell down, and consumed the Burnt-offering, Wood, Stones and Earth; nay licked up the Water that was in the Trench.

39. Which when all the People saw, they fell upon their Faces; and said, The Lord himself is God, the Lord himself is God.

40. And Elijah said to them, Take the Prophets of Baal, let not a Man of them escape. So they took them; whom he had down to the Brook Kishon, and killed them there.

41. After which he said to Ahab, Go up, eat and drink; for there is a Sound of Abundance of Rain.

42. And while Ahab went up, to eat and drink, Elijah went up to the Top of Carmel, and prostrating himself to the Ground, put his Face between his Knees.

43. Next he ordered his young Man, Go up now, look the Way to the Sea: who went up, and when he had looked, did declare, There is Nothing. However he says, Go again, seven times.

44. And at the seventh he said, Behold there is a little Cloud like a Man's Hand coming up from the Sea; then replied he, Go up, tell Ahab, Harness, and go down, that the Rain may not stop thee.

45. Now in the mean while the Heaven was black with Clouds and Wind, and there was a great Rain; and Ahab rode, going to Jezreel.

46. And the Hand of the Lord being on Elijah, he girded up his Loins, and ran before him to the Entrance of it.

BUT Ahab told Jezebel all that Elijah had done, and all how he slew all the Prophets with the Sword.

2. Whereupon she sent a Messenger to him, threatening, By the gods doing so and so besides, I will make thy Life like one of theirs, to Morrow about *this* Time.

3. Which he perceiving, got ready, and going for his Life, came to Beer-sheba that belongs to Judah; where he left his young Man.

4. But he himself went into the Wilderness a Day's Journey, and got, and sat down under a Juniper-tree; when intreating with his Soul that he might die, he said, It is a great deal now, O Lord, take away my Life, for I am no better than my Fathers.

5. Under which Tree he lay down, and slept; where behold an Angel touched him, and said to him, Rise up, eat.

6. He then looking, lo there was at his Pillow a Cake *baked on* the Coals, and a Pot of Water; so he eat, and drank, and lay down again.

7. And the Angel of the Lord returned the second time, and touching him, said, Rise up, eat; because the Journey may be too much for thee.

8. So he rose up, did eat, and drink; in the Strength of which Food he went forty Days and forty Nights, to Horeb the Mountain of God.

9. Whither he came to a Cave, and lodged there; and behold he had the Word of the Lord, who said to him, What *Business* hast thou here, Elijah?

10. And he answered, I have been thoroughly zealous for the Lord God of Armies, though the Israelites have left thy Covenant, thrown down thy Altars, and slain thy Prophets with the Sword; and I being left alone, they endeavour to take away my Life.

11. At which it was, Go forth, and stand on the Mountain before the Lord; who behold passed by, when a great and

Ver. 36. *when*] the time being here added, though not distinguished, in the *present Translation*, as at Ver. 29.

Ver. 42. *between*] The Posture, I suppose, was upon his Knees at Prayer, with his Face bending down low.

Ver. 43. *Sea*] *Carmel* being a Promontory that runs out a great Way into the Sea, *Rakwolt's Travels*, Part iii. Ch. 1. on the north Side of which is a Bay, of an Hour's Sailing across, and four Hours round by the Land, as *Corten* pulled it, *Compend. Libr.* Vol. ii. p. 26, 32. and at the other Side is the City called *Acre* or *St. Jabu de Acre*, heretofore *Ptolemais*; of which three together *Maundrell* has a fine Delineation.

Ver. 1. *and all*] of which *withall* has some Sound,

but no Meaning; and *all* is the same in *Hebrew* as just before.

Ver. 2. *like one of theirs*] What noble *Translation* does our Language sometimes admit of! And then is not to be debased by needless verbal *Rendition*.

Ver. 4. *the Wilderness*] that in which *Hagar* and *Ishmael* were, *Gen.* xxi. 14. he going southward to *Horeb*, Ver. 8.

Ver. 5. *where behold*] *Heb.* and *behold* at this rather *Place* than *Time*; especially since the *Hebrew* Particle is several times used in the former Sense, as *Buxtorf* and *Noldius* shew by Instances, particularly the last in his *Concordance* under *וְהִנֵּה* which does not appear of the latter.

strong Wind burst the Mountains, and broke the Rocks in pieces before him; the Lord being not in the Wind; and after that there was an Earthquake, the Lord being not in it;

12. After the Earthquake also was a Fire, which the Lord was not in; and after the Fire there was a small Voice in Silence.

13. This when Elijah heard, he wrapt his Face in his Cloak, and going forth, stood at the Entrance of the Cave; and behold there was a Voice to him, that said, What *Business* hast thou here, Elijah?

14. Who answered, I have been thoroughly zealous for the Lord God of Armies, though the Israelites have left thy Covenant, thrown down thy Altars, and slain thy Prophets with the Sword; and I being left alone, they endeavour to take away my Life.

15. But the Lord said to him; Go back on thy Journey towards the Wilderness of Damascus; and when thou art come, anoint Hazael to be King over Syria.

16. And Jehu the Grandson of Nimshi shalt thou anoint to be King over Israel; as thou shalt Elisha the Son of Shaphat, of Abel-meholah, to be a Prophet in thy room.

17. Whereby him who escapes from the Sword of Hazael, shall Jehu kill; and him who escapes from the Sword of Jehu, Elisha shall kill.

18. Yet I have seven thousand left in Israel, all whose Knees have not bowed to Baal, and every Mouth of whom has not kissed him.

19. Accordingly he went from thence, and found Elisha the Son of Shaphat, who was ploughing with twelve Yoke before him, and he at the twelfth; so Elijah passed by him, and cast his Cloak on him.

20. With that he left the Oxen, and running after Elijah, said, Let me, I pray, kiss my Father and Mother, and then I will come after thee. Who answered him, Go back, for what have I done to thee?

21. And he returned from after him, and took a Yoke of Oxen, which he killed, and boiled the Flesh of them with their Instruments, and gave to the People, that they might eat; then he got ready, and went after Elijah, ministering to him.

C H A P. XX.

AND Ben-hadad King of Syria gathered together all his Army; there being thirty two Kings with him, as also Horses and Chariots; and going up, he laid siege against Samaria, and fought against it.

2. Moreover he sent Messengers to Ahab King of Israel, into the City,

3. And said to him; Thus says Ben-hadad, Thy very Silver and Gold is mine; and the best of thy Wives and Children themselves are mine.

4. To which the King of Israel made answer, According to thy Word, my Lord O King, I am thine, and all that I have.

5. Then the Messengers came again; and said: Thus Ben-hadad makes reply; Though I have sent to thee, that thou shouldest give me thy Silver, Gold, Wives and Children;

6. Yet about *this* Time to Morrow, I will send my Servants to thee, who shall search thy House, and the Houses of thy Servants; and all that is desirable in thy Sight, they shall put with them, and take away.

7. Whereupon the King of Israel called all the Elders of the Country, and said, Know now, and see that he is seeking Hurt: for he has sent to me for my Wives, Children, Silver and Gold; which I have not withheld from him.

8. But all the Elders, and all the People advised him, Do not hearken, nor consent.

9. He therefore said to the Messengers of Ben-hadad; Tell my Lord the King, All for which thou didst send to thy Servant at first I will do, but this Thing I cannot do. So they went, and carried him back Word.

10. Upon this Ben-hadad sent to him, and said, By the gods doing to me so and so besides, the Dust of Samaria shall not be sufficient for Handfuls, for all the People who accompany me.

11. Nevertheless the King of Israel made answer; Say, Let not him boast who is girding on, like him who is pulling off.

12. And when he heard this Saying, as he was drinking with the Kings in the Tents, he said to his Servants, Put in order; which they did against the City.

13. Now behold there came a Prophet to Ahab King of Israel, and declared, Thus says the Lord, Hast thou seen all this great

Ver. 12. *in Silence*] of other Things, or of Elijah himself. So *Jun.* and *Trem.* have it, *silentio*; as the Word is in *Job* iv. 16. and in *Buxtorf's Lexicon.* A wise Man, says *Seneca*, like God himself, does his *Business* without Noise or Tumult, *L'Estrange's Edit.* 8. p. 429.

Ver. 16. *Grandson*] by 2 *Kings* ix. 2.

Ver. 3. The Verses were here altered in the *Bishops Bible.*

Ver. 6. *with them*] Put it in their hand may seem odd to an intelligent Reader, especially as it was first to be taken in the Hand; and the *Hebrew* evidently signifies no other than I have rendered it.

Multitude? Behold I will deliver it into thy Power to Day, for thee to know that I am the Lord.

14. And Ahab asking, By whom? He replied; Thus says the Lord, By the young Men of the Princes of the Provinces. Who, enquired he, shall set the Battle in order? And he answered, Thou.

15. So he numbered these Men, who were two hundred thirty two; as he did after them the whole People of all the Israelites, seven thousand.

16. And they went out at Noon; while Ben-hadad was getting himself drunk in the Tents, with those thirty two Kings who assisted him.

17. The young Men before mentioned also went out first; and Ben-hadad sending, they told him, that there were Men come out of Samaria.

18. At which he said, If they are come out for Peace, take them alive; or if for War, do the same.

19. Thus these young Men aforesaid going out of the City, and the Army that followed them;

20. They slew their respective Men, so that the Syrians fled, and Israel pursued them; Ben-hadad King of Syria escaping upon a Horse, with the Horsemen.

21. The King of Israel too went out, and smote the Horses and Chariots; as likewise slew the Syrians with a great Slaughter.

22. Again the Prophet came to the King of Israel, and said to him, Go, strengthen thy self, and know, and see what thou doest: for at the Return of the Year the King of Syria will come up against thee.

23. And the King of Syria's Servants said to him: Their God is a God of the Hills, therefore they were stronger than we; but should we indeed fight with them in the Plain, shall not we be stronger than they?

24. However do this Thing; Take away the Kings from their several Places, and put Captains in their room.

25. And do thou muster thee an Army like that which is fallen of thine, with other Horses and Chariots like those, and let us fight with them in the Plain; shall not we be stronger than they? And he hearkened to what they said, and did so.

26. Accordingly at the Return of the Year, Ben-hadad numbered the Syrians, and went up to Aphek, to fight with Israel.

27. The Israelites likewise were numbered, being compleat, and went to meet them; before whom they encamped like two little Flocks of Goats, whereas the Syrians filled the Country.

28. But a Man of God came, and spoke as follows to the King of Israel; Thus says the Lord, Because the Syrians have said, The Lord is a God of the Hills, yet is not a God of the Vales; therefore will I deliver all this great Multitude into thy Power, and you shall know that I am the Lord.

29. And these encamping over against those seven Days, on the seventh Day the Battle approached, and the Israelites slew of the Syrians a hundred thousand Footmen in one Day.

30. Nay those who were left fleeing to Aphek into the City, there fell a Wall upon twenty seven thousand Men of them; but Ben-hadad fled, and got into the City, to an inner Chamber.

31. And his Servants said to him, Behold now we have heard concerning the Kings of the Family of Israel, that they are kind ones; let us, we pray, put Sackcloth on our Loins, and Ropes on our Heads, and go out to the King of Israel, perhaps he will save thy Life.

32. So they girded Sackcloth on their Loins, having Ropes on their Heads, and coming to the King of Israel, said; Thy Servant Ben-hadad intreats, Save my Life, I beseech thee. And he said, Is he yet alive? He is my Brother.

33. Now the Men conjecturing, made halte and pronounced expressly whether it was from him, repeating, Thy Brother Ben-hadad; and he replied, Go in, fetch him: at which Ben-hadad came out to him, and he made him get up into the Chariot.

34. Who offering him, The Cities which my Father took from thine I will restore, and thou shalt make thee Streets in Damascus, as my Father made in Samaria. Then, says he, I will let thee go by that Covenant: so he made the Covenant with him, and let him go.

Ver. 23. God] as Ver. 28.

Ib. shall not] ~~is~~ making a Question, and ~~it~~ being not; so in Ver. 25.

Ver. 27. compleat] This Hebrew Verb found only besides in Ezek. xxvii. 4, 11. our Translators have rendered there in the like Sense by perfect.

Ver. 28. and you] There is ~~an~~ for [and] in the Hebrew, therefore it should not be in the *Italic* Print.

Ver. 33. pronounced expressly] That the Verb, being

Chaldean and found only here among the *Hebrew*, does thus signify, see *Buxt. Chald. Lex.*

Ib. whether it] He being in the Chariot, they might not at first distinctly hear whether he called *Ben-hadad* his Brother, and so repeated it to be sure, which agrees well with the Context.

Ib. Go in] Agreeable to the Meaning of the Verb, and to *Ben-hadad* came out.

35. But a certain Man, of the Sons of the Prophets, said to his Neighbour by the Word of the Lord, Smite me, I pray; which the Man refused to do.

36. Whereupon he declared to him, Because thou dost not obey what the Lord says, behold when thou goest from me, a Lion shall slay thee. Accordingly when he went from him, a Lion met with him, and slew him.

37. Afterwards he met with another Man, and said, Smite me, I pray; so the Man did, till he was wounded.

38. The Prophet in the next place went, and staid for the King in the Way, having disguised himself with a Veil over his Eyes.

39. And as the King passed by, he cried out to him in this manner; Thy Servant went out amidst the Battle, and behold a Man turning aside, brought another to me, and said, Keep this Man, if he be at all missing, thy Life shall be for his, or else thou shalt pay a Talent of Silver.

40. But while thy Servant was busy here and there, he was gone. And the King of Israel answered him, So shall be thy Judgment, thou hast determined it.

41. He then made haste, and took off the Veil from his Eyes; and the King of Israel knew that he was one of the Prophets.

42. And he declared to him; Thus says the Lord, Because thou hast let the Man of my Curse go out of Custody, therefore both thy Life and the People shall be for his.

43. At this the King of Israel went home, with Distaste and Indignation; and came to Samaria.

CHAP. XXI.

AND after these Things Naboth the Jezreelite having a Vineyard which was in Jezreel, by the Palace of Ahab King of Samaria;

2. He spoke thus to Naboth, Give me thy Vineyard, that I may have it for a Garden of Herbs, because it is near by my House, and I will give thee another for it better than that: or if thou likest it, I will give thee the Price of it in Money.

3. Who answered him, Far be it from me by the Lord, that I should give the Possession of my Fathers to thee.

4. Therefore Ahab went into his House, with Distaste and Indignation, for those Words which Naboth the Jezreelite spoke to him, that he would not give him the Possession of his Fathers; and he lay down upon his Bed, and turning about his Face, would eat no Victuals.

5. With that Jezebel his Wife coming to him, enquired of him, Why does thy Mind turn away, so that thou wilt eat no Victuals?

6. Because, said he to her, I spoke to Naboth the Jezreelite, and said to him, Give me thy Vineyard for Money, or if it please thee, I will give thee another for it; and he answered, I will not give thee my Vineyard.

7. Then she replied to him, Thou dost now manage the Kingdom over Israel; rise up, eat some Victuals, and let thy Heart be chearful, I will give thee the Vineyard of Naboth the Jezreelite.

8. So she wrote Letters in Ahab's Name, and sealed with his Seal, which she sent to the Elders and Nobles who were in Naboth's City, dwelling with him.

9. And she wrote in them as follows; Proclaim a Fast, and cause Naboth to sit at the Head of the People.

10. Cause also two Men, ungodly Persons, to sit before him, and let them give this Evidence against him, Thou didst blaspheme God and the King; then have him out, and stone him, that he may die.

11. And the Men of his City, the Elders and Nobles who dwelt in it, did as Jezebel sent to them, as it was written in the Letters which she sent to them.

12. They proclaimed a Fast, and caused Naboth to sit at the Head of the People.

13. And there came two Men, ungodly Persons, and sate before him, who gave this Evidence against him before the People, Naboth did blaspheme God and the King; then they had him abroad out of the City, and stoned him with Stones, so that he died.

14. Next they sent Word to Jezebel, Naboth is stoned, and dead.

15. Which when she heard, she said to Ahab, Rise up, possess the Vineyard of Na-

Ver. 38. The Prophet] who, Josephus says, was Micah, *Antiq. Lib. viii. 8.* spoken of Chap. xxii. & Chap. xxii. 8. favours it.

Ib. with a Veil over his Eyes] *לבוש* according to the Hebrews being from *לבוש* a Tunic or Veil, by Transposition of the Letters, a Thing not strange in that Language. So speaks David Kimbi in the *Book of Roots*; and thus the great *Lexicon of Pagnine* expounds it; and Leigh in *Critica Sacra*, with the literal Version of Montanus: as also the Targum has *לבוש* which has the

like Signification. Nay *Albes* upon his Face may seem absurd, the Original also being *Eyes*, and not *Face*.

Ver. 43. with Distaste] *Heb.* as if turning away; rendered variously, and heavily widely.

Ver. 1. having] for doubtless he had it, as in the common Translation, as well at the Time of and before these Things, as after, Ver. 3. which is therefore improper.

Ver. 5. turn away] as at Chap. xx. ult. but another Word, and more common.

both the Jezreelite, which he refused to give thee for Money: for he is not alive, but dead.

16. When Ahab too heard that Naboth the Jezreelite was dead, he rose up to go down to his Vineyard, that he might have the Possession of it.

17. But Elijah the Tishbite had the following Commission of the Lord:

18. Get ready, go down to meet Ahab King of Israel, who is at Samaria; behold he will be in the Vineyard of Naboth, whither he is going down to possess it.

19. To whom thou shalt speak as follows; Thus says the Lord, Hast thou killed, and also possessed? Then shalt thou denounce to him; Thus says the Lord, In the Place where the Dogs licked up the Blood of Naboth, shall Dogs lick up the Blood even of thee thy self.

20. And Ahab said to Elijah, Hast thou found me, O my Enemy? Who answered; I have, because thou hast delivered up thy self to do what the Lord is displeased with.

21. *Who* behold says, I will bring Harm to thee, and take away thy Posterity; as likewise cut off from Ahab the grown Male, with him who is shut up, and him who is left in Israel.

22. Nay I will make thy Family like those of Jeroboam the Son of Nebat, and of Baasha the Son of Ahijah, for the Indignation to which thou hast provoked, and for making Israel sin.

23. And also of Jezebel the Lord thus speaks; Dogs shall eat Jezebel by the Fort of Jezreel.

24. Him who dies of Ahab in the City shall the Dogs eat, and him who dies in the Field shall the Fowls of the Air eat.

25. But Ahab was an unparalleled Instance of one who delivered himself up to do what the Lord was displeased with, being set on by Jezebel his Wife.

26. For he did very abominably in going after filthy Idols; according to all that the Amorites did, whom the Lord expelled from the Presence of the Israelites.

27. Nevertheless when Ahab heard these Words, he tore his Cloaths, put Sackcloth upon his Flesh, fasted, lay in Sackcloth, and walked gently.

28. Upon which Elijah the Tishbite had this Word of the Lord,

29. Dost thou see that Ahab is humbled at my Presence? Because he is humbled by reason of me, I will not bring the Harm in his Time, in his Son's Time will I bring it upon his Family.

C H A P. XXII.

AND they abode three Years without any War between Syria and Israel.

2. But in the third Year, Jehoshaphat King of Judah went down to the King of Israel.

3. Who said to his Servants, Do you know that Ramoth-gilead belongs to us? And are we silent from taking it out of the Power of the King of Syria?

4. And when he asked Jehoshaphat, Wilt thou go with me to War at Ramoth-gilead? Jehoshaphat answered the King of Israel, I am the same as thou art, my People are the same as thine, my Horses the same as thy own.

5. But added he to him, Enquire, I pray, the Word of the Lord presently.

6. Upon this the King of Israel gathered together the Prophets, about four hundred Men, and said to them, Shall I go against Ramoth-gilead to war, or shall I forbear? And they declared, Go up, and the Lord will deliver it into the King's Power.

7. However Jehoshaphat asked, Is here no Prophet of the Lord yet, of whom we may enquire?

Ver. 19. *Place*] Dogs licking his Blood was fulfilled on Ahab himself, Chap. xxii. 38. but this Part of the Denunciation to be in that particular Spot of Ground was transferred to his Son, 2 Kings ix. 25, 26. on his own humbling himself, since such Threatenings are to be understood conditionally, as declared Ver. 29.

Ver. 21. *Who—says*] Which not only the Matter evidences, but Ver. 23. shews; and the like is to be understood elsewhere, and is added in the *present Translation*.

Ver. 23. *speaks*] Which being declared by Elijah, 2 Kings ix. 36. appears to be done now; though the *present English* makes it look as if added by the Historian, however with the Mark for the Beginning of the Paragraph at Ver. 25.

Ver. 28. *Upon which*] How merciful is the Lord! And withal, as here, how just!

Ver. 29. *Because*] In the Book called *Sad-der* in the modern *Persian* Language, published at the End of *Hyde's Hist. Relig. Vet. Persarum*, printed at Oxford, 1700, being a Compendium of and Translation from the *Zend-*

avesta of Zoroastres, mentioned on Gen. i. 31. it is related that *Zerdusht*, as they call Zoroastres, saw a Man plunged in Gehenna or Hell, with one Foot only sticking out; and upon Enquiry, was told he had been the Prince of thirty three Cities, and reigned many Years, with Oppression, Injustice, Pride and Luxury, without doing any one good Action; but once seeing a Sheep caught in a Thicket, so that it would have perished for Want of Food, he was moved with Compassion, and alighting from his Horse, released the Sheep, and had it to the Pasture; for which his Foot remained out of Gehenna. This Exhortation follows it there; 'Endeavour therefore to do all the Good thou canst; for God is kind and merciful, and will reward the very smallest Good thou doest.' Compare Ver. 25, 26. of this Chap. with the following Verses.

Ver. 2. *third*] the *three*, Ver. 1. being not whole ones.

Ver. 3. *Ramoth-gilead*] I know not why the *common Translation* has *Ramoth in Gilead* here, and not afterwards, and when it is not so in the *Original*.

8. And

8. And the King of Israel answered him, There is yet one Man to enquire of the Lord from him; but I hate him, for he does not prophesy well concerning me, but ill, even Micaiah the Son of Imlah. To which Jehoshaphat replied, Let not the King say so.

9. He therefore called an Officer, and said, Make haste for Micaiah the Son of Imlah.

10. Now the King of Israel, and Jehoshaphat King of Judah, sat upon their respective Thrones, suitably cloathed, in the Floor at the Entrance of the Gate of Samaria; and all the Prophets prophesied before them.

11. And Zedekiah the Son of Chenaanah, having made him Horns of Iron, declared; Thus says the Lord, With these shalt thou push the Syrians, till thou hast consumed them.

12. All the Prophets likewise prophesied so, saying, Go up to Ramoth-gilead, and prosper, for the Lord will deliver it into the King's Power.

13. So the Messenger who went to call Micaiah, spoke thus to him, Behold now the Words of the Prophets are good with one Consent to the King; let thy Word, I pray, be like that of one of them, and speak thou Good.

14. But Micaiah said, By the Lord's living, what the Lord says to me, I will speak.

15. And coming to the King, he asked him, Micaiah, shall we go against Ramoth-gilead to war, or shall we forbear? Who answered him, Go thou up, and prosper, since the Lord will deliver it into the King's Power.

16. Yet when the King said to him, How many times shall I require thee to swear, that thou wilt speak to me Nothing but the Truth in the Name of the Lord?

17. He replied; I saw all Israel scattered on the Mountains, as Sheep that have no Shepherd; and the Lord said, These have no Master, let them return to their several Homes in Peace.

18. At which the King of Israel said to Jehoshaphat, Did not I tell thee, he would not prophesy well concerning me, but ill?

19. Besides he said: Therefore hear thou the Word of the Lord; I saw him sitting upon his Throne, and all the Army of Heaven was standing by him, at his right Hand and at his left.

20. When the Lord said, Who will persuade Ahab, that he may go up, and fall at Ramoth-gilead? Which one proposing in this Manner, and another in that;

21. There came forth a Spirit, and stood before the Lord, who said, I will persuade him; and upon the Lord's asking him, By what?

22. He answered, I will go forth, and be a false Spirit in the Mouths of all his Prophets. And he replied, Thou shalt persuade, and also prevail; go out, and do so.

23. Therefore now behold the Lord has put a false Spirit into the Mouths of all these thy Prophets; and the Lord has spoken ill concerning thee.

24. With that Zedekiah the Son of Chenaanah going nigh, struck Micaiah on the Cheek, and asked, Where was it the Spirit of the Lord passed from me to speak to thee?

25. And Micaiah said, Behold thou wilt see on that Day, in which thou shalt go into an inner Chamber to hide.

26. The King of Israel notwithstanding ordered; Take Micaiah, and have him back to Amon the Governor of the City, and to Joash the King's Son.

27. And tell: Thus says the King, Put this Man into a House of Restraint; and make him live upon both the Victuals and Drink of Oppression, till I come in Peace.

28. Whereas Micaiah said, If thou at all returnest in Peace, the Lord has not spoken by me; hear, added he, all these People.

29. So the King of Israel, and Jehoshaphat King of Judah, went up to Ramoth-gilead.

30. And the former said to Jehoshaphat, I will disguise my self, and go into the Battle, but do thou put on thy Garments. Accordingly he disguised himself, and went into the Battle.

31. Now the King of Syria had thus commanded the thirty two Captains of the Cha-

Ver. 15. *since*] since thou art told the Lord will deliver, Ver. 6. *not for the Lord shall deliver*.

Ver. 22. This Verse and the 43d have been lengthened by the *English Translators*, from the foregoing and following Verses, of which the latter takes in the whole: *that* only agrees with the Division of the *Septuagint*, whom they sometimes followed; but the Alteration of *this* was made by the *King's Translators*, though contrary to 2 *Chron.* xviii. 21.

Ib. *go out, and do so*] Verbs in the imperative Form sometimes signifying no more than to *permit*, according

to that of the common *Latin Grammar*: *Hic modus etiam permissivus dicitur, &c.* This Mood is also called *permissive*, because sometimes *Permissum* is signified by it; this might be translated, and is to be understood, *thou mayest go out, and do so*; like *rejoice*, *Eccles.* xi. 9. *run*, 2 *Sam.* xviii. 23. and in this very Chap. *go*, Ver. 15. and the *Hebrew Verb* for *put* in the next Verse has a permissive Meaning in several Places of *Scripture*, where it might be rendered, *has let, suffered, or permitted a false Spirit to be*.

Ver. 28. *those*] it being not *you*.

riots that he had, Do not fight with small or great, but with the King of Israel alone.

32. And when they saw Jehoshaphat, they said, Verily it is the King of Israel, and turned aside to fight against him; at which he cried out.

33. But as soon as they saw that it was not the King of Israel, they turned back from after him.

34. And a Man drawing a Bow undesignedly, hit the King of Israel between the Breast-plate and the Joints; so that he said to his Charioteer, Turn thy Hand, and have me out of the Army: for I am sick.

35. The Battle also came to such a Height that Day, that the King was made to remain in the Chariot before the Syrians; but he died in the Evening, and the Blood was poured out of the Wound into the Bottom of the Chariot.

36. And it was cried thus throughout the Army about Sun-set, Every Man away to his respective City, or Country.

37. Thus the King died, and was brought to Samaria, where they buried him.

38. And the Chariot being rinsed at the Fish-pond of Samaria, the Dogs licked up his Blood, while they were washing the Armour; according to the Word that the Lord had spoken.

39. As for the rest of Ahab's Affairs, and all that he did, including the ivory House together with all the Cities which he built, are they not written in the Book of the Chronicles of the Kings of Israel?

40. So Ahab lay down with his Fathers, and Ahaziah his Son reigned in his room.

41. Moreover Jehoshaphat the Son of Aśa began reigning over Judah, in the fourth Year of Ahab King of Israel.

42. He was in his thirty fifth Year when he began reigning, and reigned twenty five

Years at Jerusalem: whose Mother's Name was Azubah, the Daughter of Shilhi.

43. And he went in all the Way of Aśa his Father, he turned not aside from it, doing what the Lord approved of.

44. Only the Chapels were not taken away; the People did yet sacrifice, and burn incense in them.

45. And Jehoshaphat had Peace with the King of Israel.

46. As to the rest of Jehoshaphat's Affairs, and his Power that he acted with, and with which he fought, are they not written in the Book of the Chronicles of the Kings of Judah?

47. And the rest of the Sodomites who were left in the Time of Aśa his Father, he took away out of the Country.

48. There was now no King in Edom, a Governor being King.

49. Jehoshaphat made Ships of Tarshish to go to Ophir for Gold, but they went not, for the Ships were broke at Ezion-geber.

50. Then Ahaziah the Son of Ahab saying to Jehoshaphat, Let my Servants go with thine in Ships; he would not.

51. And Jehoshaphat lay down with his Fathers, being buried with them in the City of his Father David; and Jehoram his Son reigned in his room.

52. Ahaziah the Son of Ahab began reigning over Israel in Samaria, when Jehoshaphat had been seventeen Years King of Judah; and he reigned over it two Years.

53. And he did what the Lord was displeased with; going in the Way both of his Father and Mother, and in that of Jeroboam the Son of Nebat, who made Israel sin.

54. For he served Baal, and worshipped him; and provoked the Lord God of Israel, according to all that his Father had done.

Ver. 34. *undesignedly*] apt, I imagine, for the *Heb.* in his Integrity.

Ib. *the Joints*] which fastened on the Breast-plate; thus the Wound being by the Breast, how strangely has *Breast-plate* being altered to *harness*!

Ver. 35. *Syrians*] where the *Hebrew* Partition is, and surely should not be removed to Disadvantage in a Translation.

Ver. 38. *while they were washing*] For why should the Washing of the Armour be mentioned else? I don't find this has been properly translated by any before. The *Bishops* have the washing of the Armour only, according to the Word of the Lord, there being a Colon before. That the *Hebrew* *Van* does sometimes signify *while*, may be seen sufficiently in *Noldius's Particles*, as well as my *Preface*. The Word for *Armour* as here spelled, coinciding with another for *Whores*, the *Seventy* turned it so; whom some Moderns have indiscreetly followed, making it *and Whores washed*, which is gravely expounded to be *themselves* in

the Pond. The vulgar *Latin* has it more trifling than our vulgar *English*, and they washed the *Harnes*s, which last Word the *College of Douay* have still more ridiculous the *raynes of the bridle*.

Ver. 50. *Then*] After that Fleet was spoiled, because *Jehoshaphat* joined with *Ahaziah*, 2 *Chron.* xx. 35, 36, 37. *Jehoshaphat* refused his future Proposal: which is not only so to make those Places agree, but by it then being a Conjunction of Time. This Place being thus translated and explained, will save me the Trouble of refuting *Bedford's* improbable Notion, that these were two different Accounts, and that the *Ahaziah* in *Chronicles* was *Jehoram*, *Scrip. Chron.* Lib. vi. 2. 61. I since find *Prideaux* explaining it to the same Purpose as I had done, that *Jehoshaphat* sent out the first Fleet with *Ahaziah*, and a second alone, *Connec. An.* 740.

Ver. 52. *seventeen*] See the *Notes* on the *Table of the Kings*, and the like at 2 *Kings* ix. 29.

T A B L E t h e F O U R T H O F S C R I P T U R E C H R O N O L O G Y.

Year of the Jewish Period.	Age of the World.	After the Flood.	Departure from Egypt.	Age of Aaron.	Moses.	Joshua.	Eli.	David.	
3214	2530	865	0	83	80	52			The Israelites went from Egypt, and the Law given, <i>Exod.</i> xix. 1.
3215	2531	866	1	84	81	53			Canaan searched, <i>Num.</i> x. 11, 12; & xiii. 3. <i>Deut.</i> ii. 14.
3253	2569	904	39	122	119	91			Aaron and Moses died, <i>Num.</i> xxxiii. 38. <i>Deut.</i> xxxiv. 7.
3254	2570	905	40			92			Israelites entered Canaan, <i>Josh.</i> iv. 19.
3260	2576	911	46			98			Canaan subdued, <i>Josh.</i> xiv. 10.
3271	2587	922	57			109			Joshua died, <i>Josh.</i> xxiv. 30, <i>Judg.</i> ii. 8.
3311	2627	962	97						The Rest by Othniel ended, <i>Judg.</i> iii. 11.
3329	2645	980	115						Servitude under Moab ended, <i>Ver.</i> 14.
3391	2707	1042	177						The End of the second Rest by Ehud, <i>Ver.</i> 30.
3411	2727	1062	197						End of Jabin's Oppression, <i>Chap.</i> iv. 5.
3431	2747	1082	217						The Rest of Deborah ended, <i>Chap.</i> v. 31.
3438	2754	1089	224						Servitude of the Midianites ended, <i>Chap.</i> vi. 1.
3471	2787	1122	257						Gideon died, <i>Chap.</i> viii. 28.
3474	2790	1125	260						Abimelech slain, <i>Chap.</i> ix. 22.
3497	2813	1148	283						Tola died, <i>Chap.</i> x. 2.
3513	2829	1164	299				0		Eli born, 1 <i>Sam.</i> iv. 15.
3519	2835	1170	305				6		Jair died, <i>Ver.</i> 3.
3525	2841	1176	311				12		Jephthah died, <i>Chap.</i> xii. 7.
3530	2846	1181	316				17		The Destruction of Troy.
3532	2848	1183	318				19		Ibzan died, <i>Ver.</i> 9.
3542	2858	1193	328				29		Elen died, <i>Ver.</i> 11.
3550	2866	1201	336				37		Abdon died, <i>Ver.</i> 14.
3570	2886	1221	356				57		Samson died, <i>Chap.</i> xv. 20. & xvi. 31.
3610	2926	1261	396				97		Eli died, 1 <i>Sam.</i> iv. 18.
3621	2937	1272	407					0	David born, 2 <i>Sam.</i> v. 4.
3630	2946	1281	416					9	Saul began to reign, 1 <i>Sam.</i> vii. 2.
3650	2966	1301	436					29	Saul died, <i>Acts</i> xiii. 20, 21.
3657	2973	1308	443					36	David began to reign over all Israel, 2 <i>Sam.</i> v. 4. 1 <i>Kin.</i> ii. 11.
3690	3006	1341	476					69	David ended his Reign, 1 <i>Chron.</i> xxix. 27, 28.
3693	3009	1344	479						Solomon began building the Temple, 1 <i>Kin.</i> vi. 1.

From the Time of the Israelites going out of Egypt, to that of Solomon's laying the Foundation of the Temple, was 479 Years and between two and three Weeks,

1 *Kings* vi. 1. *Exod.* xii. 2 *Chron.* iii. 2. out of which taking the Numbers to be found in Scripture as by the Table, viz.

For Moses	—	40	Years.
Othniel	—	40	
Ehud	—	80	
Shamgar and Deborah	—	40	
Gideon	—	40	
Abimelech	—	3	
Tola	—	23	
Jair	—	22	
Jephthah	—	6	
Ibzan	—	7	
Elon	—	10	
Abdon	—	8	
Samson	—	20	
Eli	—	40	
Samuel and Saul	—	40	
David	—	40	
Solomon	—	3	
The whole will be		462	

There will then be left for Joshua seventeen, which requires no farther Proof; and Caleb's Speech of his Age, &c. being put between the Account of the Wars and Division of the Country, shews it was then subdued; but Joshua was yet at Gilgal, where the Camp was during the Wars, Josh. iv. 19. & v. 10. & ix. 6. & x. 6, 43. from whence it appears that they were lately over. The Objection which Bedford mentions, Scrip. Chr. L. v. 1. 4. of a long time, Josh. xxiii. 1. easily vanishes, the Hebrew being many days, as in Jer. xiii. 6. where doubtless the Time was not so long. And Joshua was old enough to be the Israelites General the first Year of their going from Egypt, Exod. xvii. 9. As to his being called *אֲדָמָה* *Admah*, xxxiii. 11. it may be better rendered *Servant* than *young Man*, as in 2 Sam. ix. 9. & xvi. 1. where it is used of Ziba who had fifteen Sons, and seems an old Servant of Saul. Other Sums of Years to be met with may be thus computed: the forty in Judg. iii. 11. from Joshua's Decease, whose Age was the last Period of Years before-mentioned, excepting the eight Years, Ver. 8. included therein; which might begin twenty Years more or less after Joshua's Decease, and so leave Room for what is related in the 1st and 2d Chapters of Judges. So the eighteen Years, Chap. iii. 14. are in the eighty, Ver. 30. only at their Beginning; and the twenty Years, Chap. iv. 3. are to be reckoned in the forty, Chap. v. 31. with the seven, Chap. vi. 1. in the forty, Chap. viii. 28. the End of one Resting-time being counted from the End of the foregoing. As there is no Mention of Years concerning Shamgar, and the Relation of him is after the Conclusion of the eighty Years, that falls under the next forty Years, which Chap. iv. 1. & v. 6. confirm. Those Judges were raised up occasionally, but the following till Jephthah were in a regular Succession, and after him till Samson. The Reason why another Judge did not immediately succeed Jair when he died, appears to be the Troubles the Israelites had from the Ammonites, who having oppressed the two Tribes and half on the other side Jordan eighteen Years, passed over that Year into Canaan, Chap. x. 8, 9. so that the Interval being but part of a Year, does not interrupt the Chronology, belonging to Jephthah's six Years. The 300 Years spoken of Chap. xi. 26. are not to be strictly regarded, being not the Words of the inspired Historian like the rest, but of Jephthah, who needed not to tell the King of Ammon precisely how long the Israelites had dwelt in those Cities, but to make the Time as long as he could by Hundreds of Years, without adding a Hundred; which real Time amounts to 249 Years. Next the Israelites being given into the Power of the Philistines forty Years, Chap. xiii. 1. is to be understood twenty from Abdon's to Samson's Death, and twenty after: for the Philistines had the Mastery in Samson's Time, Chap. xv. 11. who did not overcome with an Army like Ehud, Barak, Gideon and Jephthah, though he did great Exploits as a single Man. The five last Chapters of the Book of the Judges contain two Stories misplaced, which were transacted earlier, as we may find by Chap. xviii. 1. & Ver. 12. compared with xiii. 25. and xix. 10, 11, 12. compared with i. 8. & xx. 28.

Sir John Marsham, and others after him, have imagined the Judges to belong only to a Part of the Country, and so two of them to have been at the same Time, in different Divisions, which they make four, eastern, &c. But this is to me quite improbable, being without any Hints of such a Thing through the History of so many Persons; in the next place it throws all their Times into Uncertainty, when the Scripture has been so exact concerning the Numbers of their Years successively; and to what Purpose, if not successive? While perhaps this was devised only to avoid some Difficulties which are here removed.

Usher making the Judges to succeed one another, however takes away the twenty Years from Samson, and ascribes twenty one to Samuel, besides forty to Saul: whereas Samson is twice said to judge Israel twenty Years, Judg. xv. 20. & xvi. 31. like the rest of the Judges in Chap. x. & xii. and the forty Years which ended at Saul's Death, Acts xiii. 21. appear to succeed those of the Judges, and begin with Samuel's Administration, especially as the Original Word is *מִשְׁמָר*, and from thence. I find further that Jonathan the Son of Saul was old enough to command Part of the Army at the Entrance of his Father's Reign, 1 Sam. xiii. 1, 2. when he was probably at least about twenty, and the Father about forty Years of Age; and who can believe that Saul was about fourscore at his Death? Since there is no Mention of his being old, and the Account of his going to the Witch and being in the Battle is unsuitable to such an Age, 1 Sam. xxviii. 8, 20, 25. & xxxi. 3, 4. much more his being *swifter than an Eagle*, and *stronger than a Lion*, 2 Sam. i. 23. considering too what is said of that Age, Psa. xc. 10. 2 Sam. xix. 32, 35. Usher again varies in reckoning ten Years between Gideon's Death and Abimelech's Reign; of which there is not the least Sign, but the contrary in choosing a Successor to Gideon from among his Sons, Judg. ix. and continuing the Chain of Chronology through the Time of the Judges. On the other hand he begins the forty Years of Rest ending with Othniel's Death, from the first Rest procured by Joshua, as he himself terms it, six Years after the Entrance into Canaan; but as it is from the Beginning of that first Rest, it utterly confounds them together, and becomes absurd. Note, Bedford has taken some of Usher's Numbers wrong into the 41st Table of his Scripture Chronology; and for the Computation here used, I find the Judgment of no less a Man than Lightfoot, Vol. I. p. 43. and Huet says, 'from the Death of Eli, when the Ark was taken, to the Death of Saul, must be forty Years,' *Hist. of the Holy Bible*, Book vi.

When we come into the 1st Book of Samuel, after Eli's forty Years, we meet with twenty in Chap. vii. 2. which seems not a little to have puzzled Interpreters; because David brought the Ark from Kirjath-jearim forty seven Years after, when he had been made King over all Israel. Cowley indeed on his *Davidis*, B. iv. n. 13. where he mentions several improbable Opinions, reckoning thirty Years to Samuel's Government and ten to Saul's, puts the Beginning of these twenty to be three Years before Saul's Reign; but instead of twenty seven Years after Samuel began to govern, it appears not to be quite one, 1 Sam. vi. 1. Others have imagined, it seems, that it was twenty Years after Eli died, before Samuel took the Government on him, doing what is related after the 2d Verse, where the twenty Years are mentioned. But there is no necessary Connection between them, besides the latter being put next after the former; which two first Verses might better have been divided into the foregoing Chapter. Moreover it is plain that Samuel succeeded Eli presently or soon after, Chap. iii. 20. Acts xiii. 20. 1 Sam. iv. 1. compared with Chap. vii. 3. It is not said that Samuel spoke or did what follows at the End of twenty Years, but that the Ark abode so long in Kirjath-jearim; that is, as I compute, the twenty Years of Samuel's governing, who wrote this History after he had laid that Office down; during which Time the Israelites lamented after the Lord, they trusting in his Ark for their Protection, Chap. iv. 3. till they got a King to trust in, Chap. viii. 20. thus they grieved for their own Self-guard;

guard; nay as soon as *Saul* was King, they seem to have fetched it, and carried it back again, Chap. xi. 15: as was done afterwards upon Occasion, Chap. xiv. 18. So *Howel* says, 'that twenty Years must be referred to the Time of the single Administration of *Samuel* in the Government,' *History of the Holy Bible*, B. vi.

Before I go on to the Reign of *David*, I would take notice of a Passage in the *Acts of the Apostles*, which Book is very ill translated. That at present stands thus, Chap. xiii. 20. *after that he gave unto them Judges about the space of four hundred and fifty years; which must be wrong, since from Joshua until Samuel it was but 339 Years: and if it were to be reckoned from the going out of Egypt, which the Words will not bear, as those Years were after Canaan was divided, and the forty Years in the Wilderness were named before, the whole is but 396, which could have been counted at most but 400; yet Usher himself reckons those Years either from the Birth of Isaac, or Rejection of Ishmael, or both, to the Conquest of Canaan by Joshua, even though they are said to begin after that. The Translation therefore should be in this Manner, as it were four hundred and fifty Years; in very well and properly signifying as it were, or as if it were; which Broughton frequently, and earnestly, pleads for in his Works to be rendered after a sort; and Bedford has it after a manner. Besides if we observe from whence the 450 Years were taken, we may be fully satisfied of this translating; by collecting together the Years of the Israelites suffering in the Time of the Judges,*

under Mesopotamia,	8	—	Chap. iii. 8.
the Moabites,	18	—	Ver. 14.
Canaanites,	20	—	Chap. iv. 3.
Midianites,	7	—	Chap. vi. 1.
Ammonites,	18	—	Chap. x. 8.
Philistines,	40	—	Chap. xiii. 1.

the Total of which is 111, and adding it to the real Time of the Judges 339, we have this 450 Years. It seems that this false Quantity had been received by the Jews for the true Space of Time that the Judges ruled, or at least by those Jews of Antioch, in whose Synagogue Paul was then preaching: which is no Wonder, since the Numbers of Years in the Book of the Judges would be very difficult to compute of themselves, and rather seem 450 than 339 Years; nay it is asserted in the *Assembly's Annotations*, the Judges did govern so long: the Jewish Writers were also very ignorant in Chronology, and withal very bold, of which Instances enow might be given; and what adds sufficient Weight to this, is *Josephus* counting it in the like erroneous Manner, *Antiq. L. viii. 2.* It would not therefore have been well for Paul to contradict those Jews in such a small Matter, who were so willing to hear the Gospel preached, by which they might have been hindered from receiving it. Thus it was very prudent to say as it were 450 years, because it seemed so to them. He likewise comprehended the Years of Samuel in the forty he attributed to Saul, as he did the 111 in those 450.

Within David's Reign occurs also a Number, which has afforded no little Difficulty, viz. the forty in 2 Sam. xv. 7. which I presume must be referred to the Beginning either of Saul's or David's Reign, for Absalom himself could not be so old, 2 Sam. iii. 3. though *Howel* writes, *it is more likely they commenced from his Birth, Hist. of the Holy Bible*, B. vi. If the first, Absalom's Rebellion was when his Father had reigned twenty Years in all, seven in Hebron and thirteen in Jerusalem, at which Time Absalom, being his third Son born in Hebron, 1 Chron. iii. 2. would be less than twenty Years of Age; out of which allowing a competent Time for him to ingratiate himself with the People, which seems at least to be some Years, and subtracting the two whole Years he was at Jerusalem, 2 Sam. xiv. 28. the three at Geshur, Chap. xiii. 38. and the two before, Ver. 23. to compute his Age when Tamar was ravished by Amnon; we shall find him much too young to be a Housekeeper to receive Tamar, and manage so subtilly as he did, Ver. 20. He would be also too young for the Murder of Amnon, and to have four Children, Chap. xiv. 27. and notwithstanding his having three Sons, it appears that he was a considerable, or rather long Time, without any one, by their dying, for which reason

he set up a Statue or Pillar to preserve his Name; Chap. xviii. 18. All which concurring Circumstances; with his Daughter being a fair Woman, Chap. xiv. 27. plainly indicate Absalom to be far more than twenty, I may say not much less than forty; Years old at his Death.

But dating the forty Years with the Reign of David, all these Objections are removed, and I trust so may the new ones which will arise, without altering the forty Years to four, as in some Copies of the vulg. Latin, &c. David reigning forty Years and six Months; Chap. v. 5. might be his actual reigning, before which there must be some Time back to the Death of Saul, from whence his Reign otherwise was dated; nay we find that he and his Men dwelt in Hebron before he was made King there, 2 Sam. ii. 3. which Time added to the six Months, and what might be included under the Term, agreeable to the like Expression, 2 Kings xviii. 10. Jer. xxxiv. 14. with Exod. xxi. 2. may be sufficient for Absalom's usurping the Kingdom, before David resigned the Government to Solomon. Jun. and Trem. render this Place with *only* before forty Years, and expound it also of David's Reign, as likewise Abarbanel, Peter Martyr, &c. see Buxtorf's *Anticritica*, p. 1104. and for the same Poole's Annot. and Allen's Chain of Scripture Chronology. As to what follows the Story of Absalom in the 2d Book of Samuel, we shall find it to be Relations of Matters done mostly before Absalom's War. The History of David's Troubles from the 12th to the 21st Chap. seems annexed to the 12th, to shew the Punishment of his Sin, and the Fulfilling of the Threatening denounced against him, Chap. xii. 10, 11, 12. after which the Historian went back to gather up some Particulars that were remarkable, and not to be lost, as in the five last Chapters of Judges. The fetching, and burying, Saul's and Jonathan's Bones, was probably but a few Years after their Death, yet following the three Years of Famine, Chap. xxi. 14. which with Chap. xxii. 1. compared with Chap. vii. 1. and Chap. xxi. 8, 9. with xvi. 8. shew what is told in Chap. xxi. to have been in Order of Time long before. And the last Chapter will be put back with it: for the seven Years of Famine offered to David, Ver. 13. are three Years, 1 Chron. xxi. 12. which how is it to be understood, but that this was in the Year after the three Years of Famine aforesaid, so that three Years more (in which we may reckon the Parts of that Year) would make seven? Or that this was in the last of the three Years, and one of the seven would be sabbatical? Moreover Gad being David's Seer, shews it was not in the last Part of his Reign: for of Gad there is early Mention, and his being then a Prophet, 1 Sam. xxii. 5. and that he lived not till the Time of Solomon, is evident, because writing the History of his Time, as the Manner was then, he wrote the Acts of David, i. e. some of them, like Samuel, 1 Chron. xxix. 29. but not of Solomon, as Nathan did, 2 Chron. ix. 29. nor do we find him named in David's latter Days known to be such, particularly in 1 Kings i. 7, 8, &c. where, had he been living, we might expect to find Mention made of him. Nay the Word again, 2 Sam. xxiv. 1. may shew it has Relation to Chap. xxi. 1. which is what was, as the Mathematicians say, to be proved.

David's Want of Heat might be owing to some Disease, which has been supposed to be a dead Palsy, as well as old Age, 1 Kings i. 1. notwithstanding he might be able not long before to flee from Absalom (though by Psa. lxxi. old then) whose setting himself up to be King, might also put his next Brother upon it soon after, 1 Kings i. 6. as it had done Sheba, 2 Sam. xx. 1. as likewise Joab's Affront, 2 Sam. xix. 13. might cause him to promote it, and join with him, 1 Kings ii. 28. both which would more likely be that Year, than some Years after. And David having ten Concubines at once, 2 Sam. xv. 16. and yet Abishag sought for to keep him warm, intimates his aforesaid Illness to be soon after he put them away because of Absalom, Chap. xx. 3. otherwise he would doubtless have had more, and such as were fit to cherish him in old Age, without seeking for Abishag. David's being appointed by Samuel, as Usher, Lightfoot, and Carpzov suppose, or Saul's slaying the Priests, according to Jerome, &c. do neither of them seem likely to be a Date or Epocha to reckon the forty Years from; besides

besides would render the Number quite useless, as it would not settle or shew the Time of any Thing, and so be unworthy of the *holy Scripture*. But this Number is extraneous to the main *Chronology*; and *Bedford* has nothing of it in his large *Chronology*, by reason of the Difficulty, as may be thought; yet of other Opinions, and their Reasons, see *Buxtorf's Vindication*, p. 1003—1010.

From the Time that *Rahab* the Harlot was saved, who was the Mother of *Boaz*, *Mat. i. 5.* to *David's* Birth, was 367 Years, and if we allow the sixty seven to *Rahab* before she bore *Boaz*, there will be for him, *Obed* and *Jesse*, 100 each when their said Sons were born, every one of which was a great Age. Therefore the Time of the Judges could not be about 450 Years, which would make each of the Men about 130 Years old, and *Rahab* 100, when they had a Son, which is incredible. In Confirmation of the former, *Jesse* was an old Man in *King Saul's* Days, *1 Sam. xvii. 12.* yet lived many Years after *David* his youngest Son was born, *Chap. xxii. 3.* as likewise *Boaz* appears to have been old, when he married *Ruth*, *Book iii. 10.* which History (that I find *Usher* in his large accurate *Chronology* say Nothing of) falls thus in the Time of *Deborah*, and is according to the Mind of *Vorslius* on *Gantz Chron. p. 219.* and not as *Josephus* says, under the Government of *Eli*, *Antiq. Lib. v. 11.* above 150 Years after.

I have only to subjoin, that *Rehoboam* being the Son of forty one Years, *i. e.* entered his 41st Year, as *Gen. v. 32.* at the End of his Father's forty Years Reign, *1 Kings xiv. 21.* yet *Solomon* might not be married till after *David* died (which might be very soon after his Son's Accession to the Throne) if he reigned almost forty one, and *Rehoboam* was little more than forty Years old. For it is not very probable that *Solomon* married an *Ammonitess*, *Rehoboam's* Mother, *1 Kings xiv. 21, 31.* while *David* lived; which is charged on him for a Crime, and besides the *Ammonites* were *David's* great Enemies: accordingly I find him contracted to a Wife the same Day his Mother crowned him, *Cant. iii. ult.* which may be supposed soon after his Father's Death or Burial, and the Marriage quickly after that. So that we must drop our present Translation, *Rehoboam was forty and one years old when he began to reign, 1 Kings xiv. 21. 2 Chron. xii. 13.*

As it appears that the noted Destruction of *Troy* by the Greeks was 408 Years before the Beginning of the *Olympiads*, by *Diodorus Siculus*, *Pref. & Lib. xiv.* *Dionysius Halicarnassensis*, *Antiq. Lib. ii.* *Solinus*, *Polyhist. Cap. 2.* &c. so the Reigns of the *Trojan* Kings before being thus,

	Y.	Am.	Jul. Per.
<i>Dardanus</i> — —	65	65	3234
<i>Erichonius</i> — —	46	111	3299
<i>Tros</i> — — —	49	160	3345
<i>Ilus</i> — — —	40	200	3394
<i>Laomedon</i> — —	44	244	3434
<i>Priamus</i> — —	52	296	3478

they reach to twenty Years after the *Israelites* went from *Egypt*; *Tenetus*, the Father-in-law of *Dardanus*, the Length of whose Reign is unknown, having founded the Kingdom of *Troy*, *Virgil's Æn. iii. 108, 109.*

To the same may be referred the famous Antiquities of *Italy* and *Rome*, as *Æneas* with some of the *Trojans* who escaped at the Overthrow of the City, sailing to *Italy*, he and his Successors reigned there as follows, according to *Dionysius of Halicarnassus*, *Rom. Antiq. Lib. i.*

	Y.	Am.	Jul. Per.
<i>Æneas</i> began reigning after } the Fall of <i>Troy</i> — —	3	3	3530
<i>Æneas</i> reigned — —	3	6	3533
The Reign of <i>Ascanius</i> — —	38	44	3536
<i>Sylvius</i> — — —	29	73	3574
<i>Æneas</i> — — —	31	104	3603
<i>Latinus</i> — — —	51	155	3634
<i>Alba</i> — — —	39	194	3685
<i>Capetus</i> — — —	26	220	3724
<i>Capys</i> — — —	28	248	3750
<i>Calpetus</i> — — —	13	261	3778

	Y.	Am.	Jul. Per.
<i>Tiberinus</i> — —	8	269	3791
<i>Agrippa</i> — —	41	310	3799
<i>Allades</i> — —	19	329	3840
<i>Aventinus</i> — —	37	366	3859
<i>Procas</i> — — —	23	389	3896
<i>Amulius</i> — —	42	431	3919
<i>Numitor</i> — —	1	432	3961

Dionysius not only gives these Particulars, *Lib. i. Cap. 7, 8.* but in the Beginning of *Chap. 9.* says *Romulus* and *Remus* built *Rome* 432 Years after the taking of *Troy*, in the first Year of the 7th *Olympiad*, quoting likewise for it *Porcius Cato* and *Erastosthenes*; which was indisputably the 3962d of the *Julian Period*; *Eusebius* also putting the first Year of *Romulus* at the same time in his *Chronicon*. And though *Plutarch* in the *Life of Romulus*, relates that he founded *Rome* two Years before, in the third of the 6th *Olympiad*; he might be misled by *Tarrutius*, whom he there speaks of, a conceited Calculator of *Romulus's* Nativity, who pretended to know by the Actions of his Life, that he was conceived and born at such a Day there mentioned, suitable with a Position of the Heavens to his Fancy. But *Romulus* being eighteen Years old, when he began reigning and laid the Foundation of the City, according to *Fabius*, cited by *Dionysius*, *Lib. i. 10.* and as he says all who had written of his Affairs agreed, *Lib. ii. 6.* at the End; then by Computation, if *Romulus* was born in the second Year of the 2d *Olympiad*, as *Tarrutius* calculated, he would be but seventeen Years old in the third Year of the 6th *Olympiad*. Besides that it is added, there was a total or great Eclipse of the Sun when *Romulus* was conceived, in the Year before his Birth: whereas *Dacier* observes, in his *Notes* on this Place of *Plutarch*, that Astronomers say there was a great Solar Eclipse on the 11th of the Month *Athyra*, answering to *November*, in the second Year of the 2d *Olympiad*, but none the Year before; and *Alstedius* has the Eclipse the 7th of *May* following in 7 gr. 8 about Noon, *Chronolog. 4.* at which Time if *Romulus* was conceived, he would be 18 the first of the 7th *Olympiad* as before. *Sir John Marsham* also declares, *Can. Chron. ad Secul. 16.* that the Reckoning of *Varro*, as he words it, *Tarrutium hunc auctorem habent, has this Tarrutius for its Author* (as indeed *Plutarch* relates, that *Varro* set him to calculate the Nativity of *Romulus*) Authority doubtless weak enough! The same *Dionysius* also saying, *Lib. ii. 6. sub fin.* that *Romulus* reigned thirty seven Years, and lived fifty five, makes mention of another Eclipse of the Sun at his Death; put by *Alsted* on *May 26*, in the 3999th Year of the *Julian Period*, *Chron. 4.* agreeing with what goes before.

The same great and diligent Historian proceeds, *Lib. i. 9. sub fin.*

	Y.	Am.	Jul. Per.
<i>Romulus</i> reigned — —	37	37	3962
An Interregnum — —	1	38	3999
<i>Numa Pompilius</i> — —	43	81	4000
<i>Tullus Hostilius</i> — —	32	113	4043
<i>Ancus Martius</i> — — —	24	137	4075
<i>Tarquinius Priscus</i> — —	38	175	4099
<i>Servius Tullius</i> — — —	44	219	4137
<i>Tarquinius Superbus</i> —	25	244	4181

The Beginning of the Government by Consuls who succeeded, *Dionysius* accordingly counts to the first Year of the 68th *Olympiad*; which he proves from the taking of *Rome* by the *Gauls* 120 Years after, being by the Consent of almost all Authors at the first Year of the 95th *Olympiad*: a Census, or Valuation, for a Tax and Register, being made, as he writes, *ἀντίσταντος ἑκὸς τῆς ἀπόσεως*, in the second Year before the City was taken; which was recorded in the Tables of the Censors, to be in the 119th Year after the Kings were expelled. *Livy* likewise writes at the End of his first Book, *Regnum Romæ ab urbe condita ad liberatam annos 244.* Kingly Government at *Rome* from the Building of the City to the Deliverance was 244 Years. And towards the Conclusion of the fifth Book, in the Speech of *Furius Camillus*, when the City lay in Ruins by the *Gauls*, there is *trecentessimus sexagesimus*

sexagesimus quintus Urbis agitur, it is now the 365th Year of the City.

In the *Chronicon* of *Eusebius* it is written, that *Janus*, *Saturnus*, *Picus*, *Faunus*, *Latinus* reigned in Italy before *Æneas* about 150 Years: the particular Years of whom from *Helicæus*, including the Time of *Saturn* in that of *Janus*, are thus.

	Y.	Am.	Jul. Per.
<i>Janus</i> ———	33	33	3383
<i>Picus</i> ———	37	70	3416
<i>Faunus</i> ———	44	114	3453
<i>Latinus</i> ———	36	150	3497

which may be applied to the Times of the Judges of *Israel*, by that Table.

The Succession of the *Athenian* Kings is also to be settled by this remarkable Time, which is as follows from *Eusebius* in *Chron.* and the *Marmora Arundeliana*, with *Pausanias* in *Atticis*.

	Y.	Am.	Jul. Per.
<i>Cecrops Diphys</i> ———	50	50	3157
<i>Cranaus</i> ———	9	59	3207
<i>Amphiſyon</i> ———	10	69	3216
<i>Erichthonius</i> ———	50	119	3226
<i>Pandion I.</i> ———	40	159	3276
<i>Erichtheos</i> ———	50	209	3316
<i>Cecrops II.</i> ———	40	249	3366
<i>Pandion II.</i> ———	25	274	3406
<i>Egeos</i> ———	48	322	3431
<i>Theseos</i> ———	30	352	3479
<i>Menestheos</i> ———	24	376	3509
<i>Demophoon</i> ———	33	409	3533
<i>Oxyntes</i> ———	12	421	3566
<i>Aphydas</i> ———	1	422	3578
<i>Thymætes</i> ———	8	430	3579
<i>Melanthus</i> ———	37	467	3587
<i>Codrus</i> ———	21	488	3624
A Vacancy of Government 1	489		3625

The applying this to the *Julian Period* partly depends on what is shewn by the *Arundelian Marbles* at *Oxford* (composed, as *Newton* says, sixty Years after the Death of *Alexander the Great*, *Chron.* Ch. 1.) that *Troy* was taken in the 22d Year of *Menestheos*, as at the End of *Exod.*

by which *Cecrops* began that Kingdom, as I compute, fifty seven Years before the *Israelites* came out of *Egypt*.

That *Cecrops* reigned about the Time of *Triopas* King of the *Argives*, who began reigning at the Year of the *Jul. Per.* 3159, as at the End of *Exod.* may appear by *Tatian*, *Orat. ad Græcos*, p. 132. *Clem. Alexandrinus*, *Stromat.* Lib. i. and *Eusebius*, *Præp. Evang.* Lib. vi. 9. And that *Cecrops* began reigning in the Time of *Marathon* King of *Sicyon*, whose Reign commenced An. *Jul. Per.* 3155, by the Table following *Exod.* *Cæsar* relates, in *Euseb. Chron.* Lib. i.

Afterwards *Athens* was governed by *Archons*, of whom the following is the Catalogue while they held it for Life:

	Y.	Am.	Jul. Per.
<i>Medon</i> ———	20	509	3646
<i>Acastus</i> ———	36	545	3666
<i>Archippus</i> ———	19	564	3702
<i>Therſippus</i> ———	41	605	3721
<i>Porbas</i> ———	31	636	3762
<i>Mecades</i> ———	30	666	3793
<i>Diognetus</i> ———	28	694	3823
<i>Phereclus</i> ———	19	713	3851
<i>Ariphron</i> ———	20	733	3870
<i>Thespicius</i> ———	27	760	3890
<i>Agamæster</i> ———	20	780	3917
<i>Æschylus</i> ———	23	803	3937
<i>Alcmaeon</i> ———	2	805	3960

They had then seven *Archons* for ten Years each, which extended to the Year of the *Jul. Per.* 4032, the 16th Year of *Manasseh* King of *Judah* by my Reckoning, from which their Government was annual. The first of those seven *Archons* being named *Charops*, *Dionysius*, Lib. i. 9. says *Rome* was built in the first Year of his Government, that was the first of the 7th *Olympiad*: with which the foregoing Catalogue also precisely agrees. After those *Cress* was the first yearly *Archon*, from whom, *Africanus* reckoning the 903d Year to the 250th *Olympiad*, when *Gratus Severianus* and *Claudius Seleucus* were Consuls at *Rome*, An. Dom. 221, and of the *Julian Period* 4934, at which Time his *Chronicon* ended, *Syncl.* p. 212. consequently *Cress* was *Archon*, An. *Jul. Per.* 4032, as before.

NOTES upon the SECOND BOOK of the KINGS.

CHAP. I.

AND Moab rebelled against Israel after the Death of Ahab.

2. Besides Ahaziah fell down through a Lattice in his Chamber that was in Samaria, and was ill; therefore he sent Messengers, bidding them go, enquire of Baal-zebub the god of Ekron, whether he should recover from that Illness.

3. Upon which the Angel of the Lord said to Elijah the Tishbite; Get ready, go up to meet the Messengers of the King of Samaria, and say to them; Is it because there is no God at all in Israel, *that* you go to enquire of Baal-zebub the god of Ekron?

4. And therefore thus says the Lord, Thou shalt not come down from the Bed whither thou art gone up, but shalt quite die. Accordingly Elijah went.

5. At this the Messengers returned to him; who asked them, Why are you come back?

6. Whom they answered: There came up a Man to meet us, and said to us; Go back to the King who sent you, and tell him, Thus says the Lord, Is it because there is no God at all in Israel, *that* thou sendest to enquire of Baal-zebub the god of Ekron? Therefore thou shalt not come down from the Bed whither thou art gone up, but shalt quite die.

7. And he enquired of them, What Manner of Man was it who came up to meet you, and spoke to you these Words?

8. And they answered him, He was a hairy Man, wearing a leathern Girdle on his Loins; It is, replied he, Elijah the Tishbite.

9. Then he sent to him a Captain of

Fifty with his Fifty; who went up to him, when behold he was sitting upon the Top of the Mountain, and said to him; O Man of God, the King says, Come down.

10. But Elijah made answer to him, If I am then a Man of God, let Fire come down from Heaven, and consume thee and thy Fifty; which it did accordingly.

11. Again also he sent to him another Captain of Fifty with his Fifty; who spoke in this manner to him; O Man of God, thus says the King, Come down quickly.

12. Whereupon Elijah made reply to them, If I am a Man of God, let Fire come down from Heaven, and consume thee and thy Fifty; which the Fire of God did accordingly.

13. He likewise again sent a Captain of the third Fifty with his Fifty; and that Captain going up, went, and kneeled down upon his Knees before Elijah, and besought him in the following manner; O Man of God, let my Life, I beseech thee, and the Lives of these thy fifty Servants be precious in thy Sight.

14. Behold there came Fire down from Heaven, and consumed the two Captains of the former Fifties and their Fifties; now therefore let my Life be precious in thy Sight.

15. And the Angel of the Lord said to Elijah, Go down with him, be not afraid of his Presence: so he arose, and went down with him to the King.

16. To whom he declared; Thus says the Lord, Forasmuch as thou hast sent Messengers to enquire of Baal-zebub the god of Ekron (is it because there is no God at all in Israel to enquire his Word?) therefore

Ver. 3. *no God at all*] This which the doubling of the Negative, like that of the *Heb.* Verb, as on *Gen.* iii. 4. may well signify, makes proper Sense; which is spoiled, together with the Idiom of the *Original*, by putting one Negative to *because*. Thus according to *Lewis de Dieu* here, two Negatives are in. *Heb. magis negare, to deny the more.*

Ver. 6. *Go back,*] So the *Hebrew* Accents shew it should be pointed, there being a Minister at *Go*, and a King at *back*; notwithstanding *Burton's Gram.* Lib. ii. Cap. 23. as well as our *English*, quite inverts their Sense and Power: that it is to be rendered only *back* or *again*, need not be shewn to any who know the *Hebrew*, or will consult every *Burton's Lexic.* on the Word, and consider the plain Meaning of what was said, and that *to the King* be-

longs to *Go*, and not that the Messengers were bid go any where else; so that the proper Distinction is between the Command and the Circumstance of it.

Ver. 10. *Then*] For its being thus posited, and not as in the common *English*, the *Hebrew* of it is before that for *If*. *1b. consume thee and thy Fifty*] For they were not improbably wicked Miscreants, willingly and frequently employed, as might be now intended, to take and kill the Prophets of the Lord, as *1 King.* xviii. 4. and who deserved to die for being Idolaters, Ver. 2. according to the Law, *Deut.* xiii.

Ver. 14. *consumed*] as Ver. 10, 12. being the same Verb.

Ver. 16. *his Word*] what he says, as we say *enquire the Way*; so *1 King.* ult. 5.

thou

thou shalt not come down from the Bed whither thou art gone up, but shalt quite die.

17. So he died according to the Word of the Lord that Elijah spoke; afterwards Jehoram obtained the Kingdom in his room, in the second Year of Jehoram the Son of Jehoshaphat King of Judah; for he had no Son.

18. As for the rest of Ahaziah's Affairs which he did, are they not written in the Book of the Chronicles of the Kings of Israel?

CHAP. II.

NOW when the Lord would take up Elijah by a Whirlwind to Heaven, he and Elisha went from Gilgal.

2. But Elijah said to him, Stay here, I pray, for the Lord sends me to Beth-el; at which Elisha protested, By the Lord's living and thy own, I will not leave thee: so they went down to Beth-el.

3. And the Sons of the Prophets who were there came forth to Elisha, and said to him, Dost thou know that the Lord will take away thy Master from thy Head to Day? Who answered, Yes, I do; hold your peace.

4. Again Elijah said to him, Elisha, stay here, I pray, for the Lord sends me to Jericho; at which he protested, By the Lord's living and thy own, I will not leave thee: so they came to Jericho.

5. The Sons of the Prophets likewise who were there came nigh to Elisha, and said to him, Dost thou know that the Lord will take away thy Master from thy Head to Day? Who answered, Yes, I do; hold your peace.

6. Elijah also said to him, Stay here, I

pray, for the Lord sends me to Jordan; at which he protested, By the Lord's living and thy own, I will not leave thee: so they both went.

7. And fifty Men of the Sons of the Prophets went, and stood at a great distance off, while they two stood by Jordan.

8. Then Elijah took his Cloak, and wrapping it together, struck the Water, which parted in the midst hither and thither; and both of them passed over on dry Land.

9. And when they were gone over, Elijah said to Elisha, Ask for what I shall do for thee, before I am taken from thee; and Elisha said, Let me then have, I pray, a double Portion of thy Spirit.

10. To this he replied, Thou hast asked for a hard Thing: if thou see'st me taken from thee, it will be so to thee; but if not, it will not be.

11. And as they went on, talking as they went, behold there was a Chariot and Horses each of Fire, which made a separation between those two; and Elijah went up by a Whirlwind to Heaven.

12. Which Elisha seeing, cried out, My Father, my Father! the Chariot of Israel, and the Horsemen of it; and he saw him no more: so he took hold of his own Garments, and tore them in two Pieces.

13. Afterwards he took up the Cloak of Elijah that fell off from him, and going back, stood at the Bank of Jordan.

14. This he took, and striking the Water, said, Where is the Lord God of Elijah? It is even he; and when he struck the Water, it parted in the midst hither and thither, so that he passed over.

15. Therefore the Sons of the Prophets, who were in Jericho at a distance, seeing him, declared, The Spirit of Elijah does rest

Ver. 17. *obtained the Kingdom*] For he began reigning several Years before, Chap. iii. 5. and Jehoram the Son of Jehoshaphat King of Judah began to reign in his fifth Year, Chap. viii. 16. as *Bedford* also places it in his Table, p. 690. but I find from him no Resolution of this Difficulty or Text, either in the *History*, *Table*, or *Index*. The Case seems to be thus, that Jehoshaphat had some Part of the Kingdom of Israel, which after his Death was restored to this their King Jehoram: for Jehoshaphat is not only called King of Israel, 2 Chron. xxi. 2. but it is read of his ordering the People, from Beer-sheba (in the Tribe of Simeon, Josh. xix. 2.) to Mount Ephraim, 2 Chron. xix. 4. and their Return to the Kingdom of Israel might be occasioned by Jehoram King of Judah's slaying their Princes, 2 Chron. xxi. 4.

What *Lightfoot* has invented is very unsatisfactory; that Jehoram the Son of Jehoshaphat was made King, when his Father was going to War with Ahab at Ramoth-gilead, 2 King. ult. and this was the second Year of his so reigning, *Idem*. of *Old Test.* for as he grants Jehoshaphat returned the Government again when he came back, and would have it that he constituted Jehoram King a second Time, several Years after; it is incredible such former reigning should be made a Date of Compu-

tation, and especially when there was no second Year in it, that with Ahab being a very short Expedition; and even Jehoram's is not reckoned so, 2 Chron. xxvi. 21. 2 King. xv. 5. yet *Usher* has the like with *Lightfoot*.

Ver. 7, 15. *at a distance*] *Heb.* from before; and rendered in the *com. Trans.* *afar off*, Chap. iv. 25. *far off*, Num. ii. 2. *far*, Judg. ix. 17. *aloof from*, Psal. xxxviii. 11.

Ver. 14. *even he*] which agrees exactly with the *Heb.* and there is a Stroke called *Legarme* for a Pause, between this and the next, the next also being *and*: though this may be a new Discovery (as it is to me) it may prove so far the right, that no other will answer by much so near to the Expression of the *Original*, nor indeed at all; and the Meaning now is apparent, and very good, that Elisha being sensible of the Divine Presence there, expressed it thus. The *Hebrew* for *even he* being *aph bu*, and the LXX among the rest not knowing what to make of it, joined the two Words wrong together, and that to the foregoing, which a great *Hebrew* Point separates, putting in their Translation *aph bu*, the *Vulg. Lat.* has *even now*, but the *Heb.* Word does not signify *now*; several of the modern Versions place it to that before, others torture it like our *English*.

upon

upon Elisha. So they went to meet him, bowing down to the Ground to him.

16. And they said to him, Behold now there are with thy Servants fifty valiant Men, let them go, we pray, and seek after thy Master, lest the Spirit of the Lord should have taken him up, and cast him on one of the Mountains, or in one of the Vallies. But he said, Do not send.

17. However they being urgent on him a good while, he said, Send. So they sent fifty Men, who fought three Days, but could not find him.

18. Upon whose returning to him, for he staid at Jericho, he said to them; Did not I tell you, Do not go.

19. And the Men of the City related to Elisha, Behold now the Situation of the City is good, as our Lord does see; but the Water is bad, and the Land barren.

20. With that he said, Fetch me a new Dish, and put in Salt there; which they fetched to him.

21. Next going forth to the Spring of the Water, he threw in the Salt there, and said; Thus says the Lord, I cure this Water; there shall be no more henceforth Death, or Barrenness.

22. Thus the Water has been cured to this Day, according to the Word that Elisha spoke.

23. Moreover he went up from thence to Beth-el: and as he was going up in the Way, there came little Lads out of the City, and scoffed at him in this manner, Get thee up, Bald-pate, get thee up, Bald-pate.

24. And he turned behind him, and looking at them, cursed them in the Name of the Lord; upon which two Bears came out of the Wood, and tore forty two Children of them.

25. He further went from thence to Mount Carmel, and from thence he returned to Samaria.

C H A P. III.

AND Jehoram the Son of Ahab began reigning over Israel in Samaria, when Jehoshaphat had been eighteen Years King of Judah; and he reigned twelve Years.

2. He also did what the Lord was displeased with, but not like his Father and Mother: for he put away the Statue of Baal that his Father made.

3. However he adhered to the Sins of Jeroboam the Son of Nebat, wherein he made Israel sin; he did not depart from them.

4. Now Mesha King of Moab was a Sheep-man; and rendered to the King of Israel a hundred thousand Sheep, and so many Rams, *with* the Wool.

5. But when Ahab was dead, the King of Moab rebelled against him.

6. King Jehoram therefore went out of Samaria at that Time, and mustered all Israel.

7. Besides he went, and sent Word to Jehoshaphat King of Judah, The King of Moab has rebelled against me, wilt thou go with me against Moab to War? And he answered, I will go up, I am the same as thou art, my People are the same as thine, my Horses the same as thy own.

8. Then he asked, What Way shall we go up? And he answered, That of the Wilderness of Edom.

9. So the Kings of Israel, Judah, and Edom went, going round about seven Days Journey; till there was no Water for the Army, and for the Cattle which accompanied them.

10. With that the King of Israel exclaimed, Alas, for the Lord has called these three Kings, to deliver them into the Power of Moab.

11. Nevertheless Jehoshaphat asked, Is here no Prophet of the Lord; that we may enquire of the Lord from him? And one of the Servants of the King of Israel made answer, Here is Elisha the Son of Shaphat, who poured Water upon Elijah's Hands.

12. To which Jehoshaphat replied, The Word of the Lord is with him. So he, with the Kings of Israel and Edom, went down to him.

13. But Elisha said to the King of Israel, What hast thou to do with me? Get thee to thy Father's Prophets, and to those of thy Mother. Whereas he answered him, No, for the Lord has called these three Kings, to deliver them into the Power of Moab.

Ver. 17. *a good while*] See the like, *Judg. iii. 25.*

Ver. 23. *little Lads*] Who might be great Boys, and scoff at *Elisha* wickedly because he was a Prophet; besides they might not be killed, which if they had, we might expect it to be said so, and are not to feign Things, and then reflect on them; on the contrary so many being torn, and by that only being said none killed, may seem occasioned by their fighting with the Bears. However it was not the Prophet killed them, nor made the Bears do it.

Ver. 1. *had been eighteen Years King*] as said of his Brother before, *1 King. ult. 52.*

Ver. 3. *wherein*] as *1 King. xiv. 16.* which also the plur. Pronoun at the End of the Verse confirms.

Ver. 12. *he, with*] Here is Nothing lost in this new Way of translating the *Scripture*, nor in numerous other Places; and my great Veneration for it would make me sorry the Loss should be much, though a deal overbalanced by the Gain at the same Time.

Ver. 13, 14. *for the Lord, &c.*] See Chap. vi. 33.

14. Upon

14. Upon this Elisha replied, By the living of the Lord of Armies, before whom I stand, unless I accepted Jehoshaphat King of Judah, I would neither look towards thee, nor see thee;

15. Yet now fetch me a Musician. And as he played, the Power of the Lord was upon him.

16. And he said; Thus says the Lord, Make in this Valley many Ditches:

17. For thus adds he, You shall not see Wind, nor Rain, yet the same Valley shall be full of Water; that ye may drink, with your Cattle and Beasts.

18. Nay this is a light Thing in the Sight of the Lord; he will also deliver Moab into your Power.

19. And ye shall smite every fortified City, and every choice one, cut down every good Tree, stop up all Fountains of Water, and injure every good Piece of Land with Stones.

20. Accordingly in the Morning, as the Oblation was offered up, behold there came Water from the Way of Edom, so that the Country was full of it.

21. Now when all the Moabites heard that the Kings were coming up to fight with them, they called all who began to wear a Girdle and upward, and stood at the Border.

22. And rising early in the Morning, when the Sun rose upon the Water, the Moabites saw it at a distance red like Blood.

23. At which they said, This is Blood, the Kings are wholly become waste, and smite one another; now therefore Moab away to the Spoil.

24. So they went to the Camp of Israel, but the Israelites got ready, and smote them, so that they fled from their Presence; and they kept on smiting them even in Moab.

25. And they demolished the Cities, on every good Piece of Land they respectively threw Stones, and filled it, stopped up every Fountain of Water, and cut down every good Tree, till in the Wall of Harefeth they were made to leave the Stones of it; yet the Slingers went about, and smote it.

26. For when the King of Moab saw that the Battle was too strong for him, he took with him seven hundred Men who

drew forth a Sword, to break through to the King of Edom; but they could not.

27. Therefore he took his own first-born Son, who would have reigned in his room, and offered him up for a Burnt-offering upon the Wall; at which there was great Wrath in Israel: so they marched from him, and returned to the Country.

C H A P. IV.

A CERTAIN Woman also, of the Wives of the Sons of the Prophets, cried thus to Elisha, Thy Servant my Husband is dead, who as thou knowest feared the Lord; and the Creditor is come to take my two Children to him for Servants.

2. To whom he said, What shall I do for thee? Tell me what thou hast in the House. And she answered, Thy Handmaid has Nothing at all there, excepting a Pot of Oil.

3. And he replied; Go ask for Vessels abroad for thee of all thy Neighbours, empty ones not a few.

4. Then shalt thou go in, and shut the Door about thee and thy Sons; next pour forth into all those Vessels, removing the full.

5. She accordingly went from him, and shut the Door about her and her Sons: they brought to her, and she poured out.

6. At last when the Vessels were full, she said to her Son, Bring me a Vessel more; and he answered her, There is not any more: then the Oil staid.

7. Whereupon she came, and told the Man of God, who said, Go, sell the Oil, and pay thy Debt, afterwards live thou and thy Sons on what is left.

8. And on a Day Elisha passed to Shunem, where was a great Woman, who took hold of him to eat some Victuals; after which at his passing by, he turned aside thither to do so.

9. For she said to her Husband; Behold now I know that he is a holy Man of God, who passes by us continually.

10. Let us make, I pray, a little Chamber at the Wall, and put for him there a Bed, Table, Seat and Candlestick; and when he comes to us, he shall turn aside thither.

11. So on a Day he went thither, and turning aside into the Chamber, lay there.

Ver. 15. a Musician] *Ad sedandum animum commotum, to quiet his Mind that was disturbed, writes Grotius.*

Ver. 25. till] so the Heb. Particle signifies, not only.

Ib. Wall] mentioned Ver. 27.

Ver. 27. own] his alone leaves it doubtful, whether it was the Son of the King of Edom, or of the King of Moab; whereas own confines it to the latter, as it is

shewn to be particularly on *Am. ii. 1.* For the Heathens sacrificing their Children in Times of great Calamity to their gods, several Authors might be quoted, as *Porphyry De Abst. Lib. 2. Elianus, Var. Hist. Lib. xii. 28. Plutarch, in Pelop. &c. see also Psa. cvi. 37. 2 Chron. xxxiii. 6.*

12. And he said to Gehazi his young Man, Call this Shunammite, who called her, that she might stand before him.

13. Moreover he said to him, Tell her now, Behold as thou hast had all this Care for us, what shall be done for thee? Wouldest thou be spoken for to the King, or to the Captain of the Army? And she answered, I would dwell among my own People.

14. And he replied, What then shall be done for her? To which Gehazi answered, Verily she has no Son, and her Husband is old.

15. Call her, said he again; accordingly he did, and she stood at the Door.

16. He then declared, At this appointed Time, according to the Time of Life, thou shalt embrace a Son. But she said, No, my Lord, O Man of God, do not tell thy Handmaid an Untruth.

17. And the Woman conceived, and bore a Son, at that appointed Time, according to the Time of Life, which Elisha foretold her.

18. However when the Child was grown up, he went out on a Day to his Father to the Reapers.

19. Where he cried out to his Father, O my Head, O my Head! therefore he said to a young Man, Have him to his Mother.

20. Who had him along to her, upon whose Knees he sat till Noon, and then died.

21. And she went up, and laid him upon the Bed of the Man of God; so shutting him up, went out.

22. In the next place she called her Husband, and said, Send me, I pray, one of the young Men, and one of the Asses, that I may go apace to the Man of God, and come again.

23. But he said, Why wilt thou go to him to Day? It is neither New-moon nor Sabbath; and she answered, It is well.

24. She also saddled the Ass, and said to her young Man, Guide, and go on; do not withhold riding for me, except I tell thee.

25. Thus she went on, and got to the Man of God at Mount Carmel: and when he saw her at a distance, he said to Gehazi his young Man, There is that Shunammite.

26. Now run, I pray, to meet her, and ask her, Art thou well? Is thy Husband well? Is the Child well? and she answered, Well.

27. At length she came to the Man of God at the Mountain, and took hold of his Feet: whereupon Gehazi went nigh, to thrust her away; but he said, Let her alone, for her Soul is grieved in her, and the Lord has hid it from me, and not told me.

28. And she said, Did I ask a Son of my Lord? Did not I say, Do not deceive me?

29. Upon which he said to Gehazi, Gird up thy Loins, and take my Staff in thy Hand, and go; when thou meetest with any one, do not salute him; and when any one salutes thee, do not answer him: and put my Staff upon the Face of the Boy.

30. Nevertheless the Boy's Mother said, By the Lord's living and thy own, I will not leave thee: so he got ready, and went after her.

31. Gehazi too passed on before them, and put the Staff upon the Boy's Face, but there was no Voice, nor any Sensation: therefore he returned to meet him, and told him, that the Boy did not awake.

32. And when Elisha was come into the House, behold the Boy being dead, was laid upon his Bed.

33. So he went in, and shut the Door upon them both, and made supplication to the Lord.

34. He moreover went up, and lay upon the Child, putting his own Mouth, Eyes and Hands, upon his, and prostrated himself upon him: at length the Flesh of the Child became warm.

35. Next having returned, and walked in the House once forward and backward, he went up, and again prostrated himself upon him; and after the Boy had sneezed seven times, he opened his Eyes.

36. At which he called Gehazi, and said, Call this Shunammite, who calling her, she came in to him: and he said, Take up thy Son.

37. With that she came, and fell at his Feet, bowing down to the Ground; then she took up her Son, and went forth.

Ver. 12. *that she might stand*] being not yet come to the Door, Ver. 15.

Ver. 13. *would*] as *wouldest* just before.

Ver. 16. *At &c.*] The Hebrew is the same as may be found in the Speech of God to Abraham, Gen. xvii. 21. and xviii. 10.

Ver. 17. *bore a Son*] Although there is no Time mentioned when either the Birth or Death of this Child was (which *Dick* in his *Shunammite* first put 14, then altered to 7 Years apart) nor does our penetrating *Usher* attempt at it,

yet the seven Years of Famine following it, both to be comprehended in about ten Years of *Jeberam's* Reign, falls well as in the large Table.

Ver. 29. *put my Staff*] Which, says *Grotius*, would have been sufficient, if the Woman had believed it; and therefore the Prophet might do well in trying it.

Ver. 37. *came*] By the foregoing Verse of the last Translation *she was come in*, and this begins, *Then she went in*, which is absurd; whereas the *Gen. Transf.* was in the Manner of this, as also *Cruerdale's*.

38. Elisha further returned to Gilgal, there being a Famine in the Country, and the Sons of the Prophets sat before him; and he said to his young Man, Put on the great Pot, and boil Broth for the Sons of the Prophets.

39. And one went forth into the Field to gather Herbs, and found a wild Vine, of which he gathered wild Sprouts, his Lap full; and coming, cut into the Pot of Broth, for they did not know them.

40. Afterwards they poured out for the Men to eat; and as they were eating of the Broth, they thus cried out, There is Death in the Pot, O Man of God; and they could not eat.

41. And he said, Fetch Meal then, and throw into the Pot: next he said, Pour out for the People, that they may eat; and there was not any Hurt in the Pot.

42. Besides there came a Man from Baal-shalishah, and brought the Man of God Loaves of the First-fruits, twenty Loaves of Barley, and new Ears in the Husk; and he said, Give to the People, that they may eat.

43. Whereas he who waited on him said, What, shall I put this before a hundred Men? Yet he replied, Give to the People, that they may eat; for thus says the Lord, They shall eat, and leave.

44. Accordingly he put before them; and they did eat, and leave, according to the Word of the Lord.

CH A P. V.

AND Naaman, the Captain of the King of Syria's Army, was a great Man before his Master, and in Reputation, because by him the Lord gave Help to Syria; the Man too was valiant, but leprous.

2. The Syrians also going forth in Troops, took prisoner a little Girl out of the Country of Israel, who attended on Naaman's Wife.

3. And she said to her Mistress, I wish my Master was before the Prophet who is in Samaria; then he would recover him from his Leprosy.

4. Whereupon one went, and told his Master, that thus and thus spoke the Girl who was of the Country of Israel.

5. Therefore the King of Syria said, Come go, and I will send a Letter to the King of Israel. So he went, taking with him ten Talents of Silver, six thousand Pieces of Gold, and ten Suits of Cloaths.

6. And he brought the Letter to the King of Israel, which expressed, And now when this Letter comes to thee, behold I have sent to thee Naaman my Servant, that thou mayest recover him from his Leprosy.

7. But when the King of Israel read the Letter, he tore his Cloaths, and said, Am I God, to make die and live, that he sends to me to recover a Man from his Leprosy? For only know now, and see, that he takes occasion against me.

8. However when Elisha the Man of God heard that the King of Israel tore his Cloaths, he sent Word to him, Why didst thou tear thy Cloaths? Let him come now to me, and he shall know that there is a Prophet in Israel.

9. So Naaman went with his Horses and Chariots, and stood at the Door of Elisha's House.

10. And Elisha sent a Messenger to tell him, Go, and wash seven times in Jordan, and thy Flesh shall be restored to thee, so that thou shalt be clean.

11. Enraged at this, Naaman went away, and said, Behold I thought he himself would have come out to me, and stood, and calling on the Name of the Lord his God, have stroked his Hand on the Place, that he might recover the leprous.

12. Are not Abanah and Pharpar, Rivers of Damascus, better than any Waters of Israel? May not I wash in them, and be

Ver. 38. *a Famine*] that which is spoken of Chap. viii. 1. but I suppose this, and that at Ver. 42, 43. not to be in the first Year of it, when Provision would hardly be so scarce. And Naaman's being cured in the next Chap. had need be put as far back as can be, to make Room between that and the Syrians going to take Elisha, Chap. vi. 14. with a longer Space from their being dismissed so kindly from Samaria, Chap. vi. 23. and their coming to besiege it in the next Verse; what the Affairs require for each.

Ver. 39. *Sprouts*] Gourds being a different Thing, and not the Product of any Vine.

Ver. 42. *Loaves of Barley*] as Pliny observes, *antiquissimum in Cibus Hordeum*, Barley was very anciently used for Food, Nat. Hist. Lib. xviii. 7.

Ver. 3. *Leprosy*] This is said to be in those Parts a loathsome inveterate Disease, defiling the whole Surface of the Body with a foul Scurf, deforming the Joints, par-

ticularly at the Wrists and Ancles, which swell out with a scrophulous Substance, and the Legs look like those of old battered Horses; so that it may pass for the utmost Corruption of a living human Body, *Append. to Maundrell's Journ. from Alep. to Jerus.*

Ver. 5. *King of Syria*] who Poole, by a great Mistake, writes was, *Jeram* the Son of Ahab, Chap. iii. 2.

Ver. 12. *Abanah and Pharpar*] The River now called *Barrady*, breaking out through a Cleft of the Mountain, about two Miles on the west Side of Damascus, is there divided into three Streams, and the middlemost and biggest running directly on to the City, is distributed to all the Cisterns and Fountains of it; the other two, which Maundrell took to be the Work of Art, water all the Gardens, that are reckoned to extend thirty Miles round, *Jour. from Al. to Jer.* p. 120, 121. and though that ingenious Traveller supposes the middlemost was one of these here mentioned, and knows not well, as he says,

clean?

clean? And he turned about, and went away in a Rage.

13. Upon this his Servants drew nigh, and spoke to him as follows; Our Father, had the Prophet told thee a great Matter, wouldst not thou do it? And much more when he says to thee, Wash, and be clean.

14. He therefore went down, and dipt himself in Jordan seven times, according to the Words of the Man of God; and his Flesh was restored like that of a little Child, and he became clean.

15. Then he went back to the Man of God, with all his Company, whither when he was come, he stood before him; and said, Behold now I know that there is no God on all the Earth, excepting in Israel; now therefore receive, I pray, a Blessing from thy Servant.

16. Nevertheless he said, By the Lord's living, before whom I stand, I will receive none; and though he importuned him to it, yet he refused.

17. But shall there not, said Naaman, be given now to thy Servant, a Couple of Mules Burdens of Earth? For thy Servant will no more offer Burnt-offering or Sacrifice to other gods, but to the Lord.

18. For this Thing the Lord forgive thy Servant; when my Master goes into the House of Rimmon, to bow down there, who leans upon my Hand, and I bow down in the House of Rimmon: which when I do, the Lord, I pray, forgive thy Servant for it.

19. And he answered him, Go in Peace: so he went from him about a Mile.

20. Gehazi the young Man of Elisha the Man of God however said, Behold my Master having with-held this Naaman the Syrian, from his receiving of him what he brought; by the Lord's living, I will run after him, and take Something of him.

21. Accordingly he followed after him; whom when Naaman saw running after him,

he got down from the Chariot to meet him, and said, Is it well?

22. And he answered; It is, my Master has sent me to say, Behold there are just now come to me two young Men from Mount Ephraim of the Sons of the Prophets; give them, I pray, a Talent of Silver, and two Suits of Cloaths.

23. To which Naaman replied, Consent to take two Talents; and he was urgent on him, and tied up two Talents of Silver in a Couple of Bags, with two Suits of Cloaths, and delivered to two of his young Men, which they carried before him.

24. These, when he came to the Ascent, he received for them, and laid up in the House; then he let the Men go, and they went away.

25. Afterwards going in, that he might stand by his Master, Elisha asked him, From whence now, Gehazi? Who answered, Thy Servant did not go any whither.

26. But he replied to him; Did not my Heart go, when the Man turned from his Chariot to meet thee? Is it a Time to receive Silver, and to receive Garments, Oliveyards, Vineyards, Flocks, Herds, Servant-men or Maids?

27. The Leprosy therefore of Naaman shall cleave to thee, and thy Offspring for ever. And he went out from before him leprous like Snow.

C H A P. VI.

Moreover the Sons of the Prophets said to Elisha, Behold now the Place where we dwell before thee is too narrow for us;

2. Let us go, we pray, to Jordan, and take from thence each a Rafter, and make us there a Place where we may dwell. And he answered, Go.

3. And one intreated, Consent, I pray,

where to find the other; yet I should not scruple to conclude that the two outer ones were rather these, as being fitter to bathe in, for Privacy, Shallowness, and other Conveniencies in a Garden, besides their Water might be clearer than that in the publick River.

Ib. *Damascus*] which may be supposed then in its Grandeur, and being one of the pleasantest Cities for Situation in the World, a short modern Description of it from our Countryman aforesaid may not be unsuitable, viz. that it is of a long straight Figure of near two Miles Extent, pointing near the north-east and south-west, very slender in the Middle, but bigger at each End, especially that at the north-east, and is peculiarly pleasant by means of the rich Gardens round about it; this City lying near due East from *Sidon*, three Days Journey distant, with the Mountains *Libanus* (of *Lebanon*), and *Anti-Libanus* eastward between.

Ver. 17. *now*] I pray this not suiting a Question.

Ib. *to thy Servant*] viz. himself, as after; and not

to the Prophet's Servant, as has been disputed, which is indeed another Word, Ver. 20. As for there being *Heb.* Stops at *not* and *thy Servant*, they may denote the Pauses of *Naaman* in his speaking, by the Concern of his Mind, so that he had not a ready Utterance; which might even be shewn, in the modern Way, by Strokes between the Words, or otherwise Commas, that I have put; and thus his Expression will sound well and suitably.

Ib. *Earth*] to make an Altar, as is supposed, of the *Israelitish* Earth, for Burnt-offerings.

Ver. 18. *to bow down*] as it follows.

Ver. 20. *bis*] viz. my Master's.

Ver. 27. *Offspring*] It should be so bad, that it would be hereditary from him, if he should have any Children; but the Necessity of the latter does not seem included: so by having no Posterity (as Lepers were separated from other People, and consequently did not marry, and *Gehazi* being a Servant was unlikely to be married already) or by his Posterity failing, *for ever* might be literally fulfilled.

and

and go with thy Servants; to which he replied, I will.

4. So he went with them, and they came to Jordan, and cut down Wood.

5. And as one was felling a Rafter, the Iron fell into the Water; upon which he cried out, and said, Alas, my Master, for it was borrowed.

6. Then the Man of God asked, Whereabout did it fall? And when he had shewn him the Place, he cut off a Stick, and cast there, and made the Iron swim.

7. At this he said, Take it up to thee: accordingly he reached out his Hand, and took it.

8. And the King of Syria being at war with Israel, took this Counsel with his Servants, At such a Place shall be my Camp.

9. When the Man of God sent Word to the King of Israel, Take heed of passing that Place; for thither the Syrians are to come down.

10. The King of Israel thereupon sent to the Place which he told him, and warned him of, and took heed of himself there; not once nor twice:

11. Infomuch that the King of Syria stormed at Heart for this Thing; so he called to his Servants, and asked them, Will not you tell me who of ours is for the King of Israel?

12. And one of them answered, None, my Lord O King: for Elisha the Prophet, who is in Israel, tells him the Words that thou speakest in thy Bed-chamber.

13. He then replied, Go, and see where he is, that I may send, and fetch him. And it was told him thus, Behold he is in Dothan.

14. Therefore he sent thither Horses, Chariots, and a great Army; which came by Night, and compassed the City about.

15. And he who waited on the Man of God rising early, and going forth, there was an Army surrounded the City, with Horses and Chariots; upon which the young Man

said to him, Alas, my Master, how shall we act?

16. But he answered, Do not fear: these who are with us are more, than those that are with them.

17. And Elisha prayed in this manner, O Lord, open his Eyes, I beseech thee, that he may see. Accordingly the Lord opened the young Man's Eyes, and he saw plainly that the Mountain was full of Horses and Chariots of Fire, round about Elisha.

18. When they also came down to him, Elisha prayed in this manner to the Lord, Strike, I beseech thee, this People blind; which he did, according to the Word of Elisha.

19. And Elisha said to them, This is not the Way, nor is this the City; come after me, and I will bring you to the Man whom you seek for: but he brought them to Samaria.

20. Next when they were come into Samaria, he said, O Lord, open the Eyes of these, that they may see. So the Lord opened their Eyes, and they saw plainly that they were in the midst of Samaria.

21. Now the King of Israel said to Elisha, when he saw them, Shall I kill? Shall I kill them, my Father?

22. Who answered, Thou shalt not; wouldest thou kill those whom thou takest prisoners with thy Sword and Bow? Put Victuals and Drink before them; thus let them eat, and drink, and go to their Master.

23. So he prepared a great Entertainment for them, and when they had eat and drunk, he sent them away, and they went to their Master; whereby the Troops of Syria came again no more into the Country of Israel.

24. Yet after this Benhadad King of Syria gathered together all his Army, and went up, and laid siege against Samaria.

25. By which there was a great Famine in it, till behold an Ass's Head was sold for

Ver. 11. *stormed*] as the *Heb.* is, and as we speak; that is raged with Anger at the supposed Discoverer.

Ver. 12. *for*] *Elisha* being not one of them belonging to the King of Syria, Ver. 5. as it reads in the *com. Transf.* with but.

Ver. 14. *sent thither*] *Naaman* being so successful a General, Ch. v. 1. and now cured, it is not likely he was out of his Place; then his Power with the King, and Gratitude to the Prophet, do not admit us to suppose the War was presently carried on offensively against *Israel*, to which adding the several Disappointments, Ver. 10. we can scarce count this sooner than the second Year after *Naaman's* Cure: nor will what follows allow of postponing it; for there must be longer Time allowed betwixt the *Syrians* being now saved, and treated so humanely at *Samaria*, Ver. 23. and their besieging it afterwards, which however was but two Years according to the *Note* on Chap. iv. 38. and the *Table of the Kings*.

Ver. 19. *This is not the Way, nor is this the City*] The *Jews*, when they write Letters to one another in *Heb.* seek to use or imitate Scripture Expressions, as may plentifully be seen in the *Inst. Epist. Hebr. of Buxtorf*; who in his *Notes* thereon refers back to the Places of Scripture, though he has omitted this, which is the Beginning of the Thirty-eighth Letter there, of one complaining to his Friend that he had not done as he was desired.

Ver. 23. *no more*] viz. in Companies as before, Ch. v. 2. but all of them together, as in the following Verse. *Lightfoot* says it should be translated, *came no more as yet*, *Harm. of O. Tes.* but then *as yet* must be understood, the *Heb.* not having it, any more than in *Gen.* viii. 12. and xxxviii. 26. *Judg.* xiii. 21. 1 *Sam.* vii. 13. and xxvii. 4. &c.

Ver. 25. *Famine*] As the seven Years Famine, Chap. viii. 1. is not to be thought over while this remained,

eighty *Shekels* of Silver, and the fourth Part of a *Ca5* of Doves Dung for five,

26. Nay as the King of Israel was passing by upon the Wall, a Woman cried out to him thus, Save, my Lord O King.

27. To which he said, The Lord does not save thee, from whence shall I? From the Floor, or from the Wine-press?

28. The King said further to her, What is the Matter with thee? And she answered; This Woman said to me, Deliver up thy Son, that we may eat him at present, and we will eat mine hereafter.

29. Accordingly we boiled my Son, and eat him: and I said to her another Day, Deliver up thy Son, that we may eat him; but she had hid hers.

30. And no sooner did the King hear the Woman's Words, but he tore his Cloaths, as he passed on the Wall; and the People saw plainly that there was Sackcloth upon his Flesh on the inside.

31. He said too, By God's doing to me so and so besides, the Head of Elisha the Son of Shaphat shall not stand upon him to Day.

32. For which he sent a Man from before him, Elisha then sitting in his House, as did the Elders with him: but before the Messenger came to him, he said to the Elders, Will you see that this murdering Person has sent to take away my Head? Look when the Messenger comes, shut the Door, and press him at it; is not the Sound of his Master's Feet behind him?

33. While he was speaking to them, behold also the Messenger came down to him; and he said, Behold this Evil is of the Lord, why should I wait for the Lord any longer?

C H A P. VII.

THEN said Elisha; Hear ye the Word of the Lord, who says thus, To Morrow about *this* Time there shall be a Seah of fine Flour for a Shekel, and two Seahs of Barley for the same, at the Gate of Samaria.

2. But a Duke, upon whose Hand the King leaned, made the Man of God answer, Lo should the Lord make Flood-gates in

Heaven, could this Thing be? And he replied, Behold thou shalt see with thy Eyes, but shalt not eat of it.

3. Now there were four leprous Men at the Entrance of the Gate, who said one to another; Why do we sit here till we die?

4. If we say, we will go into the City, the Famine is in it, and we shall die there; and if we sit here, we shall die: now therefore come, and let us desert to the Camp of Syria; if they keep us alive, we shall live; and if they put us to death, we must die.

5. So they rose up in the Twilight, to go to the Camp of Syria; and when they came to the utmost Part of it, behold Nobody was there.

6. For the Lord had made them hear a Sound both of Chariots and Horses, a Sound of a great Army; so that they said one to another, Behold the King of Israel has hired against us the Kings of the Hittites, and those of Egypt, that they may come against us.

7. Therefore they rose up, and fled in the Twilight, leaving their Tents, Horses and Asses, the Camp as it was; and fled for their Lives.

8. And when those Lepers came to the utmost Part of the Camp, they went into one Tent, and did eat, drink, and carry from thence Silver, Gold and Garments, as also went, and hid; then they returned, and went into another Tent, and carrying from thence, went, and hid.

9. At length they said one to another, We do not right, this Day is a Day of News, and we hold our peace; whereas if we should tarry till the Light of the Morning, some perverse Thing may meet with us: now therefore come, and let us go, and tell the King's Household.

10. Accordingly they went, and calling to the Porter of the City, told them as follows, We came to the Camp of Syria, and behold Nobody was there, nor Voice of Mankind; but Horses tied, and Asses tied, with the Tents as they were.

11. Upon this he called the Porters, and they told the King's Household within.

12. With that the King rose up by Night, and said to his Servants; I will tell you now what the Syrians have done to us; they are

and the Syrians lived upon the Spoil of the Country; so neither is it probable that continued longer, since Things were so very cheap at the End of this, Chap. vi. 28. then see on Chap. iv. 17.

Ib. *Doves Dung*] for the Doves might fly abroad and get Food; and coming to their Houses in the City, leave their Dung there: which Consideration might have relieved Commentators from labouring so to make something else, when it is plainly in *Heb.* the *Dung of Doves*.

Ver. 29. *another Day*] So the *Heb.* and not the next,

which justifies my translating *at present* and *hereafter*, as the *Heb.* Words there also do sometimes signify; besides the Incredibility of their eating all the first Son in one Day.

Ver. 4. *the Famine*] then being neither temporal nor allative, is redundant as a Copulative; the *Heb.* *וְהָיָה* containing no more Meaning than *if*, three of which are in this Verse rendered in three different Senses by our Translators.

sensible

sensible that we are hungry, so they are gone out of the Camp to hide in the Field, having proposed, When they come out of the City, we will take them alive, and get into it.

13. And one of the Servants made answer, Let them take then, I pray, five of those Horses that are left in it, behold they being like the whole Multitude of Israel who are left therein, which so will be like all those who are consumed; and let us send and see.

14. They took then two Chariot-horses; and the King sent after the Camp of Syria, with Orders to go, and see.

15. Thus they went after them to Jordan, and behold all the Way was full of Garments and Things, which the Syrians had thrown away in their making haste; with that the Messengers returned, and told the King.

16. Whereupon the People went out, and plundered the Camp of Syria: so there was a Seah of fine Flour for a Shekel, and two Seahs of Barley for the same, according to the Word of the Lord.

17. Moreover the King appointed the Duke upon whose Hand he leaned to be Steward of the Gate, where the People trod him down, so that he died; according to what the Man of God foretold, which he did when the King came down to him.

18. For when the Man of God spoke thus to the King, Two Seahs of Barley for a Shekel, and a Seah of fine Flour for the same, there shall be about *this* Time to Morrow, at the Gate of Samaria;

19. The Duke made him answer, But so should the Lord make Flood-gates in Heaven, could such a Thing as this be? And he replied, Behold thou shalt see with thy Eyes, but shalt not eat of it.

20. And so it was to him: for the People trod upon him at the Gate, so that he died.

C H A P. VIII.

BESIDES Elisha spoke to the Woman whose Son he had restored to life, as follows, Get ready, and go with thy Family, and sojourn where thou canst: for the Lord

has called for a Famine, and it will also come into the Country seven Years.

2. So the Woman got ready, and did according to the Order of the Man of God; going with her Family, and sojourning in the Country of the Philistines seven Years.

3. At the End of which she returned from thence; and went forth to cry to the King, for her House and Land.

4. Who had been speaking thus to Gehazi the young Man of the Man of God, Rehearse to me, I pray, all the great Things that Elisha has done.

5. And as he was rehearsing to the King, how he had restored the Dead to life, behold the Woman, whose Son he had restored to life, cried to him for her House and Land; then Gehazi said, My Lord O King, this is the Woman, and this her Son whom Elisha restored to life.

6. Upon which the King asked the Woman, and she told him: so he appointed for her an Officer, saying, Restore not only all that she had, but all the Increase of the Land, from the Day she left the Country till now.

7. Elisha also went to Damascus, and Ben-hadad King of Syria was sick; when it was told him, that the Man of God was come thither.

8. Therefore he commanded Hazael, Take a Present with thee, and go to meet the Man of God; by whom enquire of the Lord, whether I shall recover from this Disease?

9. Hazael accordingly went to meet him, having taken a Present with him, even of every good Thing of Damascus forty Camels Burdens; thus he came, and standing before him, said; Thy Son Ben-hadad King of Syria has sent me to thee to enquire, Shall I recover from this Disease?

10. Whom Elisha answered; Go, say, Thou wilt not wholly recover: for the Lord has shewn me, that he will quite die.

11. And he settled his Countenance, putting it so a good while; nay the Man of God wept.

12. At this Hazael asked, Why does my Lord weep? And he answered, Because I am sensible what Harm thou wilt do to the Israelites; their strong Holds wilt thou set

Ver. 13. *those*] *Heb. the left Horses that are left.*

1b. like—which—will be] These, I imagine, carry some Sense with them, namely that which Expositors give it, the Horses to be in the same Condition as the People, and these to be soon like those who were dead, and so such Horses might well enough be spared; but he who can find that, or any other Sense, merely by or according to the Words of the *san. Scg.* must be sharper-sighted than I and other common Readers.

Ver. 17. *which*] more pertinent and important than

who; and I find several of the *Lat. Translators* have *quod*, but none *qui*.

Ver. 10. *not wholly*] for before he recovered he was killed, Ver. 15: the Reading in the Text being *not*, and the Marginal *to him*. And we are rather to suppose Hazael told the King a Falshood than that the Prophet bid him do so, which *may* certainly recover must be. There is the same double Reading in *Isa. ix. 3.* and *xlix. 5.* where our *Translators* keep to the *not* in the Text, as I do here.

Ver. 11. *a good while*] as Chap. ii. 17.

on fire, slay their young Men with the Sword, dash their Children in pieces, and cut up their Women with Child.

13. Whereas Hazael said, What then will such a Dog as thy Servant be, that he should do this great Thing? And Elisha said, The Lord has shewn me thou wilt be King over Syria.

14. And going from Elisha, he came to his Master, who asked him, What did Elisha say to thee? And he answered, He told me, thou wouldest wholly recover.

15. But the next Day he took a Cloth, and dipt in Water, and spread upon his Face, so that he died; Hazael also reigned in his room.

16. And in the fifth Year of Joram the Son of Ahab King of Israel, while Jehoshaphat was King of Judah, Jehoram his Son began reigning.

17. He was in his thirty second Year when he did, and reigned eight Years at Jerusalem.

18. And he went in the Way of the Kings of Israel, as the Family of Ahab did; for he had Ahab's Daughter for his Wife: thus he did what the Lord was displeased with.

19. Yet the Lord would not destroy Judah, for the sake of David his Servant: according as he said of him, that he would give him a Lamp for his Sons continually.

20. In his Time Edom revolted from under the Power of Judah, and made a King over them.

21. Whereupon Joram passing to Zair, and all the Chariots with him, got ready at Night, and beat the Edomites who compassed him about; so that the Captains of the Chariots, and the People fled to their Tents.

22. Nevertheless Edom has revolted from under the Power of Judah to this Day: then did Libnah revolt at the same Time.

23. As for the rest of Joram's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

24. And Joram lay down with his Fathers, being buried with them in the City of David; and Ahaziah his Son reigned in his room.

25. In the Year that was the twelfth of Joram the Son of Ahab King of Israel, Ahaziah the Son of Jehoram King of Judah began reigning.

26. Ahaziah was in his twenty second Year when he did, and reigned one Year at Jerusalem, whose Mother's Name was Athaliah, the Daughter of Omri King of Israel.

27. He went too in the Way of the Family of Ahab, doing what the Lord was displeased with, like that Family: for he was a Son-in-law of it.

28. Nay he went with Joram the Son of Ahab, to war against Hazael King of Syria at Ramoth-gilead; and the Syrians smote King Joram.

29. Therefore he returned to be cured at Jezreel, because of the Wounds with which they smote him at Ramah, when he fought against the King already mentioned; and Ahaziah, the Son of Jehoram King of Judah, went down to see this Son of Ahab at Jezreel, because he was ill.

CHAP. IX.

ON this occasion Elisha the Prophet called one of the Sons of the Prophets, and said to him: Gird up thy Loins, and taking this Vial of Oil with thee, go to Ramoth-gilead.

2. Whither being come, look there for Jehu the Son of Jehoshaphat, the Son of Nimshi, and going in, make him rise up from among his Brethren, and have him into an inner Parlour.

3. Next take the Vial of Oil, and pour upon his Head, and declare; Thus says the Lord, I anoint thee to be King over Israel; then open the Door, and flee, without tarrying.

4. Accordingly the same young Man, the Prophet, went to Ramoth-gilead.

5. And when he was come, behold the Captains of the Army were sitting; so he said, I have a Message to thee, O Captain; whereupon Jehu asked, To which of us all? And he answered, To thee, O Captain.

6. Who getting up, and going into the House, he poured the Oil on his Head, and

Ver. 13. *Dog*] comparatively for his mean Condition, and Inability to do what the Prophet foretold; whose next Words shew that he should be in a State able to perform it; see 2 Sam. iii. 8. and ix. 8. but the *com. Transf.* indicates another Sense, or rather none.

Ver. 15. *Hazael*] A Testimony for the Scripture Account is the Relation of *Josephus, Antiq. Lib. ix. 2.* *μὴχρι τὴν αὐτὴν ἡμέραν ὁ Ἀδὰρ καὶ ὁ Ἀζαζὴς ὁ παῖς αὐτοῦ ὡς θεοὶ τιμῶνται, that till then Adar and Hazael his Successor, were honoured as gods among the Syrians; see 2 Sam. viii. 3.*

Ver. 16. *while Jehoshaphat was King*] See 2 Chron.

xxi. 3. This appears to be about a Year before *Jehoshaphat's* Death: for he began reigning in the fourth Year of *Ahab*, and reigned twenty five Years current, 1 King. xxii. 41, 42. which ended the next Year.

Ver. 19. *said of him*] 1 King. xi. 36.

Ver. 20. *made a King*] which might be done before by the King of Judah, Chap. iii. 9, 26.

Ver. 26. *Daughter*] for Granddaughter, as appears by Ver. 18, 27. 2 Chr. xxi. 6.

Ver. 29. *because of*] The *Heb.* Particle having this Signification, which accords best with that in 2 Chron. xxii. 6.

declared to him: Thus says the Lord God of Israel; I anoint thee to be King over Israel, the People of the Lord.

7. And thou shalt smite the Family of Ahab thy Master; that I may take vengeance for the Blood of my Servants the Prophets, and that of all the Servants of the Lord, shed by Jezebel.

8. Nay all the Family of Ahab shall perish; since I will cut off from Ahab the grown Male, him who is shut up, and him who is left in Israel.

9. For I will make his Family like those of Jeroboam the Son of Nebat, and of Baasha the Son of Ahijah.

10. Moreover the Dogs shall eat Jezebel in the Part of Jezreel, whom none shall bury. Then he opened the Door, and ran away.

11. And Jehu going forth to the Servants of his Master, one said to him, Is it well? Why came this mad Man to thee? Whom he answered, You know the Man, and his Discourse.

12. But they replied, It is false; do tell us. So he said; After this and this Manner he told me, that thus says the Lord, I anoint thee to be King over Israel.

13. Upon which they made haste, and took their respective Garments, and put under him at the Top of the Stairs; as also blew a Trumpet, and proclaimed, Jehu reigns.

14. So Jehu the Son of Jehoshaphat, the Son of Nimshi, made a Conspiracy against Joram; when Joram had been keeping Ramoth-gilead, with all Israel, by reason of Hazael King of Syria.

15. But King Jehoram was returned to be cured at Jezreel, of the Wounds with which the Syrians struck him, when he fought against that King; therefore Jehu said, If it be your Mind, let none who would escape get out of the City, to go and tell *this* at Jezreel.

16. Jehu then rode, that he might get thither, as Joram lay there: whom Ahaziah King of Judah was gone down to see.

17. And there stood a Watchman upon the Tower in Jezreel, who saw the Company of Jehu when he was coming, and said, I see a Company; at which Jehoram said,

Fetch a Horseman, and send to meet them, and let him ask, Is it well?

18. There went accordingly a Person on Horseback to meet him, and said; Thus says the King, Is it well? But Jehu answered, What hast thou to do with being well? Turn about behind me. So the Watchman told, that the Messenger went to them, but did not return.

19. Whereupon he sent a second Person on Horseback, who went to them, and said, Thus says the King, Is it well? Again Jehu answered, What hast thou to do with being well? Turn about behind me.

20. When the Watchman told thus, He went quite to them, but does not return; and the leading on is like that of Jehu the Son of Nimshi, for he leads on madly.

21. Therefore Jehoram said, Harness; and his Chariot was harnessed. Then Jehoram King of Israel, and Ahaziah King of Judah, went forth in their respective Chariots; which doing to meet Jehu, they met with him at the Plat of Naboth the Jezreelite.

22. Now when Jehoram saw Jehu, he said, Is it well, Jehu? Who answered, What is well, whilst the Whoredoms of thy Mother Jezebel, and her Witchcrafts are so many?

23. At this Jehoram turned his Hands, and fled, saying to Ahaziah, There is Deceit, Ahaziah.

24. But Jehu took a Bow in his Hand, and smote him between his Arms, so that the Arrow went out from his Heart, and he fell down in his Chariot.

25. With that he said to Bidkar his Captain; Take *him* up, throw him into the Part of the Field of Naboth the Jezreelite: for remember when I and thou were riding both together after Ahab his Father, the Lord put this Burden upon him.

26. Did not I see Yesterday the Blood of Naboth, and that of his Sons? said the Lord, and I will recompense thee in this Plat, said he: now therefore take *him* up, throw him into it, according to the Word of the Lord.

27. This when Ahaziah King of Judah saw, he fled the Way of the Garden-house: but Jehu pursued after him, and said, Smite him also in the Chariot; *which they did* in

Ver. 15. *Jehoram*] here, and in Ver. 17, 22, 23, as the *pref. Transf.* has, Ver. 24.

Ver. 16. *rode*] in a Chariot added by the *Translators*.

Ver. 17. *well*] as translated Ver. 11. Ch. iv. 26. and v. 21.

Ver. 20. *leading on*] foremost.

Ver. 21. *to meet*] as the *Heb.* signifies (not against) and the Sense requires, since the Revolt was not yet known, Ver. 22, 23.

VOL. I.

Ver. 24. *took a Bow in his Hand*] I see no more than this in *filled his Hand with a Bow*; as filled the Hand is often used in *Heb.* for put into it, and the Expression seems to indicate but that.

Ver. 26. *Did not*] ~~is~~ the first *Heb.* Word making a Question, as *Noldius* largely exhibits, and the next being the common one for *not*.

Ver. 27. *which they did*] It seems, in order to reconcile this with 2 *Chron.* xxii. 9. that *Ahaziah* then escaped,

the Ascent to Gur, that was at Ibleam; and he fled to Megiddo, where he died.

28. Afterwards his Servants carried him to Jerusalem, and buried him in his Sepulchre, with his Fathers in the City of David.

29. And Joram the Son of Ahab, having reigned eleven Years, Ahaziah began reigning over Judah.

30. Then Jehu went to Jezreel; which Jezebel hearing of, put her Eyes in paint, dressed her Head well, and looked out at a Window.

31. As Jehu too went in at the Gate, she said, Was it well with Zimri, who slew his Master?

32. At which he lifted up his Face towards the Window, and said, Who is for me? Who? When there looked out to him two or three Eunuchs.

33. And he said, Throw her down; which they did: and some of her Blood was sprinkled on the Wall, and on the Horses, nay he trod upon her.

34. At length when he was gone in, and had eat, and drunk, he said, Go look now for this cursed Woman, and bury her, since she is a King's Daughter.

35. However when they went to bury her, they found nothing of her but the Skull, the Feet, and the Palms of the Hands.

36. So they returned, and told him, who said; It is the Matter that the Lord spoke by the Ministry of his Servant Elijah the Tishbite, namely; In the Part of Jezreel shall the Dogs eat the Flesh of Jezebel.

37. The Carcase of her shall likewise be as Dung upon the Surface of the Field there; whereby they shall not say, This is Jezebel.

AHAB having also seventy Sons in Samaria, Jehu wrote Letters, and sent thither, to the Princes of Jezreel the Elders, and to those who bred *them* up for Ahab, as follows;

2. And now when this Letter comes to you, since your Master's Sons are with you, and there are with you Chariots, and Horses, as also a fortified City, and Armour:

3. Look therefore for the best and fittest of them, and put upon the Throne of his Father; and fight for your Master's Family.

4. But they were exceeding much afraid, and said, Behold two Kings did not stand before him, and how shall we?

5. Therefore the Steward of the House, and the Ruler of the City, with the Elders, and those who bred *them* up sent Word to Jehu, We are thy Servants, and will do all that thou shalt order us: we will not make any one a King; do what thou approvest of.

6. At this he wrote a Letter to them the second time as follows, If ye are for me, and will hearken to what I say, take the Heads of the Persons your Master's Sons, and come to me about *this* Time to Morrow at Jezreel; the King's Sons, seventy Persons, being with the great Men of the City, who brought them up.

7. And when the Letter came to them, they took the King's Sons, and killed the seventy Persons, whose Heads they put in Baskets, and sent to him at Jezreel.

8. Upon which a Messenger went, and told him, that they had brought the Heads of the King's Sons; and he said, Put them

and hid in Samaria, where being caught, he made a second Escape, but was overtaken, and smitten going to Gur, &c. Bedford supposes his Father Joram had slain all his own Brethren in the same Place, and therefore Jehu sent him thither to be slain, *Scrip. Chron. L. vi. 2. 71.* whom Stackhouse follows, *Hist. Bib. L. vi. 3.* But it is strange that the King of Judah should slay his Brother so far in the Country of Israel, *Josh. xvii. 11.* as it is that Jehu's Servants should carry Ahaziah thither to kill him, and only wounding him mortally, should let him flee to another Place. Those Authors indeed add in Vindication of their Exposition, that Jehu's Order was only to *smite him*; whereas the *Heb.* Word also signifies to *slay*, however if Jehu afterwards ordered him to be carried from Samaria to Ibleam, he must needs then command what should be done to him, which Order only the Executioners were to act by, and it is absurd to imagine such an Order from Jehu after Ahaziah was taken in Samaria, and brought before him.

Ver. 29. *eleven*] The looking on Chap. viii. 25. may be sufficient to warrant this translating, considering that in the *twelfth* there cannot be rendered to be the same with in the *eleventh* here, and that from the fifth Year of Joram to the eleventh could not be eight Years, Chap. viii. 16, 17. but to the *twelfth* might be so many current

ones, as observed on the *Table of the Kings*. Yet Bedford in resolving this Scruple, brings the *twelfth* Year to the eleventh, saying, "By this it is very evident, that Joram reigned one Year before his Father Ahab's Death, who made Joram his Viceroy, whilst he was preparing for the Battle of Ramoth-gilead," and so his Reign hath a double Reckoning, *Scrip. Chron. pag. 599, 600.* But this is disproved by 1 *King. xxii. 26.* and Bedford himself afterwards ends Joram's eight Years above-mentioned in the *twelfth* Year of Joram King of Israel, *Tab. xvi. pag. 691.* And as Bedford places some of Joram's Reign under his Father Ahab's, he must consequently the whole of Ahaziah's, the other Brother who reigned before him, which he does, p. 690. but the contrary plainly appears both by 1 *King. xxii. 40.* and by 2 *King. i. 1. 2.* Now as he seems to have taken his Scheme of it from *Lightfoot*, with some Addition, this Answer may be more than sufficient for the latter.

Ver. 36. *Dogs eat*] As Means or Inducements to it, Jehu's Horse, or the Horses, might have trod out her Bowels, and no Person dared to go near the Body, to hinder the Dogs from seizing her.

Ver. 3. *fight for*] Commentators suppose this was spoken ironically; but I to intimidate them, especially as we find Jehu cunning, Ver. 18, &c.

in two Heaps at the Entrance of the Gate, till the Morning.

9. And in the Morning he went out, and standing, said to all the People; You are righteous, behold I conspired against my Master, and killed him; but who slew all these?

10. Know now, that there shall Nothing fall to the Ground, of the Word which the Lord spoke concerning the Family of Ahab: for the Lord does what he spoke by the Ministry of his Servant Elijah.

11. So Jehu slew all that were left of the Family of Ahab at Jezreel, with all his great Men, Acquaintance and Priests; till he had no Remainder left.

12. Next he got ready, and went, that he might go to Samaria: when he was at the Shearing-house of the Shepherds in the Way,

13. Jehu met with the Brethren of Ahaziah King of Judah, and said, Who are you? And they answered, We are the Brethren of Ahaziah, and are going down to salute the Children of the King, and those of the Queen.

14. With that he said, Take them alive; so they did: and killed them at the Pit of the Shearing-house, forty two Men, and he left not a Man of them.

15. Moreover going from thence, he found Jehonadab the Son of Rechab meeting him, who blessed him; to whom he said, Is thy Heart right, as mine is with thine? If it is, on Jehonadab's asserting it, give *me* thy Hand: which he did, and he took him up to himself into the Chariot.

16. For added he, Come with me, and see my Zeal for the Lord. So they made him ride in his Chariot.

17. And at his coming to Samaria, he slew all who were left of Ahab there, till he had destroyed him; according to the Word of the Lord that he spoke to Elijah.

18. In the next place Jehu gathered together all the People, and said to them; Ahab served Baal a little, Jehu will serve him much.

19. Now therefore call to me all the Prophets of Baal, his Servants and Priests, let not a Man be lacking, for I have a great Sacrifice for him; every one who is lacking shall not live. But Jehu did *it* in

Fraud, that he might destroy those who served Baal.

20. Jehu said further, Sanctify a solemn Day for Baal; and they proclaimed *it*.

21. Besides he sent through all Israel, and all who served Baal came, inasmuch that there was not a Man left who did not come; and going into the House of Baal, it was quite filled up.

22. And he said to the Steward of the Wardrobe, Bring forth Cloaths for all those who serve Baal; he accordingly brought them forth Cloathing.

23. Then went Jehu, and Jehonadab the Son of Rechab, into the House of Baal; and he said to those who served him, Search, and see that there be here with you none of the Servants of the Lord, but such only as serve Baal.

24. But when they went in to offer the Sacrifices, and Burnt-offerings, Jehu put him fourscore Men without, and said, The Man who lets one of the Men escape whom I have brought to your Hands, his Life shall be for the Life of him.

25. And as soon as he had done offering the Burnt-offering, he said to the Footmen, and Captains, Go in, kill them, let not a Man get out. So they put them to the Sword; and the same throwing *them* out, went to the Town of the House of Baal:

26. Where they brought out the Statues of the House of Baal, and burnt them.

27. Nay they broke down the Statue of Baal, as they did his House, and made it a Jakes to this Day.

28. Thus Jehu destroyed Baal out of Israel.

29. However he did not depart from following the very Sins of Jeroboam the Son of Nebat, wherein he made Israel sin; the golden Calves which were both at Beth-el and in Dan.

30. And the Lord said to him, Because thou hast done well, by performing what I approved of, having performed to the Family of Ahab according to all that was in my Heart, the Sons of the fourth Generation to thee shall sit upon the Throne of Israel.

31. Yet he did not take heed to go in the Laws of the Lord God of Israel with all his

Ver. 9. *You are righteous*] in fulfilling what God appointed, Ver. 10. and Chap. ix. 6, 7. more than *Jehu* himself, by his next Words.

Ver. 11. *Acquaintance*] The Verb signifying *to know* or *be acquainted with*, of which this is the preter. Participle in *Pyhal*; and the Words of this Conjugation and Verb are every where else so rendered in the *com. Transf. vis. Psa. xxxi. 11. and lv. 13. and lxxxviii. 8, 18* excepting *Jeb xix. 14. familiar friends*, because another Par-

ticiples from the same Verb is translated so in the foregoing Verse.

Ver. 20. *Sanctify*] So the *Heb.* means, and not *proclaim*, nor is the same with that which follows.

Ver. 29. *wherein*] See 1 King. xiv. 16.

Ib. which were both at] It appears that they were but two, 1 King. xii. 28, 29. therefore not Calves at each Place.

Heart; not departing from the Sins of Jeroboam, wherein he made Israel sin.

32. In those Days the Lord began to cut off in Israel; and Hazael smote them in all the Bounds of it;

33. From Jordan at the Rising of the Sun, all the Country of Gilead, the Gadites, Reubenites and Manassites; from Aroer which is at the River of Arnon, both Gilead and Bashan.

34. As for the rest of Jehu's Affairs, and all that he did, with all his Power, are they not written in the Book of the Chronicles of the Kings of Israel?

35. And Jehu lay down with his Fathers, and they buried him in Samaria; whose Son Jehoahaz reigned in his room.

36. The Time also which Jehu reigned over Israel in Samaria was twenty eight Years.

CHAP. XI.

AND Athaliah the Mother of Ahaziah seeing that her Son was dead, got ready, and destroyed all the royal Issue.

2. But Jehosheba the Daughter of King Joram, Ahaziah's Sister, took Joash the Son of Ahaziah, stealing him away from among the King's Sons who were killed, together with his Nurse, into a Bed-chamber: thus they concealed him from the Presence of Athaliah, so that he was not killed.

3. And he was with her at the House of the Lord hid six Years, while Athaliah reigned over the Country.

4. And in the seventh Year Jehoiada sent, and took the Princes of Hundreds, the Captains and Footmen, whom he brought to him at the House of the Lord; where making a Covenant with them, and causing them to swear, he shewed them the King's Son.

5. Then he commanded them as follows; This is the Thing that you shall do; a third Part of you coming in on the Sabbath, shall keep the Charge of the King's House,

6. Another shall be at the Gate of Sur,

and the other at that behind the Footmen: thus shall you keep the Charge of the House, that it may not be broke down.

7. And two Parts of you all going forth on the Sabbath, shall keep the Charge of the Lord's House for the King.

8. You shall also compass the King round about, with your respective Weapons in your Hands; and let him who enters into the Ranks be killed: thus be you with the King, both when he goes out and comes in.

9. And the Captains of Hundreds did entirely as Jehoiada the Priest commanded, taking their several Men who entered in on the Sabbath, with those that went out on it; and came to him.

10. Besides the Priest gave to the Captains of Hundreds, the Spears and Shields which were King David's, that were in the House of the Lord.

11. And the Footmen stood, each having his Weapons in his Hand, from the right Side of the House to the left Side of it, at the Altar, and at the House, by the King round about.

12. He next brought forth the King's Son, and put the Crown upon him, with the Testimony, and they made him King, anointing him; they also clapt Hands, and said, Let the King live.

13. Now when Athaliah heard the Noise of the running of the People, she came to them at the House of the Lord.

14. And looking, behold the King stood by a Pillar, as the Manner was, attended with the Princes and Trumpeters; while all the People of the Country rejoiced, and blew Trumpets: upon which she tore her Cloaths, and cried out. Conspiracy, Conspiracy!

15. But Jehoiada the Priest commanded the Captains of Hundreds, the Officers of the Army, saying to them, Have her out to the Inside of the Ranks, and him who comes after her kill with the Sword: for the Priest said, Let her not be killed at the House of the Lord.

Ver. 1. *royal Issue*] She having Sons by some other Man before King *Jehoram*, 2 *Chr.* xxiv. 7. as she could not have them old enough by another after him, to do what is there related.

Ver. 3. *reigned*] as being not only the Queen-dowager or Mother, but as *Peole* supposes made Queen-regent upon *Joram's* (it should be *Athaliah's*) going to *Ramoth-gilead*.

Ver. 4. *at the House*] into which none but the Priests and Levites might enter; as it is remarked in this very Relation, 2 *Chron.* xxiii. 6.

Ver. 6. *Sur*] or *getting away*, because the unclean were to get away from it, not to go in there, according to *Abarbanel* and others; and otherwise called upon another Account, 2 *Chr.* xxiii. 5. In the *vulg. Lat. Scir*, ridiculously.

Ver. 10, 11. *House*] thus the *Heb.* and not *Temple*,

for which there is another Word; and it is something strange to be so altered from the *Genev. Transf.* when it is also rendered *House* both before and after in the same *pref. Transf.* but indeed the *Bish. Bible* had it so before.

Ver. 12. *with the Testimony*] the Book of the Law; putting this on his Hands, as the other on his Head.

Ver. 13. *running*] a Participle of the Verb *to run*, as 2 *Chron.* xxiii. 12. spell'd with one different Letter; and it is probable she heard only the Noise of those who were running thither, before she went her self.

1b. *House*] as 2 *Chron.* xxiii. 12.

Ver. 15. *to the Inside*] This Conjunction of *Heb. Particles* is found in two other Places, *Lev.* xvi. 15. where the *com. Transf.* has it *within*; and in the parallel Passage, 2 *Chr.* xxiii. 14. where there is Nothing rendered for it, unless *of is*, so the latter is translated *within*, *Gen.* vi. 14.

16. *Ac-*

16. Accordingly they laid Hands on her, as she went the Way of the Entrance of the Houses at the King's House; and she was killed there.

17. Afterwards Jehoiada made a Covenant between the Lord, and the King and People, that they should be the People of the Lord; as likewise between the King and the People.

18. Whereupon all the People of the Country went into the House of Baal, and broke it down: his Altars and Images did they break effectually, and slew Mattan the Priest of Baal before the Altars. The Priest too put Offices in the House of the Lord.

19. Lastly he took the Princes of Hundreds, the Captains, Footmen, and all the People of the Country, who brought the King down from the House of the Lord, and went the Way of the Gate of the Footmen to the King's House; where he sat upon the Throne of the Kings.

20. And all the People of the Country were glad, and the City was still, when they had killed Athaliah with the Sword at the King's House.

21. Jehoash was in his seventh Year when he began reigning.

C H A P. XII.

IN the seventh Year of Jchu did Jehoash begin reigning, and reigned forty Years at Jerusalem; whose Mother's Name was Zibiah of Beer-sheba.

2. And he did what the Lord approved of, all his Time, wherein Jehoiada the Priest instructed him.

3. Only the Chapels were not taken away; the People yet sacrificed, and burnt incense in them.

4. And Jehoash said to the Priests; All the Money of the consecrated Things which is to be brought to the House of the Lord, that of him who passes, that of the Persons by their respective Estimations, and all the Money which comes into the Heart of each to bring to the House of the Lord,

5. Let the Priests take to them from their several Acquaintance, and let them make whole the Breaches of the House, wherever any shall be found.

6. Yet in the Year that was the twenty third of King Jehoash, the Priests had not done them.

7. Upon this he called Jehoiada the Priest, and the others, and said to them, Why have not you made whole the Breaches of the House? Now therefore do not receive Money from your Acquaintance; since you should deliver it for those Breaches.

8. So the Priests consented not to receive Money from the People, nor to make whole the Breaches of the House.

9. But Jehoiada the Priest took a Chest, and bored a Hole in the Lid of it; and putting it by the Altar on the right Side, as a Man goes into the House of the Lord, the Priests who kept the Threshold put there all the Money that was brought to the Lord's House.

10. And when they saw that there was much Money in the Chest, the King's Scribe and the Priest ascended, and tied up the Money when counted, that was found at the House of the Lord.

11. Which they gave being weighed into the Hands of those who did the Work, that were set over the House of the Lord; and they delivered it out to the Carpenters and Builders, who wrought there;

12. As likewise to Masons and Stonecutters, and to buy Timber and Stone which was cut, to make whole the Breaches of the Lord's House, and for all that it was laid out upon the House, to make it whole.

13. Only there were not made for the Lord Basons of Silver, musical Instruments, Bowls, Trumpets, any Instruments either of Gold or Silver, with the Money that was brought thither.

14. For they gave it to those who did the Work, and made whole the House of the Lord with it.

15. Nor did they reckon with the Men into whose Hands they delivered the Money, to give to those who did the Work: for they dealt faithfully.

16. The Money for Guilt, and that for Sins, was not brought to the House of the Lord; it belonged to the Priests.

17. Then Hazael King of Syria went up, and fought against Gath, and took it; after which he set his Face to come up against Jerusalem.

18. With that Jehoash King of Judah

Ver. 17. *and the King*] This *Pope Sixtus* omitted, as knowing better, he might fancy, than to have a Tautology in the *Scripture*; tho' there would be none at all, the King being here one with the People, and the Matter as different as ecclesiastical and civil.

Ver. 18. *Offices*] so 2 *Chron.* xxiii. 18.

Ver. 20. *when*] not *and*, as if now or again; but

Faults of this Kind are numerous, if not innumerable, in the *pres. Bib.*

Ver. 4. *passes*] See at and on *Exod.* xxviii. 36.

Ver. 10. *when counted*] I flatter my self that I shall not be found fault with for thus translating.

13. *not made*] not till the House was repaired, when the rest of the Money was so employed, 2 *Chron.* xxiv. 14.

1b. *musical Instruments*] See 1 *King.* vii. 50.

took all the consecrated Things, which Jehoshaphat, Jehoram, and Ahaziah his Fathers, Kings of Judah, had consecrated, and those of his own, with all the Gold that was found in the Treasures of the House of the Lord, and the King's House; and sent to him, so he went up from Jerusalem.

19. As for the rest of the Affairs of Joash, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

20. And his Servants getting ready, made a Conspiracy, and smote Joash at the House of the Fortress, going down to Silla:

21. Even Jozachar the Son of Shimath, and Jehozabad the Son of Shomer, his Servants, smote him, so that he died; whom they buried with his Fathers in the City of David: and Amaziah his Son reigned in his room.

C H A P. XIII.

IN the Year that was the twenty third of Joash King of Judah, Jehoahaz the Son of Jehu began reigning over Israel in Samaria seventeen Years.

2. And he did what the Lord was displeased with: and went after the Sins of Jeroboam the Son of Nebat, wherein he made Israel sin, not departing from them.

3. Incensed therefore at Israel, the Lord delivered them into the Power of Hazael King of Syria, and into that of Ben-hadad the Son of Hazael, all his Time.

4. But Jehoahaz made supplication before the Lord; who hearkened to him, for he saw the Oppression of Israel, because the King of Syria oppressed them.

5. And the Lord gave the Israelites one who saved, so that they came out from under the Power of the Syrians; and dwelt in their Tents, as in time past.

6. Yet they did not depart from the Sins of the Family of Jeroboam, in which he made Israel sin, they walked therein; and the Grove also stood at Samaria.

7. Though he had left Jehoahaz no People, excepting fifty Horsemen, ten Chariots, and ten thousand Footmen: for the King of Syria destroyed them, and made them as the Dust is by Threshing.

8. As for the rest of the Affairs of Jehoahaz, and all that he did, with his Power, are they not written in the Book of the Chronicles of the Kings of Israel?

9. And Jehoahaz lay down with his Fathers, and they buried him in Samaria; whose Son Joash reigned in his room.

10. When Joash had been thirty seven Years King of Judah, Jehoash the Son of Jehoahaz began reigning over Israel in Samaria sixteen Years.

11. And he did what the Lord was displeased with: he departed not from any of the Sins of Jeroboam the Son of Nebat, in which he made Israel sin; he walked therein.

12. As for the rest of the Affairs of Joash, and all that he did, and his Power with which he fought against Amaziah King of Judah, are they not written in the Book of the Chronicles of the Kings of Israel?

13. Joash too lay down with his Fathers, and Jeroboam sate upon his Throne; Joash being buried in Samaria with the Kings of Israel.

14. And when Elisha was sick of his Sickness that he died of, Joash King of Israel went down to him, and weeping before him, said, My Father, my Father, the Chariot of Israel, and the Horsemen of it!

15. To whom Elisha said, Take a Bow and Arrows; which he took to him.

16. Besides he said to the King of Israel, Put thy Hand upon the Bow, who put his

Ver. 3. *Ben-hadad*] under his Father, who reigned longer than *Jehoahaz*, Ver. 22. Ch. xii. 17, 18. 2 Chr. xxiv. 23, 25. and so here he is not called *King*.

Ib. *all his Time*] that of *Jehoahaz*, as Ver. 22. not *all their days*, Ver. 25.

Ver. 5. *who saved*] to wit *Joash*, that King's Son, Ver. 22, 25.

Ver. 10. *thirty seven Years*] which was strictly his thirty eighth Year, and he reigning but till the fortieth, as in the *Table*, from the Time that *Jehoash* King of Israel began reigning in the former Year, to the same Time in the latter, would be just two Years; consequently if *Joash* King of Judah died, and his Son *Amaziah* began reigning sooner in the Year, it would be in the second Year of that King of Israel, as Chap. xiv. 1. So that there is no Need, as there is no Proof, to begin *Amaziah's* Reign before the End of his Father's, as *Bedford* does, and that three Years current, *Scrip. Chron.* L. vi. 1, 7. He might have put it as well either two Years or one, it being also merely uncertain that Way. However it appears that *Jehoahaz* King of Israel did not die till the

next Year after this in which his Son began reigning, because he reigned seventeen Years from the twenty third of *Joash* King of Judah, Ver. 1. which to his thirty ninth might be so many current ones. Then *Jehoash* King of Israel reigning sixteen Years, two of which being in the Time of *Joash* King of Judah, the whole will fall out to be full Years in the fifteenth of *Amaziah*, Chap. xiv. 23. and from the Death of *Jehoahaz* to the same fifteenth Year will be sixteen current Years, as in the *Table*. On the contrary from the thirty seventh Year of *Joash* King of Judah, as it is here in the *pres. Trans.* to the fifteenth of *Amaziah*, the Beginning and End of the Reign of *Jehoash* King of Israel, is more than sixteen Years of any Sort. I have to add, that *Jehoahaz* being oppressed by the Syrians, Ver. 7, 22. might when he was taken ill constitute his Son King, and live till the next Year as above; according to what was observed of *Jehoshaphat* on Chap. viii. 16.

Ver. 14. *when Elisha*] being before what is related in the preceding Ver. as at Ver. 20.

Hand;

Hand; Elisha likewise put his Hands upon the King's.

17. Next he said, Open the Window eastward; so he did: then Elisha said, Shoot; and when he shot, he said, The Arrow of the Lord's Safety, and the Arrow of Safety against Syria; for thou shalt smite the Syrians at Aphek, till they are consumed.

18. He saying further, Take the Arrows; these were taken by him; whereupon he ordered the King of Israel to strike on the Ground; who striking three times, stopped.

19. Being in a Wrath therefore at him, the Man of God said, Thou shouldest have struck five or six times, then wouldest thou have beat the Syrians, till they were consumed; whereas now thou wilt beat Syria but three times.

20. So Elisha died, and they buried him; then the Troops of Moab came into the Country at the Entrance of the Year.

21. And as some were burying a Man, behold they saw a Troop, at which they cast him into the Grave of Elisha; in which when the Man was sunk down, so that he touched the Bones of Elisha, he became alive, and arose upon his Feet.

22. And Hazael King of Syria had oppressed Israel all the Time of Jehoahaz.

23. But the Lord was gracious to them, had mercy upon them, and regard to them, because of his Covenant with Abraham, Isaac and Jacob; and would not destroy them, nor cast them from before him to this Time.

24. At length Hazael King of Syria died, and Ben-hadad his Son reigned in his room.

25. Then Jehoash the Son of Jehoahaz took again the Cities out of the Possession of Ben-hadad the Son of Hazael, which he had taken out of the Possession of Jehoahaz his Father in War: three times did Joash beat him, and recovered the Cities of Israel.

IN the second Year of Joash the Son of Joahaz King of Israel, Amaziah the Son of Joash King of Judah began reigning.

2. Who when he did was in his twenty fifth Year, and reigned twenty nine Years at Jerusalem; whose Mother's Name was Jehoaddan of Jerusalem.

3. And he did what the Lord approved of, but not like David his Father; doing entirely as his Father Joash had done.

4. Only the Chapels were not taken away; the People did yet sacrifice, and burn incense in them.

5. And as soon as the Kingdom was confirmed in his Power, he slew his Servants who had slain the King his Father.

6. However he did not put the Children of those who slew him to death; as it is written in the Book of the Law of Moses, wherein the Lord thus commanded, Fathers shall not be put to death for the Children, nor shall Children for the Fathers, but each shall die for his own Sin.

7. He slew ten thousand Edomites in the Valley of Salt, and took the Rock in the War; the Name of which he called Joktheel to this Day.

8. Then Amaziah sent Messengers with Word to Jehoash, the Son of Jehoahaz, the Son of Jehu, King of Israel, Come, let us look one another in the Face.

9. But he sent Word to Amaziah King of Judah; A Bramble which was in Lebanon sent to treat thus with a Cedar that was there, Give thy Daughter to my Son for a Wife; whereas a wild Beast that was in Lebanon went by, and trod down the Bramble.

Ver 20. died] *Joash* King of *Judah* being killed by two (probably chief) Servants of his, one an *Ammonite* and the other a *Moabite* by the Mother, 2 *Chron.* xxiv. 25, 26. for which his Son *Amaziah* put them to death, when the Kingdom was confirmed to him after that Insurrection, 2 *Chr.* xxv. 3. which was scarcely before the second Year of his Reign; and in Revenge for this it seems most likely, that some Troops came from *Moab*, which Nation might have employed those Regicides, and entered *Israel*, as being in Alliance with *Judah*, Ch. xii. 17. and xiii. 3. 2 *Chr.* xxv. 5, 6. and then weak, Ver. 7. besides since this may be well supposed to be in the next or *Amaziah's* third Year, consequently *Elisha* died in his second and the fourth of *Joash*, by the Table at the End of *Dan.* and so fifty nine Years after *Elijah*; all which appears very consistent, and may not be disagreeable to understand.

Ver. 21. sunk down] *Heb.* went, not cast into, and was let down.

Ver. 24. died] This seems to be after *Joash* King of *Israel* did, Chap. xii. 17, 18. with 2 *Chron.* 24, 25. and before *Elisha*, Ver. 17, 22. which fixes the Year as in the Table, and so he reigned forty seven Years. The *Moabites* infesting *Israel* in the fifth Year of their King *Joash*, according to that on Ver. 20. and the Tab. I al-

low the next Year for their being stopped by Victory or Peace; then supposing *Joash* would not delay the War against *Syria*, from whom *Israel* had suffered so much, when he was assured by that great Prophet *Elisha* of Conquest, V. 17. I place these three Defeats in the three ensuing Campaigns, and the Surrender of the Cities by Siege in the following Years. Thus too there would have been Space, as requisite, for him to have beat the *Syrians* five or six times, Ver. 19. but now it appears they defended themselves at Home against him; so that when he could do no more, he spared a hundred thousand Men to assist *Judah*, 2 *Chr.* xxv. 6. All which conspire to fix the Time of these Victories nearly to that wherein I have placed them. In such Disquisitions I may hope for some Indulgence, as I know not that they have been used by others: and even little Matters, that tend to clear up any Difficulties respecting the *Holy Scriptures*, enhance in some degree their intrinsic Value.

Ver. 1. *Joahaz*] *Heb.*

Ver. 7. *Joktheel*] The Gathering of God, perhaps for their worshipping him there.

Ver. 9. *Bramble*] Besides the *Heb.* Word not signifying *thistle*, that being not Wood, it less accords with *Cedar* to denote the two Kings.

10. Thou

10. Thou hast thoroughly beat Edom, and thy Heart lifts thee up: glory, and abide at Home; for why wilt thou make war for Hurt, that thou thy self mayest fall, and Judah with thee?

11. Yet Amaziah would not hearken; so Jehoash King of Israel went up, and they looked one another in the Face, he and Amaziah King of Judah at Beth-shemesh, which belonged to Judah.

12. And Judah was smitten before Israel, so that they fled to their several Tents.

13. Amaziah also King of Judah, the Son of Jehoash, the Son of Ahaziah, did Jehoash King of Israel take at Beth-shemesh; and came to Jerusalem, breaking down the Wall of it, at the Gate of Ephraim to the Corner-gate, four hundred Cubits.

14. Besides he took away all the Gold, the Silver, and all the Instruments that were found at the House of the Lord, and in the Treasures of the King's House, as also Sons for Hostages; and returned to Samaria.

15. As for the rest of the Affairs of Jehoash that he did, and his Power, and how he fought with Amaziah King of Judah, are they not written in the Book of the Chronicles of the Kings of Israel?

16. And Jehoash lay down with his Fathers, being buried in Samaria with the Kings of Israel; and Jeroboam his Son reigned in his room.

17. And Amaziah the Son of Joash King of Judah, lived after the Death of Jehoash the Son of Jehoahaz King of Israel, fifteen Years.

18. As to the rest of Amaziah's Affairs, are they not written in the Book of the Chronicles of the Kings of Judah?

19. Against whom they made a Conspiracy at Jerusalem, upon which he fled to Lachish; whither they sent after him, and killed him there.

20. They nevertheless carried him upon Horses, and he was buried at Jerusalem with his Fathers in the City of David.

21. At length all the People of Judah took Azariah, when he was in his sixteenth Year, and made him King in the room of his Father Amaziah.

22. He built Elath, which he recovered to Judah, after the King was laid down with his Fathers.

23. In the Year that was the fifteenth of Amaziah the Son of Joash King of Judah, Jeroboam the Son of Joash King of Israel began reigning in Samaria forty one Years.

24. And he did what the Lord was displeased with: he departed not from any of the Sins of Jeroboam the Son of Nebat, wherein he made Israel sin.

25. He recovered the Border of Israel from the Entrance of Hamath to the Sea of the Plain; according to the Word of the Lord God of Israel, that he spoke by the Ministry of his Servant Jonah the Son of Amittai the Prophet, who was of Gath-hepher.

26. For the Lord saw the Affliction of Israel was very bitter; there being none shut up, and none left, nor any Helper for Israel.

27. And the Lord did not say that he would blot out the Name of Israel from under Heaven; so he saved them by the Power of Jeroboam the Son of Joash.

28. As for the rest of Jeroboam's Affairs, and all that he did, and his Power with which he fought, and how he recovered Damascus and Hamath of Judah for Israel, are they not written in the Book of the Chronicles of the Kings of Israel?

29. And Jeroboam lay down with his Fathers, with the Kings of Israel; at length Zechariah his Son reigned in his room.

Ver. 12. *smitten*] *Josephus* in *Antiq.* Lib. ix. 10. relates that this fell out in the fourteenth Year of *Amaziah*, and so but a little before the Death of *Joash*; and indeed if it had not been after the Victories of the latter over the *Syrians*, Ch. xiii. ult. he would scarce have been so sure of mastering *Amaziah*, as he shews himself to be in the second Verse back from this; nor is he to be deemed of sufficient Strength in the Beginning of his Reign, by comparing Chap. xiii. 7. with 2 *Chr.* xxv. 5.

Ver. 17. *fifteen*] *Vulg. Lat.* *twenty five*, of no Authority.

Ver. 21. *Azariah*] This Name having the *Heb.* Augment \aleph at the End in Ch. xv. 6, 8. as *Isaiah*, *Jeremiah*, &c. have, and as *Greek*, *Latin*, &c. have their Augments or redundant Additions; this King being also called by his other Name *Uzziah*, Ch. xv. 13, 30. with the Augment to that in Ver. 32, 34. The Author of the *Present State of the Printed Hebrew Text* calls them *many Blunderings*, and undertakes to assign the Cause of them, that the Transcribers have confounded the true Name of the King *Oziah* (in the new deistical Dress, or Shadow of a Dream) with the Name of his Priest *Onihu*, 2 *Chron.* xxvi. 17, 20. but how can that be when his Name is written without \aleph throughout 2 *Chr.* xxvi. and xxvii? so

that instead of being confounded, they are clearly distinguished; and did the Transcribers of this *Book* look at 2 *Chr.* xxvi. 17, 20. and not at their own Copy? How came they then not to transcribe the rest of those Verses? And how did they take it, not as it is there with \aleph at the End?

lb. when he] after an Interregnum, as by the *Chron. Table*; and it is not וְהָיָה which or who; see 2 *Chron.* xxvi. 1.

Ver. 22. *which he recovered*] not built first.

lb. after the King was] for after that may be the contrary, or doubtful which.

Ver. 25. It does not appear that *Joash* King of Israel made Peace with *Syria* after his Conquests, but partly dropped the War, as on Chap. xiii. ult. and see 1 *King.* xxii. 1. which his Son *Jeroboam* continued or renewed, encouraged to it by the Prophecy of *Jonah* as here, which was probably done in the Beginning of his Reign, when his domestick Affairs were settled.

Ver. 29. *at length*] after a Space of twenty three Years between, as in the *Table*, and the Account of it in the *Chronology*, at the End of *Daniel*.

CHAP. XV.

IN the Year that was the twenty seventh of Jeroboam King of Israel, Azariah the Son of Amaziah King of Judah began reigning.

2. Who when he did was in his sixteenth Year, and reigned fifty two Years at Jerusalem; whose Mother's Name was Jechoiah of Jerusalem.

3. And he did what the Lord approved of, entirely as Amaziah his Father had done.

4. Only the Chapels were not taken away: the People did yet sacrifice, and burn incense in them.

5. And the Lord smote the King, so that he was leprous to the Day of his Death, and dwelt in a separate House, while Jotham his Son was over the House, judging the People of the Country.

6. Now the rest of Azariah's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

7. And Azariah lay down with his Fathers, they burying him with them in the City of David; and Jotham his Son reigned in his room.

8. In the Year that was the thirty eighth of Azariah King of Judah, Zechariah the Son of Jeroboam reigned over Israel at Samaria six Months.

9. And he did what the Lord was displeased with as his Fathers had done: he departed not from the Sins of Jeroboam the Son of Nebat, wherein he made Israel sin.

10. So Shallum the Son of Jabesh conspired against him, and smote him before the People, insomuch that he killed him; and reigned in his room.

11. As for the rest of Zechariah's Affairs, behold they are written in the Book of the Chronicles of the Kings of Israel.

12. That was the Word of the Lord which he spoke thus to Jehu, The Sons of the fourth Generation to thee shall sit upon the Throne of Israel; and so it came to pass.

13. Shallum the Son of Jabesh began reigning in the Year that was the thirty ninth of Uzziah King of Judah, and reigned the Space of a Month at Samaria.

14. When Menahem the Son of Gadi went up from Tirzah, and going thither, smote him there; and having killed him, reigned in his room.

15. As to the rest of Shallum's Affairs, and his Conspiracy that he made, behold they are written in the Book of the Chronicles of the Kings of Israel.

16. Then Menahem smote Tiphshah, and all who were in it, with its Borders from Tirzah; which he did, because they would not open to him; cutting up all the Women of it with Child.

17. In the Year that was the thirty ninth of Azariah King of Judah, Menahem the Son of Gadi began reigning over Israel ten Years at Samaria.

18. And he did what the Lord was displeased with: he departed not from the Sins of Jeroboam the Son of Nebat, wherein he made Israel sin, all his Time.

19. Pul King of Assyria coming against the Country, Menahem gave him a thousand Talents of Silver; that his Power might be with himself, to strengthen the Kingdom in his own Possession.

20. And Menahem got the Silver out of Israel, from all who had a great deal of Wealth fifty Shekels of Silver apiece, to give to the King of Assyria; so he returned, and did not stay there in the Country.

21. As for the rest of Menahem's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel?

22. And Menahem lay down with his Fathers, and Pekahiah his Son reigned in his room.

23. In the Year that was the fiftieth of Azariah King of Judah, Pekahiah the Son of Menahem began reigning over Israel at Samaria two Years.

24. He likewise did what the Lord was displeased with: he departed not from the

Ver. 1. *twenty seventh*] This compared with Chap. xiv. 2, 23. shews an Interregnum of eleven Years between *Amaziah* and *Azariah*, as in the *Tables* at the End of *Dan*. But *Usher* endeavours to avoid it, by supposing that *Jeroboam* was made Partner with his Father *Joash* in reigning, so long before his Father's Death, that his twenty seventh Year was at the very End of *Amaziah's* Reign, *Annal.* p. 75. and *Chron. sacr.* p. 14, 15. at which Rate all the Reigns of both Kingdoms might be computed without any Space of Time between them, whereas *Usher* himself allows of the other two that follow, and upon the same Account as this, by the Calculation of the Beginning of Reigns in the determinate Years of the Reigns in the other Kingdom, and by the Time of reigning; besides that all the Years of all the

Kings Reigns every where else are counted from the Time, or one of the Times, when they are related to begin reigning, and here is no Intimation of its being otherwise; but what especially restricts the Manner of reckoning is the Number 390 in *Ezek.* iv. 5. which so nicely agrees with my *Chronology*, while to the same Period *Usher* makes but 380 Years, and to the Captivity but 386. Moreover *Amaziah's* being killed by a Conspiracy, Ch. xiv. 19. suits with a Vacation to the Throne, and especially as his Son was then a Child.

Ver. 19. *against the Country*] In the *com. Lat. into Thersa*; corruptly doubtless for *terra, land*, since the *Heb.* is *aretz*.

Ver. 23. *fiftieth*] *Bedford* supposes it evident, that it was a Year before *Pekahiah* could succeed *Menahem*, be-

Sins of Jeroboam the Son of Nebat, wherein he made Israel sin.

25. And Pekah the Son of Remaliah his Captain conspired against him, and slew him in Samaria, in the Palace of the King's House, with Argob and Arich, there being with him fifty Men of the Sons of the Gileadites; and when he had killed him, he reigned in his room.

26. As for the rest of the Affairs of Pekahiah, and all that he did, behold they are written in the Book of the Chronicles of the Kings of Israel.

27. In the Year that was the fifty second of Azariah King of Judah, Pekah the Son of Remaliah began reigning over Israel at Samaria twenty Years.

28. Moreover he did what the Lord was displeased with: he departed not from the Sins of Jeroboam the Son of Nebat, wherein he made Israel sin.

29. In the Time of Pekah King of Israel came Tiglath-pileser King of Assyria, and took Ijon, Abel-beth-maachah, Janoah, Kedesh, Hazor, Gilead and Galilee, the whole Country of Naphtali; and carried the People of them prisoners to Assyria.

30. And Hoshea the Son of Elah made a Conspiracy against Pekah the Son of Remaliah, and smiting him, killed him, and reigned in his room, at twenty Years of Jotham the Son of Uzziah.

31. As for the rest of Pekah's Affairs, and all that he did, behold they are written in the Book of the Chronicles of the Kings of Israel.

32. In the second Year of Pekah the Son of Remaliah King of Israel, Jotham the Son of Uzziah King of Judah began reigning.

33. Who when he did was in his twenty fifth Year, and reigned sixteen Years at Jerusalem; whose Mother's Name was Jerusha the Daughter of Zadok.

34. And he did what the Lord approved of, entirely as Uzziah his Father had done.

35. Only the Chapels were not taken away; the People did yet sacrifice and burn incense in them: he built the highest Gate of the Lord's House.

36. As for the rest of Jotham's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

37. In those Days the Lord began to send against Judah, Rezin the King of Syria, and Pekah the Son of Remaliah.

38. And Jotham lay down with his Fathers, being buried with them in the City of his Father David; and Ahaz his Son reigned in his room.

C H A P. XVI.

IN the Year that was the seventeenth of Pekah the Son of Remaliah, Ahaz the Son of Jotham King of Judah began reigning.

2. Ahaz when he did was in his twentieth Year, and reigned sixteen Years at Jerusalem; but did not what the Lord his God approved of, like his Father David.

3. For he went in the Way of the Kings of Israel; and even made his Son pass through the Fire; according to the Abominations of the Nations, that the Lord expelled from the Presence of the Israelites.

4. Besides he sacrificed, and burnt incense in the Chapels, upon the Hills, and under every green Tree.

5. Then Rezin King of Syria, and Pekah the Son of Remaliah King of Israel came up to Jerusalem to war; and they laid siege against Ahaz, but could not overcome him.

6. At that Time Rezin King of Syria recovered Elath to Syria, and cast the Jews out of it; whither the Syrians came, and have dwelt there to this Time.

7. But Ahaz sent word by Messengers to Tiglath-pileser King of Assyria, I am thy Servant and Son; come up, and save me both

cause Menahem began to reign in the thirty ninth Year of Uzziah, and reigning ten Years, Pekahiah succeeded in the fiftieth Year of Uzziah, *Scrip. Chron. L. vi. 2. 113.* which *Stackhouse* quoting, says, it is manifest, and there was therefore apparently an Interregnum, *Hist. Bib. Lib. vi. 4.* whereas Menahem might have reigned from the thirty ninth to the fiftieth Year, if he reigned but ten Years and one Day, and it might be called ten Years if it wanted but a little of eleven; and *Usher* has no Interregnum here.

Ver. 25. *there being with him*] *Juv. and Trem.* render *habens secum, having with him, who assisted him,* says *Pool,* in the Execution of his Treason. Which is more likely than for Pekah to find and kill fifty Gileadites in the Palace, according to the *pres. Transf.* see Chap. xxv. 25.

Ver. 29. *Tiglath-pileser*] that this was after the taking of Damascus, Ch. xvi. 9. see *Isa. ix. 11, 12.* and *Prideaux Connec. An. 740.*

Ver. 30. *twenty Years of Jotham*] from the Beginning of his Reign, tho' he reigned but sixteen, Ver. 33. but the Time is counted from him rather than his wicked Son Ahaz who then reigned. But here *Lightfoot* raises a Scruple, as he says, of no small Difficulty, that Pekah beginning to reign in the fifty second or last Year of Uzziah, and reigning twenty Years, Ver. 27. and Jotham beginning to reign in the second Year of Pekah, Ver. 32. then certainly Pekah's twentieth and last Year was but the nineteenth of Jotham: which he answers by interring, that Jotham began reigning in the last Year of his Father, when Pekah also did, *Proleg. ad Harm. 4. Evang.* But instead of this, the Scripture affirms, that Jotham began to reign the Year after; the Scruple may be therefore much better removed, by supposing that Ahaz began reigning in the last Year of Jotham, as in my Table, which brings it to the same, and does not so displace the Time that Ahaz began to reign.

out

out of the Power of the King of Syria and the King of Israel, who rise up against me.

8. And Ahaz took the Silver and Gold that was found at the House of the Lord, and in the Treasures of the King's House, which he sent for a Present to the King of Assyria.

9. Who hearkened to him, so that he went up against Damascus, taking it, and carried those of it prisoners to Kir; he also killed Rezin.

10. Now King Ahaz went to meet Tiglath-pileser King of Assyria at Damascus, and saw an Altar that was there; whereupon he sent to Uriah the Priest the Likeness of the Altar, and its Building, according to all the Work of it.

11. Thus he built an Altar: entirely as King Ahaz sent from Damascus, so did Uriah the Priest make it, against he came from thence.

12. When the King also came from Damascus, and saw the Altar himself, he went near to the same, and offered upon it.

13. He further burnt his Burnt-offering and Oblation, poured out his Drink-offering, and sprinkled the Blood of the Peace-offerings which he had, upon the Altar.

14. And the brazen Altar too which was before the Lord, he brought from the Front of the House, from between the Altar and the House of the Lord, putting it upon the north Side of the Altar.

15. And King Ahaz commanded Uriah the Priest as follows, Upon the great Altar burn the Burnt-offering of the Morning, and the Oblation of the Evening, as also the King's Burnt-offering, his Oblation, and the Burnt-offering of all the People of the Country, their Oblation and Drink-offerings; all the Blood likewise of the Burnt-offering, with all that of the Sacrifice shalt thou sprinkle upon it: and the brazen Altar shall be for me to make enquiry.

16. So Uriah the Priest did, entirely as he commanded.

17. And King Ahaz cut off the Borders of the Bases, took off the Washing-vessel from them, and took down the Sea from the brazen Oxen that were under it, putting it upon a Pavement of Stones.

18. The Covert likewise for the Sabbath, which they had built at the House, and the King's Entry without, he turned aside from the House of the Lord; by reason of the King of Assyria.

19. As for the rest of the Affairs of Ahaz that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

20. And Ahaz lay down with his Fathers, being buried with them in the City of David; and Hezekiah his Son reigned in his room.

CHAP. XVII.

IN the twelfth Year of Ahaz King of Judah, Hoshea the Son of Elah began reigning at Samaria, over Israel nine Years.

2. And he did what the Lord was displeased with, only not like the Kings of Israel who were before him.

3. Against him came up Shalmaneser King of Assyria; to whom he became a Servant, and rendered Presents.

4. But the King of Assyria found Conspiracy in Hoshea, who sent Messengers to So King of Egypt, and brought up no Present to himself as Year by Year; therefore he shut him up, and bound him in a House of Restraint.

5. For he came up through all the Country, and ascending to Samaria, laid siege against it three Years.

6. In the ninth Year of Hoshea the King of Assyria took Samaria, and carried the Israelites away prisoners to Assyria; and made them dwell in Halah, and Habor, at the River Gozan, and in the Cities of the Medes.

7. Thus it came to pass because the Israelites sinned against the Lord their God, who had brought them up out of the Country of Egypt, from under the Power of Pharaoh King of it; and feared other gods:

8. As likewise went in the Ordinances of the Nations, that the Lord expelled from the Presence of the Israelites, and of the Kings of Israel, which they made.

9. The Israelites also concealed Things that were not right, against the Lord their God; and built them Chapels in all their Cities, from the Tower of the Keepers to the fortified City.

10. They further set them up Statues, and Groves, upon every high Hill, and under every green Tree.

11. Where they burnt incense in all the Chapels, like the Nations that the Lord caused to be carried away from their Presence; and did evil Things to provoke the Lord:

12. Serving filthy Idols, of which he said to them, You shall not do that Thing.

Ver. 9. *went up*] Look on Chap. xv. 29.

Ib. *Damascus*] Thus ending the Kingdom of Syria, which began as related 1 King. xi. 23, 24, 25. and making it Part of that of Assyria.

Ver. 18. *at the House*] for what Need was there of a Covert in it?

Ib. *by reason of*] as not only the Heb. properly signifies, but the [for] in the *con. Transf.* is expounded.

Ver. 5. *For*] not Then after he had imprisoned Hoshea.

13. Besides

13. Besides though the Lord testified both against Israel and Judah, by the Ministry of all the Prophets, every Seer, as follows, Return from your evil Ways, and keep my Commandments, my Ordinances, according to all the Law that I commanded your Fathers, and which I sent to you by the Ministry of my Servants the Prophets;

14. Yet they would not hearken, but hardened their Necks like those of their Fathers, who did not believe in the Lord their God.

15. Moreover they not only rejected his Ordinances, and Covenant which he made with their Forefathers, and his Testimonies which he declared to them; but went after Vanity, becoming vain, and after the Nations that were round about them, of whom the Lord commanded them not to do like those.

16. They even left all the Commandments of the Lord their God, and made them molten Images, two Calves; as they did also Groves, and worshipped all the Army of Heaven, and served Baal.

17. Nay they made their Sons and Daughters pass through the Fire, using Divinations and Soothsaying, and delivered themselves up to do what the Lord was displeased with, to provoke him.

18. Therefore was he very angry with Israel, and put them away from before him: there were none left, only the mere Tribe of Judah.

19. Nor did Judah keep the Commandments of the Lord their God, but went in the Ordinances of Israel which they made.

20. With that the Lord rejected all the Offspring of Israel, afflicted them, and delivered them into the Power of Spoilers; till he had cast them from his Face.

21. For he tore Israel from the Family of David, and they made Jeroboam the Son of Nebat King; who drove them from after the Lord, and made them commit a great Sin.

22. And the Israelites went in all the Sins of Jeroboam which he did; they departed not from them:

23. Until the Lord put Israel away from his Face, as he had threatened by the Ministry of his Servants the Prophets. Thus were they carried away from their own Country to Assyria, to this Day.

24. And the King of Assyria brought

some from Babylon, Cuthah, Avah, Hamath and Sepharvaim; whom he put to dwell in the Cities of Samaria, in the room of the Israelites: so they possessed Samaria, and dwelt in the Cities of it.

25. At the Beginning of whose dwelling there, they did not fear the Lord; therefore he sent Lions among them, that slew some of them.

26. Then they spoke to the King of Assyria as follows, The Nations that thou hast carried away, and caused to dwell in the Cities of Samaria, not knowing the Manner of the God of the Country; he has sent Lions among them, which behold kill them, forasmuch as they are ignorant of that.

27. Whereupon the King of Assyria commanded thus, Have thither one of the Priests whom you brought away from thence, letting them go, and dwell there; and let him teach them the Manner of the God of the Country.

28. Accordingly one of the Priests whom they had carried away from Samaria came, and dwelt at Beth-el, and taught them how they should fear the Lord.

29. Yet each Nation made their own gods, and placed them in the Houses of the Chapels which the Samaritans made, each Nation in their Cities where they dwelt.

30. Since the Men of Babylon made Succoth-benoth, and the Men of Cuth made Nergal, as those of Hamath did Ashima,

31. And the Avites made Nibhaz and Tartak, the Sepharvites also burnt their Children in the Fire to Adrammelech and Anammelech the gods of Sepharvaim.

32. So they feared the Lord, and made them of the meanest among themselves Priests of the Chapels, who offered for them in the Houses of the Chapels.

33. They feared the Lord, and served their own gods; according to the Manner of the Nations that they carried away from thence.

34. Who to this Day do after the former Manners; fear not the Lord, nor do according to their own Ordinances and Manner, even according to the Law and Commandment, that the Lord enjoined the Sons of Jacob, whose Name he put to be Israel.

35. With whom the Lord made a Covenant, and thus commanded them; You shall

Ver. 24. *brought*] This seems to be done divers Years after, as well by *Ezr. iv. 2.* as because *Ezar-baddon* was the first of the *Assyrian* Kings who reigned over *Babylon*, where before him there was an Interregnum of eight Years by *Ptolemy's Canon*. His reigning there appears not only by this Verse and that *Canon*, but 2 *Chron. xxxiii. 11. Ezr. iv. 9, 10.* see also *Ch. xxiii. 29.* with *xxiv. 7.*

Ver. 27. *letting them*] the Messengers who were come,

according to *Jun.* and *Trem.* not other Priests as *Poole* would, since one only is so particularly and repeatedly mentioned.

Ver. 33. *Nations*] the Tribes of *Israel*.

Ver. 34. *Who*] the *Israelites* as before, that did not fear the Lord, which those other Nations now did, Ver. 32, 33, 41. whereby those opposite Expressions are reconciled.

neither fear other gods, bow down to them, serve them, nor sacrifice to them.

36. But the Lord who brought you up from the Country of Egypt, by great Might, and by an Arm stretched out, him shall you fear, and him shall you worship, and sacrifice to him.

37. And the Ordinances, Rules, Law, and Commandment which he wrote for you, shall ye observe to do continually; and shall not fear other gods.

38. The Covenant likewise that I have made with you ye shall not forget, as well as not fear other gods.

39. But ye shall fear the Lord your God, who will deliver you from the Power of all your Enemies.

40. Nevertheless they would not hearken, but did after their former Manner.

41. And those Nations feared the Lord, and served their carved Images, both their Children and Grandchildren; according as their Fathers did, to this Day.

C H A P. XVIII.

AND when Hoshea the Son of Elah had been three Years King of Israel, Hezekiah the Son of Ahaz King of Judah began reigning.

2. It was in the twenty fifth Year when he did, and he reigned nine and twenty Years at Jerusalem; whose Mother's Name was Abi, the Daughter of Zechariah.

3. And he did what the Lord approved of, entirely as his Father David had done.

4. He took away the Chapels, broke down the Statues, and cut down the Groves: as also beat in pieces the Serpent of Brass that Moses made; for to those Days the Israelites burnt incense to it; whereas he called it a brazen Thing.

5. In the Lord God of Israel did he trust; so that after him there was none like him among all the Kings of Judah, nor of those who were before him.

6. For he cleaved to the Lord, and did not depart from following him; but kept his Commandments that the Lord enjoined Moses.

7. And the Lord was with him, he prospered whithersoever he went out; insomuch that he rebelled against the King of Assyria, and would not serve him.

8. He smote the Philistines to Gaza and its Borders, from the Tower of the Keepers to the fortified City.

9. Now in the fourth Year of King Hezekiah, which was the seventh Year of Hoshea the Son of Elah King of Israel, Sennacherib King of Assyria came up against Samaria, and laid siege to it.

10. And they took it at the Term of three Years: in the sixth Year of Hezekiah, which was the ninth of Hoshea King of Israel, was Samaria taken.

11. Thus the King of Assyria carried the Israelites away prisoners to Assyria, and placed them in Halah and Habor, at the River Gozan, and in the Cities of the Medes:

12. Because they did not hearken to what the Lord their God said, but transgressed his Covenant, all that Moses the Servant of the Lord commanded; and would neither hear, nor do it.

13. And in the fourteenth Year of King Hezekiah, Sennacherib King of Assyria came up against all the fortified Cities of Judah, that he might take them.

14. Upon this Hezekiah King of Judah sent Word to him at Lachish, I have offended, return from me; what thou puttest upon me I will bear. So he imposed on him three hundred Talents of Silver, and thirty Talents of Gold.

15. And Hezekiah gave him all the Silver that was found at the House of the Lord, and in the Treasures of the King's House.

16. At that Time he cut off the Things of the Doors of the Lord's Temple, and of the Pillars that he himself had covered; and gave them to the King of Assyria.

17. Nevertheless he sent Tartan, Rab-

Ver. 1. *three Years*] For Hoshea beginning his Reign in the twelfth Year of Ahaz, Chap. xvii. 1. and Ahaz reigning till his sixteenth when Hezekiah succeeded him, must be three Years and odd in Hoshea's Reign: again the fourth Year of Hezekiah was the seventh of Hoshea, Chap. xviii. 9. consequently the first Year of the former was the fourth of the latter. And the Heb. Word in this Verse properly signifies *three*. The Reader may judge whether this is not more agreeable and likely, than groundlessly to count two Beginnings to the Reign of Hezekiah, and so compute the Numbers by two different Dates; or what is worse, to make Hezekiah's Restoration of the true Religion in the twenty ninth and thirtieth Chap. of 2 Chr. to be while Ahaz was living; nor is it likely Ahaz, such an Idolater at last, 2 Chr. xxviii. 22,

23, 24, 25. should make his Son who was quite otherwise King in his Life-time.

Ver. 5. *none like him*] for trusting in the Lord, as Ch. xxiii. 25. requires it to be understood.

Ver. 10. *Term*] for it could not be at the end of three Years, from the fourth to the sixth, or from the seventh to the ninth, Ver. 9.

Ver. 13. *came up*] from Egypt, as on Isa. xx. 1. it is explained.

1b. *that he might take*] according to the Account of it in 2 Chr. xxxii. 1. Besides it is spoken of all those Cities, and he did not take even Lachish; see Isa. xvii. 9. and xxxii. 13.

Ver. 17. *Nevertheless*] Concerning the Opinion that was three or four Years after, see Isa. xx. 1.

faris and Rab-shakeh from Lachish against King Hezekiah, with a huge Army to Jerusalem; who ascended, that they might come to Jerusalem, and being got up, came, and stood at the Conduit of the uppermost Fish-pond, which was in the Highway of the Fuller's Field.

18. And when they had called to the King, there went out to them Eliakim the Son of Hilkiah, who was Steward of the House, Shebna the Scribe, and Joah the Son of Asaph the Recorder.

19. To whom Rabshakeh said: Tell now Hezekiah; Thus says the great King, the King of Assyria; What Trust is it wherein thou trustest?

20. Thou vauntest, but vauntest in vain, There is Counsel and Power for War: now upon whom dost thou trust, that thou rebellest against me?

21. Now behold thou puttest thy trust upon the Staff of this bruised Reed Egypt; which a Man leaning upon, it will enter into his Hand, and pierce it: so will Pharaoh King of Egypt be to all that trust upon him.

22. And though you say to me, We trust on the Lord our God; is it not he whose Chapels and Altars Hezekiah has taken away, and said to Judah and Jerusalem, You shall worship before this Altar in Jerusalem?

23. Therefore now engage thy self, I pray, to my Master the King of Assyria; and I will give thee two thousand Horses, if thou art able to put thee Riders upon them.

24. How then wilt thou turn back the Face of one Captain, of the least of my Master's Servants: putting thy Trust upon Egypt, for Chariots and Horsemen?

25. Am I now come up without the Lord against this Place, to destroy it? The Lord said to me, Go up against that Country, and destroy it.

26. Then said Eliakim the Son of Hilkiah, Shebna and Joah, to Rabshakeh, Speak, we pray, to thy Servants in Syriack, for we understand it, and do not talk with us in the Jewish Language, in the Hearing of the People who are upon the Wall.

27. But Rabshakeh replied to them, Has my Master sent me to thine and thee, to speak these Words? Was it not to the Men who sit upon the Wall, to eat their Dung and drink their Urine with you?

28. So Rabshakeh stood, and called aloud in the Jewish Language, saying as follows:

Hear the Word of the great King, the King of Assyria.

29. Thus says the King, Let not Hezekiah deceive you: for he is not able to deliver you from his Power.

30. Nor let Hezekiah make you trust on the Lord by saying, The Lord will deliver us, and this City shall not be given throughly up into the Power of the King of Assyria.

31. Do not hearken to him: for thus says the King of Assyria; Make a Blessing for me, and come out to me; then eat each one of his own Vine and Fig-tree, as also drink each the Water of his Cistern:

32. Till I come, and fetch you away to a Country like your own, a Country of Corn and Wine, a Country of Bread and Vineyards, a Country of Olives for Oil and Honey; that you may live, and not die: and do not hearken to Hezekiah, though he persuades you thus, The Lord will deliver us.

33. Have the gods of the Nations at all delivered their respective Lands, from the Power of the King of Assyria?

34. Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena and Ivah? For have they delivered Samaria from my Power?

35. Which are they among all the gods of the Countries, who have delivered their Country from my Power, that the Lord should deliver Jerusalem from it?

36. The People however held their Peace, and did not answer him a Word: for this was the King's Commandment, Do not answer him.

37. Next Eliakim the Son of Hilkiah who was Steward of the House, Shebna the Scribe, and Joah the Son of Asaph the Recorder, went to Hezekiah with the Cloaths torn; and told him the Words of Rabshakeh.

C H A P. XIX.

WHICH when King Hezekiah heard, he tore his Cloaths, covered himself with Sackcloth, and went into the House of the Lord.

2. He also sent Eliakim who was the Steward of the House, Shebna the Scribe, and the Elders of the Priests, having covered themselves with Sackcloth, to Isaiah the Prophet the Son of Amoz.

3. To whom they said; Thus says Heze-

Ver. 18. *Steward of*] as at Gen. xliv. 1.

Ver. 21. *bruised*] as Egypt had then been, according to the order of the Story on Isa. xx.

Ver. 34. *they*] the gods of the Nations, Ver. 33. not those of Hamath, &c.

kiah, This Day is a Day of Distress, Rebuke and Contempt: for the Children are come to the Birth, and there is no Might to bring forth.

4. Perhaps the Lord thy God will hear all the Words of Rabshakeh, whom the King of Assyria his Master has sent to reproach the living God, and will rebuke the Words which the Lord thy God has heard: therefore put up a Prayer for the Residue that is found.

5. Accordingly the Servants of King Hezekiah went to Isaiah.

6. And he said to them; So shall you tell your Master, Thus says the Lord, Be not afraid by reason of the Words that thou hast heard, with which the young Men of the King of Assyria have blasphemed me.

7. Behold I will put such a Spirit into him, and he shall hear such News, that he shall return to his own Country; in which I will cause him to fall by the Sword.

8. And Rabshakeh returned, and found the King of Assyria fighting against Libnah: for he had heard that he was marched from Lachish.

9. Who when he heard say of Tirhakah King of Ethiopia; Behold he is come forth to fight with thee; sent Messengers again to Hezekiah with Orders:

10. Thus shall you make a Speech to Hezekiah King of Judah; Let not thy God deceive thee, in whom thou trustest, by saying, Jerusalem shall not be given up into the Power of the King of Assyria.

11. Behold thou hast heard what the Kings of Assyria have done to all Countries, to destroy them utterly; and shalt thou be delivered?

12. Did the gods of the Nations deliver them whom my Fathers destroyed, Gozan, Haran, Rezeph, and the Edenites who were in Thelassar?

13. Where is the King of Hamath, the King of Arpad, and the King of the City of Sepharvaim, of Henah and Ivah?

14. And when Hezekiah had received the Letter from the Hands of the Messengers, and read it; he went up to the House of the Lord, and spread it before him.

15. Before whom he prayed, and said; O Lord God of Israel, who inhabitest the Cherubs, thou thy self art God alone, of all

the Kingdoms of the Earth: thou having made the Heaven, and the Earth.

16. Incline thy Ear, O Lord, and hear; open thy Eyes, O Lord, and see; even hear the Words of Sennacherib, who has sent him to reproach the living God.

17. Indeed, O Lord, the Kings of Assyria have laid waste the Nations, and their Land;

18. And put their gods into the Fire: for they were not gods, but the Work of Men's Hands, Wood and Stone; so they destroyed them.

19. Now therefore, O Lord our God, save us, I beseech thee, from his Power; for all the Kingdoms of the Earth to know, that thou art the Lord God alone.

20. Then Isaiah the Son of Amoz sent Word to Hezekiah: Thus says the Lord God of Israel, What thou hast prayed to me concerning Sennacherib King of Assyria, has not been unheard by me.

21. This is the Matter that the Lord speaks against him; The Virgin, the Daughter of Zion, despises thee, mocks thee, the Daughter of Jerusalem shakes the Head after thee.

22. Whom hast thou reproached, and blasphemed? And against whom hast thou raised the Voice, and looked up on high? Against the Holy One of Israel?

23. Thou hast reproached the Lord by the Ministry of thy Messengers, and said; I will go up to the Height of the Mountains, to the Sides of Lebanon, with the Multitude of my Chariots: where I will cut down his tall Cedars, the choicest of his Fir-trees; and come to the Lodging-place of his Border, to the Wood of his Carmel.

24. I have dug, and drunk strange Waters; and dried up all the Streams of the Siege with the Soles of my Feet.

25. Hast not thou heard long ago I made it? From Days of old Time that I formed it? Now have I brought it to pass, that thou shouldest be to lay waste fortified Cities to ruinous Heaps.

26. Therefore were their Inhabitants short-handed, were daunted, and ashamed: they were like the Herb of the Field, and the tender Pot-herb, Grass of the Roofs, and Corn blasted before it is grown up.

27. And I know thy dwelling, going out

Ver. 7. put] *Heb. give.*

Ib. Spirit] or *Mind*, as *Grotius* shews, and according to *Munst.* but with *Jun.* and *Trem. Will.* who yet render it *spiritum*, as the *Heb.* Word undeniably signifies.

Ver. 8. returned] to give *Sennacherib* Account of it, but leaving his Army there as it seems, Ver. 9, 33, 35. notwithstanding what *Prideaux* says to the contrary, *Connec. An.* 710; see *Isa.* xx. 1.

Ver. 9. Ethiopia] As the King appears to be *Tarshish*, one of the *Ethiopian* Family, who afterwards reign-

ed in *Egypt*, I have rendered it here *Ethiopia*, and not *Cush* as in other Places; see *Prideaux's Connec.* Anno 710 & 706.

Ver. 23. Lodging-place] being in the Height, *Isa.* xxxvii. 24. This and *Border* are both singular in *Heb.* here as there.

Ver. 25. made] as *formed* just after.

Ver. 26. Corn blasted] the *Heb.* Word being a Substantive signifying so, *Buxt. Lex.*

and coming in, as also thy being moved against me.

28. Because thy being moved against me, and thy Tumult is come up into my Ears; therefore will I put my Hook in thy Nose, and my Bridle in thy Lips, and will make thee return in the Way wherein thou camest.

29. And this shall be a Sign to thee; the eating this Year that which grows of it self, and in the second Year what grows up again (then in the third Year sow you, and reap, as likewise plant Vineyards, and eat the Fruit of them)

30. That a Remnant escaped of the Family of Judah which is left, shall again take root below, and yield Fruit above.

31. For a Residue shall go forth from Jerusalem, and a Remnant escape from Mount Zion: the Zeal of the Lord will do this.

32. Therefore thus says the Lord concerning the King of Assyria; He shall not come to this City, nor shoot an Arrow there, nor come before it with a Shield, nor make a Rampart against it.

33. In the same Way wherein he came, shall he return, and not come to this City, says the Lord.

34. But I will defend this City to save it, for my own sake, and for the sake of my Servant David.

35. And it came to pass that Night, that the Angel of the Lord went out, and slew a hundred eighty and five thousand in the Camp of Assyria; so that when they rose early in the Morning, behold all of them were dead Corpses.

36. So Sennacherib King of Assyria marched, and going back again, dwelt at Nineveh.

37. And as he was worshipping in the House of Nisroch his god, Adrammelech and Sharezer slew him with the Sword, who escaped to the Country of Ararat: and Esarhaddon his Son reigned in his room.

C H A P. XX.

IN those Days was Hezekiah sick likely to die, to whom Isaiah the Son of Amoz the Prophet came, and said to him; Thus says the Lord, Make thy Will, for thou wilt die, and not live.

2. Upon this he turned about his Face to the Wall, and prayed to the Lord, saying,

3. I beseech thee, O Lord, remember now, how I have walked continually before thee in Truth, and with a perfect Heart, and have done what thou wast pleased with; and Hezekiah wept a great deal.

4. When Isaiah being not got out to the middle of the City, had the Lord's Commission as follows;

5. Go back, and tell Hezekiah the Ruler of my People; Thus says the Lord God of thy Father David, I have heard thy Prayer, seen thy Tears; behold I will heal thee; on the third Day thou shalt go up to the House of the Lord.

6. And I will add to thy Time fifteen Years: as also deliver thee and this City from the Power of the King of Assyria; and will defend this City, for my own sake, and for the sake of David my Servant.

7. Isaiah also said, Take a Bunch of Figs; which they did; and putting upon the Boil, he recovered.

8. However Hezekiah asked him, What

Ver. 29. *the eating*] That and the next being the Sabatical and Jubile Years, according to the *Table of Chronology*: the keeping of which Years orderly, when it was so very unlikely, the *Assyrians* being killed that Night, might well be a Sign of God's future Favour.

Ver. 32. *He*] the King of *Assyria* himself. It seems to be the Custom of taking capital Cities in those Times, that the King should be there at the last storming it, 2 *Sam.* xii. 27, 28. according to which this shews that *Jerusalem* should not be taken.

Ib. *to*] which, and not *into*, agrees with *there*, &c.

Ver. 33. *return*] Both *Rabshakeb* went back to *Sennacherib*, and *Sennacherib* coming from the South to *Lachish*, returned southward out of the Kingdom of *Judah* to *Libnah*, Ver. 8, and Chap. viii. 22, *Num.* xxxiii. 20.

Ver. 35. *went out*] of *Jerusalem*, where his peculiar Presence was; to the *Assyrian* Camp, in the Valley of *Tophet*, according to Ch. xxx. 33. and *Josephus*. *Sennacherib's* going back from *Lachish* to *Libnah*, makes it improbable that the Army with him was destroyed marching towards *Jerusalem*, as *Prideaux* has it, *Connect.* An. 710. Much less did *Sennacherib* get thither, as with *Bedford* *Scrip. Chron.* B. vi. 3, 18. contrary to Ver. 32. *Isa.* xxxvii. 33. see *Isa.* xxxi. 9.

Ib. *slew*] According to *Berosus* in *Josephus Antiq.* Lib. x. 2. and *Jerome* on *Isa.* xxxvii. it was done with the Pestilence, which may be likely; see also on Ch. xx.

7. The Opinion of *Prideaux* is, that it was a hot Wind in those Parts, for which Ver. 7. is quoted; where the Words of the Original neither signify *send* nor *Blas*; see *Isa.* xxx. 28, as of *Hos* is, Ver. 31. and that our Translators have put in another Character.

Ver. 37. *Adrammelech and Sharezer slew him*] his Sons is only in the Margin.

Ver. 1. *those Days*] *Hezekiah* not reigning twenty-nine full Years, as by the *Chronological Table*, and the fifteen which his Life was lengthened, Ver. 6. being no doubt full ones, it follows that this Sickness was in those very Days spoken of before, namely while the King of *Assyria* was at war against the Country in *Hezekiah's* fourteenth Year; Chap. xviii. 13. as Ver. 6. of this Chapter likewise shews.

Ver. 2. *Gregory* says (extravagantly;) “King *Hezekiah* was heard upon his bed, but his Prayer what was it, but that he might go once more to Church? And even then though in that Extremity, he could not go up into the House of the Lord; yet at least he turned himself in his Chamber that way,” *Notes and Observ.* upon some Passages of *Scrip.* Ch. 31.

Ver. 3. *a great deal*] *Heb.* with great weeping.

Ver. 4. *City*] Court being but in the Marg.

Ver. 7. *Boil*] It seems to be the Pestilence, which *Sennacherib's* Army might catch from the City, but in an extraordinary manner.

shall

shall be the Sign that the Lord will heal me, and that I shall go up to the House of the Lord on the third Day?

9. And Isaiah replied, This shall be a Sign to thee from the Lord, that he will do the Thing which he has spoken; shall the Shadow go on ten Degrees, or go back so many?

10. To which Hezekiah answered, It is a slight Thing for the Shadow to decline ten Degrees; no, but let it return backward ten Degrees.

11. So Isaiah the Prophet called on the Lord; and he caused the Shadow on the Degrees, which was gone down upon those of Ahaz, to return backward ten Degrees.

12. At that Time Berodach-baladan, the Son of Baladan, King of Babylon sent a Letter, and a Present to Hezekiah: for he heard that he had been sick.

13. And Hezekiah hearkened to them, shewing them the whole House of his Odours, the Silver, Gold, Spices, the good Oil, the House of his Vessels, and all that was found in his Treasures: there was Nothing which he did not shew them, in his House, and in all his Dominion.

14. Afterwards Isaiah the Prophet came to King Hezekiah, and said to him, What did these Men say? And from whence did they come to thee? And he answered, They came from a Country far off, from Babylon.

15. And upon his enquiring, What did they see in thy House? Hezekiah acknowledged, They saw all that was in it; there was Nothing, which I did not shew them, in my Treasures.

16. Then said Isaiah to him; Hear the Lord's Commission,

17. Behold the Days are coming, when all that is in thy House, and what thy Fathers have treasured up to this Day, shall be carried away to Babylon; there shall be Nothing left, says the Lord.

18. Nay they shall take of thy Sons who shall proceed out from thee, whom thou shalt beget; and they shall be Officers in the Palace of the King of Babylon.

19. Whereupon Hezekiah said to Isaiah, The Lord's Commission that thou speakest is good: for is it not, said he, if there be Peace and Truth in my Days?

20. As for the rest of Hezekiah's Affairs, and all his Power, with how he made a Fish-pond, and a Conduit, and brought Water to the City, are they not written in the Book of the Chronicles of the Kings of Judah?

21. And Hezekiah lay down with his Fathers, and Manasseh his Son reigned in his room.

C H A P. XXI.

MANASSEH was in his twelfth Year when he began reigning, and reigned fifty five Years at Jerusalem; whose Mother's Name was Hephzi-bah.

2. And he did what the Lord was displeased with; according to the Abominations of the Nations, that the Lord expelled from the Presence of the Israelites.

3. For he built up again the Chapels which his Father Hezekiah had destroyed, raised up Altars to Baal, made a Grove as Ahab King of Israel did, worshipped all the Army of Heaven, and served them.

4. He also built Altars in the House of the Lord, of which the Lord said, I will put my Name in Jerusalem.

5. And he builded Altars to all the Army of Heaven, in the two Courts of the Lord's House.

6. Besides he made his Son pass through the Fire, used soothsaying, divined, and had to do with familiar Spirits and Sorcerers; doing what the Lord was much displeased with, to provoke him.

7. Nay he put a carved Image belonging to the Grove that he had made, in the House of which the Lord said to David and his Son Solomon; In this House and in Jerusalem, that I have chosen out of all the Tribes of Israel, will I put my Name for ever.

8. And I will not remove the Feet of Israel again, from the Country which I gave

Ver. 11. *on the Degrees*] as *Isa. xxxviii. 8. of the Degrees*, and thus the *Heb.* has here.

Ib. those] the same as before and after, *dial* being also another Word.

Ib. backward] by the Inflection of the Sun's Rays, that might be called *the Sun*, *Isa. xxxviii. 8.* as is supposed, rather than the going back of the Sun or Earth; since it appears to have been only in that Country, 2 *Chron. xxxii. 31.* and *Usher* observes by three Eclipses before that Time, that they agreed with the constant Motion of the heavenly Bodies as if not altered; tho' he supposes inconsistently that all of them went backward; *Annal. A. M. 3291.*

Ib. ten] as long as if the Shadow had stood still while

it used to go forward twenty, since those ten were to be passed back again; and if not in the common Pace, it would be a farther Miracle. And lest it should be thought, so much Time must be lost; I say No, because the Shadow must stop at Night, and the next Morning it would naturally begin right again.

Ver. 13. *hearkened*] His being glad by *Isaiah's* Account, *Ch. xxxix. 2.* might be here softened a little in his Favour, by the Change of a *Heb. Letter.*

Ib. Odours] I suppose mostly for Offerings.

Ib. Vessels] The *Eng. Marg.* has *Heb. Vessels*; as likewise *Jun.* and *Trem.* the *vulg. Lat. Munst.* and *Pagn. inferum.*

to their Forefathers; only if they observe to do according to all that I have commanded them, and after all the Law which my Servant Moses commanded them.

9. But they would not hear; and Manasseh made them err, to do worse than the Nations, that the Lord had destroyed from the Presence of the Israelites.

10. And the Lord spoke by the Ministry of his Servants the Prophets as follows:

11. Because Manasseh King of Judah does these Abominations, doing worse than all that the Amorites did who were before him, and makes Judah also sin by his filthy Idols.

12. Therefore thus says the Lord God of Israel; Behold I will bring Harm upon Jerusalem and Judah, at which both the Ears of every one who hears it shall tingle.

13. For I will stretch out over Jerusalem the Line of Samaria, and the Plummeth of the Family of Ahab; and will wipe Jerusalem as one does a Dish, and being wiped, turns it upon its Face.

14. So will I forsake the Residue of my Possession, and deliver them into the Power of their Enemies; whereby they shall become a Prey and Spoil to all of them:

15. Because they have done what I dislike, and have provoked me, from the Day on which their Forefathers came out of Egypt to this Day.

16. And Manasseh also shed innocent Blood very much, till he had quite filled up Jerusalem; besides his Sin wherein he made Judah sin, by doing what the Lord was displeased with.

17. As for the rest of Manasseh's Affairs, and all that he did, with his Sin which he sinned, are they not written in the Book of the Chronicles of the Kings of Judah?

18. And Manasseh lay down with his Fathers, being buried in the Garden of his own House, in that of Uzza; and Amon his Son reigned in his room.

19. Amon was in his twenty second Year when he began reigning, and reigned two Years at Jerusalem; whose Mother's Name was Meshullemeth, the Daughter of Haruz of Jotbah.

20. He likewise did what the Lord was displeased with, as Manasseh his Father had done.

21. For he went in all the Way wherein his Father went; and served the filthy Idols that his Father served, and worshipped them.

22. Moreover he forsook the Lord God of his Fathers, and went not in the Way of the Lord.

23. At length the Servants of Amon conspired against him, and killed the King in his own House.

24. But the People of the Country slew all that conspired against him; and the same made Josiah his Son King in his room.

25. As for the rest of Amon's Affairs which he did, are they not written in the Book of the Chronicles of the Kings of Judah:

26. And he being buried in his Sepulchre in the Garden of Uzza, Josiah his Son reigned in his room.

C H A P. XXII.

JOSIAH was in his eighth Year when he began reigning, and reigned thirty one Years at Jerusalem; whose Mother's Name was Jedidah, the Daughter of Adaiah of Boskath.

2. And he did what the Lord approved of; going in all the Way of David his Father, without turning aside to the right Hand or left.

3. Now in the eighteenth Year of King Josiah, he sent Shaphan, the Son of Azaliah, the Son of Meshullam, the Scribe, to the House of the Lord, with this Message;

4. Go up to Hilkiah the high Priest, and cause him to finish *the Affair of* the Money that is brought into the House of the Lord, which the Keepers of the Door gather from the People.

5. And let them deliver it into the Hands of such as manage the Work, that are set over the House of the Lord, who shall give it to the Doers of the Work which is there, to repair the Breaches of the House;

6. To Artificers, Builders, and Masons, even to buy Timber and Stone that is cut, to repair the House.

7. But the Money was not reckoned to them, that was delivered into their Hands; because they managed faithfully.

8. And Hilkiah the high Priest said to Shaphan the Scribe, I have found the Book of the Law in the House of the Lord; Hilkiah also gave the Book to him, and he read it.

9. Then Shaphan the Scribe came to the King, and brought him back Word, and said,

Ver. 15. what I dislike, as opposite to another Idiom remarked on at Gen. xix. 8. which is also otherwise

turned by our Translators, as in Num. xxi. 10. and xxii. 34. Jer. xl. 4. Job. xxiv. 15.

Thy Servants have poured out the Money that was found in the House, and delivered it into the Hands of those that manage the Work, who are set over the House of the Lord.

10. Besides he told the King thus, Hilkiash the Priest has given me a Book; and Shaphan read it before him.

11. And as soon as the King heard the Words of the Book of the Law, he tore his Cloaths.

12. He also commanded Hilkiash the Priest, Ahikam the Son of Shaphan, Achbor the Son of Michaiah, Shaphan the Scribe, and Afaiah a Servant of the King, as follows,

13. Go, enquire of the Lord for me, and for the People, even for all Judah, concerning the Words of this Book that is found: for the Wrath of the Lord is great, that which is kindled against us, because our Fathers have not hearkened to the Words of this Book, to do according to all that is written for us.

14. So Hilkiash the Priest, Ahikam, Achbor, Shaphan and Afaiah, went to Huldah the Prophetess, the Wife of Shallum, the Son of Tikvah, the Son of Harhas, Keeper of the Garments, she dwelling at Jerusalem in the second Part; and they spoke to her.

15. Who said to them: Thus says the Lord God of Israel, Tell the Man that sent you to me;

16. Thus says the Lord: Behold I will bring Harm to this Place, and upon the Inhabitants of it, even all the Things of the Book which the King of Judah has read;

17. Because they have forsaken me, and burnt incense to other gods, that they might provoke me by all the Work of their Hands; so shall my Wrath be kindled against this Place, and not be quenched.

18. But concerning the King of Judah who sent you to enquire of the Lord, thus shall you tell him; Thus says the Lord God of Israel, *As for* the Words which thou hast heard,

19. Forasmuch as thy Heart is tender, and thou didst humble thyself before the Lord, when thou heardest what I have spoken against this Place, and the Inhabitants of it, that they should become a Desolation and a Curse, and didst tear thy Cloaths, and weep before me; I also heard, says the Lord.

20. Therefore behold I will gather thee to thy Fathers, and thou shalt be gathered to thy Grave in Peace, and thy Eyes shall not see all the Harm which I will bring upon this Place. And they brought the King back Word.

C H A P. XXIII.

UPON this the King sent, and they gathered to him all the Elders of Judah and Jerusalem.

2. He then went up to the House of the Lord, all the Men of Judah, and all the Inhabitants of Jerusalem being with him, as also the Priests and Prophets, nay all the People from the least to the greatest; where he read in their Hearing all the Words of the Book of the Covenant, that was found in the House of the Lord.

3. And the King standing at a Pillar, made a Covenant before the Lord, to go after him, and to keep his Commandments, Testimonies and Ordinances, with all the Heart, and all the Soul, to confirm the Words of this Covenant that were written in this Book; and all the People stood to the Covenant.

4. After which the King commanded Hilkiash the high Priest, and the Priests of the second Order, with the Keepers of the Door, to bring out of the Temple of the Lord all the Instruments that were made for Baal, for the Grove, and all the Army of the Heavens; and he burnt them without Jerusalem, in the Fields of Kidron, and carried the Ashes of them to Beth-el.

5. And he put away the black ones, whom the Kings of Judah had appointed, and caused to burn incense in the Chapels, in the Cities of Judah, and round about Jerusalem, with those that burnt incense to Baal, to the Sun, and Moon, and Planets, and to all the Army of the Heavens.

6. He likewise brought the Grove out of the House of the Lord, without Jerusalem, to the Brook Kidron, and burnt it there, beating it small to Dust, and throwing the Dust of it upon the Graves of the Sons of the People.

7. And he broke down the Houses of the Sodomites, which were at the House of the Lord, where the Women wove Booths for the Grove.

Ver. 9. *poured out*] of the Chest, wherein it was collected, Chap. xii. 9, 10.

Ver. 12, 14. *Afaiah*] In this Name may be observed the great Negligence of the Eng. Translators.

Ver. 13. *for us*] according to the best Translators, as well as better Sense and more agreeable to the Orig. than *concerning*.

Ver. 20. *in Peace*] with regard to that Nation, and

what she had been speaking of it in the preceding Verse, and before that should come to pass.

Ver. 3. *at*] the same as in 2 Chr. xxxiv. 31.

Ver. 5. *black ones*] See this on Zeph. i. 4.

Ib. *and caused to burn incense*] a Conjunction, and finite Verb sing. in the Conjug. *Pihel*.

Ver. 7. *Booths*] Houses Heb.

8. Besides he brought all the Priests from the Cities of Judah, and polluted the Chapels where those burnt incense, from Geba to Beer-sheba; and broke down the Chapels of the Gates, which were at the Entrance of the Gate of Joshua the Governor of the City, that were on a Man's left Hand at the Gate of the City.

9. Yet the Priests of the Chapels did not go up to the Altar of the Lord in Jerusalem, but eat unleavened Cakes amongst their Brethren.

10. And he polluted Topheth, which was in the Valley of the Sons of Hinnom; that no Man might make his Son or Daughter pass through the Fire to Molech.

11. Moreover he put away the Horses that the Kings of Judah had given to the Sun, by the coming in of the House of the Lord, at the Room of Nethan-melech one of the Officers, which was in the Suburbs; and the Chariots of the Sun he burnt in the Fire.

12. The Altars too which were upon the Roof of the Chamber of Ahaz, that the Kings of Judah had made, and those that Manasseh had made in the two Courts of the Lord's House, did the King break down, and dash in pieces from thence, throwing the Dust of them into the Brook Kidron.

13. And the Chapels which were before Jerusalem, that were on the right hand of the Mountain of Corruption, which Solomon King of Israel built to Ashtoreth the Abomination of the Zidonians, to Chemosh the Abomination of Moab, and Milcom the Detestation of the Ammonites, did the King pollute.

14. He further broke in pieces the Statues, and cut down the Groves; and filled the Places of them with Men's Bones.

15. And also the Altar which was at Beth-el, the Chapel that Jeroboam the Son of Nebat made, with which he caused Israel to sin, both that Altar and the Chapel he broke down; and burnt the Chapel, beating it small to Dust, as likewise burnt the Grove.

16. Then Josiah looking, saw the Graves which were there on the Mountain: with that he sent, and took the Bones out of them, which he burnt upon the Altar, and polluted it; according to the Word of the Lord that the Man of God did proclaim, who proclaimed those Things.

17. And he asked, What is that Monument which I see? When the Men of the

City answered him, It is the Grave of the Man of God who came from Judah, and proclaimed those Things that thou hast done against the Altar of Beth-el.

18. Therefore he replied, Let him alone, let not any one remove his Bones: so they let his Bones escape, with those of the Prophet who came from Samaria.

19. And all the Houses of the Chapels likewise that were in the Cities of Samaria, which the Kings of Israel had made to provoke, Josiah took away; and did to them according to all the Deeds that he had done at Beth-el.

20. Nay he killed all the Priests of the Chapels who were there, upon the Altars, and burning Men's Bones upon them, returned to Jerusalem.

21. Afterwards the King thus commanded all the People, Make a Passover to the Lord your God, as it is written in the Book of this Covenant.

22. For there was not made such a one, from the Time of the Judges who judged Israel, even all the Time of the Kings of Israel and those of Judah;

23. As in the eighteenth Year of King Josiah, *when* this Passover was made to the Lord in Jerusalem.

24. And also those that had familiar Spirits, with the Sorcerers, Teraphs, filthy Idols, and all the Abominations which were seen in the Country of Judah, and in Jerusalem, Josiah took away; that he might confirm the Words of the Law, that were written in the Book which Hilkiah the Priest found in the House of the Lord.

25. So that like him there was no King before him, who returned to the Lord with all his Heart, with all his Soul, and all his Might, according to the whole Law of Moses; and after him there rose up none like him.

26. However the Lord did not return from the Fervency of his great Anger, by which he was angry with Judah, for all the Provocations with which Manasseh had provoked him.

27. And he said; I will also put Judah away from before me, as I did Israel; and will reject this City Jerusalem that I chose, and the House of which I said, My Name shall be there.

28. As for the rest of Josiah's Affairs, and all that he did, are they not written in the

Ver. 11. *put away the Horses*] that therefore seem to be living ones, and not for Sacrifice because there were also Chariots; so both might be rather to draw or carry about an Image of the Sun, as we read concerning a Star, *Amos v. 26.*

Ver. 16. *proclaimed those Things*] as in the next Verse.
Ver. 22. *For*] The Greatness of the Passover being the Occasion of mentioning, and recording it.
Ver. 25. *no King*] that so returned to the Lord; see Ch. xviii. 5. and *Caryl on Job i.*

Book of the Chronicles of the Kings of Judah?

29. In his Time Pharaoh-nechoh King of Egypt went up against the King of Assyria, to the River Euphrates; whom King Josiah going to meet, the same killed him at Megiddo, when he saw him.

30. And his Servants carried him dead from thence, and bringing him to Jerusalem, buried him in his own Grave; then the People of the Country took Jehoahaz the Son of Josiah, and anointing him, made him King in the room of his Father.

31. Jehoahaz was in his twenty third Year when he began reigning, and reigned three Months at Jerusalem; whose Mother's Name was Hamutal, the Daughter of Jeremiah of Libnah.

32. And he did what the Lord was displeased with, according to all that his Fathers had done.

33. At length Pharaoh-nechoh bound him at Riblah in the Country of Hamath, for reigning at Jerusalem; and put a Fine upon the Country of a hundred Talents of Silver, and a Talent of Gold.

34. The same too made Eliakim the Son of Josiah King in the room of Josiah his Father, and turned his Name to Jehoiakim; taking away Jehoahaz, who went to Egypt, and died there.

35. And Jehoiakim gave the Silver and Gold to Pharaoh, but rated the Country, to give the Money according to his Command: of each of the People of it according to his Worth he exacted the Silver and Gold, to give to Pharaoh-nechoh.

36. Jehoiakim was in his twenty fifth Year when he began reigning, and reigned eleven Years at Jerusalem; and the Name of his Mother was Zebudah, the Daughter of Pedaiiah of Rumah.

37. He likewise did what the Lord was

displeased with, according to all that his Fathers had done.

CHAP. XXIV.

IN his Time came up Nebuchadnezzar King of Babylon; to whom Jehoiakim became a Servant three Years, then he turned back, and rebelled against him.

2. Whereupon the Lord sent against him the Troops of the Chaldeans, with those of Syria, Moab, and the Ammonites, whom he sent against Judah to destroy it; according to the Word that the Lord spoke by the Ministry of his Servants the Prophets.

3. Verily according to the Mouth of the Lord it was against Judah, to put *them* away from before him, for the Sins of Manasseh, according to all that he did;

4. And in particular the innocent Blood, which he shed, so that he filled Jerusalem with it, which the Lord would not forgive.

5. As for the rest of Jehoiakim's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

6. And Jehoiakim lay down with his Fathers, his Son Jehoiachin reigning in his room.

7. Now the King of Egypt came again no more out of his Country: for the King of Babylon took from the Flood of Egypt to the River Euphrates, all that belonged to him.

8. Jehoiachin was in his eighteenth Year when he began reigning, and reigned three Months at Jerusalem; whose Mother's Name was Nehushta, the Daughter of Elnathan of Jerusalem.

9. And he did what the Lord was displeased with, according to all that his Father had done.

10. At that Time the Servants of Nebu-

Ver. 29. *Assyria*] see on Chap. xvii. 24. and xxiv. 7.

1b. *Euphrates*] where those Kings fought two Battles, now and four Years after, with different Success, *Josephus Antiq. B. x. 6.* and *Jer. xlvii. 2.* but it might not be at the same Place by the River.

Ver. 31. *twenty third*] so that *Jehoiakim* was older, Ver. 36. and this might be preferred upon the Account of his Mother, who might be the principal Wife, and the other's a Concubine-wife; see on *Gen. xxii. 24.*

Ver. 33. *for reigning*] The *Original* having no *not*.

Ver. 34. *and died there*] not in the *com. Lat. Transf.*

Ver. 36. *twenty fifth*] *Josiah* reigning over thirty one Years as by the *Table*, supposing it to be almost another, and that *Josiah* began to reign in the End of his eighth Year, Chap. xxii. 1. and *Jehoiakim* in the Beginning of his twenty fifth, counting also almost four Months to *Jehoahaz*, Ver. 31. *Josiah* might be 16 $\frac{1}{2}$ Years old, when *Jehoiakim* was born, which is credible; but scarce so, if with other Chronologers, the Reign of *Jehoahaz* be included in the thirty first Year of *Josiah*: so that this helps

to support my *Chronology*, and is it self further assisted by *Jer. xxv. 1, 3.*

Ver. 2. *Moab*] *Prideaux* gives Account that *Moab* and *Ammon* were now Provinces of the *Babylonish* Empire, to whose Yoke they had subjected themselves, *Connell. Anno 599.* yet relates further that the King of *Babylon* conquered them after the Destruction of *Jerusalem*, 1b. Anno 584. But as the last appears certain by *Exek. xxv.* the Troops of those Countries here, seem rather to have made Excursions into *Judah* independent of the *Chaldeans*, as it is said too the Lord sent them; nay we read of a King of the *Ammonites* after this, *Jer. xl. 14.*

Ver. 7. *the King of Egypt*] namely *Pharaoh-nechoh*, Ch. xxiii. 29, 33, 34. *Jer. xlvii. 2.* for *Pharaoh-hophra's* Army came out afterwards, *Jer. xxxvii. 5.* and *xliv. 30.*

1b. *Babylon*] the Metropolis of *Assyria*, Ch. xxiii. 29.

1b. *belonged to*] which the King of *Egypt* had got in his Expedition at the End of *Josiah's* Reign, the particular Account of which see on *Jer. xlvii. 2.*

chadnezzar King of Babylon came up to Jerusalem, that the City might be brought into a Siege.

11. Afterwards he came against the City, and his Servants besieged it.

12. To whom Jehoiachin King of Judah went out, with his Mother, Servants, Princes and Officers; and the King of Babylon took him in the eighth Year of his Reign.

13. And he brought out from thence all the Treasures of the House of the Lord, and those of the King's House; particularly he cut off all the Things of Gold that Solomon King of Israel made in the Temple of the Lord, according as the Lord had spoken.

14. Nay he carried away all these of Jerusalem, even all the Princes, and all who were valiant, ten thousand Prisoners, with every Carpenter and Smith: there were none left besides the poor People of the Country.

15. Thus he carried away Jehoiachin to Babylon: as likewise the King's Mother, with his Wives, Officers, and the mighty Men of the Country, did he cause to go away prisoners from Jerusalem thither.

16. And all the stout ones seven thousand, with the Carpenters and Smiths a thousand, all the stout Warriors, were those whom the King of Babylon carried away prisoners thither.

17. Moreover he made Mattaniah his Uncle King in his room, and turned his Name to Zedekiah.

18. Zedekiah was in his twenty first Year when he began reigning, and reigned eleven Years at Jerusalem; whose Mother's Name was Hamutal, the Daughter of Jeremiah of Libnah.

19. And he did what the Lord was displeased with, according to all that Jehoiachin had done.

20. For it came to pass in Jerusalem and Judah, that Zedekiah rebelled against the King of Babylon, by the Anger of the Lord, till he had cast them from before him.

C H A P. XXV.

AND in the ninth Year of his Reign, on the tenth of the tenth Month, came Nebuchadnezzar King of Babylon, with all his Army, against Jerusalem, and encamped against it, building Forts against it round about.

2. So the City came to be in a Siege, till the eleventh Year of King Zedekiah.

3. When on the ninth of the fourth Month the Famine became so grievous in the City, that there was no Food for the People of the Country.

4. Thus the City was broke into, and all the Warriors fled by night the Way of the Gate between the two Walls, which was by the King's Garden, the Chaldeans being against the City, round about; and he went the Way of the Plain.

5. But the Army of the Chaldeans pursued after the King, and overtook him on the Plains of Jericho, all his Army being dispersed from him.

6. And taking the King, they carried him up to the King of Babylon at Riblah; and they pronounced Judgment on him.

7. Next they killed the Sons of Zedekiah before his Eyes, put out his own Eyes, and binding him with Chains, carried him to Babylon.

8. Moreover on the seventh of the fifth Month, which was in the nineteenth Year of King Nebuchadnezzar King of Babylon, Nebuzaradan the Captain of the Guard, a Servant of his, came to Jerusalem;

9. Who burnt the House of the Lord, and that of the King; all the Houses likewise of Jerusalem, especially every great one did he burn with Fire.

10. And the Walls of Jerusalem round about, did the whole Army of the Chaldeans, who were with him, break down.

11. The rest also of the People that were left in the City, and the Deserters who deserted to the King of Babylon, with the rest of the Multitude, Nebuzaradan the Captain of the Guard carried away.

12. Yet he left some of the Poor of the Country, for Vine-dressers and Husbandmen.

13. And the Pillars of Brass which were in the Lord's House, as also the Bases, and the brasen Sea that was there, the Chaldeans broke; and took away the Brass of them to Babylon.

14. The Pots too, the Shovels, musical Instruments, Spoons, and all the brasen Things with which they ministered, they took:

15. As did the Captain of the Guard the Censers, and Bowls, what was Gold in Gold, and what was Silver in Silver;

Ver. 13. *cut off all the Things*] of which the other Part was not Gold, and of no Value to Nebuchadnezzar: for that he did not cut in pieces all the Vessels is plain by Exr. i. 7. Dan. v. 2, 3.

Ver. 14. *ten thousand*] The Carpenters and Smiths

being a thousand, and the valiant Men seven thousand, there remain two thousand for the Princes or Nobility, including perhaps their Families.

Ver. 15. *Censers*] See Exod. xxvii. 3

16. *With* the two Pillars, one Sea, and the Bases which Solomon made for the House of the Lord, the Brass of all these Things being without Weight.

17. The Height of one Pillar was eighteen Cubits, and the Chapter upon it was Brass, the Height of the Chapter being three Cubits, with the Infolding and the Pomegranates upon it round about all Brass; the other Pillar too had like these upon the Infolding.

18. Besides the Captain of the Guard took Seraiah the principal Priest, Zephaniah the second Priest, and the three Door-keepers.

19. And out of the City he took one Officer, him who was General over the Warriors, and five Men of those that were intimate with the King who were found in the Country, as also the chief Scribe of the Army that mustered the People of the Country, and sixty Men of the same People who were found in the City:

20. Even them did Nebuzaradan the Captain of the Guard take, and carried them to the King of Babylon at Riblah;

21. And he smote them, and killed them there in the Country of Hamath. Thus was Judah carried away from their own Country.

22. But as for the People that were left in the Country of Judah, whom Nebuchadnezzar King of Babylon left, over them he set Gedaliah, the Son of Ahikam, the Son of Shaphan.

23. Which when all the Captains of the Armies, with their Men, heard; they came to Gedaliah, at Mizpah, even Ishmael the

Son of Nethaniah, Johanan the Son of Kareah, Seraiah the Son of Tanhumeth the Netophathite, and Jaazaniah the Son of a Maachathite, with their Men.

24. And Gedaliah swore to them and their Men in this manner, Be not afraid of being the Servants of the Chaldeans: dwell in the Country, and serve the King of Babylon, so it shall be well with you.

25. Nevertheless in the seventh Month Ishmael the Son of Nethaniah, the Son of Elishama, of the royal Family, came, accompanied with ten Men, and smote Gedaliah, so that he died, as likewise the Jews and Chaldeans who were with him at Mizpah.

26. Then all the People from the least to the greatest, with the Captains of the Armies, got ready, and went to Egypt: for they were afraid by reason of the Chaldeans.

27. And in the seven and thirtieth Year of the Captivity of Jehoiachin King of Judah, on the twenty seventh of the twelfth Month, Evil-merodach King of Babylon, in the Year that he began reigning, lifted up the Head of Jehoiachin King of Judah from the Prison-house.

28. To whom he spoke well, and put his Seat above those of the Kings who were with him at Babylon.

29. And changing his Prison-garments, he did eat Victuals continually before him, all the Days of his Life.

30. For his Provision was a continual one given him from the King, each Day's Allowance the very same Day, all the Days of his Life.

Ver. 17. *three*] the Chapter alone, that which was upon it making five, 1 King. vii. 16, 17. 2 Chron. iii. 15, 16. Jer. lii. 22. *Lightfoot* without Probability deems, that the Chapters themselves were five Cubits high, and the lowermost three only could be seen, having no Work wrought about them there, *Harm. of O. Test.* for besides the Unlikelihood of their being so much bare, and having Nothing ornamental above, we are told the Lilly Work was four Cubits, 1 King. vii. 19.

1b. *upon the Infolding*] not *with*, according to the Heb. Particle, and Description in 1 King. vii. 18.

Ver. 18. *Seraiah*] the Grandson of Hilkiah, 2 King. xxii. 8. 1 Chr. vi. 13, 14. Ezr. vii. 1.

1b. *second Priest*] such as Eleazar was, Num. iii. 32.

Ver. 19. *sixty*] by the *Lat. Vulgate* no more than six.

Ver. 27. *twenty seventh*] brought him out of Prison the 25th Day, Jer. lii. 31. and advanced him the 27th.

1b. *Evil-merodach*] *Jerome* writes on Isa. xiv. 18. *Narrant Hebræi hujusmodi Fabulam. Evilmerodach qui Patre suo Nabuchodonosor vivente per septem Annos inter Bestias ante regnaverat; postquam ille restitutus in Regno est, usque ad Mortem Patris cum Joachim Rege Judæ in Vinculis fuit; quo mortuo cum rursus in Regnum succederet, &c. The Jews relate that Evilmerodach having reigned seven Years, while his Father Nebuchadnezzar lived among the Beasts, was after his Father's Restoration kept in Chains with Jechoiachin King of Judah, till his Father died, when he succeeded him again in the Kingdom.*

NOTES upon the FIRST BOOK of the CHRONICLES.

CHAP. I.

ADAM, Seth, Enos,
 2. Cainan, Mahalaleel, Jared,
 3. Enoch, Methuselah, Lamech,
 4. Noah, Shem, Ham and Japheth.
 5. The Sons of Japheth were, Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras;
 6. And Gomer's Sons, Aschenaz, Riphath and Togarmah;
 7. As also the Sons of Javan, Elishah and Tarshishah, Chittim and Dodanim.
 8. The Sons of Ham were, Cush and Mizraim, Put and Canaan.
 9. And the Sons of Cush were, Seba, Havilah, Sabta, Raamah and Sabtechah; Raamah's Sons being Sheba and Dedan.
 10. Moreover Cush begot Nimrod; who began to be powerful on the Earth.
 11. And Mizraim begot the Ludites, Anamites, Lehabites, Naphtuhites,
 12. Pathrusites and Casluhites; from whom came forth the Philistines, and the Caphtorites.
 13. Canaan also begot Zidon his First-born, and Heth,
 14. With the Jebusites, Amorites, Girgashites,
 15. Hivites, Arkites, Sinites,
 16. Arvadites, Zemarites and Hamathites.
 17. The Sons of Shem were, Elam, Ashur, Arphaxad, Lud and Aram, with Uz, Hul, Gether and Meshech.
 18. Besides Arphaxad begot Shelah, as Shelah did Eber.
 19. And Eber had two Sons born; the Name of one was Peleg, because the Earth was divided in his Time, and his Brother's Name was Joktan.
 20. Joktan too begot Almodad, Sheleph, Hazarmaveth, Jerah,
 21. Hadoram, Uzal, Diklah.
 22. Ebal, Abimael, Sheba,

23. Ophir, Havilah and Jobab; all these were the Sons of Joktan.
 24. Shem, Arphaxad, Shelah,
 25. Eber, Peleg, Reu,
 26. Serug, Nahor, Terah,
 27. Abram, who was Abraham.
 28. The Sons of Abraham were Isaac and Ishmael.
 29. These are their Generations: the First-born of Ishmael, was Nebajoth, then Kedar, Adbeel, Mibsam,
 30. Mishma and Dumah, Massa, Hadad and Tema,
 31. Jetur, Naphish and Kedemah. The foregoing were the Sons of Ishmael.
 32. As for the Sons of Keturah, Abraham's Concubine, she bore Zimran, Jokshan, Medan, Midian, Ishbak and Shuah: Jokshan's Sons also were, Sheba and Dedan.
 33. The Sons of Midian too were, Ephah, Ephraim, Enoch, Abida and Eldaah. All these were the Sons of Keturah.
 34. And Abraham begetting Isaac, the Sons of Isaac were, Esau and Israel.
 35. The Sons of Esau were, Eliphaz, Reuel, Jeush, Jalaam and Korah.
 36. The Sons of Eliphaz, Teman and Omar, Zephi and Gatam, Kenaz, and of Timna also Amalek.
 37. The Sons of Reuel, Nahath, Zerah, Shammah and Mizzah.
 38. And the Sons of Seir, Lotan, Shobal, Zibeon, Anah, Dishon, Ezar and Dishan.
 39. Moreover the Sons of Lotan, Hori and Homam; and Lotan's Sister was Timna.
 40. The Sons of Shobal, Aljan, Manahath, Ebal, Shephi and Onam; the Sons likewise of Zibeon, Aijah and Anah.
 41. Anah's Sons, Dishon; and those of Dishon, Hamran, Eshban, Ithran and Cheran.
 42. The Sons of Ezer, Bilhan and Zaavan; Jaakan; the Sons of Dishan, Uz and Aran.

Ver. 1. *Seth*] These Names in *Heb.* being the same with those of *Gen.* v. I have put them alike in *English*.

Ver. 7. *Tarshishah*] This differs from that in *Gen.* x. 4.

Ver. 14. *Jebusites*] * So the Names which follow until * Ver. 17. are not the Names of particular Persons, but * of People or Nations, * *Psalm's Annot.* see *Gen.* x. 16.

Ver. 36. *of Timna*] for that was the Concubine of Eliphaz, *Gen.* xxxvi. 12.

Ver. 41. *Hamran*] It beginning and ending with the same Letters as in *Gen.* xxxvi. 26. but with neither as the Father of *Moses*, *Exod.* vi. 20. though put the same in our *Eng. Bible*.

43. And these were the Kings who reigned in the Country of Edom, before the Israelites had one to reign: Bela the Son of Beor, the Name of whose City was Dinhabah.

44. And when he died, Jobab the Son of Zerah of Bozrah reigned in his room.

45. He also dying, Husham of the Country of the Temanites reigned in his room.

46. This likewise died, and Hadad the Son of Bedad, who beat Midian in the Region of Moab, reigned in his room; and his City was named Avith.

47. Next he died, in whose room Samlah of Masrekah reigned.

48. And he being dead, Saul of Rehoboth of the River succeeded him.

49. Whom, upon his Decease, Baalhanan the Son of Achbor succeeded.

50. When the last too was dead, Hadad reigned in his room; the Name of whose City was Pai, and that of his Wife Mehetabel, the Daughter of Matred, Me-zahab's Daughter.

51. But when Hadad died, there were Dukes of Edom; Duke Timna, Duke Aljah, Duke Jetheth,

52. Duke Aholibamah, Duke Elah, Duke Pinon,

53. Duke Kenaz, Duke Teman, Duke Mibzar,

54. Duke Magdiel, Duke Iram: these were the Dukes of Edom.

CHAP. II.

THESE were the Sons of Israel; Reuben, Simeon, Levi and Judah, Issachar and Zebulun,

2. Dan, Joseph and Benjamin, Naphtali, Gad and Asher.

3. The Sons of Judah were, Er, Onan and Shelah, the three who were born to him of the Daughter of Shua the Canaanite; but the Lord being displeased with Er the First-born of Judah, he caused him to die.

4. And Tamar his Daughter-in-law bore him Pharez and Zerah: all the Sons of Judah being five.

5. The Sons of Pharez were, Hezron and Hamul.

6. And the Sons of Zerah, Zimri, Ethan,

Heman, Chalcol and Dara; all of them five.

7. And the Sons of Carmi, Achar the Troubler of Israel, who did amiss with the cursed Thing.

8. Moreover the Sons of Ethan, Azariah.

9. The Sons of Hezron also, who were born to him, Jerahmeel, Ram and Chelubai.

10. And Ram begot Amminadab, as Amminadab did Nahshon, the Prince of the People of Judah;

11. Nahshon too begot Salma, and he Boaz,

12. And he Obed, and he Jesse.

13. Jesse likewise begot his First-born Eliab, and Abinadab the second, and Shimha the third,

14. Nethaneel the fourth, Raddai the fifth,

15. Ozem the sixth, David the seventh.

16. And their Sisters were, Zeruiah and Abigail: the Sons of Zeruiah being Abishai, Joab and Asah-el, three.

17. And Abigail bore Amasa, his Father being Jether the Ishmeelite.

18. Besides Caleb the Son of Hezron begot of Azubah a Wife, and of Jerioth even these her Sons, Jether, Shobab and Ardon.

19. And when Azubah was dead, Caleb took him Ephrath, who bore him Hur.

20. And Hur begot Uri, as Uri did Bezaleel.

21. After which Hezron went in to the Daughter of Machir, the Father of Gilead, whom he took when he was in his sixtieth Year; and she bore him Segub.

22. And Segub begot Jair, who had twenty three Cities in the Province of Gilead.

23. Nay he took Geshur and Aram, with the Country-towns of Jair from them, with Kenath and its Towns, sixty Cities: all these belonged to the Sons of Machir, the Father of Gilead.

24. And after Hezron was dead at Calebephrath, Abiah Hezron's Wife bore him Ashur, the Father of Tekoa.

25. And the Sons of Jerahmeel the First-born of Hezron were, Ram the First-born, then Bunah, and Oren, and Ozem, Ahijah.

26. Jerahmeel had also another Wife,

Ver. 7. *the Troubler*] *Heb. ocher*, whence his Name here; look *Josh. vii. 25*.

Ver. 10. *People*] *Heb. Sons*; and *Gr. House*, as in some other Places.

Ver. 13. *Shimhah*] which is certainly wrong in the *com. Transf.*

Ver. 15. *the seventh*] when he came to the Kingdom,

one of his Brothers being then dead, according to *Gen. in Annot.* for he was born the eighth, 1 *Sam. xvi. 10, 11*.

Ver. 18. *her*] By *Azubah* being called a Wife, and this Pronoun being singular, *Jerioth* seems to have been one under her, as *Hagar* was to *Sarah*, *Bilhab* and *Zilpah* to *Rachel* and *Leah*; according to which the whole is properly expressed.

whose Name was Atarah, she was the Mother of Onam.

27. And the Sons of Ram the First-born of Jerahmeel were, Maaz, Jamin, and Eker.

28. The Sons of Onam likewise were, Shammai and Jada; the Sons of Shammai, Nadab and Abishur.

29. And the Name of Abishur's Wife was Abihail, who bore to him Ahban and Molid.

30. And the Sons of Nadab, Seled and Appaim; but Seled died without Sons.

31. The Sons also of Appaim, Ishi; and the Sons of Ishi, Sheshan; and those of Sheshan, Ahlai.

32. And the Sons of Jada the Brother of Shammai, Jether and Jonathan; but Jether died without Sons.

33. And Jonathan's Sons, Peleth and Zaza: these were the Sons of Jerahmeel.

34. Now Sheshan having no Sons, but Daughters, and having an Egyptian Servant, whose Name was Jarha;

35. He gave his Daughter to that Servant for a Wife, and she bore him Attai.

36. And Attai begot Nathan, and he Zabad,

37. And he Ephlal, and he Obed,

38. And he Jehu, and he Azariah,

39. And he Helez, and he Eleasah,

40. And he Sismai, and he Shallum,

41. And he Jekamiah, and he Elishama.

42. The Sons of Caleb too the Brother of Jerahmeel were, Mesha his First-born, who was the Father of Ziph; with the Sons of Maresheh the Father of Hebron.

43. Hebron's Sons being Korah, Tappuah, Rekem, and Shema.

44. And Shema begot Raham the Father of Jorkeam, as Rekem did Shammai.

45. Moreover the Son of Shammai was Maon, and Maon was the Father of Bethzur.

46. And Ephah Caleb's Concubine bore Haran, Moza and Gazez; Haran begetting Gazez.

47. The Sons of Jahdai also were, Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph.

48. Maachah being the Concubine of Caleb, he begot Sheber and Tirhanah.

49. She likewise bore Shaaph the Father of Madmannah, Sheva the Father of Machbena, and the Father of Gibeah; and the Daughter of Caleb was Achsa.

50. These were the Sons of Caleb the Son of Hur, the First-born of Ephrathah; Shobal the Father of Kirjath-jearim.

51. Salma the Father of Beth-lehem, Haraph the Father of Beth-gader.

52. And Shobal the Father of Kirjath-jearim had Sons, Haroch, half of the Menuhites.

53. And the Families of Kirjath-jearim, the Ithrites, Puthites, Shumathites and Mishraites: from these came forth the Zareathites, and Eshtaulites.

54. The Sons of Salma were, Beth-lehem, and the Netophathites, Ateroth of the Household of Joab, and half of the Manahethites, the Zorites.

55. And the Families of the Scribes who dwelt at Jabez, the Tirathites, Shimeathites, Suchathites: those were the Kenites who came of Hamath, the Father of Beth-rehab.

C H A P. III.

AND these were the Sons of David, who were born to him at Hebron: the First-born Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess;

2. The third Absalom the Son of Maachah, the Daughter of Talmi King of Geshur; the fourth Adonijah, the Son of Hagith;

3. The fifth Shephatiah, of Abital; the sixth Ithream, of Eglah his Wife.

4. There were six born to him at Hebron, where he reigned seven Years and six Months; and at Jerusalem he reigned thirty three Years.

5. And these were born to him at Jerusalem: Shimea, Shobab, Nathan and Solomon, four, of Bath-shua, the Daughter of Ammiel;

6. With Ibhar, Elishama, Eliphelet,

7. Nogah, Nepheg, Japhia,

Ver. 40. *Sismai*] according to other Translations; and by the *Heb.* Vowels it cannot be *Sisamai*.

Ver. 48. *he begot*] for the Verb is here masculine, as *Buxtorf* observes, *Thef. Gram.* Lib. ii. 10.

Ver. 52. *Menuhites*] the Word being *Hammenuboth*, and *oth* a *Heb.* Termination, as *ham* is a Prefix for *the*.

Ver. 53. *Puthites*] ending like the next Word.

Ver. 5. *Bath-shua*] This differs from *Bath-sheba*, 2 *Sam.* xi. 3. only in one Letter; for *ש* which sometimes have nearly or quite the same Sound, and so might be put one for the other before the Use of the *Heb.* Points.

Ib. *Ammiel*] This Name *אממאל* having the same *Heb.* Letters in it as *אליהו* *Eliam* in *Sam.* aforesaid, a Transpo-

sition or Inversion of the Letters may be confessed to the Author of the *Present State of the Printed Hebrew Text*, p. 197. but not that it was made by mere Mistake of a Transcriber, whom all the rest followed; since such a Mistake or Oversight is incredible, and therefore no Proof that other Transpositions were so; but it rather appears that others were made designedly, as this apparently must, according to the Use of that Language.

Ver. 6. *Elishama, Eliphelet*] *Grotius* wisely supposes, that these two died when they were young, and so are left out, 2 *Sam.* v. 15. and the same Names were given to others born after, Ver. 8.

8. *Elishama,*

8. Elishama, Eliada and Eliphelet, nine.
 9. All were the Sons of David, besides the Sons of the Concubines, and Tamar their Sister.
 10. And the Son of Solomon was Rehoboam; Abijah his Son, Asa his Son, Jehoshaphat his Son,
 11. Joram his Son, Ahaziah his Son, Joash his Son,
 12. Amaziah his Son, Azariah his Son, Jotham his Son,
 13. Ahaz his Son, Hezekiah his Son, Manasseh his Son,
 14. Amon his Son, Josiah his Son,
 15. The Sons too of Josiah were, the First-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.
 16. And the Sons of Jehoiakim, Jechoniah his Son, Zedekiah his Son.
 17. Moreover the Sons of Jechoniah, Afir, Shealtiel his Son,
 18. And Malchiram, and Pedaiiah, and Shenazar, Jekamiah, Hoshama, and Nedabiah.
 19. As also the Sons of Pedaiiah, Zerubbabel and Shimei; and those of Zerubbabel, Meshullam and Hananiah, with Shelomith their Sister;
 20. And Hashubah, Ohel, Berechiah, Haddai, Jushab-besed, five.
 21. And Hananiah's Son, Pelatiah and Jeshaiah; the Sons of Rephaiah, the Sons of Arnan, the Sons of Obadiah, the Sons of Shechaniah.
 22. The Sons likewise of Shechaniah, She-maiah; and those of Shemaiah, Hattush, Igeal, Bariah, Neariah and Shaphat, six.
 23. And the Son of Neariah, Elioenai, Hezekiah and Azrikam, three.
 24. And the Sons of Elioenai, Hodaiah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah and Hanani, seven.

CHAP. IV.

THE Sons of Judah, Pharez, Hezron; with Charmi, Hur, and Shobal.

2. And Reaiah the Son of Shobal begot Jahath, as Jahath did Ahumai and Lahad: these were the Families of the Zorathites.
 3. And these were of the Father of Etam, Jezreel, Ishma and Idmash; the Name of their Sister being Hazlelponi:
 4. With Penuel the Father of Gedor, and Ezer the Father of Hushah: these were the Sons of Hur, the First-born of Ephrathah, the Father of Beth-lehem.
 5. Besides Ashur the Father of Tekoa had two Wives, Helah and Naarah.
 6. And Naarah bore him Ahuzam, Hepher, Temeni and Haahashtari: these were the Sons of Naarah.
 7. Helah's Sons also were, Zereth, Jezohar and Ethnan.
 8. And Koz begat Anub, Hazobebah, and the Families of Aharhel the Son of Harum.
 9. Jabez too was more honourable than his Brethren; whose Name his Mother called Jabez, Because, said she, I bore him with Grief.
 10. And Jabez called thus on the God of Israel, Oh that thou wouldest thoroughly bless me, and enlarge my Bounds, that thy Hand would be with me, and thou wouldest let no Harm grieve me. And God brought to pass what he asked.
 11. Next Chelub the Brother of Shuhah begot Mehir, who was the Father of Eshton.
 12. And Eshton begot Beth-rapha, Pa-seah, and Tehinnah the Father of Ir-nahash: these were the Men of Rechah.
 13. Moreover the Sons of Kenaz were, Othniel and Seraiah; and the Sons of Othniel, Hathath.
 14. Meonothai further begot Ophrah; and Seraiah begot Joab the Father of those in the Valley of Artificers, for they were such.
 15. And the Sons of Caleb the Son of Jephunneh were, Iru, Elah and Naam; and the Sons of Elah, even Kenaz.
 16. And Jehallelel's Sons, Ziph and Ziphah, Tiria and Azarel.

Ver. 10. *Abijah*] The very same Name as in 1 King. xiv. 1. 2 Chron. xiii. 1.
 Ver. 17. *Shealtiel*] The same Word with that in Ezr. iii. 2. Hag. i. 1.
 Ver. 19. *Zerubbabel*] It seems not the noted Son of Shealtiel.
 Ver. 21, 23. *Son*] being singular in the Original, as plural Ver. 22. Ch. ii. 7, 8, 31. see Gen. xvi. 23.
 Ver. 22. *six*] the Sons of *Shechaniah* as here called, of both the first and second Descent, and as our Grandsons are Sons; so that there was no Need to add *Sesa* in the Vulg. Lat. any more than at Ch. vii. 3.
 Ver. 3. *Father*] It seems to me strictly here to mean Grandfather, and that *Hazlelponi* was, the Mother of Etam, which will account for the Manner of Expression. The Author of the *Present State of the Printed Hebrew*

Text translates, *THESE* are the *FATHER* of Etam, then says, *This is the true Version of the printed Hebrew; and if Words ever wanted Sense, they do so here, p. 483.* But mind, if they do, it is owing to himself; unless, he can prove the *Heb.* cannot mean *of the Father*, but *אִתּוֹ* being both the perfect and constructed Form (even allowing him the Benefit of the Points, which he is utterly undeserving of) denotes as well *these of*, as simply *these*.
 Ver. 8. *Hazobebah*] So in the *Version* of *Jun.* and *Trem.* for the *Heb.* Article *he* being not prefixed to proper Names of Men, as *Buxtorf* shews, *Thef. Gram. Lib. ii. 5.* it is consequently Part of the Name, as in *Haahashtari*, Ver. 6.
 Ver. 14. *these*] who were the *they* following, and the Offspring of *Joab*; rather than *the Valley* either, much less both, as in the *com. Transf.*

17. The Sons likewise of Ezrah, Jether, Mered, Ephraim, and Jalon and *Mered's Wife* conceived Miriam, Shammai, and Ishbah the Father of Eshtemoa;

18. And his Wife Jehudijah bore Jered the Father of Gedor, Heber the Father of Socho, and Jekuthiel the Father of Zanoah: those being the Sons of Bithiah the Daughter of Pharaoh, whom Mered took.

19. There were also the Sons of *his Wife* Hodiah, the Sister of Naham, the Father of Keilah the Garmite, and Eshtemoa the Maachathite.

20. As likewise Shimon's Sons, Amnon and Rinnah, Ben-hanan and Tilon; and the Son Ishi, Zoheth and Ben-zoheth.

21. The Sons of Shelah Judah's Son were Er the Father of Lechah, and Ladah the Father of Mareshah, with the Families of the House for the Service of fine Linen, of the House of Ashbea;

22. And Jokim, and the Men of Chozeba, with Joash and Saraph, who bore rule at Moab, and Jashubi-lehem: which are ancient Matters.

23. They were Potters, and dwelt at the Plants and Hedges; where they resided with the King in his Business.

24. The Sons of Simeon were, Nemuel and Jamin, Jarib, Zerah, Saul;

25. Shallum his Son, Mibsam his Son, Mishma his Son.

26. And the Sons of Mishma, Hamuel his Son, Zaccur his Son, Shimei his Son.

27. Shimei too had sixteen Sons and six Daughters, but his Brethren had not many Sons; all their Family not multiplying so much as the Sons of Judah.

28. And they dwelt at Beer-sheba, Moladah, Hazar-shual,

29. At Bilhah, at Ezem, at Tolad,

30. At Bethuel, at Hormah, at Ziklag,

31. At Beth-marcaboth, at Hazar-sulim, at Beth-birei and Shaaraim: these were their Cities till the Reign of David.

32. And their Villages were, Etam and Ain, Rimmon and Thochen, and Ashan, five Cities;

33. With all their Villages which were round about those Cities to Baal: these were the Habitations and Pedigree that they had.

34. Besides there was Meshobab, Jamlech, and Joshah the Son of Amaziah.

35. As there was Joel, and Jchu the Son

of Joshibiah, the Son of Seraiah, the Son of Aziel;

36. Together with Elioenai, Jaakobah, Jethohai, Afaiah, Adiel, Jeshimiel and Benaiah;

37. And Ziza the Son of Shiphi, the Son of Allon, the Son of Jedaiah, the Son of Shimri, the Son of Shemaiah.

38. These who came by Name were Princes in their Families, and the Household of their Fathers increased into a Multitude.

39. And they went to the Entrance of Gedor, as far as to the East of the Valley, to seek out Pasture for their Flocks.

40. And they found fat and good Pasture; the Country also was of wide Space, quiet and peaceable: for those of Ham dwelt there before.

41. But these written by Name came in the Time of Hezekiah King of Judah, and smote their Tents, with the Habitations that were found there, and destroying them to this Day, dwelt in their room; because there was Pasture for their Flocks there.

42. Nay some of these Sons of Simeon, five hundred Men, went to Mount Seir, having Pelatiah, Neariah, Rephaiah, and Uzziel, the Sons of Ishi, for their Captains;

43. And smiting the Residue of Amalek that was escaped, have dwelt there to this Day.

CHAP. V.

AND the Sons of Reuben the First-born of Israel (for he was the First-born, but when he profaned his Father's Bed, his Birth-right was given to the Sons of Joseph, Israel's Son; however the Pedigree is not to be reckoned up after the Birth-right.

1. For Judah was powerful among his Brothers, and from him was the Ruler; though Joseph had the Birth-right)

2. The Sons, *I say*, of Reuben Israel's First-born were, Enoch and Phallu, Hezron and Carmi.

3. The Sons of Joel, Shemaiah his Son, Gog his Son, Shimei his Son,

4. Micah his Son, Reaiah his Son, Baal his Son,

5. Beerah his Son, whom Tilgath-pilnezer King of Assyria carried captive, he being Prince of the Reubenites.

6. And his Brethren after his Families,

Ver. 17. *Mered's Wife*] as the next Verse shews, the Text here requiring Somebody to be supplied; so *Jun.* and *Trem.* also translate, and *Peale* comments:

Ver. 1. *Joseph*], to whom it belonged more than to

another, as he was the eldest Son by *Rachel*, who was first espoused or betrothed to *Jacob*.

1b. *however*] Notwithstanding *Joseph* had the Birth-right, his Pedigree is postponed, Chap. vii. 14, 20, &c. and *Judah's* put first, as in the three foregoing Chapters.

when the Pedigree was reckoned up after their Generations, were the chief, Jeiel and Zechariah;

8. As also Bela the Son of Azaz, the Son of Shema, the Son of Joel; he dwelt in Aroer, even to Nebo and Baal-mean.

9. At the East likewise he dwelt as far as to the Entrance of the Wilderness, that is from the River Euphrates; because their Cattle multiplied in the Province of Gilead.

10. And in the Time of Saul they made war with the Hagarites, who fell by their Hands; then they dwelt in their Tents, against the whole Front of the East of Gilead.

11. Before whom dwelt the Posterity of Gad, in the Country of Bashan as far as Salcah;

12. Joel the chief, Shapham the second, Janai and Shaphat, in Bashan.

13. And their Brethren of the Household of their Fathers were, Michael, Meshullam, Sheba, Jorai, Jacan, Zia and Eber, seven;

14. (These were the Sons of Abihail, the Son of Huri, the Son of Jaroah, the Son of Gilead, the Son of Michael, the Son of Jeshisai, the Son of Jahdo, the Son of Buz)

15. Ahi the Son of Abdiel, the Son of Guni, the chief of the Household of their Fathers.

16. And they dwelt in Gilead, Bashan, and its Towns, as likewise in all the Suburbs of Sharon, upon their Goings forth.

17. The Pedigree of them all was reckoned up in the Time of Jotham King of Judah, and in that of Jeroboam King of Israel.

18. The Posterity of Reuben, the Gadites, and the half Tribe of Manasseh, of valiant Persons, Men carrying Shield and Sword, bending the Bow, instructed in War, were forty four thousand seven hundred and sixty, who went out to Battle.

19. And they made War with the Hagarites, Jetur, Naphish and Nodab.

20. Against whom they were helped, so that the Hagarites were delivered into their Power, and all who were with them: for they cried to God in the War, and he was intreated by them, because they trusted in him.

21. So they carried away their Cattle, their Camels fifty thousand, the Flocks two

hundred and fifty thousand, and Asses two thousand; as also Persons of Mankind a hundred thousand:

22. For many fell down slain, because the War was of God; and they dwelt in their room till the Captivity.

23. And the Posterity of the half Tribe of Manasseh dwelling in the Country, multiplied from Bashan to Baal-hermon, Senir and Mount Hermon.

24. Now these were the chief of the Household of their Fathers, such as were so; namely Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, valiant Men, famous ones.

25. However they did amiss against the God of their Fathers, and went a whoring after the gods of the People of the Country, whom God had destroyed from their Presence.

26. Upon which the God of Israel stirred up the Spirit of Pul King of Assyria, and that of Tilgath-pilneser King of Assyria, so that he carried them captive, even the Reubenites, Gadites, and the half Tribe of Manasseh, and had them to Helah, Habor, Hara, and the River Gozan, to this Day.

CHAP. VI.

THE Sons of Levi were, Gershon, Kohath and Merari.

2. And the Sons of Kohath, Amram, Izhar, and Hebron, and Uzziel:

3. As also the Children of Amram, Aaron, Moses and Miriam; and Aaron's Sons, Nadab and Abihu, Eleazar and Ithamar.

4. Eleazar begot Phinehas, he Abishua,

5. He Bukki, he Uzzi,

6. He Zerahiah, he Mersioth,

7. He Amariah, he Ahitub,

8. He Zadok, he Ahimaaz;

9. He Azariah, he Johanan,

10. And he Azariah, him who executed the Priesthood in the House which Solomon built at Jerusalem;

11. Azariah also begot Amariah, he Ahitub,

12. He Zadok, he Shallum,

13. He Hilkiash, he Azariah,

14. He Seraiah, he Jehozadak,

15. And Jehozadak went away, when the

Var. 9. *that is from*] reaching to the Euphrates; not he dwelt from thence to the Entrance.

Var. 10. *against the whole Front of the East of Gilead*] So the Heb. and rightly, since the two Tribes and half had Gilead before, on the East of which were the Hagarites: thus Poole writes, *which lay Eastward from the Land of Gilead*.

Var. 13. *Eber*] as Gen. xi. 16.

Var. 14. *These*] *These seven last named*, says Poole; and so Jun. and Trem. have this Verse in a Parenthesis: for

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these could not be *Abi*, as the *com. Transf.* seems to shew, by having a Semicolon or Colon at the End of the Verse; since he was the Son of Abdiel, not of Abihail.

Var. 9. *Johanan*] the same with *John*, as Lightfoot says, *Harm of four Evang. Sect. 3.*

Var. 10. *executed*] as related 2 Chr. xxvi. 17, 18.

Var. 14. *Jehozadak*] The Succession after him is continued in Neb. xii. 10, 11. *Jeshua* the first there being the Son of *Jehozadak*, Ezr. iii. 2. *Hag. i. 5, &c.*

Lord carried Judah and Jerusalem captive, by the Power of Nebuchad-nezzar.

16. The Sons of Levi were, Gershom, Kohath and Merari.

17. Moreover these were the Names of Gershom's Sons, Libni and Shimei.

18. And the Sons of Kohath were, Amram, Izhar, Hebron and Uzziel.

19. The Sons of Merari, Mahli and Mushi: these being the Families of the Levites after their Fathers.

20. Of Gershom, Libni his Son, Jahath his Son, Zimmah his Son,

21. Joah his Son, Iddo his Son, Zerah his Son, Jeaterai his Son.

22. The Sons of Kohath, Amminadab his Son, Korah his Son, Assir his Son,

23. Elkanah his Son, Ebiafaph his Son, and Assir his Son,

24. Tahath his Son, Uriel his Son, Uziah his Son, Saul his Son.

25. And the Sons of Elkanah, Amasai and Ahimoth.

26. The Sons of this Elkanah were, Zophai his Son, and Nahath his Son,

27. Eliab his Son, Jeroham his Son, Elkanah his Son.

28. And the Sons of Samuel, the First-born Vashni, then Abiah.

29. The Sons of Merari, Mahli; Libni his Son, Shimei his Son, Uzza his Son,

30. Shimea his Son, Haggiah his Son, Afaiah his Son.

31. And these were they whom David set over the Ministry of the Musick at the Lord's House, from the Time the Ark rested.

32. So they ministred before the Habitation of the publick Tent with Musick, till Solomon had built the House of the Lord in Jerusalem; when they stood in their Manner, at their Service.

33. Even these stood, together with their Sons: of the Sons of the Kohathites, Heman a Singer, the Son of Joel, the Son of Samuel,

34. The Son of Elkanah, the Son of Jeroham, the Son of Eliel, the Son of Toah,

35. The Son of Zuph, the Son of Elkanah, the Son of Mahath, the Son of Amasai,

36. The Son of Elkanah, the Son of Joel, the Son of Azariah, the Son of Zephaniah,

37. The Son of Tahath, the Son of Assir, the Son of Ebiafaph, the Son of Korah,

38. The Son of Izhar, the Son of Kohath, the Son of Levi, the Son of Israel;

39. And his Brother Asaph who stood at his right Hand, Asaph the Son of Berachiah, the Son of Shimea,

40. The Son of Michael, the Son of Baaseiah, the Son of Malchiah,

41. The Son of Ethni, the Son of Zerah, the Son of Adaiah,

42. The Son of Ethan, the Son of Zimmah, the Son of Shimei,

43. The Son of Jahath, the Son of Gershom, the Son of Levi;

44. And the Sons of Merari their Brethren at the left Hand, Ethan the Son of Kishi, the Son of Abdi, the Son of Maluch,

45. The Son of Hashabiah, the Son of Amaziah, the Son of Hilchiah,

46. The Son of Amzi, the Son of Bani, the Son of Shamer,

47. The Son of Mahli, the Son of Mushi, the Son of Merari, the Son of Levi.

48. Their Brethren too the Levites were put for all the Service of the Tabernacle of God's House.

49. But Aaron and his Sons burnt incense upon the Altar of Burnt-offering and that of Incense, were for all the Business of the very holy Place, and to make atonement for Israel, according to all that Moses the Servant of God commanded.

50. These being the Sons of Aaron, Eleazar his Son, Phinehas his Son, Abishua his Son,

51. Bukki his Son, Uzzi his Son, Zerahiah his Son,

52. Meraioth his Son, Amariah his Son, Ahitub his Son,

53. Zadok his Son, Ahimaaz his Son.

54. Whose Habitations were these at their Palaces, in their Bounds; belonging to the Posterity of Aaron, of the Family of the Kohathites: for they had the Lot.

55. To whom they gave Hebron in the Country of Judah, with its Suburbs round about it.

56. But the Land of the City, and its Villages, they gave to Caleb the Son of Jephunneh.

57. To the Posterity of Aaron likewise they gave Cities of Judah, Hebron for Re-

Ver. 26. *Elkanah*] the Son of that *Elkanah* in the foregoing Ver. as the *Sept. Vers.* says, and as *Samuel* Ver. 28. was the Son of *Elkanah* in the Ver. before, according to the same *Sept.* and 1 *Sam.* i.

Ver. 33. *Even these*] the same as Ver. 31.

Ib. *Samuel*] The same Name with that in Ver. 28. and the same Person, viz. he called the Prophet.

Ver. 54. *Palaces*] Look at *Gen.* xxv. 16.

Ver. 57. *Cities of Judah, Hebron for Refuge*] Here the Author of the *Present State of the Printed Hebrew Text*

cavils not a little, 1. at *Judah*, that it should not be here; 2. that *Cities* should be *City*; and 3. that *and her suburbs* should follow *Hebron*, pag. 484. As to the first, our printed *Copies* bear the greatest Authority, and *Judah* might be left out of a few *Copies* because not in *Josh.* xxiv. 13. much likelier than the contrary; next they gave *Cities*, not a *City* only, though *for Refuge* belongs but to *Hebron*; and an Answer to the third may be found in that to the first.

fuge, and Libnah with its Suburbs, as also Jattir, and Eshtemoa with its Suburbs,

58. And Hilan, Debir,

59. And Ashan, and Beth-shemesh, with their respective Suburbs;

60. And out of the Tribe of Benjamin, Geba, Alemeth and Anathoth, with their several Suburbs; all their Cities were thirteen Cities by their Families:

61. Besides to the Posterity of Kohath, who were left of the Family of the Tribe; out of the half Tribe of Manasseh, by Lot ten Cities:

62. And to the Posterity of Gershon after their Families, out of the Tribes of Issachar, Asher, Naphtali, and of Manasseh in Bashan; thirteen Cities:

63. To the Posterity of Merari after their Families, out of the Tribes of Reuben, Gad, and Zebulun, by Lot twelve Cities.

64. Thus the Posterity of Israel gave to the Levites, Cities with their Suburbs.

65. And they gave by Lot out of the Tribes of the Posterity of Judah, Simeon and Benjamin, these Cities which they called by Name.

66. And of the Families of the Posterity of Kohath, there were also Cities of their Bounds, out of the Tribe of Ephraim.

67. They even gave them Cities for Refuge, Shechem on Mount Ephraim, Gezer,

68. Jokmeam, Beth-horon,

69. Aijalon and Gath-rimmon, with their several Suburbs.

70. And out of the half Tribe of Manasseh, Aner and Bileam, with theirs, for the Family of the Posterity of Kohath who were left;

71. To the Posterity of Gershon, out of the Family of the half Tribe of Manasseh, Golan in Bashan with its Suburbs, and Ash-taroath with its Suburbs;

72. And out of the Tribe of Issachar, Kedesh, Daberath,

73. Ramoth and Anem with their several Suburbs;

74. As also out of the Tribe of Asher, Mashal, Abdon,

75. Hukok and Rehob, with their several Suburbs;

76. Out of the Tribe likewise of Naphtali, Kedesh in Galilee, Hammon and Kir-jathaim, with their several Suburbs;

77. To the Posterity of Merari who were left, out of the Tribe of Zebulun, Rimmono, Tabor, with both their Suburbs;

78. And on the other side of Jordan, at the East of it, *against* Jericho, out of the Tribe of Reuben, Bezer in the Wilderness, Jahzah,

79. Kedemoth and Mephaath, with their several Suburbs;

80. And out of the Tribe of Gad, Ramoth in Gilead and Mahanaim, with both their Suburbs;

81. Lastly Heshbon and Jazer, with both theirs.

C H A P. VII.

AND the Sons of Issachar were, Tola and Phuah, Jashub and Shimron, four.

2. The Sons also of Tola, Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam and Samuel, the chief of the Household of their Fathers belonging to Tola, valiant Men in their Generations: the Number of them in the Time of David, was twenty two thousand and six hundred.

3. Moreover the Sons of Uzzi, Izrahiah; and those of Izrahiah, Michael, and Obadiah, and Joel, Ishiah, five, chief ones all of them.

4. And with them, by their Generations, by the Household of their Fathers, were Troops of an Army for War, thirty six thousand: for they had many Wives and Sons.

5. And their Brethren in all the Families of Issachar, very valiant Men, had their Pedigree reckoned up in all eighty seven thousand.

6. Of Benjamin were, Bela, and Becher, and Jediael, three.

7. And the Sons of Bela, Ezbon, Uzzi, Uzziel, Jerimoth and Iri, five, the chief of the Household of the Fathers, very valiant Men; whose Pedigree was reckoned up, twenty two thousand and thirty four.

8. Becher's Sons likewise, Zemirah, Joash, Eliezer, Elioenai, Omri, Jerimoth, Abiah, Anathoth and Alemeth: all these being the Sons of Becher.

9. And their Pedigree was reckoned up by their Generations, the chief of the Household of their Fathers, valiant Men, twenty thousand and two hundred.

10. The Sons too of Jediael, Bilhan; and

Ver. 60. *thirteen*] *Juttah* and *Gibeon* being omitted, *Josh.* xxi. 16, 17.

Ver. 61. *Manasseh*] being only named here, as that which made up the Number, *Josh.* xxi. 20—25.

Ver. 69. *Aijalon—Gath-rimmon*] These being in the Tribe of *Dan*, with two more left out here, *Josh.* xxi. 23, 24.

Ver. 70. *Aner—Bileam*] Either the Cities, or their Names, being now changed, *Josh.* xxi. 25.

Ver. 75. *Hukok*] *Vulg. Lat. Asach* corruptly.

Ver. 78. *against*] not *by*, being on the opposite Side of *Jordan*, and *Jericho* it self not very near the River; nor has the *Heb.* any Thing for it.

Ver. 2. *Ibsam*] beginning like *Izrahiah* and *Ishiah* in the next Verse.

Ib. Samuel] Look back to Chap. vi. 33.

Ver. 3. *five*] as Ch. iii. 22.

those of Bilhan, Jeush, Benjamin, Ehud, Che-
naanah, Zethan, Tharshish, and Ahishahar.

11. Of all these Sons of Jediael, by the
Heads of the Fathers, very valiant Men, were
seventeen thousand and two hundred, going
out an Army for War.

12. With Shuppim and Huppim, the Sons
of Ir, Huthim the Sons of Aher.

13. The Sons of Naphtali were, Jahziel,
Guni, Jezer and Shallum, Bilhah's Sons.

14. The Sons of Manasseh, Ashriel (whom
his Wife bore, his Concubine a Syrian Wo-
man bearing Machir the Father of Gilead;

15. And Machir took a Wife, whose Name
was Maachah, the Sister of Huppim and
Shuppim) and the Name of the second was
Zelophehad, who had Daughters.

16. So Maachah the Wife of Machir bore
a Son, and named him Peresh, whose Bro-
ther's Name was Sheresh; and his Sons were,
Ulam and Rakem.

17. And Ulam's Sons, Bedan: these were
the Sons of Gilead, the Son of Machir, the
Son of Manasseh.

18. His Sister Hammolecheth also bore
Ishhod, Abiezer, and Mahlah.

19. And the Sons of Shemida were,
Ahian, Shechem, Likhi and Aniam.

20. Next Ephraim's Sons, Shuthelah; and
Bered his Son, and Thahath his Son, and
Eladah his Son, and Thahath his Son,

21. And Zabad his Son, and Shuthelah
his Son, with Ezer and Elead; whom the
Men of Gath that were born in the Country
slew, because they went down to take their
Cattle.

22. At which Ephraim their Father
mourned many Days, and his Brothers came
to comfort him.

23. However he went in to his Wife, and
she conceived, and bore a Son; whom he
named Beriah, because it was ill with his
Family.

24. And his Daughter was Sheerah, who
built Beth-horon the lower and the upper,
with Uzzensheerah.

25. Rephah further was his Son, and Re-
sheph, and Telah his Son, and Tahan his
Son,

26. Laadan his Son, Ammihud his Son,
Elishama his Son,

27. Non his Son, Joshua his Son.

28. Whose Possessions and Habitations
were Beth-el with its Towns; and on the
East Naaran, as also on the West Gezer and
Shechem, with both their Towns, as far as
Gaza with its Towns;

29. And by the Side of the Posterity of
Manasseh, Beth-shean, Taanach, Megiddo,
Dor with their respective Towns: in these
dwelt the Posterity of Joseph, the Son of
Israel.

30. The Sons of Asher were, Imnah, Ish-
vah, Ishvi and Beriah, with Serah their
Sister.

31. And Beriah's Sons, Heber, and Mal-
chiel, who was the Father of Birzavith.

32. Heber too begot Japhlet, Shomer and
Hotham, with Shuha their Sister.

33. Japhlet's Sons likewise were, Pasach,
Bimhal and Ashvath; these being his Sons.

34. Besides the Sons of Shamer were,
Ahi and Rohegah, Jehubbah and Aram.

35. And the Son of his Brother Helem,
Zophah, Imma, Shelesh and Amal.

36. The Sons of Zophah, Suah, Harne-
pher, Shual, Beri and Imrah,

37. Bezer, Hod, Shamma, Shilshah,
Ithran and Beera.

38. And Jether's Sons, Jephunneh, Pi-
pah and Ara.

39. As likewise the Sons of Ulla, Arah,
Hanniel and Rizia.

40. All these were the Posterity of Asher,
the chief of the Family of the Fathers,
choice very valiant Men, the chief of the
Princes; whose Pedigree being reckoned up
for an Army for War, their Number was
twenty six thousand Men.

C H A P. VIII.

BENJAMIN also begot Belah his First-
born, Ashbel the second, and Ahrah
the third,

2. Nohah the fourth, and Rapha the
fifth.

3. And Bela had Sons, Addar, Gera,
Abihud,

4. Abishua, Naaman, Ahoa,

5. Gera, Shephuphan and Huram.

6. And these were the Sons of Ehud,
these themselves the chief of the Fathers,

Ver. 14. Wife] See upon Jer. xxvii. 1.

Ver. 15. the Sister] See the Oddness of the *pres. Eng. Transf.* and the *old Lat.* is, *Machir took a Wife for his Sons Huppim and Shuppim; and he had a Sister named Maachab:* for it appears the *Translator* not knowing what to make of it, made what he was minded of it.

Ver. 21. slew] This one may conclude was done while the *Israelites* were in *Egypt*, as it was in *Ephraim's* Life-time: for it is clearly the same *Ephraim* here as at Ver. 20. (notwithstanding what has been pretended) the

Son of *Joseph*, Ver. 14, 29. as it is that his Sons sought to take away the Cattle of the Men of *Gath*, and not the Men of *Gath* theirs.

Ver. 24. who] whose Offspring: as it is not likely a Woman should do it, considering the Manner of the *Israelitish* Common-wealth, especially at their first pos-
sessing the Country of *Canaan*, when this was probably done; and was too late for a Daughter of *Ephraim* to live.

belonging

belonging to the Inhabitants of Geba, whom they removed away to Manahath.

7. So Naaman, Ahijah and Gera, them he removed away; and begot Uzza, and Ahihud.

8. Shaharaim likewise begot *Children* in the Country of Moab, after he had sent them away; Hushim and Baara being his Wives.

9. And he begot of Hodesh his Wife, Jobab, Zibia, Mesha, Malcham,

10. Jeuz, Shachiah and Mirmah; these were his Sons, the chief of the Fathers.

11. Moreover of Hushim he begot Abitub, and Elpaal.

12. And the Sons of Elpaal were, Eber, Misham, and Shemed; he built Ono, and Lod with its Towns:

13. Beriah also, and Shema; who were the chief of the Fathers belonging to the Inhabitants of Aijalon; they made the Inhabitants of Gath flee.

14. With Ahio, Shashak and Jeremoth,

15. Zebadiah, Arad, Eder,

16. Michael, Ishpah and Joha, the Sons of Beria.

17. And Zebadiah, Meshullam, Hiski, Heber,

18. Ishmerai, Jezliah and Jobab, the Sons of Elpaal.

19. As likewise Jakim, Zichri, Zabdi,

20. Elienai, Zilthai, Eliel,

21. Adaiiah, Beraiah and Shimrath, the Sons of Shimei.

22. Together with Ishpan, Eber, Eliel,

23. Abdon, Zichri, Hanan,

24. Hananiah, Elam. Antothijah,

25. Iphdeiah and Penuel, the Sons of Shashak.

26. And Shamsherai, Shehariah, Athaliah,

27. Jaarefiah, Eliah and Zichri, the Sons of Jeroham.

28. These were the chief of the Fathers, the chief belonging to their Generations; these dwelt at Jerusalem.

29. And at Gibeon dwelt Gibeon's Father, the Name of whose Wife was Maachah;

30. His first-born Son too was Abdon, then Zur, Kish, Baal, Nadab,

31. Gedor, Ahio and Zecher.

32. And Mikloth begot Shimeah; who

also dwelt before their Brethren, at Jerusalem with them.

33. And Ner begot Kish, as Kish did Saul, and Saul begot Jehonathan, Malchishua, Abinadab and Eshbaal.

34. Jehonathan's Son moreover was Meribbaal, and Meribbaal begot Micah.

35. And the Sons of Micah were, Pithon, Melech, Taareah and Ahaz.

36. Besides Ahaz begot Jehoaddah, as did Jehoaddah Alemeth, Azmaveth and Zimri; and Zimri begot Moza.

37. And Moza begot Bineah; Raphah was his Son, Eleasah his Son, Azel his Son.

38. And Azel had six Sons, whose Names were these, Azrikam, Bocheru, Ishmael, Sheariah, Obadiah and Hanan; all these being his Sons.

39. The Sons of whose Brother Eshek were, Ulam his First-born, Jeush the second, and Eliphelet the third.

40. And Ulam's Sons were Men that were valiant, bending the Bow, and having many Sons and Grandsons, a hundred and fifty. All these were some of the Descendants of Benjamin.

CHAP. IX.

AND the Pedigree of all Israel being reckoned up, behold they were written in the Book of the Kings of Israel, and of Judah who were carried away to Babylon for their Wickedness.

2. For the former Inhabitants who were in their Possession in their Cities, were Israel, the Priests, Levites and Assistants.

3. And at Jerusalem dwelt of the Posterity of Judah, of those of Benjamin, and those of Ephraim and Manasseh:

4. Uthai the Son of Amihud, the Son of Omri, the Son of Imri, the Son of Bani, of the Posterity of Pharez the Son of Judah;

5. And of the Shilonites, Afsaiah the First-born, with his Sons;

6. Of the Posterity also of Zerah, Jeuel, and their Brethren, six hundred and ninety.

7. And of the Posterity of Benjamin, Sallu the Son of Meshullam, the Son of Hodaviah, the Son of Hassenua;

8. Together with Ibneiah the Son of Jeroham; and Elah the Son of Uzzi, the Son

Ver. 33. *Ner*] See Chap. ix. 39.

Ver. 38. *Bocheru*] for which the LXX have *his First-born*, as the *Heb.* Word might be without the Vowels or Points; and some Editions have another Name added, either *Afa* or *Saarias*, to make up six; so Chap. 9. ult. of such see the *Scholium* on *Neb.* viii. 8.

Ver. 40. *a hundred and fifty*] *Vulg.* *a hundred and fifty* *usand*, odds enough!

VOL. I.

Ver. 1. *and of Judah who*] The Point or Comma should not be at *Judah*, but at *Israel*; both because it is there in the *Heb.* and because the Kings of *Israel* were not carried to *Babylon*.

Ib. to Babylon] From hence especially it may be gathered, that *Exra* was the Compiler of these *Chronicles*.

of Michri; as also Meshullam the Son of Shephatiah, the Son of Reuel, the Son of Ibnijah;

9. And their Brethren by their Generations, nine hundred and fifty six: all these Men were chief of the Fathers, by the Household of their Fathers.

10. There were besides of the Priests, Jedaiiah, Jehoiarib and Jachin;

11. Azariah likewise the Son of Hilkiah, the Son of Meshullam, the Son of Zadok, the Son of Meraioth, the Son of Ahitub, the Ruler of the House of God;

12. With Adaiah the Son of Jeroham, the Son of Pahshur, the Son of Malchijah; and Maasai the Son of Adiel, the Son of Jahzerah, the Son of Meshullam, the Son of Meshillemith, the Son of Immer;

13. And their Brethren, the chief of the Household of their Fathers, a thousand seven hundred and sixty, stout Men for the Business of the Service of God's House:

14. As also of the Levites, Shemaiah the Son of Hashub, the Son of Azrikam, the Son of Hashabiah, of the Posterity of Merari;

15. Moreover Bakbakkar, Heresh, and Galal, and Mattaniah the Son of Micah, the Son of Zichri, the Son of Asaph;

16. And Obadiah the Son of Shemaiah, the Son of Galal, the Son of Jeduthun; with Berechiah the Son of Asa, the Son of Elkanah, who dwelt in the Villages of the Netophathites:

17. And the Porters, Shallum, Akkub, Talmon, Ahiman, and their Brethren, Shallum being the chief;

18. Who were to that Time at the King's Gate eastward: they were Porters in the Companies of the Posterity of Levi.

19. And Shallum the Son of Kore, the Son of Ebiasaph, the Son of Korah, and his Brethren (of the Household of his Father) the Korahites, were over the Business of the Service, Keepers of the Tent-doors; whose Fathers were over the Lord's Company, Keepers of the Entrance.

20. Phinehas the Son of Eleazar being Ruler over them heretofore, with whom the Lord was.

21. Zechariah the Son of Meshelemiah, was Porter of the Gate belonging to the publick Tent.

22. All of them chosen for Porters at the Doors, were two hundred and twelve: those had their Pedigree reckoned up in their Villages, those David and Samuel the Seer founded in their Trust.

23. So they and their Sons were over the Gates belonging to the Lord's House, the House of the Tent, by Wards.

24. At the four Winds were the Porters, towards the East, West, North and South.

25. And their Brethren in their Villages, were to come at seven Days, from Time to Time with these.

26. For those four strong Porters, who were Levites, were in the Trust, and were over the Rooms and Treasuries of the House of God.

27. And they lodged round about the House of God; because the Charge was for them, and they were for the opening, Morning by Morning.

28. Some of them further were for the Instruments of Service; because they had them in, and brought them out, both by Number.

29. And some of them were appointed for the Instruments, that is for all the holy ones, as also for the fine Flour, Wine, Oil, Frankincense and Spices.

30. Besides some of the Sons of the Priests made the Ointment of the Spices.

31. And Mattithiah one of the Levites, who was the First-born of Shallum the Korahite, was in Trust over the Work of the Pans.

32. And some of their Brethren, of the Sons of the Kohathites, were over the Bread that was set in order, to prepare it each Sabbath.

33. Of these also there were Singers, the chief of the Fathers of the Levites, in the Rooms at liberty: for they were over them Day and Night in the Business.

34. These were the chief of the Fathers of the Levites, the chief by their Generations; these dwelt at Jerusalem.

35. And at Gibeon dwelt Gibeon's Father, Jeiel, the Name of whose Wife was Maachah.

36. His first-born Son too was Abdon, then Zur, Kish, Baal, Ner, Nadab,

Ver. 12. *Maasai*] In early Editions of the *pres. Trans.* *Maasiah* and *Maasia*, with *Maasai* now, all wrong.

Ver. 18. *to that Time*] in Ver. 1.

Ver. 33. *Of these also there were*] So *Trem.* and *Jun.* *Horum quoque*; the Levites different Offices being shewn, and here especially, since they were employed in this day and night, and therefore were not the same Levites who did the other Business.

Ib. *over them*] the Rooms, *Heb.*

Ver. 35. *And at*] A Repetition of Chap. viii. 29. &c. to the End of this.

Ib. *Jeiel*] called *Zeror*, 1 Sam. ix. 1. being Saul's great Grandfather, Ver. 36, 39.

Ib. *Wife*] In Conformity to our and other *Versions* I have this, as in Ch. viii. 29. but the right Word here (being in the best and most *Heb. Copies*) appears to be *Sister*, not inconsistent with that, since she might be both, as *Sarah* was to *Abraham*, Gen. xx. 12. and this being a Fragment of History varying from that in Ch. viii. would be a sufficient Reason for inserting and preserving it. How improbable is it that *Wife* was changed into *Sister*, which Ch. viii. 29. would forbid, but promote the

37. Gedor,

37. Gedor, Ahio, Zechariah and Mikloth.

38. And Mikloth begot Shimeam; who also dwelt before their Brethren, at Jerusalem with them.

39. And Ner begot Kish, as Kish did Saul, and Saul begot Jehonathan, Malchishua, Abinadab and Eshbaal.

40. Jehonathan's Son moreover was Meribbaal, and Meri-baal begot Micah.

41. And the Sons of Micah were, Pithon, Melech and Tahrea.

42. Afterwards Ahaz begot Jarah, as did Jarah Alemeth, Azmaveth and Zimri; and Zimri begot Moza.

43. And Moza begot Binea; whose Son was Rephaiah, Eleasah his Son, Azel his Son.

44. And Azel had six Sons, whose Names were these, Azrikam, Bocheru, Ishmael, Sheariah, Obadiah and Hanan; these being his Sons.

CHAP. X.

AND the Philistines fighting against Israel, the Men of Israel fled from their Presence, and fell down slain on Mount Gilboa.

2. Nay the Philistines followed so close after Saul and his Sons, that they killed of the latter Jonathan, Abinadab and Malchishua.

3. Whereby the Battle was heavy against Saul; besides those who shot with Bows finding him, he was afraid of the Archers.

4. Therefore he said to him who carried his Arms, Draw forth thy Sword, and thrust me through with it, lest these uncircumcised ones should come, and make sport with me; but he would not, because he feared exceedingly: so Saul took a Sword, and fell upon it.

5. And when the other saw that Saul was dead, he fell also upon a Sword, and died,

6. Thus died Saul, and three of his Sons; as did his whole Family together.

7. And all the Persons of Israel who were in the Vale, seeing that they were fled, and that Saul and his Sons were dead, forsook their Cities, and ran away; upon which the Philistines came, and dwelt in them.

8. Now the next Day the Philistines coming to strip the Slain, found Saul and his three Sons fallen on Mount Gilboa.

9. With that they stript him, and taking his Head and Armour, sent into the Country of the Philistines round about, to declare it to their Images, and the People.

10. They also put his Armour in the House of their gods, and fixed his Scull in the House of Dagon.

11. But when all Jabesh-gilead heard, all that the Philistines had done to Saul;

12. All the valiant Men got ready, and took up his Body, and those of his Sons, and bringing them to Jabesh, buried their Bones under an Oak in Jabesh, and fasted seven Days.

13. So Saul died for his Wickedness that he had committed against the Lord, against the Word of the Lord which he did not observe, and also for asking one who had a familiar Spirit to make enquiry.

14. And as he did not enquire of the Lord, he caused him to die, and turned about the Kingdom to David the Son of Jesse.

CHAP. XI.

THEN all Israel were gathered to David at Hebron, and said; Behold we are thy Bone and Flesh.

2. Even in time past, namely when Saul was King, thou didst bring Israel out and in; nay the Lord thy God said to thee, Thou shalt feed my People Israel, and thou shalt be Ruler over my People Israel.

contrary! unless it could come (but unlikely) from Ch. vii. 15.

Ver. 39. *Ner*] called *Abiel*, 1 Sam. ix. i. and xiv. 51. Patrick in his Commentary upon the first of those Texts, expounding this in *Chron. Ner begot Kish*, says, 'it is evident *Ner* was *Kish* his Brother, 1 Sam. xiv. 51.' as if there could not be two *Ners*; and by making but one, *Jziel* must be both his Father and Grandfather, Ver. 35, 36. He also says, 'by *begetting* must be meant the giving him his Breeding and Education;' which besides such a strange Meaning of the Word, is not very likely for a Brother to do; and as it seems the younger one too, by being put last, 1 Sam. xiv. 51. though he was mentioned just before, and by their Father *Ner* being younger than his Brother *Kish*, Ver. 36. nay it is probable that the Occasion of the younger *Ner* taking his Name from his Father, was his being born after his Father's Death, and so must be the youngest Brother, and upon that Account might have his Father's Name.

Ver. 40. *Meri-baal*] So it is the second Time, and may be rightly, for being spelled thus differently, the first Writer might give it both Ways; which *Carpzov* (a noble Vindicator of the *Heb. Scriptures*) may better believe, than the Author of the *Present State of the Printed Hebrew Text* disbelieve, notwithstanding his Taunt at it, with *Let Carpzov believe it!* p. 486.

Ver. 41. *Tahrea*] Why should *and Ahaz* be added here from Ch. viii. 35. any more than *and Mikloth*, Ch. viii. 31. from Ver. 37. of this?

Ver. 3. *afraid*] the same as 1 Sam. xxxi. 3.

Ver. 6. *whole Family*] that were there, as *all his Men*, 1 Sam. xxxi. 6. for otherwise he had several left.

Ver. 14. *not enquire*] The *Heb.* Word is not the same as in 1 Sam. xxviii. 6. and so is clear of a Contradiction: the Truth seems to be, *Saul asked slightly*, but did not properly enquire.

3. And

3. And when all the Elders of Israel were come to the King at Hebron, David made a Treaty with them there before the Lord; and they anointed him to be King over Israel, according to the Word of the Lord by the Ministry of Samuel.

4. And David with all Israel went to Jerusalem, which was Jebus, where the Jebusites were, the Inhabitants of the Country.

5. But the Inhabitants of Jebus said to David, Thou canst not come in hither. Nevertheless David took the Fortification of Zion, which is the City of David.

6. For he said, Let any one beat the Jebusites first, he shall be chief and Captain. So Joab the Son of Zeruiah went up first, and was chief.

7. Afterwards David dwelt in the Fortification; therefore they called it The City of David.

8. And he built the City round about, from the Fortress to what was round about; Joab repairing the rest of the City.

9. And he went on still in being great, because the Lord of Armies was with him.

10. Now these were the chief of the mighty Men whom David had, that strengthened themselves with him in his Kingdom, with all Israel, to make him King; according to the Word of the Lord concerning Israel;

11. Even these were the Number of the stout Men whom David had: Jashobeam the Son of a Hachmonite, the chief of the Captains, who brandished his Spear against three hundred, that were slain at one Time.

12. And after him was Eleazar the Son of Dodo an Ahobite; who was one of the three stout Men.

13. He was with David at Pas-dammim, where the Philistines were gathered to Battle, Part of the Field being full of Barley, and the People being fled from the Presence of the Philistines;

14. They stood within the Part, and delivering it, beat the Philistines; so that the Lord saved with a great Preservation.

15. Moreover the three chief above the thirty went down upon the Rock to David, at the Cave of Adullam; the Camp of the Philistines encamping in the Giants Vale.

16. David was also then in the Fortrefs, and the Garrison of the Philistines was then in Beth-lehem.

17. And David longing, said, Oh that I could drink Water out of the Cistern of Beth-lehem, which is at the Gate!

18. With that the three broke through the Camp of the Philistines, and drew Water out of the same; which taking up, they brought to David: nevertheless he would not drink it, but poured it out to the Lord.

19. For he said, Far be it from me of my God to do this; shall I drink the Blood of these Men in *Danger* of their Lives? For they have brought it so: therefore he would not drink it. These things the three stout ones did.

20. Abishai likewise the Brother of Joab, was the chief of three, who brandished his Spear against three hundred that were slain; so he had a Name among the three.

Ver. 3. *according to the Word of the Lord*] The Author of the *Present State of the Printed Hebrew Text* adds *fulfilled*, p. 26, 27. but if the Word of the Lord to this Purpose was by *Samuel*, as we may find it in 1 Sam. xiii. 14. and xv. 28. why should the *Scripture* be forced by such an Addition into such an Impropriety; by a Man too who does not allow of less Supplements elsewhere, that he may shew the *Heb.* to be improper?

Ver. 6. *Let any one*] concurrent with 2 Sam. v. 8.

Ver. 8. *to what was round*] Perhaps from the Fortrefs at the Wall, to the Outside of the Suburbs.

Ver. 11. *Number*] The Author of the *Present State, &c.* having taken such great Pains, to so little Purpose, to shew that this and that in 2 Sam. xxiii. was originally the same, in order to manifest that the *Scripture* is corrupted; has however favoured himself, not to attempt proving מספר here or שמות, Names in Sam. was made by Likeness one from the other, or not to be both true Original, or stature five cubits high, Ver. 23. and goodly in Sam. Ver. 21. or that in Ver. 26. and Sam. Ver. 24. differently situated; nor that חללי that went, Sam. Ver. 17. was made from חלל אשתח I drink these in Ver. 19. here; consistent with which he might have taken more Ease; for if some Things were different at first, even confessedly, by him, why might not others? And for a farther Confirmation from himself that they were, he does not pretend Zabad the Son of Ahlai, v. 41. was ever the same as thirty and seven in all, Sam. ult. or that Chron. having this Zabad, to make up the 37, as he reckons, instead of Elikah the Harodite, Sam. v. 25. are either of them corrupted or wrong.

Ib. *Jashobeam*] spoken of Ch. xxvii. 2.

Ib. *that were slain*] The Author of the *Present State, &c.* makes use of twenty three Pages in shewing that this should be *Soldiers*, and that *Jashobeam* lift up his Spear against 300 *Soldiers*, which he says was a very extraordinary Display of Courage, p. 124. What a Discovery is here so trifling?

Ver. 14. *They*] he and Shummah, 2 Sam. xxiii. 11. who make up the three as there.

Ib. *saved*] corrupted from wrought in Sam. if the Author of the *Present State, &c.* is to be credited with his *several reasons*, p. 143. one of which is, because it is wrought in the *correct Verse* of Samuel, if that can be any reason; another, that there is the same in the 10th as in the 12th Verse of Sam. but that in the 10th Verse must be to less Purpose than the other in the 12th; and a third reason of his, or the Thing it self, he says, is plain from the LXX. all the Copies of which (for whose) Version uniformly so render it (for have it rendered) whereas this must still have less Force. To these several reasons, he says, it (viz. two Things) may be added, that ywy cannot be the *Hiphil* future from yw and yet it is no less than ten times more in the *Heb. Bible*; and lastly it makes no Sense with the Words following, namely without with or by; but there is not the Article of the Accusative Case after it, and so it may as well be Ablative, according to the Remark on Gen. iv. 1.

Ver. 16. *Garrison*] מצב in Sam. is changed here into מצב says the Author of the *Present State, &c.* and the latter is *Præfett* or *Magistrate*, which the Context speaks not of; but he does not say it is Nothing else, for then he would be caught. How disingenuously do such abuse the *Scripture*!

21. He was the most honourable of the three, over two; so that he became the Captain of them: however he did not get to those three.

22. Benaiah the Son of Jehoiada, a Man's Son of Kabzeel, who was valiant with great Exploits; he slew two stout Moabites, he also went down, and slew a Lion within a Pit on a snowy Day.

23. Besides he slew an Egyptian Man, one of five Cubits in Measure, and though there was a Spear in the Egyptian's Hand like a Weaver's Beam, he went down to him with a Stick; and taking the Spear by force out of the Egyptian's Hand, he killed him with his own Spear.

24. These Things Benaiah the Son of Jehoiada did, and had a Name among the three stout Men.

25. Behold he himself was more honourable than the thirty, but did not get to those three; and David put him at his Hearing.

26. And the stout Men of the Armies were: Asahel the Brother of Joab, Elhanan the Son of Dodo from Beth-lehem,

27. The Shammahs Harorites, Helez the Pelonite,

28. Ira the Son of Ikkeish the Tekoite, Abiezer the Anthothite,

29. Sibbechai the Hushathite, Ilai the Ahohite,

30. Maharai the Netophathite, Heled the Son of Baanah the Netophathite,

31. Ithai the Son of Ribai from Gibeah of the Benjaminites, Benaiah the Pirathonite,

32. Hurai from the Brooks of Gaash, Abiel the Arbathite.

33. Aznaveth the Baharumite, Eliahba the Shaalbonite,

34. Of the Sons of Hashem the Gizonite Jonathan, the Son of Shage the Hararite,

35. Ahiam the Son of Sachar the Hararite, Eliphal the Son of Ur,

36. Hephher the Mecherathite, Ahijah the Pelonite,

37. Hezro the Carmelite, Naarai the Son of Ezbai,

38. Joel the Brother of Nathan, Mibhar the Son of Hagri,

39. Zelek the Ammonite, Naharai the Berothite who carried the Arms of Joab the Son of Zeruiah,

40. Ithra the Ithrite, Gareb the Ithrite,

41. Uriah the Hittite, Zabad the Son of Ahlai,

42. Adina the Son of Shiza the Reubenite, a Captain of the Reubenites, and thirty with him,

43. Hanan the Son of Maachah, and Josphat the Mithnite,

44. Uzzia the Ashterathite, Shama and Jehiel the Sons of Hotham the Aroerite,

45. Jedaiel the Son of Shimri, and Joha his Brother the Tizite,

46. Eliel the Mahavite, with Jeribai and Joshaviah, the Sons of Elnaam, and Ithmah the Moabite,

47. Eliel and Obed, and Jaasiel, Mezo-baites.

CHAP. XII.

AND these came to David at Ziklag, while he was shut up by reason of Saul the Son of Kish, and they were among the stout Men, Helpers in the War;

2. Armed with Bows, both right and left-handed with Stones, and Arrows in the Bow, of Saul's Brethren of Benjamin:

3. The chief was Abiezer, then Joash, the Sons of Shemaah the Gibeathite, next Jeziel

Ver. 25. *at his Hearing*] Look 2 Sam. xxiii. 23. where the *Septuag.* have it so, but here, *in his Family*.

Ver. 27. *Shammahs*] For *Shammeth* in *Heb.* is plural, and there were two *Harorites* or *Harodites*, 2 Sam. xxiii. 25. the *Heb.* Letters answering to our *d* and *r* being so nearly alike, that they are several times used one for the other: nay otherwise the Duplication of these Lists of Heroes is spoiled, which runs so regularly through the whole, as to the Men, although some Names are varied.

Ver. 34. *Of the Sons*] This appears by 2 Sam. xxiii. 32. and so *Jun.* and *Trem.* translate.

Ver. 35, 36. The Author of the *Present State*, &c. would persuade us that *Eliphal the Son of Ur* and *Hephher the Mecherathite* were only one Man, and that not by two Names, but by being a Corruption from *Eliphelet the Son of Abashai, the Son of the Maachathite*, 1 Sam. xxiii. 34. p. 204, 205, 206. If our modish Sceptics can believe this, one may hope, that, upon a Comparison, they will become better disposed to credit the great Truths of Revelation in the Scripture: for here it is required to give Faith, that *חפפר* : *אור* *Ur*. *Hephher* is corrupted by Mistake of the Letters from *חפפ* *אבשאי* *Abashai, the Son of*. How possibly? Why the *ח* and *פ* are parts of *ח* and *פ*, but nei-

ther of them are true Parts, which might have discovered that their Parts were not those Letters. The next is *חפפר* says he, is corrupted from *חפפ* whereas if the latter was in one Word, *חפפ* was corrupted too, and must be doubled so, by being parted thus *חפפ* and then how came they restored as now, and not the other? To mention no more, are *י* when separated also, like *פ*.

Ver. 36. *Abijah*] It is scarce to be denied, that this is the same Person with the corresponding one in 2 Sam. xxiii. 34. as the Series of the two Catalogues agree throughout; *Eliam* then might be called here *אחיה* by Contraction from his Father's Name *אחיהא* much liker than, with the Author of the *Present State*, &c. p. 207. for *Chren.* to be so corrupted from *Sam.* and even while both were extant in the same Bible.

Ver. 42. *with*] The Author of the *Present State*, &c. translates, *but the thirty were superior to him, or his Superiors, which is evident, he says, because every Worthy is here recorded only for his own personal Valour*, p. 224, 225. but how did he know that? If the rest are, this might not. And is his being a Captain of the Reubenites such? Is not *with* more agreeable to that, than *were above him*, as this Author might more literally have turned it.

and Pelet, the Sons of Azmaveth, as likewise Berachah, and Jehu the Anthothite;

4. Ishmaiah too the Gibeonite, a stout Man among thirty and over thirty, with Jeremiah, Jahaziel, Johanan, and Jozabad the Gederathite;

5. Eluzai, Jerimoth, Bealiah, Shemariah, and Shephatiah the Haruphite;

6. Elkanah, Ishijah, Azareel, Joezer and Jashobeam, the Korhites;

7. As also Joelah and Zebadiah, the Sons of Jeroham from Gedor.

8. And of the Gadites there were separated to David, to the Fortification at the Wilderness, valiant ones, warlike Men for Battle, that could use Buckler and Shield, whose Faces were as a Lion's, and they were like Deer upon the Mountains to make haste;

9. Ezer the chief, Obadiah the second, Eliab the third,

10. Mishmannah the fourth, Jeremiah the fifth,

11. Attai the sixth, Eliel the seventh,

12. Johanan the eighth, Elzabad the ninth,

13. Jeremiah the tenth, Machbannai the eleventh:

14. These were of the Posterity of Gad, Captains of the Army; one of the least was over a hundred, and the greatest over a thousand.

15. These were they who passed over Jordan in the first Month, when it overflowed all its Banks, and made all those of the Vales flee, both at the East and West.

16. Besides there came some of the Posterity of Benjamin and Judah, to the Fortification to David.

17. Before whom David went out, and spoke in this manner to them, If you are come peaceably to me to help me, my Heart shall be together with you; but if it is to betray me to my Adversaries, when there is no Wrong in me, the God of our Fathers see, and rebuke.

18. Then the Spirit cloathed Amasai, the chief of the Captains, *to say, We are thine, David, and for thee, O Son of Jesse; Peace, Peace be to thee, and Peace to thy Helpers, for thy God helps thee.* So David received them, and put them for the chief of the Troop.

19. And some of Manasseh fell to David, when he came with the Philistines to the Battle against Saul, but they did not help them; because the Lords of the Philistines on

Counsel sent him away, saying, He will desert to his Master Saul, to *the Danger of our Heads*;

20. When he went to Ziklag, there fell to him of Manasseh, Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu and Zillethai, chief of the thousands who belonged to Manasseh.

21. And they helped with David over the Troop, for all of them were valiant Men, and were Captains in the Army.

22. For at *that Time* Day by Day came some to David to help him, till it was a great Army like one of God.

23. And these are the Numbers belonging to the chief of such as being armed for Battle, came to David at Hebron, to turn about the Kingdom of Saul to him, according to the Command of the Lord:

24. The Posterity of Judah who carried Shield and Spear, six thousand and eight hundred armed for Battle;

25. Of the Posterity of Simeon valiant Men for War, seven thousand and a hundred;

26. Of the Posterity of Levi, four thousand and six hundred;

27. And Jehoiada the Ruler of the Aaronites, with whom were three thousand and seven hundred;

28. Nay Zadok a valiant young Man, and twenty two Captains of his Father's Family;

29. And of the Posterity of Benjamin the Kinsman of Saul, three thousand, for before that a Multitude of them kept the Charge of Saul's House;

30. And of the Posterity of Ephraim, twenty thousand and eight hundred, valiant ones, famous Men in the Family of their Fathers;

31. Moreover of the half Tribe of Manasseh, eighteen thousand, who were expressed by Name, to come and make David King;

32. And of the Posterity of Issachar, who were acquainted with Politicks for the Times, to know what Israel should do, the chief of them two hundred, and all their Brethren at their Command;

33. Of Zebulun, that went out to Battle, set in order for War, with all Weapons of it, fifty thousand, who kept in order without a double Mind;

34. And of Naphtali, a thousand Captains, accompanied by thirty seven thousand, with Shield and Spear;

Ver. 19. *our Heads*] by his falling on them in the Battle.

Ver. 21. *over the Troop*] agreeable to Ver. 18. and thus Noldius puts it in his Concordance, p. 688. *Jun. and Trem. have, fuerunt adiumento Davidi adiuncti turma ejus, were for a Help to David joined to his Troop.*

Ver 23. *chief*] *bands* being quite beside the Original.

Ver. 34. *seven thousand*] In an Edition of the Bible printed at Oxford, 1709, is put falsely *eight thousand and six hundred*, from the next Verse as it appears.

35. As likewise of the Danites, who were set in order for War, twenty eight thousand and six hundred;

36. Next of Asher, who went out to Battle, set in order for War, forty thousand;

37. And beyond Jordan, of the Reubenites, Gadites and half Tribe of Manasseh, with all warlike Instruments for Battle, a hundred and twenty thousand.

38. All these Warriors who kept orderly in rank, came with a perfect Mind to Hebron, to make David King over all Israel; and all the rest of Israel were also of one Mind to do the same.

39. And they were there with David three Days, eating and drinking: for their Brethren prepared for them.

40. And those too who were near them, as far as Issachar, Zebulun and Naphtali, brought Bread on Asses, Camels, Mules and Oxen, Meat, Flour, Bunches of Figs, Clusters of Raisins, Wine, Oil, Oxen and Sheep abundantly: for there was Gladness in Israel.

CHAP. XIII.

AND David took counsel with the Captains of Thousands and Hundreds, with every Ruler.

2. He also said to the whole Congregation of Israel; If it is well to you, and is from the Lord our God, let us get out, and send to our Brethren who are left in all the Countries of Israel, and with them the Priests and Levites in the Cities of their Suburbs, that they should come together to us.

3. And let us bring about the Ark of our God to us: for we did not enquire of it in the Time of Saul.

4. Upon which the whole Congregation said they would do so: for all the People approved of the Thing.

5. Thus David gathered all Israel together, from Shihor of Egypt even to the Entrance of Hamath, to bring the Ark of God from Kirjath-jearim.

6. Then he and all Israel went up to Baalah, otherwise Kirjath-jearim, which belonged to Judah, to bring up from thence the Ark of God the Lord, who inhabits the Cherubs, which is called *by his Name*.

7. And they carried it upon a new Cart, from the House of Abinadab; Uzza and Ahio guiding it.

8. Moreover David and all Israel played before God, with *their* whole Strength, namely on Musick even of Harps, Lutes, Timbrels, Bells and Trumpets.

9. But when they came to the Floor of Chidon, Uzza reached out his Hand, to take hold of the Ark, because the Oxen shook it.

10. At this the Lord was angry with him, and smote him, because he reached out his Hand to the Ark; so that he died there before God.

11. And David was displeased that the Lord made a Breach on Uzza: thus that Place is called The Breach of Uzza to this Day.

12. Nay David was afraid of God that Day, saying, How shall I bring the Ark of God to me?

13. So that he did not take away the Ark to himself at the City of David, but had it aside into the House of Obed-edom the Gittite.

14. Where it abode with his Family three Months; and the Lord blessed the Family of Obed-edom, with all that he had.

CHAP. XIV.

MOREOVER Hiram King of Tyre sent Messengers to David, with Cedar-trees, Masons and Carpenters, to build him a House.

2. Now he knew that the Lord had established him to be King over Israel, that he had raised up his Kingdom high for the sake of this his People.

3. Besides he took more Wives in Jerusalem, and begot more Sons and Daughters.

4. And these are the Names of those whom he had born there; Shammua and Shobab, Nathan and Solomon,

5. Ibhar, Elishua, Elphelet,

6. Nogah, Nepheg, Japhia,

7. Elishama, Beeliada and Eliphelet.

8. But when the Philistines heard that David was anointed to be King over all Israel, they all came up to seek for him; which he hearing of, went out before them.

Ver. 6. *which is*] Here being but the *Heb.* Relative, in which Language *whose* is denoted by putting also a Pronoun to a following Noun or Preposition, as for this in 2 Sam. vi. 2. If our Translators meant that the Ark was called *The Ark of God*, as just before, it is obscurely and poorly expressed; but if they would signify (as it seems) that God's Name was then called upon the Ark, how could that be in the Time of *Exra*, the supposed Writer of this Book?

Ver. 8. *Strength*] See some Variation, 1 Chron. xiii. 8.

1b. *Bells*] So *Zech.* xiv. 20. and this the only Meaning *Buxtorf* gives it, as its Root or Verb likewise signifies to ring; but so they are to be thought *Hand-bells*.

Ver. 9. *shook*] the same as 2 Sam. vi. 6. in the *Heb.* and doubtless should in *English*.

Ver. 2. *that he had*] which 2 Sam. v. 12. shews.

9. And the Philistines came, and invaded the Giants Vale.

10. David then enquired thus of God, Shall I go up against the Philistines? And wilt thou deliver them into my Power? And the Lord said to him, Go up, and I will deliver them into thy Power.

11. So they came up to Baal-perazim, where he beat them; and David said, God has broke my Enemies by my Power, like the breaking out of Waters: therefore they called the Name of that Place Baal-perazim.

12. They also left their gods there, and David ordered that they should be burnt in the Fire.

13. However the Philistines proceeded again, and invaded the Vale.

14. Whereupon David enquired again of God, and he said to him; Thou shalt not go up after them: turn about from them, and come to them over against the Mulberry-trees.

15. And as soon as thou hearest the Sound of going on the Tops of the Mulberry-trees, then shalt thou go out to the Battle: for God goes out before thee, to smite the Camp of the Philistines.

16. Therefore he did as God commanded him; and they smote the Camp of the Philistines, from Gibeon even to Gezer.

17. Thus David's Renown went into all the Countries, and the Lord put the Dread of him upon all the Nations.

C H A P. XV.

AND he not only made him Houses in the City of David, but prepared a Place for the Ark of God, and pitched a Tabernacle for it.

2. Then David said, None are to carry the Ark of God but the Levites: for the Lord has chosen them to do it, and to minister to him for ever.

3. And he assembled all Israel to Jerusalem, to bring up the Ark of the Lord to its Place, which he had prepared for it.

4. He likewise gathered the Posterity of Aaron, and the Levites:

5. Of the Posterity of Kohath, Uriel the chief, and his Brethren a hundred and twenty;

6. Of the Posterity of Merari, Asaiah the chief, and his Brethren two hundred and twenty;

7. Of the Posterity of Gershon, Joel the chief, and his Brethren a hundred and thirty;

8. Of the Posterity of Elizaphan, Shemaiah the chief, and his Brethren two hundred;

9. Of the Posterity of Hebron, Eliel the chief, and his Brethren eighty;

10. Of the Posterity of Uzziel, Amminadab the chief, and his Brethren a hundred and twelve.

11. And David called to Zadok and Abiathar the Priests, with the Levites, Uriel, Asaiah and Joel, Shemaiah, and Eliel, and Amminadab.

12. To whom he said; You being the Heads of the Fathers of the Levites, consecrate your selves, with your Brethren, that you may bring up the Ark of the Lord God of Israel, to the Place I have prepared for it.

13. Because you did not at the very first, the Lord our God made a Breach among us, since we did not seek him as was right.

14. Accordingly the Priests and Levites consecrated themselves, to bring up the Ark of the Lord God of Israel.

15. And the Posterity of the Levites carried the Ark of God, as Moses commanded according to the Word of the Lord, on their Shoulders, with the Poles upon them.

16. David also ordered the chief of the Levites to appoint their Brethren Musicians, with Instruments of Musick, Lutes, Harps and Bells, making themselves be heard, by exalting the Voice with Gladness.

17. Upon which the Levites appointed Heman the Son of Joel, and of his Brethren, Asaph the Son of Berechiah; as also of the Posterity of Merari their Brethren, Ethan the Son of Kufhaiah;

18. And with them their Brethren who were next, Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Elipheleh, Mikneiah, Obed-edom and Jeiel, Porters.

19. And the Musicians, Heman, Asaph, and Ethan, were to make themselves be heard with Bells of Brass;

20. Moreover Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah and Benaiah, with Lutes upon the Virgin-instruments;

21. As also Mattithiah, Elipheleh, Mikneiah, Obed-edom, Jeiel and Azaziah, with Harps upon the eighth to be chief.

22. And Chenaniah the chief of the Le-

Ver. 9. *invaded*] It is not the same Verb with that in 2 Sam. v. 18, 22. and thus rendered 1 Sam. xxiii. 27. and xxvii. 8. and xxx. 1, 14. 2 Chron. xxviii. 18. *else-*

where fell upon and spoiled, frequently stripped; but nothing like spread themselves as here and Ver. 13.

Ver. 20. *Virgin-instruments*] See Psa. xlv. 1.

Ver. 21. *the eighth*] See Psa. vi. 1.

vites was for the Tune: he instructed in that, for he had understanding.

23. Besides Berechiah and Elkanah were Porters for the Ark.

24. And Shebaniah, Joshaphat, Nethaneel, Amasai, Zechariah, Benaiah and Eliezer, the Priests, blew Trumpets before the Ark of God; Obed-edom and Jehiah being Porters for it.

25. So David and the Elders of Israel, with the Captains of thousands, went to bring up the Ark of the Lord's Covenant, from the House of Obed-edom with Gladness.

26. And by God's assisting the Levites who carried the Ark of the Lord's Covenant, they sacrificed seven Bullocks and so many Rams.

27. And David was dressed in a Robe of fine Linen, as likewise all the Levites who carried the Ark, the Musicians, and Chenaniah the chief for the Tune of the Musicians; David also wore a linen Ephod.

28. Thus all Israel brought up the Ark of the Lord's Covenant, with Shouting, the Sound of the Cornet, Trumpets and Bells, causing themselves to be heard with Lutes and Harps.

29. However as it came to the City of David, Michal Saul's Daughter looked out at a Window, and seeing King David skipping and playing, despised him in her Heart.

CHAP. XVI.

SO they brought the Ark of God, and set it within the Tabernacle which David had pitched for it; and they brought near Burnt-offerings and Peace-offerings before God.

2. And when David had made an end of offering them up, he blessed the People in the Name of the Lord;

3. Distributing to all Persons of Israel, both Men and Women, a Loaf of Bread, a Piece of Flesh, and a Bottle of Wine apiece.

4. And he put some of the ministering Levites before the Ark of the Lord, even to record, give thanks, and praise the Lord God of Israel;

5. Asaph the chief, next to him Zechariah, Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom and Jeiel, with Instruments of Lutes and Harps, and Asaph made himself be heard with Bells;

6. Benaiah also, and Jahaziel the Priests,

with Trumpets continually before the Ark of God's Covenant.

7. On that Day then David gave out first, to give thanks to the Lord, into the Hand of Asaph and his Brethren:

8. Give thanks to the Lord, call on his Name, make known his Acts among the People;

9. Sing to him; sing melodiously to him, discourse of all his Wonders;

10. Glory in his holy Name, let the Heart of those who enquire for the Lord be glad;

11. Seek the Lord, and his Strength, enquire for his Presence continually;

12. Remember his Wonders which he has done, his Miracles, and the Judgments of his Mouth:

13. You Posterity of his Servant Israel, you Children of Jacob his chosen ones.

14. He is the Lord our God, his Judgments are on the whole Earth.

15. Remember you his Covenant for ever, the Thing that he commanded to a thousand Generations;

16. Which he confirmed with Abraham, and was his Oath to Isaac;

17. And established it to Jacob for an Ordinance, to Israel an everlasting Covenant,

18. As follows, I will give thee the Country of Canaan, the Line of your Possession:

19. When you were Persons to be numbered, as being few, and Sojourners in it;

20. And they went about from Nation to Nation, and from one Kingdom to another People.

21. He suffered no Person to oppress them, but reproved Kings for their sakes,

22. Do not touch my anointed ones, nor hurt my Prophets.

23. Sing to the Lord, O whole Earth, declare his Salvation from Day to Day.

24. Tell his Glory in the Nations, his Wonders among all the People.

25. For great is the Lord, and to be praised exceedingly; nay he is to be feared the most of all gods.

26. For all the gods of the People are Idols; whereas the Lord made the Heavens.

27. Majesty and Honour are before him, Strength and Joy are in his Place.

28. Ascribe to the Lord, O Families of the People, ascribe to the Lord Glory and Strength.

29. Ascribe to the Lord the Glory of his Name; take up an Offering, and come before

Ver. 26. by God's assisting] *Heb. in etc.* being like the middle *Lat. Gerund*; and *when* reading strangely.

Ver. 8. Give] To Ver. 23. see in *Psa. cv.* 1—15.

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chance to Ver. 34. in *Psa. xcvi.* and the three following Verses, *Psa. cvii.* 1. and *cvi.* 47, 48.

him : bow down to the Lord in the Place of holy Grandeur ;

30. Tremble by reason of his Presence, all the Earth : the World also is established, it cannot be moved.

31. Let the Heaven be glad, and the Earth rejoice ; and let them say in the Nations, The Lord reigns.

32. Let the Sea roar, and what it is filled with ; the Field be triumphant, and all that is in it.

33. Then let all the Trees of the Wood sing, by reason of the Presence of the Lord : for he comes to judge the Earth.

34. Give thanks to the Lord, because he is good ; since his Kindness is for ever.

35. And say, Save us, O God of our Salvation, gather us together, and deliver us from the Gentiles ; that we may give thanks to thy holy Name, may glory in thy Praise.

36. Blessed be the Lord God of Israel, from everlasting to everlasting ; and let all the People say, So let it be, and praise the Lord.

37. And he left there before the Ark of the Lord's Covenant, Asaph and his Brethren, to minister before the Ark continually, for each Day's Business the very same Day ;

38. As also Obed-edom and their Brethren, sixty eight ; with Obed-edom the Son of Jeduthun, and Hofah, for Porters :

39. And Zadok the Priest, with his Brethren the Priests, before the Tabernacle of the Lord, in the high Place that was at Gibeon,

40. To offer up Burnt-offerings to the Lord, upon the Altar of Burnt-offering continually Morning and Evening, and for all that is written in the Law of the Lord, which he gave in charge for Israel ;

41. And with them Heman and Jeduthun, as likewise the rest that were chosen, who were expressed by Name, to give thanks to the Lord, because his Kindness is for ever.

42. Moreover with Heman and Jeduthun themselves, Trumpets and Bells, for such as should make themselves be heard, and with God's Instruments of Musick ; the Sons of Jeduthun being Porters.

43. Then all the People went to their respective Homes, and David turned about to bless his Household.

C H A P. XVII.

AND when David was settled in his House, he said to Nathan the Prophet, Behold I dwell in a House of Cedar, while the Ark of the Lord's Covenant is under Curtains.

2. And Nathan answered him, Do all that is in thy Heart ; for God is with thee.

3. However that Night he had God's Commission as follows :

4. Go, and tell David my Servant ; Thus says the Lord, Thou shalt not build me a House to dwell in ;

5. Since I have not dwelt in a House, from the Day on which I brought up Israel, to this Day, but have been from one Tent and Tabernacle to another.

6. Whithersoever I went about with all Israel, did I speak such a Word to one of the Judges of Israel, whom I commanded to feed my People, as, Why do not ye build me a House of Cedar ?

7. Now therefore thou shalt declare so to my Servant David ; Thus says the Lord of Armies, I took thee from the Fold, from after the Flock, to be Ruler over my People Israel.

8. And I have been with thee whithersoever thou wentest, and have cut off all thy Enemies from thy Presence ; that I might make thee a Name, like that of the great ones who are on the Earth.

9. Moreover I will put a Place for my People Israel, and plant them, so that they shall dwell in a Place of their own, and not be moved again ; nor shall the Sons of Iniquity consume them any more as formerly ;

10. And even from the Times that I appointed Judges over my People Israel, till I subdued all thy Enemies : I also tell thee, that the Lord will build thee a House.

11. And it shall come to pass when thy Days are fulfilled, to go to thy Fathers, that I will set up thy Offspring after thee, who shall be one of thy Sons ; and will confirm his Kingdom.

12. He shall build me a House, and I will confirm his Throne for ever.

13. I will be to him a Father, as he shall to me a Son ; and will not take away my Kindness from him, as I did from him who was before thee.

Ver. 36. *let*] as may appear by *Psa. cvi. 48.* where is the same Passage, only something different.

Ver. 42. *themselves*] Thus there is no Tautology and Absurdity, as in the *com. Eng. Bib.* for Heman and Jeduthun to be with Heman and Jeduthun ; in Confirmation of which there is Nothing for *with* in *Heb.* to *Trumpets*, as there is before : after which Manner *Jun.* and *Trem.* translate, and *Lewis de Dieu* in his *Animad.* on it pleads,

quoting *Dan. vii. 24.* and *Ezr. v. 3.* for parallel Instances ; and if more are required, see now in *Naldin's Concord.* but to have a Pronoun demonstrative, as well as relative, to belong to the present, as well as past Word or Words, is certainly plain Construction.

Ver. 8. *wentest*] *walked* being incongruous, as in divers other Places of the *com. Eng. Bib.*

Ver. 10. *build thee a House*] Now see 2 *Sam. vii. 11.*

CHAP. XVIII.

14. For I will settle him in my House and Kingdom for ever, and his Throne shall be confirmed for evermore.

15. According to all these Words, and this whole Vision, so spoke Nathan to him.

16. Then King David went in, and sitting before the Lord, said: Who am I, O Lord God? And what is my Family, that thou hast brought me on hitherto?

17. And this was so little in thy Sight, O God, that thou hast spoken concerning thy Servant's Family for a long while; nay hast looked on me like a Man of high Rank, O Lord God.

18. What shall David add yet to thee, for the Honour of thy Servant, since thou knowest him?

19. O Lord, for thy Servant's sake, and according to thy Mind, hast thou done all this great Matter, to make known all these great Things.

20. O Lord, there is none like thee, nor any God besides thee, according to all that we have heard with our Ears.

21. And what one Nation on the Earth is like thy People Israel: whom God went to redeem for his own People, to make thee a Name, with great and terrible Things, by driving out Nations; by reason of thy People whom thou redeemedst from Egypt?

22. Thou hast also put thy People Israel, for a People to thee for ever; and thou Lord art a God to them.

23. Now therefore, O Lord, let the Word be verified which thou hast spoken concerning thy Servant, and his Family, for ever; and do according as thou spokest.

24. Let it even be verified, so shall thy Name be magnified for ever as follows, The Lord of Armies, the God of Israel, is a God to Israel; and the Family of David thy Servant will be confirmed before thee.

25. Since thou, O my God, hast revealed to the Ear of thy Servant, that thou wilt build him a House; therefore he has found *this* to pray before thee.

26. And now, O Lord, thou art he that is God, who hast spoken this Good concerning thy Servant.

27. Therefore now do thou please to bless the Family of thy Servant, that it may be for ever before thee; for thou hast blessed, O Lord, and let it be blessed for ever.

AND after this David beat the Philistines, so that he humbled them; and took Gath with its Towns out of their Possession.

2. Moreover he beat the Moabites: so they became his Servants, carrying Presents.

3. David too beat Hadarezer King of Zobah at Hamath, when he went to place his Border at the River Euphrates.

4. From whom he took a thousand Chariots, seven thousand Horsemen, and twenty thousand Footmen; and he houghed all the Chariot-horses, only left of them for a hundred Chariots.

5. And when the Syrians of Damascus came to help this Hadarezer, David slew of them twenty two thousand Men.

6. Nay he put Garrisons in Syria of Damascus, and the Syrians became his Servants, carrying Presents: thus the Lord saved David whithersoever he went.

7. Besides he took the Shields of Gold that the Servants of Hadarezer were armed with, which he brought to Jerusalem.

8. From Tibhath likewise, and Cun, Hadarezer's Cities, did David take very much Brass; with which Solomon made the brasen Sea, the Pillars, and brasen Instruments.

9. And Tou King of Hamath hearing, that David had beat all the Army of Hadarezer King of Zobah;

10. He sent Hadoram his Son to King David, to ask of his Welfare, and bless him, because he had fought against Hadarezer, and beat him, for he was one who had Wars with Tou; as likewise all manner of Instruments of Gold, Silver and Brass.

11. Them also King David consecrated to the Lord, with the Silver and Gold which he took away from all the Nations, from Edom, Moab, the Ammonites, Philistines and Amalek.

12. And Abishai the Son of Zeruiah slew of the Edomites, eighteen thousand, in the Valley of Salt.

13. Afterwards he put Garrisons in Edom, so that all the Edomites became David's Servants; and the Lord saved him whithersoever he went.

14. So David reigned over all Israel, and was one who did Judgment and Justice to all his People.

Ver. 19. *to make*] as in 2 Sam. vii. 21. and according to the Heb. being also much better Sense than in *making*.

Ver. 24. *is a God to*] That the [is] should be here, the

Heb. Accent, as well as here being no [and,] shews; and thus Buxtorf. *Anticrit.* p. 393. & Jun. in *Transf.*

Ver. 3. *Border at*] the very same as in 2 Sam. viii. 3.

Ver. 6. *Garrisons*] from 2 Sam. viii. 4.

15. Now Joab the Son of Zeruiah, was over the Army; and Jehoshaphat the Son of Ahilud, the Recorder;

16. Zadok likewise the Son of Abitub, and Abimelech the Son of Abiathar, were the Priests, and Shausa was the Secretary;

17. And Benaiah the Son of Jehoiada, was over the Cherethites and Pelethites; as David's Sons were the chief at the King's Hand.

C H A P. XIX.

AND after this Nahash King of the Ammonites dying, his Son reigned in his room.

2. Upon which David said, I will shew Kindness to Hanun the Son of Nahash, because his Father did to me. So he sent Messengers to comfort him for his Father; and David's Servants went into the Country of the Ammonites to him, for that Purpose.

3. But their Princes said to Hanun, Dost thou think David honours thy Father, that he has sent Comforters to thee? Are not his Servants come to thee, in order to search out, overthrow, and spy the Country?

4. Therefore Hanun took David's Servants, and shaved them, and cut off their Garments in the middle to the Breech; sending them away.

5. And some went and told David concerning the Men, at which he sent to meet them, because they were exceedingly ashamed; and the King said, Stay at Jericho until your Beards are grown, and then come back.

6. However when the Ammonites found that they made themselves odious to David, Hanun and they sent a thousand Talents of Silver, to hire them Chariots and Horsemen, from Mesopotamia, and Syria of Maachah and Zobah.

7. And they hired them thirty two thousand belonging to Chariots, with the King of Maachah and his People, who came, and encamped before Medeba; the Ammonites too were gathered from their Cities, and came to the Battle.

8. This David hearing, sent Joab, with all the Army of the stout Men.

9. So the Ammonites came out, and set the Battle in order at the Entrance of the City; and the Kings who came were by themselves in the Field.

10. Whereupon Joab seeing that the Front of the Battle was towards him, before and behind, he chose some of all the choice Men of Israel, and set in order to meet the Syrians.

11. And the rest of the People he delivered into the Custody of Abishai his Brother, that they might be set in order to meet the Ammonites.

12. He also said; If the Syrians are too strong for me, thou shalt be saving me; and if the Ammonites are too strong for thee, I will save thee.

13. Be thou strong, and let us make ourselves so, for our People, and for the Cities of our God; and the Lord do what he likes.

14. Joab then, and the People that were with him, drew nigh before the Syrians to the Battle, who fled from his Presence.

15. And the Ammonites seeing that the Syrians were fled, did flee also themselves from the Presence of Abishai his Brother, and got into the City: so Joab came to Jerusalem.

16. Nevertheless when the Syrians saw that they were beat before Israel, they sent Messengers, and brought out the Syrians who were beyond the River; Shophach the Captain of Hadarezer's Army being before them.

17. Which being told David, he gathered all Israel, and passing over Jordan, came to them, and set in order against them; and when he had set the Battle in order to meet the Syrians, they fought with him.

18. But the Syrians fled from the Presence of Israel, and David slew of them seven thousand belonging to Chariots, and forty thousand Footmen; nay he killed Shophach the Captain of the Army.

19. Thus the Servants of Hadarezer seeing that they were beat before Israel, made peace with David, and served him; and the Syrians would not help the Ammonites any more.

Ver. 5. concerning] *by* which Preposition is all the Original has for the com. Eng. *how*—were served, and the same for *commanded unto*, Ch. xxiii. 31.

Ver. 7. *belonging to*] which the Heb. Genit. Case sometimes signifies. Or it might be said Chariot-men, but that it would rather signify the Drivers of them, as Ch. xviii. 4. Chariot-horses. Accordingly 20000 of *Beth-rehob* and *Zoba*, with 12000 of *Tob*, as in 2 Sam. x. 6. make just this Sum, those of *Maachab* being excluded in both Places; see Ver. 18. The Authors however of the *Universal History* have to say, *What the Troops were, either*

in quality or number, is not clearly evident, inasmuch as the Scripture varies concerning them, B. i. 4. 2. and to the Word [varies] is put this Note, This we cannot pretend to account for, nor do we know that it was ever cleared by any one, in a satisfactory manner.

Ver. 18. *belonging to Chariots*] as Ver. 7. being ten to a Chariot by 2 Sam. x. 18. Some of whom probably attended in on horseback, and on foot, to assist, and supply the Places of such as were wounded or slain; much rather than that all the ten fought in a Chariot.

C H A P. XX.

MOREOVER at the Time of the Return of the Year, at the Time when Kings go out, Joab led the Force of the Army; and spoiled the Country of the Ammonites, nay went and besieged Rabbah, but David abode at Jerusalem; while Joab was beating Rabbah, and destroying it.

2. And David took off their King's Crown from his Head, the Value of which he found to be a Talent of Gold, with the precious Stones in it, and it crowned David's Head; besides he brought out the Spoil of the City very much.

3. He brought out the People too who were therein, and cut with a Saw, as also Threshing-instruments of Iron, and Hand-saws; and so did David to all the Cities of the Ammonites: then he, and all the People, returned to Jerusalem.

4. And after this there rose up a Battle at Gezer with the Philistines: then Sibbechai the Hushathite slew Sippai, one of the Children of the Giant, and they were humbled.

5. There was also a Battle again with the Philistines; and Elhanan the Son of Jair slew Lahmi the Brother of Goliath the Gittite, the Handle of whose Spear was like a Weaver's Beam.

6. Nay there was a Battle again at Gath; where was a Man of great Measure, whose Fingers and Toes were by sixes, being twenty four, and he was likewise born to the Giant.

7. And he reproached Israel; but Jonathan the Son of Shimea David's Brother slew him.

8. These were born to a Giant at Gath, and fell by the Hand of David, and those of his Servants.

C H A P. XXI.

AND Satan standing up against Israel, stirred up David to number them.

2. Whereupon he said to Joab and the Captains of the People, Go, count up Israel from Beer-sheba to Dan, and bring it to me; that I may know the Number of them.

3. However Joab said, The Lord add to his People, as they are, a hundred-fold; are

they not, my Lord the King, all of them my Lord's Servants? Why does he require this? Why should it become Guilt to Israel?

4. Nevertheless the King's Word was earnest against Joab; insomuch that he went out, and going about through all Israel, came to Jerusalem.

5. And Joab gave the Number of the Mustering of the People to David, that there were of all Israel a million and a hundred thousand Men drawing forth a Sword, and of Judah four hundred seventy thousand such Men.

6. But he did not muster Levi and Benjamin among them, for the King's Word was abominable to Joab.

7. Moreover God being displeased for this Thing, smote Israel.

8. Nay David said to God, I have sinned exceedingly in that I have done this Thing; yet now take away, I beseech thee the Iniquity of thy Servant, for I have done very foolishly.

9. And the Lord spoke to Gad, David's Seer, as follows:

10. Go, and speak this to David; Thus says the Lord, I offer to thee three Things, choose thee one of these, that I may do to thee.

11. Accordingly Gad came to David, and said to him; Thus says the Lord, Accept thee,

12. Either three Years of Famine; or three Months to be consumed from the Presence of thy Enemies, while their Sword is overtaking; or the Sword of the Lord three Days, even the Pestilence in the Country, while the Lord's Angel is destroying through all the Bounds of Israel: and now see what Word I shall carry back to him who sent me.

13. And David answered him, I am exceedingly distressed; let me fall now into the Treatment of the Lord, for his Compassions are very great, and let me not fall into that of Man.

14. So the Lord made a Pestilence be in Israel; insomuch that there fell of Israel seventy thousand Men.

15. But God sending an Angel to Jerusalem, to destroy it, as he was destroying, the Lord beheld, and was sorry for the Harm,

Ver. 3. *cut*] or *sawed* as the *Heb.* and the People might thus be abjectly punished, not killed.

Ib. *a Saw*] being singular, and I suppose a great one, such as two Men saw with.

Ib. *Hand-saws*] the plural of the other, and not that in 2 Sam. xii. 31.

Ver. 6. and *Toes*] supplied from 2 Sam. xxi. 20. but not distinguished in the *Original*.

Ver. 5. of *Judah*] *Com. Transf.* *Judas* was, and after were before.

Ver. 11. *accept*] This Verb is rendered by *receive*, Chap. xii. 18. 2 Chron. xxix. 22. *Esl.* iv. 4. *Job* ii. 10. twice, *Dan.* ii. 6. and *take*, 2 Chron. xxix. 16. *Ezr.* viii. 30. *Esl.* ix. 27. *Dan.* vii. 18. in the *com. Eng. Bib.* but no where else *choose*; nor do the *Lexicons* allow it any such Meaning.

and said to the Angel who destroyed, It is a great deal, cease now thy Hand; and the Angel of the Lord stood by the Floor of Ornan the Jebusite.

16. And David looking up, saw him stand between the Earth and Heaven, with his Sword drawn forth in his Hand, stretched out over Jerusalem; at which David, and the Elders who were covered with Sackcloth, fell upon their Faces.

17. David also said to God, Was it not I ordered the People to be numbered? So I was he who sinned, and did very ill; but as for these Sheep, what have they done? O Lord my God, let thy Hand, I pray, be on me, and my Father's Family, but on thy People let there be no Plague.

18. Then the Angel of the Lord ordered Gad to say to David, that he should go up, to erect an Altar to the Lord, in the Floor of Ornan the Jebusite.

19. And David went up at the Word of Gad, which he spoke in the Name of the Lord.

20. Ornan likewise turning back, saw the Angel, whereupon his four Sons who were with him hid themselves, while he was threshing Wheat.

21. Now when David was going to Ornan, who taking a view saw him, he went out of the Floor, and bowed down to David, with the Face to the Ground.

22. And David said to Ornan, Grant me the Place of the Floor, that I may build on it an Altar to the Lord; which thou shalt grant to me for the full Money, that the Slaughter may be stopped from the People.

23. Upon this he replied to David, Take thee, and let my Lord the King do what he likes; see I give the Oxen for the Burnt-offerings, and the Flails for the Wood, as also the Wheat for the Meat-offering, I give all.

24. But King David declared to Ornan, No, for I will wholly buy for the full Money; because I will not take what is thine for the Lord, even to offer up an Offering for nothing.

25. So David gave him for the Place six hundred Shekels of Gold by Weight.

26. Where he built an Altar to the Lord,

offering up Burnt-offerings and Peace-offerings; and called on the Lord, who answered him by Fire from Heaven upon the Altar of Burnt-offering.

27. Besides the Lord ordered the Angel, and he put his Sword again into its Sheath.

28. At that Time when David saw, that the Lord had answered him at the Floor of Ornan the Jebusite, he sacrificed there.

29. For the Tabernacle of the Lord which Moses made in the Wilderness, and the Altar of Burnt-offering, at that Time were in the Chapel at Gibeon.

30. But David could not go before it to seek God, because he was affrighted by reason of the Sword of the Angel of the Lord.

C H A P. XXII.

AFTERWARDS David said, It is this is for the House of the Lord God, and this for the Altar of the Burnt-offering belonging to Israel.

2. And he ordered to gather together the Strangers in the Country of Israel, and appointed Stone-cutters to cut hewn Stone, to build the House of God.

3. Iron also abundantly, for Nails for the Doors of the Gates, and for the Joinings, did David prepare, as likewise Brass in Abundance without Weight;

4. With Cedar-trees out of Number: for the Zidonians and Tyrians brought Cedar-trees to him abundantly.

5. For David said, My Son Solomon being a young Man and tender, and the House to be built for the Lord to be made vastly great, for Renown and Glory to all Countries, I will prepare for it; which he did abundantly before his Death.

6. He likewise called his Son Solomon, and commanded him to build a House for the Lord God of Israel;

7. David saying to him: My Son, it was in my own Mind to build a House to the Name of the Lord my God.

8. But the Word of the Lord was to me as follows; Thou hast shed Blood abundantly, and made great Wars: thou shalt not build

Ver. 20. who were with him hid themselves, while] I would not scruple to pronounce any one ignorant of the Hebrew, who should either suppose Ornan was one of those that hid themselves, or doubt which way it was; notwithstanding the latter appears in the Eng. Text, &c. and the former in the Marg. &c. and notwithstanding the Original has Nothing for who; nay notwithstanding the common dubious Eng. is literal; for the Heb. is not dubious, according to Prov. viii. 9. and to comprehend

him should be verbally in the Heb. Manner, and he and his four Sons, as frequently in Scripture; and Ornan's going out of the Floor, as from threshing, further shows the Sense I give it.

Ver. 23. replied] as appears in 2 Sam. xxiv. 21, 22.

Ib. do] for offer up; 2 Sam. xxiv. 22. by the Alteration of one Heb. Letter.

Ib. he likes] being as in 2 Sam. xxiv. 22.

8. House to my Name, because thou hast shed much Blood on the Earth before me.

9. Behold there shall be a Son born to thee, who will be a Man of Rest, and I will give him rest from all his Enemies round about: for his Name shall be Solomon, and I will make Peace and Quietness in Israel in his Time.

10. He shall build a House to my Name, may he shall be a Son to me, as I will a Father to him; and I will establish the Throne of his Kingdom over Israel for ever.

11. Now, my Son, the Lord be with thee; and do thou prosper, and build the House of the Lord thy God, as he has spoken concerning thee.

12. But the Lord give thee Sense and Understanding, and command thee concerning Israel; that thou mayest keep the Law of the Lord thy God.

13. Then wilt thou prosper, if thou takest heed to do the Ordinances and Rules, which the Lord commanded Moses for Israel: be courageous, and strong; do not fear, nor be daunted.

14. And behold in my Affliction, I have prepared for the House of the Lord a hundred thousand Talents of Gold, a Million of Talents of Silver, Brass and Iron without Weight, because there is Abundance of it; as also Timber and Stone have I prepared, to which thou mayest add.

15. Besides there are with thee Abundance of Workmen, Stone-cutters, and Artificers of Stone and Wood, with all manner of skilful Men in all Business.

16. Of the Gold, Silver, Brass and Iron, there is no Number. Get ready, and act, and the Lord will be with thee.

17. Moreover David thus commanded all the Princes of Israel, to help Solomon his Son;

18. Is not the Lord your God with you? And has not he given you rest round about? For he has delivered the Inhabitants of the Earth into thy Power, and the Earth is subdued before the Lord and his People.

19. Now put your Heart and Soul, to seek the Lord your God; and get ready, and

build the Sanctuary of the Lord God, to bring the Ark of the Lord's Covenant, and the holy Instruments of God, to the House that is to be built to the Name of the Lord.

C H A P. XXIII.

AT length when David was old, and full of Days, he made his Son Solomon King over Israel.

2. And he gathered all the Princes of Israel, with the Priests and Levites.

3. The Levites being numbered from their thirtieth Year upward; their Number by their Reckoning was thirty eight thousand Men.

4. Of these twenty four thousand were to be chief over the Business of the Lord's House, and six thousand Magistrates and Judges;

5. As were four thousand Porters, and four thousand praised the Lord with the Instruments that I made, said he, to praise with.

6. And David parted them into Partitions, to the Sons of Levi, Gershon, Kohath and Merari.

7. Of the Gershonites were, Ladan and Shimei.

8. The Sons of Ladan were, the chief Jehiel, then Zetham and Joel, three.

9. The Sons of Shimei, Shelomith, Haziel and Haran, three: these were the chief of the Fathers belonging to Ladan.

10. And the Sons of Shimei were, Jahath, Zina, and Jeush, and Beriah: these four were Shimei's Sons.

11. Jahath being the chief, and Zizah the second; but Jeush and Beriah had not many Sons, so they were in one Muster, according to their Father's Family.

12. The Sons of Kohath were, Amram, Izhar, Hebron and Uzziel, four.

13. The Sons of Amram were, Aaron and Moses; and Aaron was separated to consecrate the very holy Things, with his Sons for ever, to burn incense before the Lord,

Ver. 8. *because thou hast shed much Blood*] Thus Virgil in the 2d Æn.

In me 'tis impious holy things to bear,

Red as I am with Slaughter new from War.

Dryd. Tran.

and Homer by Pope, Il. 6.

Ill fits it me, with human gore distain'd;

To the pure Skies these horrid hands to raise,

Or offer Heav'n's great Sire polluted praise.

Ver. 14. *Talents*] How David had such Abundance of Gold and Silver, may be accounted for by his Conquests, Ch. xviii. 12. and having taken the Ports of the Red Sea from the Edomites, Ch. xviii. 13. 1 King. xi. 15, 16, 17. & ix. 26. 2 Chron. viii. 17. by which there

might be Plenty imported, 1 King. x. 14, 15. there might also be comprehended in these Sums all that had been devoted from the Time of Moses, Ch. xxvi. 26, 27, 28.

Ver. 18. *The Earth is subdued*] so that none resisted, Chaps. xviii. xix. and xx. and was not any particular Land.

Ver. 4. *to be chief*] as Chap. xv. 21. and the Participle of it frequently in the Titles of the Psalms: so Jun. and Trem. have present.

Ver. 9. *Shimei*] another Son of Ladan, who, I suppose, did not live to the Age of a Levite being in Office.

Ver. 10. *Shimei*] the Brother of Ladan, Ver. 7.

to minister to him, and bless in his Name for ever.

14. As for Moses the Man of God, his Sons were called of the Tribe of Levi.

15. The Sons of Moses were, Gershom and Eliezer.

16. Of the Sons of Gershom, Shebuel was the chief.

17. And Eliezer's Sons were, Rehabiah the chief; Eliezer having no other Sons, but those of Rehabiah were exceeding many.

18. Of the Sons of Izhar, Shelomith was the chief.

19. Of the Sons of Hebron, Jeriah the chief, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20. Of the Sons of Uzziel, Micah the chief, and Ishiah the second.

21. The Sons of Merari were, Mahli and Mushi; the Sons of Mahli, Eleazar and Kish.

22. And Eleazar died, having no Sons but Daughters; and the Sons of Kish their Kinsmen married them.

23. The Sons of Mushi were, Mahli, Eder and Jeremoth, three.

24. These were the Sons of Levi, after the Household of their Fathers, the chief of the Fathers, at the Mustering of them by the Number of Names, after their Reckoning; who did the Business belonging to the Service of the Lord's House, from their twentieth Year upward.

25. For David said; The Lord God of Israel has given rest to his People, that they may dwell in Jerusalem for ever;

26. And also to the Levites, who are not to carry the Tabernacle, with all its Instruments for the Service of it.

27. For by the latter Words of David, they were the Number of the Posterity of Levi, *who* were from their twentieth Year upward:

28. Because their Station was at the Hand of the Aaronites, for the Service of the Lord's House, in the Courts and Rooms, and for the cleansing of every holy Thing, with the Work of the Service of God's House;

29. As also for the Bread set in order, the fine Flour for the Meat-offering, the unleavened Biscuits, both of a Pan and blistered in

baking, and of every Measure and Dimension;

30. And withal to stand Morning by Morning, to give thanks and praise the Lord, and so at the Evening;

31. To offer up all the Burnt-offerings likewise to the Lord, at the Sabbaths, New-moons and appointed Times, by Number, according to the Rule concerning them continually before the Lord.

32. Besides they kept the Charge of the publick Tent, and the Charge of the Holy Place, with that of the Aaronites their Brethren, belonging to the Service of the Lord's House.

C H A P. XXIV.

AND for the Sons of Aaron were their Partitions, his Sons being Nadab and Abihu, Eleazar and Ithamar;

2. But Nadab and Abihu died before their Father, and had no Sons; so Eleazar and Ithamar executed the Priesthood:

3. These David parted, both Zadok of the Sons of Eleazar, and Ahimelech of the Sons of Ithamar, to their Office in their Service.

4. However there were found more of Eleazar's Sons for chief Men than of Ithamar's, who were parted; of the Sons of Eleazar sixteen for the Household of the Fathers, and of the Sons of Ithamar eight for their Fathers Household.

5. Thus were they parted by Lots, those with these: for the Governors of the Holy Place, and the Governors for God, were of the Sons of Eleazar and those of Ithamar.

6. And Shemaiah the Son of Nethaneel the Scribe, one of the Levites, wrote them down, before the King, the Governors, Zadok the Priest, Ahimelech the Son of Abiathar, and the chief of the Fathers belonging to the Priests and Levites: one Household of a Father was taken for Eleazar, and that taken which had been taken for Ithamar.

7. Now the first Lot came out for Jehoiarib, the second for Jedaiah,

8. The third for Harim, the fourth for Seorim,

9. The fifth for Malchijah, the sixth for Mijamin,

Ver. 24. *twentieth*] The Difference between this and the 30th, may be accounted for as on *Num. iv. 3*.

Ver. 26. *not to carry*] So now they might be continued in their Office to their Lives End, Ver. 3. and not as before to the fiftieth Year only, *Num. iv. 3. & viii. 25*. and were likewise to begin at the 20th Year, Ver. 24, 27. which they did before five Years later, *Num. viii. 24*. since their Work at the Temple would be less laborious, and yet might require more Hands.

Ver. 28. *at the Hand*] as in *Neb. xi. 24*. so elsewhere in *Chron.*

Ver. 5. *for God*] in his Matters, as *Psalm* observes, distinct from the King's, *2 Chron. xix. 11*. the Sanctuary and House of God being the same.

Ver. 6. *that taken which had been taken*] which is according to the *Heb.* and the *Jewish* Writers relate, that there having been eight of *Eleazar* and eight of *Ithamar* before, *David* now added eight more of the former, Ver. 4. and only those of the latter were taken by turn who had been taken already; so *Sol. Jar.* and *David Kimbi*, with the *Talmud*, *Taanith*, *Cap. iv. f. 27*. and *Jerus. Talm.* fol. 67.

10. The

10. The seventh for Hakkoz, the eighth for Abijah,

11. The ninth for Jeshua, the tenth for Shechaniah,

12. The eleventh for Eliahib, the twelfth for Jakim,

13. The thirteenth for Huppah, the fourteenth for Jeshebeab,

14. The fifteenth for Bilgah, the sixteenth for Immer,

15. The seventeenth for Hezir, the eighteenth for Happizzez,

16. The nineteenth for Pethahiah, the twentieth for Ezekiel,

17. The twenty first for Jachin, the twenty second for Gamul,

18. The twenty third for Delaiah, the twenty fourth for Maaziah.

19. These were their Offices for their Service, to come to the House of the Lord, according to their Rule by the Direction of Aaron their Father, as the Lord God of Israel commanded him.

20. And of the Posterity of Levi there remained, of the Sons of Amram, Shubael; of the Sons of Shubael, Jehdiah;

21. Of Rehabiah, *that is*, of his Sons, the chief Ishiah.

22. Of the Izharites, there was Shelomoth; of the Sons of Shelomoth, Jahath;

23. And the Sons of Hebron, Jeriah, Amariah the second, Jahaziel the third, Jekameam the fourth;

24. Of the Sons of Uzziel, Micah; of those of Micah, Shamir;

25. Micah's Brother Ishiah; of his Sons, Zechariah;

26. The Sons of Merari, Mahli and Musi; of the Sons of Jaaziah, Beno;

27. The Sons of Merari by Jaaziah, Beno, Shoham, Zaccur and Ibri;

28. Of Mahli, Eleazar, who had no Sons;

29. Of Kish, his Sons, Jerahmeel;

30. As likewise the Sons of Musi, Mahli, Eder and Jerimoth: these were the Posterity of the Levites, by the Household of their Fathers.

31. And they also cast Lots over against their Brethren the Aaronites, before King

David, Zadok and Ahimelech, with the chief of the Fathers belonging to the Priests and Levites; the chief Fathers over against their younger Brethren.

CHAP. XXV.

AND David, with the Captains of the Army, separated for the Service, of the Sons of Asaph, Heman and Jeduthun, some to prophesy with Harps, Lutes and Bells; the Number of which Artists for their Service was:

2. Of the Sons of Asaph, Zaccur, Joseph, Nethaniah and Ashareliah, his Sons, at his own Hand, who himself prophesied at the King's Hands;

3. Of Jeduthun, his Sons Gedaliah, Zeri, Isaiah, Hashabiah, Mattithiah, *Shimei*, six, at the Hands of their Father Jeduthun with a Harp, who prophesied for giving thanks and praising the Lord;

4. Of Heman, his Sons, Bukkiah, Mattaniah, Uzziel, Shebuel and Jerimoth, Haniah, Hanani, Eliathah, Giddalti and Romamti-ezer, Joshbekashah, Mallothi, Hothir, Mahazioth:

5. All these being the Sons of Heman, the King's Seer in the Words of God, to lift up the Horn; for God gave Heman fourteen Sons, and three Daughters.

6. All these were at the Hands of their Father, for Musick at the House of the Lord, with Bells, Lutes, and Harps, for the Service of God's House: at the King's Hands being Asaph, Jeduthun and Heman.

7. And the Number of them with their Brethren, who were instructed in Musick for the Lord, all that had understanding, was two hundred and eighty eight.

8. They also cast Lots one Ward over against another, as well the small as the great, the Learned with the Learner.

9. And the first Lot came out to Asaph, for Joseph; the second for Gedaliah, who with his Brethren and Sons were twelve;

10. The third for Zaccur, who his Sons and Brethren were twelve;

Ver. 15. *Happizzez*] as the *Heb.* Word is, whereas *Aphses* is the old corrupt *Lat.* Name. The former *Eng.* Bible, by some Mistake of the last Letter has it *Happizzer*.

Ver. 16. *Ezekiel*] the same Name as the Prophet's, whose Book we have.

Ver. 23. of Hebron] from Ch. xxiii. 19.

Ver. 29. Kish] of whom see Ch. xxiii. 21, 22.

Ver. 2. *who himself*] to shew which of them, or the Number; the *Vulg. Lat.* having it plural for the Sons.

Ib. *at the Hands*] as just before *at not under the Hand*, and so *Montan.* literally *ad manus*. The *Vulgat.* *Munster's* and the *Tigur. Version* have *juxta Regem*, *by or near the King*. And I do not know that *Hand* ever signifies Order.

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Ver. 3. *Isaiab*] the Prophet's Name; as also in Ver. 15. Ib. *Shimei*] Not only one is here wanting to make six Sons of *Jeduthun*, but one is also lacking of the 24 that follow, for the Sons of *Asaph*, *Jeduthun* and *Heman*, which by particularly comparing both Lists, is *Shimei* mentioned Ver. 17.

Ver. 5. *Seer*] *Vulg. Seers*, according to that in Ver. 2.

Ib. *to lift up the Horn*] which I understand for, to make *Heman* powerful by his many Sons; though I know it is different from other great Interpreters.

Ver. 6. *at the King's Hands*] as at the Beginning of the Verse, and here being the grand Partition of it.

Ver. 10. *who*] not twelve besides himself, the total Sum being given, Ver. 7.

6 Q

11. The

11. The fourth for Izri, *who* his Sons and Brethren were twelve;
12. The fifth for Nethaniah, *who* his Sons and Brethren were twelve;
13. The sixth for Bukkiah, *who* his Sons and Brethren were twelve;
14. The seventh for Jesharelah, *who* his Sons and Brethren were twelve;
15. The eighth for Iſaiah, *who* his Sons and Brethren were twelve;
16. The ninth for Mattaniah, *who* his Sons and Brethren were twelve;
17. The tenth for Shimei, *who* his Sons and Brethren were twelve;
18. The eleventh for Azareel, *who* his Sons and Brethren were twelve;
19. The twelfth for Haſhabiah, *who* his Sons and Brethren were twelve;
20. The thirteenth for Shubael, *who* his Sons and Brethren were twelve;
21. The fourteenth for Mattithiah, *who* his Sons and Brethren were twelve;
22. The fifteenth for Jeremoth, *who* his Sons and Brethren were twelve;
23. The sixteenth for Hananiah, *who* his Sons and Brethren were twelve;
24. The seventeenth for Joſhbekahſah, *who* his Sons and Brethren were twelve;
25. The eighteenth for Hanani, *who* his Sons and Brethren were twelve;
26. The nineteenth for Mallothi, *who* his Sons and Brethren were twelve;
27. The twentieth for Eliathah, *who* his Sons and Brethren were twelve;
28. The twenty firſt for Hoſhir, *who* his Sons and Brethren were twelve;
29. The twenty ſecond for Giddalti, *who* his Sons and Brethren were twelve;
30. The twenty third for Mahazioth, *who* his Sons and Brethren were twelve;
31. The twenty fourth for Romamti-ezer, *who* his Sons and Brethren were twelve.

C H A P. XXVI.

CONCERNING the Partitions of the Porters: of the Korhites there was Meſhelemiah the Son of Kore, of the Sons of Aſaph.

2. And Meſhelemiah's Sons, Zechariah the Firſt-born, Jediael the ſecond, Zebadiah the third, Jathniel the fourth,

3. Elam the fifth, Jehohanan the ſixth, Elihoenai the ſeventh.

4. And Obed-edom's Sons, Shemaiah the Firſt-born, Jehozabad the Second, Joah the

third, Sachar the fourth, Nethaneel the fifth,

5. Ammiel the ſixth, Iſſachar the ſeventh, Peullethai the eighth: for God bleſſed him.

6. Shemaiah his Son had alſo Sons born, who were Rulers in their Father's Family; as being valiant Men:

7. His Sons were, Othni, and Rephael, and Obed, Elzabad, his Brethren being ſtout Men, Elihu and Semachiah.

8. All theſe of the Sons of Obed-edom, they with their Sons and Brethren, ſtout Perſons in Ability for Service, were ſixty two, belonging to him.

9. And Meſhelemiah had Sons and Brethren, eighteen ſtout Men.

10. Beſides Hoſah of the Sons of Merari had Sons, Shimri the chief (for though he was not the Firſt-born, yet his Father made him the chief)

11. Hilkiah the ſecond, Tebaliah the third, Zechariah the fourth: all the Sons and Brethren of Hoſah were thirteen.

12. Among theſe were the Partitions of the Porters, among the chief Men, with Wards over againſt their Brethren, to miniſter in the Houſe of the Lord.

13. They likewiſe caſt Lots, as well the ſmall as the great, according to the Houſhold of their Fathers, for each Gate.

14. And the Lot eaſtward fell for Shelemiah; then they caſt Lots for Zechariah his Son, a Counſellor of Underſtanding, whoſe Lot came out northward;

15. For Obed-edom ſouthward, and for his Sons the Houſhold of Aſuppim;

16. For Shuppim and Hoſah weſtward, with the Gate Shallecheth in the Road going up, Ward over againſt Ward.

17. Eaſtward were ſix Levites, northwards four for a Day, ſouthwards four for a Day, and towards Aſuppim two *and* two.

18. Towards Parbar weſtward, were four at the Road, two at Parbar.

19. Theſe were the Partitions of the Porters, among the Sons of the Korhites, and thoſe of the Merarites.

20. And of the Levites, Ahijah was over the Treasures of the Houſe of God, with thoſe of the conſecrated Things.

21. Of the Sons of Ladan, thoſe of the Gerſhonite Ladan, of the chief Fathers belonging to him, there was Jehieli.

22. The Sons of Jehieli, Zetham, and his Brother Joel, were over the Treasures of the Lord's Houſe.

23. There were ſome of the Amramites, Izharites, Hebronites, Uzzielites.

Ver. 11. *for*] Where [*for*] is not *Italick* in theſe Verſes, there is *in Heb.*

Ver. 17. *northwards*] *Heb. to the northward*, doubly denoted.

24. Moreover Shebuel, the Son of Gershon, the Son of Moses, was Ruler over the Treasures.

25. And his Kinsmen by Eliezer were, Rehabiah his Son, Isaiah his Son, Joram his Son, Zichri his Son, and Shelomith his Son.

26. That Shelomith and his Brethren were over all the Treasures of the consecrated Things, which King David, and the chief Fathers, with the Captains of Thousands and Hundreds, and the Captains of the Army consecrated.

27. From the Battles and from the Spoil they consecrated, to make the Lord's House strong.

28. Nay all that Samuel the Seer, Saul the Son of Kish, Abner the Son of Ner, and Joab the Son of Zeruiah consecrated, whoever did consecrate, it was in the Custody of Shelomith and his Brethren.

29. Of the Izharites, Chenaniah and his Sons were for the outward Business over Israel, for Magistrates and Judges.

30. Of the Hebronites, Hashabiah and his Brethren, stout Men, a thousand and seven hundred, were in the Office of Israel on this side Jordan westward, for all Business of the Lord, and the King's Service.

31. Of the Hebronites, Jerijah was the chief, of them after their Generations, according to the Fathers: in the fortieth Year of David's Reign they were fought, and there were found among them valiant Men, at Jazer of Gilead.

32. And his Brethren, stout Men, were two thousand and seven hundred chief Fathers; whom King David set over the Reubenites, Gadites, and the half Tribe of Manasseh, for every Matter of God and that of the King.

C H A P. XXVII.

AND the Israelites after their Number, the chief Fathers and Captains of Thousands and Hundreds, with their Officers that ministered to the King in every Matter of the Partitions, who came in and went out Month by Month, in all the Months of the

Year, were of each Partition twenty four thousand.

2. Over the first Partition for the first Month, was Jashobeam the Son of Zabdiel; in whose Partition were twenty four thousand.

3. Of the Children of Pharez, was the chief of all the Captains of the Armies for the first Month.

4. And over the Partition of the second Month, was Dodai the Ahohite, of whose Partition also Mikloth was Ruler; and in his Partition were twenty four thousand.

5. The third Captain of the Army for the third Month, was Benaiah the Son of Jehoiada the chief Prince; in whose Partition were twenty four thousand.

6. That Benaiah was powerful among the thirty, and over the thirty; of whose Partition was Ammizabad his Son.

7. The fourth for the fourth Month, was Afahel the Brother of Joab, and Zebadiah his Son after him; in whose Partition were twenty four thousand.

8. The fifth Captain for the fifth Month, was Shambuth the Izrahite: in whose Partition were twenty four thousand.

9. The sixth for the sixth Month, was Ira the Son of Ikkeiah the Tekoite; in whose Partition were twenty four thousand.

10. The seventh for the seventh Month, was Helez, the Pelonite of the Ephraimites; in whose Partition were twenty four thousand.

11. The eighth for the eighth Month, was Sibbechai the Hushathite of the Zarahites; in whose Partition were twenty four thousand.

12. The ninth for the ninth Month, was Abiezer the Anthothite of the Benjaminites; in whose Partition were twenty four thousand.

13. The tenth for the tenth Month, was Maharai the Netophathite of the Zarahites; in whose Partition were twenty four thousand.

14. The eleventh for the eleventh Month, was Benaiah the Pirathonite of the Ephraimites: in whose Partition were twenty four thousand.

15. The twelfth for the twelfth Month, was Heldai the Netophathite of Othniel;

Ver. 26. *with*] there being a *Heb.* Particle of such a Signification, which is also confirmed by the following Chap. Ver. 1. By leaving this out in the *com. Eng.* the *chief fathers* may be taken for the *captains*.

Ver. 1. *Partitions*] So the original Word signifies, and is accordingly translated, Chap. xxvi. 1, 12, 19. & xxiv. 1. *Josh.* xi. 23. & xii. 7. & xviii. 10. *Neh.* xi. 36.

Ver. 4. *Dodai*] It is affirmed by the Author of the *Present State of the Printed Hebrew Text*, that [Eleazar

the Son of] is *dropt* in this place, being in Ch. xi. 12. and 2 *Sam.* xxiii. 9. see his p. 134. but how much better may it be supposed, that *Eleazar's* Father was this Officer, or that *Eleazar* himself was called *Dodai*, from his Father *Dodo*!

Ver. 5. *Prince*] He being not the Priest, 1 *King.* i. 8. & ii. 35, & iv. 4. see *Gen.* xli. 45.

Ver. 8. *Captain*] which the *Heb.* has only to the 3d and 5th.

Ver. 12. *Anthothite*] as Chap. xi. 28.

in whose Partition were twenty four thousand.

16. And over the Tribes of Israel, the Ruler of the Reubenites, was Eliezer the Son of Zichri; of the Simeonites, Shephatiah the Son of Maachah;

17. Of the Levites, Hashabiah the Son of Kemuel; of the Aaronites, Zadok;

18. Of Judah, Elihu one of David's Brothers; of Issachar, Omri the Son of Michael.

19. Of Zebulun, Ishmaiah the Son of Obadiah; of Naphtali, Jerimoth the Son of Azriel.

20. Of the Ephraimites, Hofea the Son of Azariah; of the half Tribe of Manasseh, Joel the Son of Pedaiah;

21. Of the half of Manasseh at Gilead, Iddo the Son of Zechariah; of Benjamin, Jaasiel the Son of Abner;

22. Of Dan, Azarel the Son of Jeroham: these were the Princes of the Tribes of Israel.

23. But David did not take the Number of them from their twentieth Year downward, because the Lord said he would multiply Israel to be as the Stars of Heaven.

24. Joab the Son of Zeruiah began numbering, but did not finish, there being Wrath for it upon Israel; nor was the Number put into that of the Chronicles of King David.

25. And over the King's Treasures was Azmaveth the Son of Adiel; as was over those in the Field, Cities, Villages and Towers, Jehonathan the Son of Uzziab;

26. Over such also as did the Business of the Field, for the Tillage of the Ground, was Ezri the Son of Chelub;

27. And over the Vineyards was Shimei the Ramathite; but over what was in the Vineyards of the Wine-treasures, Zabdi the Shiphmite;

28. Besides over the Olive-trees, and the Sycamores which were in the Vale, was Baal-hanan the Gederite; and over the Treasures of Oil Joash;

29. And over the Herds that fed in Sharon was Shitrai the Sharonite, as over those in the Vallies was Shaphat the Son of Adlai;

30. Over the Camels likewise was Obil the Ishmeelite; and over the Asses Jehdeiah the Meronothite;

31. And over the Flocks was Jaziz the Hagerite: all these were the Princes of the Substance which King David had.

32. As for Jehonathan David's Uncle, he was a Counsellor, wise Man, and a Secretary Jehiel the Son of the Hachmonite was with the King's Sons;

33. Ahithophel was a Counsellor to the King, Hushai the Archite was the King's Friend,

34. After Ahithophel was Jehoiada the Son of Benaiah, and Abiathar, and the Captain of the Army belonging to the King was Joab.

C H A P. XXVIII.

AND David gathered together all the Princes of Israel, those of the Tribes, and those of the Partitions who ministred to the King, as also the Captains both of Thousands and Hundreds, and the Stewards of all the Substance and Possession, belonging both to the King and his Sons, with the Officers, stout ones and every valiant Man, to Jerusalem.

2. Then King David stood up on his Feet, and said: Hear me, my Brethren and People; it was in my own Mind to build a House of Rest for the Ark of the Lord's Covenant, and for the Foot-stool of our God, and I had prepared to build;

3. But God said to me, Thou shalt not build a House for my Name, because thou hast been a Man of War, and hast shed Blood.

4. However the Lord God of Israel chose me above any other of my Father's Family, to be King over Israel for ever: for he has chosen Judah to be Ruler, and of the Family of Judah that of my Father; and of my Father's Sons he liked me, to make King over all Israel.

5. And of all my Sons (for the Lord has given me many) he has likewise chosen my Son Solomon, to sit upon the Throne of the Lord's Kingdom over Israel.

6. And he said to me, Solomon thy Son himself shall build my House and Courts: for him have I chosen for a Son to me, and I will be to him for a Father.

7. Moreover I will establish his Kingdom even for ever, if he will be courageous to do my Commandments and Rules, as at present.

8. Now therefore in the Sight of all Israel, the Lord's Congregation, and in the

Ver. 18. *Elihu*] supposed to be David's eldest Brother, 1 Sam. xvi. 6, 7. and xvii. 13, 28.

Ver. 24. *being*] not *fell* as in the *com. Transf.*

Ib. upon] which would have also better agreed with *fell*.

Ib. that] *Heb. the Number* again.

Ver. 28. *Treasures*] as before, Ver. 25, 27.

Ver. 32. *Hachmonite*] not only as being the same with

that in Ch. xi. 11. but of the Termination for a People or Place; so *Jehiel* seems to have been *Jafsheam's* Son.

Ver. 1. *Partitions*] as Chap. xxvii. 1.

Ver. 7. *be courageous*] in which Manner this *Heb.* Verb may be found frequently rendered in the *com. Transf.* but never else constant.

Hearing of our God, observe, and seek all the Commandments of the Lord your God; that you may inherit the good Country, and cause your Children after you to possess it for ever.

9. As for thee, my Son Solomon, know the God of thy Father, and serve him with a perfect Heart and willing Mind; since the Lord examines all Hearts, and understands every Idea of the Thoughts: if thou seekest him, he will be found by thee; but if thou forsakest him, he will cast thee off for evermore.

10. See now, since the Lord has chosen thee to build a House for the Sanctuary; be courageous, and do it.

11. Besides David gave his Son Solomon the Pattern of the Porch, and of its Houses, Treasuries, Chambers, and inner Rooms, with the Place of the Atonement-covering;

12. The Pattern likewise of all that was with him by the Spirit, of the Courts of the Lord's House, and all the Parlours round about; for the Treasures of the House of God, and those of the consecrated Things;

13. As also for the Apartments of the Priests and Levites, for all the Business of the Service of the Lord's House, and all the Instruments of its Service:

14. Of Gold by Weight for golden Things, for all the Instruments of each Service; for all Instruments of Silver by Weight, for all the Instruments of each Service;

15. Even the Weight for the Candlesticks of Gold, and their Lamps of Gold by Weight, each Candlestick and its Lamps; and for the Candlesticks of Silver by Weight, for a Candlestick and its Lamps, according to the Service of each Candlestick;

16. And Gold in Weight for the Tables of the Bread set in order, for each Table, with Silver for the Tables of Silver;

17. And for the Forks, Bowls and Covers, pure Gold; as likewise for Basins of Gold by Weight for each Basin, and for Basins of Silver the same:

18. For the Altar too of Incense, refined Gold by Weight; and Gold for the Pattern of the Chariot of the Cherubs that spread out, and covered over the Ark of the Lord's Covenant.

19. The whole in Writing by the Hand of the Lord upon me he taught, all the Work of the Pattern,

20. Said David, and to his Son Solomon; Be courageous and strong, and act, do not fear, nor be daunted: for the Lord God, my God will be with thee, he will not neglect thee, nor forsake thee, till thou hast finished all the Work of the Service of the Lord's House.

21. And behold there are the Apartments of the Priests and Levites, for all the Service of the House of God; as there is with thee for all Work, every one who is noble in Wisdom for all Service, and the Princes with all the People will be according to all thy Words:

C H A P. XXIX.

MOREOVER King David said to all the Congregation: My Son Solomon, whom alone God has chosen, is young and tender; and the Work is great, since the Palace is not for Man, but for the Lord God.

2. Now I have prepared with all my Might for the House of my God, Gold for golden Things, Silver for silver ones, Brasses for brasen ones, Iron for iron ones, and Wood for wooden ones; Onyx Stones, and *rhose* to be set, Stones painted and variegated, with all manner of precious Stones, and Marble Stones abundantly.

3. And further in my Good-will to the House of my God, I have a Property of Gold and Silver, which I have given for it, over and above all that I prepared for the holy House;

4. Three thousand Talents of Gold being that of Ophir, and seven thousand Talents of refined Silver, to cover the Walls of the Houses;

5. The Gold for golden Things, and the Silver for silver ones, and for all Work by the Hands of Artificers. Now who will offer himself freely to Day, to fill his Hand for the Lord?

6. Upon this the chief Fathers, and the Princes of the Tribes of Israel, as likewise the Captains of Thousands and Hundreds,

Ver. 9. *my Son*] Phridun the ancient and renowned King of Persia with the oriental Writers, is said to have advised his Son who was to succeed him thus, 'Believe, my Son, that the Days of thy Reign will be so many Leaves of a Book; in which therefore take care to write Nothing, that thou wouldest not have Posterity see,' D'Herbelot. *Biblioth. Orient. Art. Faridoun.*

1b. *if*] On this the great Grotius's Annotation is, *Agit Deus cum hominibus decretis conditionatis, God acts with Men by conditional Decrees.*

Ver. 18. *Chariot*] by which I understand the Oracle, VOL. I.

or very holy Place, in which the Cherubs were, that was covered on the Inside with Gold, 1 King. vi. 20, 23. of which I find Expositors saying Nothing, or what is the same, Nothing to the Purpose; since the Mercy-seat, as called, was not a Chariot to the Cherubs.

Ver. 4. *Talents*] Gold of Ophir and refined Silver here, may both distinguish this from that mentioned, Chap. xxii. 14. and also reconcile these Places.

1b. *Houses*] The Gold for the Temple, and the Silver for Buildings joining to it, *Jun. and Trem.*

with the Stewards of the King's Work offered freely;

7. And gave for the Service of the House of God, five thousand Talents and ten thousand Drums of Gold, ten thousand Talents of Silver, eighteen thousand Talents of Brass, and a hundred thousand Talents of Iron.

8. They likewise with whom *precious* Stones were found, gave *them* to the Treasure of the Lord's House, by the Hand of Jehiel the Gershunnite.

9. Then were the People glad for their offering freely, for they did with a perfect Heart to the Lord; and King David too was affected with great Gladness.

10. So David blessed the Lord in the Sight of the whole Congregation in the following manner: Blessed be thou, O Lord God of Israel our Father, from everlasting to everlasting.

11. Of thee, O Lord, is Greatness, Power, Glory, Eternity and Majesty; since all Things in Heaven and Earth are: of thee, O Lord is the Kingdom, and thou dost raise up thy self to be the Head of all.

12. Both Riches and Honour are from before thee, and thou rulest over all, and in thy Hand is Might and Power; nay it is in thy Hand to make any great and strong.

13. Therefore now, our God, we give thee thanks, and praise thy glorious Name.

14. But yet who am I, and what is my People, that we should have Ability to offer freely after this manner? For all is from thee, and what is from thy own Hand we give to thee.

15. For we are Strangers before thee, and Sojourners like all our Fathers: our Days upon the Earth are as a Shadow, without any *other* Hope.

16. O Lord our God, all this Abundance which we have prepared, to build thee a House to thy holy Name, it is from thy Hand, and all is thy own.

17. I being also sensible, O my God, that thou triest the Heart, and likest upright Things; I have in the Uprightness of my Heart freely offered all these, and do now see thy People with Gladness, who are present to offer freely to thee.

18. O Lord of Abraham, Isaac and Jacob, our Fathers, keep this for ever in the

Idea of the Thoughts of thy People's Heart, and prepare their Heart for thee;

19. And give my Son Solomon a perfect Heart to keep thy Commandments, Testimonies and Ordinances, nay to do all things, particularly to build the Palace for which I have prepared.

20. David said further to all the Congregation, Bless the Lord your God, I beseech you: accordingly the whole Congregation blessed the Lord God of their Fathers, bowing, and doing reverence, to the Lord and the King.

21. And they sacrificed Sacrifices to the Lord, and offered up Burnt-offerings to him the next Day after that, a thousand Bulls, a thousand Rams, a thousand Lambs, and their Drink-offerings, with Sacrifices abundantly for all Israel.

22. They eat and drank too, before the Lord that Day with great Gladness, and made Solomon the Son of David King the second time, anointing *him* to the Lord, to be the Ruler, and Zadok to be the Priest.

23. Next Solomon sat upon the Lord's Throne, to be King in the room of his Father David, and prospered; whom all Israel obeyed.

24. Nay all the Princes, and the powerful ones, and likewise all King David's Sons, gave the Hand to be under King Solomon.

25. Thus the Lord magnified Solomon highly in the Sight of all Israel, and put upon him that royal Dignity which had not been upon any King before him in Israel.

26. Now David the Son of Jesse having reigned over all Israel;

27. The Time that he did being forty Years (seven Years he reigned at Hebron, as he did thirty three at Jerusalem)

28. He died in good old Age, full of Days, Riches and Honour; and Solomon his Son reigned in his room.

29. As for King David's Affairs, the former and latter, behold they are written in the Affairs of Samuel the Seer, in those of Nathan the Prophet, and those of Gad the Beholder;

30. With all his Reign, and his Power, as also the Times which passed over him, over Israel, and all the Kingdoms of the Countries.

Ver. 11. *Eternity*] this with *eternal*, *eternally*, *perpetually*, being its frequent Signification; *Victory* perhaps never: so *Jun.* and *Trem.* have *aeternitas*.

Ver. 14. *But what, or who are we (alas)*

That we in giving are so free!

Thine own before our Off'ring was,

And all we have, we have from thee.

Wither in Hymnes and Songs of the Church.

Ver. 15. *Hope*] This Word as the same, and differently

pointed, is found besides only in *Ezr.* x. 2. *Jer.* xiv. 8. and xvii. 13. and l. 7. in all which it is thus rendered by our Translators; unless where it signifies something *flowing* or *flowed together*, from those different Meanings of the Root in *Kal* and *Niphal*.

Ver. 20. *doing reverence*] to *worship*, as the Word is now used, having none but God for its Object.

Ver. 24. *gave the Hand*] of which see at 2 *Chr.* xxx. 8.

NOTES upon the SECOND BOOK of the CHRONICLES.

CHAP. I.

AND Solomon the Son of David became strong in his Kingdom; since the Lord his God being with him, magnified him highly.

2. Then Solomon speaking to all Israel, to the Captains of Thousands and Hundreds, to the Judges, and every Prince of all Israel, the Heads of the Fathers;

3. He, and the whole Congregation with him, went to the Chapel that was at Gibeon: for the publick Tent of God was there, which Moses the Lord's Servant made in the Wilderness.

4. But the Ark of God David had brought up from Kirjath-jearim, into the Place he had prepared for it; because he pitched a Tent for it at Jerusalem.

5. And the brasen Altar that Bezaleel, the Son of Uri, the Son of Hur made, he put before the Tabernacle of the Lord; to which Solomon and the Congregation fought.

6. Thither also Solomon went up to the brasen Altar before the Lord, which was at the publick Tent, and offered up a thousand Burnt-offerings upon it.

7. That Night God appeared to Solomon, and said to him, Ask for what I shall give thee.

8. Whom Solomon answered; Thou hast not only shewn great Kindness to my Father David, but also made me reign in his room.

9. Now, O Lord God, let thy Word to him be confirmed; since thou hast made me reign over a People *who* are many like the Dust of the Earth.

10. Give me now Wisdom and Knowledge, that I may go out before this People, and come in: for who can judge this thy great People?

11. And God replied to him; Because this is in thy Heart, and thou dost not ask Riches, Substance, Honour, or the Life of thy Adversaries, as thou dost not also many Days; but askest Wisdom and Knowledge for thy self, that thou mayest judge my People, over whom I have made thee reign:

12. Wisdom and Knowledge is given thee, I will likewise give thee Riches, Substance and Honour, such as no Kings had who

were before thee, and as none shall after thee.

13. So Solomon came from before the publick Tent, at the Chapel which was in Gibeon, to Jerusalem, and reigned over Israel.

14. And he gathered Chariots and Horsemen, having a thousand and four hundred Chariots, and twelve thousand Horsemen; which he placed in the Chariot-cities, and with the King in Jerusalem.

15. Where the King made Silver and Gold be like Stones, as he did Cedars like Sycamores, which are in the Vale abundantly.

16. Solomon had also Horses brought out of Egypt, and Yarn; the King's Merchants taking the Yarn at a Price.

17. They likewise brought up a Chariot out from thence, for six hundred *Shekels* of Silver, and a Horse for a hundred and fifty; and so for all the Kings of the Hittites, with those of Syria, they were brought out by them.

CHAP. II.

AND Solomon concluded to build a House to the Name of the Lord, as well as one for his Kingdom.

2. So he numbered seventy thousand Men to carry Burdens, and eighty thousand Men to cut on the Mountain, with three thousand and six hundred who were chief over them.

3. And Solomon sent Word to Hiram King of Tyre: *Do* as thou didst with my Father David, to whom thou sentest Cedars to build him a House, to dwell in it.

4. Behold I am about to build a House to the Name of the Lord my God, to consecrate to him for burning Incense of Odours before him, and for the continual Bread set in order, and the Burnt-offerings at the Morning and Evening, Sabbaths, New-moons, and the appointed Times of the Lord our God; this being for ever in Israel.

5. And the House which I am about to build is great: for our God is the greatest of all gods.

Ver. 1 *his God*] omitted by the *Lat. Vulgate*.

Ver. 5. *he put*] *David*, Ver. 4.

6. But

6. But who has Power to build him a House, since Heaven and the Heaven of Heavens cannot contain him? Who then am I that I should build him a House, unless for burning incense before him?

7. Now therefore send me a Man skilful in working with Gold, Silver, Brass, Iron, Purple, Crimson, and Blue, and who knows how to make Engravings, with the skilful ones that are with me in Judah and Jerusalem, whom my Father David prepared.

8. Send me also Trees of Cedar, Fir and Algum, from Lebanon (for I know that thy Servants understand cutting of Trees there) and behold my Servants shall be with thine;

9. Even to prepare me Timber abundantly: for the House which I am about to build will be great and wonderful.

10. And behold I will give to thy Servants the Hewers who cut Timber, twenty thousand Cors of threshed Wheat, and the same of Barley, so many Baths of Wine, and the like of Oil.

11. And Hiram King of Tyre answered in Writing, which he sent to Solomon: Through the Lord's Love to his People, he has put thee King over them.

12. Blessed is the Lord God of Israel, continued Hiram, that made the Heaven and Earth, who has given King David a wise Son, acquainted with Understanding and Ingenuity, that shall build a House for the Lord, as well as one for his Kingdom.

13. And now I send thee a wise Man, acquainted with Ingenuity, of my Father Hiram;

14. A Woman's Son of the Daughters of Dan, whose Father was a Man of Tyre, acquainted in working with Gold, Silver, Brass, Iron, Stone, Wood, Purple, Blue, fine Linen and Crimson; as also to make any Engraving, and to contrive any Contrivance, that may be put to him, with thy wise Men and those of my Lord thy Father David.

15. Now therefore the Wheat, Barley, Oil, and Wine, which my Lord has spoken of, let him send to his Servants.

16. And we will cut Trees out of Lebanon, according to all thy Need, and bring them to thee in Floats by Sea to Joppa, that thou mayest fetch them up to Jerusalem.

17. Upon this Solomon numbered all the strange Men who were in the Country of Israel, after the Numbering which David his Father had made of them, and there were found a hundred fifty three thousand and six hundred.

18. Seventy thousand of whom he caused to carry Burdens, and eighty thousand to cut on the Mountain, with three thousand and six hundred to be the chief, to make the People work.

C H A P. III.

THEN Solomon began to build the House of the Lord, at Jerusalem on Mount Moriah, on which he appeared to his Father David, at the Place that David prepared in the Floor of Ornan the Jebusite.

2. And he began building on the second of the second Month, in the fourth Year of his Reign.

3. Now these were for the Foundation, for Solomon to build the House of God: the Length in Cubits by the first Measure was sixty Cubits, and the Breadth twenty.

4. The Length also of the Porch which was in the Front, before the Breadth of the House, was twenty Cubits, and the Height a hundred and twenty; which he overlaid on the inside with pure Gold.

5. And the greater House he covered with Fir-wood, as he did that with good Gold, upon which he wrought Palm-trees and Chains.

6. Besides he overlaid the House with precious Stones for Comeliness, and the Gold was that of Parvaim.

7. He likewise covered the House, the Beams, Posts, its Walls and Doors, with Gold, and engraved Cherubs upon the Walls.

Ver. 10. Cors] In an old Eng. Transf. long before Wickliff's, twenty thousand cherus of Wheat, and so many cherus of Barly.

Ibid. so many Baths of Wine] this too not in the com. Lat.

Ver. 13. of my Father Hiram] but the vulg. Lat. Hiram my Father.

Ver. 16. bring] The same Way as here described, Rhuwolt went from Lebanon to Jerusalem, An. Dom. 1575. of which see his Travels published by Roy.

Ver. 18. six hundred] Three hundred being the chief over the 3300, 1 King. v. 16. so Ver. 2, 17.

Ver. 1. Mount Moriah] towards the north-east Corner of Jerusalem. A fitter Place for an august Building, says Maundrell, could not be found in the whole World, than

the Area of the Temple. It lies upon the Top of Mount Moriah, over against Mount Olivet, the Valley of Jehoshaphat being between. It is, as far as I could compute by walking round it without, 570 of my Paces in length, and 370 in breadth (of which see on Psa. cxxii. 3.) and one may still discern Marks of the great Labour that it cost, to cut away the hard Rock, and to level such a spacious Area upon so strong a Mountain. In the middle of the Area stands at present a Mosque of an octagonal Figure, Journ. to Jerus. in 1697.

Ver. 3. Foundation] It is the same Word in Ezr. iii. 11. which Trem. and Jun. so render by fundatio, Castell. by fundamentum, the vulg. Lat. fundamenta, Foundations.

Ver. 4. before] as the same is rendered Ver. 17.

8. And

8. And he made the very holy House, the Length of it being before the Breadth of the House twenty Cubits, and its Breadth so many; which he covered with six hundred Talents of good Gold.

9. The Weight too of the Nails was fifty Shekels of Gold, and he covered the Chambers with Gold.

10. Moreover in the very holy House he made two Cherubs of moveable Work, and overlaid them with Gold.

11. And the Wings of the Cherubs were twenty Cubits long: one Wing was five, reaching to one Wall of the House, and the other the same, reaching to the Wing of the other Cherub.

12. A Wing likewise of the other Cherub was five Cubits, reaching to the opposite Wall of the House, as the other Wing was so many; joining to the Wing of the first Cherub.

13. The Wings of these Cherubs spread twenty Cubits, they standing on their Feet, and their Faces were inward.

14. He further made a Hanging of Blue, Purple, Crimson and fine Linen, upon which he wrought Cherubs.

15. And he made two Pillars before the House thirty five Cubits long, and the Crown that was upon the Top of each five Cubits.

16. So he did Chains as in the Oracle, and put upon the Top of the Pillars; making a hundred Pomegranates, which he put on the Chains.

17. In the next place he set up the Pillars before the Temple, one at the right Hand, and the other at the left; naming the former Jachin, and the latter Boaz.

CHAP. IV.

HE also made a brasen Altar, whose Length and Breadth was each twenty Cubits, and its Height ten Cubits.

2. As he did a molten Sea; which was ten Cubits from one Side of its Brim to the other, being of a round Compass, and its

Height five Cubits; a Line of thirty compassing it about.

3. And there was the Likeness of Oxen under it, inclosing it quite round about, ten in a Cubit all round the Sea: they were cast in two Rows when that was cast.

4. It stood upon twelve Oxen, three looking to the North, three to the West, three to the South, and three to the East, the Sea being upon them above; and all their hinder Parts were inward.

5. And the Thickness of it was a Hand's-breadth, having a Brim like the Work of that belonging to a Cup, with Flowers of Lillies; it was capable of containing three thousand Baths.

6. Besides he made ten Washing-vessels; and put five on the right Hand and five on the left, to wash in them, wherein they rinsed the Work of the Burnt-offering; but the Sea was for the Priests to wash in.

7. And he made ten Candlesticks of Gold after the Manner of them, and put in the Temple, five on the right Hand, and five on the left.

8. He likewise made ten Tables, and placed in there in the same Manner; and made a hundred Bowls of Gold.

9. Moreover he made the Court of the Priests, the great Yard, and the Doors of it, overlaying their Doors with Brass.

10. And he put the Sea on the right Side eastward, over against the South.

11. Hiram too made the Pots, and Shovels, as well as the Bowls; so he finished doing the Work which he made King Solomon for the House of God:

12. The two Pillars, and the Balls even of the Chapters upon the Top of them, and the two Infoldings to cover those two Balls,

13. And the four hundred Pomegranates for the two Infoldings, two Rows of them for one Infolding, to cover the two Balls of the Chapters that were atop of the Pillars.

14. He made also the Bases, as he did the Washing-vessels upon them,

15. One Sea, and the twelve Oxen under it,

Ver. 8. *twenty Cubits*] in the Inside from one Wall to the other, as is certain by Ver. 11. so for the Body of the Temple.

Ver. 10. *moveable*] as Buxtorf shews in his *Lexicon*, and Mercer on that of Pagninus; there being a Verb of that Signification, from whence it may be regularly deduced, and must else be quite uncertain.

Ver. 15. *thirty five*] Being their Height from the Ground, the brasen Pillars of 18 Cubits long, as 1 King. vii. 15. 2 King. xxv. 17. Jer. lii. 21. standing, I suppose, on Pedestals of Stone 17 Cubits high, concurrent with Univer. Hist. B. xvii. 7. not with Lightfoot, who reckons them 17 Cubits and a half long apiece, and half

a Cubit within the Chapter, *Harm. of old Test.* for that is not only far too short for the Height of the Porch, Ver. 4. where they stood, Ver. 17. 1 King. vii. 21. but also disproportionable to their Bigness, 1 King. i. 15. and the counting these Measures by different Cubits, as some do, may appear absurd, especially if it be considered, that none pretend there were Cubits in the Proportion of 18 to 35.

Ver. 16. *a hundred*] in one Row, there being two such Rows on each Pillar, 1 King. vii. 20. Chap. iv. 13.

Ver. 5. *capable*] according to the Note on 1 King. vii. 26.

Ver. 12. *even of*] See 1 King. vii. 4. and Ver. 13.

16. And the Pots, Shovels and Forks: Hiram his Father making King Solomon all their Things for the House of the Lord of polished Brass.

17. On the Plain of Jordan did the King cast them, in the Clay-places of the Ground, between Succoth and Zeredathah.

18. And Solomon made all these Things in great Abundance; for the Weight of the Brass was not searched out.

19. Solomon likewise made all the Things which were at the House of God: namely the Altar of Gold, and the Tables with the Presence-bread upon them;

20. And the Candlesticks with their Lamps, to burn after the Manner before the Oracle, of preserved Gold;

21. And the Flowers, as well as the Lamps, and Tongs of Gold, it being very compleat Gold;

22. With the musical Instruments; Bowls, Spoons, and Censers of preserved Gold; nay the Entrance of the House, the inner Doors of it at the very holy Place, and the Doors of the House at the Temple, of Gold.

C H A P. V.

THUS all the Work being finished, which Solomon made for the House of the Lord; he brought in the consecrated Things of his Father David, and put the Silver, Gold and all the Instruments, among the Treasures of God's House.

2. Then he gathered together the Elders of Israel, and all the chief of the Tribes, the Princes of the Fathers of the Israelites, to Jerusalem, to bring up the Ark of the Lord's Covenant, from the City of David, which is Zion.

3. So all the Men of Israel were gathered together to the King, at the Feast which was in the seventh Month.

4. All the Elders of Israel likewise came, and the Levites carried the Ark.

5. And with the Priests they brought up the Ark, the publick Tent, and all the holy Instruments that were in it.

6. And King Solomon with the whole Assembly of Israel, who were assembled to him before the Ark, sacrificed Sheep and Oxen, that were not told, nor numbered for Multitude.

7. The Priests too brought in the Ark of the Lord's Covenant to its Place, at the Oracle of the House, into the very holy Place, even under the Wings of the Cherubs.

8. For the Cherubs spread forth their Wings over the Place of the Ark; infomuch that they covered over both that, and the Poles of it above.

9. And they drew forth the Poles, so that the Tops of them appeared from the Ark before the Oracle, but did not without: where it is to this Day.

10. There was Nothing in the Ark but the two Tables, which Moses put in at Horeb; where the Lord made a Covenant with the Israelites, when they came out of Egypt.

11. And when the Priests came out of the holy Place (for all those found were consecrated, without any to keep the Apartments.)

12. The Levites that were Singers, all of them belonging to Asaph, Heman, Jeduthun, with their Sons and Brethren, cloathed in fine Linen, having Cymbals, Lutes and Harps, stood at the East of the Altar, accompanied with a hundred and twenty Priests who blew Trumpets.

13. Then the Trumpeters and Singers being as one, in making one Sound be heard, in praising and giving thanks to the Lord; as they elevated the Voice with the Trumpets, Cymbals and Instruments of Musick, and with praising the Lord, because he is good, since his Kindness is for ever; the House, which was that of the Lord, was filled with a Cloud:

14. Infomuch that the Priests could not stand to minister by reason of it, for the Glory of the Lord filled God's House.

C H A P. VI.

THEN said Solomon; The Lord has spoken of dwelling in Darknes.

2. And I have built thee a Dwelling-house, even a Settlement for thy Habitation evermore.

3. And the King turning about his Face, blessed the whole Congregation of Israel; who all stood.

4. And he said: Blessed be the Lord God of Israel, who has fulfilled with his Hands,

Ver. 16. See 1 King. vii. 45.

Ib. his Father] the Father of the other Hiram, Ver. 11. as likewise Tr. and Jun. put it; not Solomon's Father, as Poole writes. So that there were four Hirams, Ch. ii. 11, 13. but what Wonder! since two of them were the Sons of the other?

Ib. making] along with his Son.

Ver. 10. where] Look 1 King. viii. 9.

Ver. 11. Apartments] Since a long Parenthesis is prejudicial to the Reading, and the Heb. has none, I chose to shorten the com. Eng. one thus, with the most elegant Castalis; which Jun. and Trem. lengthen out to the first Lord inclusive in Ver. 13.

Ver. 13. because] See the com. Transf. Ch. vii. 6.

what he spoke with his Mouth to my Father David as follows :

5. From the Day that I brought my People out of the Country of Egypt, I have chosen no City out of all the Tribes of Israel to build a House in; that my Name might be there, nor did I choose a Man to be Ruler over my People Israel :

6. Only I chose Jerusalem; that my Name might be there, as I did David to be over my People Israel. ~

7. And it was in the Heart of David my Father, to build a House to the Name of the Lord God of Israel.

8. But the Lord said to him; Forasmuch as it is in thy Heart to build a House to my Name, thou dost well that it is so :

9. However thou shalt not build the House, but thy Son who proceeds forth from thy self shall build a House to my Name.

10. Accordingly the Lord has confirmed his Word which he spoke, I being risen up in the room of David my Father, and sitting upon the Throne of Israel, as the Lord promised, and have built a House to the Name of the Lord God of Israel.

11. I have also put there the Ark, where the Covenant of the Lord is, which he made with the Israelites.

12. And standing before the Altar of the Lord, before all the Congregation of Israel, he spread forth his Hands,

13. (For Solomon had made a brazen Pulpit, and put it within the Yard, its Length and Breadth being five Cubits each, and Height three, upon which he stood, and kneeling upon his Knees before the whole Congregation of Israel, spread forth his Hands towards Heaven)

14. And prayed: O Lord God of Israel, there is no god like thee, in the Heaven, or on the Earth, keeping Covenant and Kindness with thy Servants, that walk before thee with their whole Heart.

15. Who hast kept with thy Servant David my Father what thou spokest to him: not only speaking with thy Mouth, but fulfilling with thy Hand, as at present.

16. Now therefore, O Lord God of Israel, keep with thy Servant David my Father what thou thus spokest to him, Thou shalt not have a Man fail from before me of sitting upon the Throne of Israel; only if thy Children take heed to their Way, to walk in my Law, as thou hast done before me.

17. Even now, O Lord God of Israel, let

thy Word be verified, which thou spokest to thy Servant David.

18. Though will God indeed dwell with Men upon the Earth? Behold Heaven and the Heaven of Heavens cannot contain thee, much less this House which I have built.

19. Yet have regard to the Prayer of thy Servant, and to his Supplication, O Lord my God, by hearkening to the Cry, and to the Prayer, which thy Servant prays before thee.

20. That thy Eyes may be open to this House Day and Night, to the Place of which thou hast said; thou wouldest put thy Name there; that thou mayest hearken to the Prayer, which thy Servant shall pray towards this Place.

21. Thus hearken to the Supplication of thy Servant, and thy People Israel, which they shall pray towards this Place; do thou even hear from Heaven the Place of thy Habitation, and having heard, forgive.

22. If a Man sins against his Neighbour, and an Oath is put on him to make him swear, which comes before thy Altar in this House;

23. Hear thou from Heaven, and act, so that thou mayest judge thy Servants, by requiring the Wicked to render his Way on his Head, and by justifying the Virtuous to give him according to his Virtue.

24. And if thy People Israel are beat before the Enemy, because they have sinned against thee; and returning, shall confess thy Name, pray, and make supplication before thee in this House;

25. Do thou hear from Heaven, and forgive their Sin; and bring them again to the Country which thou gavest to them and their Forefathers.

26. When the Heaven is shut up, so that there is no Rain, because they have sinned against thee; and they pray towards this Place, and confess thy Name, returning from their Sin, because thou afflictest them:

27. Do thou hear at Heaven, and forgive the Sin of thy Servants and People Israel, when thou hast taught them concerning the good Way that they should go in; and give Rain upon thy Country, which thou hast given thy People for a Possession.

28. When there is Famine in the Country, when there is Pestilence, when there is Blasting or Mildew, Locusts or Caterpillars, when their Enemies besiege them in the Country at their Gates, *when* there is any Plague, or any Sickness;

29. All Prayer, all Supplication which

shall be of any Man, or of all thy People Israel, who knowing their several Plagues and Grievs, shall spread forth their Hands towards this House :

30. Do thou hear from Heaven thy settled Habitation, and forgive, and render to each one according to all his Ways, whose Heart thou knowest ; since thou alone knowest the Hearts of Mankind :

31. That they may fear thee, to go in thy Ways, all the Days which they live upon the Surface of the Country, that thou gavest to our Forefathers.

32. As for a Stranger also, who is not of thy People Israel, but comes from a Country far off for thy great Name's sake, thy strong Hand and Arm stretched out ; when such shall come, and pray towards this House :

33. Hear thou from Heaven thy settled Habitation, and do according to all for which the Stranger calls to thee ; that all People of the Earth may know thy Name, even to fear thee like thy People Israel, and to know that this House which I have built is called by thy Name.

34. When thy People shall go out to war against their Enemies, the Way that thou sendest them, and shall pray to thee the Way to this City which thou hast chosen, and to the House which I have built to thy Name :

35. Hear from Heaven their Prayers and Supplications, and do that which is their Right.

36. When they sin against thee, since there is no Man who does not sin, so that thou being angry with them, deliverest them up before the Enemy, and they carry them away their Prisoners, to a Country far off or near ;

37. And they shall return in their Hearts in the Country whither they are carried away, and thereupon make supplication to thee in the Country of their Captivity, saying, We have sinned, committed iniquity, and done wickedly :

38. When they return to thee with their whole Heart and Soul, in the Country of their Captivity, of those who carried them away, and pray the Way to their Country that thou gavest their Forefathers, to the City that thou hast chosen, and the House that I have built to thy Name :

39. Hear from Heaven thy settled Habitation, their Prayer and Supplications, and

do that which is their Right, and forgive thy People who have sinned against thee.

40. Now, my God, let thy Eyes be open, I beseech thee, and thy Ears attentive to the Prayer of this Place.

41. And now arise, O Lord God, to thy Rest, with the Ark of thy Strength : let thy Priests, O Lord God, be clothed with Salvation, and let thy pious ones be glad with Goodness.

42. O Lord God, turn not back the Face of thy anointed one : remember the Favours to thy Servant David.

C H A P. VII.

NOW when Solomon had done praying, there came down Fire from Heaven, which consumed the Burnt-offering and Sacrifices, and the Glory of the Lord filled the House :

2. Inasmuch that the Priests could not go into the Lord's House, because the Glory of the Lord filled it.

3. No sooner did all the Israelites see the Fire come down, and the Lord's Glory in the House, but they bowed with the Faces to the Ground upon the Pavement, and worshipped, giving thanks to the Lord, because he is good, since his Kindness is for ever.

4. Besides the King and all the People offered Sacrifices before the Lord ;

5. King Solomon offering a Sacrifice of twenty two thousand Oxen, and a hundred and twenty thousand Sheep : thus the King and all the People dedicated the House of God.

6. The Priests also stood in their Charges, and the Levites with the Lord's Instruments of Musick, which King David had made to give thanks to the Lord, because his Kindness is for ever, when David praised by their Ministry ; and the Priests blew Trumpets before them, all Israel standing.

7. And Solomon consecrated the middle of the Court, which was before the House of the Lord ; because he offered there the Burnt-offerings, and Fat of the Peace-offerings : for the brasen Altar that he had made, could not contain the Burnt-offerings, Oblations, and the Fat.

8. He made a Feast too at that Time seven Days, and all Israel with him, a very great Congregation, from the Entrance of Hamath to the River of Egypt.

Ver. 29. *towards this House*] the same as in 1 King. viii. 38. which is strange, if their Negligence were not, that our Translators should so vary ; and see Luke i. 10. so in Ver. 32. where it is still worse, as being for Strangers.

Ver. 38. *of those who*] as appears not only by the parallel Text, 1 King. viii. 48. but the Want of a Subject otherwise to the Verb, or proper Antecedent to *they*, if *וְהָיָה* alone may be allowed to signify *whither*.

9. And they made of the eighth Day a solemn one: for they made the Dedication of the Altar seven Days, and the Feast so many.

10. And on the twenty third Day of the seventh Month he let the People go to their Tents, glad and of a cheerful Heart; for the Goodness which the Lord had shewn to David, Solomon, and his People Israel.

11. Thus Solomon having finished the House of the Lord, and the King's House, and made all prosperous that came into his Heart to do, at the Lord's House and his own;

12. The Lord appeared to Solomon in the Night, and said to him: I have heard thy Prayer, and chosen me this Place for a House of Sacrifice.

13. If I shut up the Heaven, so that there is no Rain, or if I command the Grasshoppers to consume the Country, or though I send Pestilence among my People;

14. Yet should my People who are called by my Name be humbled, and pray, seeking my Face, and turning from their evil Ways: then will I hear from Heaven, forgive their Sin, and heal their Country.

15. Now shall my Eyes be opened, and my Ears be attentive, to the Prayer of this Place.

16. And I have now chosen and consecrated this House, that my Name may be there for ever; where my Eyes and Heart shall be at all Times.

17. As for thee, if thou wilt go before me, as thy Father David went; even to do entirely as I have commanded thee, observing my Ordinances and Rules:

18. I will establish the Throne of thy Kingdom, as I made a Covenant thus with thy Father David, Thou shalt not have a Man fail of ruling over Israel.

19. But if you turn back, and forsake my Ordinances and Commandments, which I have put before you; as also go, and serve other gods, and bow down to them:

20. I will pluck those up from my Country which I have given them, and casting this

House that I have consecrated to my Name from my Face, will make it a Proverb and Taunt among all People.

21. And at this House which is most high, shall every one who passes by it be astonished, and say, Why has the Lord done thus to this Country and House?

22. To which some shall answer, Because they forsook the Lord God of their Fathers, who brought them out of the Country of Egypt, and taking hold of other gods, bowed down to them, and served them; therefore has he brought upon them all this Harm.

C H A P. VIII.

AND at the End of twenty Years, wherein Solomon built the House of the Lord, and his own House;

2. Those Cities which Hiram gave him did Solomon build, and made the Israelites dwell there.

3. Solomon further went to Hamath-zobah, and prevailed against it.

4. And he built Tadmor in the Wilderness, with all the Cities of Stores which he did at Hamath.

5. He likewise built both the upper and lower Beth-horon, fortified Cities, with Walls, Gates and Bars;

6. And Baalath, and all the Cities of Stores which he had, together with all the Cities for Chariots, and those for Horsemen, nay all that which he desired to build at Jerusalem, Lebanon, and in the whole Country of his Dominion.

7. As for all the People that were left of the Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites, who were not of Israel;

8. On such of their Children as were left after them in the Country, whom the Israelites did not dispatch, Solomon has put a Tribute to this Day.

9. Whereas of those who were Israelites he made no Slaves for his Work: for they were Warriors, the chief of his Cap-

Ver. 9. *eighth Day*] after the seven of the Feast, as on Ver. 10.

Ib. *Dedication—seven Days*] before those of the Feast.

Ver. 10. *on the twenty third*] For the Feast of Booths or Tabernacles in this Month, beginning on the 15th Day, Lev. xxiii. 34. and besides the seven Days for Offerings, the eighth being a solemn Day, Ver. 36. Num. xxix. 12—35. this 23d Day would be that after the Festival; and whereas Solomon is said to have dismissed the People on the eighth Day, 1 King. viii. ult. understand it to be in the Evening, when the eighth Day of the Feast ended, and the 23d of the Month began, and so partly on both.

Ver. 4. *Tadmor*] otherwise called *Palmyra*: where besides the Ruins of a magnificent Temple, 99 feet long and about 40 wide, which appears to have been inclosed with a Row of Pillars 50 feet high, extending 177 feet in

Length and 84 in Breadth, that might support the Roof of a Cloister, about half of which, viz. 16 only remain; within a Court 220 Yards on each Side, having 58 other Marble Pillars 37 feet high, with fine carved Heads, being the Remains of two Ranks of them nigh the Walls, &c. there are also Marble Pillars scattered about, near a Mile in Length, and had been two Rows of Marble Pillars 26 feet high, above half a Mile in Length, the Rows being 40 feet apart, of which Pillars that might have been about 560 only 129 are standing, with two Porphyry Pillars about 30 feet long and nine round; as also Towers four or five Stories high for Sepulchres, on both Sides of a hollow Way, more than a Mile in Length, &c. &c. *Philosophical Transactions*, Num. 217.

Ib. *in the Wilderness*] being in a fertile Place, surrounded with a barren Wilderness.

tains, and the Governors of his Chariots and Cavalry.

10. And these were the chief of the Officers who belonged to King Solomon, two hundred and fifty, that ruled over the People.

11. Besides Solomon brought up Pharaoh's Daughter from the City of David, to the House that he had built for her: for he said, My Wife shall not dwell in the House of David King of Israel, because those Places are holy to which the Ark of the Lord is come.

12. Then he offered up Burnt-offerings to the Lord, upon the Lord's Altar, which he had built before the Porch;

13. Even each Day's Matter the same Day, by offering up according to the Commandment of Moses, at the Sabbaths, New-moons, and the appointed Times three times in a Year, in the Feast of unleavened Bread, in that of Weeks and that of Tabernacles.

14. Nay he appointed according to the Rule of his Father David, the Partitions of the Priests in their Service, and of the Levites in their Charges, to praise and minister before the Priests, for each Day's Matter the very same Day, as also the Porters in their Partitions at each Gate: for so had David the Man of God commanded.

15. Nor did they depart from the King's Commandment to the Priests and Levites, concerning any Matter, particularly the Treasures.

16. And all Solomon's Work was prepared against the Day of the founding of the Lord's House, and till it was finished; the House of the Lord being compleat.

17. Then Solomon went to Ezion-geber, and Eloth, at the Shoar of the Sea, in the Country of Edom.

18. Hiram also by the Hand of his Servants sent him Ships, and Servants that knew the Sea, who went with Solomon's Servants to Ophir, and fetched from thence four hundred and fifty Talents of Gold, and brought to King Solomon.

CHAP. IX.

AND the Queen of Sheba hearing the Fame of Solomon, came to try him

with difficult Questions at Jerusalem, with a very great Retinue, and Camels carrying Spices, as also Gold in abundance, and precious Stones; and when she was come to Solomon, she talked with him all that was in her Mind.

2. However he told her all her Matters, and there was Nothing hid from him which he did not tell her.

3. At length when the Queen of Sheba had seen the Wisdom of Solomon, the House that he had built,

4. The Meat of his Table, the sitting of his Servants, the standing of his Waiters with their Cloaths, and of his Butlers with theirs, and his Ascent by which he went up to the House of the Lord, there was Spirit no longer in her.

5. And she said to the King: It was a true Saying which I heard in my own Country, concerning thy Things, and concerning thy Wisdom.

6. Nevertheless I did not believe the Words, until I came, and my Eyes saw; whereas behold half the Greatness of thy Wisdom was not told me: thou exceedest the Report that I heard.

7. Happy are thy Men, and happy these thy Servants, who stand before thee continually, and hear thy Wisdom.

8. The Lord thy God be blessed, who delighted in thee, to put thee upon his Throne, to be King for himself: by the Love of thy God to Israel, to make it remain for ever, he also put thee for a King over them, to do what is right and just.

9. Besides she gave the King a hundred and twenty Talents of Gold, Spices very abundantly, and precious Stones: and there was not such Spice, as that which the Queen of Sheba gave King Solomon.

10. And the Servants too of Hiram, with his Servants, who brought Gold from Ophir, brought Algum-trees, and precious Stones.

11. Then the King made of the Algum-trees Walks to the House of the Lord and the King's House, as likewise Harps and Lutes for the Singers: and there were no such as those seen before in the Country of Judah.

Ver. 9. *Governors of*] not the same as just before, according to the *vulg. Transf.* but the same as in 1 King. ix. 22.

Ver. 11. *is come*] as is apparently the Case, not *both come*, to be gone again.

Ver. 14. *each Day's Matter the very same Day*] according as at the Beginning of the Ver. before, and Lev. xxiii. 37. *Heb. the Matter of a Day in its Day*; and how variously rendered by our Translators besides see in Exod. v. 13, 19. & xvi. 4. Lev. xxiii. 37. 1 King. viii. 59. & x. 25. 2 King. xxv. 30. 1 Chron. xvi. 37. 2 Chron. ix. 24. Ez. iii. 4. Neh. xi. 23. & xii. 47. and perhaps some

more Places, being not easy to be found: as I know of no Concordance of the Scripture Idioms (but what is small or in Scraps) which would be exceeding useful, not only for translating, but comparing together, and so understanding it.

Ver. 18. *fifty*] thirty of which it seems were spent in the Charge of the Voyage, as so many less are named, 1 King. ix. 28. see Raleigh's Hist. B. ii. 18, 3.

Ver. 11. *Walks*] rather than the little known *terrissets* and how the *Walks* were made with them see upon 1 King. x. 12.

12. King Solomon also gave the Queen of Sheba all her Desire which she asked, besides what she brought to the King: so she turned, and went to her own Country, with her Servants.

13. And the Weight of Gold which came to him in one Year, was six hundred sixty six Talents of Gold;

14. Beside what was from Men finding it out, and Traders that brought it, with all the Kings of Arabia, and the Princes of the Country, who brought Gold and Silver to Solomon.

15. Moreover King Solomon made two hundred Bucklers of Gold hammered out, six hundred *Shekels* of which Gold were put into one Buckler.

16. There were likewise three hundred Shields of Gold hammered out, three hundred *Shekels* of Gold being put into one Shield; and the King put them into the House of the Wood of Lebanon.

17. And he made a great Throne of Ivory, which he covered with pure Gold.

18. Now to the Throne were six Stairs, with a Step of Gold, fastened to it, and Stays were on both Sides of the Sitting-place, two Lions standing by the Stays.

19. Twelve Lions also stood there upon the six Stairs on both Sides: there was not such made for any Kingdom.

20. All King Solomon's Drinking-vessels too were Gold, and all the Vessels of the House of the Wood of Lebanon preserved Gold: none were Silver, that was a Thing not esteemed in the Time of Solomon.

21. For the King had Ships which went to Tarshish, with the Servants of Hiram: once in three Years came the Ships of Tarshish, bringing Gold and Silver, Ivory, and Apes, and Peacocks.

22. And he was the greatest of all the Kings of the Earth, in Riches and Wisdom.

23. So that they all sought the Presence of Solomon, to hear his Wisdom which God had put in his Heart.

24. And they brought their several Presents, Instruments both of Silver and Gold, with Garments, Armour and Spices, Horses and Mules; each Year's Things the same Year.

25. He too had four thousand Stables for Horses and Chariots, and twelve thousand Horsemen; that he placed in the Chariot-cities, and with the King in Jerusalem.

26. And he ruled over all the Kings, from

the River to the Country of the Philistines, and to the Border of Egypt.

27. Nay the King made Silver to be in Jerusalem like Stones, as he did Cedars like Sycomores, which are in the Vale abundantly.

28. They likewise brought Horses out of Egypt for Solomon, and out of all Countries.

29. As for the Residue of his Affairs, the former and latter, are they not written in the Affairs of Nathan the Prophet, in the Prophecy of Ahijah the Shilonite, and in the Vision of Iddo the Seer against Jeroboam the Son of Nebat?

30. And Solomon reigned at Jerusalem over all Israel forty Years.

31. When he lay down with his Fathers, being buried in the City of his Father David; and Rehoboam his Son reigned in his room.

CHAP. X.

AND Rehoboam went to Shechem; for all Israel came thither to make him King.

2. Which when Jeroboam the Son of Nebat heard (who was in Egypt, to which he fled from the Presence of King Solomon) he returned from Egypt;

3. They having sent for him: so he and all Israel came, and spoke thus to Rehoboam,

4. Thy Father made our Yoke hard; now therefore make his hard Service lighter, and his heavy Yoke which he put upon us, and we will serve thee.

5. To whom he said, Let there be yet three Days, and come again to me: accordingly the People went away.

6. And King Rehoboam consulted thus with the old Men, who stood before Solomon his Father while he was alive, How do you advise, that I should return Word to this People?

7. Who spoke to him as follows, If thou wilt be humane to this People, wilt please them, and give them good Words, they will be Servants to thee at all Times.

8. But he left the Counsel which the old Men gave him, and consulted with the young Men that were bred up with him, who stood before him.

9. To these he said, What do you advise, that we may return this People Word, who

Ver. 27. *Sycomores*] accordingly *Rauwolf* says, that Abundance of them grow in *Cyprus*; and being at *Tripoli* in *Syria*, he found a great many, they growing in all

Fields and Grounds, *Travels by Ray*, Part I. Chap. iv. Ver. 4, 9, 10. *make—lighter*] as in *1 King* xii. 4, 9, 10. without *semcubab*.

have spoken thus to me, Make the Yoke lighter which thy Father put upon us.

10. And they said to him as follows; Thus tell the People who have spoken so to thee, Thy Father made our Yoke heavy, and do thou make it lighter to us; My little Finger, say thou to them, shall be thicker than my Father's Loins.

11. For now whereas my Father loaded you with a heavy Yoke, I will add to your Yoke: my Father chastised you with Whips, but I will with Scorpions.

12. So Jeroboam and all the People came to Rehoboam the third Day; as the King had ordered, that they should come again to him then.

13. And he gave them a surly Answer, King Rehoboam leaving the Counsel of the old Men.

14. For he spoke to them according to the Counsel of the young Men, as follows, Whereas my Father made your Yoke heavy, I will add to it: my Father chastised you with Whips, but I will with Scorpions.

15. Thus the King did not hearken to the People: for the Motive was from God, that the Lord might confirm his Word, which he spoke by the Ministry of Ahijah the Shilonite, to Jeroboam the Son of Nebat.

16. And when all Israel saw that the King hearkened not to them, the People returned this Word to him, What Part have we in David? Nor is there Possession in the Son of Jesse; each one away to thy Tents, O Israel, now look home, David. Accordingly all Israel went to their Tents.

17. But as for the Israelites that dwelt in the Cities of Judah, Rehoboam reigned over them.

18. Then he sent Hadoram, who was over the Tribute; but him the Israelites stoned with Stones, so that he died: upon which King Rehoboam strengthened himself to get up into the Chariot, to flee to Jerusalem.

19. And Israel have rebelled against the Family of David to this Day.

CHAP. XI.

HOWEVER when Rehoboam was come to Jerusalem, he gathered together

the Family of Judah and Benjamin, a hundred and eighty thousand chosen Men Warriors; to fight with Israel, that he might restore the Kingdom to himself.

2. But Shemaiah the Man of God had the Lord's Commission as follows:

3. Speak to Rehoboam the Son of Solomon King of Judah, and to all Israel in Judah and Benjamin, in this manner;

4. Thus says the Lord, You shall not go up, nor fight with your Brethren; return to your respective Homes, for this Thing is brought to pass by me. And they hearkened to the Words of the Lord, for they returned from going against Jeroboam.

5. And Rehoboam dwelt at Jerusalem, and built Cities of Fortification in Judah;

6. Namely Beth-lehem, Etam, Tekoa,

7. Beth-zur, Socho, Adullam,

8. Gath, Maresah, Ziph,

9. Adoraim, Lachish, Azekah,

10. Zorah, Aijalon and Hebron, which are fortified Cities in Judah and Benjamin.

11. And he made the Fortifications strong, in which he put Rulers, with Magazines of Food, Oil and Wine;

12. Nay in every particular City Shields and Spears, and strengthened them very much, as Judah and Benjamin belonged to him.

13. And the Priests and Levites who were in all Israel, presented themselves to him from all their Borders.

14. For the Levites left their Suburbs and Possession, and went to Judah and Jerusalem; because Jeroboam and his Sons cast them off from executing the Priesthood to the Lord:

15. As he appointed him Priests for the Chapels, Devils, and the Calves that he made.

16. And after them out of all the Tribes of Israel, such as gave their Hearts to seek the Lord God of Israel, came to Jerusalem, to sacrifice to the Lord God of their Fathers.

17. So they made the Kingdom of Judah strong, and strengthened Rehoboam the Son of Solomon three Years: for they went in the Way of David and Solomon so long.

18. And Rehoboam married Mahalath the Daughter of Jerimoth, the Son of David: Abihail the Daughter of Eliab, the Son of Jesse;

Ver. 16. Word] in another Character, being not here as in 1 King. xii. 16.

Ver. 18. Daughter of Jerimoth] If it were not for the Heb. Pointing, this would be *Sen* in the Original Text. But the Author of the *Present State of the Printed Hebrew Text* does not let the Occasion slip of turning it to another Use, *We read*, says he, *that Rehoboam took him to Wife Mahalath, 12 THE SON of Jerimoth! And must this Nonsense too, so he proceeds, be ascribed to EZRA!*

p. 483. No, but to this Author himself, for the *Printed Heb. ban* is not *Sen*: all that we have to ascribe to *Ezra* is, that finding 12 amiss in his Copy, he put 12 aright in the Margin, and the right Vowel for *Daughter* in the Text, the best he could have done.

1b. *Jerimoth*] who might be *David's* Son by a Concubine, 1 Chr. iii. 9. rather than *Abisalem*, as *Lightfoot* strangely fancies.

19. And she bore to him Children, Jeush, Shemariah and Zaham.

20. After her likewise he took Maachah the Daughter of Absalom, who bore to him Abijah, Attai, Ziza and Shelomith.

21. He also loved Maachah the Daughter of Absalom, the most of all his Wives and Concubines: for he took eighteen Wives and sixty Concubines, and begot twenty eight Sons and sixty Daughters.

22. Besides he appointed Abijah the Son of Maachah to be the chief Ruler among his Brethren, because he would make him King.

23. And being prudent, he dispersed some of all his *different* Children to all the Countries of Judah and Benjamin, into all the fortified Cities, and gave them Victuals abundantly; he requiring Abundance of Wives.

CHAP. XII.

BUT when he had established the Kingdom, and made himself strong, he forsook the Law of the Lord, and all Israel with him.

2. So in the fifth Year of King Rehoboam, Shishak King of Egypt came up against Jerusalem (because they had done amiss against the Lord)

3. With a thousand and two hundred Chariots, and sixty thousand Horsemen; and the People were without Number who came from Egypt with him, the Lubites, Succites and Ethiopians.

4. And taking the fortified Cities which belonged to Judah, he came to Jerusalem.

5. Upon this the Prophet Shemaiah came to Rehoboam and the Princes of Judah, who were gathered together to Jerusalem by reason of Shishak, and said to them; Thus says the Lord, As you left me, I have also left you in the Power of Shishak.

6. Then the Princes of Israel, and the King became humbled, and said, The Lord is righteous.

7. And when the Lord saw that they were humble, Shemaiah had his Commission as follows; Since they are become humble, I will not destroy them, but give them some little Deliverance, and my Wrath shall not be poured out on Jerusalem by the Power of Shishak.

8. But they shall become Servants to him, that they may not only know my Service, but that of the Kingdoms of *other* Countries.

9. Now Shishak King of Egypt coming up against Jerusalem, took the Treasures of the House of the Lord, and those of the King's House, taking away all, as he did the Shields of Gold that Solomon had made.

10. Instead of which King Rehoboam made Shields of Brass, and committed *them* to the Custody of the chief of the Footmen who kept the Gate of the King's House.

11. So that at the King's coming to the House of the Lord, the Footmen came, and carried them, then brought them back to their own Chamber.

12. However when he was humble the Lord's Anger turned back from him, so that he would not destroy wholly; nay even in Judah Matters were well.

13. And King Rehoboam strengthening himself in Jerusalem, reigned: for he was in his forty first Year when he began reigning, and reigned seventeen Years in Jerusalem, the City which the Lord chose out of all the Tribes of Israel to put his Name there, whose Mother was named Naamah, an Ammonitess.

14. He nevertheless did what was evil, because he prepared not his Heart to seek the Lord.

15. As for his Affairs, the former and latter, are they not written in the Affairs of Shemaiah the Prophet, and Iddo the Seer concerning Pedigree? There being Wars with him and Jeroboam continually.

16. And Rehoboam lay down with his Fathers, being buried in the City of David, and Abijah his Son reigned in his room.

CHAP. XIII.

IT was in the eighteenth Year of King Jeroboam, when Abijah began reigning over Judah.

2. Three Years reigned he at Jerusalem, whose Mother's Name was Michaiah, the Daughter of Uriel of Gibeah; and there was War between him and Jeroboam.

3. And Abijah set the Battle in order, with an Army of powerful Men for War, four hundred thousand chosen ones; against

Ver. 19. *And she bore*] Which, and the Pointing in the *com. Eng.* leave it doubtful whether it was one or both.

Ver. 20. *Daughter*] for Granddaughter, as shewn on 1 King. xv. 10. and if this had been another *Absalom*, as Expositors have thought, it might be expected he would have been distinguished from that noted one.

Ver. 23. *different Children*] by his several Wives For what Sense is of *all* without Distinction?

Ver. 2. *Michaiah, the Daughter of Uriel*] See on Chap. xi. 20. and 1 King. xv. 10.

Ver. 3. *four hundred thousand—with eight hundred thousand*] most of the men going to the War; see 1 Chr. xxi. 5. & Chap. xxv. 5.

whom Jeroboam put the Battle in order, with eight hundred thousand chosen valiant Men.

4. Then Abijah rose up from Mount Zemaraim, which is on Mount Ephraim, and said: Hear me, Jeroboam and all Israel,

5. Is it not for you to know, that the Lord God of Israel gave the Kingdom over Israel, to David himself and his Children for ever, by an incorruptible Covenant?

6. Yet Jeroboam the Son of Nebat, a Servant of Solomon the Son of David, rose up, and rebelled against his Lord.

7. And there gathered together to him vain Men, ungodly Persons, who strengthened themselves against Rehoboam the Son of Solomon, when he was a Youth, and of a tender Heart, and was not strong before them.

8. And now ye think to make your selves strong before the Kingdom of the Lord, in the Power of the Sons of David; ye being a large Multitude, and the Calves of Gold with you, that Jeroboam made you for gods.

9. Have not ye driven away the Priests of the Lord, Aaron's Sons, and the Levites, and made you Priests like the People of the Countries? Any one upon coming to fill his Hand with a young Bullock of the Herd, and seven Rams, may be a Priest to such as are not gods.

10. But as for us, the Lord is our God, whom we have not forsaken; and the Priests that minister to the Lord are Aaron's Sons, and the Levites are in the Business.

11. Who burn to the Lord Burnt-offerings each Morning and Evening, and Incense of Odours, as also put the Bread in order upon the pure Table, and the Candlestick of Gold with its Lamps, to burn each Evening; for we keep the Charge of the Lord our God: whereas ye have forsaken him.

12. So behold God is with us for a Captain, and his Priests with sounding Trumpets, to sound forth against you: O Israel-

ites, do not fight with the Lord God of your Fathers, for you will not prosper.

13. However Jeroboam brought about an Ambuscade, to come behind them; so that they themselves were before Judah, and the Ambuscade behind them.

14. And Judah looking, behold they had the Battle before and behind; upon this they cried to the Lord, and the Priests blew the Trumpets.

15. The Men of Judah also shouted; and it came to pass when they did, that God beat Jeroboam and all Israel, before Abijah and Judah:

16. Insomuch that the Israelites fled from the Presence of Judah, and God delivered them into their Power.

17. Whom Abijah and his People slew with a great Slaughter, there falling slain of Israel five hundred thousand chosen Men.

18. Thus were the Israelites humbled at that Time; and the People of Judah were strengthened, because they depended upon the Lord God of their Fathers.

19. And Abijah pursuing after Jeroboam, took Cities from him, Beth-el, Jeshanah and Ephraim, with their Towns.

20. Nay Jeroboam retained Strength no more in the Time of Abijah; and the Lord smote him, so that he died.

21. Whereas Abijah became strong, took him fourteen Wives, and begot twenty two Sons and sixteen Daughters.

22. As for the rest of Abijah's Affairs, with his Ways and Sayings, they are written in the History of the Prophet Iddo.

C H A P. XIV.

AND Abijah lay down with his Fathers, they burying him in the City of David, and Asa his Son reigned in his room; in whose Time the Country was quiet ten Years.

2. And Asa did what the Lord his God liked, and approved of.

Ver. 5. *gave the Kingdom*] So upon an Invasion of the Turks, Manugher King of Persia, as Tabari an ancient Author of that Nation writing his Life relates, spoke piously thus; 'The most holy and high God delivered to me this Kingdom, that I might render him Praise and Glory by my Actions as a Prince, preserving my People in Plenty and Peace, and impartially distributing Justice, that thereby the glorious Gift of God might in my Hand be strengthened and increased. If contrary to this my Duty I had acted ungratefully towards my Creator, then I should justly have deserved to lose my Kingdom here, and to suffer everlasting Punishment for my Wickedness hereafter,' *Hyde's Relig. vet. Persarum*, Cap. viii. p. 156.

Ib. *incorruptible*] The Heb. Word used elsewhere for Salt seems metaphorical here, unlike what it is Num. xviii. 19. for what was there of Salt literally in this Covenant, that it should be called a *Covenant of Salt*?

Ver. 17. *five hundred thousand*] Such a Number as was never slain in any one Battle before or since, Usher: for Hammond on Rev. xx. 7. speaking of the great Fight between the Romans under the Emperor Marcion, and the Huns under Attilas, An. Chr. 451. in which one hundred sixty two thousand were killed, calls it *The greatest Slaughter that hath ever been read of*. But the Author of the *Vulg.* thinking these too many, put but *fifty thousand*; which is more unlikely, that such an Army, who fought with such Advantage, under such a Commander, should be beat with the Loss of so few.

Ver. 2. *ten*] Though Usher, &c. have computed these Years to end at the War with Zerah, I have put them in the Tab. at the End of Dan. as commencing with Asa's Reign; supposing it more likely there might be some Disturbance or Hostility with Zerah or Baasha, a few Years before they came to Judah, than in the Beginning of his Reign, before the ten Years Peace and Quietness: for

3. For

3. For he took away the Altars of the strange gods, with the Chapels, as also broke down the Statues, and cut down the Groves.

4. Nay he ordered Judah to seek the Lord God of their Fathers, and to perform the Law and Commandment.

5. He even took away out of all the Cities of Judah, the Chapels and sun-burnt Images; and the Kingdom was quiet before him.

6. Besides he built fortified Cities in Judah; as the Country was quiet, and there was no War with him in these Years, because the Lord gave him rest.

7. So he said to Judah; Let us build these Cities, and inclose each with a Wall and Towers, Gates and Bars, while the Country is before us; since we have sought the Lord our God, upon doing which he has given us rest on every side. Accordingly they built, and prospered.

8. And Afa had an Army that carried Bucklers and Spears, out of Judah three hundred thousand, and out of Benjamin that carried Shields and bended Bows, two hundred and eighty thousand; all these being valiant Men.

9. And when Zerah the Cushite came out against them, with an Army of a thousand thousands, and three hundred Chariots, coming to Mareshah;

10. Afa went out before him, and they put the Battle in order in the Valley of Zephathah, at Mareshah.

11. And Afa called thus to the Lord his God, O Lord, it is no difference with thee to help between many and such as have no Power, help us, O Lord our God; for we depend upon thee, and in thy Name go against this Multitude: O Lord thou art our God, let not Man rule with thee.

12. Then the Lord beat the Cushites before Afa and Judah, so that they fled.

13. Whom Afa and the People that were with him pursued to Gerar, and there fell of them, without their having Recovery; for they were broken before the Lord, and his

Camp: and these carried away very much Spoil.

14. Moreover they smote all the Cities round about Gerar, for the Dread of the Lord was upon them; they also plundered all the Cities, for there was much Plunder in them.

15. And they likewise smote the Tents of Cattle, driving away Sheep and Camels abundantly, and returned to Jerusalem.

CHAP. XV.

AND the Spirit of God being upon Azariah the Son of Oded,

2. He went out before Afa, and said to him: Hear me, Afa, with all Judah and Benjamin, the Lord will be with you, while ye are with him; and if ye seek him, he will be found by you; but if ye forsake him, he will forsake you.

3. Now Israel has been a great while without the true God, without a teaching Priest, and without the Law.

4. However when they returned to the Lord God of Israel in their Distress, and sought him, he was found by them.

5. And in those Times there was no Peace to him who went out, or to him who came in: for great Vexations were upon all the Inhabitants of the Countries.

6. One Nation likewise was beat by another, and one City by another: for God did vex them with all Distress.

7. Be you therefore strong, and let not your Hands be slack: for there will be a Reward for your Work.

8. Encouraged at hearing these Words, and the Prophecy of Oded the Prophet, Afa took away the detestable Things out of the whole Country of Judah and Benjamin, and out of the Cities which he had taken from Mount Ephraim, and renewed the Altar of the Lord that was before the Lord's Porch.

9. Besides he gathered together all Judah and Benjamin, as also the Strangers with them

Jeroboam having been quite defeated by *Abijah*, and civil Wars following in the Kingdom of *Israel*, how can it be thought *Judah* should be disquieted from thence? And from whom else can it be made appear?

Ver. 11. *depend*] being the same as in Chap. xiii. 18. & xvi. 7, 8. and not *rest*.

Ver. 12. *beat*] That this was in the Beginning of the fifteenth Year of *Afa's* Reign, is apparent from Chap. xv. 2, 10, 11. However in the late *Universal History*, Book I. Ch. vii. Sect. 7. it is said, 'Archbishop *Usher* places this famous Action in the first Year of *Afa's* Reign, Ann. sub A. M. 3063:' whereas his Words there are, 'Anno 15 *Afa* incunte (in the Beginning of the 15th Year of *Afa*) *Zerach* *Æthiops* cum innumero exercitu *Judæam* invadit.' But it seems the Mistake was made by consulting only the *Eng. Translation of Usher's Annals*, which

is incorrect, and evidently not done by himself, where the Words are, 'In the Beginning of *Afa* his Reign;' which notwithstanding is far from justifying the Quotation, and even there [15] stands against it for the Years of *Afa's* Reign.

Ver. 8. *and the Prophecy*] Though it may seem too bold to affirm, whether this was the same with the foregoing or not; yet I am inclined to think the former, and that *Oded* had some Hand in it, notwithstanding his Son *Azariah* was inspired to deliver it, Ver. 1. If they were distinct, why was not the Father's described as well as the Son's? Nor may the *and* between indicate two Things, but only two Terms to the same by Apposition, and might be rendered *even*.

1b. *Oded*] *Vulg. Azariah the Son of Obed.*

out of Ephraim and Manasseh, and out of Simeon: for they deserted to him out of Israel abundantly, when they saw that the Lord his God was with him.

10. Thus they were gathered together at Jerusalem in the third Month, at the fifteenth Year of the Reign of Aſa.

11. At which Time they sacrificed to the Lord of the Spoil that they had brought, seven hundred of the Herd, and seven thousand of the Flock.

12. They further entered into a Covenant to seek the Lord God of their Fathers, with their whole Heart and Soul;

13. And that whoever would not seek the Lord God of Israel should be put to death, whether small or great, whether Man or Woman.

14. Moreover they swore to the Lord aloud, and with Shouting, as likewise with Trumpets and Cornets.

15. And all Judah were glad for the Oath, as they swore with their whole Heart, and sought him with their whole Will, so that he was found by them; and the Lord gave them rest on every side.

16. Nay as to Maachah the Grandmother of King Aſa, he put her away from being Queen, because she made at a Grove a horrible Idol; Aſa too cut down, broke in pieces, and burnt her Idol, at the Brook Kidron.

17. But the Chapels were not taken away out of Israel; however the Heart of Aſa was perfect all his Days.

18. He also brought the consecrated Things of his Father, and those of his own, into the House of God, Silver, Gold and Instruments.

19. Now there had been no War till the thirty fifth Year of the Kingdom of Aſa.

CHAP. XVI.

IN the thirty sixth of Aſa's Kingdom, Baasha King of Israel came up against Ju-

dah, and built Ramah, that he might not let any go out, or come in, to Aſa King of Judah.

2. Then Aſa took Silver and Gold, out of the Treasures of the House of the Lord and the King's House, and transmitted to Ben-hadad King of Syria, who dwelt at Damascus, with this Message,

3. There being a Treaty between me and thee, as there was between my Father and thine; so I have sent thee Silver and Gold: go, break thy Treaty with Baasha King of Israel, that he may go up from me.

4. Accordingly Ben-hadad hearkened to King Aſa, sending the Captains of the Armies who belonged to him, to the Cities of Israel; and they conquered Ijon, Dan, Abel-maim, and all the Store-cities of Naphtali.

5. And as soon as Baasha heard it, he left off building Ramah, and let his Work cease.

6. With that Aſa the King took all Judah, and they carried away the Stones of Ramah, and the Timber of it, with which Baasha was building; and he built with them Geba and Mizpah.

7. At which Time Hanani the Seer came to Aſa King of Judah, and said to him; For thy depending upon the King of Syria, and not depending upon the Lord thy God, therefore is the Army of the King of Syria escaped from thee.

8. Were not the Cushites and Lubites, an Army of a Multitude, of Chariots and Horsemen very many? Yet for thy depending upon the Lord, he delivered them into thy Power.

9. For as to the Lord, his Eyes go about through the whole Earth, to make himself strong with them whose Heart is perfect to him. Thou hast done foolishly in this; for henceforth there will be Wars with thee.

10. Displeased therefore at the Seer, Aſa put him into the House of the Stocks, because he had indignation with him for this; he also

Ver. 16. *Grandmother*] for which turn back to 1 King. xv. 10.

Ver. 19. *Now there had been*] For the War in the 35th Year appears to be that before mentioned with Zerah, which was in that Year by the Chronology, and it would be strange to say *there was no War* from the 35th unto the five and thirtieth Year; as for *[more]* you may see it is an Addition of the *Translators*, to the Injury of the Sense and Trouble of Computation; and by the Verse that follows this, the War with Baasha began in the next Year. Though I supposed this *Interpretation* might be new, on looking I find *Jun.* and *Trem.* have translated, *For there had been.*

Ver. 1. *Aſa's Kingdom*] the Kingdom of Judah, which was then Aſa's: so this was in the 16th Year of his Reign, according to the *Chron. Table*, and Baasha died in the 26th, 1 King. xvi. 8. therefore could not do what is here related 10 Years after. Thus the last Verse of the foregoing Chap. is to be understood; the *Heb.* Word properly signifying Kingdom. And thus *Lightfoot* expounds

it, and says it should be rendered, *Prolegom.* to *The Harm.* of the four *Evang.* *Eluſed* by a Mistake (of the Pen or Press) in the *Annotations* of *Jun.* and *Trem.* on Chap. xv. 19. and his own Mistake of that Verse for this, computing the 36th Year of the Kingdom to be in the 14th Year of Aſa's Reign, argues that this could not be the 36th Year of the Kingdom, because it was after the 15th of Aſa, Chap. xv. 10. the Mention of which is Reſtitution sufficient; yet *Hewel*, it seems, thought it good enough to take for his own, and *Stackhouse* to quote from him. *Bedford* places the Defeat of Zerah 10 Years in Aſa's Reign, Chap. xiv. 1. when this seems rather the Beginning of that or other Troubles, as it is very unlikely the Oxen and Sheep were kept five Years before they were offered, Chap. xv. 10, 11. But that being in the third Month of Aſa's 15th Year, and the Beginning of Baſha's War at the End of the 16th, leaves Room for the *Reſt* mentioned, Ver. 15. and seems to adjust the whole in a Manner most agreeable to the several Texts.

troubled.

troubled some of the People at the same Time.

11. Behold as for Aſa's Affairs, the former and latter, ſo they are written in the Book of the Kings of Judah and Iſrael.

12. Now Aſa in the thirty ninth Year of his Reign was ill in his Feet, till his Diſeaſe was at a great Height; and even in his Diſeaſe he did not ſeek the Lord, but to the Phyſicians.

13. And Aſa lay down with his Fathers, dying in the forty firſt Year of his Reigning.

14. Whom they buried in his Sepulchres which he had dug for himſelf in the City of David, and laid in a Bed that was full of Spices of ſeveral Kinds, made into Baſam by the Apothecary's Work; they alſo made an exceeding great Burning for him.

C H A P. XVII.

AND Jehoſhaphat his Son reigned in his room, who made himſelf ſtrong againſt Iſrael.

2. For he put Forces in all the fortified Cities of Judah, as he did Garrifons in the Country of it, and in the Cities of Ephraim which Aſa his Father had taken.

3. And the Lord was with him, becauſe he went in the former Ways of David his Father, and did not ſeek to Baalim;

4. But ſought to the God of his Father, and went in his Commandments, and not according to the Work of Iſrael.

5. So the Lord eſtabliſhed the Kingdom in his Power, and all Judah gave Jehoſhaphat Preſents, and he had Riches and Honour abundantly.

6. Thus his Heart was exalted in the Ways of the Lord, that he might yet take away the Chapels and Groves out of Judah.

7. And in the third Year of his Reign he ſent to his Princes, namely Ben-hail, Obadiah, Zechariah, Nethaneel and Michaiah, to teach in the Cities of Judah;

8. With them alſo the following Levites, Shemaiah, Nethaniah, Zebadiah, Aſahel, Shemiramoth, Jehonathan, Adonijah, Tobijah,

and Tob-adonijah; and with them Eliſhama and Jehoram, Priests.

9. Who taught in Judah, having the Book of the Lord's Law with them; and they went about in all the Cities of Judah, and taught the People.

10. And the Dread of the Lord was upon all the Kingdoms of the Countries, which were round about Judah, ſo that they did not make war with Jehoſhaphat.

11. Some of the Philiftines too brought him Preſents and Tax-ſilver; as the Arabians did Flocks, ſeven thouſand and ſeven hundred Rams, and ſeven thouſand and ſeven hundred He-goats.

12. And Jehoſhaphat went on, and was exceeding great; building in Judah Palaces, and Store-cities.

13. Moreover he had much Buſineſs in the Cities of Judah. And there were Warriors, valiant ones at Jeruſalem.

14. Of whom theſe are the Numbers after the Family of their Fathers: of Judah, the Captains of Thouſands, Adnah the chief, and with him valiant men three hundred thouſand;

15. And at his Hand Jehohanan the chief, and with him two hundred and eighty thouſand;

16. At whoſe Hand was Amaſiah the Son of Zichri, who freely offered to the Lord, and with him two hundred thouſand valiant Men;

17. And of Benjamin, the valiant Eliada, and with him armed Men with Bow and Shield two hundred thouſand;

18. As likewise at his Hand Jehozabad, with whom were a hundred and eighty thouſand made ready for War.

19. Theſe waited on the King, beſides thoſe whom he put in the fortified Cities in all Judah.

C H A P. XVIII.

AND Jehoſhaphat had Riches and Honour abundantly, and allied himſelf by Marriage to Ahab.

2. So at the End of ſome Years he went

Ver. 3. *former*] which may remove the Objection, that it ſhould be *Aſa* inſtead of *David*.

Ver. 4. *God*] How unneceſſarily the *com. Transf.* has *LORD* added!

Ver. 6. *that he might*] for he did not the former, Ch. xx. 33. 1 King. xxii. 43. hindered, as appears there, by the People; but the latter only, Ch. xix. 3.

1b. *Yes*] An Adverb, not a Prepoſition.

Ver. 11. *Arabians*] Of theſe People *Leo Africanus* counts three Sorts, Lib. i. 19. the *Iſhmaelites*, ſuch as were in that Country before them, and they who came in after them.

Ver. 14. *three hundred thouſand*] I account for theſe great Numbers, by the Probability that many People might come out of the Kingdom of *Iſrael*, and dwell in that of *Judah*, both for the ſake of Religion and other Advantages; as there were civil Wars in *Iſrael* before *Jehoſhaphat* came to the Crown, and the wicked tyrannical *Ahab* and *Jezebel* reigned there. So thoſe who dwelt in *Judah* and *Benjamin*, might be reckoned as belonging to either.

Ver. 1. *allied himſelf by Marriage*] The Verb being in *Hitp.* and it being done by the Marriage of his Son with *Ahab's* Daughter, Chap. xxi. 6. ſo *Uſher*.

down to Ahab at Samaria, who killed Sheep and Oxen for him abundantly, and for the People that were with him, and persuaded him to go up against Ramoth-gilead.

3. And when Ahab King of Israel asked Jehoshaphat King of Judah, Wilt thou go with me to Ramoth-gilead? He answered him, I am the same as thou art, and like thy People are mine, who shall be with thee in the War.

4. But added he to him, Enquire, I pray, the Word of the Lord presently.

5. Upon this the King of Israel gathered together the Prophets, four hundred Men, and said to them, Shall we go to war against Ramoth-gilead, or shall I forbear? And they declared, Go up, and God will deliver it into the King's Power.

6. However Jehoshaphat asked, Is here no Prophet of the Lord yet, of whom we may enquire?

7. And the King of Israel answered him, There is yet one Man, to enquire of the Lord from him; but I hate him, for he does not prophesy well concerning me, but ill all his Days, that is Micaiah the Son of Imla. To which Jehoshaphat replied, Let not the King say so.

8. He therefore called an Officer, and said, Make haste for Micaiah the Son of Imla.

9. Now the King of Israel, and Jehoshaphat King of Judah, sat upon their respective Thrones, suitably clothed, sitting in the Floor at the Entrance of the Gate of Samaria; and all the Prophets prophesied before them.

10. And Zedekiah the Son of Chenaanah, having made him Horns of Iron, declared; Thus says the Lord, With these shalt thou push the Syrians, till they are consumed.

11. All the Prophets likewise prophesied so, saying, Go up to Ramoth-gilead, and prosper, for the Lord will deliver it into the King's Power.

12. So the Messenger who went to call Micaiah, spoke thus to him, Behold the Words of the Prophets are good with one Consent to the King; let thy Word, I pray, be like *that* of one of them, and speak thou Good.

13. But Micaiah said, By the Lord's living, what my God says, I will speak.

14. And coming to the King, he asked him, Micah, shall we go against Ramoth-gilead to war, or shall I forbear? Who an-

swered, Go you up, and prosper, since it shall be delivered into your Power.

15. Yet when the King said to him, How many times shall I require thee to swear that thou wilt speak to me Nothing but the Truth in the Name of the Lord?

16. He replied, I saw all Israel scattered upon the Mountains, as Sheep which have no Shepherd; and the Lord said, These have no Master, let them return to their several Homes in Peace.

17. At which the King of Israel said to Jehoshaphat, Did not I tell thee, he would not prophesy well concerning me, but ill?

18. Besides he said: Therefore hear you the Word of the Lord; I saw him sitting upon his Throne, and all the Army of Heaven were standing on his right Hand and his left.

19. When the Lord said, Who will persuade Ahab King of Israel, that he may go up, and fall at Ramoth-gilead? To which one making a Proposal after this Manner, and another after that;

20. There came forth a Spirit, and stood before the Lord, who said, I will persuade him; and upon the Lord's asking him, By what?

21. He answered, I will go forth, and be a false Spirit in the Mouths of all his Prophets. And he replied, Thou shalt persuade, and also prevail; go out, and do so.

22. Therefore now behold the Lord has put a false Spirit into the Mouths of these thy Prophets; and the Lord has spoken ill concerning thee.

23. With that Zedekiah the Son of Chenaanah going nigh, struck Micaiah on the Cheek, and asked, What Way was it the Spirit of the Lord passed from me to speak to thee?

24. And Micaiah said, Behold thou wilt see on that Day, in which thou shalt go into an inner Chamber to hide.

25. The King of Israel notwithstanding ordered; Take Micaiah, and have him back to Amon the Governor of the City, and to Joash the King's Son.

26. And tell; Thus says the King, Put this Man into a House of Restraint, and make him live upon both the Victuals and Drink of Oppression, till I return in Peace.

27. Whereas Micaiah said, If thou at all

Ver. 7. *all his Days*] So *Agamemnon*, in *Homer's* first *Iliad*, raves at the Prophet *Calchas*,

Μάντι καὶν, ὃ πάποτε μοι τὸ κρήνην ἰππας

Ἀνέ ται τὰ καὶ ἐν φίλα φρέσι μαρτυρεῖσθαι

Ἐσθλὸν δ' ἔδρετο καὶ ἰππας ἔπος, ἔδ' ἐτέλεισθας.

Augur accurst! denouncing Mischief still,

Prophet of Plagues, for ever boding ill!

Still must that Tongue some wounding Message bring;

And still thy priestly Pride provokes thy King?

Ver. 14. *Micah*] by the *Original*, as *Ahab* might call him in Contempt.

Ib. *it*] which our *Translators* add in 1 *King*. ult. 15. the *Heb.* indeed is plural, but in Consequence of the Name *Ramoth* being so.

Ver. 27. *at all*] just as in the *com. Transf.* 1 *King*. xxii.

28. from the same *Heb.* of which *certainly* is quite wrong; being put as elsewhere for such *Heb.* when affirmative, which is contrary to the dubitative; look at 1 *King*. ix. 6.

returnest

returnest in Peace, the Lord has not spoken by me; hear, added he, all these People.

28. So the King of Israel, and Jehoshaphat King of Judah, went up against Ramoth-gilead.

29. And the former said to Jehoshaphat, I will disguise myself, and go into the Battle, but do thou put on thy Garments. Accordingly he disguised himself, and they went into the Battle.

30. Now the King of Syria had thus commanded the Captains of the Chariots that he had, Do not fight with small or great, but with the King of Israel alone.

31. And when they saw Jehoshaphat, they said, It is the King of Israel, and turned about to fight against him; at which he cried out, and the Lord helped him, God turning them away from him.

32. But as soon as they saw that it was not the King of Israel, they turned back from after him.

33. And a Man drawing a Bow undesignedly, hit the King of Israel between the Breast-plate and the Joints; so that he said to his Charioteer, Turn thy Hand, and have me out of the Army; for I am sick.

34. The Battle also came to such a Height that Day, that the King of Israel was made to remain in the Chariot before the Syrians till the Evening; but died at the Time of the Sun's going down.

C H A P. XIX.

AND Jehoshaphat King of Judah returned home in Peace to Jerusalem.

2. Into whose Presence Jehu the Son of Hanani the Seer went forth, and said to him; Dost thou help the Wicked, and love those who hate the Lord? So there is Wrath from before the Lord against thee for this.

3. But good Things are found with thee, because thou hast taken away the Groves out of the Country, and prepared thy Heart to seek God.

4. And Jehoshaphat who dwelt in Jerusalem, went out again among the People from Beer-sheba to Mount Ephraim, and brought them back to the Lord God of their Fathers.

5. He also appointed Judges in the Country, in all the fortified Cities of Judah, at each City:

6. And said to the Judges; See what ye do: for ye judge not for Man, but for the Lord, who is with you in a Matter of Judgment.

7. Therefore now let the Dread of the Lord be upon you, observe, and do it: for there is no Injustice with the Lord our God, or respecting of Faces, or taking of Bribes.

8. And likewise in Jerusalem Jehoshaphat appointed some of the Levites, Priests, and of the chief of the Fathers of Israel, for the Judgment of the Lord, and for Controversy, when they returned to Jerusalem.

9. To whom he gave command as follows; Thus shall ye do in the Fear of the Lord, in Faithfulness, and with a perfect Heart.

10. And whatever Controversy comes to you, from your Brethren who dwell in their Cities, between Blood and Blood; between Law, Commandment, Ordinances and Rules; ye shall warn them, that they should not trespass against the Lord, and so Wrath be upon you and your Brethren: thus do, and ye will not trespass.

11. Behold Amariah too the high Priest is over you in every Matter of the Lord, and Zebadiah the Son of Ishmael is Ruler of the Family of Judah in every Matter of the King, and the Levites are Officers before you: be courageous, and act, and the Lord will be with the Good.

C H A P. XX.

AND after that the Moabites, Ammonites, and with them some beyond the Ammonites, came against Jehoshaphat to war.

2. So some came, and told him thus, There is a great Multitude coming against thee from beyond the Sea, from Syria; and behold they are at Hazezon-tamar, which is En-gedi.

3. Upon this he was afraid, and put his Face to seek the Lord, and proclaimed a Fast for all Judah.

4. Which also gathered together to enquire from the Lord, even out of all the

Ver. 29. *I will disguise myself*] This Passage suggests a Conjecture that Ahab had got Intelligence of the Syrians Intent, Ver. 30. and that his wicked Policy and Cowardice prompted him to this Expedient of saving himself, and procuring the Death of a good King, to whom his Son-in-law was Heir apparent, Chap. xxi. 6. as his Daughter would thereby the sooner arrive at imperial Dignity: so Ahab's Death was a just Retribution for so much Falsehood and Treachery.

Ver. 2. *Presence*] as the Heb. is, and no Verb. So Jun. and Trem. have in *conspetum ejus, into his Sight*; Pagn. *ante eum, before him*; and Montan. *ad faciem ejus, to his Face*.

Ib. *for this*] Thus the Heb. again: and Jun. with Trem. *propter hoc, for these Things*; Pagn. *propter hoc, for this*; Munst. *ob id, for it*; Leo Jud. *ob hanc rem, for this Thing*.

Ver. 7. *Injustice*] I presume, both more adequate to the Matter, and more reverent to the Omnipotent Being, than *iniquity*.

Ver. 1. *beyond*] So Jun. and Trem. render it, and explain it the Syrians mentioned in the next Verse. The Moabites were other beside the Ammonites.

Ver. 2. *from Syria*] the *from* being here in Heb. the same as just before, and never that I find, signifies *on this side*. Jun. and Trem. put it likewise *ex, and others de*.

Cities of Judah did they come to enquire of him.

5. Jehoshaphat then stood among the Congregation of Judah and Jerusalem, in the House of the Lord, before the new Court,

6. And said: O Lord God of our Fathers, art not thou God himself in Heaven, who rulest over all the Kingdoms of the Nations, in whose Hand is Strength and Power, and none can stand with thee;

7. Art not thou our God, who didst expel the Inhabitants of this Country from before thy People Israel, and gavest it to the Offspring of Abraham who loved thee for ever?

8. And they have dwelt in it, nay built thee a Sanctuary therein for thy Name, and said,

9. If Harm coming upon us, the Sword, Judgment, or Pestilence, or Famine, we stand before this House and thee, as thy Name is in it, and cry to thee by reason of our Distress; thou wilt hear, and save.

10. And now behold the People of Ammon, Moab and Mount Seir, against whom thou wouldest not permit Israel to go, when they came from the Country of Egypt, so that they turned aside from them, and did not destroy them;

11. Behold thus they requite us, by coming to drive us out of thy Inheritance, which thou hast made us inherit.

12. Our God, wilt not thou bring Judgment on them? For there is no Strength in us, before this great Multitude that is coming against us; nor know we what we shall do, but our Eyes are upon thee.

13. And all Judah stood before the Lord, with their Babes, Wives and Children.

14. Then Jahaziel, the Son of Zechariah, the Son of Benaiah, the Son of Jeiel, the Son of Mattaniah, a Levite of the Posterity of Asaph, had the Spirit of the Lord upon him within the Congregation,

15. And said: Harken, all Judah, the Inhabitants of Jerusalem, and King Jehoshaphat, thus says the Lord to you; Do not be afraid nor daunted, by reason of the Abundance of the Multitude; for the Battle is not yours, but God's.

16. To Morrow go down against them, who behold are coming up by the Ascent of Ziz; and you shall find them by the End of the Valley, at the Outside of the Wilderness of Jeruel.

17. Ye need not fight in this Case: place

your selves, stand still, and see the Salvation of the Lord with you, O Judah and Jerusalem; be not afraid nor daunted, go out to Morrow before them, and the Lord will be with you.

18. And Jehoshaphat bowed with his Face to the Ground, all Judah likewise and the Inhabitants of Jerusalem fell down before the Lord, to worship him.

19. The Levites also of the Posterity both of the Kohathites and Korhites, stood up to praise the Lord God of Israel, with a loud Voice above.

20. Afterwards they rose early in the Morning, and went out to the Wilderness of Tekoa, and when they were going out, Jehoshaphat stood, and said, Hear me, O Judah and the Inhabitants of Jerusalem; believe the Lord your God, and you will be confirmed, believe his Prophets, and you will prosper.

21. Besides he took counsel with the People, and appointed Singers to the Lord, even to praise thus in holy Comeliness, while they were going out before the armed Men, Give thanks to the Lord, because his Kindness is for ever.

22. And at the Time they began with Singing and Praise, the Lord put Ambuscades against the People of Ammon, Moab and Mount Seir, that were coming against Judah, and they were smitten.

23. For the People of Ammon and Moab stood against the Inhabitants of Mount Seir, to overthrow and destroy; and as soon as they had made an end of the Inhabitants of Seir, they helped to slay one another.

24. So that when Judah was come by the Watch-tower to the Wilderness, they looked at the Multitude, and behold they were dead Bodies fallen to the Ground, and none escaped.

25. Now upon Jehoshaphat's coming with his People to take the Spoil of them, they found among them Abundance as well of Substance as dead Bodies, and desirable Instruments, which they took away for themselves, till they could carry no more; nay they were three Days in taking the Spoil, because it was much.

26. And on the fourth Day they assembled to the Vale of Blessing, for there they blessed the Lord: therefore have they called the Name of that Place The Vale of Blessing to this Day.

Ver. 13. *with their Babes*] being carried, and so put first as nearest.

Ver. 23. *against the Inhabitants of Mount Seir*] For which the *Edomites* seem a little after to have joined with Israel against Moab, 2 King. iii. 9. this being in the Reign of *Ahaziah* King of Israel, Chap. xviii. ult. Ver. 1,

35. and that of his Successor *Jeberam*, 2 King. iii. 6. This is left out by *Usher* in his *Annals*, he having not allowed Time enough for the Transactions only of the last and present Chapters, when there is more in *Kings*, from the Death of *Ahab* to that of *Ahaziah*, which he reckons to be both in the same Year.

27. Next they returned every Man to Judah and Jerusalem, Jehoshaphat being at the Head of them to return to Jerusalem with Rejoicing: for the Lord made them rejoice over their Enemies.

28. Thus they entered Jerusalem with Lutes, Harps and Trumpets, to the House of the Lord.

29. And the Dread of God was upon all the Kingdoms of the Countries, when they heard that the Lord fought against the Enemies of Israel.

30. The Kingdom of Jehoshaphat was afterwards quiet, his God giving him rest on every side.

31. And he reigned over Judah, being in his thirty fifth Year when he began reigning, and reigned twenty five Years at Jerusalem; whose Mother's Name was Azubah, the Daughter of Shilhi.

32. And he went in the Way of his Father Aza, without turning aside from it, doing what the Lord approved of.

33. However the Chapels were not taken away; as the People had not prepared their Hearts for the God of their Fathers.

34. As to the rest of Jehoshaphat's Affairs, the former and latter, behold they are written in the Affairs of Jehu the Son of Hanani, who is mentioned in the Book of the Kings of Israel.

35. And after that Jehoshaphat King of Judah joined himself with Ahaziah King of Israel, who did wickedly:

36. He even joined himself with him, to make Ships to go to Tarshish, and they made the Ships at Ezion-geber.

37. Whereupon Eliezer the Son of Dodavah of Marchah prophesied against Jehoshaphat thus, For thy joining thy self with Ahaziah, the Lord has broken thy Works; and the Ships were broke in Pieces, so that they could not hold out to go to Tarshish.

CHAP. XXI.

AND Jehoshaphat lay down with his Fathers, being buried with them in the City of David; and Jehoram his Son reigned in his room.

2. Who had Brothers by Jehoshaphat, Azariah, Jehiel, Zechariah, Azariahu, Michael and Shephatiah; all these being the Sons of Jehoshaphat King of Israel.

3. And their Father gave them great Gifts of Silver, Gold, and precious Things, with fortified Cities in Judah; but gave the Kingdom to Jehoram, because he was the First-born.

4. However Jehoram being risen up in his Father's Kingdom, and having made himself strong, slew all his Brothers with the Sword, and also some of the Princes of Israel.

5. Jehoram was in his thirty second Year when he began reigning, and reigned eight Years at Jerusalem.

6. And he went in the Way of the Kings of Israel, as the Family of Ahab did: for he had the Daughter of Ahab for a Wife, and did what the Lord was displeased with.

7. Yet the Lord would not destroy the Family of David, by reason of the Covenant that he had made with him, even according as he said he would give him and his Sons a Lamp continually.

8. In his Time Edom revolted from under the Power of Judah, and made a King over them.

9. Whereupon Jehoram passing with his Princes, and all the Chariots with him; got ready at Night, and beat the Edomites who compassed him about, and the Captains of the Chariots.

10. Nevertheless Edom has revolted from under the Power of Judah to this Day: then did Libnah revolt at the same Time from under his Power, because he had forsaken the Lord God of his Fathers.

11. He even made Chapels on the Mountains of Judah, and caused the Inhabitants of Jerusalem to go a whoring, nay compelled Judah.

12. And there came to him this Writing from Elijah the Prophet: Thus says the Lord God of David thy Father; Forasmuch as thou hast not gone in the Ways of thy Father Jehoshaphat, and in those of Aza King of Judah;

13. But hast gone in the Way of the Kings of Israel, and made Judah and the In-

Ver. 2. *Azariahu*] not the same as before.

Ver. 6. *he had*] In the 9th Year of his Father's Reign by the *Chronol. Tab.* as being likely but the Year before his Son *Ahaziah* was born, though there were some older, Chap. xxii. 1. but probably by other Mothers; since *Jehoram* was now but in his 17th Year, and if married much before, it must be incomplete; besides I suppose it not done till after the death of *Jezabel's* Father in the Year before, who being a foreign King and a Heathen, might be expected to hinder such a Coalition; and *Elijah's* prevailing over and destroying the false Prophets the Year be-

fore that, might incline both *Ahab* and *Jehoshaphat* to marry their Children now together.

Ver. 8. *over them*] as at 2 *King.* viii. 20.

Ver. 11. *go a whoring*] with Idols, as in Ver. 13. with several other Places of Scripture, and here in the Chapels. Did our Translators imagine it was fleshly fornication, by turning it so, different from Ver. 13?

Ver. 12. *Writing*] It appears by 2 *King.* iii. 11. and ii. 11. that *Elijah* was not now on the Earth, and consequently left this before; being foretold what is mentioned in this and the next Verse (like *Elisba*, 2 *King.*

habitants of Jerusalem go a whoring, as the Family of Ahab does, and hast also slain thy Brothers of thy Father's Family, who were better than thou:

14. Behold the Lord will strike with a great Stroke thy People, Children, Wives, and all thy Substance.

15. Thou too shalt be in great Diseases, by a Distemper of thy Bowels, till they come out by reason of the Disease, Time after Time.

16. Besides the Lord stirred up against Jehoram the Spirit of the Philistines, and of the Arabians who were at the Side of the Cushites.

17. Who came up against Judah, broke into it, and carried away all the Substance that was found at the King's House, and also his Sons and Wives; so that he had no Son left, but Jehoahaz the youngest of his Sons.

18. Nay after all this the Lord smote him in his Bowels with an incurable Disease.

19. And when the Time was out, Term after Term, at the End of the Term of two Years, his Bowels came out with his Disease, and he died by bad Distempers; insomuch that his People made no Burning for him, like that of his Fathers.

20. He was in his thirty second Year when he began reigning, and reigned eight Years at Jerusalem; thus he went away without being desired, and they buried him in the City of David, but not in the Graves of the Kings.

viii. 12.) as he must be what is in the two following. *Lightfoot* indeed pretends, that *Jehoshaphat* going to war against *Moab*, made his Son *Jehoram* King to rule at home, who slew his Brothers when his Father was gone; upon which *Elijah* writ this to him, and was taken up to Heaven, then *Elisha* went to the Camp in *Moab*, *Harm. of Old Test.* But that is attended with too great Difficulties: for 1. by this, and *Ver. 1, & 4.* of this Chap. *Jehoshaphat* seems plainly dead, nor is it likely *Jehoram* would have killed his Brothers while his Father was living, and had the Command of the Army. 2. The War with *Moab* seems to be soon after the Death of *Ahab*, 2 *King. i. 1.* and *iii. 5, 6.* and *Jehoram* did not begin reigning till six Years after, 2 *King. viii. 16.* and so *Usher* places his receiving this Writing in the 8th Year after *Elijah's* Death.

Ver. 17. Jehoahaz] The Author of the *Present State of the Printed Hebrew Text* finds fault with the *Heb.* as corrupted, that it has the Name transposed; but since it is a Transposition of six Letters, and there is also the same in *Ch. xxv. 23, 25.* it is incredible to be made by Mistake in transcribing.

Ver. 19. when the Time was out, Term after Term, at the End of the Term of two Years] to follow the *Original* something tolerably, which here is very particularly expressed; and perhaps has not been translated before according to the Words with any Sense.

Ver. 1. Ahaziah] called *Azariah*, *Ver. 6.* and *Jehoahaz*, *Chap. xxi. 17.*

Ib. youngest Son] who was notwithstanding born when his Father was but 17 Years old, 2 *King. viii. 17, 26.*

Ib. all the former] who might be born not long before *Ahaziah*, from other Mothers.

AND the Inhabitants of Jerusalem made *Ahaziah* his youngest Son King in his room, because the Troop that came with the Arabians to the Camp had slain all the former: thus *Ahaziah* the Son of *Jehoram* King of Judah reigned.

2. It was in the forty second Year when *Ahaziah* began reigning, and he reigned one Year at Jerusalem; whose Mother's Name was *Athaliah*, the Daughter of *Omri*.

3. He went too in the Ways of the Family of *Ahab*: for his Mother was his Counsellor to do wickedly.

4. So he did what the Lord was displeased with, like that Family: for they were Counsellors to him after the Death of his Father, to his Destruction.

5. He even went in their Counsel, going with *Jehoram* the Son of *Ahab* King of *Israel* to war, against *Hazael* King of *Syria*, at *Ramoth-gilead*; and the *Syrians* smote *Joram*.

6. Therefore he returned to be cured at *Jezreel*, because there were Wounds with which they smote him at *Ramah*, when he fought against the King already mentioned; and *Azariah* the Son of *Jehoram* King of Judah, went down to see this Son of *Ahab* at *Jezreel*, because he was ill.

7. And the treading down of *Ahaziah* was of God, by coming to *Joram*: for when he was come, he went out with *Jehoram* to

Ver. 2. It was in the forty second Year] As it seems of the *Omri* Family being advanced to the Crown of *Israel*, which he himself was one of by his Mother, as the *Scripture* mentions, 2 *King. viii. 27.* But it is not to be counted from *Zimri's* Death, from whence the Reign of *Omri* is first dated, but four Years after, when having prevailed over *Tibni*, he was settled on the Throne, 1 *King. xvi. 15.* compared with *Ver. 23.* as we may reckon from the Restoration of King *Charles*. It could not be *Ahaziah's* own Age, because it exceeded that of his Father, though he was the youngest Son, 2 *King. viii. 17.* 2 *Chron. xxi. 20.* & *xxii. 1.* Besides his Age is told very different, 2 *King. viii. 26.* see *Lightf. Prel. to Harm. of Evang. with Harm. of Old Test.* as also *Jun. Annot. Broughton's Works*, p. 563. and *Ludev. de Dieu's Animadu.* But *Usher* counts it his Mother's Age then.

Ib. Daughter] but as it seems in the 2d Descent, viz. *Granddaughter*, *Chap. x. 6.* She is also called thus 2 *King. viii. 26.* and I imagine it might be, because *Omri* was King when she was born: for this *Ahaziah* the youngest Son, *Ver. 1.* being born in the 14th Year of *Ahab's* Reign, it is not to be supposed but that the Mother was born before.

Ver. 6. because] In 2 *King. viii. ult.* it is a Preposition signifying *because of*, but here a Conjunction, the same as before the End of the Verse.

Ib. Azariah] The Author of the *Present State of the Printed Hebrew Text* does not allow this to be the King's Name, but strangely imagines it given to him by the Transcribers of the *Scripture*, from that of one of his Captains, *Chap. xxiii. 1.* for which the Reader's Consideration may be sufficient Answer.

Jehu the Son of Nimshi, whom the Lord anointed to cut off the Family of Ahab.

8. And when Jehu was executing Judgment against Ahab's Family, upon finding the Princes of Judah, and the Sons of Ahaziah's Brothers, who waited on Ahaziah, he slew them.

9. Besides he sought for Ahaziah, and they caught him, as he was hid in Samaria, and brought him to Jehu; and having killed him, they buried him, because, said they, he is the Son of Jehoshaphat, who sought the Lord with his whole Heart; and the Family of Ahaziah had none to retain Power for the Kingdom.

10. And Athaliah the Mother of Ahaziah seeing that her Son was dead, got ready, and destroyed all the royal Issue of the Family of Judah.

11. But Jehoshabeath the King's Daughter took Joash the Son of Ahaziah, and stealing him away from among the King's Sons who were killed, put him and his Nurse into a Bed-chamber: thus Jehoshabeath the Daughter of King Jehoram, the Wife of Jehoiada the Priest (for she was Ahaziah's Sister) concealed him from the Presence of Athaliah, so that she did not kill him.

12. And he was with them in the House of God hid six Years, while Athaliah reigned over the Country.

C H A P. XXIII.

AND in the seventh Year Jehoiada strengthened himself, and took the Captains of Hundreds, Azariah the Son of Jeroham, Ishmael the Son of Jehohanan, Azariah the Son of Obed, Maaseiah the Son of Adaiah, and Elishaphat the Son of Zichri, into Covenant with him.

2. Who went round about in Judah, and gathered together the Levites out of all the Cities of Judah, with the chief of the Fathers of Israel; and they came to Jerusalem.

3. Then all the Congregation made a Covenant with the King at the House of God, and he said to them; Behold the King's Son shall reign, as the Lord spoke concerning the Sons of David.

4. This is the Thing that you shall do; A third Part of you who come in on the Sab-

bath of the Priests and Levites, shall be Porters at the Doors,

5. Another shall be at the King's House, and the other at the Gate of the Foundation; and all the People in the Courts of the Lord's House.

6. But let none enter into the House of the Lord, excepting the Priests, and those who minister of the Levites, who may go in, because they are holy; however all the People shall keep the Charge of the Lord.

7. The Levites shall also compass the King round, with their respective Weapons in their Hands; and let him who enters into the House be killed: thus be you with the King, both when he comes in and goes out.

8. And the Levites and all Judah did entirely as Jehoiada the Priest commanded, taking their several Men who entered in on the Sabbath, with those that went out on it: for he did not send away the Partitions.

9. Besides he gave to the Captains of Hundreds, the Spears, Bucklers, and Shields which were King David's, that were at the House of God.

10. And he made all the People stand, each having his Dart in his Hand, from the right Side of the House to the left Side of it, at the Altar, and at the House, by the King round about.

11. They next brought forth the King's Son, and put the Crown on him, with the Testimony, and made him King; whom Jehoiada and his Sons anointed, and they said, Let the King live.

12. Now when Athaliah heard the Noise of the People, running, and praising the King, she came to them at the House of the Lord.

13. And looking, behold the King stood by his Pillar, at the Entrance, attended by the Princes and Trumpeters; while all the People of the Country rejoiced, and blew Trumpets, there were also Singers with Instruments of Musick, and such as informed how to praise: upon which she tore her Cloaths, and said, Conspiracy, conspiracy;

14. But Jehoiada the Priest brought forth the Captains of Hundreds, the Officers of the Army, saying to them, Have her out to the Inside of the Ranks, and let him who comes after her be killed with the Sword: for the Priest said, Ye shall not kill her at the House of the Lord.

Ver. 9. *in Samaria*] See the Note on 2 King. ix. 27.
Ib. buried] that is permitted his own Servants to carry him home, and bury him, 2 King. ix. 28.

Ib. Power for the Kingdom] which being exactly to the Heb. does not admit of being turned as in the *com. Transf.* and there is Nothing for *still*.

Ver. 10. *House*] See 2 King. xi. 10, 11.

Ver. 12. *at the House*] for doubtless she did not go beyond the King, Ver. 13. besides that only the Priests and Levites went in, Ver. 6, 7. Ch. xxvii. 2. Luke i. 10. See on Mat. xxi. 12.

Ver. 14. *brought forth*] by a little Variation in the Heb. Word from that in 2 King. xi. 15.

15. Accordingly they laid Hands on her, as she went in the Entrance of the Gate of the Horses at the King's House; and they killed her there.

16. Afterwards Jehoiada made a Covenant between him, and all the People and the King, that they should be the People of the Lord.

17. Whereupon all the People went into the House of Baal, and broke it down: his Altars and Images did they break, and slew Mattan the Priest of Baal before the Altars.

18. Jehoiada too put the Offices of the House of the Lord into the Custody of the Priests, the Levites, whom David distributed in the Lord's House, to offer up the Burnt-offerings of the Lord; as it is written in the Law of Moses, with Rejoicing and Singing, by the Direction of David.

19. And he made the Porters stand at the Gates of the Lord's House, that none might come in who was unclean in any Thing.

20. Lastly he took the Captains of Hundreds, the Nobles, Governors of the People, and all the People of the Country, who brought the King down from the House of the Lord, and went through the upper Gate to the King's House; where they made the King sit upon the Throne of the Kingdom.

21. And all the People of the Country were glad, and the City was still, when they had killed Athaliah with the Sword.

C H A P. XXIV.

JOASH was in his seventh Year when he began reigning, and reigned forty Years at Jerusalem; whose Mother's Name was Zibia of Beer-sheba.

2. And he did what the Lord approved of, all the Time of Jehoiada the Priest.

3. Jehoiada also took for him two Wives, and he begot Sons and Daughters.

4. After which it was in the Mind of Joash to repair the House of the Lord.

5. So gathering together the Priests and Levites, he said to them, Go out to the Cities of Judah, and gather Money of all Israel, to mend the House of your God Year by Year, and do ye make haste in the Matter; but the Levites did not make haste.

6. Then the King called Jehoiada the chief, and said to him, Why hast not thou required of the Levites, to bring from Judah

and Jerusalem, the Collection of Moses the Servant of the Lord, and the Congregation of Israel, for the Tent of Witness?

7. For wicked Athaliah's Sons had broke open the House of God, and also made ready all the consecrated Things of the Lord's House for Baalim.

8. And the King ordering, they made a Chest, and put it at the Gate of the Lord's House without.

9. Besides they made proclamation through Judah and Jerusalem, that Men should bring to the Lord the Collection of Moses the Servant of God, for Israel in the Wilderness.

10. Upon which all the Princes and People were glad, and brought, and cast into the Chest, till they had finished.

11. And at the Time the Chest was brought into the King's Office by the Hands of the Levites, and when they saw that there was much Money, the King's Scribe, and the Officer of the high Priest came, and emptied the Chest, then took it, and carried it back to its Place: thus they did Day by Day, and gathered Money abundantly.

12. Which the King and Jehoiada gave to those who did the Work of the Service of the Lord's House, and hired Masons and Carpenters, to repair the House of the Lord, and also to such as contrived with Iron and Brass, to mend it.

13. So the Doers of the Work wrought, and the Work was made up firm by their Hands: for they made the House of God stand in its Form, and strengthened it.

14. And when they had done, they brought the Residue of the Money before the King and Jehoiada, and it was made into Instruments for the House of the Lord, Instruments of ministring and offering up, with Spoons, and Instruments of Gold and Silver: and they were offering up Burnt-offerings in the House of the Lord continually, all the Time of Jehoiada.

15. But Jehoiada was old, and being full of Days died, when he was in his hundred and thirtieth Year.

16. And they buried him in the City of David with the Kings, because he had done well in Israel, both with God and his Family.

17. Now after the Death of Jehoiada, the Princes of Judah came, and bowed down to the King; who then hearkened to them.

18. And they forsook the House of the

Ver. 16. *him*] the Lord, 2 King. xi. 17. referring to Ver. 14. or after in this.

Ver. 18. *Direction*] *Heb. Hands*: this our Translators left out, and added in *as it was ordained*; when if they

had not done the former, they need not have done the latter.

Ver. 5. *your*] *Vulg. Lat. our*.

Ver. 15. *Year*] so that he was born about the Time of dividing the two Kingdoms, 2 King. xii. 6, 7.

Lord God of their Fathers, serving Groves and Images; so that there was Fury against Judah and Jerusalem, for this their Guilt.

19. Yet he sent Prophets among them, to bring them back to the Lord; who testified against them, but they would not give ear.

20. In particular the Spirit of God cloathed Zechariah the Son of Jehoiada the Priest, who stood up above the People, and declared to them; Thus says God, Why do ye transgress the Commandments of the Lord, so that ye do not prosper? Because ye forsook the Lord, he has also forsaken you.

21. But they conspired against him, and stoned him with Stones, at the Commandment of the King, in the Court of the Lord's House.

22. Thus King Joash remembered not the Kindness that his Father Jehoiada did to him, but slew his Son; who when he died said, The Lord see, and require.

23. And at the Revolution of the Year the Syrian Army came up against him, and coming to Judah and Jerusalem, they destroyed all the Princes of the People from them, all the Spoil of whom they sent to the King of Damascus.

24. Though the Syrian Army came with few Men, yet the Lord delivered into their Power an Army of exceeding many, because they had forsaken the Lord God of their Fathers; and those executed Judgments on Joash.

25. When they were also gone from him (for they left him in great Diseases) his Servants conspired against him, for the Blood of the Sons of Jehoiada the Priest, and slaying him upon his Bed, he died; and they buried him in the City of David, but did not bury him in the Graves of the Kings.

26. Even these conspired against him, Zabad the Son of Shimath an Ammonitess, and Jehozabad the Son of Shimrith a Moabitess.

27. Concerning his Sons, and the Greatness of the Burden upon him, and the Foundation of the House of God, behold the Things are written in the History of the Book of the Kings: and Amaziah his Son reigned in his room.

AMAZIAH began reigning in his twenty fifth Year, and reigned twenty nine Years at Jerusalem; whose Mother's Name was Jehoaddan of Jerusalem.

2. And he did what the Lord approved of, only not with a perfect Heart.

3. And as soon as the Kingdom was confirmed to him, he killed his Servants that had slain the King his Father.

4. However he did not put their Children to death; but as it is written in the Law of the Book of Moses, wherein the Lord thus commanded, Fathers shall not be put to death for the Children, nor shall Children for the Fathers, for they shall die each for his own Sin.

5. Moreover Amaziah gathered Judah together, and appointed according to the Family of the Fathers, Captains of Thousands, and Captains of Hundreds, for all Judah and Benjamin; and mustering them from their twentieth Year upward, he found them three hundred thousand chosen Men to go out to War, who could handle Spear and Shield.

6. He further hired from Israel a hundred thousand stout Men, for a hundred Talents of Silver.

7. But a Man of God came to him with this Message; O King, let not the Army of Israel come with thee: for the Lord is not with Israel, *even* all the Ephraimites.

8. Yet do thou come, act, be strong for the War: God can make thee fall before the Enemy, for there is Power in God, both to help, and cause to fall.

9. And upon Amaziah's saying to the Man of God, But what is to be done for the hundred Talents which I have given for the Troop of Israel? he answered, The Lord can give thee much more than this.

10. Then Amaziah separated them, namely the Body of Troops that was come to him from Ephraim, to go to their Place: therefore were they exceeding angry with Judah, and returned to their Place in the Heat of Anger.

11. However Amaziah strengthened himself, and leading his People, went to the Valley of Salt, and slew ten thousand Men of Seir.

Ver. 26. *Zabad*] This appears to be a Contraction of *Jozachar*, 2 King. xii. 21. as *Shemir* there is of *Shimrith* here, being the same Letters in *Heb.* so far; and the last Letters of the former *י* and *ר* seem through their Likeness altered one into the other.

Ver. 27. *the Things*] For what are [they?] not his sons are written surely.

Ver. 5. *three hundred thousand*] In the *vulg. Lat.* but *thirty thousand*.

Ver. 8. *do thou come*] go on in the War without the *Israelites*: the Verb being imperative, and *עלך* usually signifying only *yet* or *but*. So *Jun.* and *Trem.* have *sed* with an imperative Verb; as likewise *Castal.* followed them with *alioquin, otherwise God will*.

12. And ten thousand who were living the Men of Judah carried away, and bringing them to the Top of a Rock, threw them from thence, and all of them were burst asunder.

13. But the Men of the Troop whom Amaziah made return from going with him to the Battle, fell on the Cities of Judah from Samaria to Beth-horon, and slew of them three thousand, taking much Spoil.

14. And after Amaziah came from slaying the Edomites, having brought the gods of the Men of Seir, he set them up for his own gods, bowed down before them, and burnt incense to them.

15. At which incensed with Amaziah, the Lord sent to him a Prophet, who said to him, Why dost thou seek to the gods of the People, that could not deliver their own People from thy Power?

16. To whom the other said, while he was speaking to him, Art thou made a Counsellor to the King? Forbear, why wouldest thou be slain? So the Prophet forbore, but said, I know that God has purposed to destroy thee, because thou hast done this, and not hearkened to my Counsel.

17. Next Amaziah King of Judah took counsel, and sent Word to Joash, the Son of Jehoahaz, the Son of Jehu, King of Israel, Come, let us look one another in the Face.

18. But he sent Word to Amaziah King of Judah; A Bramble which was in Lebanon sent to treat thus with a Cedar that was there, Give thy Daughter to my Son for a Wife; whereas a wild Beast that was in Lebanon went by, and trod down the Bramble.

19. Thou sayest, behold thou hast beat Edom, and thy Heart lifts thee up to glory: abide now at Home; why wilt thou make war for Hurt, that thou thy self mayest fall, and Judah with thee?

20. Yet Amaziah would not hearken; for it was of God, that he might deliver them into the other's Power, because they fought to the gods of Edom.

21. So Joash King of Israel went up, and they looked one another in the Face, he and

Amaziah King of Judah, at Beth-shemesh which belonged to Judah.

22. And Judah was beat before Israel, so that they fled to their several Tents.

23. Amaziah also King of Judah, the Son of Joash, the Son of Jehoahaz, did Joash King of Israel take at Beth-shemesh; and brought him to Jerusalem, breaking down the Wall of it, from the Gate of Ephraim to the Corner-gate, four hundred Cubits.

24. Besides he took away all the Gold, the Silver, and all the Instruments that were found in the House of God with Obed-edom, and the Treasures of the King's House, as also Sons for Hostages; and returned to Samaria.

25. And Amaziah the Son of Joash King of Judah, lived after the Death of Joash the Son of Jehoahaz King of Israel, fifteen Years.

26. As to the rest of Amaziah's Affairs, the former and latter, behold are they not written in the Book of the Kings of Judah and Israel?

27. And from the Time that Amaziah turned aside from after the Lord, the People made a Conspiracy against him at Jerusalem, upon which he fled to Lachish; whither they sent after him, and killed him there.

28. They nevertheless carried him upon Horses, and buried him with his Fathers in the Metropolis of Judah.

C H A P. XXVI.

AT length all the People of Judah took Uzziah, when he was in his sixteenth Year, and made him King in the room of his Father Amaziah.

2. He built Eloth, which he recovered to Judah, after the King was laid down with his Fathers.

3. Uzziah was in his sixteenth Year when he began reigning, and reigned fifty two Years at Jerusalem; whose Mother's Name was Jecholiah of Jerusalem.

Ver. 13. *flew of them*] So is the Meaning and Order of the Heb. Words: for, as Poole observes, they did not smite 3000 Cities.

Ver. 19. *Heart lifts thee up*] Archytas in a Treatise concerning a good and happy Man has these Words at the End, "Ὡς περ τὸ λαμπρὸν φᾶθ' μαρτυρίαν περὶ τῆς ἐφ' ὁρατικῆς ἵτι καὶ ἡ ὑπερβαλλούσα εὐτυχία τῇ τῶν τὰς ψυχῶν. As too much Light hurts the Eyes, so does too much Prosperity the Mind.

Ver. 20. *of God*] Thus Homer says of Patroclus, in Pope's Trans.

*For he, the God, whose Counsels uncontroll'd
Dismay the mighty, and confound the bold:
The God who gives, resumes, and orders all,
He urg'd thee on, and urg'd thee on to fall.*

Ver. 23. *Jehoahaz*] As Amaziah's Grandfather was also called, Chap. xxi. 17. & xxii. 1. I suppose before he reigned; and his Grandson being now reduced, he is called so again.

Ver. 1. *AT length*] not then at his Father's Death, but 12 Years after; it being so long from the 15th Year of Jeroboam the Son of Joash King of Israel, when Amaziah died, Chap. xxv. 25. 2 King. xiv. 17. to Jeroboam's 27th Year, when this Uzziah, otherwise called Azariah, began reigning, 2 King. xv. 1. see the Tab. of Chronol.

1b. *when*] see 2 King. xiv. 21.

Ver. 2. *Eloth*] or the Parts of Elath, 2 King. xiv. 22. & xvi. 6. as it may signify.

4. And

4. And he did what the Lord approved of, entirely as Amaziah his Father had done:

5. For he sought God in the Time of Zachariah, who had understanding in the Visions of God; and in the Time of his seeking the Lord, God made him prosper.

6. So that he went forth, and fighting against the Philistines, broke down the Wall of Gath, with those of Jabneh and Ashdod; as also built Cities by Ashdod, and the Philistines.

7. And God not only helped him against the Philistines, but against the Arabians who dwelt at Gur-baal, and the Meunites.

8. Nay the Ammonites gave Presents to Uzziab; and his Renown went to the Entrance of Egypt, for he became exceeding strong.

9. Moreover Uzziab built Towers in Jerusalem, at the Corner-gate, at the Valley-gate, and at the Angle; and made them strong.

10. He likewise built Towers in the Wilderness, and dug many Wells, for he had many Cattle, both in the Vale and the Plain; Husbandmen and Vine-dressers, on the Mountains and in Carmel, for he was a Lover of Husbandry.

11. Uzziab too had an Army making war, that went out to Battle in Troops, by the Number of their Muster, made by Jeiel the Scribe and Maaseiah the Officer, at the Direction of Hanani one of the King's Princes.

12. The whole Number of the chief of the Fathers of the valiant Men, was two thousand and six hundred.

13. In whose Management was an Army for Battle, of three hundred and seven thousand and five hundred, making war with the Power of an Army; to help the King against the Enemy.

14. And Uzziab prepared for those of the whole Host, Shields, Spears, Helmets, Corsets, Bows, and Slings for Stones.

15. Besides he made at Jerusalem Inventions by the Artificers Contrivance, to be upon the Towers and Corners, to shoot Arrows and great Stones with: thus his Renown went out far off, for he was wonderfully helped, until he was strong.

16. But when he was strong, his Heart was haughty to Destruction, and he did amiss against the Lord his God; going into the

Temple of the Lord, to burn incense upon the Incense-altar.

17. However Azariah the Priest went in after him, with whom were eighty of the Lord's Priests, Men of Valour.

18. And they withstood King Uzziab, saying to him, It does not belong to thee, Uzziab, to burn incense to the Lord; but to the Priests the Sons of Aaron, who are consecrated to do it: go out of the Sanctuary, for thou hast done amiss, and it is not for thy Honour from the Lord God.

19. Upon this Uzziab was in Indignation; having a Censer in his Hand to burn incense, and while he was in Indignation with the Priests, the Leprosy rose in his Forehead, before them in the House of the Lord; from off the Incense-altar.

20. And Azariah the high Priest, with all the others looking at him, behold he was leprous in his Forehead, so they hurried him from thence; nay he was even driven on to go out, because the Lord had smitten him.

21. Thus was King Uzziab leprous to the Day of his Death, and dwelt leprous at a separate House, because he was cut off from the House of the Lord; and Jotham his Son was over the King's House, judging the People of the Country.

22. Now the rest of Uzziab's Affairs, the former and latter, Isaiah, the Son of Amoz, the Prophet wrote.

23. And Uzziab lay down with his Fathers, they burying him with them in the burying Field which belonged to the Kings, though they said, He is leprous; and Jotham his Son reigned in his room.

C H A P. XXVII.

JOTHAM was in his twenty fifth Year when he began reigning, and reigned sixteen Years in Jerusalem; whose Mother's Name was Jerusha the Daughter of Zadok.

2. And he did what the Lord approved of, entirely as Uzziab his Father had done, only he went not into the Temple of the Lord; however the People still did corruptly.

3. He built the highest Gate of the Lord's

Ver. 7. *Meunites*] called *Maunites*, *Judg. x. 12.* here being no more an *b* than there.

Ver. 19. *Leprosy*] It may seem as if *Uzziab* was inclined to unite the Priestly Office to the Kingly, as was anciently done, when he was in his 60th Year, the Time of Entrance into old Age, *Lev. xxvii. 3, 7.* as this is also represented to be several Years before his Death, *Ver. 16, 21. 2 King. xv. 5.* and on the other hand *Jotham* would not be fit to judge the People before he was in

his 17th Year, which he then was: I cannot see where to set it in the *Table* with greater Probability.

Ver. 23. *though*] as *Gen. viii. 21.* of this *Transf.* where look, and compare it with this.

Ver. 2. *not into*] as *Uzziab* did, *Ch. xxvi. 16.* The connective Particle properly signifies *only*, and does not well bear an Adversative, especially with a great Point; *howbeit*, as *Jehoi. in his Dict.* has, being also *not now in use*.

House, and on the Wall of the Ascent he built abundantly.

4. Cities did he likewise build on the Mountains of Judah, as he did in the Woods, Palaces and Towers.

5. Besides he fought with the King of the Ammonites, and prevailed against them; so that the Ammonites gave him the same Year a hundred Talents of Silver, ten thousand Cors of Wheat, and so many of Barley: this the Ammonites rendered to him both the second Year and the third.

6. So Jotham became strong, because he prepared his Ways before the Lord his God.

7. As for the rest of Jotham's Affairs, all his Wars and his Ways, behold they are written in the Book of the Kings of Israel and Judah.

8. He was in his twenty fifth Year when he began reigning, and reigned sixteen Years at Jerusalem.

9. And Jotham lay down with his Fathers, they burying him in the City of David; and Ahaz his Son reigned in his room.

C H A P. XXVIII.

AH A Z was in his twentieth Year when he began reigning, and reigned sixteen Years at Jerusalem; but did not what the Lord approved of, like his Father David.

2. For he went in the Ways of the Kings of Israel; and also made molten Images for Baalim.

3. He burnt incense too in the Valley of the Son of Hinnom, and burnt his Sons in the Fire; according to the abominable Things of the Nations, that the Lord expelled from the Presence of the Israelites.

4. Besides he sacrificed, and burnt incense,

in the Chapels, upon the Hills, and under every green Tree.

5. Then the Lord his God delivered him into the Power of the King of Syria, so that they beat him, and carried away a great many of them prisoners, and brought to Damascus; and he was also delivered into the Power of the King of Israel, who smote him with a great Slaughter.

6. For Pekah the Son of Remaliah slew in Judah, a hundred and twenty thousand in one Day, all Men of Valour; for their forsaking the Lord God of their Fathers.

7. And Zichri a powerful Man of Ephraim slew Maaseiah the King's Son, Azrikam the Ruler of the House, and Elkanah the next to the King.

8. The Israelites also carried away of their Brethren two hundred thousand Women, Sons and Daughters, and likewise took much Spoil from them, which they brought to Samaria.

9. But a Prophet of the Lord was there, his Name being Oded, and he went out before the Army that came to Samaria, saying to them; Behold for the Wrath of the Lord God of your Fathers against Judah, he has delivered them into your Power, and ye have slain them with Indignation reaching to Heaven.

10. And now ye think to bring the People of Judah and Jerusalem into subjection, for Servant-men and Maids to you: are there not however with you your selves guilty Things against the Lord your God?

11. Now therefore hearken, and restore the Prisoners that ye have carried away of your Brethren: for the fervent Anger of the Lord is upon you.

12. Nay there rose up Men of the chief of the Ephraimites, Azariah the Son of Jeho-

Ver. 5. *prevailed against them*] Since the Reason of their paying Tribute but three Years, seems to be the Invasion of Judah by Syria and Israel, 2 King. xv. 37. and that about the Year before Jotham's Death, who died in his 16th by the 1st Tab. of the Reigns, consequently this falls about the 12th.

Ver. 3. *his Sons*] viz. one of them, 2 King. xvi. 3. so Chap. xxxiii. 6. compared with 2 King. xxi. 6.

Ver. 5. *and he was also*] Usher, with Prideaux his implicit Follower, states this War, that the Syrians and Israelites first combined their Forces, and besieged Jerusalem ineffectually; but the next Year returned, and beat Ahaz with separate Armies, according to Prideaux with *threes*, and this, says Usher, *they could not do being joined before*. Which is something strange, and if I may be allowed to reconsider it after such great Authority, I should think the two Kingdoms invaded Judah in different Places, agreeable to this Verse, that Rezin took other Cities, as Sennacherib afterwards went on to do, Ch. xxxii. 1. 2 King. xviii. 13. and Ahaz going with his Army against Pekah, was defeated, Ver. 6. and that then he shut himself up in Jerusalem, which they besieged, 2 King. xvi. 5. Isa. vii. 1. but not took, as Prideaux adds. I would subjoin a Conjecture, as most probable, that Zichri, who might be the Son of

Tabeal, Isa. vii. 6. made an Insurrection in the City while Ahaz was gone out, and did what is told in the 7th Ver. the Persons slain being likely such as the King left at Home. As to the Time and Continuance of this War, the Conquest of Israel by the King of Assyria being in the 20th Year of Hoshea's and 4th of Aza's Reign, his Conquest of Syria the Year before, and the Siege of Jerusalem in the Year before that, with the 1st Year of Ahaz and last of Jotham coincident, which for Perspicuity see in the large Table; there is to be considered, whether it more probably began in the Year last mentioned, or the foregoing. Consequent upon Ahaz's reigning wickedly, God delivered him into the Power of the Kings of Syria and Israel, 2 Chr. xxviii. 2, 3, 4, 5. therefore he had first a sufficient Time of Probation, which is not to be supposed very short; and Micah, who prophesied before Jotham died, Mic. i. 1. speaking of Israel rising up lately (not now or just then) against Judah, Ch. ii. 8. both these, and this antecedent to the other, seem to extend the Time further back than that Year in which Jotham died, though it might be less than a Year before; and the Kingdom being strong under him, might repel their Enemies a while.

hanan, Berechiah the Son of Meshillemoth, and Jehizkiah the Son of Shallum, and Amasa the Son of Hadlai, against those who came from the War,

13. And said to them, Ye shall not bring the Prisoners hither: for ye intend it for Guilt against the Lord upon us, to add to our Sin and Guilt; when we have much Guilt, and there is fervent Anger upon Israel.

14. So the armed Men left the Prisoners and the Prey, before the Princes and the whole Congregation.

15. And the Men who were mentioned by Name got ready, and taking hold of the Prisoners, cloathed all that were naked of them with the Spoil, nay not only cloathed them, and shod them, as also made them eat and drink, but anointed them, and carried all those who were feeble on Asses, bringing them to Jericho the City of Palm-trees by their Brethren; then they returned to Samaria.

16. At that Time King Ahaz sent to the Kings of Assyria to help him.

17. For the Edomites had come again, beat Judah, and carried away some Prisoners.

18. The Philistines further invaded the Cities of the Vale, and the South of Judah, and had taken Beth-she mesh, Aijalon, Gederoth, and Shochu with its Towns, as likewise Timnah and Gimzo with theirs; and they dwelt there.

19. For the Lord brought down Judah, by reason of Ahaz King of Israel, because he made Judah naked, and did what was amiss against the Lord.

20. And when Tilgath-pilnezer King of Assyria came to him, he distressed him, and did not strengthen him.

21. For though Ahaz took the Share of the Lord's House, and of that of the King and Princes, and gave to the King of Assyria, he was not a Help to him.

22. And in the Time of his being distressed, he even did more amiss against the Lord; that was King Ahaz.

23. For he sacrificed to the gods of Damascus that beat him, saying, Because those

gods of the Kings of Syria help them, I will sacrifice to them, that they may help me: whereas they caused him to fall, and all Israel.

24. Moreover Ahaz gathered the Instruments of the House of God, and cut them asunder, and shutting up the Doors of the Lord's House, he made him Altars in every Corner at Jerusalem.

25. At every particular City likewise of Judah he made Chapels, to burn incense to other gods, provoking the Lord God of his Fathers.

26. As for the rest of his Affairs; and all his Ways, the former and latter, behold they are written in the Book of the Kings of Judah and Israel.

27. And Ahaz lay down with his Fathers, and they buried him at the City of Jerusalem, but did not bring him to the Graves of the Kings of Israel; and Hezekiah his Son reigned in his room.

CHAP. XXIX.

HEZEKIAH began reigning in the twenty fifth Year, and reigned twenty nine Years at Jerusalem; whose Mother's Name was Abijah, the Daughter of Zechariah.

2. And he did what the Lord approved of, entirely as his Father David had done.

3. He, in the first Year of his Reign, in the first Month, opened the Doors of the Lord's House, and mended them.

4. Besides he brought the Priests and Levites, gathering them together at the east Street,

5. And said to them: Hear me, you Levites, now consecrate your selves, and consecrate the House of the Lord God of your Fathers, carrying what is separate out of the holy Place.

6. For our Fathers did amiss, doing what the Lord our God was displeased with, and forsook him; they even turned about their Face from the Habitation of the Lord, putting the Back.

Ver. 19. *King of Israel*] as *Jehoshaphat* is also called, Ch. xxi. 2. with respect to *Jacob* named *Israel*, which might be surely as well as to *Judah* his Son; besides there being now no King in the particular Kingdom of *Israel*, as shewn by the *Chronology of the Kings*, they might put themselves under the Protection of *Ahaz*, or he assume Authority over them; so that the *Sept.* and *Vulg.* having *Juda* is not to be regarded.

Ver. 20. *distressed*] which he might do by receiving the following Present of *Ahaz*, without helping him.

Ver. 21. *not a Help*] not assisting *Ahaz*, as he required and expected; though he fell upon his Enemies the *Syrians*, and conquered them, 2 *King*. xvi. 9.

Ver. 1. *in the twenty fifth Year*] of his Grandfather *Jotham's* beginning to repair the Temple of the Lord, 2 *King*. xv. 35. 2 *Chron.* xxvii. 3. according to *Bedford*,

Scrip. Chron. B. 6. 2, 117. which *Hezekiah* went on with in the first Year of his Reign, as appears two Verses further. The Reader may find several other such particular Kinds of Reckoning in those Times. If it be taken for *Hezekiah's* Age, his Father would be 30 Years old when he was born, 2 *King*. xvi. 2. 2 *Chron.* xxviii. 1. Some *Annotators* have supposed it was so, even *Usher* and *Lightfoot* reckon him but 21; and *Sanctius* brings an Instance of a noble Youth in *Spain*, who had a Child by his Nurse about that Age: but as that was both a Time and Country for false Miracles, and as the Nurse might probably want a rich Husband, or at least a Father to her Child, I think the Story is not entitled to much Credit.

Ver. 4. *at the east Street*] The Entrance into the Temple being at that Side.

7. They further shut up the Doors of the Porch, put out the Lamps, did not burn incense, nor offer up Burnt-offerings in the holy Place, to the God of Israel.

8. Therefore was the Fury of the Lord upon Judah and Jerusalem; so that he delivered them to Disturbance, Astonishment and Hissing, as you see with your Eyes.

9. For behold our Fathers are fallen by the Sword, and our Sons, Daughters and Wives, have been in Captivity for this.

10. Now it is in my Heart to make a Covenant with the Lord God of Israel, that his fervent Anger may turn away from us.

11. My Sons, now be not erroneous: for the Lord has chosen you to stand before him, to wait on him, that ye may minister to him, and burn incense.

12. Then the Levites got ready, Mahath the Son of Amasai, and Joel the Son of Azariah, of the Sons of the Kohathites; and of the Sons of Merari, Kish the Son of Abdi, and Azariah the Son of Jehalelel; and of the Gershonites, Joah the Son of Zimnah, and Eden the Son of Joah;

13. And of the Sons of Elizaphan, Shimri and Jeiel; and of the Sons of Asaph, Zechariah and Mattaniah;

14. And of the Sons of Heman, Jehiel and Shimei; and of the Sons of Jeduthun, Shemaiah and Uzziel.

15. Who gathered together their Brethren, and consecrating themselves, came according to the Commandment of the King, by the Words of the Lord, to cleanse the Lord's House.

16. So the Priests went in within the House of the Lord, to cleanse it, and brought out all the Uncleaness which they found in the Temple of the Lord, into the Court of the Lord's House; and the Levites took it, to carry out abroad to the Brook Kidron.

17. And they began on the first of the first Month to consecrate, and on the eighth Day of the Month came to the Porch of the Lord, thus they consecrated the House of the Lord in eight Days; on the sixteenth Day also of the first Month they made an end.

18. Next they went in within to King Hezekiah, and said; We have cleansed the whole House of the Lord, the Altar of Burnt-offering with all its Instruments, and the Table set in order with all the Instruments of that.

19. All the Instruments too, which King Ahaz in his Reign threw away in his doing

amiss, have we prepared, and consecrated; and behold they are before the Lord's Altar.

20. Upon which King Hezekiah rose early, and gathering together the Princes of the City, went up to the House of the Lord.

21. And they brought seven Steers, with the same Number of Rams, as likewise of Lambs, and of He-goats, for a Sin-offering, for the Kingdom, the Sanctuary and Judah; which he ordered the Sons of Aaron the Priests, to offer up on the Lord's Altar.

22. Accordingly they killed the Bullocks, and the Priests took the Blood, and sprinkled on the Altar; they also killed the Rams, and sprinkled the Blood on the Altar, as they did likewise the Lambs, sprinkling it there.

23. They brought nigh the Goats too of the Sin-offering before the King and Congregation, and they leaned their Hands upon them.

24. Afterwards the Priests killed them, and offered their Blood for Sin on the Altar, to make atonement for all Israel; for the King ordered the Burnt-offering and Sin-offering should be for all Israel.

25. And he set the Levites in the House of the Lord with Cymbals, Lutes and Harps, by the Commandment of David, of Gad the King's Seer, and the Prophet Nathan; for by the Hand of the Lord was the Commandment by the Ministry of his Prophets.

26. Thus the Levites stood with the Instruments of David, and the Priests with Trumpets.

27. And Hezekiah ordered to offer up the Burnt-offering upon the Altar; and at the Time the Burnt-offering began, the Lord's Poem was begun, with the Trumpets, and the Instruments of David King of Israel that were in Hand.

28. The whole Congregation also worshipped, the Singers sung, and the Priests blew the Trumpets; all being till the Burnt-offering was finished.

29. And when they had made an end of offering up, the King and all who were present with him fell down, and worshipped.

30. Moreover King Hezekiah and the Princes ordered the Levites, to praise the Lord with the Words of David and Asaph the Seer; and they praised even gladly, as also bowed, and worshipped.

31. Then Hezekiah made answer, Now ye have filled your Hands for the Lord,

Ver. 9. *have been*] Chap. xxviii. 8, 15. and such as were carried away by the Syrians, Chap. xxviii. 5. probably returned at the Overthrow of the Syrians by the Ally of Judah, 2 King. xvi. 7, 8, 9. So

the *Lat. Translations* have it in the preterperfect Tense.

Ver. 27. *in Hand*] as the *Heb.* may literally be, and it is certain the *Instruments of David King of Israel* stand together so; and thus it affords good Sense.

come nigh, and bring the Sacrifices and Thank-offerings to the House of the Lord. The Congregation accordingly brought Sacrifices and Thank-offerings, and all who were of a free Heart Burnt-offerings.

32. Now the Number of the Burnt-offerings which the Congregation brought, was seventy Bullocks, a hundred Rams, two hundred Lambs: all these were for Burnt-offering to the Lord.

33. And those that were consecrated were, six hundred Oxen, and three thousand Sheep.

34. However as the Priests were so few, that they could not strip all the Burnt-offerings, their Brethren the Levites strengthened them, till the Work was finished, and till other Priests had consecrated themselves; for the Levites were more upright of Heart to consecrate themselves, than the Priests.

35. And there was also Burnt-offering abundantly, among the Fat of the Peace-offerings, and among the Drink-offerings belonging to the Burnt-offering. Thus was the Service of the Lord's House prepared.

36. Inasmuch that Hezekiah was glad, with all the People, at God's preparing the People: for the Matter was on a sudden.

CHAP. XXX.

MOREOVER Hezekiah sent to all Israel and Judah, and also wrote Letters to Ephraim and Manasseh, that they should come to the House of the Lord at Jerusalem, to keep the Passover to the Lord God of Israel:

2. The King, his Princes, and all the Congregation at Jerusalem, having consulted to keep the Passover in the second Month.

3. For they could not keep it at that Time, because the Priests had not consecrated themselves sufficiently, nor were the People gathered to Jerusalem.

4. Which Matter the King approved of, as did the whole Congregation.

5. They therefore appointed the Matter, to make proclamation throughout all Israel, from Beer-sheba to Dan, that they should come to keep the Passover to the Lord God of Israel at Jerusalem: for they had not done it as it is written a great while.

6. So the Posts went with Letters, from the Hand of the King and his Princes, through all Israel and Judah, and according to the King's Commandment, as follow;

O Israelites, return to the Lord God of Abraham, Isaac and Israel: so will he return to the Remnant of you who are left out of the Power of the Kings of Assyria.

7. And be not like your Fathers and Brethren, who did amiss against the Lord God of their Fathers; and he delivered them to Desolation, as you see.

8. Now do not make your Necks stiff, like your Fathers: give the Hand for the Lord, and go into his Sanctuary which he has consecrated for ever, and serve the Lord your God, that his fervent Anger may turn away from you.

9. For when ye return to the Lord, your Brethren and Children will have compassion before those who have taken them prisoners, even to return to this Country: for the Lord your God is gracious and compassionate, and will not turn aside the Face from you, if ye return to him.

10. Thus the Posts passed from City to City, through the Country of Ephraim and Manasseh, even to Zebulun; but they laughed at them, and made a scoff of them.

11. Yet some Men of Asher, Manasseh and Zebulun, were humbled, and came to Jerusalem.

12. In Judah also there was the Hand of God, to give them one Heart, to do the Commandment of the King and Princes, by the Word of the Lord.

13. And many People were gathered to Jerusalem, to keep the Feast of unleavened Cakes in the second Month, a Congregation in great Abundance.

14. Who got ready, and took away the Altars that were at Jerusalem; and taking away all the Incense-altars, threw them into the Brook Kidron.

15. Then they killed the Passover on the fourteenth of the second Month, and the Priests and Levites being ashamed, consecrated themselves, and brought the Burnt-offerings to the House of the Lord.

16. And standing in their Station after their Manner, according to the Law of Moses the Man of God, the Priests sprinkled the Blood from the Hand of the Levites.

17. Since there were many in the Congregation who did not consecrate themselves, therefore the Levites were for the killing of the Passover for all that were not clean, to consecrate to the Lord.

18. For a Multitude of the People, many of Ephraim and Manasseh, Issachar and Ze-

Ver. 8. *give the Hand*] So the Heb. as also in Lam. v. 6. Ezr. x. 9. which *Jua.* and *Trem.* expound to *pray*; but I understand to *make an Engagement*, and here especially it might be by signing it with the Hand; see also Prov. vi. 1.

Ver. 9. *have taken them prisoners*] 2 King. xv. 29. this Message being to the *Israelites*, Ver. 1, 6. as before in Chap. xxix. 9. *Hezekiah* spoke to the Levites belonging to Judah, Ver. 5, 8.

bulun, had not cleansed themselves, yet they eat the Passover not as it is written; but Hezekiah prayed thus for them, The good Lord make atonement for

19. Every one who prepares his Heart to seek God, the Lord God of his Fathers, though there is not like the Cleansing of the holy Place.

20. And the Lord hearkened to Hezekiah, and healed the People.

21. So the Israelites who were present at Jerusalem, kept the Feast of unleavened Cakes seven Days with great Gladness; and the Levites and Priests praised the Lord Day by Day, with strong Instruments to the Lord.

22. And Hezekiah spoke kindly to all the Levites, who taught the good Understanding of the Lord; and they did eat at the appointed Time seven Days, sacrificing Sacrifices of Peace-offerings, and making confession to the Lord God of their Fathers.

23. Besides the whole Congregation took counsel to keep other seven Days, and they kept the seven Days with Gladness.

24. For Hezekiah King of Judah offered up for the Congregation, a thousand Bulls and seven thousand Sheep, and the Princes offered up for the Congregation, a thousand Bulls and ten thousand Sheep; the Priests consecrating themselves abundantly.

25. And the whole Congregation of Judah, with the Priests and Levites, and all the Congregation who came from Israel, nay the Sojourners who came from that Country, as well as they who dwelt in Judah, were glad.

26. Thus there was great Gladness at Jerusalem: for from the Time of Solomon the Son of David King of Israel, there was not like this at Jerusalem.

27. At length the Priests the Levites got ready, and blessed the People, so that their Voice was heard, and their Prayer came to his holy Habitation at Heaven.

C H A P. XXXI.

AND when all this was finished, all Israel who were present went out to the Cities of Judah, broke the Statues, cut down the Groves, and broke down the Chapels and Altars, out of all Judah and Benjamin, and in Ephraim and Manassah, till they were consumed: then all the Israelites returned each to his Possession, at their Cities.

2. Hezekiah too appointed the Partitions

of the Priests, and the Levites in their Partitions each according to his Service, the Priests and Levites for Burnt-offerings and Peace-offerings, to minister, make confession, and to praise, at the Gates of the Lord's Camps;

3. As also the King's Part out of his Substance for Burnt-offerings, for those of the Morning and Evening, and those for the Sabbaths, New-moons and appointed Times; as it is written in the Law of the Lord.

4. Moreover he ordered the People who dwelt at Jerusalem, to give the Part of the Priests and Levites; that they might be strengthened in the Law of the Lord.

5. And as soon as the Matter was made publick, the Israelites multiplied the First-fruits of Corn, Wine, and Oil, and Honey, with all the Crop of the Field; and the Tenth of all did they bring abundantly.

6. As for the People of Israel and Judah, who dwelt in the Cities of Judah, they also brought the Tenth of the Herds and Flocks, and that of the holy Things consecrated to the Lord their God, and put by Heaps.

7. In the third Month they began to lay the foundation of the Heaps, and finished in the seventh Month.

8. Then Hezekiah and the Princes came, and seeing them, they blessed the Lord and his People Israel.

9. And when he enquired of the Priests and Levites concerning the Heaps;

10. Azariah the chief Priest of the Family of Zadok said to him as follows, Since it was begun to bring the Offerings to the House of the Lord, there has been to eat, be satisfied, and leave even abundantly; for the Lord has blessed his People, and what is left is this Abundance.

11. Next Hezekiah ordered to prepare Rooms at the House of the Lord, which they did;

12. And brought in the Offerings, Tents, and consecrated Things faithfully: over whom Conaniah the Levite was Ruler, and his Brother Shimei the second.

13. And Jehiel, Azariah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath and Benaiah, were Officers at the Hand of Conaniah, and his Brother Shimei; by the Command of Hezekiah the King, and Azariah the Ruler of the House of God.

14. Kore the Son of Imnah the Levite also was Porter at the East, over the Free-offerings of God, to give the Offerings of the Lord, and the very holy Things.

Ver. 1. consumed] utterly, them and all are added by King James's Translators.

Ver. 10. said to him as follows] Heb. said and said. Ib. to eat, &c.] three infinitive Verbs.

15. And at his Hand were Eden, Miniamin, Jeshuz, Shemaiah, Amariah and Shechaniah, in the Cities of the Priests faithfully, to give to their Brethren by Partitions, as well to the great as the small;

16. (Besides their Pedigree of Males from their third Year upward) to every one who went into the House of the Lord, each Day's Business the very same Day, for their Service in their Charges, after their Partitions:

17. Both the Pedigree of the Priests according to the Family of their Fathers, and the Levites from their twentieth Year upward, in their Charges, by their Partitions;

18. As likewise to the Pedigree of all their Children, Wives, Sons and Daughters, in the whole Congregation: for in their Faithfulness they consecrated themselves with Holiness.

19. To the Posterity of Aaron also the Priests, in the Fields of the Suburbs of their Cities, in every several City, the Men who were expressed by Name, were to give the Parts to all the Males among the Priests, and to all the Pedigree among the Levites.

20. And after this Manner Hezekiah did through all Judah, doing what was good, right and true, before the Lord his God.

21. Nay in every Work that he began in the Service of the House of God, and in the Law and Commandment, to seek his God; he did it with all his Heart, and prospered.

C H A P. XXXII.

AFTER these Things, and the Confirmation; Sennacherib King of Assyria came, and entering into Judah, encamped against the fortified Cities, and intended to break them open for himself.

2. But when Hezekiah saw that Sennacherib was come, and his Face was for War against Jerusalem;

3. He took counsel with his Princes and powerful Men, to stop up the Water of the Fountains that were without the City; and they helped him.

4. And there were gathered together many People, who stopped up all the Fountains, and the Brook that overflowed in the midst of the Country, saying, Why should the Kings of Assyria come, and find much Water?

5. He also strengthened himself, built up all the Wall that was broke down, making it up to the Towers, and another Wall without, as also repaired the Fortrefs of the City

of David, and made Darts abundantly, with Shields.

6. Moreover he put Captains of War over the People, and gathering them together to him at the Street of the Gate of the City, spoke kindly to them as follows;

7. Be courageous and stout, be not afraid, nor daunted because of the King of Assyria, nor by reason of all the Multitude that is with him: for there are more with us than with him.

8. With him is an Arm of Flesh, but with us is the Lord our God, to help us, and to fight our Battles. And the People relied upon the Words of Hezekiah King of Judah.

9. After this Sennacherib King of Assyria sent his Servants to Jerusalem (while he was against Lachish, and all those of his Dominion with him) to Hezekiah King of Judah, and to all Judah that were at Jerusalem, with this Message:

10. Thus says Sennacherib King of Assyria; Upon what do ye trust, that ye abide in the Siege at Jerusalem?

11. Does not Hezekiah persuade you to give up your selves to die, with Hunger and Thirst, by saying, The Lord our God will deliver us from the Power of the King of Assyria?

12. Has not the same Hezekiah taken away his Chapels and Altars, and ordered Judah and Jerusalem thus, Ye shall worship before one Altar, and burn incense upon it?

13. Do not ye know what I and my Fathers have done to all the People of the Countries? Were the gods of the Nations of the Countries at all able, to deliver their Country from my Power?

14. Who was there among all the gods of those Nations, which my Fathers utterly destroyed, that was able to deliver his People from my Power, that your God should be able to deliver you from it?

15. Now therefore let not Hezekiah deceive you, nor persuade you after this Manner, neither do ye believe him; since there was no god of any Nation or Kingdom able to deliver his People from my Power, and that of my Fathers: much more will your God not deliver you from my Power.

16. Nay his Servants spoke more against the Lord God, and his Servant Hezekiah.

17. Besides he wrote Letters to reproach the Lord God of Israel, and to speak thus against him, As the gods of the Nations of the Countries that did not deliver their People from my Power, so the God of Hezekiah will not deliver his People from it.

18. And they called aloud in the Tongue of Judah, to the People of Jerusalem who were upon the Wall, to make them afraid, and to trouble them; that they might take the City.

19. They also spoke against the God of Jerusalem, as against the gods of the People of the Earth, the Work of Men's Hands.

20. And for this King Hezekiah, and Isaiah the Son of Amoz the Prophet prayed, and cried to Heaven.

21. And the Lord sent an Angel, who cut off all the valiant Men, with the Rulers and Captains, in the Camp of the King of Assyria; so he returned with Shame of Face to his own Country, and going into the House of his god, those who proceeded forth from himself made him fall there by the Sword.

22. Thus the Lord saved Hezekiah, and the Inhabitants of Jerusalem, from the Power of Sennacherib King of Assyria, and from the Power of all, guiding them on every side.

23. Many then brought Presents to the Lord at Jerusalem, and precious Things to Hezekiah King of Judah; and he was advanced in the Sight of all the Nations after that.

24. In those Days was Hezekiah sick likely to die, and prayed to the Lord; who spoke to him, and gave him a Token.

25. But Hezekiah did not render according to the Benefit to him, for his Heart was exalted; whereby there was Wrath against him, as also against Judah and Jerusalem.

26. However he was humbled for the Loftiness of his Heart, together with the Inhabitants of Jerusalem; so that the Wrath of the Lord did not come upon them in his Time.

27. And Hezekiah had Riches and Honour exceeding much, and made him Treasuries for Silver, Gold, precious Stones, Spices, Shields, and all pleasant Things;

28. Store-houses likewise for the Crop of Corn, Wine and Oil; with Stalls for all manner of Beasts, and Herds at the Stalls.

29. He further prepared him Cities, and Possession of Flocks and Herds abundantly; for God gave him very much Substance.

30. And the same Hezekiah stopped up the uppermost Spring of the Water of Gihon, making it straight down to the West of the

City of David; and he prospered in all his Work.

31. But so it was among the Interpreters of the Princes of Babylon, who sent to him to enquire of the Miracle which was in the Country, *that* God left him, to try him, that whatever was in his Heart might be known.

32. As for the rest of Hezekiah's Affairs, and his Generosity, behold they are written in the Vision of the Prophet Isaiah, the Son of Amoz, together with the Book of the Kings of Judah and Israel.

33. And Hezekiah lay down with his Fathers, they burying him in the highest of the Sepulchres of David's Sons, nay all Judah and the Inhabitants of Jerusalem did him Honour at his Death; and Manasseh his Son reigned in his room.

C H A P. XXXIII.

MANASSEH was in his twelfth Year when he began reigning, and reigned fifty five Years at Jerusalem.

2. And he did what the Lord was displeased with; according to the abominable Things of the Nations, that the Lord expelled from the Presence of the Israelites.

3. For he built up again the Chapels which his Father Hezekiah had broke down, raised up Altars to Baalim, made Groves, worshipped all the Army of Heaven, and served them.

4. He also built Altars in the House of the Lord, of which the Lord said, My Name shall be in Jerusalem for ever.

5. And he built Altars to all the Army of Heaven, in the two Courts of the Lord's House.

6. Besides he made his Sons pass through the Fire in the Valley of the Son of Hinnom, used Soothsaying, Divination and Witchcraft, and had to do with familiar Spirits and Sorcerers; doing what the Lord was much displeased with, to provoke him.

7. Nay he put a carved Image of an Idol that he made, in the House of God, of which God said to David and his Son Solomon; In this House and in Jerusalem, that I have chosen out of all the Tribes of Israel, will I put my Name for ever.

8. And I will not turn aside the Feet of

Ver. 25. *against*] upon does not seem well to consist with the latter Part of the ensuing Verse.

Ver. 28. *Herds at the Stalls*] or *for the Stalls*: which is the Order of the Heb. and literal Translation of it; as *Montan.* has it, *greges ad stabula*, and *Pagnin.* *ordines gregum ad caulas*, *several Flocks at the Folds*; *Jun.* and *Trem.* *greges per stabula*, *Flocks throughout the Stalls.*

Ver. 29. *Cities*] *Com. Lat.* *sex Cities.*

Ver. 31. *Interpreters*] as in *Gen.* xlii. 23. *Job* xxxiii. 23. not signifying *Ambassadors.*

Ib. of the Miracle] The *Babylonians* being noted for Astronomers.

Ib. might be known] See *Deut.* viii. 2.

Ver. 7. *out of*] not *before*; *Jerusalem* being not a Tribe, as that Sense would require. Thus the *Vulgate*, *Pagn.* and *Mont.* have *de*, *Cass.* *ex*; see *Deut.* xii. 14. with *1 King.* viii. 16. & xi. 32. & xiv. 21. *Deut.* xii. 5. & Chap. xii. 13. of this *Book*, where the Preposition is the same.

Israel again, from the Country which I appointed for your Forefathers; only if they observe to do all that I have commanded them, according to all the Law, Ordinances and Rules, by the Ministry of Moses.

9. Thus Manasseh made Judah and the Inhabitants of Jerusalem err, to do worse than the Nations, that the Lord had destroyed from the Presence of the Israelites.

10. And the Lord spoke to Manasseh and his People, but they would not hearken.

11. Therefore the Lord brought against them the Princes of the Army who belonged to the King of Assyria, and they took Manasseh among the Thorns, and binding him with Chains, carried him away to Babylon.

12. However when he was distressed, he made supplication before the Lord his God, and was humbled exceedingly in the Presence of the God of his Fathers.

13. And upon his praying to him, he was intreated by him, and hearkening to his Petition, brought him back to Jerusalem into his Kingdom: so Manasseh knew that the Lord himself was God.

14. And after that he built a Wall without the City of David, at the West of Gihon in the Valley, even to the Entrance of the Fish-gate, and inclosed the Ascent, making it very high; as also put Captains of the Army at all the fortified Cities in Judah.

15. Moreover he took away the gods of the Strangers, and the Idol out of the House of the Lord, with all the Altars which he had built on the Mount of the Lord's House and in Jerusalem; and threw them without the City.

16. And he built up the Altar of the Lord, offering upon it Sacrifices of Peace-offerings and Thank-offering, and ordered Judah to serve the Lord God of Israel.

17. But the People sacrificed yet in the Chapels, only it was to the Lord their God.

18. As for the rest of Manasseh's Affairs, his Prayer to his God, and the Words of the Seers who spoke to him in the Name of the Lord God of Israel, behold they are in the Matters of the Kings of Israel.

19. So his Prayer, and God's being intreated by him, with all his Sin and Vice, as also the Places at which he built Chapels, and his setting up Groves and carved Images,

before he was humbled, behold they are written in the Matters of the Seers.

20. And Manasseh lay down with his Fathers, they burying him at his own House; and Amon his Son reigned in his room.

21. Amon was in his twenty second Year when he began reigning, and reigned two Years at Jerusalem.

22. He likewise did what the Lord was displeased with, as Manasseh his Father had done: for Amon sacrificed to all the carved Images which the other made, and served them.

23. And was not humbled before the Lord, as his Father Manasseh was; but he himself trespassed much.

24. At length his Servants conspired against him, and killed him in his own House.

25. But the People of the Country slew all that conspired against him; and the same made Josiah his Son King in his room.

CHAP. XXXIV.

JOSIAH was in his eighth Year when he began reigning, and reigned thirty one Years at Jerusalem.

2. And he did what the Lord approved of; going in the Ways of David his Father, without turning aside to the right Hand or left.

3. Even in the eighth Year of his Reign, when he was yet a Youth, he began to seek the God of David his Father; and in the twelfth Year he began to cleanse Judah and Jerusalem, from the Chapels, Groves, carved Images and molten ones.

4. They also broke down the Altars of Baalim before him, and the sun-burnt Images that were above he cut down from them, and the Groves, carved Images and molten ones he broke, beat small, and sprinkled upon the Surface of the Graves of those who sacrificed to them.

5. Moreover he burnt the Bones of the Priests upon their Altars, and cleansed Judah and Jerusalem.

6. In the Cities likewise of Manasseh, Ephraim and Simeon, even to Naphtali, with their Tools round about.

7. When he had thus broke down the

Ver. 11. King] that is Efar-baddon, 2 King. xix. 37. who after an Interregnum of eight Years at Babylon, became King of that as well as Assyria, as appears by the Canon of Ptolemy, inserted in the Chronology; see 2 King. xvii. 24. Ezr. iv. 2. which falling out when Manasseh had reigned 17 Years, this Conquest of Judah was probably soon after, as generally supposed in Manasseh's 22d Year.

Ver. 14. the Ascent] Ophel so signifying, and is in Num. xiv. 44. 2 King. v. 24. Isa. xxxii. 14. Mic. iv. 8.

Ver. 16. Thank-offering] singular in Heb.

Ver. 20. at] not in his house; for he was buried in the Garden, 2 King. xxi. 18.

Ver. 6. Tools] as at Exod. xx. 25. otherwise it is the common Heb. Word for Sword; but I suppose may signify occasionally a Tool in general with a Handle something like it, not any particular one.

Altars and Groves, and beat the carved Images in Pieces small, and cut down all the sun-burnt Images in the whole Country of Israel, he returned to Jerusalem.

8. And in the eighteenth Year of his Reign, at the cleansing of the Country and the House, he sent Shaphan the Son of Azariah, Maaseiah the Prince of the City, and Joah the Son of Joahaz the Recorder, to repair the House of the Lord his God.

9. Who coming to Hilkiah the high Priest, delivered the Money that was brought into the House of God, which the Levites who kept the Door had gathered from the Hands of Manasseh and Ephraim, from all the Residue of Israel, and from all Judah and Benjamin; then they returned to Jerusalem.

10. And they delivered it into the Hands of such as managed the Work, that were set over the House of the Lord; who gave it to the Doers of the Work, that wrought in the House of the Lord, to search and repair the House:

11. Even to the Artificers and Builders did they give it, to buy Stone that was cut, and Timber for Joinings, and to put the Houses in frame which the Kings of Judah had destroyed.

12. And the Men acted faithfully in the Work, those who were set over them being Jahath and Obadiah, of the Posterity of Merari, and Zechariah and Meshullam, of the Posterity of the Kohathites, to be chief; and the Levites, all that understood Instruments of Musick.

13. They were also over those who carried burdens, and the chief of all that did the Work in each particular Service; and of the Levites there were Scribes, Officers and Porters.

14. Nay when they brought out the Money that was carried into the House of the Lord, Hilkiah the Priest found the Book of the Lord's Law by the Hand of Moses.

15. And Hilkiah said thus to Shaphan the Scribe, I have found the Book of the Law in the House of the Lord; he also gave the Book to him.

16. Then Shaphan brought the Book to the King, and brought him back Word again, saying, All that was delivered into the Hands of thy Servants they do.

17. For they have poured out the Money that was found in the House of the Lord, and delivered it into the Hands of such as were set over, and into the Hands of those who managed, the Work.

18. Besides he told the King thus, Hilkiah the Priest has given me a Book; and Shaphan read in it before him.

19. And as soon as the King heard the Words of the Law, he tore his Cloaths.

20. He also commanded Hilkiah, Ahikam the Son of Shaphan, Abdon the Son of Micah, Shaphan the Scribe, and Afaiah a Servant of the King, as follows,

21. Go, enquire of the Lord for me, and for those who are left in Israel and Judah, concerning the Words of the Book which is found: for the Wrath of the Lord is great which is poured out on us, because our Fathers have not observed the Word of the Lord, to do according to all that is written in this Book.

22. So Hilkiah, and those who belonged to the King, went to Huldah the Prophetess, the Wife of Shallum, the Son of Tokehath, the Son of Hasrah, Keeper of the Garments, she dwelling at Jerusalem in the second Part; and they spoke to her after that manner.

23. Who said to them: Thus says the Lord God of Israel; Tell the Man that sent you to me;

24. Thus says the Lord: Behold I will bring Ill to this Place, and upon the Inhabitants of it, even all the Curses which are written in the Book that they have read before the King of Judah;

25. Because they have forsaken me, and burnt incense to other gods, that they might provoke me by all the Works of their Hands; therefore shall my Wrath be poured out on this Place, and not be quenched.

26. But concerning the King of Judah who sent you to enquire of the Lord, thus shall you tell him; Thus says the Lord God of Israel, *As for* the Words which thou hast heard,

27. Forasmuch as thy Heart is tender, and thou didst humble thy self before God, when thou heardest his Words against this Place, and the Inhabitants of it, and humbling thy self before me, didst tear thy Cloaths, and weep before me; I also heard, says the Lord.

Ver. 12. *to be chief*] See 1 Chron. xxiii. 4.

Ver. 14. *Book*] This is generally agreed to have been the *Archetype* written by *Moses*, and by him ordered to be deposited, with the Ark, in the most holy Place, Deut. xxxi. 24, 26. but which some pious High-priest had caused to be thus hid, in the Reign of *Ahaz* or *Manasseh*, to prevent its being destroyed, *Univer. Hist.* B. I. Ch. vii. 7. We think with the far greater Number of Jews and Christians, that it was the whole *Pentateuch*, *ibid.*

Ver. 22. *second Part*] as the *Heb.* is; rendered by *Jun.* and *Trem.* *secunda parte ab eo*, the second Part from it; by *Castal.* *altera urbis parte*, another Part of the City; *Munster* has *intra secundum (murum)* within the second (Wall); *Leo Jud.* *secunda parte*; the *Vulg.* and *Pagn.* only *secunda*: so that collidge may be allowed the Invention of our *Eng. Translators*.

Ver. 24. *Curses*] declared Deut. xxviii. & xxix. especially.

28. Behold I will gather thee to thy Fathers, and thou shalt be gathered to thy Grave in Peace, and thy Eyes shall not see all the Harm which I will bring upon this Place, and the Inhabitants of it. And they brought back Word to the King.

29. Upon this he sent, and gathered all the Elders of Judah and Jerusalem.

30. He then went up to the House of the Lord, with all the Men of Judah, and the Inhabitants of Jerusalem, as also the Priests and Levites, nay all the People from the greatest to the least; where he read in their Hearing all the Words of the Book of the Covenant, that was found at the House of the Lord.

31. And the King standing at his Station, made a Covenant before the Lord, to go after him, and to keep his Commandments, Testimonies and Ordinances, with all his Heart, and all his Soul, to do the Words of the Covenant that were written in this Book.

32. And he made every one who was found in Jerusalem and Benjamin stand *to it*: thus the Inhabitants of Jerusalem did according to God's Covenant, the God of their Fathers.

33. After which Josiah took away all the Abominations from all the Countries that belonged to the Israelites, and made every one who was found in Israel serve, namely the Lord their God: all his Time they did not turn aside from after the Lord God of their Fathers.

C H A P. XXXV.

MOREOVER Josiah kept a Passover to the Lord in Jerusalem; and they killed it on the fourteenth of the first Month.

2. He also appointed the Priests in their Charges, and strengthened them to the Service of the Lord's House.

3. And said to the Levites, who made all Israel that were holy to the Lord understand; Put the holy Ark into the House, which Solomon the Son of David King of Israel built, not to be a Burden on your Shoulders: serve now the Lord your God, and his People Israel.

4. So prepare your selves after the Family of your Fathers, according to your Partitions, by the Writing of David King of Israel, and that of his Son Solomon.

5. And stand in the holy Place after the Divisions of the Family of the Fathers, belonging to your Brethren, the Males of the People, and the Partition of the Family of the Father of the Levites.

6. Thus kill the Passover, consecrate your selves, and prepare your Brethren, to do according to the Word of the Lord by the Ministry of Moses.

7. And Josiah took up for the Males of the People, Sheep, Lambs and young Goats, all for the Passover-offerings, for every one who was found, to the Number of thirty thousand, with three thousand Bullocks: these were of the King's Substance.

8. His Princes likewise took up freely for the People, Priests and Levites: Hiliah, Zechariah and Jehiel, Rulers of the House of God, gave to the Priests for the Passover-offerings two thousand and six hundred, with three hundred Bullocks.

9. Conaniah too, Shemaiah and Nethaneel his Brethren, Haphabiah, Jehiel and Jozabad, the chief of the Levites, took up for the Levites for the Passover-offerings five thousand, with five hundred Bullocks.

10. The Service being thus prepared, the Priests stood in their Station, and the Levites in their Partitions, according to the King's Commandment.

11. And they killed the Passover, the Priests sprinkling from their Hands, and the Levites stripping.

12. Then they took away the Burnt-offering, to give after the Divisions in the Family of the Fathers, belonging to the Males of the People, that they might bring near to the Lord, as it is written in the Book of Moses; and so for the Bullocks.

13. Besides they boiled the Passover with Fire according to the Manner; and the holy Things did they boil in Pots, Kettles and Caldrons, and run *with them* to all those of the People.

14. After which they prepared for themselves, and the Priests; because the Priests Aarons Sons were at offering the Burnt-

Ver. 30. *Levites*] *Prophets*, 2 *King*. xxiii. 2.

Ver. 3. *into the House*] from whence it must consequently have been removed, as it seems either by King Manasseh or Amon, Chap. xxxiii. 4, 7, 23.

Ib. *not to be*] *Salomon* placing it there for that Reason, and there being no Conjunction to separate it from the foregoing; nor is it likely the Levites carried it about now, as they had done before the Temple was built; see *Poole's Annot.*

Ver. 5. *the Males*] *Heb. Sons*, so in Ver. 7.

Ib. *Father*] namely *Levi*; though so retrenched by our Translators.

Ver. 7. *took up*] out of the Flocks and Herds, not gave as in the latter Part of the next Verse.

Ver. 12. *the Fathers, belonging to the Males of*] all left out of the *com. Transf.*

Ver. 13. *boiled*] being the same Verb that follows in this Verse, of which see more at *Deut.* xvi. 7.

offerings, and Fat till Night: therefore the Levites prepared both for themselves, and the Priests the Sons of Aaron.

15. And the Singers the Sons of Afaph were in their Station, according to the Commandment of David, Afaph, Heman, and Jeduthun the King's Seer, as were the Porters at each Gate: none of them were to depart from their Service; since their Brethren the Levites prepared for them,

16. So was all the Service of the Lord prepared the same Day, by keeping the Passover, and by offering up Burnt-offerings upon the Lord's Altar; according to the Commandment of King Josiah.

17. And the Israelites who were present kept the Passover at that Time, as also the Feast of unleavened Cakes seven Days.

18. And there was not kept such a Passover as that in Israel, from the Time of the Prophet Samuel, nor did any of the Kings of Israel keep a Passover like that which Josiah kept, and the Priests, and Levites, with all Judah and Israel who were present, and the Inhabitants of Jerusalem,

19. In the eighteenth Year of Josiah's Reign was this Passover kept.

20. After all this when Josiah had prepared the House, Necho King of Egypt came up to fight against Carchemish by Euphrates, and Josiah went out to meet him.

21. But he sent Ambassadors to tell him; What hast thou to do with me, O King of Judah? It is not against thee thy self now, but to the Family that I have war with, and God has ordered me to make great haste: refrain thyself from opposing God, who is with me, that he may not destroy thee.

22. Nevertheless Josiah would not turn about his Face from him, but disguised himself to fight with him, and without hearkening to the Words of Necho from the Mouth of God, went to fight in the Vale of Megiddo.

23. And the Archers shooting at King Josiah, he said to his Servants, Take me away, for I am very ill.

24. Accordingly his Servants took him

away out of the Chariot, and carried him in the second Chariot which he had, taking him to Jerusalem, where he died, and was buried in the Graves of his Fathers; and all Judah and Jerusalem mourned for Josiah.

25. Jeremiah also lamented for him, nay all the Singing-men and Singing-women speak of Josiah in their Lamentations to this Day, and have made them an Ordinance in Israel; which behold are written in the Lamentations.

26. As for the rest of Josiah's Affairs, and his Kindness, according as it is written in the Law of the Lord;

27. Even his Affairs, the former and latter, behold they are written in the Book of the Kings of Israel and Judah.

C H A P. XXXVI.

THEN the People of the Country took Jehoahaz the Son of Josiah, and made him King in the room of his Father at Jerusalem.

2. Joahaz was in his twenty third Year when he began reigning, and reigned three Months at Jerusalem.

3. At length the King of Egypt put him away at Jerusalem; and fined the Country a hundred Talents of Silver, and a Talent of Gold.

4. The same too made Eliakim his Brother King over Judah and Jerusalem, and turned his Name to Jehoiakim; and Necho took away Joahaz his Brother, bringing him to Egypt.

5. Jehoiakim was in his twenty fifth Year when he began reigning, and reigned eleven Years at Jerusalem; and he did what the Lord his God was displeased with.

6. Against him came up Nebuchadnezzar King of Babylon, and bound him in Chains to carry him thither.

7. Nebuchadnezzar also brought some of the Instruments of the Lord's House to Babylon, and put them in his Temple there.

8. As for the rest of Jehoiakim's Affairs,

Ver. 25. *Lamentations*] That these were not the *Book of Lamentations* a Number of Passages there shew, besides that they are too long for a funeral Solemnity, if not to be got ready against the Time, and the Singers instructed to sing them.

Ver. 3. *at Jerusalem*] which shews that *Necho* took it: accordingly *Herodotus*, Lib. ii. p. 67. says *Necus* King of Egypt fought a Battle against the *Syrians* in the Plains of *Magdolis*, and having got the Victory, took the great City *Cadytis*; the People of those Parts being in general called *Syrians* by the heathen Writers afterwards, as the Place of the Battle by him mentioned was evidently the Scripture *Vale of Megiddo*, Ch. xxxv. 22. as for *Cadytis*, the same Author has taken notice of it further, Lib. iii. pag. 71. as being the City of the People of *Palestine*, and

Part of the *Arabian Territories*, as likewise that it was about the *Bignets of Sardis*, the chief City of *Lesser Asia*; which sufficiently prove it to be *Jerusalem*; however see *Prideaux*, *Connct.* An. 610. and concerning that Conquest, *Josephus Ant. Jud.* Lib. x. 7.

Ver. 6. *to carry him*] It is probable he either died in *Jerusalem* after he was taken, or in the Journey to *Babylon*, see also *Joseph. Ant.* B. x. 8. who says he was slain; and so the Prophecies of *Jeremiah* were fulfilled concerning him, *Jer.* xxii. 19. & xxxvi. 30. the first of which does not suit well with his dying at *Babylon*: and that he was not carried thither, appears also by its being *to carry him*, not *and carried him*; notwithstanding those Words on *Jer.* xxii. 19. in *Pool's Annotations*, "The Scripture saith expressly he was carried to *Babylon*, and

and his Abominations that he did, with what was found in him, behold they are written in the Book of the Kings of Israel and Judah; and Jehoiachin his Son reigned in his room.

9. It was in the eighth Year when Jehoiachin began reigning, and he reigned three Months and ten Days at Jerusalem; and did what the Lord was displeased with.

10. And at the Return of the Year King Nebuchadnezzar sent, and brought him to Babylon, with the valuable Instruments of the Lord's House; and made Zedekiah his Kinsman King over Judah and Jerusalem.

11. Zedekiah was in his twenty first Year when he began reigning, and reigned eleven Years at Jerusalem.

12. He likewise did what the Lord his God was displeased with, nor was humbled before the Prophet Jeremiah at the Command of the Lord.

13. And he also rebelled against King Nebuchadnezzar, who had made him swear by God; but he stiffened his Neck, and strengthened his Heart, from returning to the Lord God of Israel.

14. Moreover all the chief of the Priests and People did what was much amiss, according to all the Abominations of the Gentiles, and defiled the House of the Lord that he had consecrated in Jerusalem.

15. And when the Lord God of their Fathers sent to them by the Ministry of his Messengers, and that early, because he had compassion upon his People and Habitation;

16. They derided God's Messengers, despised his Words, and erred against his Prophets, till the Wrath of the Lord ascended against his People, and there was no Remedy.

17. Therefore he brought up against them the King of the Chaldeans, who slew their young Men with the Sword in the House of their Sanctuary, and had no compassion upon young Man or Virgin, the Elder or very aged Person: he delivered all into his Power.

18. As for all the Instruments of the House of God, great and small, and the Treasures of the Lord's House, with those of the King and his Princes, he carried all to Babylon.

19. Nay they burnt the House of God, broke down the Wall of Jerusalem, burnt all its Palaces with Fire, and destroyed all the valuable Instruments of it.

20. And those who were left from the Sword he carried away to Babylon, and they became Servants to him and his Sons, till the Reign of the Kingdom of Persia;

21. To fulfil the Word of the Lord by the Mouth of Jeremiah, till the Country had finished its Sabbaths: it keeping Sabbath all the Time it was desolate, to fulfil seventy Years.

22. Now in the first Year of Cyrus King of Persia, the Lord, to accomplish his Word by the Mouth of Jeremiah, stirred up the Spirit of that King, so that he sent Word through all his Kingdom, and it was also in Writing as follows;

23. Thus says Cyrus King of Persia, The Lord God of Heaven having given me all the Kingdoms of the Earth, and appointed me to build him a House at Jerusalem, which is in Judah; whoever there is among you of all his People, the Lord his God be with him, and let him go up.

"2 King. xxiv. 15." for that was Jehoiachin his Successor. *Prideaux* represents it, that in the Siege he was taken Prisoner in some Sally, and slain with the Sword, *Connec. An.* 599. whereas it is improbable the King should go out, and be taken in that Manner. But this Opinion of *Prideaux* seems to spring from another wrong one, that Jerusalem was not now taken, the same Siege still continuing under Jehoiachin, till he surrendered it up, *Idem An.* 598. On the contrary Nebuchadnezzar carried some of the Things of the Lord's House to Babylon in Jehoiachin's Time, 2 *Chron.* xxxvi. 7. and must therefore take the City; besides that the Siege in the Reign of Jehoiachin was a new one, 2 *King.* xxiv. 10.

Ver. 9. It was in the eighth Year of the Babylonian Captivity, that being in the 4th Year of his Father's Reign, Jer. xxv. 1, 11. who died in the 11th as by the Table. For Jehoiachin himself was then in his 18th Year, 2 *King.* xxiv. 8. 1 *Esd.* i. 43. by which those Places are reconciled; see the like Chap. xxii. 2. To put this for his Age, does not accord with his doing that which was evil in the Sight of the Lord, and having Wives, 2 *King.* xxiv. 15. And that his Father made him his Associate in the Kingdom so young, when he had reigned but one Year, and that under the King of Egypt, Ver. 4, 5. (as some will

have it) is to me unlikely, considering too how well it agrees with the Date above-mentioned; which is also the Mind of *Lightfoot*.

Ver. 10. Kinsman] being not his Brother, but his Uncle, 2 *King.* xxiv. 17.

Ver. 22. *Newton*, in his *Observations upon the Prophecies of Daniel*, Chap. 1. has these Words: "The Book of Ezra was originally a part of the Book of the *Chronicles*, and has been divided from it. For it begins with the two last Verses of the Books of *Chronicles*, and the first Book of *Esdra* begins with the two last Chapters thereof. Ezra was therefore the Compiler of the Books of *Kings* and *Chronicles*, and brought down the History to his own Time." The Author of the *Present State of the Printed Hebrew Text* suspects these two last Verses have been added improperly, p. 492. but to make a happy Conclusion it is very properly; nay his Complaint of their breaking off in the very midst of a Sentence in *Ezra* i. 3. makes them not less proper, since it was proper for this to end, as soon as a perfect Sentence could be made out of the other, even supposing it taken from thence; and it may be seen that these two last Verses make compleat Sense.

NOTES upon the BOOK of E Z R A.

C H A P. I.

NOW in the first Year of Cyrus King of Persia, the Lord, to accomplish his Word from the Mouth of Jeremiah, stirred up the Spirit of that King, so that he sent Word through all his Kingdom, and it was also in Writing as follows :

2. Thus says Cyrus King of Persia; The Lord God of Heaven having given me all the Kingdoms of the Earth, and appointed me to build him a House at Jerusalem, which is in Judah;

3. Whoever there is among you of all his People, his God be with him, and let him go up thither, and build the House of the Lord God of Israel, who is God at Jerusalem.

4. And every one that is left at any of the Places, let the Men of the Place where he sojourns, convey him away with Silver, Gold, Goods and Cattle, together with a Free-offering for the House of God in Jerusalem.

5. With that the chief Fathers of Judah and Benjamin got ready, as also the Priests and Levites, with all whose Spirit God stirred up, to go up to build the House of the Lord there.

6. All those likewise who were round about them strengthened their Hands with Instruments of Silver, with Gold, Goods, Cattle and precious Things, besides all that was offered freely.

7. King Cyrus also brought forth all the Instruments of the Lord's House, which Nebuchadnezzar had taken out of Jerusalem, and put in the House of his gods.

8. This he did by the Hand of Mithredath

the Treasurer, who counted them out to Sheshbazzar the Prince of Judah.

9. Of which these are the Numbers; thirty golden Bowls, a thousand silver ones, nine and twenty Knives,

10. Thirty golden Basons, four hundred and ten silver ones of the second Sort, and a thousand other Vessels.

11. All the Instruments of Gold and Silver were five thousand and four hundred; all which Sheshbazzar brought up with those of the Captivity, who came up from Babylon to Jerusalem.

C H A P. II.

AND these are the People of the Province that came up from Captivity, the Captives whom Nebuchadnezzar King of Babylon carried away thither, who returned to Jerusalem and Judah, to their respective Cities;

2. The Number of which Men of the Israelites, that came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum and Baanah, were :

3. The Posterity of Parosh, two thousand a hundred seventy two;

4. The Posterity of Shephatiah, three hundred seventy two;

5. The Posterity of Arah, seven hundred seventy five;

6. The Posterity of Pahath-moab, belonging to those of Jeshua and Joab, two thousand eight hundred and twelve.

7. The Posterity of Elam, a thousand two hundred fifty four;

Ver. 1. *King of Persia*] A List of the *Persian* Kings for many Ages before, and the History of their Times, is given by the *Persian* Writers, especially *Mirkbond* in his *Raoudhat al Safa*, a History from the Beginning of the World to the Year 900 of the *Hegira* or *Æra* of *Mahomet*; by *Hamdallah ben Abibekr* in *Tarikh Khozideh*, *The chosen Chronicle*, extending up to *An. Heg. 730*; and *Jabia ben Abdallahif* in *Lok al Tasvarikh* (commonly called *Leb-tarik*) *The Marrow of Histories*, reaching to *A. H. 948*: an Extract of which from *D'Herbelot. Biblioth. orient.* and *Les Etats Empires & Principautes du Monde*, is published in *Univer. Hist. B. I. Ch. xi. 5.*

Ver. 9. *Knives*] for the Sacrifices.

Ver. 11. *Instruments*] which is the general Signification of the *Heb. Word*, as *Vessels* in the foregoing Verse is the particular, whereby those Numbers are reconciled.

Ver. 1. *came up*] It has been thought this Account was taken in *Chaldea* before they began their Journey, and that in *Neb. vii.* when they arrived at *Jerusalem*: so some altering their Minds, and staying behind, after they had delivered in their Names to go, and others dying on the Way, lessened Part of the Numbers in *Neb.* as on the contrary, some coming to them afterwards, made others of the latter greater. *Prideaux* speaking of this in the 1st Year of *Cyrus* says, he shall not take upon him to determine it; but in the 21st of *Artaxerxes* he tells us, that *Nehemiah* altered the former Register according to the Alterations which were in the Families, and *Stackhouse* cites *Lightfoot* with Commendation to the same Purpose; which certainly cannot agree with *found written therein, Neb. vii. 5.*

8. The Posterity of Zattu, nine hundred forty five ;
9. The Posterity of Zaccai, seven hundred and sixty ;
10. The Posterity of Bani, six hundred forty two ;
11. The Posterity of Bebai, six hundred twenty three ;
12. The Posterity of Azgad, a thousand two hundred twenty two ;
13. The Posterity of Adonikam, six hundred sixty six ;
14. The Posterity of Bigvai, two thousand fifty six ;
15. The Posterity of Adin, four hundred fifty four ;
16. The Posterity of Ater, belonging to Hezekiah, ninety eight ;
17. The Posterity of Bezai, three hundred twenty three ;
18. The Posterity of Jorah, a hundred and twelve ;
19. The Posterity of Hashum, two hundred twenty three ;
20. The Posterity of Gibbar, ninety five ;
21. The Posterity of Beth-lahem, a hundred twenty three ;
22. The Men of Netophah, fifty six ;
23. The Men of Anathoth, a hundred twenty eight ;
24. The Posterity of Azmaveth, forty two ;
25. The Posterity of Kirjath-arim, Chephirah and Beeroth, seven hundred and forty three ;
26. The Posterity of Ramah and Gaba, six hundred twenty one ;
27. The Men of Michmas, a hundred twenty two ;
28. The Men of Bethel and Ai, two hundred twenty three ;
29. The Posterity of Nebo, fifty two ;
30. The Posterity of Magbish, a hundred fifty six ;
31. The Posterity of the other Elam, a thousand two hundred fifty four ;
32. The Posterity of Harim, three hundred and twenty ;
33. The Posterity of Lod, Hadid and Ono, seven hundred twenty five ;
34. The Posterity of Jericho, three hundred forty five ;
35. The Posterity of Senaah, three thousand six hundred and thirty ;
36. The Priests were: the Posterity of

Jedaiah, belonging to the Family of Jeshua, nine hundred seventy three ;

37. The Posterity of Immer, a thousand fifty two ;

38. The Posterity of Pashhur, a thousand two hundred forty seven ;

39. The Posterity of Harim, a thousand and seventeen.

40. The Levites were: the Posterity of Jeshua and Kadmiel, belonging to the Posterity of Hodaviah, seventy four.

41. The Singers were: the Posterity of Asaph, a hundred twenty eight.

42. The Posterity of the Porters, namely of Shallum, Ater, Talmon, Akkub, Hatita, Shobai, all were a hundred and thirty nine.

43. The Assistants were the Posterity of Ziha, Hasupha, Tabbaoth,

44. Keros, Siaha, Padon,

45. Lebanah, Hagabah, Akkub,

46. Hagab, Shalmi, Hanan,

47. Giddel, Gahar, Reaiah,

48. Rezin, Nekoda, Gazzam,

49. Uzza, Paseah, Besai,

50. Asnah, Meunim, Nephusim,

51. Bakbuk, Hakupha, Harhur,

52. Bazluth, Mehida, Harshah,

53. Barkos, Sisera, Thamah,

54. Neziah, Hatiphah.

55. The Posterity of Solomon's Servants, namely of Sotai, Sophereth, Peruda,

56. Jaalah, Darkon, Giddel,

57. Shephatiah, Hattil, Pochereth-zebaim, Ami ;

58. All the Assistants, and the Posterity of Solomon's Servants, were three hundred ninety two.

59. And these came up from Tel-melah, Tel-harsha, Cherub, Addan, Immer ; but they could not tell the Family of their Fathers, and their Offspring, whether they were of Israel :

60. The Posterity of Delaiah, Tobijah, Nekoda, six hundred fifty two.

61. Of the Posterity also of the Priests, that of Habaiah, Koz, Barzillai, who taking a Wife of the Daughters of Barzillai the Gileadite, was called by their Name ;

62. These sought for their Register among them whose Pedigree was reckoned up, but were not found ; so they were held to be polluted from the Priesthood.

63. For the Tirshatha said of them, that they should not eat of the very holy Things,

Ver. 43. *Assistants*] as shewn Chap. viii. 20. They are thought to be the Posterity of the Gibeonites spoken of *Jesh. ix.* for which I find a very good Reason, besides their Employment, though I do not observe any Author who mentions it ; that the Word in the *Original* comes

from the Verb used *Jesh. ix. ult.* for *made*, as they were then instituted. *Nethinim* is plural without *s*, as observed of *Cberubim* at *Gen. iii. 24.* and should be for a Name *Nethinites*.

till there stood up a Priest with Urim, and with Thummim.

64. The whole Congregation together, were forty two thousand three hundred sixty:

65. Besides their Servant-men and Maids, these being seven thousand three hundred thirty seven; and they had two hundred Men and Women who were Singers.

66. Their Horses were seven hundred thirty six, their Mules two hundred forty five,

67. Their Camels four hundred thirty five, the Asses six thousand seven hundred and twenty.

68. And some of the chief Fathers, when they were come to the Lord's House in Jerusalem, offered freely for the House of God, to set it up upon its Base;

69. Giving to the Treasure of the Work, according to their Ability, sixty one thousand Drams of Gold, five thousand Manchs of Silver, and a hundred Priests Coats.

70. So the Priests, Levites, and some of the People, with the Singers, Porters, and Assistants dwelt in their Cities; nay all Israel in theirs.

C H A P. III.

AND when the seventh Month approached, after the Israelites were in the Cities, the People gathered together as one Man to Jerusalem.

2. Then Jeshua the Son of Jozadak got ready, and his Brethren the Priests, as likewise Zerubbabel the Son of Shealtiel, with his Brethren, and built the Altar of the God of Israel, to offer up Burnt-offerings upon it, as it is written in the Law of Moses the Man of God.

3. As soon as they had prepared the Altar upon its Bases, because of the Dread that was upon them by reason of the People of the Countries, they offered up Burnt-offerings upon it to the Lord, and that both Morning and Evening.

4. They also kept the Feast of Tabernacles, as it is written; and the Burnt-

offerings were Day by Day in Number, according to the Manner of each Day's Business on the very same Day;

5. And after that the continual Burnt-offering, and the consecrated Things of the new Moons, of all the Lord's appointed Times, and of every one who offered a Free-offering to the Lord.

6. From the first Day of the seventh Month they began to offer up Burnt-offerings to the Lord, when the Foundation of his Temple was not laid.

7. Moreover they gave Money to the Fellers, and Artificers, as also Meat, Drink, and Oil to the Zidonians, and Tyrians, to bring Cedar-trees from Lebanon to the Sea of Joppa, according to the Licence of Cyrus King of Persia to them.

8. And in the second Year of their coming to the House of God at Jerusalem, in the second Month, Zerubbabel the Son of Shealtiel, Jeshua the Son of Jozadak, and the rest of their Brethren the Priests and Levites, with all that were come out of the Captivity to Jerusalem began, and placed the Levites from twenty Years old upward, to be chief over the Work of the Lord's House.

9. So Jeshua, his Sons and Brethren, Kadmiel, and his Sons, the Posterity of Judah, stood as one to be chief over the Doers of the Work in the House of God; with the Sons of Henadad, their Sons and Brethren, the Levites.

10. And when the Builders laid the Foundation of the Lord's Temple, they placed the Priests clothed having Trumpets, and the Levites that were the Posterity of Asaph with Cymbals, to praise the Lord according to the Hands of David King of Israel.

11. Who answered in praising, and giving thanks to the Lord, because he was good, since his Kindness was upon Israel for ever; and all the People shouted with a loud Noise in praising the Lord, for the Foundation of his House being laid.

12. But many of the Priests, Levites, and chief Fathers, that were Elders, who had seen the former House when it was standing, upon their Sight of this, wept aloud; while many were loudly shouting for Joy:

Ver. 64. *forty*] The particular Numbers probably were only the Families of *Levi*, *Benjamin* and *Judah*, which belonged to that Kingdom; and the total Sum here, which exceeds the Particulars, might be made up with People of the other Tribes who were mixed among them; see Ch. vi. 17.

Ver. 66. *seven hundred*] The *vulg. Lat.* has *six hundred*.

Ver. 69. *sixty*] for which in the *vulg. Lat.* is *forty*.

Ver. 1. *approached*] as the Word signifies, and Ver 6. *shews*.

Ver. 7. *Fellers*] who cut down the Trees, which the

Carpenters used, the Verb also signifying to cut.

Ver. 8. *chief*] See 1 *Chron.* xxiii. 4.

Ver. 10. *Hands*] the Tunes he played with them on the musical Instruments: and neither *Hands* nor *Hand*, that I know of, ever mean ordinance.

Ver. 12. *when*] or *while*.

Ib. *when it was standing*] which by the *Original*, both in Preposition and Accent, evidently belongs to the former House, and not to this House; as also the *Septuagint*, old *Lat. Translator*, *Pagn. Mont.* with *Jun.* and *Trem.* turn it.

Ib. *standing*] *Heb.* *founded*.

13. Inſomuch that the People did not know the Voice of Shouting in Joy, from that of thoſe who were weeping, though the People ſhouted with ſuch a loud Noiſe, that the Sound was heard far off.

C H A P. IV.

AND when the Enemies of Judah and Benjamin heard, that the Captives were building a Temple for the Lord God of Iſrael;

2. They came to Zerubbabel, and the chief Fathers, and ſaid to them; Let us build with you, for we are as you, ſeeking your God, to whom we have ſacrificed from the Time of Eſar-haddon King of Aſſyria, who brought us up hither.

3. But Zerubbabel, Jeſhua, and the reſt of the chief Fathers of Iſrael answered them, You have Nothing to do with us, to build a Houſe for our God; for we together will build for the Lord God of Iſrael, as King Cyrus King of Perſia has commanded us.

4. Then the People of the Country made the Hands of the People of Judah ſlack, and troubled them in building.

5. They alſo hired Counſellors againſt them, to frustrate their Purpoſe, all the Time of Cyrus, and till the Reign of Darius, Kings of Perſia.

6. And in the Beginning of the Reign of Ahaſuerus, they wrote an Accuſation againſt the Inhabitants of Judah and Jeruſalem.

7. In the Time likewise of Artaxerxes King of Perſia, Biſlam, with Mithredath, Tabeel, and the reſt of his Society, wrote to him; and the Writing of the Epistle was done in Syriack, and interpreted out of it.

8. Rehum the Preſident, and Shimſhai the Scribe, wrote a Letter againſt Jeruſalem, to King Artaxerxes after this Manner:

9. Then with them the reſt of their Society, the Dinites, Apharſathchites, Tarpelites, Apharſites, Archevites, Babylonians, Shuſhanchites, Dehavites, Elamites,

10. And the reſt of the Nations whom the great and honourable Oſnappar brought away, and made them dwell in the City of Samaria, and the Reſidue beyond the River, and at ſuch a Time:

11. This is the Copy of the Letter which they ſent to him. To King Artaxerxes, thy Servants the Men beyond the River, and at ſuch a Time.

12. Let it be known to the King, that the Jews who came up from thee to us, are come to Jeruſalem, building the rebellious and bad City, and make up the Walls, and join the Foundations together.

13. Let it now be known to the King, that if this City be built, and the Walls made up, they will not give Toll, Tax and Tribute, by which thou wilt bring damage to the Revenue of the Kings.

14. Now ſince we have a Salary of the Palace, and it is not fit for us to ſee the King's Reproach, upon this we have ſent, and made it known to the King;

15. That Somebody may ſeek in the Book of the Records of thy Fathers, where thou wilt find, and know, that this City has been a rebellious one, and brought damage to Kings and Provinces, and that the People made Conſpiracy within it of old time, whereupon this City was laid waſte.

16. We make known to the King, that if this City be built, and the Walls made up, by this means thou wilt have no Part beyond the River.

17. The King ſent Account to Rehum the Preſident, Shimſhai the Scribe, the reſt of their Society who dwelt in Samaria, and the Reſidue beyond the River: Peace, and at ſuch a Time.

18. The Epistle which you ſent to us was read plainly before me;

19. And Order being given by me, ſome ſought, and found that this City of old time has been lifting up it ſelf againſt Kings, as alſo Rebellion and Conſpiracy have been made in it;

20. Nay there have been powerful Kings

Ver. 5. till] as Ver. 24.

Ib. Darius] namely Darius Hyſtaſpis, as plainly appears by Ver. 24. Hag. i. 14, 15. Zech. i. 7, 12. compared together.

Ver. 6. Ahaſuerus] Cambyſes the Son of Cyrus being ſo called, according to Uſher, Prideaux, Univer. Hiſt. &c. as ſeems moſt likely, though Newton would have it to be Xerxes, who reigned after Darius Hyſtaſpis, Chron. of ant. King. amend. Ch. 6.

Ver. 7. Artaxerxes] who ſeems to be Smerdis by Ver. 24. the Perſian Kings being, 1. Cyrus, 2. Cambyſes, 3. Smerdis, 4. Darius Hyſtaſpis, in the Order they here ſtand. Nor is Darius mentioned Ver. 5. as reigning before Ahaſuerus and Artaxerxes, though Newton miſtakes it to be ſo.

Ib. Mithredath] the ſame as in Chap. i. 8.

Ib. Society] of Samaritans, mungrel Jews, continued

to this Time, Chap. iv. 2. 2 King. xvii. as well as the original Word ſo ſignifying.

Ib. out of] is being inconfiſtent.

Ver. 8. This Verſe and ſo on to Chap. vi. 19. is Chaldee in the Original, which begins again Chap. vii. 12. and continues to Ver. 27.

Ver. 9. Then] Rehum and Shimſhai ſeem firſt to have compoſed and written the Letter, then the others to have agreed to it, or ſigned it.

Ver. 10. beyond] from the Metropolis of the Perſian Empire, the ſame as Ver. 17, 20. ſo Jun. and Trem. have trans here and Ver. 11, 16. Ch. v. 3, 6.

Ib. River] Euphrates.

Ver. 11. To King Artaxerxes] I can ſcarce doubt, but this was at the Head of the Epistle, as the Manner was in former Times.

in Jerusalem, who were Rulers over all beyond the River, and Toll, Tax, and Tribute was given to them.

21. Give Order now to make these Men cease, that this City may not be built till Order is given by me.

22. And be warned of doing amiss about this: why should Hurt increase to bring damage to the Kings?

23. So after the Copy of the Epistle of King Artaxerxes was read before Rehum, Shimshai the Scribe, and their Society; they went away in haste to Jerusalem against the Jews, and made them cease by Force, and Might.

24. At which Time the Work of the House of God in Jerusalem ceased, and continued so till the second Year of the Reign of Darius King of Persia.

C H A P. V.

THEN the Prophets, Haggai for one, and Zechariah the Son of Iddo, prophesied to those Jews who were in Judah and Jerusalem, in the Name of the God of Israel.

2. At that Time Zerubbabel the Son of Shealtiel, and Jeshua the Son of Jozadak got ready, and began to build the House of God in Jerusalem; with whom were God's Prophets supporting them.

3. At the same Time there came to them Tatnai the Governor beyond the River, Shethar-boznai, and their Society, and said thus to them, Who gave you Order to build this House, and make up this Wall?

4. When we told them after the same Manner, what were the Names of these Men who erected this Building.

5. And upon the Elders of the Jews was the Eye of their God, so that those could not make them cease, till the Cause came to Darius; and then they brought back an Epistle about this.

6. The Copy of the Letter which Tatnai Governor beyond the River, Shethar-boznai, and his Society, the Apharsechites who were there, sent to King Darius.

7. In the Account which they sent to him it was written after this Manner. To King Darius be all Peace.

8. Let it be known to the King, that we went into the Province of Judea, to the House of the great God, and it is building with huge Stones, Timber is laying in the

Walls, and this Work is done speedily, and prospers in their Hands.

9. We then asked those Elders, saying to them after this Manner, Who gave you Order to build this House, and make up this Wall?

10. And we also asked them their Names, to make them known to thee, that we might write the Names of the Men who were some of the chief of them.

11. Upon which they returned us an Account after the following Manner: We are the Servants of the God of Heaven and Earth, and are building the House that was built many Years before this, which a great King of Israel builded, and made up.

12. However after our Fathers provoked the God of Heaven, he delivered them into the Power of Nebuchadnezzar the Chaldean, King of Babylon, who destroyed this House, and carried the People away thither.

13. But in the first Year of Cyrus King of Babylon, he gave Order to build this House of God.

14. And moreover those Instruments of God's House, of Gold and Silver, which Nebuchadnezzar took away out of the Temple that was in Jerusalem, and carried them away into the Temple of Babylon; did King Cyrus take from thence, and they were given to one whose Name was Sheshbazzar, whom he made Governor.

15. And he said to him, Take these Instruments, go, carry them down into the Temple in Jerusalem; and let the House of God be built in its Place.

16. Then this Sheshbazzar being come, laid the Foundations of the House of God in Jerusalem: and from that Time till now it has been building, and is not finished.

17. Now therefore if it is well to the King, let Somebody seek in the House of the King's Treasure which is there at Babylon, whether it is so, that Order was given by King Cyrus to build this House of God in Jerusalem; and let the King's Mind be sent to us about it.

C H A P. VI.

AT the same Time King Darius gave Order, and some sought in the Library, where the Treasures were laid up in Babylon.

Ver. 4. *what were*] Thus not only the *vulg. Lat. Bib.* but also the *Tigur.* with that of *Jam.* and *Trem.* have *quærent nomina, what were the Names,* not in a Question; which the Sense of the Relation does not admit of, that

the *Jews* should ask the others, *What are the Names?* And the contrary too is manifest by Ver. 10. *Castal.* likewise translates in the same Manner.

2. And there was found in a Chest at the Palace, that was for the Province of the Medes, one Volume, in which was a Record thus written :

3. In the first Year of King Cyrus, he gave Order ; Let the House of God in Jerusalem be built, the Place in which they offer Sacrifices, and the Foundations of it be firmly laid, let its Height be sixty Cubits, the Breadth of it the same ;

4. With three Rows of huge Stones, and a Row of new Timber ; and let the Expence be given out of the King's House.

5. And moreover let the Instruments of God's House, of Gold and Silver, which Nebuchadnezzar took away out of the Temple that was in Jerusalem, and brought away to Babylon, be carried back, and had into the Temple in Jerusalem to their Place, and laid up in the House of God.

6. Now, *said he*, Tatnai the Governor beyond the River, Shethar-boznai, and your Society, the Apharsechites who are beyond the River, be you far from thence.

7. Let the Work of the House of God alone ; let the Governor of the Jews, and their Elders, build the same in its Place.

8. Besides I give Order concerning what you shall do for these Elders of the Jews, to build this House of God, that out of the King's Riches, the Toll beyond the River, the Expence shall be speedily given to these Men, that they may not be made to cease.

9. And what there is Need of, as Bullocks, Rams and Lambs, for the Burnt-offerings of the God of Heaven, Wheat, Salt, Wine and Oil, according to the Command of the Priests who are in Jerusalem, let it be given them Day by Day without Failing.

10. That they may offer delicious Things to the God of Heaven, and pray for the Life of the King and his Sons.

11. I also give Order, that any Man who shall alter this Matter, Timber shall be pulled down from his House, and being set up, he shall be destroyed upon it, and his House shall be made a Dunghil for the same.

12. God likewise, who causes his Name to remain there, cast down every King and People, who shall put forth their Hand to

alter it, to destroy this House of God in Jerusalem. I Darius give Order, let it be done speedily.

13. Then Tatnai the Governor beyond the River, Shethar-boznai, and their Society, by reason of what King Darius sent, did speedily after that Manner:

14. So the Elders of the Jews built, and prospered by the prophesying of Haggai the Prophet, and Zechariah the Son of Iddo ; building and making it up, as well by the Order of the God of Heaven, as by that of Cyrus, Darius, and Artaxerxes King of Persia.

15. And this House was finished by the third Day of the Month of Adar, which was in the sixth Year of the Reign of King Darius.

16. Upon which the Israelites, the Priests, Levites, and the rest of the Captives, kept the Dedication of this House of God with Joy.

17. For the Dedication of which they offered a hundred Oxen, two hundred Rams, four hundred Lambs ; and twelve He-goats for a Sin-offering for all Israel, after the Number of their Tribes.

18. And they set the Priests in their Divisions, with the Levites in their Partitions, for the Service of God in Jerusalem ; according to the Writing of the Book of Moses.

19. The Captives too kept the Passover on the fourteenth of the first Month.

20. For the Priests and Levites cleansed themselves together, and were all of them clean ; and the latter killed the Passover for all the Captives, for their Brethren the Priests, and for themselves.

21. Which the Israelites who were returned from Captivity, and all that had separated themselves to them, from the Uncleaness of the Nations of the Country, to seek the Lord God of Israel, did eat.

22. And they kept the Feast of unleavened Cakes seven Days with Gladness ; for the Lord had made them glad, and turned about the Heart of the King of Assyria towards them, to strengthen their Hands in the Work of the House of God, the God of Israel.

Ver. 2. *in a Chest*] So *Munst.* and *Ar. Montan.* translate in *Scrinio*, as likewise *Sol. Farbi* and *Ab. Ezra* interpret it, the Word being also found thus in the *Targum* of *Es.* i. 4. with the same Verb, *וַאֲשֶׁר־בְּתֵיבָה שֵׁשׁ מֵאוֹת* and he found there six hundred Chests. If we next consider the Context that this was in the City of Babylon, Ver. 1. it could not be at *Achmetha*, or *Ecbatan* as some have it, another and distant City.

Ib. for] There was a Chest as it seems kept to hold the Records belonging to the Province of the *Medes*. And besides the Impropriety of saying the Palace was in such a Province, the Expression may shew the Writing was found where it was sought for.

Ver. 14. *Artaxerxes*] *Artaxerxes Longimanus*, of whom see the next Chapter ; not the same as in Chap. iv. 7. their Characters being very different.

C H A P. VII.

NOW after these Things, in the Reign of Artaxerxes King of Persia, Ezra, being the Son of Seraiah, the Son of Azariah, the Son of Hilkiab,

2. The Son of Shallum, the Son of Zadok, the Son of Ahitub,

3. The Son of Amariah, the Son of Azariah, the Son of Meraioth,

Ver. 1. *Son of Seraiah*] As they were not all immediate Sons, there being six left out between Azariah and Meraioth, 1 Chron. vi. 7, 8, 9, 10. and as Seraiah had now been dead 130 Years, 2 King. xxv. 18, 21. Jer. lli. 24, 27. & Chronol. Tab. 5. instead of putting Ezra for the Brother of Jehozadak in 1 Chr. vi. 14, 15. with other Commentators, I much rather suppose he might be as far off at least as Jehozadak's Grandson, by the Space of Time, and his Son being high Priest at the End of the Captivity, Ch. iii. 2. Hag. i. 1, 12, 14. Zech. iii. 1. and his Grandsons being in the Time of Ezra, Ch. x. 18. Neh. xii. 26.

Ver. 6. *a ready Scribe*] A Notion has prevailed among the Criticks of the Scripture, that Ezra wrote it out into another Character; that the Hebrew Letters before were the same with the Samaritan now, and that the present Hebrew are Chaldean ones. This how merely theoretical soever it may seem, has been attended with a very pernicious Consequence, the preferring the Samaritan Pentateuch, which is the whole of the Scripture in that Character, to the Hebrew in particular Places where they differ. The Samaritan Copy is not another Language, but the same as the Hebrew in other Letters, with some Alterations and Additions; but there is also a literal Version made from that, both in the Samaritan Character and Language. Now it is evident this Copy was composed after Ezra, since it has the marginal Readings, which are generally allowed to be his; and also some of its Alterations from the Hebrew plainly arose through Mistake of such Hebrew Letters as are nearly alike, whereas those Alterations may be observed not to come by making the Hebrew Copy from the Samaritan, because the Letters of the last are so different: for instance, instead of the Heb. Word וירק Gen. xiv. 14. the Samarit. is פִּימִיָּה where the Letter פִּי does not answer to ו but to י by Mistake, as is visible; for is it so likely on the contrary that פִּי should be mistaken for ו that stands for י? which must have been the Case, had the Hebrew Exemplar been taken from the Samaritan. To set this Matter yet in a clearer Light, as well as save Words in the ensuing Examples, I will put down some of the Hebrew similar Letters, with the Samaritan corresponding ones, which are thus:

heb. sam.	heb. sam.	heb. sam.	heb. sam.
ד ד Daleth	ה ה Ho	ו ו Vau	ב ב Beth
ר ר Resh	ח ח Heth	י י Jod	כ כ Caph

An Example of the first kind we have seen already, as there is another of the same in Num. xvi. 15. where for *As* the Sam. has *desirable Thing*; and וְהָאֵל in Exod. xxviii. 20. being in the Sam. Copy וְהָאֵל shows obviously that the Difference of the middle Letters came by mistaking the Heb. not the Sam. He for a Heth: the Consequence of which must have been, that the Samaritan was made from and after the Hebrew. And this will be more confirmed by the Samaritan Pentateuch having the same Word signifying an Onyx-stone, like the Heb. elsewhere, as Gen. ii. 12. Exod. xxv. 7. Again in Exod. xxii. 11. the Disagreement of וְשֶׁלֶם and וְשֶׁלֶם demonstrates to the Sight, that it was not the Sam. Vau which was taken to be a Jod, they being so very much unlike; the Difference therefore leaves us only to conclude, that the Heb. Jod was taken for a Vau through their Likeness, by him that made the Samaritan Codex from the Hebrew. But to prove that the Samaritan Text is not

4. The Son of Zerachiah, the Son of Uzzi, the Son of Bukki,

5. The Son of Abishua, the Son of Phinehas, the Son of Eleazar, the Son of Aaron the chief Priest;

6. This Ezra came up from Babylon, and he was a ready Scribe in the Law of Moses, which the Lord God of Israel gave; to whom the King had granted all his Request, according to the Hand of the Lord his God upon him.

authentick, is according to Walton himself in the *Polyglot Bible, De Sam. Versionibus*, Sect. 17. *cum umbra propria contendere, to fight with one's own Shadow*. Nevertheless those who are unacquainted with such Proof may, as Experience shews is done, esteem the Samaritan before the Hebrew, while the Learned now generally hold that the Scripture was before the Babylonian Captivity in Samaritan Letters, which they give out to be the ancient Hebrew ones, and the Samaritans pretend their present Copy is a true one from that before the Captivity. I will therefore pursue the Matter further, and venture to give my Sentiments, why I think the Hebrew Letters were the same formerly as now.

It would be contrary to what is found in other Languages, if the Hebrew and Chaldean had not always the same Letters, since they have so great Affinity with each other. How many Languages more different are there round about us, all having the Latin Alphabet? If we look to those with different Letters, as the Hebrew, Greek, Latin, Arabick, Chinese, &c. what a vast odds is there in their Words, Declension, and Construction? Another Thing, by which it has been evident to me, that the Hebrew had the same Letters before the Captivity as since, is that several of the Differences between the Keris and Chetibs, or the Heb. Margin and Text, are one having the Letter י and the other ו which especially could not be mistaken from the Samaritan Characters, as may be seen before. Ezra is supposed to put those marginal Readings to the Books that were written before his Time, as Simon called the Just might to the others; and if the Copy Ezra perused had the wrong Letter of these two, by the Error of the Transcriber through their Likeness, he probably placed the right one in the Margin; as in Jer. lli. 1. where the Text has וְהָאֵל and the Margin וְהָאֵל which is incredible should come from the Samaritan Letters. So the first in the Bible, Gen. viii. 17. is in the Text וְהָאֵל in the Marg. וְהָאֵל the former of which is plainly a Mistake, the Root being וְהָאֵל and must needs be made from the present Hebrew Character. There is also such a Difference from Beth and Caph, Josh. iv. 18. with divers others elsewhere; see Baron Spanheim's *De Usu & Præst. Num. Ant. Dissert. 2. Conringius de Num. Hebr. Carpzovius Crit. Sac. Vet. Test. P. I. Cap. v. Sect. 6. p. 229—231. Cellarius Hist. Samarit.* Nay the like may be found in the same or parallel Words of the Heb. Text only. Jacob called a Place וְהָאֵל that is the Face of God, Gen. xxxii. 30. agreeable to the Reason there rendered for it; but it was afterwards called וְהָאֵל Ver. 31. Judg. viii. 8. by the Change of the middle Letters so nearly alike, especially if the Tail of the former was extended too much, as might easily be done in Writing: this Moses has put right when he tells what Jacob called it, but Custom having prevailed for the other, it was not proper to alter its real Name, though of wrong Etymology. Now how came the latter but by Mistake of the former, and that from the Hebrew, not the Samaritan Letters? So וְהָאֵל King of Tyre, as he is commonly called, is in 2 Chron. xxi. On the other hand וְהָאֵל Gen. xxxvi. 23. is וְהָאֵל 1 Chron. i. 40. where the latter Name being obtained through an ocular Mistake of those Letters, was left unaltered by the Compiler of Chronicles. In the same Verses are also וְהָאֵל and וְהָאֵל and in the same Chapters besides, וְהָאֵל Gen. xxxvi. 11. וְהָאֵל 1 Chron. i. 36. וְהָאֵל Gen. xxxvi. 39. וְהָאֵל 1 Chron. i. 50. וְהָאֵל Gen. xxxvi. 40.

7. There

7. There likewise came up some of the Israelites, of the Priests, Levites, Singers,

Porters, and Assistants to Jerusalem, in the seventh Year of King Artaxerxes.

עליון 1 Chron. i. 51. חמס Gen. xxxvi. 22. חמס 1 Chron. i. 39, &c. as also with the Letter Daleth changed into Resh חמס Gen. xxxvi. 26. חמס 1 Chron. i. 41. and with Resh into Daleth חמס Gen. xxxvi. 39. חמס 1 Chron. i. 50, 51. (as Gen. xxv. 15. & 1 Chron. i. 30.) there is also a particular Change of וקן Vaakan rather than and Akan, Gen. xxxvi. 27. into וקן Jaakan, 1 Chron. i. 42. which is evidently of the same Kind. Thus דעואל Num. vii. 42, 47. & x. 20. is called דעואל Chap. ii. 14. חמס Gen. xxv. 15. חמס 1 Chron. i. 30. חמס Glede, Deut. xiv. 13. דאח Lev. xi. 14. and חמס 2 Sam. viii. 3. &c. חמס 1 Chron. xviii. 3. חמס, 2 Sam. xxiii. 25. חמס, 1 Chr. xi. 27. חמס, 2 Sam. xxiii. 30. (the Letter d being doubled only by a Point) חמס, 1 Chr. xi. 32. The Heb. חמס likewise being obscure, and so the small Stroke on the left Side not appearing, is nearly like ח hence doubtless we have חמס Isa. xxxix. 1. and חמס 2 King. xx. 12. חמס Isa. xv. 2. Jer. xlviii. 18, 22. and חמס Isa. xv. 9 twice; which could not happen through any Analogy of the Samaritan Letters ח and ח and hence the Difference of Copies with ח and ח by and according to, Hof. xiii. 2. That of חמס Joachab, 2 King. xii. 21. by Contraction חמס 2 Chr. xxiv. 26. with two of the three Letters altered through their Likeness, is very remarkable for this Purpose, though I have never met with it remarked by any.

As more Instances of this Kind may be superfluous, let it be considered in the next place, how utterly unlikely it is, that the Hebrew and Chaldee Letters, had they been different as is pretended, should have admitted of such a Change of the Words as Ezra is imagined to have made. Who can think those Languages would have had each the same Number of Letters, and every single Letter in the ancient Hebrew have been matched by another in the Chaldee of the same Nature and Sound, if they had been in such different Characters? It is far from being so with the Tongues mentioned above, which have diverse Letters. I grant there is an Exception in the Syriack Tongue, which nearly agrees with the Chaldee, and yet has Letters of other Forms; but Syriack appears to be only a Dialect of Chaldee, and Walton observes that the Syriack Letters were introduced by the Christians of Antioch, that they might not be like those used by the Nazarites and Ebionites: so that this does not invalidate the Observation on the others. In like manner the Retortion of the Argument will be prevented concerning the Samaritan Character: for whereas it might be said, A Change of the Scripture from the Heb. to the Sam. Letters would be as unlikely as a Change the contrary Way, but it is certain one of them was made, because the five Books of Moses are extant in both Sorts of Letters; in Answer to this, the Samaritan might admit of such a Change as well as the Syriack, and yet neither of them be any Exception to the mutual Nature and Order of fundamental Languages: for the Law was not improbably written in the present Samaritan Character, by that People in opposition to the Jews, they having been long at great Enmity with each other, as in John iv. 9. & Josephus Ant. xii. & xx. 5. nay perhaps those Letters were but then invented, and called Samaritan to make their Copy be thought ancient, and so might have been fitted to the Hebrew or any Language. Samaritan seems a Dialect of the Chaldee, both by their being so nearly the same at this Time, and by the Account from whence those People first came, 2 King. xvii. 24. on which Text see the Note. Or if their old Language at their first inhabiting Samaria had such Letters, it being become obsolete when their Pentateuch was composed, the Letters might be either made more or fewer, and suited in Sound to the Heb. ones, as if they were newly invented. Thus there appears no Difficulty how the Samaritans might make their Exemplar from the Hebrew. But the Case turns out very different, by duly considering the Notion of Ezra's transcribing the Scripture out of Samaritan into the Chaldee Letters,

which bears a Resemblance to the meeting of Mountains: for Ezra could not make the ancient Language and Character of the Jews otherwise than it was, and as the Number, Forms and Sounds of the Chaldee Letters were confined by common Use, they must also remain the same: I consequently conclude, that Ezra did no such Thing, but that the ancient Heb. Letters were the same with the present and with the Chaldee ones, little Variations perhaps, as we find in other Languages, excepted. And what should Ezra make the pretended Alteration for? What can be answered, but that it was because the Heb. Language or Letters were lost, or forgotten, and therefore changed for the Chaldean. Which appears not to be true, since the Books of Haggai, Zechariah, Malachi, Nehemiah, Esther, Part of Ezra and Daniel, were afterwards written in Hebrew; and if it had been necessary to have the Scripture in a Chaldee Character, would it not have been as necessary that those Parts of it should be in that Language? Besides Josephus says, that after Ezra's Death the Jews converted in Hebrew, Antiq. B. xi. Ch. 5. though it is probable the Chaldee might be mostly used among the Vulgar: but having these two Sorts of Letters, as supposed by the Objectors, in Use, would they prefer that of their Enemies before their own, when they were returned into their own Country? And if the Knowledge of the very Heb. Letters was lost, would not the Language much more? Whereas according to that Opinion it seems that those Jews retained their Language, and forgot their Letters; since the latter only are pretended to be altered. Or if they lost both, what would the Service of the Letters be without knowing the Words? They might have learned the supposed ancient Letters, without changing them, much easier than the Language. Nay how soon might 22 Letters have been learned! I cannot think Ezra would have done such an absurd, and what may be called profane, Piece of Work. Nor is there any ancient authentick Testimony for it, either in the Scripture, Apocrypha, or in Aristas, Philo, Josephus, &c. on the contrary Aristas, who wrote the History of the Septuagint's Translation, about two hundred Years before the Time of Christ, says τὴν αὐτὴν ἑρμηνείαν ἔχοντες καὶ τὴν αὐτὴν γλῶσσαν, the Letters and Language were both Hebrew, and so Josephus calls them, Proem. ad Antiq.

But there remains a grand Objection, which Prideaux says he thinks cannot be answered, Connell. Anno 446. There are some Medals or Coins that have on them in the Samaritan Character Holy Jerusalem, which it is pleaded were not made after the Babylonian Captivity, because the Samaritans would not have put Jerusalem on them, nor called it Holy, and so that it was done by the Kingdom of Judah before the Captivity, consequently that their Letters were the same as the Samaritan. On which there is room to doubt, whether it is unquestionable that these Coins are authentick, as there are I suppose no others extant so ancient. Some of the famous Darics mentioned by Herodot. Lib. 4. and Plutarch in Artax. might be coined about a Century after, but as others went under that Name which were made both by the Persian and Macedonian Race of Kings, Univ. Hist. B. I. xi. 2. the Distance of Time will be considerable. 'There is great Reason to believe, says the Univ. Hist. B. III. Ch. xxxvii. that not one of the Samaritan Coins is genuine, at least not one of them is indisputably so: for which is quoted Reind, Ottius & Spanheim; see Adrian Reland De vet. Hebr. Num. Dissert. and none might be more ready for Impositions of that Kind than the Samaritans, to set their Scripture and Religion above those of the Jews, as the Credit of such Coins made before the Captivity would do: and if they should not be genuine, which it cannot be proved they are, the whole Objection would be void; and is uncertain now, so that Nothing can be determined from it. But that there are such forged Coins or Medals is well known, and

8. And

8. And he came to Jerusalem in the fifth Month, which was in the same Year:

9. For on the first of the first Month he began to come up from Babylon, and on the

even *Walton* owns he had seen some: Besides the Cheat or Mistake; if it be either, might partly at least be chargeable on the Papists, as *Morinus*, *Soucié*, &c. from whom we have the Account of these Pieces; who no doubt would be willing to have it so, to depreciate our *Scripturæ*, and who are known to deal in such Ware: But supposing them not to be made after the Captivity, neither does it seem likely to me, that they were stamped by the Kings of *Judah* before; because there are no Kings Heads on them, which shews as if the Regal Government at *Jerusalem* was then over. And if any other Time can be allotted for them without Absurdity, it will be sufficient. What remains is only that of the Captivity, which I take to be the Time when those Pieces were made, if not Counterfeits, by the *Samaritans*; being before they were at Variance with the *Jews*, and while they worshipped the true God, 2 *King*. xvii. 26, 27, 28, 41. *Ezr*. iv. 2. and consequently had an esteem for *Jerusalem* the peculiar Place for his Worship. Their being termed *Adversaries*, *Ezr*. iv. 1. might be with respect to what they were afterwards, or at the Time of writing it; besides that the original Word signifies such as *strengthen others*, which another People would the *Jews* by only endeavouring to join with them. Those People accustomed to Conquests, and not settling at home like the *Jews*, but being more acquainted both with the World and remarkable Affairs, might be much more likely to make Medals than the *Israelites*, of whom we find no such Thing. They, when the Inhabitants of *Judah* were carried away into Captivity at last, might look on the whole Country as their own, and dwell there, *Ezr*. iv. 4. nay the King of *Babylon*, who was also King of *Affyria*, seems to have designed or allowed it should be so, by not transplanting others thither; and they having embraced the *Jewish* Religion, might then esteem *Jerusalem* their Metropolis, however in an Ecclesiastical Sense, and so put the Epithet of *Holy* to it on their Coins or Medals.

Let us now examine those eight Pieces of which *Walton* has exhibited the Figures, especially since he pretends they are sufficient without any other Arguments, to make it certain that the *Samaritan* were the ancient *Hebrew* Letters. The first has on one Side in the *Samaritan* Character *A Shekel of Israel*, round a Figure taken for the Pot of Manna, with the Letters *Shin* and *Daleth* above it; and on the other Side *Holy Jerusalem*, round another Figure supposed to represent *Aaron's* Rod. On which I would observe, that as the latter Inscription shews it was not done by the Kingdom of *Israel*, so does the former that it was not by the Kingdom of *Judah*, and consequently was stamped by the *Samaritans* as above. Besides it being usual to denote the Name of the Place where Pieces were coined, as our Author observes, and mentions *Aleph* so posited on his 2d *Shekel*, as the first Letter of some City's Name where it was made; what can be more probable than that this *Shin* stood for *Samaria*, being the first Letter of it? That with the *Daleth* may be counted for ששקל כסף *contrived and fashioned at Samaria*, as דבמר has such a double Signification. The 2d Coin has the same Figures and Words, only differently spelled, as the foregoing, and *Aleph* above the Pot: one of which *Beza* on *Mat*. vii. 24. gives the Figure of, and says he had. What is more natural to think, than that this Letter was put for אשור *Affyria* the Name of the Empire, or for אשור אלה *Efar-baddon* their King who brought those *Samaritans* thither, *Ezr*. iv. 2? How conformable is it to their Manner. 2 *King*. xvii. 24. to the End, thus to mix Things? The 3d is like the first, only there is no Pot nor Rod; as if not much regarded by the Makers, which suits with the *Samaritans*. The 4th *Morinus* himself supposes to be a *Samaritan* Piece, which allows of their coining, and so makes for their doing the rest. The 5th being counted a half *Shekel*, having some of the Letters worn out, has *Aleph* over the Pot like the second. The 6th is so defaced, that there are few Letters

to be known on it, of which however I have Something to observe further. The two last, says *Walton*, were *post reditum e captivitate Babylonica, after the Captivity of Babylon*, and yet they have both *Holy Jerusalem* on them as the former; which destroys the Argument, if there was Occasion for it; that the *Samaritans* would not put such an Inscription then: Which now, let me ask, yields the most unanswerable Argument, the Change of the Letters in the *Scripture* before mentioned, for what I have been pleading, or these Coins against it?

One more Objection, weak as it is, I am not willing to omit: *Jerome* mentions in his Time that the Letter *Tau* was formerly like a Cross, from whence, and the Shapes of the Letters, it was inferred this was the *Samaritan Tau*. Which may be safely allowed, though it is not of that Form now, and though the Patrons of the other Opinion dissent from themselves, as to what Sort of Cross it represented, whether this † or this X: for what does it avail if *Jerome* intended it of the *Samaritan Tau*? or what if he thought that was the ancient *Heb*. Character? Of what Weight is his mere Opinion concerning Matter of Fact 900 Years before? who was so variable in his Judgment touching the *Hebrew* and *Greek Copies*, and who is remarked for writing others Sentiments as his own. As for the Kind of Cross that appears on the 6th Coin, who can tell but it is a Piece of a Letter? Or is it certain that those obliterated Letters were *Samaritan*? Especially since *Reland*, where quoted before, and *Loescher De Causis Ling. Hebr.* p. 201, 202. shew that they differ from the *Samaritan* Letters almost as much as from the *Hebrew*.

Nay if there was any Occasion for it, one might suppose that if any of those Pieces were made before the Transmigration to *Babylon*, by the People of *Judah*; they might use the *Samaritan* Letters in coining, upon some Account or other, which might not be hard to conceive; and yet the *Scripture* might be in different ones, which soever were of common Use, though the latter would be more probable. Or those Coins might be Tribute-money paid by the *Affyrians* and others, to *David*, or *Solomon*; which it is easy to suppose were thus stamped, especially as several Conquerors imposed such a Tribute on the People brought into Subjection to them: I say others, because the Difference of Spelling and Character may intimate, they were made by diverse People using the same Language with some Variation; which also speaks for this being the Case. But *Carpzovius* answers the Objection of the *Shekels*, by the Distinction of common and sacred *Heb*. Letters.

It is added in the famous *Universal History*, B. iii. Ch. 37. 'Tis now universally received amongst the Learned, and the Dates on the Pieces themselves clearly evince it, that the oldest of these Coins, with Legends upon them, do not precede the Settlement of the Priesthood in the *Asmonæan* Family, which happened not much above an hundred and fifty Years before the Christian *Æra*; and some of them are much later, *Spanhem. & Cœring. ubi supra*—The *Septuagint Version* is (therefore) of higher Antiquity than any of those Coins which are supposed to have the *Samaritan* Character upon them. Now 'tis certain the Authors of this Version have frequently differed from the *Hebrew*, by their mistaking one similar *Affyrian* (as the *Heb*. is also called) Letter for another. This is an undeniable Argument, the individual *Hebrew Copy* they translated was written, not in the *Samaritan*, but the *Affyrian* Character; and consequently, that the *Hebrew Text* was written in that Character, before any of those *Shekels* were in being.

From hence, or even otherwise, may be easily perceived, how weak and ignorant *Whiston's* Pretence is, in his *Essay towards restoring the true Text of the Old Testament*, p. 149. that the *Heb. Bible* was only in *Samaritan* Characters till the Beginning of the second Century of

first of the fifth Month he arrived at Jerusalem, according to the good Hand of his God upon him.

10. For Ezra prepared his Heart to seek the Law of the Lord, and to do it, as also to teach the Ordinances and Rules in Israel.

11. And this is the Copy of the Epistle which King Artaxerxes gave to Ezra the Priest and Scribe, a Scribe of the Words of the Lord's Commandments, and of his Ordinances to Israel.

12. Artaxerxes King of Kings, to Ezra the Priest, a Scribe of the Law of the God of Heaven: May all be well, and at such a Time.

13. I give Order, that every one of the People of Israel, particularly the Priests of it, and Levites in my Kingdom, who will go freely to Jerusalem, shall go with thee:

14. Since thou art sent from before the King, and his seven Counsellors, to enquire concerning Judah and Jerusalem, according to the Law of thy God which is with thee;

15. And to carry away the Silver, and Gold, which the King and his Counsellors have freely offered to the God of Israel, whose Habitation is in Jerusalem;

16. Nay all the Silver, and Gold, which thou procurest in the whole Province of Babylon, with the Free-offering of the People and Priests, who freely offer for the House of their God that is in Jerusalem.

17. By this means thou mayest buy speedily with this Money Oxen, Rams, and Lambs, with their Meat-offerings, and Drink-offerings; and offer them upon the Altar of the House of your God that is in Jerusalem.

18. And what shall seem well to thee, and thy Brethren, to do with the rest of the Silver and Gold, ye may do according to the Mind of your God.

19. The Instruments also which are given to thee for the Ministry of the House of thy God, deliver before the God of Jerusalem.

20. And the rest that is needful for that House, which falls to thee to give, thou shalt do it out of the House of the King's Treasures.

21. Besides I King Artaxerxes give Order to all the Treasurers who are beyond the River, that all which Ezra the Priest, a Scribe of the Law of the God of Heaven, requires of you, shall be done speedily;

22. Even to a hundred Talents of Silver, a hundred Cors of Wheat, so many Baths of Wine, the same of Oil, and Salt not prescribed.

23. All that is commanded by the God of Heaven, let it be done carefully for his House: why should there be Wrath against the Kingdom of the Monarch and his Sons?

24. We further make known to you, that as for all the Priests and Levites, the Singers, Porters, Assistants, and Ministers of the House of God, there shall be no Ruler to impose Toll, Tax, or Tribute upon them.

25. And thou Ezra, according to the Wisdom of thy God which is with thee, make Magistrates and Judges, who all know the Laws of thy God, to judge all the People that are beyond the River, and you shall let them know who do not.

26. Lastly every one who does not perform the Law of thy God, and the King's Law, let Judgment be speedily executed upon him, whether it be to Death, Banishment, a Fine of Money, or Bonds.

27. Blessed be the Lord God of our Fathers, who put it thus into the King's Mind, to adorn the House of the Lord that is in Jerusalem;

28. And extended Kindness to me, before the King and his Counsellors, and with all the King's powerful Princes; so that I was strengthened according as the Hand of the Lord my God was upon me, and gathered together the chief of Israel to go up with me.

C H A P. VIII.

AND these are the chief Fathers of them, and their Pedigree, who came up with me in the Reign of Artaxerxes from Babylon:

2. Gershom of the Posterity of Phinehas,

Christianity, and was then changed into the present Hebrew ones by the Jews; since the 70 Translators could not make the forementioned Mistakes from the Samaritan Letters.

Though it has been pretended that the Talmudists hold the Samaritan to be the ancient Hebrew Character, it appears otherwise by their saying the Letters on Aaron's Breastplate were cut quite through it, and so Mem. מ and Samech ש were supported miraculously, as the middle of them was entirely disjoined from the Breastplate, Tractat. Megillath. whereas that would not be the Case with the same Samaritan Letters מ and ש. The like may also appear, by the Reasons given for some of the Letters Names; as that the second was named Beth, which is the Heb. Word for House, from its Shape resembling the

Top, Pavement, Wall, and Entrance of it; the third a Gimel from gamal, a Camel, for imitating the Bunch on its Back; another Vau a Hook or Hinge, which it is like; another Caph, that is bending, as the Palm of the Hand, for the same Reason; y Ain, an Eye, D Pe, a Mouth, w Shin, a Tooth or Teeth, &c. in like manner. Even in the Tract Sanhedrim of the Talmud, quoted to support the contrary Opinion, this that I espouse is particularly pleaded for, as observed in Univer. Hist. B. I. vii. 4. and vindicated by Baxter the Son, Postellus and Hottinger against Merinus, &c.

Ver. 13. of it] not Ezra's.

Ver. 25. is with thee] How necessary it is to translate thus, as I do in other Places, need not be expatiated on; so Prov. vii. 20.

Daniel of the Posterity of Ithamar, Hattush of the Posterity of David;

3. Zechariah of the Posterity of Shechaniah, of that of Parosh, and with him a Pedigree of a hundred and fifty Males;

4. Elihoenai the Son of Zerariah, of the Posterity of Pahath-moab, and with him two hundred Males;

5. The Son of Jahaziel, of the Posterity of Shechaniah, and with him three hundred Males;

6. And Ebed the Son of Jonathan, of the Posterity of Adin, and with him fifty Males;

7. Jeshaiiah also the Son of Athaliah, of the Posterity of Elam, and with him seventy Males;

8. And Zebadiah the Son of Michael, of the Posterity of Shephatiah, and with him eighty Males;

9. Obadiah the Son of Jehiel, of the Posterity of Joab, and with him two hundred and eighteen Males;

10. And the Son of Josphiah, of the Posterity of Shelomith, and with him a hundred and sixty Males;

11. As likewise Zechariah the Son of Bebai, of the Posterity of Bebai, and with him twenty eight Males;

12. Johanan too the Son of Hakkatan, of the Posterity of Azgad, and with him a hundred and ten Males;

13. And some of the last Sons of Adonikam, whose Names were, Eliphelet, Jeiel and Shemaiah, and with them sixty Males;

14. Lastly of the Sons of Bigvai, Uthai, and Zabbud, and with them seventy Males.

15. And I gathered them together at the River that comes to Ahava, where we encamped three Days; and understanding about the People and Priests, I found none of the Posterity of Levi there.

16. Then I sent for Eliezer, Ariel, Shemaiah, Elnathan, Jarib, Elnathan, Nathan, Zechariah and Meshullam, chief Men; as also for Joiarib, and Elnathan, prudent Men.

17. Whom I ordered to go to Iddo the chief at a Place called Casiphia, and told them what they should say to him and his Brethren the Assistants there, that they should bring us Ministers for the House of our God.

18. And they brought to us, according to the good Hand of our God upon us, a Man of Understanding, of the Posterity of Mahli, the Son of Levi, the Son of Israel, namely Sherebiah, with his Sons and his Brethren eighteen;

19. Hashabiah likewise, and with him Jeshaiiah of the Posterity of Merari, his Brethren and their Sons twenty;

20. And of the Assistants, whom David and the Princes put for the Service of the Levites, two hundred and twenty, all of whom were expressly mentioned by Name.

21. And I proclaimed a Fast there at the River Ahava, to afflict our selves before our God, that we might enquire of him the right Way for us, our Children, and all our Substance.

22. For I was ashamed to ask of the King Forces or Horsemen, to help us against the Enemy in the Way; because we had said to him, that the Hand of our God is upon all who seek him for Good, but his Power and Anger against all who forsake him.

23. So we fasted, and besought our God for this; and he was intreated by us.

24. Moreover I put apart twelve of the chief Priests, Sherebiah, Hashabiah, and ten of their Brethren with them.

25. To whom I weighed the Silver, Gold and Instruments; the Offering for the House of our God, which the King, his Counsellors, his Princes, and all Israel that were found had offered;

26. I even weighed into their Hands six hundred and fifty Talents of Silver, and Silver Instruments a hundred Talents, of Gold a hundred,

27. Twenty Basins of Gold of a thousand Drams, and two Vessels of the best yellow Brass, as handsome as Gold.

28. And I said to them; Both you and the Instruments are holy to the Lord, and the Silver and Gold are a Free-offering to the Lord God of your Fathers;

29. Be careful, and keep *them*, till you weigh *them* before the chief of the Priests, the Levites, and chief Fathers of Israel in Jerusalem, at the Rooms of the Lord's House.

30. Accordingly the Priests, and Levites received the Silver, Gold, and Instruments by Weight, to carry to the House of our God at Jerusalem.

31. Then we marched from the River Ahava, on the twelfth of the first Month, to go to Jerusalem; and the Hand of our God was upon us, so that he delivered us from the Power of the Enemies, and of those who lay in wait by the Way.

32. Thus we came to Jerusalem, where having abode three Days;

33. On the fourth Day the Silver, Gold,

Ver. 18. *namely*] or *even*: for *Sherebiah* appears to be the *Man of Understanding*; since no other is named, and he is put as chief, Ver. 24. so *Jun.* and *Trem.* have *nempe*.

Ver. 25. *found*] who gave for the House of God, Ch. vii. 16. not those present with *Exra.* only.

and Instruments were weighed in the House of our God, into the Hand of Meremoth the Son of Uriah the Priest, with whom there was Eleazar the Son of Phinchas, and with them Jozabad the Son of Jeshua, and Noadiah the Son of Binnui, Levites;

34. All being by Number *and* Weight; and the whole Weight was written down at the same Time.

35. The Captives *also* who were come from the Captivity, brought Burnt-offerings to the God of Israel, twelve Bullocks for all the Israelites, ninety six Rams, seventy seven Lambs, twelve He-goats *for* a Sin-offering; the whole being a Burnt-offering to the Lord.

36. And they gave the King's Decrees to his Lieutenants, and to the Governors beyond the River; who supported the People, and the House of God.

C H A P. IX.

AND when these Things were done, some Princes came to me, and said; The People of Israel, with the Priests and Levites, are not separated from the People of the Countries, the Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians and Amorites, according to their Abominations.

2. For they have taken some of their Daughters for themselves, and for their Sons, so that the holy Offspring has mixed it self with the People of the Countries; and the Hands of the Princes and Rulers have been chief in this Fault.

3. And upon my hearing this Matter, I tore my Garment and Cloak, plucked off the Hair of my Head and Beard, and sat down astonished.

4. Then there gathered to me every one who trembled at the Words of the God of Israel, for the Fault of those of the Captivity; and I sat astonished till the Evening Offering.

5. At which Time I rose up from my Affliction, while my Garment and my Cloak were torn, and fell down upon my Knees, spreading forth my Hands to the Lord my God;

6. And said: O my God, I am ashamed, and in Confusion to lift up my Face to thee, my God; for our Iniquities are multiplied

above *our* Heads, and our Guilt is become great to Heaven.

7. We have been in great Guilt from the Days of our Forefathers to this Day; and for our Iniquities have we, our very Kings, our Priests, been delivered into the Power of the Kings of the Countries, to the Sword, Captivity, Prey, and Shame of Face, as at this Time.

8. But now as it were a small Moment there has been Favour from the Lord our God, to leave us a Remnant escaped, and to give us a Nail in his holy Place; for our God to enlighten our Eyes, and to give us a little Reviving in our Servitude.

9. Servants as we were, yet our God did not forsake us in our Servitude, but extended Kindness to us before the Kings of Persia, to give us a Reviving to set up the House of our God, to make up its Desolations, and to give us a Fence in Judah and Jerusalem.

10. And now, our God, what shall we say after this? Since we have forsaken thy Commandments,

11. Which thou didst enjoin by the Ministry of thy Servants the Prophets as follows; The Country that you are to enter in to possess, is a Country of Separation, by the Separation of the People of the Countries, through their Abominations with which they have filled it from one End to the other, by their Uncleanness:

12. Now therefore neither give your Daughters to their Sons, nor take their Daughters for yours, nay seek not their Prosperity or Welfare for ever; that you may be strong, and eat the Good of the Country, and make it a Possession to your Posterity for evermore.

13. And after all that is come upon us for our evil Deeds, and great Guilt, since thou our God hast restrained *it* below our Iniquities, and hast given us such Deliverance as this;

14. Should we again break thy Commandments, and be joined by Marriage to the People of these Abominations? Mightest not thou be angry with us till thou hast consumed *us*, for there to be no Remainder, or Remnant escaped?

15. O Lord God of Israel, thou art righteous, since we are left a Remnant escaped, as at this Time: behold we are before thee in our Guilt, though we cannot stand before thee for this.

Ver. 35. *The Captives*] as vi. 20. and elsewhere, as *the Sons of the Captivity* (by another *Heb.* Word) may be understood.

Ver. 1. *some Princes*]: The same as *Princes* without the Article; and see Ver. 2.

Ver. 5. *while*] For what is the Use of only repeating it was done?

Ver. 12. *Welfare*] *Heb.* Good, as just after, not *Wealth*.

Ver. 15. *though*] *for*, as in divers other Places of our *pres. Trans.* turning it as it were topsy-turvy.

C H A P. X.

AND when Ezra prayed, and made confession, weeping, and casting himself down before the House of God, there were gathered to him a very great Congregation of the Israelites, Men, Women and Children; for the People wept exceeding much.

2. And Shechaniah the Son of Jehiel, one of the Sons of Elam, made answer to Ezra; We have done amiss against our God, as we have dwelt with strange Wives of the People of the Country; yet now there is Hope for Israel concerning this.

3. Now therefore let us make a Covenant with our God, to put out all the Wives, and those that are born of them, by the Advice of my Lord, and those who tremble at the Commandment of our God; and let it be done according to the Law.

4. Rise up, for the Matter belongs to thee, and we will be with thee: take courage, and do it.

5. So Ezra got up, that he might make the chief Priests, Levites, and all Israel swear to do according to that Thing; which they did.

6. And rising up from before the House of God, he went to the Room of Johanan the Son of Eliashib; whither being come, he neither eat nor drank any Thing, because he mourned for the Fault of those of the Captivity.

7. Next they made proclamation throughout Judah and Jerusalem, to all the Captives, to gather together at Jerusalem;

8. Nay that every one who did not come in three Days, according to the Advice of the Princes and Elders, all his Substance should be destroyed, and he separated from the Congregation of those of the Captivity.

9. Accordingly all the Men of Judah and Benjamin gathered together to Jerusalem, in three Days, it being on the twentieth of the ninth Month; and all the People sate in the Street by the House of God, trembling for that Matter, and by reason of the Rain.

10. When Ezra the Priest got ready, and said to them; Ye have done amiss, as ye have dealt with strange Wives, to add to the Guilt of Israel.

11. Therefore now make Confession to the Lord God of your Fathers, and do his Will, by separating from the People of the Country, particularly from the strange Wives.

12. To which the whole Congregation

made answer aloud; It belongs to us to do according to thy Words.

13. But the People are many, and it being a Time of Rain, there is not Power to stand abroad; and it is not a Business for one Day, nor two, because we have transgressed much in this Matter.

14. Let our Princes remain, we pray, for the whole Congregation, and let all who have dwelt with strange Wives in our Cities come at appointed Times, and with them the Elders of each City, and the Judges of the same; till the fervent Anger of our God for this Matter is turned away from us.

15. Only Jonathan the Son of Asahel, and Jahziah the Son of Tikvah remained for it; whom Meshullam, and Shabbethai the Levite helped.

16. Then the Captives did so, and Ezra the Priest, with Men who were chief Fathers for the Household of their Fathers, all of them by Name, were separated, and sate down on the first Day of the tenth Month, to examine the Matter.

17. Thus they finished about all the Men that had dwelt with strange Wives, by the first Day of the first Month.

18. And there were found of the Sons of the Priests who had dwelt with strange Wives, Maaseiah, Eliezer, Jarib, and Gedaliah, of the Sons of Jeshua, the Son of Jozadak, and his Brethren;

19. Who gave their Hands to put out out their Wives, and being guilty, there was a Ram of the Flock for their Guilt:

20. And of the Posterity of Immer, Hanani and Zebadiah;

21. As also of the Posterity of Harim, Maaseiah, Elijah, Shemaiah, Jehiel and Uz-ziah;

22. And of the Posterity of Pashhur, Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad and Elashah;

23. Of the Levites likewise, Jozabad, Shimei, and Kelaiah, otherwise Kelita, Pethahiah, Judah and Eliezer;

24. And of the Singers, Eliashib: of the Porters too, Shallum, Telem and Uri;

25. Besides of the Israelites; of the Posterity of Parosh, Ramiah, Izzija, Malchijah, Mijamin, Eleazar, Malchijah and Benaiah;

26. And of the Posterity of Elam, Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth and Elijah;

27. And of the Posterity of Zattu, Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad and Aziza;

Ver. 2. *dwelt*] Thus the *Heb.* not *taken*; and so in Ver. 10, 14, 17, 18.

Ver. 13. *much*] This *Eng.* Adverb being properly denoted in *Heb.* as here, 2 *Chr.* xxxvi. 14. 1 *Sam.* ii. 3.

and the People who transgressed being *many* told just before: so that not only the *Vulg. Lat.* but also *Castal.* has it in like Manner *multum peccavimus, we have sinned much*; and the *Tig. Bib.* *vehementer peccavimus.*

28. Of the Posterity also of Bebai, Jehohanan, Hananiah, Zabbai, Athlai;

29. Moreover of the Posterity of Bani, Meshullam, Malluch, Adaiah, Jashub, Sheal and Ramoth;

30. And of the Posterity of Pahathmoab, Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, Binnui and Manasseh;

31. Harim's Posterity too, Eliezer, Ishijah, Malchijah, Shemaiah, Simeon,

32. Benjamin, Malluch, Shemariah;

33. Of the Posterity of Hashum, Mattanai, Mattatah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei;

34. Of the Posterity of Bani, Maadai, Amram, Uel,

35. Benaiah, Bedeiah, Chelluh,

36. Vaniah, Meremoth, Eliashib,

37. Mattaniah, Mattenai, Jaasau,

38. Bani, Binnui, Shimei,

39. Shelemiah, Nathan, Adaiah,

40. Machnadbai, Shashai, Sharai,

41. Azareel, Shelemiah, Shemariah,

42. Shallum, Amariah, Joseph;

43. Of the Posterity of Nebo, Jeiel, Mattithiah, Zabad, Zebina, Jaddau, Joel, Benaiah.

44. All these had taken strange Wives, and there were some of them who had Children by theirs.

NOTES upon the BOOK of NEHEMIAH.

CHAP. I.

THE Words of Nehemiah the Son of Hachaliah. It came to pass in the Month of Chisleu, *in* the twentieth Year, when I was at the Palace in Shushan,

2. That there came Hanani, one of my Brethren, with some Men of Judah; whom I asked about the Jews that were escaped, who were left of the Captivity, and about Jerusalem.

3. And they told me, The Remnant who are left of the Captivity there in the Province, are in great Adversity, and Reproach; the Wall of Jerusalem is also broke down, and the Gates of it burnt with Fire.

4. So when I heard these Words, I sat down, weeping and mourning some Days; I fasted too, and prayed before the God of Heaven,

5. And said: I beseech thee, O Lord God of Heaven, the great and awful God, who keeps Covenant and Kindness with those that love him, and keep his Commandments;

6. Let thy Ear now be attentive, and thy Eyes open, to hearken to the Prayer of thy Servant, which I pray before thee at this Time, Day and Night, for the Israelites thy Servants; and do confess their Sins which we have committed against thee, and this I and my Father's Family.

7. We are wholly corrupted towards thee, and have not kept the Commandments, Ordinances and Rules, which thou gavest in charge to Moses thy Servant.

8. Remember, I pray, the Words which thou didst command him to say; Should ye do amiss, I will disperse you among the Nations:

9. Yet should ye return to me, and keep my Commandments, and do them; though there are some of you expelled to the uttermost Part under the Sky, I will gather them from thence, and bring them to the Place

where I have chosen to make my Name remain.

10. Now these are thy Servants, and People, whom thou hast redeemed by thy great Power, and strong Hand.

11. I beseech thee, O Lord, let thy Ear now be attentive to the Prayer of thy Servant; and to that of thy Servants who are willing to reverence thy Name, and give now thy Servant Success at this Time, and grant him Compassion before this Man. For I was Butler to the King.

CHAP. II.

AND in the Month of Nisan, *in* the twentieth Year of King Artaxerxes, the Wine being before him; when I took it up, and gave to him, having not been sad in his Presence,

2. The King said to me, Why is thy Countenance sad, since thou art not sick? This is Nothing but Sadness of Heart. Very much afraid at this,

3. I answered him, Let the King live for ever; why should not my Countenance be sad, when the City, the Place of my Fathers Sepulchres, is waste, and the Gates of it consumed with Fire?

4. Upon this he interrogated me, What is it thou askest for? And I praying to the God of Heaven,

5. Said to the King, If it is well to the King, and if thy Servant is well before thee, that thou wouldest send me to Judah, to the City of my Fathers Sepulchres, and let me build it up.

6. And the King replied to me, while the Queen sat by him, For how long shall thy Journey be? And when wilt thou return? So the King being pleased to send me, I put him a Time.

7. Besides I requested him; If it is well

Ver. 1. *at the Palace in Shushan*] See *Est.* i. 2. And the Kings of *Persia* living seven Months of the Year at *Babylon*, three at *Susa* (the Scripture *Shushan*) and two at *Ecbatan*, *Zonaras Annal.* Lib. 1. so that *Ælian* compares them to Cranes, *Hist. Nat.* Lib. ii. 3. Besides the Agreement of which with the Scripture Account of a Palace being there, I observe a more particular Agreement in the Time; as the three Months of Residence at *Susa* were in the Spring, *Zenophon Cyropæd.* Lib. viii. p. 233. and I find the King not observing *Nehemiah's* Sorrow till the first Month of the Spring, Chap. ii. 1, 2.

though he had heard the mournful News in the fourth Month before from that Time; when the King being at *Babylon* for the Winter Season, and *Nehemiah* at *Shushan* to attend on him, there, *Artaxerxes* did not know of his Grief till he came thither.

Ver. 7. *wholly corrupted*] But the Author of the *com. Lat.* as if he twice mistook *n* for *n* has rendered it, *seduced with Vanity.*

Ver. 3. *Let the King live for ever*] The Form of Address to the *Persian* Kings, *Ælian Var. Hist.* Lib. i. 32.

to the King, let there be Letters given me for the Governors beyond the River, that they should convey me along, till I come into Judah;

8. And a Letter for Asaph the Keeper of the Forest that belongs to the King, that he should give me Timber to make the Gates of the Palace which belongs to the House, and for the Wall of the City, and for the House that I shall go into. Which the King granted me, according to the good Hand of my God upon me.

9. Then I went to the Governors beyond the River, and gave them the King's Letters; he sending Captains of the Army, and Horsemen with me.

10. Which Sanballat the Horonite, and Tobiah the Ammonite Servant hearing of, it greatly displeased them; because there was a Man come to endeavour for the Good of the Israelites.

11. Now when I was come to Jerusalem, and had been there three Days;

12. I rose up by Night, having a few Men with me, but told Nobody what my God had put into my Heart to do at Jerusalem, and there was no Beast with me but that which I rode on.

13. And I went out at the Gate of the Valley by Night, and before the Serpentine-fountain, as also to the Dung-gate; then I got by force through the Walls of Jerusalem, which were broken down, and the Gates of it consumed with Fire.

14. So I passed on to the Fountain-gate, and to the King's Fish-pond; but there was no Place for the Beast that was under me to pass.

15. Therefore I went up in the Night by the Brook, and got by force through the Wall; at length I came back, and entering in at the Gate of the Valley, I returned.

16. And the Rulers neither knew whither I went, nor what I did: for I had not yet told the Jews, whether Priests, Nobles, Rulers, or the rest who did the Work.

17. Afterwards I said to them, You see the Adversity which we are in, how Jerusalem is

waste, and the Gates of it are burnt up with Fire; come, and let us build up the Wall of Jerusalem, that we may be a Reproach no more.

18. Moreover I told them of the Hand of my God which was good upon me, and also the King's Words that he expressed to me: upon which they said, Let us get ready, and build: so they made their Hands strong for the good Matter.

19. But when Sanballat the Horonite, Tobiah the Ammonite Servant, and Geshem the Arabian heard of it, they scoffed at us, despised us, and demanded, What Thing is this that you are doing? Will you rebel against the King?

20. To whom I returned this Answer, The God of Heaven himself will give us Success, therefore we his Servants will get ready and build; whereas you have no Part, Right, nor Memorial in Jerusalem.

CHAP. III.

ACCORDINGLY Eliashib the high Priest got ready, with his Brethren the Priests, and built up the Sheep-gate, which they consecrated, and set up its Doors; even to the Tower of Meah did they consecrate it, to that of Hananeel.

2. And at the Side of him the Men of Jericho built; at his Side also did Zaccur the Son of Imri build.

3. But the Fish-gate the Sons of Haffenaah built; they made it, and set up its Doors, Locks and Bars.

4. At the Side also of them Meremoth the Son of Urijah, the Son of Koz, repaired; as did at their Side Meshullam the Son of Berechiah, the Son of Meshezabeel; and at theirs Zadok the Son of Baana.

5. Next at the Side of those the Tekoites repaired; but their Gentry would not bring their Necks into the Service of their Lord.

6. And Joiada the Son of Paseah, and Meshullam the Son of Besodeiah repaired the old Gate; they made it, and set up its Doors, with the Locks, and Bars of it.

Ver. 8. *to make*] *beams for* seems improper Paraphrase.
Ib. *the Gates of the Palace which belongs to the House*] *Vulg. the Gates of the Temple, the Towers of the House.*

Ver. 13. *got by force*] or *broke*, the indisputable Meaning of the Heb. Word כָּרַע as it is in all the Copies I have had the Opportunity of examining; nor is it pretended ever to signify *viewed*, or as some Lat. Translators render it *considered*. There is however another Heb. Word of the same Letters, differing from this only by having no Point over the right Side of *w* but even that signifies *to expect* or *wait for*, and no where else besides in this and the 15th Ver. nor by any Proof here *to view* or *consider*: yet I find this to be what is pretended for it, notwithstanding it is another Word, and not that which is here used; and notwithstanding this other Word or Verb wants the whole

Conjugation *Kal*, in which the Word here is. *Tun.* and *Trem.* also turn it *effringebam, I broke*; nay the *Septuagint* likewise *εὐρριπών* the same.

Ib. *through*] *to get to the other Side*; the *Original* having a Preposition that signifies so properly, which is omitted in the other Way of translating.

Ver. 15. *got—through*] where there was some Breach in the Wall, and to get back again to the Outside.

Ver. 2. *his Side*] as here before; and not plur. as in Ver. 4.

Ver. 3. *made*] or *framed*, which appears better than *laid the Beams*, that scarce belongs to a Gate. There is the same Verb Chap. ii. 8.

Ver. 5. *Necks*]. By Allusion to Oxen under the Yoke.

7. And at their Side Melatiah the Gibeonite, and Jadon the Meronothite, the Men of Gibeon and Mizpah repaired, to the Throne of the Governor on this side the River.

8. Uzziel the Son of Harhoiah one of the Goldsmiths repaired at the Side of him, and at his Hananiah the Son of one of the Apothecaries; but they left Jerusalem as far as the broad Wall.

9. And at the Side of them repaired Rephaiah the Son of Hur, Prince of the half Part of Jerusalem.

10. Moreover at their Side Jedaiah the Son of Harumaph repaired, even before his House; and at the Side of him did Hattush the Son of Hattabniah repair.

11. Another Measure Malchiah the Son of Harim, and Hashub the Son of Pahathmoab repaired, and the Tower of the Ovens.

12. And at the Side of him repaired Shallum the Son of Halloheh, the Prince of the *other* half Part of Jerusalem, with his Daughters.

13. Hanun and the Inhabitants of Zanoah repaired the Gate of the Valley, they built it, setting up its Doors, Locks and Bars; and a thousand Cubits of the Wall to the Dung-gate.

14. But Malchiah the Son of Rechab, the Prince of Part of Beth-cherem, repaired the Dung-gate; he built it, and set up its Doors, Locks and Bars.

15. And Shallun the Son of Col-hozeh, a Prince of Part of Mizpah, repaired the Fountain-gate, he built it, covered it, and set up its Doors, Locks and Bars; and the Wall of the Fish-pond of Shelah, at the King's Garden, even to the Stairs going down from the City of David.

16. After him Nehemiah the Son of Azbuk, Prince of the half Part of Beth-zur, repaired to *the Place* before the Sepulchres of David, and to the Fish-pond that was made, and the House of the stout Men.

17. Rehum the Son of Bani, of the Levites, repaired after him: at his Side did Hashabiah Prince of the half Part of Keilah repair, for his Part.

18. After whom repaired, of their Brethren, Bavai the Son of Henadad, Prince of the *other* half Part of Keilah.

19. And Ezer the Son of Jeshua, Prince of Mizpah, repaired another Measure at his Side, over against the going up to the Arsenal, at the Corner.

20. After him Baruch the Son of Zabbai earnestly repaired another Measure, from the Corner to the Door of the House of Eliashib the high Priest.

21. After whom Meremoth the Son of Urijah, the Son of Koz, repaired another Measure, from the Door of Eliashib's House to the End of it.

22. And after him repaired the Priests, the Men of the Plain.

23. After the same Benjamin, and Hashub, repaired before their House: after whom Azariah the Son of Maaseiah, the Son of Ananiah, repaired by his House.

24. After him Binnui the Son of Henadad repaired another Measure, from the House of Azariah to the very Edge of the Corner;

25. Palal the Son of Uzai over against the Corner, and the Tower going out of the King's uppermost House, which is at the Court of the Prison; after him Pedaiah the Son of Parosh;

26. And the Assistants dwelling on the Ascent, to *the Place* before the Water-gate eastward, and the Tower going out.

27. After the same the Tekoites repaired another Measure, over against the great Tower going out, and to the Wall of the Ascent.

28. From above the Horse-gate the Priests repaired, against their respective Houses.

29. Zadok the Son of Immer repaired after the same, before his House: and after him Shemaiah the Son of Shechaniah, the Keeper of the East-gate repaired.

30. After whom Hananiah the Son of Shelemiah, and Hanun the sixth Son of Zalaph, repaired another Measure: after the same Meshullam the Son of Berechiah repaired, before his Room.

31. After him repaired Malchiah, a Goldsmith's Son, to the Place of the Assistants and Merchants, before the Mustering-gate, and to the going up to the Corner.

32. And between the going up to the Corner and the Sheep-gate, the Goldsmiths and Merchants repaired.

Ver. 8. *left*] a common Verb of that Signification; and so *Montan.* *Leo* *Jud.* with *Trem.* and *Jun.* have *reliquerunt*, the *Vulg. Lat.* *demiserunt*: nor is there any Proof or Likelihood that it ever signifies *fortified*.

Ib. *as far as*] did not meddle with the old Wall that was standing; *vid. Jun. Annot.*

Ver. 14. *Beth-cherem*] like *Beth-shittab*, *Jud.* vii. 22. &c. without the Article; and see *Buxt. Syntax.* Cap. 5.

Ver. 15. *Shallun*] not *Sballum*.

Ver. 26. *dwelling*] So *Cassal.* renders it *incolentes*; *Pagn.* with *Trem.* and *Jun.* *qui habitabant*, *who dwell*: it being what they repaired, which is here related.

Ib. *the Ascent*] See at 2 *Chron.* xxxiii. 14.

Ver. 28. *From*] *Vulg. Lat.* *to*.

Ver. 32. *the Goldsmiths*] *Lat.* *Aurifices*, but in the *Vulg.* *Artifices*, *Tradesmen*; made, as one may think, erroneously from the other.

CHAP. IV.

BUT when Sanballat heard that we were building the Wall, it displeased him, so that he had great Indignation, and scoffed at the Jews;

2. Saying thus before his Brethren, and the Army of Samaria, What are the feeble Jews doing? Will they be left to themselves? Will they sacrifice? Will they finish in a Day? Will they restore the Stones out of the Heaps of Rubbish, when they are burnt?

3. And Tobiah the Ammonite being by him, said, Even what they build, if a Fox should go up, he might break down their Stone-wall.

4. Hear, our God, that we are in Contempt, turn back their Reproach on their own Heads, and deliver them to be a Prey in a Country of Captivity.

5. Nay do not cover over their Iniquity, nor let their Sin be blotted out from before thee: for they have provoked thee even before the Builders.

6. Thus we built the Wall, all which was joined together, *one* half of it to *the other*; the People having a Mind to do it.

7. And when Sanballat, Tobiah, the Arabians, Ammonites, and Ashdodites heard that the Walls of Jerusalem were making up firm, that the Breaches began to be stopped, it greatly displeased them.

8. So they conspired all of them together, to come to fight against Jerusalem, and to hinder it.

9. Upon this we prayed to our God; and set a Watch against them Day and Night, for fear of them.

10. And Judah said, The Strength of the Labourers is gone, and there is so much Rubbish, that we cannot build the Wall.

11. Besides our Enemies threatened, They shall not know, nor see, till we come in among them, and slaying them, make the Work cease.

12. When the Jews too who dwelt by them came, they told us ten times, *They* will be

at all Places by which you can return to us.

13. Therefore I set at the lower Places behind the Wall, *and* in the clear Places, the People according to the Families, with their Swords, Spears and Bows.

14. Which having seen *done*, I addressed my self, and said to the Nobles, Rulers, and the rest of the People; Be not afraid by reason of them; remember the Lord is great and terrible, and fight for your Brethren, your Sons and Daughters, your Wives and Houses.

15. Now when our Enemies heard that it was known to us, and God had made their Counsel void, we returned all of us to the Wall, each one to his Work.

16. But from that Day one half of my Servants wrought in the Work, and the other held the Spears, Shields, Bows and Corsets; the Princes being behind all the Family of Judah.

17. The Builders on the Wall, and they that carried Burdens, *with* those who loaded, wrought in the Work with one of their Hands, and the other held a Dart.

18. The Builders also were girded each with his Sword upon his Loins, when they were building, and he that sounded the Trumpet was by me.

19. And I charged the Nobles, Rulers, and the rest of the People; The Work being much and wide, and we being separated upon the Wall far off one from another;

20. At the Place in which you hear the Sound of the Trumpet, gather thither to us: our God will fight for us.

21. So we wrought in the Work, and half of them held the Spears from Break of Day, till the Stars appeared out.

22. I likewise ordered the People at the same Time, Let each one with his Servant lodge within Jerusalem; that they may be a Guard to us by Night, as well as be at the Work by Day.

23. And neither I, my Brethren, my Servants, nor the Men of the Guard who followed me, did any of us pull off our Cloaths; each having his Dart *and* Water.

Ver. 2. *be left*] to do so: or *will they* [the Persians] leave them; or permit, as several translate: *fortifie* being foreign to it.

1b. *to themselves*] For the *Heb.* has a Preposition properly signifying *to* before the Pronoun.

Ver. 9. *Upon this*] *Nevertheless* thwarting the Sense.

Ver. 12. *They will be*] with this supplied, which seems intended, it signifies that when the Enemies fell upon them, they would also beset the Ways, that they might not escape back to their Friends in the Country, from whence they were come to help repair Jerusalem; see Ch. xi. 1.

Ver. 13. *clear*] as the like Word is rendered, *Isa.* xviii. 4. and the higher Places wanted the less Defence.

Ver. 14. *seen done*] For what else did he look at?

Ver. 17. *Dart*] to throw down from the Wall on the Enemy, in case of an Assault; see 2 Chron. xxxii. 5. from the Verb *to throw*.

Ver. 22. *to us*] *Vul.* to you.

Ver. 23. *Dart*] as Ver. 17. *Jun.* and *Trem.* translate *cuique gladius fuit, each had his Sword; Castal. suum quisque telum dextera tenentes, holding every one his Dart in the right Hand*; it being a Noun, the same as in 2 Chron. xxiii. 10. & xxxii. 5. *Job.* xxxiii. 18. & xxxvi. 12. *Isa.* ii. 8. and these are all the Places where it is found.

1b. *Water*] to drink at any Time, as People do at Work, without going away for it.

C H A P. V.

BESIDES there was a great Cry of the People, and their Wives, against their Brethren the Jews.

2. For there were some who said, We, our Sons, and Daughters are many; therefore we must receive Corn, that we may eat, and live.

3. And others who complained, We have mortgaged our Fields, Vineyards and Houses; that we might buy Corn in the Famine:

4. As there were more that did; We have borrowed Money for the King's Tax, on our Fields, and Vineyards.

5. Yet now our Flesh is like that of our Brethren, our Children as theirs; and behold we are bringing our Sons and Daughters into subjection for Servants, nay some of our Daughters are brought into subjection; and there is no Power in our Hands, because others have our Fields and Vineyards.

6. Greatly displeased, when I heard their Cry, and these Words,

7. I consulted in my own Mind, then chid the Nobles and Rulers, telling them, You exact Usury each one of his Brethren; whereupon I set a great Congregation against them.

8. I further said to them, We have bought our Brethren the Jews who were sold to the Nations, according to our Ability; and will you even sell your Brethren? Or shall they be sold to us? But they were silent, and found not a Word to say.

9. Moreover I proceeded; The Thing that ye do is not good; should not ye walk in the Fear of our God, by reason of the Nations our Enemies?

10. And likewise I, my Brethren and Servants, might exact Money and Corn of them; I beseech you, let us leave this Usury.

11. Restore to them presently, I pray, their Fields, Vineyards, Olive-yards and Houses, with the hundredth Part of the Money and Corn, the Wine and Oil, which you exact of them.

12. And they answered, We will restore, and require Nothing of them, we will do as thou sayest. Then I called the Priests, and made them swear to do according to these Words.

13. I also shook my Arm, and said, Thus let God shake every Man, who does not confirm these Words, from his House and Busi-

ness, even thus let him be shaken, till he is void; to which all the Congregation said, So let it be, and praised the Lord. The People likewise did according to these Words.

14. Now from the Time when I was appointed to be their Governor in the Country of Judah, from the twentieth Year to the two and thirtieth of King Artaxerxes, being twelve Years, I and my Brethren did not eat the Victuals belonging to the Governor.

15. Whereas the former ones who were before me were burdensome to the People, taking of them Bread and Wine, besides forty Shekels of Silver, nay their Servants had government over the People; but I did not do so, by reason of the Fear of God.

16. And I also repaired in this Work some of the Wall, and we bought no Land; besides all my Servants gathered thither to the Work.

17. Jews too and Rulers a hundred and fifty Men, with them who came to us from the Nations that were round about us, were at my Table:

18. Inasmuch that what was made ready for one Day was an Ox, six choice Sheep, and for me Fowls, as also within ten Days a great deal of all Sorts of Wine; yet with this I did not require the Victuals belonging to the Governor, because the Service was heavy upon this People.

19. Remember me, O my God, for Good, according to all that I have done for them.

C H A P. VI.

AT length when Sanballat, Tobiah, Geshem the Arabian, and the rest of our Enemies, heard that I had built up the Wall, and there was no Breach left in it, although I had not at that Time set up the Doors at the Gates;

2. Sanballat and Geshem sent to me, to come, that we might meet together at one of the Villages in the Vale of Ono; they intending to do me some Mischief.

3. But I said by Messengers whom I sent to them, I am doing a great Work, so that I cannot come down; why should the Work cease, when I leave it off, that I may come down to you?

4. Yet they sent to me after that Manner four times, and I returned them answer after this Manner.

5. Then Sanballat sent his Servant to me

Ver. 11. *presently*] This *Heb.* Word is found once more, viz. in 1 Sam. ix. 13. where see.

Ver. 13. *Arm*] So *Isa.* xlix. 22. where it is only besides, and thus by our best *Interpreters*.

Ver. 15. *Fear of God*] Τὸν σὸφόν ἐ κατὰ τοῖς κειμένους νόμοις περὶ τὴν πόλιν, ἀλλὰ κατὰ τὴν τῆς ἀρετῆς, said *Antisthenes* the

Philosopher; *Wise Men do not live by the Direction of the Laws, but according to Virtue*, *Hesychius* in *The Life of famous Philosophers*.

Ver. 1. *at the Gates*] I do not know why, or from whence our *Eng. Translators* have *upon*, since the *Latin* ones have *in portis*.

after the same Manner the fifth time, with an open Letter in his Hand;

6. In which was written; There is heard among the Nations, and Gashmu says, thou and the Jews intend to rebel, therefore thou buildest up the Wall, that thou mayest be their King, as it is reported;

7. And that thou hast set up Prophets to proclaim concerning thee in Jerusalem, that there is a King in Judah; and now the King will hear the like Report: now therefore come, and let us take counsel together.

8. But I sent to tell him, There is Nothing according to these Words which thou sayest, for thou forgettest them out of thy own Heart.

9. Though all of them made us afraid, saying, Their Hands will leave off the Work, so that it shall not be done. Now therefore strengthen my Hands.

10. Besides I went into the House of She-maiah, the Son of Delaiah, the Son of Me-hetabeel, who was shut up; and he said, Let us get together at the House of God within the Temple, and shut the Doors of the Temple: for they will come to kill thee, and that in the Night.

11. Nevertheless I answered, Should such a Man as I flee? Or who that is as I am, would go into the Temple, that he might live? I will not go in.

12. And I knew that behold God had not sent him: for he spoke the Prophecy against me, because Tobiah and Sanballat had hired him.

13. He being hired to the intent that I should be afraid, and by doing so should sin; that they might have *Something* for an ill Name to reproach me.

14. Remember, O my God, Tobiah and Sanballat, according to these their Doings, and also Noadiah the Prophetess, and the rest of the Prophets, who would have made me afraid.

15. So the Wall was finished on the twenty fifth of Elul, in two and fifty Days.

16. Which when all our Enemies heard, and all the Nations that were round about us saw, they were exceedingly cast down in themselves; being sensible that this Work was done by our God.

17. Moreover in those Days the Nobles

of Judah sent many Letters to Tobiah, and Tobiah's came to them.

18. For there were many in Judah sworn to him: for he was Son-in-law to Shecha-niah, the Son of Arah: and his Son Jeho-hanan married the Daughter of Meshullam, the Son of Berechiah.

19. They would also be talking of his good *Deeds* before me, and divulging my Words to him; who sent Letters to make me afraid.

CHAP. VII.

AND when the Wall was built up, I set up the Doors; and Porters, Singers, and Levites were appointed.

2. I also ordered Hanani my Brother to be over Jerusalem, with Hananiah the Prince of the Palace: for he was like a Man of Ve-racity, and feared God above many.

3. Then I said to them, Let not the Gates of Jerusalem be opened till the Sun gives heat; and while these stand by, let some shut, and make fast the Doors: *they* are likewise to place Guards for the Inhabitants of Jeru-salem, in their several Watches, and before their own Houses.

4. Now the City was of a large Space, and great; but the People were few within it, and there were none of the Houses built up.

5. My God in the next place put into my Heart, that I should gather together the Nobles, Rulers and People, to reckon up *their* Pedigree; and I found a Book of the Pedigree of those who came up at first, in which I found written.

6. These are the People of the Province that came up from Captivity, the Captives whom Nebuchadnezzar King of Babylon carried away, who returned to Jerusalem and Judah, to their respective Cities;

7. The Number of which Men of the Is-raelites, that came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Ne-hum and Baanah, were:

8. The Posterity of Parosh, two thousand a hundred and seventy two;

9. The Posterity of Shephatiah, three hundred seventy two;

Ver. 12. *sent him*] where the *Heb.* Division of the Ver. is.

Ib. *the Prophecy*] that they would come to kill *Nehemiah*, Ver. 10.

Ver. 3. *them*] the Porters, as well as the two last mentioned; otherwise *these* would be improper for them who are only spoken to.

Ib. *shut*] at Night, as Chap. xiii. 19.

Ib. *make fast*] in general, as the Verb signifies, *to lock, bolt, &c.* not particularly *bar*.

Ib. *to place*] being infinitive.

Ver. 5. From this Verse to Chap. xii. 9. says *Sir Is. Newton, Chron. of ant. Kingd. amend.* Ch. 6. *Nehemiah* copied it all out of the *Chronicles of the Jews*, written before his Days; as may appear by reading the Place, and considering that the Priests and Levites who sealed the Covenant, *Neb.* 10. were the very same with those who returned from Captivity in the first Year of *Cyrus*, *Neb.* xii. and that all those who returned sealed it; as he shews by comparing them together. However see on *Ezr.* ii. 1.

10. The Posterity of Arah, six hundred fifty two ;
11. The Posterity of Pahath-moab, belonging to those of Jeshua and Joab, two thousand eight hundred eighteen ;
12. The Posterity of Elam, a thousand two hundred fifty four ;
13. The Posterity of Zattu, eight hundred forty five ;
14. The Posterity of Zaccai, seven hundred and sixty ;
15. The Posterity of Binnui, six hundred forty eight ;
16. The Posterity of Bebai, six hundred twenty eight ;
17. The Posterity of Azgad, two thousand three hundred twenty two ;
18. The Posterity of Adonikam, six hundred sixty seven ;
19. The Posterity of Bigvai, two thousand sixty seven ;
20. The Posterity of Adin, six hundred fifty five.
21. The Posterity of Ater, belonging to Hezekiah, ninety eight ;
22. The Posterity of Hashum, three hundred twenty eight ;
23. The Posterity of Bezai, three hundred twenty four ;
24. The Posterity of Hariph, a hundred and twelve ;
25. The Posterity of Gibeon, ninety five ;
26. The Men of Beth-lehem and Netophah, a hundred eighty eight ;
27. The Men of Anathoth, a hundred twenty eight ;
28. The Men of Beth-azmaveth, forty two ;
29. The Men of Kirjath-jearim, Chephai and Beeroth, seven hundred forty three ;
30. The Men of Ramah and Gaba, six hundred twenty one ;
31. The Men of Michmas, a hundred and twenty two ;
32. The Men of Bethel and Ai, a hundred twenty three ;
33. The Men of the other Nebo, fifty two ;
34. The Posterity of the other Elam, a thousand two hundred fifty four ;
35. The Posterity of Harim, three hundred and twenty ;
36. The Posterity of Jericho, three hundred forty five ;
37. The Posterity of Lod, Hadid and Ono, seven hundred and twenty one ;
38. The Posterity of Senaah, three thousand nine hundred and thirty.
39. The Priests were: the Posterity of Jedaiah, belonging to the Family of Jeshua, nine hundred seventy three ;
40. The Posterity of Immer, a thousand fifty two ;
41. The Posterity of Pashhur, a thousand two hundred forty seven ;
42. The Posterity of Harim, a thousand and seventeen.
43. The Levites were: the Posterity of Jeshua, belonging to Kadmiel, to the Posterity of Hodevah, seventy four.
44. The Singers were: the Posterity of Asaph, a hundred forty eight.
45. The Porters were: the Posterity of Shallum, Ater, Talmon, Akkub, Hatitah, Shobai, a hundred thirty eight.
46. The Assistants were: the Posterity of Ziha, Hasupha, Tabbaoth,
47. Keros, Sia, Padon,
48. Lebana, Hagaba, Shalmal,
49. Hanan, Giddel, Gahar,
50. Reaiah, Rezin, Nekoda,
51. Gazzam, Uzzah, Paseah,
52. Besai, Meunim, Nephishefim,
53. Bakbuk, Hakupha, Harhur,
54. Bazlith, Mehida, Harsha,
55. Barkos, Sisera, Thamah,
56. Neziah, Hatiphah.
57. The Posterity of Solomon's Servants, namely of Sotai, Sophereth, Perida,
58. Jaala, Darkon, Giddel,
59. Shephatiah, Hattil, Pochereth-zebaim, Amon ;
60. All the Assistants, and the Posterity of Solomon's Servants, were three hundred ninety two.
61. And these came up from Tel-melah, Tel-harsha, Cherub, Addon and Immer ; but they could not tell the Family of their Fathers, and their Offspring, whether they were of Israel :
62. The Posterity of Delaiah, Tobijah, Nekoda, six hundred forty two.
63. Of the Priests also, the Posterity of Habai, Koz, Barzillai, who taking a Wife of the Daughters of Barzillai the Gileadite, was called by their Name ;
64. These sought for their Register among them whose Pedigree was reckoned up, but it was not found ; so they were held to be polluted from the Priesthood.
65. For the Tirshatha said of them, that they should not eat of the very holy Things, till there stood up a Priest with Urim and Thummim.
66. The whole Congregation together, were forty two thousand three hundred and sixty ;

Ver. 12. two hundred] In Vulg. eight hundred.
Ver. 21. ninety] Lat. Vulg. nine hundred.

Ver. 66. three hundred] Lat. Vulg. six hundred.

67. Besides their Servant-men and Maids, these being seven thousand three hundred thirty seven; and they had two hundred and forty five Men and Women who were Singers.

68. Their Horses were seven hundred thirty six, their Mules two hundred forty five,

69. The Camels four hundred thirty five, the Asses six thousand seven hundred and twenty.

70. And Part of the chief Fathers gave for the Work; the Tirshatha giving to the Treasure a thousand Drums of Gold, fifty Basons, five hundred and thirty Priests Coats.

71. Some of the chief Fathers also gave to the Treasure of the Work twenty thousand Drums of Gold, and two thousand and two hundred Manchs of Silver.

72. And what the rest of the People gave, was twenty thousand Drums of Gold, two thousand Manchs of Silver, and sixty seven Priests Coats.

73. So the Priests, Levites, Porters, Singers, and some of the People, with the Assistants, and all Israel dwelt in their Cities; where the Israelites were when the seventh Month approached.

C H A P. VIII.

AND all the People gathered together as one Man, into the Street that is before the Water-gate, and spoke to Ezra the Scribe to bring the Book of the Law of

Moses, which the Lord gave in command to Israel.

2. Accordingly Ezra the Priest brought the Law before the Congregation, both of Men and Women, and all who had understanding to hear it, on the first Day of the seventh Month.

3. In which he read before the same Street, from the Morning-light till the middle of the Day, before Men, Women, and those who had understanding; and the Ears of all the People were to the Book of the Law.

4. Now Ezra the Scribe stood upon a wooden Pulpit that was made for the Affair; and by him stood Mattithiah, Shema, Anai-ah, Urijah, Hilkiah and Maaseiah, on his right Hand; and at his left Pedaiah, Mishael, Malchiah, Hashum, Hashbaddanah, Zechariah, Meshullam.

5. And Ezra opened the Book in the Sight of all the People, forasmuch as he was above them; at the doing of which they all stood up.

6. Then he blessed the great Lord God: and all of them answered, So let it be, so let it be, with lifting up their Hands; they also bowed, and worshipped the Lord, with their Faces to the Ground.

7. Besides Jeshua, and Bani, with Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites made the People understand the Law, who stood still.

8. Thus they read in the Book, in the Law of God expounded, putting the Sense, and made them understand the Scripture.

Ver. 6. the great Lord God] Vul. Lat. the Lord God with a great or loud Voice.

Ver. 8. read] It has been a Matter of great Enquiry and Debate, when and by whom the Hebrew Points, Part of which are the Vowels of that Language, were introduced. Before the Babylonian Captivity, while Hebrew was the Mother-tongue of the Jewish People, as their Letters are all Consonants, and there was little or no Necessity for Vowels, it may be thought or allowed, they had but few or none of the latter. But being dispersed after the Transmigration, and not living together, as their Ancestors had done before in Egypt; the Chaldee, as it is agreed, was become their common Language at the Return from Captivity: whereby there was then Need of Vowels for the right reading and understanding of the Scripture Words, the adding of which was concluded both by Jews and Christians to be done by Ezra, that ready Scribe or Writer, *Ezr. vii. 6.* assisted by the Men of the Great Synagogue, *Haggai, Zechariah, Malachi*, with those in *Ezra ii. 2.* and others; a particular Account of which may be seen in *Buxtorf's Tiberias*, Cap. 10, & 11. But lately in the Beginning of the 16th Century, one *Elias Levita* a Jew of Germany started another Opinion: for the Jews continuing to put a great Value on their Tradition, *Mark vii. 13.* and having pretended that the true Meaning of the Scripture was delivered down to them from the inspired Writers by Word of Mouth, till their *Rabbi Judah*, whom they call *Hakadosh*, the Holy, wrote it in a Book intituled *Mishnah*, about 150 Years after Christ; so this *Elias Levita* pretended the right Reading of the Scripture was preserved in the same Manner, till their

Masorites at *Tiberias* composed the Points, about 500 Years after Christ, *Eliæ Lev. Masoreth Hammasoreth, & de Accentibus*. As the inventing this Opinion made for the Jewish Tradition, so the promoting it did for the Popish ones, by lessening the Truth and Authority of the Holy Scriptures, which have been a great Check to the Traditions of the Papists: it is therefore no Wonder that *Morinus* (that bitter Reviler of the Protestants at the same Time) in *Exercit. Biblicæ*, and their great Father *Simon* in his *Critical Enquiries*, &c. with others of them, should so cordially espouse the Cause; nor for the same Reason of degrading Sacred Writ, that those who are deistically inclined should do the same, in order for Human Reason to juggle out Divine Revelation; accordingly it may be generally found that the late Authors of those two Sorts, when they make mention of this, hold with *Elias*, only pretend the Points are erroneous or uncertain; as *Hutchinson* most confidently does, for Imaginations of his own. The Jews however, though it does not extenuate the Scripture in their View, because they think such oral Tradition of the Points as valid, and as much from Inspiration at first, as if they had been all along written, do altogether reject this new Conjecture of *Elias Levita*; see *Buxt. de Punct. P. II. Cap. iii. iv.* and p. 366. while it must be confessed divers learned Protestants, with *Capellus* at their Head, have likewise fallen in with it, led perhaps too much by Novelty, or the Authority of others, not considering it sufficiently themselves; as not thinking it perhaps material, of which further.

The better to understand the State of the Matter, and be more capable of judging in it, let us suppose the Vowels

9. And Nehemiah who was the Tirshatha, and Ezra the Priest the Scribe, with the

Levites who made the People understand, said to them all, This Day is holy to the

all taken out of the *English Books* of the old Testament, as also out of the *Latin* ones; the first might then be pretty nearly to us when we were used to them, as the *Hebrew Bible* was to the *Jews* before the Captivity, while that was their common Language; and what it was to them after the Captivity, we may conceive by considering how such a *Latin Copy* without Vowels would be to us. There being indeed commonly in *Hebrew* a Consonant and a Vowel alternately, that Tongue must be the easier in such a Respect, but this may be thought overbalanced by the *Hebrew* having more than double the Vowels of our *European Languages*; nay if an *English* and *Latin Copy* without Vowels as mentioned before had some Mark for the Places of them, it would exceed the *Hebrew* in Plainness upon that Account. It is however not to be omitted, that the *Matres Litterarum*, as some call the Letters *א, י, ו*, and *נ*, are somewhat helpful in reading the unvowelled *Hebrew*, but not much in the *Scripture*: for when *ו* is used as a Vowel, it has the Power both of *i* and *e*, *י* of *e* and *u*, and *א* is never a Vowel, but used with all the five; besides these two first Letters themselves, which are properly Consonants, being destitute of Points, do not inform a Reader when they are endued with the Nature of Vowels, nor are they in Place for one half of them; so that this is next to Nothing of Certainty without further Help; and the *Jews* put more of them in modern Words for that Purpose, which the *Bible* wanting, even this may shew it had pointed Vowels; see more fully *Buxt. de Accent.* p. 370, 371. In pleading these, *Walton* owns they were very seldom in the middle of Words, and yet asserts they were the only Vowels, *Consulerator* considered, p. 206; and *Simon* pretending there were more than now, makes bad worse.

The Case being thus fairly stated, methinks an unprejudiced Person should not want Arguments to be persuaded that the *Jews* neither did, nor could read the *Hebrew Bible* without Points, till the Time *Elias Levita* talks of, as *Prideaux* owns and shews, *Connell.* P. I. B. 5. and that they were frequent in reading it, is well known. So far and so long, as the Words and Pronunciation of them were retained in the Memory of any from their Forefathers, such Persons might read: for the Consonant-letters alone could not teach them how to do it; neither did, as is manifest by the *Septuag.* and *Targumists* reading otherwise. And is it to be imagined that even the Readers in the Synagogues could say the whole *Scripture* by Heart? Words it is true might often be known by the same Words in other Places, the Sounds of which were remembered, and many more might be known according to the Rules of Grammar, by Number, Conjugation, Tense, &c. but as there are divers Nouns seldom extant, some but once, and several irregular Verbs, with Abundance of particular Words that vary from the usual Construction; the Remembrance of the common Words, and the general Knowledge of Grammar (then but little) would be insufficient without remembering also the Exceptions and Words less frequent: all which to mind distinctly in the several Places, might require a larger Memory, than to be able to say the whole *Scripture* out of Book, as it lies connected together; see *Buxt. Tiber.* Ch. 9. at end, and even *Capel. Crit. Sac.* Sect. 63. Many Verbs, with the Knowledge of the *Heb. Grammar*, might be known how to be read by the Letters, if regular; but even in such Verbs, their Letters would not inform whether the pointing, or reading, was regular or irregular in such a Place, or what it was if the latter, and so it would be uncertain; which some plead it is, for the like Reasons. And besides the various Anomalies of the Verbs, the Vowels of the Nouns are very different. So that all the same Pronunciation without Points could not be derived from the sacred Penmen, as pretended in *Proleg.* iii. sect. 51, 53. ad *Bib. Polyglot.*

An Objection that is raised from the present reading of the *Samaritan Pentateuch*, and the Writings of the *Jewish Rabbies* without Points, gives me Occasion for making the

Matter still plainer. It is certainly much easier to put Vowels to the Consonants, than to read them without; because the first allows of all Helps, and any Time for performing it, whereas the other is to be done *ex tempore* by Memory: it must needs be granted too, that the Points were inserted in the *Targums* by no mean Hands, yet they were far from being correct; and though *Buxtorf* himself has done it anew, than whom perhaps none in these Ages was more capable, the Learned are not satisfied it is entirely right. How could those *Versions* then have been read without Vowels? Much less how could the *Original*? There is a material Difference in the *Jewish Rabbinical Books*, which may be supposed written plainly grammatical, and so are every where to be read in the same Manner, with the Aid too of *א, י, ו*, inserted at Pleasure. And notwithstanding the *Targums* have more Difficulties by following the *Scripture*, yet less than the *Hebrew Text* it self; besides *Chaldee* was the *Jews* Language after the Captivity. The pointed *Bibles* may now assist them, instead of *Hebrew* being their Mother-tongue, to read the unpointed ones, where Memory fails; and as they know what is to be read beforehand, they may get their Lesson ready; as indisputably their Boys do, who, as I have seen at *London*, read a Portion of *Scripture* in the Synagogue: for the Schoolmaster there himself confessed to me, that he could not teach the Writings of their *Rabbies*. Besides they read but Part of the *Scripture* in their publick Worship. As to the *Samaritans*, *Prideaux* seemed to think they have Points, though not transmitted to us: Nay *Jerome* writes, in one of his *Prefaces to Kings*, *The Samaritans have the Five Books of Moses, written with the same Letters as the Jews, figuris tantum & apicibus discrepantes, only differing in their Shape and Points*; for what else can the latter be, since something besides the Form or Character of the Letters? They might also help themselves with the *Heb.* Points, and they having only the *Pentateuch*, that may be easier read, where it depends so much on Memory, than the whole *Bible*; and perhaps they make but little Practice of reading that, which may be incorrectly too: as the learned *Postellus* in his *Alphabet of 12 Languages* writes, *The Samaritans have now no Points, as they had in the Time of Jerome, and they read, depravati admodum, very badly without them*. But the Necessity of the Points still more appears, by their making and distinguishing Consonants, as well as Vowels: for the double Letters are made by [·] in the single ones, the Sound of *b* is also taken away by it, and *ph* distinguished from *f* by the same; so *caph* and *he* together make. are known from *caph* only sem. by · and ·

Another Objection springs from what has been already mentioned, that the *Copies* kept in the Synagogues are void of the Points, from whence it would be inferred, that they are a late Invention. If *Ezra* did introduce the Points, yet the great Labour and Care of annexing them to the *Bibles*, which might be done after the Letters were all written, was probably the Reason that many went without them, and this accords well with their Origin being from *Ezra*; so that the Points might not be put to the *Synagogue-Law*, because they had a later Rise than the Letters, that this might be as the Ten Commandments of God's own Writing were. The Points moreover might look like an unpleasant Mark of their Declension and Captivity, damping the Delight they should have in worshipping God; or they might be left out for Ostentation, to shew they could read without them; or else might be avoided there, that the Priests should be skilful and industrious to read so; or that those *Copies* might have no Fault, which could scarcely be with the numerous Points. From the Scarcity of the pointed *Bibles* before Printing was known, especially if they were formerly kept only in the *Jewish Schools*, as *Prideaux* affirms, it is no Wonder that divers ancient Writers make no Mention of them, as might otherwise be expected, nor that the *Septuagint* did not use, as it seems, pointed *Copies*; see *Gen.* xlvii. 31. to which may be added, that

Lord

Lord your God, do not mourn nor weep: for all the People wept, when they heard the Words of the Law.

10. He said further to them, Go, eat the fat Things, and drink the sweet, and send Part to those for whom there is Nothing pre-

their Translation is supposed to be made, not from the Heb. but the Chaldee, as Buxt. shews, *De Punct.* Par. i. Cap. 9. so unpointed Originals are to be ascribed to the Use of some Targumists (for Onkelos translates so near to the Heb. as may be incredible without his having the Vowels, which may also be an Argument of their Antiquity) particularly Jonathan, of whom the Jews have such a high Veneration, that they write, he received his Targum or Chaldee Translation, as to the Sense of it, from the three last Prophets, Zech. Hag. and Mal. that while he was making it, the whole Country of Palestine was shaken with an Earthquake, and this was heard from Heaven, *Who is he that reveals my Secrets to Mankind?* that if a Fly or the like pitched on him or his Paper, it was burnt up from Heaven, without any Hurt to himself or the Paper; that the Angels would fly from Heaven to know it, when he was absent; and that he was the Chief of fourscore Disciples of the famous Hillel: and as he differs considerably from the pointed Hebrew, as for Instance instead of *with* in *Hos. xi. 12.* he has *People* twice, the Difference in Heb. being only a Vowel; here is a strong Plea against the Points being invented by the Jews afterwards: for how can it be imagined but they would have been guided by him, as their greatest Authority in that Case? And the latter Targum-Writers appear to have written after the pretended Invention of the Points, yet they differ from them still more: from all which it is not difficult what to conclude. Moreover the Cabbalists reading otherwise sometimes than the Pointing (in the Luxuriancy, and Wantonness of their mystick Meanings, and Allegories; which some bring for a Reason that the Law was not pointed by Moses, but Ezra, and reckon those Senses to be seventy) may indicate the Necessity of the Points, rather than their Absence. On the other hand the Talmudists, throughout their voluminous Writings, do not quote, as Buxtorf supposes, and who knew better? one Passage of Scripture but according to the present Punctuation; the Jerusalem Talmud being published about the Year of Christ 230, and the Babylonian 500: the like almost he speaks concerning Jerome in his large Works, unless perhaps he has any where been led from it by allegorizing, or by the Septuagint Transf. nor even that does he grant hardly, see Buxt. *Fil. Tract. de Punct.* p. 77, 154, 164, 166. How possibly could they so often and so much keep to a Reading, that was not yet ascertained, when the bare Letters admitted of its being so various? If it might be objected, that the Tiberian Jews (whom young Buxt. aptly calls *Utopians*, who never were but in Imagination) made the Pointing according to the Talmuds; yet surely not by Jerome's Books, who was a Christian, and lived in the 4th Century. But if there were such as composed the Pointing from the former Hebr. Writings, as doubtless they would and must have done, how came they not to be guided by the Targums, Septuagint, &c. As this cannot be answered to any Purpose, it concludes full against the Novelty of the Heb. Vowels. As for the little Mention that is made of those Points in the Talmuds, &c. it is no Wonder, when the Subjects there treated on did not require more. What therefore does that make for there being then no Points? But one Instance of them quite overturns it, as before. That Jerome had Recourse to the Text pointed, notwithstanding the great Scarcity of it in those Times, is sufficiently manifest by his asserting so often the Heb. is thus and thus, contrary to the Seventy, or others, who took it otherwise; when without the Vowels it might be either Way, and would signify either; see Examples in Buxt. *De Punct.* Pt. 1. Cap. xi. p. 146, &c. & 161, &c. as likewise by his writing in some Words an *e*, where the Heb. had no Sound, but where being pointed would be *Sheva*, which in other Places stands for *e*: now he might easily put *e* for [] signifying it, though there silent; but how should he make a Vowel and Syllable from Nothing? see some Examples in Buxt. *De Punct.* p. 158.

Prideaux in *Con. B. 5.* at Fnd, relates that there is a Copy, which they pretend to be the original one written by Ezra, kept at Bononia, that has the Vowel-points; which though incredible to be the same, yet it is natural to suppose that when the Copy was renewed, it was made like the old one, which may amount to the same. The Copy written by Hillel was a famous one, which upon a Persecution in the 10th Century in the Kingdom of Leon, being brought from thence, as *Abrah. Zacuth* writes in the Book *Yubasin*, fol. 132. the Jews corrected their other Copies by it; Part of which that was sold in Africa, he says, he saw: David Ganz also the Author of *צמח צדק* *Zemah David* (these being two principal Jewish Historians) applauds that Bible, as do several others. This Hillel lived before the Time of Christ, as *Pet. Cuncus, de Republica Hebraica*, asserts, and our Countryman the learned Prideaux particularly shews, *Connect.* Part ii. Book 8. at Beg. and that his Book had the Points Kimbi and others testify, *De Accent.* p. 351, 352. nay Simon himself says in his *Critical Enquiries*, Chap. 3. that Hillel's Copy has Vowel-points and Accents. But he pretends that Hillel was after the *Masorites of Tiberias*, and his Proof for it is, because his Bible has Points; thus taking that as granted which he pleads for (not uncommon with him) that those *Masorites* invented them: nay by the Variations which he mentions, in the pointing of that *Codex* from the *Masoretic Copies*, it appears to be more ancient, as they are uniform since the Notes of the *Masorab* were added. In a noted MS. intitled *ספר הבהיר* *Sephir Habbahir*, written by Nehonja before the Time of Christ 50 Years, as the Book *Yubasin*, fol. 20. and *Zemah David*, fol. 35. shew, there is express Mention of the Points; a Quotation from which is given by Dehai in his *Commentary on Gen. xviii. 3.* in these Words: *הנקודות מניעות האותיות כמו שהשמה מניעה את הנקודה שדרשו רבותינו בספר הזהיר דאין נקודתא באתותא דאורייתא דמשה כנשתתא דחיי כנופא דאניש* The Points move the Letters as the Mind does the Body, according as our Rabbies expound it in the Book Bahir; The Points with the Letters of the Law of Moses, are like the living Mind with the mortal Body of Man. Another famous Treatise called *זבאר* *Zabar*, written before the Talmuds, about a hundred Years after Christ, as the Books mentioned for the Time of the other relate, by Shimeon ben Johai, or his Scholars from him, concludes a Sentence with these Words, Col. 2. *דחלת גקודין חלם שורק חירק* of the three Points or Vowels, *Helem, Shurek and Hirek*. And in the same Place there is Mention made more than once of *אותן ונקודות* the Letters and Points; in Colum. 152. is also a particular Account of the Points. It is possible some Addition may have been made to those Books, which may have caused them without that Consideration not to seem so ancient. And the ancient Copies of the *Mishnah*, or Text of the Talmud, which was published about 150 Years after the Birth of Christ, had the Points and Accents, as *Ephodens* and others shew, Buxt. *de Punct.* p. 78, 79. In the Talmuds likewise, after which both *Elias Levita* and *Capel* pretended the Pointing was invented, *טעמים* the Accents are several Times spoken of, as in *Talm. Hieros. Megillah*, Ch. 4. *Talm. Babyl. Megil.* Ch. 1. on *Neb. viii. 8.* *Nedarim*, fol. 37. Col. 1 & 2. *Berachoth*, fol. 62. *Hagiga de Ollat. Agnor.* fol. 6. see Buxtorf in *Tiberiade*, Cap. ix. Sect. 3. and more with his *Son Of the Points*, Part i. Ch. 5, 6. The like may be found in the Book *Coxri*, being the Account of a Conference between a Jew and King *Chexroes*, as there said 4500 Years from the Creation, by which the latter was converted to Judaism; see *Yubasin*, p. 42, &c. And so in the Book *יצירא* *Yezirah*, for its Antiquity, &c. ascribed by some to Abraham, however is mentioned in the Talmud, *Sanbed.* Ch. 7. there is a distinct Account of the double Letters, which are made so by the Pointing; as also the same double Letters are spoken of in *Zabar*, on

pared;

pared; for this Day is holy to our Lord: and be not sorrowful, since the Joy of the Lord is your Strength.

11. The Levites likewise made all the People hold their Peace, by saying, Be silent, for this Day is holy, and be not sorrowful.

Genes. Col. 153. and particular ones in several Places of the *Talmud*, as *Buxt.* the Son shews, Pt. i. Chap. 14. and even by Words in the Writings of the *New Test.* he demonstrates the like was then used; of which take these two: *Joppa* is according to the Point *Dagesh*, for otherwise the *Heb.* is spelled with *ph*; and *Sarepta*, *Luk.* iv. 26. was *Zarephath*, 1 *King.* xvii. 9. with *ph* and *th*, the taking away the Aspiration *b* being denoted by one of the *Heb.* Points; and more than he has collected together, p. 230. I suppose may be found, especially Words having *p*, *t* and *c*, without *b*, from the *Heb.*

How unaccountable it is that Persons not prejudiced as before mentioned, and who duly weigh the Matter, can believe such a Story as *Elias the Levite* tells, when no History nor Author of those Times gives any Account of such Invention of the Points! not *Seder Olam Zentab*, *Kabbalah Abr. Lev. Jubasin*, *Shalsheth Haccabalab*, or *Zemah David*, which five Books comprehend the History of that Time; see also *Buxt. de Punct.* p. 378. So that the Relation of a Fact about a thousand Years before, rests on his own Authority, and some late uncertain Quotation; while on the other hand there was to be retained in Memory from Age to Age another thousand Years, the distinct Remembrance of 15 Vowels and 25 Accents, as they are commonly reckoned, and how they were to be applied to every Word and Syllable in the whole *Scripture*. Probably he might think the Story would not pass, unless he affixed to it Time, Place and Persons: which help to discredit it, as the *Jews* were then dispersed from the Country of *Judea* where *Tiberias* was; and though *Jerome* mentions some, or rather one, there in his Time, yet their Universities and learned Men in general being in the Province of *Babylon*, about 100 Years before, from about the Year of *Christ* 230, to the Year 1037, *Buxt. Tib.* Cap. 6. no doubt but those would have performed such a great Undertaking, if it had been done, as they did the *Babylonish Talmud* of that Time, nor would it have otherwise been received.

Capellus a principal Follower of *Elias Lev.* in his *Arca-num Punctuationis revelatum*, Lib. i. 7. pleads the marginal Readings of the *Scripture* being only concerning the Letters, and none about the Points: which at most can be a Sign of no more, than that those Readings were not made since the Points; and that they were put in the Margin since the Time of *Ezra*, needs not be supposed, nor seems likely; and the *Jews* hold it for certain that those Words were put by *Ezra*; only the few which are in *Ezra*, *Nehemiah*, &c. might be added by *Simon* called the Just, who is allowed to have added some Passages to the *Text* it self, which must have been done after *Ezra's* Time; and so might some of those Readings be put, since the Number of them differs. As *Buxtorf* the Father answered *Elias Levita* in his *Tiberias*, annexed to the *Basil Heb. Bible* in two Vol. fol. and in the first Edit. of his *Heb. Gram.* as did also other of the *Jews*; so his Son made farther Answer to *Capellus*, for which see his *Book De Punctorum &c. Antiquit.* and in particular Pt. ii. Ch. 6, 7. where he exposes the new Notion of *Capellus*, that the Pointing was begun by the *Tiberian Jews* as before, but continued with Additions by others, and at last finished by *Ben Asher* about our Year 1040; which the profound Silence of all Writers during that long Time renders very chimerical, besides the other Absurdities attending it, as there shewn.

The Work of the *Massorites*, who were probably at the Schools or Colleges of the *Jews* in *Mesopotamia* or the Province of *Babylon*, was the composing those Notes on the *Scripture*, from whence they took their Name, called the greater and lesser *Massoroth*: which Notes evidently, I might say demonstratively, shew that the Authors of them were not the Inventors of the Points, because divers of them are Remarks on the Pointing, as *Godwyn* observes,

Mos. and Aaron, Lib. vi. 7. Thus on *Gen.* xix. 2. they observe that every *ראה* for behold, which are numerous in *Scripture*, is pointed *ראה* with the Vowel zero, excepting here only, where it is *ראה* with the Vowel *sægol*; so on *Gen.* xvi. 15. that *יש* is six times with *sægol*, and always besides with zero. If the *Massorites* had invented the Points, would not they have made them alike, or told the Reason of the Difference? especially unless they had done it through Oversight, which the Note shews they did not. So they remark on *Exod.* xxxii. 1. that *ראה* before *ר* or *י* is pointed with three different Vowels, 17 times *ראה* 5 times *ראה* and twice *ראה* of which may be said the like as before, and of Abundance more. Such Alterations might chiefly arise from the Custom of Speech, as the Words here mentioned are of the Nature of ours that end with a Vowel, which Vowel we sometimes contract, and perhaps change, in the Sound, by reason of the first Syllable of the following Word. The Points must needs be added at first, from the Sound of speaking those Words to which they were put; so that the Points were of Necessity before the pronouncing of the Words was lost. One may wonder what should induce *Prideaux* to think that the Points were invented a little after the Time of *Ezra*, rather than in it, *Connell. An.* 446. Posit. 2. If it is believed there were *Massorites* from his Time, and the Pointing was made by some of the first of them; why may not *Ezra* himself be admitted into their Number (instead of, or with, his changing the Letters, as on *Ezr.* vii. 6.) and so the Controversy end? Whereas it is pretended that some *Massorites* found out the Points, and others of them afterwards made the Remarks on their Irregularity; would not those who did the latter have made the Pointing uniform, instead of such Remarks, if it had been done at first by some of their own Body, or Persons of equal Authority with themselves? Nay would not the *Massorites*, had they been the Authors, have made it alike at first, since they must do it by some certain Rule? And for *Capellus* and *Walton* to suppose all the Irregularities to be their Mistakes, is too absurd; and why then did they not mend them? Now there is not only great Difference of Pointing in the poetical Books from the rest, and in the *Decalogue* from both, but so much interspersed about, according to the Plainness or Elegancy of the Writer's Style, that I have been ready to conclude it was the Work of the first Penmen: but the learned and industrious *Ezra*, and his Contemporaries, with the Advantage of the *Hebrew* being their native Language, might have Ability to suit the Points to the whole, and fewer would have served when it was a living Language, according as we know when to pronounce our Vowels long or short by Use; but were others to learn true Reading by them, they would need to be distinguished; as a Speck joined under the *Heb.* short *e* makes it long, and one put over the long *e* makes it short. Hence also vanishes the bold Objection of *Lewis Capellus*, that so many *Heb.* Vowels and Points are absurd and superstitious, and so neither the Work of the inspired Penmen nor of *Ezra*: not considering, as it seems, that whoever put the Points, only accommodated them to the Reading that was before, and for which they were necessary; and doubtless the Reading ever was, as in all other Languages, with the Sound of long and short Vowels, nay and with different Degrees of Shortness to some, as the *Heb.* Vowels denote. I should think it must or would easily be granted, that the *Heb.* Reading of the *Scripture* never altered much, especially as the *Jews* have been in such constant Practice of it, both publicly and privately, and as it has been contained within the Compass of one Book: so that if there was not such Pronunciation before as the pointed Vowels indicate, they must be ancient indeed; and if there was, they are consequently right and proper; and therefore suitable to the divine Writers or *Ezra*, according as *Capellus* argues largely for the contrary. Besides it is utterly improbable that the *Tiberian Jews* or any other would

would attempt to change their Reading, by introducing the Sounds of new Vowels, and so lewdly violating their sacred Tradition, as it would have been; nay it is utterly improbable they could have done it: for would all the Jews in the World have been so imposed on? Those who can believe *Capellus* in this, may in the rest. But what if he did not believe it himself? For that may appear not altogether unlikely, without supposing he wrangled thus to support his new Notion, by his not foreseeing this unavoidable Consequence of it; that if some Jews at *Tiberias* first invented, and brought into use, ridiculous and erroneous Vowels and Characters of Sound, they must also the Sounds themselves, or else those Marks of the Sounds used before must be right. But if the present Punctuation be thought too much for *Ezra* and his Collegues, we may safely allow, and suppose, there might be five Vowels or the like before, for the distinct Sounds beside long and short; and that to retain the Variation of those Sounds, *Ezra* added more Vowels, &c. and for more exact Pronunciation the Accents likewise: for though the certain Tone, or Modulation, of these be now lost; yet they are of much Use to discover the Sense, by parting or joining the Words.

The Sect of the *Karaites* among the Jews, who reject their Traditions, and are counted those of the best Learning and Judgment, do strenuously adhere to the Pointing, as well as other Parts of Scripture, *Simon's Critical Hist.* B. i. Ch. 27, 29. and *Crit. Eng.* Ch. 4. And why may not I produce for it (what many learned Men have done) the Words of *Christ* himself, *Mat. v. 18*? Since as *Jos* is allowed to signify any little Letter, especially the *Hebr. Jod*; the other may properly mean a Point, of which the Vowels are composed, and which the small ones simply are; and not the Ends of the Consonants, as *Capellus* weakly contended, because the Loss of such would not be at all material. Why not also *Deut. xxvii. 8*? for how could all the Law be written very plainly, or be well expressed, without any Vowels, and that even to Passengers by *Jordan*? I may add and conclude this with the Verse on which I am writing, viz. *Neh. viii. 8*. for who sees not that the Partition into Verses was then necessary? which according to the *Babylonian Talmud* was meant by putting the Sense, *Tiber. Ch. 8*. this being agreed to be Part of the Pointing, and ascribed also by those in the Opposition to the *Tiberian Majorites*, after the finishing of the last *Talmud*, to which they confine it; whereas the elder *Buxtorf* not only brings express Quotations of the Verses from the *Mishnah*, which must be before the *Talmuds* that were written on it, but he says the *Talmudists* make mention of the Verses a thousand times, *Tiberias, Ch. 8*. as *Buxt. jun.* likewise proves that the very ancient *Mishnahs* had the Points to them, *De Punct.* p. 78, 79. and even *Walton* relates, that the *Levites* read a Verse first in *Hebrew*, and then in the *Chaldee*, as he had seen it in an old MS. brought from *Ormus*, *Considerator consid.* p. 288. and it is fully proved by the *Athenian Society* in *The Young Students Library*, fol. pr. 1692, Pt. i. Ch. 14. that the *Maforah* was before the *Takunds*, by the Mention and Account of it divers times there; then as the *Maforah* contained Remarks on the Pointing, both Vowels and Accents, they must needs be before it, and consequently longer before the *Talmuds*, and the last especially; which therefore refers them to the Time and Care of *Ezra*.

What may seem to have made some Protestants so remiss about the divine Authority or Certainty of the *Heb.* Points, and others to give it up, is a Notion that the Meaning of the Scripture is secured by the Letters only, without the others. This *Prideaux*, whom I mention as a popular, and withal deserving Author, sets himself industriously to prove, *Connell. Pt. i. B. 5. at End.* But as it is of the Nature of an universal Negative, we have but his *ipse dixit* for it, that must be invalid by one Instance to the contrary; and he himself mentions ancient Versions, where in several Places the Authors of them did read the Text otherwise than according to the Punctuation: which as it must needs be owing to their using unpointed Bibles, the others being then scarce, is an evident Token that the Sense was there sometimes uncertain on that

Account. To make the Matter clear and indubitable (referring the Reader also to *Buxt. De Punct. Antiq.* p. 419, 420, 421.) let it be considered; that, besides divers Nouns especially of very different Significations by the Pointing, with the same Letters, as *דבר* has 8, shewn in *Ferdinando Parkhurst's Divine Canon.* p. 113. the dual and masc. plural Numbers end alike, the Points excepted; that to denote *my* with a Noun masc. the Letters are the same whether the Noun be singular or plural, nay the plural Nouns masc. when contracted, which are so numerous, are the same as both these; that several times when singular Feminines have a like Pronoun of the third Person affixed, they receive it by Contraction without any Alteration of the Letters, it being noted only by a Point in the *ן* that the usual Abbreviations of the masc. and fem. Pron. sing. of the 2d pers. *ך* and *ך* are both the same unpointed, while the Prophets often speak in that Person, and make Transitions from one Thing to another; that double Letters are only single ones pointed; that *ו* and *ו* are as two different Letters, not only in the Reading but as to the Meaning of the Words where they are, whose Variation is only in the placing the Speck over them; and that in the Verbs there are the same Letters, with different Signification, in various Conjugations, especially *Piel* act. and *Pual* pas. Moods, Tenses, Genders and Numbers, almost innumerable, which I will not tire the Reader and my self with repeating; only observe that the different Meaning unknown by the Letters alone, will mostly fall among the irregular or imperfect Verbs. It is true, the Sense of the Context would often determine it without the Points, but not always in such a Multitude of various Cases as occur in Scripture. Thus in the *Septuagint Version* *נשח* in *Gen. xlvii. 31.* is rendered a Staff, by others a Bed, the Consonants signifying either; and as it is not related whether *Jacob* was up, and so leaning on the Top of a Staff, or in Bed, the Vowels only shew it was the latter. The same Translation *Hes. ix. 12.* instead of *when I depart*, has *עצמי* *my Flesh*: the *Heb.* Word translated is *בשרי* and the common way of expressing *when I depart* would be *בשרי* the Root being *סר* and the Change into *ש* extraordinary, nay could not have been if it was an usual *ש* but *my Flesh* would have been in the vulgar Manner *בשרי* and the Vowel *Holem* is either *י* or the Point only above without the *י* so that he who translated this Part, as is to be supposed from an unpointed Copy, took as it seems the most obvious Way. But the Word being pointed *בשרי* discovers the infinite Verb, and so the Commutation of the Letter; for though in *basar*, *Flesh* the Letter is also *ש* it is the Point shews that. Again in *Jer. i. 38.* *דבר* the first Word is either *Sword* or *Dryness* according as it is pointed, and for the Context, there the Discourse had been carried on with *Sword* five times mentioned, as it is here continued by the *Septuagint* from the foregoing Verse; but by the Punctuation we know it is the other. In the 9th Verse of the same Chapter the Meaning of *נשחל* depends entirely on the Place of the Point over the *ש* for *נשחל* signifying to deprive or bereave of Children, and *נשחל* to be prosperous or skilful, this textual Word is to be understood by the Root which that Letter agrees with, and the Sense of the Passage would accord to either; and here our Translators appear mistaken by not minding that Point, or following an incorrect Copy; for the *Lexicons* both of *Pagninus* and *Buxtorf*, with the *Grammar* and *Concordance* of the latter, have it the other Way. However this Instance is in full Force for what it is produced; since if the placing that single Point or Speck is here uncertain, so is the Sense of the Passage, and accordingly Translators render some one Way, and some the other. So *נשא* *Usury* or a *Burden*, *Neh. v. 7.* and the like, *Ch. x. 31.* What a Case would the Scripture be in then if it had no Points, or if those it has were but the Work of some latter Jews? The like of that Point see at *Gen. xxvi. 12.* Thus it is the placing of the Point settles the Meaning *Gen. xlix. 6.* *שור* being a Wall, *שור* an Ox, and collectively *Oxen*, with either of which the Verb to extirpate or root out will agree: the pointing decides it for the latter, notwithstanding the Inattention of our Translators, and the Authority of *Ab. Ezra*, an Author fond of new Things; look also *Isa. xlii.*

22. So in *Ezek. xxxiv. 3.* the *Septuagint* have *γάλα* *Milk*, instead of *Fat*; *חֵלֶב* without the Points being the same as *חֵלֶב* and either will suit with the Passage. In *Micah v. 4.* likewise, where we read in the pointed *Bibles* *יָשְׁבוּ* they shall abide, it might be taken for *יָשְׁבוּ* they shall return, were it not for the middle Vowel, which Meaning would be strengthened by the foregoing Verse; nay the *Chaldee* and *vulg. Lat. Translators* have turned it the latter Way, one by *יְרֻבוּן* the other by *conuertentur*, but the *Septuagint* have *ἰνδεδυοί* they shall abide. And in the 14th Verse of the same Chap. *יָרִיב* thy Adversaries, as the Pointing shews, and the best *Translators* render, might be unpointed *thy Cities*, as we see it in the *Eng. Bible*: which has also *poals* instead of *Blessings*, *Psa. lxxxiv. 6.* in the same wrong Manner. By the pointing too of *יִרְאָה* *Mic. vi. 9.* it is that we only know it comes from *יִרְאָה* to see, which might else be from *יִרְאָה* to fear, by the Addition, as is frequent in *Heb.* of *ה* according to which it would be *יִרְאָה* with but one Vowel different; and so the *Targum* has it rendered *יִרְאָה* the *Greek Version* *φοβούμενος* and the old *Lat. timantibus*, all which Verbs signify to fear, not see. Those who use the pointed *Bibles* know that *יָנֵץ* is a Noun, and signifies a young one, *Zech. xi. 16.* but the ancient *Interpreters* without the Points took it for a Participle in a very different Sense, as the *Septuagint* that which is scattered, &c. In like manner *יִנְחָה* she was or might be reproved, *Gen. xx. 16.* the Words of *Moses*; might be taken, as they are by the *vulg. Lat. Author* and *Ainsworth*, for *Abimelech's* Words, *יִנְחָה* thou art or mayest be reproved; nay the *Septuagint*, *Onkelos*, *Pagnine*, *Leo Judea*, *Castalis*, *Jun.* and *Trem.* understood it in the 2d Person, though the Pointing does not allow it, being too different from the usual Form. And *מִצָּד* a Fortification has by several, and our own *Translators*, been mistaken for *מִצָּד* a Net, *Prov. xii. 12.* as also again in the Plural, *Eccles. vii. 26.* the only Odds being a Speck differently placed. Not only the *vulg. Lat. Bib.* has *high* instead of *wherein*, *Isa. ii. 22.* referring it to the Man *Christ Jesus*, by taking *בְּמִצָּד* to be *מִצָּד* without the Points; but even *Jerome* displays his Eloquence in pleading for it. And so both the same *vulg. Latin* and *Greek* apply *אֲרִמָּה* I make comparisons, *Hos. xii. 10.* to *Christ*, as if it was passive *אֲרִמָּה* I have been resembled, as there rendered; either of which the Context would admit of, if it was not pointed. Again both these *Translations* for *מִצָּד* puts, *Psa. xl. 4.* have name from *מִצָּד* thus, *The Man is blessed whose Trust is the Name of the Lord.* And instead of *lungs*, *Psa. lxxiii. 1.* in the pointed *Heb.* *בְּמִצָּד* the Word being no where else, was taken in those *Versions* for *בְּמִצָּד* or *מִצָּד* rendered from thence in the *Eng. Dewey Transf.* *every man's wayes.* For want of Points, and the Distinction of the Verses that is made by Points (which it seems their Copy had not) the *Septuagint* for *God* *אל* *Psa. xc. 2.* render *not* from *אל* putting it to the next Verse: the Word likewise for *number* in *Ver. 12.* they join to the foregoing Verse. The same *Gr. Translators*, with all my *Lat. ones*, excepting *Jun.* and *Trem.* render the *Heb.* *Isa. xliii. 17.* for *יְבִנּוּ* thy Builders, as *Ezek. xxvii. 4.* when it is *יְבִנּוּ* thy Children. *Munst. Cast.* and *L. Jud.* as also *Gret.* following the *com. Lat.* reckon *יְבִנּוּ* are become sick, *Jer. xii. 13.* to be *possess* or *inherit*, as if it was *יְבִנּוּ* the Points being the only Difference. Nay from the Distinction of a single Speck over the right or left Corner of *ו* the *vulg. Lat. Transf. L. Jud. Cast.* and *Gret.* interpret the Meaning to be *take away*, instead of *forget*, *Jer. xxiii. 39.* nor is *Munster* there clear of the Mistake; so *Obad. iii.* the *LXX. vulg. Lat.* and *Pagn.* have *lifted up* for *deceivd*, with *Cast.* the like; and with the same small supposed Variation only, both the former translate *there is the Way*, not *that appoints the Way*, *Psa. l. 23.* with all in proper Sense, though not that of the pointed Original. In *Mal. ii. 3.* instead of *Seed*, the same *Gr.* and *vulg. Lat.* have *Arm*, from the Absence of the Points,

which Sense *Grotius* says is best; but the Vowels determine otherwise. So *Psa. xlvii. 9.* instead of *וְיִשְׁמְעוּ* the People of, the *LXX* have *μετὰ* and the *vulg. Lat. Translator cum*, with, taking it for *וְיִשְׁמְעוּ* which *Capellus* says is better, *Critic. Sacr. Lib. iv. Cap. 17.* as likewise *Breasts* than *Loaves* or *Love*, *Cant. i. 2.* &c. is by the same; thus he also supposes the *Seventy's*, *He has watched over my Treas.* from our *Heb. Letters.* Reading *bahem* too for *behem*, *Gen. xiv. 5.* the *Sept.* and *vulg. Lat. Interp.* have *with them* in the room of *in Ham.* Instead of *dwelt at* in *1 King. xv. 21.* the *LXX* have translated it *returned to*, which *Capellus* also prefers, while the Letters and Sense allow both. The same Critick produces divers Instances, where other Vowels would make a good, or better Reading, than the present is, as it should not be cut off for its Iniquity, *Zeph. iii. 7.* the desolate, for from the Sword, *Job. v. 15.* a Midianite Man, for a Man of Dimension, *2 Sam. xxi. 20.* to the Nations, for to Truth, *Isa. xlii. 3.* &c. *Critic. Sacr. Lib. vi. Cap. 4.* See more about in the Notes, especially on *Psalms*, and of *וְיִשְׁמְעוּ* in particular on Chap. ii. 13. of this Book. Thus by the Difference of the Accents only if not, where, *Job ix. 24.* is known from if not now, Chap. xxiv. 25. the Words and even the Points being the same, and now would make Sense in the former as well as latter; see *Neld. Concordan. Annot. 492, 493.* And the Accent or Pause only shews that together round about, *Job x. 8.* belongs to the last Verb; which our *Translators* have misapplied, by pointing otherwise than the *Hebrew.* The very skillful *Sat.* in his Commentaries on *Ezek. i. 11.* that unless we have seen the Accent great Zakeph at *Moses*, he should have known how to expound it, for it was this that led him to part that Word from the following. And not regarding little Zakeph, *Am. ii. 4.* *Montan.* and *Castal.* with the *Tigur.* and *Genov. Translators* have joined *וְיִשְׁמְעוּ* to me with the following Word in rendering it, which that Point parts it from. To which add that *Walter Cross* says, he might reckon up twelve different *Translations* of *Esa. cx. 3.* by neglecting the Accent either at *Power* or *Mountain*, *Taghmical Art, p. 45.* of which also see *Bux. De Accent. p. 424.* And how should we defend that noble Prophecy of *Gen. xlix. 10.* in shewing *Christ* is come, but by the Accent, against the *Jews*? For they would have it to be for ever, either of which the *Heb. Word* signifies; and to be joined to *Feet*, which it might if the great Stop *Athnah* did not separate them: so that the very Sense of this express and glorious Text for Christianity, depends on a single Accent, one of which it was therefore necessary should not fail, according to *Mat. v. 18.* and this may be a strong Proof that the latter *Jews* did not invent even the Accents, nor yet alter them; for then it might be as they want it, *The Scepter will not depart from Judah, nor a Law-giver from between his Feet for ever; for Simeon will come;* see their *Bereish. Rab. Sect. 99.* *likel in Loc. Menas. Ben Isr. in Conciliat.* These Instances set down as they occurred to Mind, may be sufficient to satisfy the Reader of the Truth of what they are brought for. Such as understand the Original, and will be at the Trouble to examine from whence the Differences in the *Greek* and old *Latin Versions* arise, which seem to be made from unpointed Copies, might probably be furnished with a large Stock; and even all those would be perhaps but the least Part of them, as we may rationally suppose that when their Authors found it doubtful by the *Heb. Letters*, they oftener took the right Way than the wrong. But even though the Sense were secured without the Points, their Antiquity should not be given up: for if the Adversaries of the Scripture could have the Pointing be uncertain, they would no doubt represent the Scripture it self to be so. To conclude, it was in particular necessary for me to clear up this Matter, by reason of the Use I make of the Pointing, to justify the Manner of translating several Passages. Of this our great *Lightfoot* says, *The Words written without Vowels in an unpricked Bible might be bended divers Ways, and into divers Senses, and different from the Meaning of the Original, Haim. of 4 Evang.* And *Cross* thus, *Read the Criticks, and thou wilt find five, sometimes ten different Senses, by not observing the Points, Taghm. Art. p. 46.* To conclude the *Chaldee* Names

12. So all the People went to eat, drink, to send Part, and to make great Mirth, because they understood the Words that were explained to them.

13. And on the second Day the chief Fathers of all the People, the Priests and Levites, were gathered together to Ezra the Scribe, that they might consider the Words of the Law.

14. Who found written in the Law which the Lord commanded by Moses, that the Israelites should dwell in Booths at the Feast in the seventh Month;

15. And that they should publish, and make Proclamation throughout all the Cities, especially Jerusalem, as follows, Go forth to the Mountain; and bring Olive-branches, and Branches of *other* oily Trees, Myrtle-branches, Palm-branches, and Branches of thick Trees, to make Booths, at it is written.

16. So the People went forth, and bringing *them*, made themselves Booths, each upon his Roof, and in their own Courts, as well as in those of the House of God, as also in the Street of the Water-gate, and that of the Gate of Ephraim.

17. Thus the whole Congregation who returned from Captivity made Booths, and dwelt in them; though the Israelites had not done so from the Days of Jeshua the Son of Nun, to that Day: and there was very great Gladness.

18. Moreover he read in the Book of the Law of God daily, from the first Day to the last; keeping the Feast seven Days, and on the eighth it was a solemn Day, according to Custom.

CHAP. IX.

AFTERWARDS on the four and twentieth Day of the same Month, the Israelites were gathered together with Fasting, Sackcloth, and with Earth upon them.

2. The Posterity of Israel also separated

from all Strangers, and stood confessing their own Sins, and the Iniquities of their Fathers.

3. Then standing up where they had stood, they read in the Book of the Law of the Lord their God a fourth Part of the Day, and a fourth Part they confessed, and worshipped him.

4. And Jeshua, with Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani got up on the Stairs of the Levites, and cried aloud to the Lord their God.

5. The Levites too, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah said: Rise up, bless the Lord your God from Age to Age; and let them bless thy glorious Name, though it is exalted above all Blessing and Praise.

6. Thou art he who is Lord alone, thou madest Heaven, the Heaven of Heavens, and all their Army, the Earth, and all which is upon it, the Seas, and all that are in them, and thou preservest them all: therefore the Army of Heaven worship thee.

7. Thou art he who is the Lord God, that chosest Abram, broughtest him out of Ur of the Chaldeans, and didst put his Name Abraham;

8. As likewise finding his Heart faithful before thee, thou madest a Covenant with him, to give the Country of the Canaanites, Hittites, Amorites, and Perizzites, and Jebusites, and Girgathites, that is to his Offspring; and hast confirmed thy Words, for thou art righteous.

9. Moreover thou sawest the Affliction of our Forefathers in Egypt, and heardest their Cry at the Red Sea.

10. And didst give forth Signs and Miracles on Pharaoh, on all his Servants, and all the People of the Country, because thou knewest that they behaved proudly against them: so didst thou make thee a Name, as at this Day.

11. Next thou didst cleave the Sea asunder before them, inasmuch that they passed

Names of the Points, like those of the Months in Scripture, shew them to be very ancient, when the Jews used that Language, as in Ezra's Time, and not 500 Years after Christ.

Ib. expounded] by the Points as now shewn, the *Heb.* Word being a Participle passive of this Meaning.

Ib. putting the Sense] for which Purpose it might likely have been then divided into Verses: which was evidently done with the Pointing, by reason of particular Points at the Middle and End of the Verses; however could not be after, nor was likely to be at first.

Ib. made them understand the Scripture] by interpreting it to them in the *Babylonian* Mother Tongue, i. e. *Chald.* Hence, says Buxtorf, there are found very ancient Copies of the Bible, in which throughout all the Books, a *Chald.* Paraphrase is put to each Verse, which seems to have had its Rise and Original from that Custom at the Captivity: for

we read in the Talmud this was practised in the Time of Ezra, *Vind. Ver. Heb.* p. 713.

Ver. 12. explained] *Heb. made known.*

Ver. 15. oily Trees] very plain in the Original; but that they were Pines remains to be proved.

Ver. 17. though] But how is there such a Reason as for requires?

Ver. 5. let them bless] The Verb being plural.

Ver. 6. thou preservest them all] Of this Seneca writes excellently; *Manent cuncta quia defenduntur cu: a regentis, hæc conservat artifex, fragilitatem materie vi sua vincens, Epist. 58. All things remain because they are defended by the care of him that governeth them, the work-man that made them maintaineth them, surmounting by his virtue the frailties of the matter, Lodge's Transf.*

Ver. 8. Hittites] Added here in the vulg. *Lat. Hivites.*

through

through the midst of it on dry Ground; and didst throw down those who pursued them in the Depths, as a Stone into the strong Waters.

12. Thou also leddest them with a Pillar of a Cloud by Day, and with a Pillar of Fire by Night, to make the Way light for them in which they went.

13. And thou camest down upon Mount Sinai, and spakest to them from Heaven, giving them right Rules, and Laws of Truth, good Ordinances and Commandments.

14. Besides thou madest known thy holy Sabbath to them; and didst order Commandments, Ordinances, and Laws for them, by the Ministry of thy Servant Moses.

15. Nay thou gavest them Bread from Heaven for their Hunger, and broughtest them Water out of the Rock for their Thirst; and toldest them they should go in to possess the Country, which thou hadst lifted up thy Hand to give them.

16. For all that they and our Fathers behaved proudly, hardened their Necks, and did not hearken to thy Commandments;

17. And not only refused to hearken, but did not remember thy Wonders which thou hadst done with them, hardening their Necks, so that they made a Captain in their Rebellion to return to their Slavery: yet thou wast a God of much Forgiveness, gracious and merciful, delaying of Anger, and of great Kindness, and didst not forsake them.

18. Even when they made them a molten Calf, and said, This is thy God that brought thee up from Egypt; and shewed great Contempts:

19. Yet thou through thy many Mercies, forsookest them not in the Wilderness: the Pillar of the Cloud did neither depart from them by Day, that was to lead them in the Way, nor the Pillar of Fire by Night, that was to make it light for them, and the Way in which they went.

20. And thou gavest thy good Spirit to instruct them, and not with-holding thy Manna from their Mouths, gavest them Water for their Thirst.

21. Thus didst thou sustain them forty Years in the Wilderness, they wanted Nothing: their Garments did not wear out, nor their Feet swell.

22. Thou moreover gavest them Kingdoms and People, and didst part them into Corners: for they possessed the Country of

Sihon, with those of the King of Heshbon, and of Og King of Bashan.

23. And thou didst multiply their Posterity to be like the Stars of Heaven; and broughtest them into the Country, which thou toldest their Forefathers they should go in to possess.

24. So the Posterity went in, and possessed the Country, before whom thou didst subdue the Inhabitants of it, the Canaanites, and deliver them into their Power, with their Kings, and the People of the Country, to do to them according to their Will.

25. And they took fortified Cities, with fat Land, and possessed Houses full of all good Things, Cisterns cut out, Vineyards and Oliveyards; and Trees for Food in abundance; so that they eat, and were satisfied, nay became fat, and delighted themselves in thy great Goodness.

26. They notwithstanding provoked, and rebelled against thee, cast thy Law behind their Backs, as also killed thy Prophets who testified against them, to make them return to thee, and they shewed great Contempts.

27. Therefore thou didst deliver them into the Power of their Enemies, who distressed them: yet in the Time of their Distress when they cried to thee, thou heardest from Heaven, and according to thy many Mercies, gavest them Saviours, who saved them from the Power of their Enemies.

28. But when they had Rest, they committed Wickedness again before thee: therefore thou ledest them in the Power of their Enemies, who ruled over them; nevertheless when they cried again to thee, thou heardest from Heaven, and didst deliver them according to thy Mercies many times.

29. And testifiedst against them, to make them return to thy Law; for all that they behaved proudly, and did not hearken to thy Commandments, and as for thy Rules they sinned against them, by which the Man who does *them* shall live, nay they yielded an obstinate Shoulder, hardened their Necks, and would not hear.

30. However thou didst delay concerning them many Years, testifying against them by thy Spirit through the Ministry of thy Prophets; and yet they would not give ear: therefore didst thou deliver them into the Power of the People of the Countries.

31. Nevertheless in thy many Mercies thou didst not cause them to be consumed,

Ver. 11. in the Depths] as Exod. xv. 1.

Ver. 29. does them] for do in the com. Transf. might mean sin.

ib. yielded an obstinate Shoulder] agreeable to the fol-

lowing, and the Meaning of the three Heb. Words: so the Tig. Vers. præbuerunt humerum rebellem, yielded the Shoulder rebellious; see Buxt. Lexic. in 770

nor forsake them: for thou art a gracious, and merciful God.

32. Now therefore our God, the great, the powerful, and the awful God, who keepest Covenant and Kindness, let not all the Trouble be little before thee, which has met with us, our Kings, Princes, Priests, Prophets, and Fathers, with all thy People, from the Days of the Kings of Assyria to this Day.

33. But thou art righteous in all that is come upon us: for thou hast acted right, since we have done wickedly.

34. And our Kings, Princes, Priests, and Fathers have not performed thy Law, nor hearkened to thy Commandments, and thy Testimonies by which thou didst testify against them.

35. Neither did they serve thee in their Kingdom, and in thy great Goodness which thou gavest them, and in the large and fat Country that thou didst put before them, nor return from their evil Deeds.

36. Behold we are Servants this Day, and that in the Country which thou gavest to our Forefathers, to eat its Fruit, and the good Things of it.

37. And the Increase of it is much for the Kings, whom thou hast put over us for our Sins; and they have dominion over our Bodies, as well as our Cattle, according to their Will, so that we are in great Distress.

38. By reason of all this we therefore make a firm Covenant, and write it down, to be sealed by our Princes, Levites and Priests.

CHAP. X.

NOW those who sealed were: Nehemiah the Tirshatha, the Son of Hachaliah, and Zidkijah,

2. Seraiah, Azariah, Jeremiah,
3. Pashhur, Amariah, Malchijah,
4. Hattush, Shebaniah, Malluch,
5. Harim, Meremoth, Obadiah,
6. Daniel, Ginnethon, Baruch,
7. Meshullam, Abijah, Mijammin,
8. Maaziah, Bilgai, Shemaiah; these being Priests;

9. And the Levites, first Jeshua the Son

of Azaniah, Binnui of the Sons of Henadad, Kadmiel;

10. With their Brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11. Micha, Rehob, Hashabiah,
12. Zaccur, Sherebiah, Shebaniah,
13. Hodijah, Bani, Beninu;
14. The chief of the People, Parosh, Pahath-moab, Elam, Zattu, Bani,
15. Bunni, Azgad, Bebai,
16. Adonijah, Bigvai, Adin,
17. Ater, Hezekiah, Azzur,
18. Hodijah, Hashum, Bezai,
19. Hariph, Anathoth, Nebai,
20. Magpiash, Meshullam, Hezir,
21. Meshezabeel, Zadok, Jaddua,
22. Pelatiah, Hanan, Anaiah,
23. Hoshea, Hananiah, Hashub,
24. Halloheh, Pileha, Shobek,
25. Rehum, Hashabnah, Maaseiah,
26. And Ahijah, Hanan, Anan,
27. Malluch, Harim, Baanah.

28. And the rest of the People, the Priests, Levites, Porters, Singers, Assistants, and all who were separated from the People of the Countries to the Law of God, their Wives, Sons and Daughters, all that had knowledge and understanding,

29. Were stedfast to their Brethren, their Gentry, and entered into a Curse, and an Oath, to go in God's Law which was given by the Hand of Moses the Servant of God, and to observe, and do all the Commandments of our Sovereign Lord, his Rules, and Ordinances;

30. And that we would not give our Daughters to the People of the Country, nor take theirs for our Sons;

31. And should they bring Wares, or any Provision on the Sabbath-day to sell, that we would not receive of them then, nor on a holy Day; and that we would leave the seventh Year, and the Debt of every Hand.

32. Besides we established Commandments for us, to appoint to our selves the third Part of a Shekel in a Year, for the Service of the House of our God:

33. For the Bread set in order, and the continual Meat-offering and Burnt-offering, of the Sabbaths and New-moons, for the set Times, the holy Things, and Sin-offerings to

Ver. 32. *God, the great, &c.*] This repeating the Substantive, heightens and imbellishes the Emphasis.

Ver. 31. *Debt*] which the *Heb.* Word manifestly signifies by *Prov.* xxii. 26. *Deut.* xxiv. 10. and this may be understood by the foregoing, that they were with the 7th Year of Servants Release from Servitude, to release also Debtors from their Debts. But what Work have Translators made of this!

Ib. *Hand*] which might be used, as now in Sea Affairs, for *Person*, otherwise as for a *Note of Hand*. Monstrously rendered *debt*. But I see since that both the *Gen.* and *Bish.* have, and the *debts of every person*.

Ver. 32. *third*] See on *Exod.* xxx. 12. This says *Prideaux* was 10 *d.* the Shekel being half a Crown of our Money, in *Maim. Jur. Paup. & Per. Cap.* 7.

make atonement for Israel, and all the Business of the House of our God ;

34. (And we cast Lots concerning the offering of Wood, *for* the Priests, Levites and People, to bring *it* to the House of our God, according to the Families of our Fathers, at the Times appointed yearly, to burn upon the Altar of the Lord our God, as it is written in the Law ;)

35. And to bring the First-fruits of our Ground, and of all Fruit of all Trees yearly, to the House of the Lord ;

36. To bring likewise the First-born of our Sons and Cattle, as it is written in the Law, the Firstlings of our Herds and Flocks, to the House of our God, to the Priests who minister in it ;

37. And that we should bring the first of our Dough, and Lifted-offerings, with the Fruit of all Trees, Wine and Oil, to the Priests at the Rooms of the House of our God, as also the Tithe of our Ground to the Levites ; who should take the Tithes in all the Cities of our Tillage ;

38. And that the Priest the Son of Aaron should be with them, when they take the Tithe ; and that the Levites should bring up the Tithe of the Tithe to the House of our God, to the Rooms at the Treasure-house ;

39. That the Israelites and Levites should bring the Lifted-offering of the Corn, Wine and Oil, to the Rooms where the Instruments of the Sanctuary, the Priests who minister, the Porters, and Singers are ; and that we should not forsake the House of our God.

C H A P. XI.

AND the Princes of the People dwelt in Jerusalem ; the rest of the People casting Lots to bring one out of ten to dwell there in the holy City, and nine Parts in the *other* Cities.

2. Moreover the People blessed all the Men that freely offered themselves to dwell in Jerusalem.

3. Now these are the chief of the Province who dwelt in Jerusalem (as there did in the Cities of Judah, in their respective Possessions at the same, Israelites, Priests, Levites, Assistants, and the Posterity of Solomon's Servants)

4. That is to say, of the Posterity of Judah, and of that of Benjamin : of the former, Athaiah the Son of Uziah, the Son of Zechariah, the Son of Amariah, the Son of

Shephatiah, the Son of Mahalaleel, of the Posterity of Pharez ;

5. And Maaseiah the Son of Baruch, the Son of Col-hozeh, the Son of Hazaiah, the Son of Adaiah, the Son of Joiarib, the Son of Zechariah, the Son of Shiloni.

6. All the Posterity of Pharez who dwelt in Jerusalem, being four hundred and sixty eight valiant Men.

7. These too of the Posterity of Benjamin ; Sallu the Son of Meshullam, the Son of Joed, the Son of Pedaiah, the Son of Kolaiah, the Son of Maaseiah, the Son of Ithiel, the Son of Jesaiah ;

8. And after him Gabbai, Sallai, nine hundred and twenty eight :

9. Over whom Joel the Son of Zichri was Officer, and Judah the Son of Senuah was the second over the City.

10. Of the Priests ; there were Jedaiah the Son of Joiarib, Jachin ;

11. Seraiah the Son of Hilkiyah, the Son of Meshullam, the Son of Zadok, the Son of Meraioth, the Son of Ahitub, the Ruler of the House of God ;

12. And their Brethren who did the Business of the House, eight hundred and twenty two ; and Adaiah the Son of Jeroham, the Son of Pelaliah, the Son of Amzi, the Son of Zechariah, the Son of Pashhur, the Son of Malchiah ;

13. With his Brethren, chief Fathers, two hundred and forty two ; and Amashsai the Son of Azareel, the Son of Ahzai, the Son of Meshillemoth, the Son of Immer ;

14. Their Brethren also, mighty Men of Valour, a hundred and twenty eight ; over whom Zabdiel a Son of one of the great Men was Officer.

15. And of the Levites ; Shemaiah the Son of Hashub, the Son of Azrikam, the Son of Hashabiah, the Son of Bunni ;

16. Of the chief Levites likewise Shabbethai, and Jozabad, who were over the outward Business of the House of God ;

17. And Mattaniah the Son of Micha, the Son of Zabdi, the Son of Asaph, the Principal who began making confession in Prayer, with Bakbukiah the second of his Brethren, and Abda the Son of Shammua, the Son of Galal, the Son of Jeduthun.

18. All the Levites in the holy City were two hundred and eighty four.

19. The Porters, Akkub, Talmon, and their Brethren who kept the Gates, a hundred and seventy two.

20. And the rest of the Israelites, Priests,

Ver. 34. *for*] there being Nothing in *Heb.* *for* among in the *com. Transf.*

Ver. 4. *Pharez*] the Son of Judah, and written as it is in *Genesis*.

Ver. 7. *These of*] to wit dwelt in *Jerusalem*, Ver. 1. 6.

and Levites, were in all the Cities of Judah, in their several Possessions.

21. But the Assistants dwelt on the Ascent; over whom were Ziha, and Gispa.

22. And the Officer of the Levites in Jerusalem, was Uzzi the Son of Bani, the Son of Hashabiah, the Son of Mattaniah, the Son of Micha: of the Posterity of Asaph there were Singers, over against the Business of the House of God.

23. For it was the King's Commandment concerning them, that there should be a Settlement for the Singers to have each Day's Allowance the very same Day.

24. And Pethahiah the Son of Meshezabeel, of the Posterity of Zerah the Son of Judah, was at the King's Hand for all Matters on behalf of the People.

25. Besides at the Villages in their Fields, there dwelt of the Posterity of Judah in the City of Arba and its Towns, in Dibon and its Towns, in Jekabzeel and its Villages,

26. As also in Jeshua, Moladah, Bethpelet,

27. Hazar-shual, Beer-sheba and its Towns,

28. Ziklag, Mechonah and its Towns.

29. En-rimmon, Zareah, Jarmuth,

30. Zanoah, Adullam, and their Villages, Lachish and its Fields, Azekah and its Towns; and they encamped from Beer-sheba to the Valley of Hinnom.

31. And the Posterity of Benjamin from Geba, at Michmash, and Aiya, and Beth-el with its Towns,

32. Anathoth, Nob, Ananiah,

33. Hazor, Ramah, Gittaim,

34. Hadid, Zeboim, Neballat,

35. Lod, and Ono, the Valley of Artificers.

36. And of the Levites there were Partitions in Judah and Benjamin.

C H A P. XII.

AND these are the Priests, and Levites who came up with Zerubbabel the

Son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

2. Amariah, Malluch, Hattush,

3. Shechaniah, Rehum, Meremoth,

4. Iddo, Ginnethoi, Abijah,

5. Mijamin, Maadiah, Bilgah,

6. Shemaiah and Joiarib, Jedaiah,

7. Sallu, Amok, Hilkiyah, Jedaiah: these were the chief of the Priests, and their Brethren, in the Days of Jeshua.

8. And the Levites were, Jeshua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah, who with his Brethren was over the Thanksgivings.

9. Moreover Bakbukiah, and Unni, their Brethren, were over against them at the Charges.

10. And Jeshua begot Joiakim, and he Eliashib, and he Joiada,

11. And he Jonathan, and he Jaddua.

12. In the Days also of Joiakim, these chief Fathers were Priests: of Seraiah, Meraiyah; of Jeremiah, Hananiah;

13. Of Ezra, Meshullam; of Amariah, Jehohanan;

14. Of Melicu, Jonathan; of Shebaniah, Joseph;

15. Of Harim, Adnah; of Meraioth, Helkai;

16. Of Iddo, Zechariah; of Ginnethon, Meshullam;

17. Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18. Of Bilgah, Shammuah; of Shemaiah, Jehonathan;

19. And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20. Of Sallai, Kallai; of Amok, Eber;

21. Of Hilkijah, Hashabiah; of Jedaiah, Nethaneel.

22. The chief Fathers of the Levites were written down in the Days of Eliashib, Joiada, Johanan, and Jaddua; and the Priests to the Reign of Darius the Persian.

23. The chief Fathers of the Posterity of Levi were written in the Book of the Chro-

Ver. 22. *over against*] as Ch. xii. 9. not *over*, as in the com. Eng. see *Jun. Com.*

Ver. 24. *at the King's Hand*] to transact Affairs with him, for the People, as follows; not for the King, as some would.

Ver. 25. *Towns*] different from the *Villages*.

Ver. 30. *Jeshua*] This and the next Verse contain the high Priests till two Years after the Death of Alexander called the Great, by the *Chronicon Alexandrinum*, which see in the *Chronology*.

Ver. 22. *Jaddua*] *Prideaux* asserts, whom only it may be sufficient to mention as the chief, that this Chapter from the Beginning to the 27th Verse was not written by *Nehemiah*, but put in long after his Death, as he supposes by *Simon the Just*, *Connet. An.* 458. But it is enough to allow it of this Verse only at most; it being not at all improbable that *Jaddua* was born in the Time of *Nehemiah*.

Ver. 11. since his Father *Jonathan*, who was probably the eldest Brother, had a Brother married then, Chap. xiii. 28. and no other Part of it comes near that Time. From the twentieth Year of *Artaxerxes Longimanus*, when we first hear of *Nehemiah*, Ch. i. 1. & ii. 1. to the first Year of *Jaddua's* being high Priest were 104 Years, by *Ptolemy's Canon* and *Chron. Alexand.* so that *Nehemiah* need not be supposed to live longer than *Jehoiada* did a few Ages before, to the 130th Year, 2 *Chron.* xxiv. 15. if he did write this. And though in the *Days* is here spoken as Time past of some, it might be present or just past of *Jaddua*. And if the *Darius* mentioned in this Verse was the last called *Codomanus*, as it appears to be (though *Newton* counts it was *Darius Nothus*, *Chron.* Ch. 6.) his Reign began but six Years after *Jaddua's* Priesthood; to which *Nehemiah* might live in the Age above.

nicles,

nicles, to the Days of Johanan the Son of Eliashib.

24. And the chief of the Levites were, Hashabiah, Sherebiah, and Jeshua the Son of Kadmiel, with their Brethren over against them, to praise, *and* make confession, by the Commandment of David the Man of God, Ward over against Ward.

25. Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were the Porters keeping the Ward, over the Things gathered together at the Gates.

26. These were in the Days of Joiakim the Son of Jeshua, the Son of Jozadak, and in the Days of Nehemiah the Governor, and of Ezra the Priest, the Scribe.

27. Now at the Dedication of the Wall of Jerusalem, they sought for the Levites from all their Places, to bring them to Jerusalem, to make the Dedication with Rejoicing, both by Thanksgivings and Singing, with Cymbals, Lutes, and with Harps.

28. And the Sons of the Singers gathered together, namely from the Plain round about Jerusalem, from the Villages of Netophathi,

29. From the House of Gilgal, and from the Fields of Geba and Azmaveth: for the Singers had built them Villages round about Jerusalem.

30. The Priests and Levites also purified themselves, as they did the People, the Gates and Wall.

31. Then I brought up the Princes of Judah from against the Wall, and placed two great *Companies* for Thanksgivings; *one* going on the right Hand, from against the Wall to the Dung-gate.

32. After whom went Hoshaiah, and half the Princes of Judah,

33. With Azariah, Ezra and Meshullam,

34. Judah, and Benjamin, as also She-maiah, and Jeremiah;

35. Besides of the Priests Sons with Trumpets, Zechariah the Son of Jonathan, the Son of Shemaiah, the Son of Mattaniah, the Son of Michaiah, the Son of Zaccur, the Son of Asaph;

36. His Brethren likewise, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the Instruments of Musick of David the Man of God, and Ezra the Scribe before them.

37. And at the Fountain-gate which was before them, they went up at the Stairs of the City of David, in the Ascent to the Wall; *and* from against the House of David, to the Water-gate eastward.

38. Over against whom went the other *Company* for Thanksgiving, and I after it; and half of the People from against the Wall, from against the Tower of the Ovens, to the broad Wall;

39. And from against the Gate of Ephraim, at the old Gate, and at the Fish-gate, and the Tower of Hananeel, with that of Meah, to the Sheep-gate: and they stood still by the Prison-gate.

40. At length the two *Companies* for Thanksgiving stood at the House of God, and I accompanied with half of the Rulers;

41. And the Priests, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah with Trumpets;

42. Maaseiah too, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam and Ezer: and the Singers made themselves be heard, Izrahiah being the Officer.

43. And they offered great Sacrifices that Day, and were joyful, for God made them so with great Joy, even the Women and Children also rejoiced; and the Rejoicing of Jerusalem was heard far off.

44. The same Day were Men appointed over the Rooms for the Treasures, for the Offerings, First-fruits and Tithes, to gather into them at the Fields of the Cities, the Parts belonging to the Law for the Priests and Levites; because Judah was glad of the Priests and Levites standing *there*.

45. And the Singers, together with the Porters, took care of the Business of their God, and that of the Cleansing, according to the Commandment of David *and* his Son Solomon.

46. For in the Days of David and Asaph of old time, there were chief Singers, with Singing of Praise and Thanksgivings to God.

47. And all Israel in the Days both of Zerubbabel, and of Nehemiah, gave the Parts of the Singers and Porters, each Day's Matter the very same Day; they also consecrated for the Levites, as those did for the Posterity of Aaron.

Ver. 25. *Things gathered together*] from the Root to gather together: which Things might be those that were brought thither by the People for Offerings and Tithes, and put there till they were used or carried in by the Levites, 2 Chr. xxxi. 6. And this Meaning is necessary, as the Word has not that of thresholds.

Ver. 31. *from against*] a nearer and more commodious Way, from the Place by the Wall where they began, as it may seem, than round by or upon the Wall; and thus

the Heb. may properly signify, but I suppose never *upon*; and is the same as in Ver. 37, 38, 39. so differently rendered in the *com. Transl.*

Ver. 35. *Besides of*] certain—namely being unnecessarily added.

Ver. 37. *and from against*] for when they were going up to the City of David, how could they be above the House of David in his City?

C H A P. XIII.

ON that Day they read in the Book of Moses, in the Hearing of the People; and there was found written in it, that an Ammonite and Moabite should not come in to the Congregation of God for ever;

2. Because they did not meet the Israelites with Victuals and Drink, but hired Baalam against them to curse them, though our God turned the Curse into a Blessing.

3. And when they had heard the Law, they separated all the mixed People from Israel.

4. Now before this Eliashib the Priest, who was put over the Rooms of the House of our God, being kin to Tobiah;

5. Had made ready a great Room for him, where before they put the Meat-offering, Frankincense, and Instruments, with the Tithe of the Corn, Wine and Oil, that was ordered for the Levites, Singers and Porters, and the Lifted-offering of the Priests.

6. But in all that Time I was not at Jerusalem: for in the two and thirtieth Year of Artaxerxes King of Babylon I went to the King, and some Time after having leave from him,

7. I came to Jerusalem, and understood the Evil that Eliashib had done for Tobiah, by making ready for him a Room in the Courts of the House of God.

8. Which being very evil to me, I threw all Tobiah's Household-goods abroad out of the Room.

9. I also bade him cleanse the Rooms, then I brought again thither the Instruments of the House of God, with the Meat-offering and Frankincense.

10. Nay when I knew the Parts of the Levites were not given, and that they and the Singers, who did the Business, were gone away to their respective Fields;

11. I chid the Rulers, and asked why the House of God was forsaken? And having gathered them together, I placed them in their Station.

12. And all Judah brought the Tithe of Corn, Wine, and Oil to the Treasures.

13. Besides I made Treasurers over the Treasures, Shelemiah the Priest, Zadok the Scribe, and Pedaiah of the Levites, and at their Hand was Hanan the Son of Zaccur, the Son of Mattaniah: for they were counted faithful, and it belonged to them to distribute to their Brethren.

14. Remember me, my God, for this, and do not blot out my Kindnesses, which I have done for the House of my God, and for the Charges of it.

15. In those Days I saw in Judah some treading Wine-presses on the Sabbath, bringing in Sheaves, loading Asses, and also Wine, Grapes, and Figs, and all Burdens, which they brought into Jerusalem on the Sabbath-day; but I testified *against it* at the Time they were selling the Provision.

16. There were Tyrians too dwelt in it, who brought Fish, and any Thing that was saleable; which they sold on the Sabbath to the People of Judah, even in Jerusalem.

17. Upon this I chid the Nobles of Judah, and said to them; What evil Thing is this which ye do, that ye profane the Sabbath-day?

18. Did not our Forefathers do thus, and our God bring all this Harm upon us, and this City? Yet ye add fervent Wrath upon Israel, by profaning the Sabbath.

19. And when the Gates of Jerusalem were darkish before the Sabbath, I ordered that they should shut the Doors, as I did also that they should not be opened till after the Sabbath; besides I placed some of my Servants at the Gates, *that* there might be no Burden brought in on the Sabbath-day.

20. Then the Merchants, and Sellers of all that was to be sold, lodged without Jerusalem, once or twice.

21. But I testified against them, and said to them, Why do ye lodge before the Wall? If ye do again, I will lay Hands on you: from that Time they did not come on the Sabbath.

22. And I ordered the Levites that they should cleanse themselves, and come keep the Gates, to sanctify the Sabbath-day. *For* this also remember me, my God, and have compassion upon me according to the Abundance of thy Kindness.

23. Moreover in those Days I saw Jews *that* dwelt with Wives of Ashdod, Ammon and Moab.

24. And their Childaen prattled half in the Language of Ashdod, and did not know how to talk in the Jewish Language, but according to the Tongue of one People or the other.

25. Therefore I contended with them, cursed them, beat some Men of them, and plucked off their Hair; then I made them swear by God; Ye shall not give your

Ver. 2. *the Curse*] which was intended.

Ver. 9. *Rooms*] Com. Lat. *Treasury*.

Ver. 19. *Doors*] different from *Gates* here; and if the Gates were shut, what Need was there for them to be guarded, to keep out those who brought Burdens?

VOL. I.

Ver. 22. *For this*] as Ver. 14. and agreeable to the legal Dispensation.

Ver. 23. *saw Jews that dwelt*] not merely saw those Jews.

1b. *dwelt*] so Ver. 27. not married.

Daughters to their Sons, nor take any of their Daughters for your Sons, or for your selves.

26. Did not Solomon King of Israel sin in these Things, though there was not a King like him in many Nations, and was loved by his God, who made him King over all Israel? yet strange Women made him sin.

27. Should we then hearken to you, to commit all this great Wickedness, to do amiss against our God, by dwelling with strange Wives?

28. And one of the Sons of Joiada, the

Son of Eliashib, the high Priest, being the Son-in-law of Sanballat the Horonite, I made him flee from me.

29. Remember them, my God, for the Pollutions of the Priesthood, as also of the Covenant of that and the Levites.

30. Whereas I cleansed them from all Strangers, and placed the Charges for the Priests and Levites, *that* each one might be in his Business;

31. And for the Offering of Wood in its appointed Time, and for the First-fruits. Remember me, my God, for Good,

Ver. 28. *one*] His Name according to *Josephus*, accompanied as it seems with some Mistakes, was *Manasseh*, who fled to *Samaria* where *Sanballat* was Governor, and became high Priest to the *Samaritans* under the Profession of the Jewish Religion, *Antiquitatum* Lib. xi. 7. which Sect continues to this Time, and shortly after this they

built a Temple on Mount *Gerizim* by *Samaria*, *Josephus* *Antiq.* Lib. xiii. 8.

Ib. *Joiada*] who was the high Priest here, not *Eliashib*, as *Prideaux* shews, *Connec.* Anno 409. a Person having often his Father's Name annexed to his own as a Part of it in *Scripture*.

NOTES upon the BOOK of ESTHER.

AND in the Time of Ahasuerus, the same who reigned from India to Ethiopia, over a hundred and twenty seven Provinces;

2. As that King was sitting on the Throne of his Kingdom, which was at the Palace in Shushan;

3. In the third Year of his Reign, he ordered a Feast to be made for all his Princes and Servants: the Power of Persia and Media, the Governors and Princes of the Provinces being before him:

4. That he might shew the vast Wealth of his Kingdom, and the exquisite Honour of his Greatness, the long Time of a hundred and fourscore Days.

5. Which being expired, the King made a Feast seven Days for all the People who were present at the Palace in Shushan, both great and small, in the Court of his Palace-garden.

6. There were white, green, and blue Cur-

tains, fastened with Lines of fine Linen and Purple, to Rings of Silver, and marble Pillars; the Couches being of Gold and Silver, upon a Pavement of red, blue, white, and black Marble.

7. And they gave *them* to drink in Cups of Gold, which were different one from another, Plenty of royal Wine, after the State of the King.

8. But according to a Decree, none pressed *them* to drink: for the King gave orders so to all the Officers of his House, that they should do as every Man liked.

9. Vashti the Queen likewise made a Feast for the Women, at the royal House which belonged to King Ahasuerus.

10. On the seventh Day as the King's Heart was merry with Wine, he commanded Mehuman, Biztha, Harbona, Bigtha and Abagtha, Zethar and Charcas, the seven Eunuchs who served in his Presence;

11. To bring Queen Vashti before him,

Ver. 1. *Ahasuerus*] There have been various Opinions who this King was, and that it may be the better understood, see *Ptolemy's Canon* towards the End of the *Chronology* at the End of *Dan*. Some, as *Finch* in his *Treatise of the Calling of the Jews*, *Allen* in his *Chain of Scripture Chronology*, &c. would have the Transactions of this Book to be in the Time of the Captivity; but it is plain it was no King of *Babylon*, Ver. 3, 14, 19. and there the *Jews* were in Captivity; not in *Persia* and *Media* then, in all the Provinces too of the Kingdom, Chap. iii. 8, &c. besides that the Largeness of the *Persian* and *Median* Dominions here mentioned, shews it to be after the *Babylonian* Empire was added to them. Next *Allen* mentions some affirming *Ahasuerus* to be *Cambyses*, who reigning but eight Years it could not be, because the 12th is spoken of, Chap. iii. 7. I therefore conclude it was *Darius Hystaspis*, for *Mordecai* being carried away with *Jechoniah*, Chap. ii. 5, 6. though then an Infant, must in that King's 12th Year be 88 Years old; so that it is quite unlikely to be *Xerxes* the next King, as *Scaliger* pleads, *De Emendat. Temp.* L. 6. and *Vorslius* on *Gantz Chron.* p. 244. in whose same Year he would be 124 Years of Age, which *Prideaux* also confutes on another Account, *Connelt.* Anno 465; yet himself says it was *Artaxerxes Longimanus*, whom *Stackhouse* follows, *Hist. Bib.* Book vii. Ch. 2. and the *Univer. Hist.* B. I. xi. 4. which makes *Mordecai's* Age at least when he was made prime Minister 145 Years, and *Esther* his first Cousin, Chap. ii. 7. utterly incredible! We may therefore conclude with *Jun.* and *Trem.* in *Annot. Broughton* in his *Works*, Tome iii. pag. 581. and *Usher* in *Annalibus vet. Test.* sub anno *Jul. Per.* 4193, that this *Ahasuerus* was *Darius Hystaspis*. But the latter holding that this King's Wife *Alissa* mentioned by *Herodotus* was *Vashti*, and *Artystona Esther*, *Prideaux* takes occasion to shew that what *Herodotus* says of those Women cannot be applied to *Vashti* and *Esther*. The Answer is ready from *Prideaux* himself,

who when *Josephus* disagrees with the *Scripture* as he understood it concerning *Sanballat*, does not scruple to say, *Josephus* was mistaken, *Con. An.* 458: the like may be said of *Herodotus*, as *Prideaux* also does in other Cases, Anno 710, 530, &c. However *Darius* having other Wives *Vashti* and *Esther* might be of those. *Herodotus* Lib. 3. gives Account of a Tribute made by *Darius Hystaspis*, agreeable to *Est.* x. 1. but says *Prideaux*, *Strabo* attributeth this to *Darius Longimanus*, which first Name he supposes is a Mistake in *Strabo* for *Artaxerxes*; whereas the latter is rather put wrong instead of *Hystaspis*, and to be corrected by *Herodotus*. Besides *Darius Hystaspis* conquered *India*, and joined it to the Empire about the 16th Year of his Reign, *Herodot.* Lib. 3. *Prideaux* Tab. which now extended but to *India*.

1b. *hundred*, &c.] seven having been added as it seems by the Conquest of *Egypt*, or a new Partition of the Empire since *Darius* the *Mede*, *Dan.* vi. 1.

Ver. 2. *at the Palace*] the same Words as in *Dan.* viii. 2. *Shushan* being the City, Chap. iii. 15. & viii. 15.

1b *Shushan*] In *Susa* or *Shushan* was not only great Part of the King's Treasures repositied, *Diader.* Lib. xvii. 66. but the Walls of it are compared to those of *Babylon*, *Strab.* Lib. 15. *Paus.* *Messen.* Cap. 31. It is now a ruinous Place, as *Tavernier* relates, called *Sousier* or *Suster*; see *Neb.* i. 1.

Ver. 4. *exquisite Honour*] *Heb.* Honour of Comeliness or Exquisiteness, which is to be thus rendered: so for *vast* or *heavy Wealth*, which first sometimes denoting *Glory*, our Translators have put *glorious* to the following Word; whereas the *Glory of his Kingdom* (if allowed with *his*) would be his *kingly* or *royal Glory*, as in Ver. 7. and as a *Fire of Flame* is a *flaming Fire*; of which see *Buxt.* *Syntax.* Cap. 3.

Ver. 6. *Couches*] according to the Manner of feasting in the eastern Countries,

with

with the royal Crown, that he might shew the People and Princes her Beauty, because she had a good Countenance :

12. But she refused to come at the King's bidding, which was by the Service of the Eunuchs. Exceedingly enraged at this, so that his Wrath burned in him ;

13. The King said to the wise Men who knew the Times (for his Affairs were so before all that understood the Law and Judgment ;

14. The next to himself being Carshena, Shether, Admatha, Tarshish, Meres, Marsena and Memucan, the seven Princes of Persia and Media, who were intimate with the King, sitting the first in the Kingdom)

15. What is to be done to Queen Vashti according to the Law, because she would not perform the Command of King Ahasuerus by the Eunuchs ?

16. And Memucan answered before him and the Princes : Vashti the Queen has not done perversely to King Ahasuerus only, but to all both of the Princes and People, who are in all his Provinces :

17. For the Affair of the Queen will go abroad to all the Women, for their Husbands to be despised in their Sight, when it is told, that King Ahasuerus commanded Vashti the Queen to come before him, and she would not.

18. Thus the Ladies of Persia and Media, who hear her Affair, will say the same Day to all the King's Princes ; so there will be Contempt and Wrath enough.

19. If it be well to the King, let a royal Order be sent forth from his Presence, as likewise written among the Laws of Persia and Media, for it not to be repealed ; that Vashti shall not come before King Ahasuerus, and that he will give her royal State to another, who is better than she.

20. And when the Decree which the King makes, is heard throughout all his Kingdom, though it be large, all the Women will shew Respect to their Husbands, whether great or small.

21. The Matter also pleased the King and Princes, so that he did according to Memucan's Advice ;

22. Sending Letters into all his Provinces, after the Manner of writing in each Province, and the Language of each People, that every Man should be chief in his own Family, and that it should be published according to their respective Tongues.

AFTER these Things when the King's Wrath was pacified, he was mindful of Vashti, and what she had done, with that which was decreed against her.

2. Hereupon his Servants who waited on him said ; Let some young Virgins that look well be sought for the King..

3. Let him therefore appoint Officers in all the Provinces of his Kingdom, to bring together all such to the Palace at Shushan, to the House for the Women, into the Custody of Hegai the King's Eunuch their Keeper, and let Things be given for their Cleansing.

4. Then let the young Woman whom the King likes best, be made Queen in the room of Vashti. And the King being pleased with the Matter, would do so.

5. Now there was a certain Jew at the Palace in Shushan, named Mordecai, the Son of Jair, the Son of Shimei, the Son of Kish, a Benjaminite ;

6. Who had been carried away from Jerusalem, among those Captives that Nebuchadnezzar King of Babylon carried away with Jeconiah King of Judah :

7. And he bred up Hadassah, otherwise Ester, his Uncle's Daughter, because she had no Father nor Mother ; and the Girl had a handsome Shape, and a good Countenance : whom when her Parents were dead, Mordecai took to be his Daughter.

8. So when the King's Matter, and his Decree was heard, and many young Women were brought together to the Palace at Shushan, into the Custody of Hegai, the Women's Keeper, Ester was likewise taken into the King's House in the same Manner.

9. And the young Woman pleased him, and obtained Kindness in his Presence, so that he quickly gave her the Things for her Cleansing, and what belonged to her, with seven Maids that seemed fit to be given her out of his own House ; nay he removed her and her Maids into the best Place of the Women's House.

10. Yet Ester did not tell her People, nor her Kindred : for Mordecai had commanded her that she should not.

11. And he himself walked about every Day constantly before the Court of the Women's House, to know how she did, and what would be done with her.

12. At length when the Turn of each

Ver. 18. *Contempt and Wrath*] The former first in the Wives, and then the latter in the Husbands.

Ver. 2. *Servants*] to whom his relenting might have been dangerous, if she had been again received into Favour.

young Woman came to go in to King Ahasuerus, after she had been cleansing twelve Months, according to the Decree for the Women (for so the Time of their Purification was fulfilled) one six Months with Oil of Myrrh, and the other with Spices, and what there was for it;

13. She went in from the Women's House to the King at his House, with whatever she spoke for, to be given her to go in with:

14. In the Evening she went in, and returned in the Morning to the other House of the Women, into the Custody of Shaash-gaz the King's Eunuch, the Keeper of the Concubines; she went in no more to the King, unless he delighted in her, and she was called by Name.

15. But when the Turn of Ester, the Daughter of Abihail, the Uncle of Mordecai, who had taken her for his Daughter, came to go in to the King, she required Nothing but what Hegai the King's Eunuch, the Keeper of the Women ordered; and she obtained Favour in the Sight of all who saw her.

16. Thus was Ester taken for King Ahasuerus, into his royal House, in the tenth Month, which is that of Tebeth, in the seventh Year of his Reign:

17. For the King loved her the most of all the Women, and she obtained Favour and Kindness before him more than any other Virgins; so that he put the royal Crown on her Head, and made her Queen in the room of Vashti.

18. Hereupon the King made a great Feast for all his Princes and Servants, to be Ester's Feast; as also made a Release for the Provinces, and gave Presents according to his State.

19. And when the Virgins were gathered together the second time, Mordecai sate at the King's Gate.

20. Nor did Ester at all tell her Kindred, or her People, according as Mordecai had charged her; doing his Command, the same as when she was bred up with him.

21. In those Days while Mordecai sate at the King's Gate, Bigthan and Theresh, two of the Door-keepers, the King's Eunuchs, were in a Rage, and sought to lay Hands on King Ahasuerus.

22. But the Matter being not unknown to Mordecai, he told Queen Ester, who declared it to the King in Mordecai's Name.

23. And upon enquiring into the Affair, it was found out, and both of them were

hanged on a Tree, which was written in the Book of the Chronicles before the King.

C H A P. III.

AFTER these Things King Ahasuerus promoted Haman the Son of Hammedatha the Agagite, advanced him, and put his Seat above all the Princes who were with him:

2. Inasmuch that all the King's Servants who were at his Gate bowed, and did reverence to Haman, for so the King commanded concerning him; but Mordecai would not.

3. Then the King's Servants that were there asked him, why he transgressed the Commandment of the King.

4. At last when they had spoken to him Day by Day, and he would not hearken to them; they told Haman, to see whether Mordecai's Matters would stand, for he had told them that he was a Jew.

5. And Haman seeing that Mordecai did not bow at all, nor reverence him, he was full of Wrath.

6. But it seemed contemptible to him to lay Hands on Mordecai only, when they had told him his People: therefore Haman endeavoured to destroy all the Jews his People, who were in all the Kingdom of Ahasuerus.

7. In the first Month, which is that of Nisan, in the twelfth Year of King Ahasuerus, they cast Pur, that is a Lot, before Haman from Day to Day, and from that to the twelfth Month, which is named Adar.

8. And Haman said to the King; There is a certain People dispersed, and scattered among others in all the Provinces of thy Kingdom, whose Laws differ from every People's, and they do not perform the Laws of the King; so that it is not fit for him to let them alone.

9. If it is well to the King, let it be written that they shall be destroyed; and I will pay ten thousand Talents of Silver to them who do the Business, to bring into the King's Treasures.

10. Upon this the King took his Ring off his Finger, and gave it to this Haman, the Jews Enemy.

11. And said to him, The Silver is given to thee, and the People to do to them as thou pleasest.

12. So the King's Scribes were called on the thirteenth Day of the first Month, and it was written entirely as Haman commanded, to the King's Lieutenants, to the Governors

Ver. 17. the Women] who were his Concubines before.

Ver. 5. at all] N. B.

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Ver. 7. Day] To try, as it seems, what Day in all the Year would be most lucky, by the Lot, for his Purpose.

who were over each Province, and to the Princes of each People of the same, after the Manner of writing there, and the Language of each People, in the Name of King Ahasuerus, and sealed with his Ring;

13. And the Letters were sent by Posts into all the King's Provinces, to destroy, kill, and to make all the Jews perish, young Men and old, Children and Women, the same Day, on the thirteenth of the twelfth Month, which is that of Adar; and to plunder their Effects.

14. A Copy of the Writing for a Decree to be given in every Province, was published to all People, to be prepared against that Day.

15. When the Posts were gone out, hastened on by the King's Word, and the Decree was given forth at the Palace in Shushan, the King and Haman sat down to drinking, while the City of Shushan was perplexed.

C H A P. IV.

AND when Mordecai knew all that was done, he tore his Cloaths, put on Sackcloth and Ashes, and went out into the City, making a loud and bitter Cry.

2. Next he went just before the King's Gate, for Nobody was to go in at it who was clothed with Sackcloth.

3. (In every Province likewise, at the Places to which the King's Matter and Decree came, there was great Mourning among the Jews, and Fasting, with Weeping, and Lamentation; many lying on Sackcloth and Ashes)

4. So Ester's Maids and her Eunuchs went in, and told her, at which she was exceedingly grieved; and sent Cloaths to put on Mordecai, and to take away his Sackcloth from him, but he would not receive *them*.

5. With that she called Hathach one of the King's Eunuchs, whom he had appointed to attend in her Presence, and bade him know of Mordecai, what and why this was?

6. And Hathach went forth to him, into the Street of the City which was before the King's Gate.

7. To whom Mordecai told all that was befallen him, and the Account of the Silver which Haman had promised to pay into the King's Treasures, to destroy the Jews.

8. Besides he gave him a Copy of the written Decree, which was given forth in Shushan to destroy them, to shew Ester, and tell her, as also to charge her that she should go in to the King, to make supplication to him, and a Request before him, for her People.

9. Accordingly Hathach went in, and told Ester his Words.

10. Who gave him the following Charge to Mordecai;

11. All the King's Servants, and People of his Provinces know, that any Man or Woman who goes in to the King, into the inner Court, without being called, his Decree is the same to put *them* to death, besides such to whom he holds forth the golden Scepter, that they may live; and I have not been called to go in to him these thirty Days.

12. But upon her Words being told Mordecai,

13. He ordered to make reply to her; Do not think in thy Mind that thou wilt escape at the King's House, any more than all the Jews.

14. Nay if thou at all holdest thy peace at this Time, Respite and Deliverance will rise up to the Jews from another Place, whereas thou and thy Father's Family will perish. And who knows but thou art come to the Kingdom for such a Time as this?

15. Then Ester bade to return him Word;

16. Go, gather together all the Jews who are present in Shushan, and fast for me, without eating or drinking three Days, Night or Day: I also and my Maids, will fast *so*: and thus will I go in to the King, which is contrary to the Law; and when I perish, I perish.

17. So Mordecai went away, and did entirely as she commanded him.

C H A P. V.

NOW on the third Day Ester put on the royal *Apparel*, and stood in the inner Court of the King's House, over against it, as he was sitting upon his regal Throne in the royal House, opposite to the Door of it.

2. And when the King saw Ester the Queen standing there, she was in Favour with him: so that he held out to her the golden Scepter which was in his Hand;

Ver. 4. *put on Mordecai*] *Vulg. Lat. put on her*, as strange as it is.

Ver. 14. *at all*] See on 1 King. ix. 6.

Ib. *Respite*] *Heb. breathing*, i. e. a Space of breathing.

Ver. 16. As Things concur in my View, *Ester* seems not to have been very young, when these Affairs were trans-

acted; by which her Piety, Prudence, and Courage, may be better accounted for.

Ib. *so*] but it does not appear to be so long by Chap. v. 1. which might have weakened *Ester* too much; and it seems proper the others should continue their Fasting, till they knew her Success.

Ib. *when I perish*] This seems to be spoken in Reference to his Words, Ver. 14.

whereupon

whereupon she went near, and touched the Top of it.

3. The King then said to her, What is the Matter with thee, Queen Ester? For whatever thy Request is to half the Kingdom, it shall be given thee.

4. Who answered, If it is well to the King, let him come with Haman to Day, to the Entertainment that I have made for him.

5. Upon this the King bade them hasten Haman, to do what Ester said; and both of them went to the Entertainment of Wine which she had made.

6. Where the King said again to Ester, What is thy Petition, that it may be granted thee? For whatever thy Request is, it shall be performed to half the Kingdom.

7. My Petition and Request, she made answer,

8. If I am in Favour with the King, and if it is well to him to grant and perform the same; let him come with Haman to the Entertainment that I will make for them, and I will declare to Morrow, according to the King's Word.

9. At which Haman went out that Day glad, and with a chearful Heart; yet when he saw that Mordecai at the King's Gate, did not rise up, nor stir for him, he was full of Wrath against him.

10. Nevertheless he restrained himself, and going home, sent to fetch his Friends, and Zeresh his Wife.

11. To whom he rehearsed the Glory of his Riches, the Multitude of his Children, with all that the King had promoted him in, and how he had advanced him above his Princes and Servants.

12. Nay Ester the Queen, said he, did let none come with the King to the Feast which she made, but me; and to Morrow I am also invited by her with him.

13. However all this avails me Nothing, when all the while I see Mordecai the Jew sitting at the King's Gate.

14. Whereupon his Wife Zeresh, and all his Friends, said to him, Let there be a Gallows made fifty Cubits high, and in the Morning speak to the King, that Mordecai may be hanged upon it; then go in glad with the King to the Feast. And the Thing pleased Haman, so that he had the Gallows made.

CHAP. VI.

THAT Night the King's Sleep being unsettled, he commanded to bring the

Book of Records of the Chronicles, and they were read before him.

2. Where it was found written, that Mordecai told of Bigthana and Theresh, two of the Door-keepers, the King's Eunuchs, who sought to lay Hands on King Ahafuerus.

3. With that the King asked, What Honour or Promotion has been done to Mordecai for this? And his Servants who waited on him answered, There has been Nothing done for him.

4. Next he enquired who was in the Court? And Haman being come into the outer Court of the King's House, to speak to the King to hang Mordecai upon the Gallows which he had prepared for him;

5. They told him, that there was Haman standing in the Court: upon which the King replied, Let him come in.

6. Accordingly he did; and the King said to him, What shall be done to the Man whose Honour the King would delight in? And Haman said in his Heart, To whom will the King delight to do Honour more than to my self?

7. Therefore he answered him; For the Man whose Honour the King would delight in,

8. Let there be brought the royal Cloaths which the King wears, the Horse that he rides upon, and the royal Crown that is put on his Head;

9. And let the Cloaths and Horse be delivered to Somebody of the King's Princes, of the Nobility, and let them cloath that Man, and cause him to ride upon the Horse through the Street of the City, and proclaim before him, Thus shall it be done to the Man whose Honour the King delights in.

10. At this the King ordered him, Take the Cloaths and Horse quickly, according as thou hast said, and do so to Mordecai the Jew who sits at the King's Gate; let Nothing fail of all that thou hast spoken.

11. Then Haman taking the Cloaths and Horse, cloathed Mordecai, and caused him to ride through the Street of the City, proclaiming before him, Thus shall it be done to the Man whose Honour the King delights in.

12. Afterwards Mordecai returned to the King's Gate; but Haman hastened home, mourning, with his Head covered.

13. Where he told his Wife Zeresh, and all his Friends, every Thing that had befallen him; upon which his wife Men and she said to him, If Mordecai, before whom thou hast

Ver. 14. *Morning*] as the *Heb.* is, not *Morrow*; and thus the extraordinary Providence here apparent, is still

more extraordinary.

Ver. 2. *being unsettled*] *Heb.* *wandered*.

begun to fall, is one of the Posterity of the Jews, thou wilt not prevail over him, but utterly fall before him,

14. Now while they were talking with him, the King's Eunuchs came, and were in a hurry to bring Haman to the Feast which Ester had made.

C H A P. VII.

SO the King and he went to the Feast with Queen Ester.

2. And the King said to her again the second Day at the Entertainment of Wine, What is thy Petition, Queen Ester, that it may be granted thee? For whatever thy Request is, it shall be performed, to half the Kingdom.

3. When she made answer: If I am in Favour with thee, O King, and if it is well to the King, let my Life be granted me at my Petition, and my People at my Request.

4. For I and my People are sold to be destroyed, to be killed, and to perish; whereas if we had been sold for Servant-men and Maids, I would have held my Peace, though the Adversary could not make up the King's Damage.

5. Whereupon the King gave reply to her, Who is it? And where is he whose Heart serves him to do so?

6. The Man that is the Adversary and Enemy, said Ester, is this wicked Haman. Upon which Haman was in Terror at the Presence of the King and Queen.

7. And the King getting up in his Wrath from the Entertainment of Wine into the Palace-Garden, Haman stood up to request Queen Ester for his Life, because he saw that there was Something bad concluded against him by the King.

8. Who returning out of the Palace-Garden into the House where this Entertainment was, and Haman being fallen down on the Couch that Ester was upon, the King said? Will he also force the Queen in the House with me? No sooner were the Words out of the King's Mouth, but they covered Haman's Face.

9. And Harbonah one of the Eunuchs said before the King, Behold a Gallows too which Haman has made for Mordecai, who spoke well for the King, stands at Haman's House, fifty Cubits high. Then said the King, Hang him upon it.

10. They accordingly hanged Haman upon the Gallows which he had prepared for

Mordecai: so the King's Wrath was pacified.

C H A P. VIII.

THE same Day King Ahasuerus gave the House of Haman, the Jews Enemy, to Ester the Queen; and Mordecai was introduced before him, for she told what he was to her.

2. And the King took off his Ring which he had taken from Haman, and gave it to Mordecai; Ester also put him over Haman's House.

3. Besides Ester spoke before the King again, and fell down before his Feet, weeping and beseeching him to put away the Mischief of Haman the Agagite, and his Device that he had contrived against the Jews.

4. To whom the King holding forth the golden Scepter, she rose up, and standing before him,

5. Said; If it is well to the King, and if I am in his Favour, the Matter being right before him, and I well in his Sight: let it be written to reverse the Letters contrived by Haman the Son of Hammedatha the Agagite, which he has writ to make the Jews perish, who are in all the King's Provinces:

6. For how shall I bear to see the Mischief that will come on my People? And how shall I bear to see the Destruction of my Kindred?

7. Upon this King Ahasuerus said to her, and Mordecai the Jew; Behold I have given Ester the House of Haman, and they have hung him upon the Gallows, because he would lay his Hands on the Jews:

8. Write ye also for the Jews as you please in the King's Name, and seal it with his own Ring: since the Writing which is thus written and sealed, none must reverse.

9. So the King's Scribes were called at the same Time, on the three and twentieth of the third Month, which is that of Sivan, and it was written entirely as Mordecai commanded, to the Jews, and to the Lieutenants, Governors, and Princes of the hundred and twenty seven Provinces, which were from India to Ethiopia, after the Manner of writing in each Province, and the Language of each People, as well as to the Jews according to their Writing and Language.

10. And it was done in the Name of King Ahasuerus, and sealed with his Ring; then were the Letters sent by Posts, on Horses, Riders of Mules, Camels, and young Dromedaries.

11. By which the King granted to the Jews who were in every City, to gather together, and to stand up for their Lives, to destroy, kill, and cause to perish all the Power of the People and Province, that would assault them, *with* the Children and Women; and to plunder their Effects:

12. The same Day in all the Provinces of King Ahafuerus, on the thirteenth of the twelfth Month, which is that of Adar.

13. A Copy of the Writing to be given for a Decree in every Province, was published to all People; and for the Jews to be prepared against that Day, to be revenged on their Enemies.

14. The Posts went out, riding on Mules and Camels, being hurried, and hastened on by the King's Word; and the Decree was given forth at the Palace in Shushan.

15. Afterwards Mordecai went out from the King's Presence in royal Cloaths, blue and white, a great Crown of Gold, and a Robe of fine Linen and Purple; and the City of Shushan rejoiced, and was glad:

16. The Jews having Light, Gladness, Joy and Honour.

17. In every Province likewise, and City, at the Places to which the King's Matter and Decree came, the Jews had Gladness and Joy, a Feast, and a good Day; and many of the People of the Country feigned themselves to be Jews, because they were in Dread of them.

C H A P. IX.

SO on the thirteenth Day of the twelfth Month already mentioned, when the King's Matter and Decree came to be done, on the Day that the Jews Enemies expected to have Power over them (though it was turned just contrary)

2. The Jews were gathered together in their Cities, throughout all the Provinces of King Ahafuerus, to lay Hands on those who sought their Harm: and no Man resisted them, because the Dread of them fell upon all People.

3. Besides all the Princes of the Provinces, the Lieutenants, Governors, and they that did the King's Business, helped the Jews; because the Dread of Mordecai fell on them.

4. For he was great in the King's House, and his Fame went throughout all the Pro-

vinces, because this Man advanced in being great.

5. Thus the Jews slew all their Enemies with the Stroke of the Sword, with Slaughter and Destruction; and did to those who hated them according to their own Will.

6. In Shushan too at Court, the Jews killed, and destroyed five hundred Men.

7. Parshandatha also, Dalphon, Aspatha,

8. Poratha, Adalia, Aridatha,

9. Parmashta, Arisai, Aridai and Vajezatha,

10. The ten Sons of Haman the Son of Hammedatha, the Jews Enemy, did they kill; but laid not their Hands on the Plunder.

11. The same Day the Number of them that were killed there being brought before the King,

12. He said to Queen Ester, The Jews have killed, and destroyed five hundred Men, at the Palace in Shushan, and Haman's ten Sons; what have they done in the rest of the King's Provinces? Now what is thy Petition, that it may be granted thee? And what is thy Request more, that it may be done?

13. If it is not amiss to the King, said she, let it be granted to the Jews who are in Shushan, to do also to Morrow according to this Day's Decree, and let Haman's ten Sons be hanged upon the Gallows.

14. Which the King ordered should be so done, and the Decree was given forth in Shushan: accordingly Haman's ten Sons were hanged up;

15. And the Jews who were in Shushan gathered together likewise on the fourteenth Day of the Month Adar, and killed three hundred Men there; but laid not their Hands on the Plunder.

16. Now the rest of the Jews who were in the King's Provinces had gathered together, and stood up for their Lives, and were quiet from their Enemies, having killed seventy five thousand of those who hated them, but on the Plunder laid not their Hands,

17. The thirteenth Day of that Month; and on the fourteenth of it they were quiet, and made it a Day of Feasting and Gladness.

18. But the Jews who were in Shushan, being gathered together on the thirteenth and fourteenth of it, were quiet on the fifteenth of the same, and made that a Day of Feasting and Gladness.

19. For the like Reason the Country Jews

Ver. 16. *Honour*] *Vulg.* *Dancing*, by taking *to be* γ and γ for γ as it seems; but the *Septuag.* leave out both this and *Joy*.

Ver. 17. *Gladness and Joy*] not transposed, but as in the Ver. before.

1b. *feigned themselves*] which Signification is one of the Properties of this Conjug. here used; as 2 *Sam.* xiv. 2. & xiii. 5, 6.

Ver. 16. *Hands*,] with a Comma, the Day that follows belonging to it apparently.

who dwelt in the Country Towns, made the fourteenth Day of the Month Adar, a good Day of Gladness, Feasting, and of sending Presents one to another.

20. Nay Mordecai wrote these Things down; and sent Letters to all the Jews who were in all the Provinces of King Ahasuerus, near and far off;

21. To confirm *it* to them, that they should keep the fourteenth and fifteenth Days of the Month Adar, every Year:

22. As the Days on which the Jews were quiet from their Enemies, and the Month that was turned to them from Sorrow to Gladness, and from Mourning to a good Day; to make them Days of Feasting, Gladness, of sending Presents one to another, and Gifts to the Poor.

23. Accordingly the Jews accepted what they had begun to do, and what Mordecai wrote to them:

24. Because Haman the Son of Hammedatha the Agagite, the Enemy of all the Jews, contrived against the Jews to destroy them, and cast Pur, that is a Lot, to rout them, and cause them to perish;

25. But at *Ester's* going before the King, he ordered with Letters, that his wicked Device which he had contrived against the Jews should return on his own Head, and that he and his Sons should be hanged upon the Gallows:

26. Therefore they called these Days Purim, after the Name Pur, by reason of all the Matters of that Letter, with what they had seen about the like, and what had come to them.

27. The Jews confirmed, and accepted *it*, for themselves and their Offspring, and for all who should be joined to them, that their keeping these two Days should not pass away,

according as it was written to them, and according to the Time, every Year;

28. That these Days should also be remembered, and kept in every Generation, by each Family, Province and City; and that these Days of Purim should not pass away from among the Jews, nor their Memorial be consumed from their Posterity.

29. Queen Ester likewise, the Daughter of Abihail, wrote along with Mordecai the Jew, with all Authority, to confirm this second Letter of Purim.

30. And he sent the Letters to all the Jews, to the hundred and twenty seven Provinces of the Kingdom of Ahasuerus, with Words of Peace and Truth;

31. To confirm these Days of Purim, at their Times, as they were confirmed to them by Mordecai the Jew, and Queen Ester, and as they confirmed them to their own selves, and to their Offspring, by the Words of the Fastings, and of their Crying.

32. Since Ester's Command confirmed these Matters of Purim, and it was written in a Book.

C H A P. X.

MOREOVER King Ahasuerus put a Tribute upon the Country, and the Isles of the Sea.

2. And all the Deeds of his Authority, his Power, and the Account of the Greatness of Mordecai, to which the King promoted him, are they not written in the Book of the Chronicles of the Kings of Media and Persia?

3. For Mordecai the Jew was next to King Ahasuerus, great among the Jews, and liked by the Multitude of his Brethren, seeking the Good of his People, and speaking Peace to all its Offspring.

Ver. 26. *the like*] being not *this Matter*.

Ver. 31. *and as they*] namely *the Jews*, Ver. 30.

Ib. *by the Words of the Fastings*] according to their Promises made then.

Ver. 32. Instead of ours the *Vulgate* has it turned, *and the Days of Lots, and all the Things that are contained in the History of this Book, which is called Esther*; but that the

Original ever was so, as *Capellus* pretends in *Crit. Sacr.* Lib. v. Cap. 10. I must be excused from believing.

Ver. 3. *Good*] So the *Heb.* is; which *Wealth* must fall short of, if not beside.

Ib. *its Offspring*] which may speak for it self; though not observed by *Interpreters*, and that in Ch. ix. 31. wrested for it, by the *Assembly*, to be the Seed of *Mordecai* and *Ester*, yet not their own Children.

NOTES upon the Book of J O B.

CHAP. I.

THERE was a Man in the Country of Uz, whose Name was Job; and that Man was perfect and upright, both fearing God, and departing from Evil.

2. And there were born to him seven Sons and three Daughters.

3. His Possession also was seven thousand Sheep, three thousand Camels, five hundred Yoke of Oxen, five hundred She-asses, and a very great Company of Servants; nay that Man was the greatest of all the People of the East.

4. Moreover his Sons went, and made an Entertainment at Home, each on his Day; when they sent for their three Sisters, to eat and drink with them.

5. And when the Days of the Entertainment were gone about, Job sent and sanctified them, and rising early in the Morning, offered up as many Burnt-offerings as they all were; for he said, Perhaps my Sons have sinned, and blasphemed God in their Heart: thus Job did every Time.

6. Now there was a Day when the Sons of God came, to present themselves before the Lord; and Satan also came among them.

7. And the Lord asked him, From whence dost thou come? Who made him this Answer, From ranging on the Earth, and from going about on it.

8. Then the Lord said to Satan, Hast thou taken notice of my Servant Job? For there is none like him on the Earth, a Man perfect and upright, fearing God, and departing from Evil.

9. Whereupon he made reply to the Lord; Does Job fear God for nothing?

10. Hast not thou made a Hedge about him, about his House, and all that he has on every Side? Thou hast blessed the Work of his Hands, and his Possession is increased on the Earth.

11. But surely reach out now thy Hand, and smite all that he has, he will blaspheme thee to thy Face.

12. With that the Lord said to him, Behold all that he has is in thy Power, only stretch not forth thy Hand to himself. So he went out from the Face of the Lord.

13. And there being a Day when his Sons and Daughters were eating, and drinking Wine in their eldest Brother's House;

14. A Messenger came to Job, and said; The Oxen were ploughing, and the She-asses feeding by their Sides;

15. And the Sabeans fell upon and took them, putting the Youths to the Sword; so that I only am escaped by my self, to tell thee.

16. While he was speaking, another came, and said, A Fire of God fell from Heaven, and burnt up the Sheep and Youths, consuming them; so that I only am escaped by my self, to tell thee.

17. While he was speaking, another came, and said, The Chaldeans made three Companies, and rushing upon the Camels, took them, and put the Youths to the Sword; so that I only am escaped by my self, to tell thee.

18. Whilst he was speaking, another came, and said; Thy Sons and Daughters were eating, and drinking Wine in their eldest Brother's House;

Ver. 1. *There was*] Job's Afflictions are thought to be about the Time of the Israelites being in Egypt. It is scarce to be doubted that *Elibu* was a *Buzite*, Chap. xxxii. 2. from *Buz* Abraham's Nephew, Gen. xxi. 21. where see the Note; so that he being Cotemporary with Isaac, and as *Barachel* the Father of *Elibu* does not seem to be the immediate Son of *Buz* (since he might rather be called so, than the *Buzite*, if he had) it will probably carry the Time of *Elibu* thus far. And to omit weak Conjectures, Job's great Age, and there being Nothing said throughout the Book of the Israelites Deliverance from Egypt, or the extraordinary Things God then wrought, may be sufficient to make one think, that the Discourses between him, and his Friends were not afterwards. The Scope of this Book, according to *Maimonides*, is to establish the great Article of Providence, whereby Nothing will seem hard that befalls one.

Ib. *Uz*] for which see Lam. iv. 21. Jer. xxv. 20.

Ver. 2. *were born*] *Caryl* among his tedious Trifles

has, *His Children were not born against him, but born unto him.*

Ver. 3. *His Possession*] As *Servius* writes on the first *Eclogue* of *Virgil*, *Omne Patrimonium apud Majores Peculium dicebatur, a Pecoribus, in quibus universa eorum Substantia constabat; an Estate among the Ancients had its Name in Latin from Cattle, of which their whole Substance consisted; see also Gen. xiii. 5.*

Ver. 5. *every Time*] of the Entertainment; the *Saxon* adds, *for his sunum & hi swa yebalyde, for his Sons, and so sanctified them.*

Ver. 6. *the Sons of God*] *Sax. the Godes englas.*

Ver. 7. *going about*] As he is but a finite Being himself (yet there are many evil Spirits) and what he goes about for *Peter* tells us, 1 Ep. v. 8. but his walking seems too restrictive, and unsuitable.

Ver. 11. *smite*] the same Verb is thus rendered in Ver. 19. and *devour* or *destroy*, Ch. ii. 3. shews it to be more than touch.

19. When

19. When behold a great Wind came from the Passage of the Wilderness, and smote the four Corners of the House; so that it fell upon the Youths, and they died; and I only am escaped by my self, to tell thee.

20. At which Job rose up, and having torn his Cloak, and shaved his Head, he fell on the Ground, bowing down;

21. And said, I came naked out of my Mother's Womb, and shall return naked thither; the Lord gave, and the Lord has taken away: the Name of the Lord be blessed.

22. In all this Job did not sin, nor ascribe Indiscretion to God.

CHAP. II.

NEXT there being a Day when the Sons of God came, to present themselves before the Lord; Satan also came among them, to present himself before the Lord.

2. And the Lord asked him, Where dost thou come from? Who made him this Answer, From ranging on the Earth, and from going about on it.

3. Then the Lord said to Satan, Hast thou taken notice of my Servant Job? For there is none like him on the Earth, a Man perfect and upright, fearing God, and departing from Evil: and he yet holds fast his Perfectness, when thou wouldest persuade me against him, to devour him for nothing.

4. Whereupon he made reply to the Lord; Skin for Skin, nay all that a Man has will he give for his Life.

5. Surely reach out now thy Hand, and smite his Bone and his Flesh, he will blaspheme thee to thy Face.

6. With that the Lord said to him, Behold he is in thy Power, only preserve his Life.

7. So Satan went out from the Face of

the Lord, and smote Job with a grievous Boil from the Sole of his Foot even to his Crown:

8. Inasmuch that he took him a Potsherd, to scrape himself with it, and sat among Ashes.

9. And his Wife said to him, Thou yet holdest fast thy Perfectness: blaspheme God, and die.

10. But he answered her, Thou speakest as one of the vile Women does: shall we then receive the Good from God, and shall we not the Ill? In all this Job did not sin with his Lips.

11. Now the three Friends of Job hearing of all this Ill that was come upon him, came from their several Places, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite; who met together by appointment, to come to bemoan him, and comfort him.

12. However looking up far off, they did not know him, then they raised up their Voice, and wept; as also tore each his Cloak, and sprinkled Dust upon their Heads towards Heaven.

13. And they sat with him on the Ground seven Days and so many Nights; none speaking a Word to him, because they saw that the Grief was very great.

CHAP. III.

AFTER this Job opened his Mouth, and cursed his Day.

2. And he spoke as follows:

3. Let the Day perish on which I was born, and the Night that it was said, There is a Man conceived.

4. May that Day be Darkness, may not God seek it from above; nor the Brightness shine upon it.

5. Let Darkness and the Shadow of Death pollute it, a Cloud dwell upon it; let the Blackness of the Day terrify it.

Ver. 19. *Ælfric* in his *Saxon* (Paraphrase or Abstract of) *Job* says, *Eall this dyde se calda Deafol to gremenne þone goðan man.*

Ib. the four Corners] By which it may seem a Whirlwind that rocked the House to and fro, and so loosened it to fall; which also agrees with its having a *Passage*.

Ver. 21. *thither*] The Grave being the Womb of his Mother Earth: thus stiling the Earth his Mother, as *David* his Mother the Earth, *Psa. cxxxix. 15.*

Ib. away] The *Septuag.* here add, whom the *Vulgate* follows, *as it pleased the Lord, so it is done*: for those Translators could take such Liberties.

Ver. 22. *ascribe Indiscretion to God*] Herein following the *Heb.* while foolishly rather belongs to *Job* than to God, in our *vulg. Transf.*

Ver. 4. *Skin for Skin*] not others for his own, as generally supposed by the Words in this Verse, though they are allowed to be very difficult; for whose Skin was the others? Rather he would be stripped of all, to save his Person.

Ver. 7. *smote*] *Caryl* says, *He was all over full of Boiles in an instant—on a sudden, in a moment*; but that is utterly improbable.

Ver. 9. *Thou*] As we vulgarly say, *What, or What then, thou*; for since the *Original* has Nothing to make it a Question, I see no Necessity that a *Translation* should.

Ib. blaspheme] the same Verb that is so translated, *1 King. xxi. 10, 13.* where it cannot signify *blest*, as some would have it here, nor at Ver. 5. of this Chap. which may shew it has this Meaning.

Ib. and die] which may perhaps be best understood, *that he may kill thee out of thy Misery.*

Ver. 1. *Day*] viz. Birth-day.

Ver. 4. *seek it*] for *Job's Birth.*

Ver. 5. *let the Blackness of the Day terrify it*] Which the *Vulg.* has, *let it be wrapt in Bitterness*: among the rest the *Translator* might mistake *במרירי* for *במרירי* from the Root *מרר* to be bitter.

6. That very Night let Dimness take, let it not be joyful among the Days of the Year, into the Number of the Months not come.

7. Lo let that Night be solitary, no Singing come in it.

8. Let such as curse the Day expressly name it, them who are prepared to rouse up the Whale.

9. Let the Stars of its Twilight be darkened, let it wait for Light, and there be none; nor let it see the Eye-lids of the Morning:

10. Because it did not shut up the Doors of the Belly where I was, nor hide Trouble from my Eyes.

11. Why did not I die from the Womb? Expire coming out of the Belly?

12. Why did the Knees prevent me? And what for the Breasts, when I sucked?

13. For now should I have lain down, and been still: I should have slept, then there would have been Rest for me:

14. With Kings and Counsellors of the Earth, who have built them Seats of Retirement;

15. Or with Princes, who having Gold, furnished their Houses with Silver:

16. Or as a hidden untimely Birth I should not have been, like Infants who see not the Light.

17. There the Wicked leave off Disturbance, and there they *whose* Strength is tired out do rest:

18. The Prisoners are quiet together; they hear not the Voice of the Exacter:

19. The Small and the Great are each there; and the Servant is free from his Master.

20. Why is Light given to him that is troubled, and Life to one of a bitter Mind?

21. (Who wait for Death, and there is none, and dig for it more than for Treasures;

22. Who are exceeding glad, rejoice when they find the Grave?)

23. To the Man whose Way is hid, and God covers it about?

24. For my Groaning comes before my Bread; and my Roarings are poured out like the Water.

25. For I was seized with Dread, and it has approached me; and what I was afraid of is come to me.

26. I being neither quiet, nor still, nor at rest, Disturbance came.

CHAP. IV.

AND Eliphaz the Temanite made answer:

2. Shall we attempt a Discourse with thee, that wilt be fatigued? But who can hold in the Words?

3. Behold thou hast instructed many, and strengthened the weak Hands;

4. Thy Words have raised up him who was falling, and thou hast made the bending Knees strong:

5. When now it being come to thee, thou

Ver. 6. *joyful*] as *Exod. xviii. 9.* where the Word has also the same Letters and Points: so *Jun.* and *Trem.* have *fuisse gaudia*, and *Broughton joy*, agreeable to the next Verse, as well as to *Buxtorf's Lexicon* and *Concordance*; according to which *Mercerus* says in his learned *Commentary*, *Sensum ei poeticè tribuit, Job ascribit Sense to it poetically*; and concerning *joined adds*, *Hec ratio punctorum non patitur, The Manner of the Pointing does not allow it.*

Ver. 8. *curse the Day*] because the Approach of it hinders their Fishing, according to what follows; see *Luke v. 5.*

1b. *expressly name*] in which Manner this Verb is rendered, *Num. i. 17. 1 Chron. xii. 31. & xvi. 41. 2 Chr. xxviii. 15. & xxxi. 19. Exr. viii. 20.* and is not the same with the other Verb.

1b. *them who*] the Sailors or Fishermen, who are remarkable for Curfing.

1b. *rouse up the Whale*] to catch him, as *Chap. xli. 10.* being done with Noise and bad Words. The *Tigur. Bib.* has the last Word *balenat, Whales*; *Jun.* and *Trem.* sing as the *Heb.* Word is, *balanam*; *Casfal.* puts it *leviathanem*, the *vulg. Lat. Translator* undec. *leviathan*; it being the same with that in *Chap. xli. 1. Psa. lxxiv. 14. & civ. 26. Isa. xxvii. 1.* There appears no Signification of *mourning*, or any Thing like it, from the *Heb.* Root; and *their* is confuted because it would be *fem.* and so of a wrong Gender.

Ver. 9. *nor let it see*] Paraphrase by *Sandys*, whom as I remember *Dryden* recommends as the best Versifier of his Time,

*Let it not see the Dawning fleet the Skies,
Nor the gray Morning from the Ocean rise.*

Vol. I.

1b. *Eye-lids of the Morning*] the same as in *Ch. xli. 18.*

Ver. 14. *With*] instead of *like*.

Ver. 15. *with Silver*] Living meanly, out of the Danger of being robbed, or envied. *Silver* it seems being very plentiful, and of little Value, in some Parts of *Arabia*; where *Job* dwelt, and whence *Solomon* probably had it, *2 Chron. ix. 20, 27.* *Job* thus intimating, he should have been if dead, as the better Sort of the Great, Wise and Rich, choose to be when living. I cannot think with *Caryl*, the Houses were their Graves which they filled with Silver, and as if that was more precious than Gold.

Ver. 24. *Roarings*] *Bp. Patrick* has paraphrased this and some other Books in the Manner of *Levi ben Gershom*, by altering the Expressions; which Way I should not approve of, because it is, or looks like an Attempt, to make the Scripture better than it was inspired: but who can think this Word is such by *Sighs and Sobs*, as loud as the Roarings of the Lion, or that it is true.

1b. *the Water*] which he drank.

Ver. 25. *For*] *Caryl* says this Verse is not a Reason of that before; but what can be plainer? And he might have said it better of the foregoing Verse. His Parallels of *Job. iv. 17. Mat. vii. 23.* are nothing to the Matter.

Ver. 26. *quiet*] as the Word constantly signifies, and is no where else rendered to be in safety.

Ver. 2. *Shall we*] The *Heb.* Interrogation begins the Verse, and so makes good Sense; which is spoiled by adding *if*, and throwing the Question to the next Part; *wilt thou be grieved?* being tantamount to *thou wilt not be grieved*, which certainly is not the Meaning.

art fatigued; it reaches to thee, and thou art troubled.

6. Is not *this* thy Awe, thy Hope, thy Expectation, and the Perfectness of thy Ways?

7. Call to mind now, who that is innocent perishes? And where are the Upright cut off?

8. According as I have seen those who plough Vanity, and sow Trouble, reap the same:

9. They perish by the Blast of God, and are consumed by his breathing upon them.

10. The Roaring of the Lion, the Voice of the fierce Lion, and the Teeth of the young Lions are broke to pieces;

11. The old Lion perishes by being without Prey, and the Whelps of the stout Lion are dispersed about.

12. There was also a Matter brought by Stealth to me, of which my Ear received a Little;

13. In Thoughts from Visions of the Night, when sound Sleep falls upon Men;

14. I was seized with such Dread and Trembling, that it made all my Bones shake.

15. Then a Spirit passing before my Face, made the Hair of my Flesh stand on end.

16. It stood still but I did not know the Appearance of it, the Apparition being before my Eyes: there was Silence, next I heard a Voice;

17. Is a mortal Person more righteous than God? Is a Man purer than his Maker?

18. Lo he cannot give credit to his Servants, and himself puts Light in his Angels.

19. Further those that dwell in Houses of Clay, whose Foundation is in the Dust, are bruised before a Moth.

20. From Morning to Evening are they beat in pieces; they perish for ever, without any regarding it.

21. Is not the Excellency that they have in them removed away? They die, and without Wisdom.

CH A P. V.

CALL now, is there any who will answer thee? And to which of the holy ones wilt thou look?

2. For Indignation slays the Foolish, and Zeal kills the Simple.

3. I have seen the Foolish taking root, but I cursed his Habitation presently.

4. His Children are far off from Safety; and are bruised at the Gate, none delivering:

5. Whose Harvest the Hungry eats, and takes it even out of the Thorns; and the horrid one swallows up their Wealth.

6. For Vanity does not come out of the Dust, nor Trouble spring forth from the Ground:

7. Though Man is born to Trouble, as the Sparks of a Coal fly up.

8. Surely I would seek to God, and to God commit my Cause:

Ver. 6. *Awe*] *Jun.* and *Trem.* Religion. In the *com. Transf.* fear and confidence don't seem very consistent.

Ib. *Ways*] *Peole* writing his *Annotations* upon the *com. Bib.* which he has altered with *and thy hope* last, goes on observing that is not the right Order and Place of it. Sure enough!

Ver. 8. *Trouble*] or *Labour*, but not *Wickedness*, nor with so good Sense; the Words of Ch. v. 6.

Ver. 9. *breathing*] See on *Exod.* xv. 8.

Ver. 10. *pieces*] the stoutest of the wicked are destroyed by divine Justice; see *Beza* on the Place.

Ver. 18. *to his Servants*] viz. in general, so many serving him insincerely.

Ib. *putt—in*] So the *Heb.* is literally.

Ib. *Light*] Thus *Pagn.* *lumen*, *Trem.* and *Jun.* *lucem.* Bro. clear light, the Root being in *Hiphil* to shine always in *Job*; see *Buxt. Lex.* and *Beza* expounds it, the Light of Understanding and Wisdom.

Ib. *Angels*] who have not Light of themselves, *Psa.* civ. 4. *Rev.* xxi. 23. but that God charges them with Folly is incredible.

Ver. 19. *Further*] or *also*, as the *Heb.* Particle properly signifies; and another is wanting to make it *How much less*, or rather *Much more*; see *Dien's Anim.*

Ib. *Houses of Clay*] their Bodies.

Ib. *Foundation*] Original.

Ib. *before*] sooner than a feeble Moth that may be seen in the same House, as by the Words of the next Verse it seems to be referred to Time.

Ver. 21. *Is not the Excellency that they have—removed away?*] *Schultens* thought it a fine Thing to be translated, *Indeed their Sinew* (for *Excellency*) *is a convulsed*

Nothing; though so unintelligible, or as he owns inexpressible, and when the *Heb.* has more for a Question than we.

Ib. *and without Wisdom*] *Nor are they made any wiser by so many Examples of their Mortality*, *Bez.* agreeable to the foregoing Verse; or by their own.

Ver. 1. *holy ones*] Angels in Heaven, and Saints on Earth.

Ver. 2. *Zeal*] such as *Job* had, rather than *Envy*. So *Jun.* and *Trem.* have it *zelus*, *Gast.* *vehementia*, and the *Fig. Bib.* *indignatio*.

Ver. 5. *takes it even out of the Thorns*] when put together in Ricks, and fenced, as I suppose with Thorns.

Ib. *horrid one*] being hairy, as the *Heb.* Word shews, savage, as those might be that plundered *Job*, Ch. i.

Ver. 7. *Man is born to Trouble*] *Diogenes Laertius* relates in the *Life of Crantor*, how he would repeat that Verse from *Bellerophon*,

“Οἱ καὶ τί δ' οἱ καὶ; θνήσκει τοὶ μενόντες.
O wretched me! But why, O wretched me? We suffer but what belongs to Mortals. So in *Homer's Iliad*, B. 10. in *Eng.*

To labour is the Lot of Man below;

And when God gave us Life, he gave us Wee.

In looking over the *Dissertations* of *Maxim. Tyrias*, I also find him in the 16th enumerating the Troubles of Man's Life, and among the rest this Expression, “Ἡ τὰ μὲν ἀγαθὰ, ἐκίπτεται ἐν τῇ ἰσχύϊ τὰ δὲ κακὰ, ἐξ αὐτοῦ καὶ μὴ ἐκ ἄλλου. The Things that are good to us, come from another (to wit, God;) but those that are ill, spring spontaneously from Wickedness.

Ver. 8. *Surely*] which is strangely left out of the *com. Transf.*

9. Who does great Things, and not to be searched out, wonderful Things out of Number :

10. Who gives Rain upon the Surface of the Earth, and sends Water upon that of the Streets ;

11. To put the Humble on high, and that the Pensive may be exalted with Safety :

12. Who frustrates the Thoughts of the Crafty, so that their Hands do no substantial Matter :

13. Who takes the Wise in their Craftiness, and the Counsel of the Froward is precipitated.

14. They meet with Darkness by Day, and grope about at Noon as at Night.

15. Whereas he saves the Needy from the Sword, from their Mouth, and from the Hand of the Powerful.

16. So that there is Expectation for the Poor, and Iniquity shuts up its Mouth.

17. Lo blessed is the Man whom God reproveth ; so do not thou despise the Correction of the Almighty :

18. For he causes to be in pain, and binds up ; he smites, and his Hands heal.

19. In six Distresses he will deliver thee, and in seven the Harm shall not reach thee.

20. In Hunger he will redeem thee from Death, and in War from the Power of the Sword.

21. When the Tongue runs on defaming, thou shalt be hid, and not be afraid of Wasting when it comes.

22. At Wasting and at Famine thou shalt smile, and of the Beast of the Earth not be afraid.

23. For with the Stones of the Field shalt thou have a Covenant, and the Beast of the Field shall be at peace with thee.

24. Thus wilt thou experience that thy Tent is peaceable ; and mayest visit thy Habitation, offending none.

25. Nay thou shalt know that thy Posterity are many, and thy Offspring like the Grass of the Earth.

26. Thou shalt come to the Grave in old Age, as a Cock of Corn is made up in its Season.

27. Behold this, that we have searched out, is so : hear it, and know thou for thy self.

CHAP. VI.

BUT Job made reply :

2. Oh that my Indignation was thoroughly weighed, and my Calamity that they were put up into the Scales together !

3. For it would now be heavier than the Sand of the Seas ; therefore my Words are swallowed up.

4. For the Arrows of the Almighty are with me, whose Venom drinks up my Spirit ; the Terrors of God are set in order against me.

5. Does the wild Ass bray over the Grass ? Does the Ox bellow over his Provender ?

6. Is an unrelishable Thing eat without Salt ? Is there Taste in the White of an Egg ?

7. Those Things that my Soul refused to touch, are as my languishing Meat.

8. Oh that my Petition might come to pass, and God would grant my Expectation !

9. Even that God would be pleased to crush me ; let loose his Hand, and cut me off !

10. Which should yet be my Comfort, and I would pray in the Anguish he might not spare : for I have not concealed the Words of the Holy One.

11. What is my Strength, that I should wait ? and what will my End be, that I should prolong my Life ?

Ver. 10. *Streets*] to run into Ponds and Vessels, for the Cattle and Household Uses ; or since it is *Water* here, and not *Rain* as before, might be Brooks running there. Thus the *Heb.* Word signifies, and is translated in the *com. Bib.* *Psa.* xviii. 42. *Isa.* v. 25. & x. 6. & li. 20. *Jer.* xi. 13. *Lam.* ii. 19, 21. & iv. 1. *Mic.* vii. 10. *Nab.* iii. 10. *Zech.* ix. 3. & x. 5. and elsewhere, but not as I know of *Fields*.

Ver. 12. *substantial Matter*] the *Heb.* Word denoting what is essential, substantial, or material, from the Root denoting to be ; see in my *Preface* how variously rendered in the *com. Transf.*

Ver. 13. *precipitated*] whereas it should be taken deliberately. The Meaning of the Verb is to *hasten*, or *hurry*.

Ver. 19. *six*] many.

1b. *seven*] all, as being a compleat Number.

Ver. 20. *Hunger*] not the same Word as in Ver. 22.

Ver. 21. *runs on*] *scourge* being by Mistake of the Verb for a Noun, though the *Heb.* is not *from*.

Ver. 24. *Habitation*] any Part of his Possession, and not *offend* (which the *Heb.* signifies, as well as more

strictly to *sin*) any other Claimant. Oh what a hand have the *Commentators* made with many Passages, by the *Translators* misleading them !

Ver. 26. *made up*] *Pagn.* *ascendit*, *Mont.* *ascendens* ; the Verb denoting *up*, not *in*. And it appears to be the Manner in those ancient Times, even to thresh, and much more lay up their Corn abroad, *Gen.* i. 10. *Judg.* vi. 37. *Hes.* xiii. 3. though this might refer to the first making it up in little Cocks, as Husbandmen do.

Ver. 2. *Indignation*] being in Answer to *Eliphaz*, Chap. v. 2. who there used the same Word, and it is rendered so in the *pref. Transf.* Ch. x. 17.

1b. *they were*] to be weighed in a Pair of Scales one against the other, this Verb being plural.

Ver. 5. *Does*] q. d. Do I complain in Prosperity, or without Cause ?

Ver. 6. *Is*] Can such unpleasant Affliction be agreeable ?

Ver. 10. *pray*] This Verb is found no where else in *Scripture*, but in *Chald.* to which Language it appears to belong, it signifies to *burn* or *pray* ; which latter *Bustarf* shews in his great *Chald. Lex.* from an *Epistle*, and the

12. Is

12. Is my Strength the Strength of Stones?
Is my Flesh of Steel?
13. Is there none of my Help in me? and
is substantial Matter driven away from me?
14. To one that is dissolved there should
be Kindness from his Friend; whereas he
forsakes the Fear of the Almighty.
15. My Brethren are treacherous like the
Flood; as the Channel of the Floods they
pass away:
16. That are blackish because of the Ice,
at which the Snow is hid.
17. At the Time they flow out, they are
cut off; in the Heat of it they are extinct
from their Place.
18. The Paths of their Way are bended;
they ascend in Emptiness, and perish.
19. The Paths of Tema looking, the
Walks of Sheba waiting for them;
20. They are ashamed that they trusted:
they come to it, and are confounded.
21. For now you are as Nobody: you see
the Calamity, and are afraid.
22. Is it because I said, Give me; or, Pro-
vide a Gift for me of your Ability?
23. Or, Deliver me from the Power of the
Enemy? or, From the Power of the violent
redeem me?
24. Instruct me, that I may be silent; and
make me understand, how I have erred.

25. How powerful are Sayings that are
right! But how does Reproof from you re-
prove?

26. Do ye think to reprove the Words,
and the Sayings of one despairing, to be *but*
Wind?

27. Nay ye cast down upon the Father-
less, and dig upon your Friend.

28. But now consent, look on me; and it
is before your Face, if I lye.

29. Return, I pray, let not that be Ini-
quity; even return yet, my Justice being in
it.

30. Is there Iniquity in my Tongue?
Does not my Palate understand Calamities?

C H A P. VII.

HAS not mortal Man a War upon
Earth? And his Days are like those
of one hired.

2. As a Servant pants for the Shadow, and
as a hired one waits at his Work:

3. So am I made to possess for my self
Months of Vanity: and Nights of Labour
are prepared for me.

4. If I lie down, I say, When shall I rise
up, by the Evening being measured out?
And I am full of Wanderings till the Twi-
light.

Jews Book of Prayers; and which *Ansel* follows in his
Hebrew and German Lexicon. *Schultens*, as published by
Grey in 1742, turns it, like others of his unsupported
Oddnesses, *dash the Ground with the Foot*; which, as the
rest, he admires himself.

Ib. not concealed] as Chap. xxvii. 11. *Psa.* xl. 10.
having done his Duty, he was prepared or fit to die.

Ver. 13. my Help] Ability to vindicate himself; but
the *con.* seems incoherent.

Ver. 14. he] *Eliphaz* *Job's* Friend, Chap. ii. 11.

Ver. 16. at which] not *wherein*, because the Water
would melt the Snow.

Ver. 17. flow out] The Word being only here, and
having this Meaning both in *Chald.* and *Arabick*, as by
Buxt. Chald. and *Rab. Lex.* and *Castellus's Lexic. Heptaglot*;
and the same by *Dav. Kimbi* and *Levi*, with *Buxt.*
Concordan. and *Heb. Lex.* so *Pagn.* renders it *effluxerint*.

Ib. cut off] so the *Heb.* nor is *vanish* proper to *Brooks*.

Ib. Heat of it] of that Time, *viz.* in warm Weather,
as they were also useless before in cold, *Ver. 16*.

Ver. 18. The Paths of their Way] Where the Floods
pushing on, are parted by Obstacles.

Ib. ascend] as the *Heb.* is, being exhaled by the Sun.

Ver. 19. The Paths] the very same *Heb.* Word with
that in the foregoing Verse.

Ib. Walks] rendered *walk*, *Nab.* ii. 5. *ways*, *Hab.* iii.
6. *Prov.* ult. 27. and *goings* twice, *Psa.* lxxviii. 24. which
are all the other Places where it is found.

Ver. 20. they] the *Paths* and *Walks*; as the like is
ascribed to such Things, *Ch.* vii. 10. & viii. 18. & ix. 25,
31. *Lam.* i. 4. *Isa.* iii. 26. & xxiv. 23. & xxxiii. 9. &
xliv. 23. & xlix. 13. & lv. 12. *Psa.* xcvi. 8. And those
who go in the *Paths* and *Walks* might better be under-
stood, than to be altered into *Troops* and *Companies*.

Ib. come to it] as we say, *That Path goes to such a*
Place.

Ver. 22. because] which the *Heb.* has.

Ver. 26. to be but Wind] as if spoken lightly or vainly,
as Chap. xv. 2. & xvi. 3. whereas a despairing Person

speaks earnestly and to the purpose; and surely *Job* would
not say the former of himself. The *Heb.* is literally *for*
or to be (so with *Beza*) not *as*; nor has it *which*. *Broughton*
has *bold the terms of the forlorn a wind*.

Ver. 27. nay ye cast down] by *Schult.* *Ye make the*
Nose (which he interprets *Pride* and *disdainful Contempt*)
fall.

Ib. upon] both times the same, and I do not see any
other Way to render it, that has the two Parts, as well as
this Word, more suitable. *Job* may be supposed for the
latter, and not unaptly to his Condition, as if in a Pit,
according as in the former *Fatherless*.

Ib. the Fatherless] *Job* himself being as such.

Ver. 29. let] do not think it will be amiss to alter your
Mind and Behaviour.

Ib. Justice] it is Justice that belongs to me.

Ver. 30. Palate] like *Tongue*.

Ib. Calamities] which he suffered.

Ver. 1. a War] *Montan.* with the *Vulg. Lat.* and *Tig.*
Bibles, as likewise *Schul.* have *militia*. This is the known
and allowed Meaning of the Word, being from its Root
to make war; and so rendered Chap. x. 17. Thus too
the Parts of the Verse are distinct, and not a Tautology;
the next Verse also answering to the latter Part, and the
third to this, like *fight of afflictions*, *Heb.* x. 32.

Ver. 2. at his Work] to have it ended, agreeable to the
former Part of the Verse: *looking for the Reward* of it
would yield Joy and Comfort, unsuitable to *Job's* Con-
dition, and who does not seem to have expected any Re-
ward for his Affliction; so that *Reward* appears not well
added by our Translators, and the *vulg. Lat.* to be better,
præstolatur finem operis sui, *waits for the End of his Work*,
or as *Broughton* has it, *works and*; but *Jun.* and *Trem.*
turn it *expectat dum fecerit*, *waits while he is at work*.
Sch. expounds it objectively, *Is forced to labour all his Life*
long, and when one Work is finished, yet quickly expects an-
other, by which he may get himself a Maintenance.

Ver. 3. Nights of Labour] which is the Time for Rest.

5. My

5. My Flesh is clothed with Worms, and crumbling Mould; my Skin breaks apart, and is dissolved.

6. My Days are swifter than a Shuttle, and are consumed without Expectation.

7. Remember that my Life is Wind: my Eye will again see no Good.

8. The Eye that sees me will not discern me: thy Eyes being on me, I shall be gone.

9. The Cloud is consumed, and goes away; so he who goes down to the Grave, will not come up:

10. He will no more return to his House; nor will his Place know him any more.

11. Therefore do I not restrain my Mouth, I speak in the Distress of my Spirit, I muse in the Bitterness of my Soul.

12. Am I a Sea, or a Whale; that thou puttest a Watch over me?

13. Though I say, My Couch shall comfort me, my Bed shall bear my Musing;

14. Yet thou terrifiest me with Dreams, and frightenest me by Visions:

15. Insomuch that my Soul chooseth Strangling, Death from my Bones.

16. I despise them, I would not live for ever: let me alone, since my Days are Vanity.

17. What is Man, that thou shouldest magnify him, or that thou shouldest regard him;

18. And visit him at the Mornings, try him at the Moments?

19. How long wilt thou not turn away from me, nor leave me off, while I swallow down my Spittle?

20. I have sinned; what shall I do to thee, the Keeper of Mankind? Why dost thou put me for thy Butt, so that I am a Burden to my self?

21. And why dost not thou forgive my Transgression, and take away my Iniquity, that now I might lie down in the Dust?

And though thou shouldest seek me early, I should be gone.

C H A P. VIII.

THEN Bildad the Shuhite made answer:

2. How long wilt thou utter these Things, and the Words of thy Mouth be a great Wind?

3. Does God overthrow Judgment? Or does the Almighty overthrow Righteousness?

4. If thy Children sinned against him, and he sent them away by means of their Transgression;

5. If thou seekest early to God, and to the Almighty makest supplication;

6. If thou art pure and upright, he will now stir up for thee, and make the Habitation of thy Righteousness prosperous.

7. And though thy Beginning be small, yet thy End will exceedingly increase.

8. For ask now, of the former Generation, and prepare for searching out their Fathers:

9. (Because we are of Yesterday, and ignorant; since our Days upon the Earth are as a Shadow)

10. Will not they instruct thee, tell thee, and produce Sayings out of their Mind?

11. Does the Rush become high, when not in the Mire? The Sedge grow without Water?

12. When it is yet in its Verdure, not plucked off, it withers before any Grass.

13. So are the Paths of all that forget God, and the Expectation of the Hypocrite will perish:

14. Whose Hope will be loathed, and his Trust be as a Spider's Web.

15. He may lean against his House, but will not stand: may take hold of it, yet will not stand up.

16. Should he be full of Juice before the

Ver. 5. *is dissolved*] so the Verb signifies, and never becomes *loathsome* that I find; see *ספס* in the *Lexicons*. So *Jun.* and *Tre.* *liquefit.* *Pagn.* *dissolvit se.*

Ver. 11. *muse*] *Buxt.* not giving it the Meaning of complain at all.

Ver. 13. *my Bed shall bear—*] for *I shall bear it there*, being not *safe*.

lb. musing] Look at *Psa.* *lv.* 2. and *Complaint* was less suitable on the Bed at Night.

Ver. 15. *from my Bones*] to which he was in a manner reduced, *Ch.* *xix.* 20. and *xxxiii.* 21. and which were in pain, *Ch.* *xxx.* 17, 30, and *xxxiii.* 19. *Jun.* and *Trem.* have the same in their corrected *Transf.* i. e. *ex ossibus meis*, which is literal. How *bones* are made to be, or signify *life*, as in the *vulg. Transf.* is not easily to be accounted for.

Ver. 19. *while*] For what Sense does *till* make? The *Heb.* signifying either, and thus *Jun.* and *Cast.* render it.

Ver. 20. *the Keeper*] *Hervey* says, 'Not Preserver, as it stands in our Version, but Observer of Men,' *Meditat.* Vol. ii. p. 138. His Mistake seems to be from *שמר* an-

other *Heb.* Word signifying either of those, but *שמר* here used does not.

Ver. 4. *by means*] *Heb.* *by the Hand.*

Ver. 7. *be small*] now, as in the preceding Verse.

Ver. 9. *a Shadow*] by their Life being so short, in comparison of their Forefathers Lives.

Ver. 11. *Does*] Do the Wicked prosper long without Providence, and a Hypocrite without Virtue? Ver. 13.

Ver. 14. *loathed*] by the Righteous and Sincere; according as the Verb signifies, and is rendered, *Ezek.* *vi.* 9. & *xx.* 43. & *xxxvi.* 31. never any Thing like *cut off*.

Ver. 15. *will*] he himself, not *it* the House; it being *he* that is spoken of both before and after: and *leaning upon his house*, if he had been tall enough, would not be the Way to support it.

lb. take hold of it] not to uphold it, but to uphold himself by it, *Psalm*; but rather to help himself up when down, by rise up, not endure.

Ver. 16. *Should*] which makes the following intelligible.

Sun, and his tender Branch come forth in his Garden;

17. His Roots be wrapt upon the Heap, should he behold the House of Stones;

18. When he is devoured from his Place, it will deny him, I have not seen thee.

19. Lo that will be the Joy of his Way; and others will spring out of the Mould.

20. Behold God will not reject the Perfect, nor take hold of the Hand of Evil-doers:

21. Till he fills thy Mouth with Laughter, and thy Lips with Melody;

22. Those who hate thee will be cloathed with Shame; and the Tent of the Wicked will be gone.

C H A P. IX.

WHEREUPON Job made reply:

2. Truly I am not ignorant that it is so; but how shall Man be righteous with God?

3. If the former would contend with him, he cannot answer him one Thing out of a Thousand.

4. Against him, of a wise Heart, and of powerful Strength, who is there hardens himself, and prospers?

5. That removes away Mountains, they knowing not how; who overthrows them in his Anger:

6. Who moves the Earth from its Place, and the Pillars of it totter:

7. Who commanding the Sun, it does not rise, and seals up the Stars:

8. Who stretches out the Heavens alone, and treads upon the high Places of the Sea;

9. Who makes Arcturus, Orion, and the seven Stars, with the Chambers of the South:

10. Who does great Things even not to be searched out, and wonderful Things out of Number.

11. Behold he passes before me, and I do not see; as likewise goes by, and I do not perceive him.

12. Behold when he catches away, who shall make him bring back? Who shall say to him, What art thou doing?

13. Should not God turn back his Anger, the strong Helpers would bow down under him:

14. Much less shall I answer him, choose my Words to him;

15. Whom, if I were righteous, I would not answer, I would make supplication to him that judges me.

16. If I had called, and he answered me, I should not believe that he gave ear to what I said:

17. Who bruises me with a Tempest, and multiplies my Wounds without cause.

18. He does not suffer me to fetch my Breath; for he fills me with bitter Things.

19. If it is by Might, behold he is strong; and if by Judgment, who will appoint it for me?

20. If I was righteous, my own Mouth would condemn me: were I perfect, it would also make me perverse.

21. I being perfect, would not know my Soul, I would despise my Life.

22. It is all one, therefore I say, He consumes the Perfect, as well as the Wicked.

23. Though the Whip cause to die presently, he mocks at the Trial of the Innocent.

24. The Earth is given into the Possession of the Wicked, that blindfolds the Judges of it: if not, where, who is he?

25. Whereas my Days are swifter than

Ver. 17. *be behold*] I find in early Editions of our last Eng. and some now, [*and seech*] without [*he,*] as if said (though amiss) of *his roots*, as in the Gen. (beside the Meaning of the Word) are folded about.

Ib. *House of Stones*] where they lie deep in the Ground, their settled Habitation; and not as Patrick says, because the Heb. is *House*, whose Head lifts up it self above the highest Edifices.

Ver. 19. *Joy*] Ironical.

Ib. *others will spring*] in his Place.

Ver. 20. *take hold of*] the same Verb as Ver. 15.

Ver. 21. *Till*] How much the best may this be referred to the following Verse! as the same in Ch. xxvii. 5. Cant. li. 17. and to such a Purpose see Psa. cxii. 8. Grey thought these two last Verses belonged so ill to the foregoing, that he proposed to join them to the 7th.

Ver. 4. *who*] *Know thou, whose'er with Heav'nly Pow'r contends,*

Short is his Date, and soon his Glory ends.

Pope's Homer, B. 5.

Ver. 5. *removes &c.*] by Earthquakes.

Ib. *how*] which often belongs to *know* in Eng. as other Adverbs to their Verbs; and omitted sometimes will leave our Language bald.

Ver. 7. *not rise*] declaring what God could do, and did not unlike this, though afterwards in Joshua's Time.

Ver. 8. *stretches*] either at the Creation, or the Clouds, and may be both.

Ib. *treads*] for which Patrick substitutes, *makes the Sea swell and lift up its Waves*; a strange Property of treading! and how different from that which the great Yun. and Trem. expound it by, *that is, presses down as with a Foot the Tide and Waves of the raging Sea.*

Ver. 10. like Ch. v. 9. as here.

Ver. 19. *appoint it*] there being not a time in the Heb.

Ver. 20. *was righteous*] the Verb being in the Conjugation *Kal*; not in *Pihel*, *Hipbil*, nor *Hithpabel*, to mean *justify my self*.

Ver. 21. *would despise*] which Patrick explains not amiss, only short of the Energy of the Text, *I do not value my Life so much as to contend about it.*

Ver. 22. *all one*] I cannot defend my self, whether I am righteous or wicked.

Ver. 24. *that*] to distinguish it from *he* in the two preceding Verses.

Ib. *where*] See Noldius in Concordan. Annot. 492.

Ib. *he*] referring to the same Word in the Original, Ver. 22. not as Patrick does it to *the Wicked*; which I one

one that runs: they flee away, seeing no Good.

26. They pass away with the willing Ships, as the Eagle flies upon the Food.

27. If my Saying is, I will forget my Musing, will leave my sorrowful Countenance, and take Refreshment;

28. I am afraid of all my Grievs, knowing that thou wilt not hold me innocent:

29. I shall be wicked; why do I labour thus in vain?

30. If I wash my self with Snow-water, and cleanse my Hands purely;

31. Then thou plungest me in the Pit, so that my own Garments abhor me.

32. For he is not a Man like me, that I may answer him, that we may come together in Judgment.

33. There is none to determine between us, who may put his Hand upon us both.

34. Would he take off his Rod from me, and his Terror not frighten me;

35. I would speak, and not be afraid of him; but it is not so with my self.

CHAP. X.

MY Soul loaths my Life, I will leave my Musing in my self, will speak in the Bitterness of my Soul.

2. I will say to God: Do not condemn me; let me know for what thou contendest with me.

3. Is it well to thee, that thou shouldest oppress, that thou shouldest despise the Work of thy Hands, and shine upon the Counsel of the Wicked?

4. Hast thou Eyes of Flesh? Dost thou see as Man sees?

5. Are thy Days like those of Man? Are thy Years as his Days?

6. That thou enquirest for my Iniquity, and seekest for my Sin;

7. Upon thy knowing that I am not wicked, and that none can deliver from thy Power?

8. Thy Hands grieve me, yet they made me: together round about thou also devourest me.

9. Vouchsafe to remember, that thou madest me like Clay, and wilt cause me to return to Mould.

10. Didst not thou pour me out like Milk, and curdle me like Cheese?

11. Thou cloathedst me with Skin and Flesh, and didst fence me with Bones and Sinews.

12. Thou madest Life and Kindness be with me; and thy Visitation preserved my Spirit.

13. And thou hast laid up these Things in thy Heart: I know that this is with thee.

14. If I sin, thou observeest me, and wilt not hold me innocent from my Iniquity.

15. If I am wicked, alas for me; and should I be righteous, I would not lift up my Head, being filled with Vileness: so do thou look on my Affliction.

16. Which is high, as thou huntest me like a fierce Lion; and returning, becomest wonderful against me.

17. Thou renewest thy Witnesses before me, and multipliest thy Indignation with me; where are Changes, and War.

18. Why then didst thou bring me out of the Womb? Who might have expired, and the Eye not seen me:

19. Might have been as if I had not been;

suppose he did from the mispointing of the Verse in our *com. Transf.*

Ver. 26. *with*] the same as in Ch. iii. 14, 15.

Ib. willing] like *seeing* in the Ver. before.

Ver. 29. *shall be wicked*] be dealt with as such, according to the foregoing Words; *Brough. shall be holden as wicked*; see *Poole's Annot.*

Ver. 31. *Then*] Yet seems by Carelessness.

Ver. 35. *it is not so with my self*] which though it so clearly belongs to that just before, yet *Patrick* refers it back to other Chapters, countenanced indeed by some *Lat. Interpreters*, especially *Pagn.* thus, *I am not so bad as you imagine.*

Ver. 1. *loaths*] the same Verb with that in Chap. viii. 14.

Ib. leave my Musing in my self] which has some Claim to Sense; but what the *com. Eng.* has, I shall leave to its Expositors; acquainting the Reader withal, that the *Heb.* Word signifies *Musing*, but never that I know of *complaint*.

Ver. 5. *Patrick*, *Must thou take time as we do to find out the truth?*

Ver. 8. *grieve*] This the *Heb.* Word constantly signifies, and never *mads*, which is also a Tautology.

Ib. together round about] These follow the *Heb. Par-*

tition of the Verse, which the best *Translators* likewise observe: thus also *Job* lost what he had, Chap. i. 14—19. and was punished in his Body, Chap. ii. 7.

Ver. 9. *with cause*] The *Heb.* having Nothing for a Question; and it being an Assertion, is undoubtedly true, as well as agreeable to the preceding Part of the Verse: to intimate the contrary, as a Question sometimes does, would be false; and to be asked for Information, would be silly.

Ver. 15. *do thou look on*] not satisfied with *Schult.* having altered the Imperative Verb into a Participle, or Noun, to make, *and am a Spectator of my Affliction*; *Grey* would change it further to *drunk with*, by the Mutation of it into *v.*

Ver. 16. *is high*] so the *Original*, and not *increaseth*; besides that *Job's* Affliction was probably abating to him before he began to speak, Ch. ii. ult. & iii. 1.

Ver. 17. *before*] The Words rendered *against* and *upon*, in the *com. Transf.* signify as here put, and that properly, the two last being alike.

Ver. 18. *not seen me*] that is alive, as being otherwise but his Body: for he speaks of being still-born, as the next Verse shews; and also not to have had his Mother died with him, by being not delivered of him; as *Patrick* makes this, and then begins the next with *Or.*

have

have been carried away from the Belly to the Grave.

20. Are not my Days a little while? So cease thou, and put *this* from me, that I may take Refreshment a little:

21. Before I go, without returning, to the Country of Darkness and the Shadow of Death;

22. The Country of Obscurity, like the dark Shade of Death, without Order; and that shines as if it were dark.

C H A P. XI.

NEXT Zophar the Naamathite made answer:

2. Shall not a Multitude of Words be answered? And shall a talking Man be justified?

3. Shall thy Falsehoods make Persons silent? And shalt thou scoff, and none make ashamed?

4. Since thou hast said, My Doctrine is pure, and I am clean in thy Sight.

5. But oh that God indeed would speak, and open his Lips with thee!

6. Who would tell thee the hidden Things of Wisdom, for they are double to what is material; and know thou, that God exacts of thee for thy Iniquity.

7. Canst thou find God by searching? Canst thou find out the Almighty perfectly?

8. *It is* at the Heights of Heaven, what canst thou do? Deeper than Hell, what canst thou know?

9. The Measure of it is longer than the Earth, and wider than the Sea.

10. If he pass through, and shut up, or gather together, who shall turn him back?

11. For he knows vain Persons, and sees Vanity: so will not he consider;

12. That a Man is empty-hearted, and Man is born as the Colt of a wild Ass?

13. If thou wouldest prepare thy Heart, and spread forth thy Hands to him;

14. If there be Vanity with thee, remove it far off, and let not Iniquity dwell in thy Tents.

15. For then wilt thou lift up thy Face without Blemish; and wilt be firm, and not fear.

16. Nay thou wilt forget Trouble, remembering it as Water that passes away.

17. And Age will rise up above Noon: thou wilt fly, wilt be like the Morning.

18. Moreover thou wilt trust, because there is Expectation; nay wilt dig, going to Bed with Confidence.

19. Thou wilt even lie down, and none make afraid; but many will make supplication before thee.

20. Whereas the Eyes of the Wicked will fail; and Flight will perish from them, so that their Expectation will be the expiring of the Soul.

C H A P. XII.

TO which Job made reply:

2. What forsooth because you are the People, and Wisdom shall die with you?

3. I also have Sense like you, I fall not beneath you; nay with whom are not such Things as these?

4. I am one that is for Sport to his Neighbour, who calls to God, that he may answer him; a righteous, a perfect one, is for Sport.

5. He who is ready to slip with the Foot, is a Lamp contemned in the Thought of him that is at ease.

Ver. 20. *a little while*] being singular, and not an Adjective to *Days*.

Ib. *and*] not *Ita*.

Ver. 5. *indeed*] omitted in the *com. Eng.*

Ver. 6. *material*] *A secret*, as in the *com. Transf.* must be *that which is*; but being spiritual, will not be *material*, or consist of Matter.

Ib. *for thy Iniquity*] or *because of*, without any unwarrantable Addition: so *Pagn.* and *Munst.* render *propter iniquitatem tuam*, Brought. *for thine Iniquity*; some of the *lat. Translators* *de, from*; the *vulg. lat. Vers.* from which the *Eng.* was taken, has very widely, *et intelligeres quod multo minora exigaris ab eo, quam meretur iniquitas tua, and thou may'st understand that thou hast exacted much less from him than thy Iniquity deserves.*

Ver. 10. *pass through*] which the Verb frequently means, and not any where cut off by *Buxtorf's Concordance*: so *Trem.* and *Jun.* turn it *transueabit*; and in *Broughton's Translation* it is *pass by*.

Ib. *gather together*] This is explained by *Trem.* and *Jun.* and likewise by *Poole*, as an Act of the divine Favour, in Opposition to the foregoing.

Ver. 12. *That*] Thus *Jun.* and *Trem.* begin the Verse with *Ut*.

Ib. *is empty-hearted*] just so *Castal.* *fit inaniter cordatus*,

agreeable to the foregoing Verse; and the Verb is made from *Heart*.

Ver. 13. *wouldest &c.*] i. e. if thou wouldest pray aright, do what follows in the next Verse; which is very obscure in the *com. Eng.*

Ib. *spread*] in Prayer (to which *stretch* is unapt) and according to the *Heb.*

Ver. 17. *rise up*] This is the Meaning of the *Heb.* Word, Nothing of *being clear*.

Ib. *Noon*] the middle Time of Life, suitable to the Word *Age*; long Life being here spoken of.

Ib. *fly*] as this Verb commonly signifies, perhaps never shine forth. *Jun.* and *Trem.* say *evolabis*, shalt fly away, and expound it *from those Calamities*.

Ib. *like the Morning*] restored from his Gloom.

Ver. 18. *dig*] an Intrenchment, to accord with the following; but by *Patrick, Wells*.

Ver. 20. *Expectation*] much better than *hope*: for if they hoped to die, why should they endeavour to escape?

Ver. 4. *who*] the one before.

Ib. *that he may*] For as *Poole* observes, *Job constantly complains that God did not regard his Prayers*, and would not therefore say here *God did answer him*; nor is it fit to think *Job* should say, he that makes sport, at the Righteous too, calls to God, and he answers him: thus the judicious *Castal.* *ut se exaudiat*.

6. The Tents of such as waste are quiet, and they that move God have Confidence, into whose Hand he brings.

7. Nay indeed ask now the Beasts, and they will teach thee; as likewise the Fowls of the Air, and they will declare to thee:

8. Or discourse with the Earth, and that will teach thee; and the Fishes of the Sea will tell thee,

9. Who is insensible among all these, that the Hand of the Lord does this?

10. In whose Hand is the Life of every living Thing, and the Spirit of all the Flesh of Man.

11. Does not the Ear try Speeches, as the Palate tastes Food for it self?

12. In the very Aged should be Wisdom, and in Length of Time Understanding.

13. With him there is Wisdom, and Power: of him is Counsel, and Understanding.

14. Behold he throws down, and it cannot be rebuilt: he shuts upon a Man, and it cannot be opened.

15. Behold he stops the Waters, and they dry up; as also sends them forth, and they turn the Ground upside down.

16. With him is Strength, and substantial Matter: of him is he that errs, and he who causes to err.

17. He makes Counsellors go away spoiled, and deprives Judges of Sense.

18. He releases the Correction of Kings, and binds their Loins with a Girdle.

19. He makes Priests go away spoiled, and overthrows the stout ones.

20. He puts aside the Speech of the Stedfast, and takes away the Sense of the Elders.

21. He pours out Contempt upon Nobles, and slackens the Belt of the strong ones.

22. He reveals deep Things from Darkness, and brings forth the Shadow of Death to the Light.

23. He increases the Nations, and causes them to perish: he spreads abroad the Nations, and leads them away.

24. He takes away the Courage of the Heads of the People of the Earth, and makes them wander in a void Place with no Way.

25. They grope about in Darkness, where there is no Light; and he makes them stagger, not unlike one drunk.

C H A P. XIII.

LO my Eye has seen it all, my Ear has heard and understood it.

2. As ye know, I do also; I fall not beneath you.

3. I would indeed speak to the Almighty, and am willing to reason with God.

4. But indeed ye are Forgers of Falsehood, Physicians of Nought all of you.

5. Oh that ye would be quite silent! since it would be Wisdom in you.

6. Hear now my Reproof, and hearken to the Contendings of my Lips.

7. Will you plead unjustly for God, and argue deceitfully for him?

8. Will you respect his Face? Will you contend for God?

Ver. 6. *quiet*] so *Jun.* and *Trem.* with *Montan.* *tranquilla*; as the Meaning is, not *prosper*.

Ver. 7. *Nay*] or *For*, much better than *But*; *Job* referring for Confirmation of what he said in the Verse before, to the Brutes, some of whom successfully oppress and destroy others, as *Blackmore* particularly expatiates in his *Poem*; yet since this excludes the *Earth*, Ver. 8. it cannot be the proper Meaning; nor that of *Patrick*, those Creatures affording their Service to the Wicked, because that was not asserted: but God's bringing to all, both animate and inanimate, as also Ver. 9. consequently to all Mankind.

Ib. *indeed*] left out as in Chap. xi. 5.

Ver. 9. *does this*] namely God provides for the Wicked, Ver. 6. since his Care and Providence extends to all the Irrational Creatures, and the very Vegetables of the Earth, Ver. 7, 8.

Ver. 11. *as*] so Chap. xxxiv. 3.

Ver. 12. *very Aged*] *Job's* Friends, Chap. xv. 10. & xxxii. 7. who he grants may know Things; but not like God, who has also sufficient Ability and right Judgment, Ver. 13.

Ver. 14. *shuts*] *Patrick*, *casts into difficulties and streights*; which I like much better than the contrary *protests* of *Trem.* and *Jun.* being according to the Drift of this *Heb.* Word in Ch. xi. 10. & xvi. 11.

Ver. 16. *Strength and substantial Matter*] Words both different from those in Ver. 13.

Ib. *errs, and*] both the Simple and Cunning, as if for all.

Ver. 17. *Counsellors*] who advise how to take the Spoil.

Ver. 18. *Correction of Kings*] the Tyranny or Punishment which they exercise. Thus the first Word signifies elsewhere, but not *bond*.

Ib. *binds*] to lead them away Prisoners.

Ver. 19. *Priests*] thus the *Heb.*

Ver. 23. *leads them away*] the Verb *נָסַח* always signifying to lead, bring, or lead away, as may be seen by the *Lexicons*. *Jun.* and *Trem.* have the same, viz. *abducit*, *Pagn.* *ducit*, *leads*; and *Munst.* *ducit eos* (*in captivitatem*) *leads them* (*into Captivity*.) It has not any Meaning of *strengtheneth*.

Ver. 2. by *Hogey* in *Lat. Verse*, the same as in Chap. xii. 3.

Ergone concedam laudes ego jure priores

Doctrina, ingenio, cognitione, fide?

Shall I then allow you the Right of superior Praise in Learning, Sense, Knowledge or Religion?

Ver. 3. *would*] as *Zophar*, whom *Job* is answering, desired, Chap. xi. 5.

Ver. 4. *indeed*] the Word that is in the foregoing Verse.

Ver. 6. *Reproof*] This and *Contendings* the *Heb.* Words properly signify, concurrent with what follows, and coming from the Verbs *contend* and *reprove*, Ver. 8, 10.

Ver. 8. *respect*] according to 2 *Chr.* xix. 7. *1st Sam.* ii. 9. accept being in a different Sense to receive kindly, as in *Gen.* xxxii. 20.

9. Would it be well that he should search you out? As Man deludes, would ye delude him?

10. He will thoroughly reprove you, if ye respect the Face secretly.

11. Will not his Excellency terrify you, and his Dread fall upon you?

12. The Remembrance of you will be like Ashes, your Brows to Brows of Clay.

13. Be silent to me, and I will speak; nay whatever comes upon me.

14. Why do I take my Flesh in my Teeth, and venture my Life?

15. Lo should he kill me, shall I not hope? But I will reason my Ways to his Face.

16. He also will be Salvation to me: though a Hypocrite shall not come before him.

17. Hear attentively my Speech, and my Declaration with your Ears.

18. Behold now I have set in order the Judgment; I know that I shall be justified.

19. Who is it that will contend with me? For now should I be silent, I shall also expire.

20. Only do not two Things to me, then will I not hide from thy Face:

21. Remove thy Hand far off from me, and let not thy Terror frighten me;

22. Then call, and I will answer: or I will speak, and reply thou to me.

23. How many Iniquities and Sins have I? Let me know my Transgression and Sin.

24. Why dost thou hide thy Face, and reckon me for an Enemy to thee?

25. Wilt thou violently shake a driven Leaf, and drive away the dry Stubble?

26. For thou writest bitter Things against me, and makest me inherit the Iniquities of my Youth.

27. Besides thou puttest my Feet in Fetters, and observest all my Paths: thou settest a Mark upon the Tracks of my Feet;

28. Even of him that consumes as Rotteness, like a Garment which the Moth eats.

C H A P. XIV.

MAN who is born of a Woman, is of short Time, and full of Disquiet.

2. He comes forth, and is cut off, as a Flower; nay flies away without remaining, like a Shadow.

3. Yet thou openest thy Eyes upon such a one, and bringest me into Judgment with thee.

4. Who can give a pure Thing out of an unclean? Not one.

5. If his Days are determined, the Number of his Months is with thee, thou makest his Decree that he shall not pass;

6. Turn away from him, and cease, till he has finished his Day like one that is hired.

7. For there is Expectation of a Tree, if it is cut down, that it will yet be renewed, and its tender Branch not cease;

8. If its Root become old in the Earth, and the Stem of it die in the Mould:

9. By the Scent of Water it will spring forth, and yield a Branch like a Plant.

10. Whereas a stout Man dies, and becomes weak; even Man expires, and where is he?

11. The Waters evaporate from the Sea; nay a River wastes away, and dries up:

12. Thus a Man lies down, and will not rise up till the Heavens are gone; they will not awake, nor be stirred up from their Sleep.

Ver. 12. *will be*] so *Castal.* translates *erit*.

Ib. *Ashes*] like which they would look pale by the divine Dread.

Ib. *Brows*] which this Word denotes, as *Lev. xiv. 9.* put for the *Countenance*; but does not signify *bodies*: *Patrick* expounds them by *Arguments*.

Ib. *Clay*] They would be so frightened as to look like dead Men. Thus I have ventured at a rational and proper Meaning to this Verse, which I had not found before.

Ver. 13. *Be silent*] Here is only one Verb, and thus *Broughton* renders it.

Ver. 14. *Why*] I do not venture to speak, that I may save my Life, it is only that I may justify my self, Ver.

15. *in my Teeth*] as it were biting it in Distraction.

Ver. 15. *Lo*] thus the *Heb.* is, Nothing like *though*, nor is there any Thing for yet after.

Ib. *not*] See 2 *Sam. xvi. 18.* 2 *King. xviii. 10.* 1 *Sam. ii. 3.*

Ver. 16. *though*] *quavis* likewise have *Jun.* and *Trem.* for being an improper Connexion to the foregoing.

Ver. 21. *thy Hand*] in punishing.

Ver. 27. *Fetters*] if in *the stocks*, his Feet could not have gone in Paths.

Ver. 28. *Even of him*] which makes it intelligible; but who is *he* in our *Transf.* before?

Ver. 3. *Yet*] The *Heb.* is without the Adverb of Interrogation; and the Affirmation is proper, as also *Pagn. Montan.* and *Mercer* have it, like *Chap. xiii. 26, 27.* and the rest of *Job's* Complaints to God.

Ib. *bringest*] which is affirmative, and should have been *bring in a Question*.

Ver. 4. *pure*] as we say *very clean*; there being not the Antithesis, nor Similitude of Sound, in the *Heb.* as in the *com. Eng.*

Ib. *unclean*] q. d. *Vessel*, suitable to give, as the *Heb.* is.

Ver. 5. *If*] Thus it is in *Heb.* as Ver. 14. so that *Job* speaks doubtfully of it, as he well might. Accordingly it is *fi* in the *Tig. Bib.* with those of *Pagn. Mont.* and *Castal.* as also in *Mercer's Com.*

13. Oh that thou wouldest hide me in the Grave, conceal me till thy Anger turn away; wouldest set me a Decree, and remember me!

14. If a Man dies, shall he be made alive? All the Days of my Warfare will I wait, till my Change comes.

15. Thou mayest call, and I will answer thee: thou mayest long for the Work of thy Hands.

16. For now when thou countest up my Steps, dost not thou watch for my Sin?

17. My Transgression is sealed in a Bag, and thou hast sewed up my Iniquity.

18. And surely the Mountain that falls does fade, and the Rock is removed from its Place;

19. The Waters beat the Stones smaller, thou overflowest the Things of it that grow of themselves from the Mould of the Earth: so thou caulest the Expectation of Man to perish.

20. Thou prevailest over him perpetually, and he goes away; changest his Countenance, and sendest him away.

21. His Children may be honoured, and he know it not; or diminished, and he not understand concerning them:

22. But his Body is in grief for it self, and his Soul for it self does mourn.

CHAP. XV.

HOWEVER Eliphaz the Temanite made answer:

2. Will a wise Man answer with windy Knowledge, and fill his Belly with the East-wind?

3. Will he dispute with a Speech that is of no advantage, and Words with which he does not profit?

4. Nay thou breakest off Fear, and abatest Meditation before God.

5. For thy Mouth tells of thy Iniquity, and thou choolest the Tongue of the Crafty.

6. Thy Mouth condemns thee, and not I; and thy own Lips testify against thee.

7. Wast thou born the first Man, or formed before the Hills?

8. Dost thou hear the Secret of God, and lessen Wisdom to thy self?

9. What dost thou know, and we do not; thou understand, and it is not with us?

10. Both the Grey and the very Aged are among us, of more numerous Days than thy Father.

11. Are the Comforts of God too little for thee, and is the Matter wrapt up with thee?

12. How does thy Heart take thee away, and how do thy Eyes aim;

13. That thou turnest back thy Temper at God, and bringest *such* Words out of thy Mouth?

14. What is Man that he should be pure, and that he should be righteous who is born of a Woman?

15. Lo he cannot give credit to his holy ones, and the Heavens are not clean in his Sight.

16. Much more abominable and filthy is a Man, who drinks down Iniquity as Water.

17. I will shew thee, hear me; since this I have seen, and will tell;

18. Which the Wise have declared from their Forefathers, and not concealed:

19. To whom alone the Earth was given, without a Stranger passing among them.

20. All the Days of the Wicked he is in anguish, and the Number of Years are hid to the Violent.

Ver. 13. *Decree*] I don't find it signify *set time*, which seems made from *appointed time* in the next Verse.

Ver. 14. *Warfare*] the same as in Chap. vii. 1.

Ver. 15. *call*] for him by Death.

Ib. *mayest long*] viz. with Job's Consent and Liking.

Ib. *for*] that is to take Job home to himself.

Ver. 17. *sealed*], to keep it safe against him.

Ver. 18. *the Mountain*] How much more Man! which is to me apparently the Meaning: yet here I find the Commentators at a loss, and Patrick in his Method being forced to say Something, connects this with the latter Part of the next Ver. thus, *Why therefore (since such strange and unexpected things come to pass) may there not be some hope for miserable Man?* whereas it is not the having Hope, but the destroying it, which is there mentioned; and his beginning the Sentence with, *Yet notwithstanding the highest Mountains may fall*, spoils that too.

Ib. *that falls*] by an Earthquake, here described.

Ib. *fade*] in its Verdure and Vegetables; the Heb. being thus.

Ib. *the Rock*] belonging to that Mountain.

Ver. 19. *overflowest*] I suppose with Water, but Patrick says with Dust or Sand.

Ver. 20. *changest his Countenance*] by the Approach of Death.

Ver. 22. *for it self*] the same both times.

Ver. 4. *Meditation*] This Word is so rendered, *Psa.* cxix. 97, 99. which are the only Places of Scripture where it is belides, and comes from the Verb *meditate*.

Ver. 5. *tells of*] by speaking so perversely. Thus by *teach* the same Verb is turned, Chap. xxxiii. 33. & xxxv. 11. these being all the Places where it occurs in this Conjug.

Ver. 7. *Hills*] As Poets use the Privilege of coining Epithets, to fill up the Measure of their Verse; Dupont in the Greek has *μακρὰ*, to be long Hills, but Hagey with a better Choice *arduæ*, steep or lofty.

Ver. 11. *too little*] according to the Heb.

Ver. 12. *how*] the same repeated.

Ib. *aim*] so Buxtorf both in the Heb. and Chald. Lexicons, as likewise Jun. and Trem. have *collimant*, and Broughton *aim*; which seems to agree better with the Context than *wink*.

Ver. 15. *holy ones*] Angels as well as Saints.

Ver. 20. *are hid*] his Life being very uncertain, through the great Danger he is in. How foreign some expound it may be seen.

21. The Noise of Dread is in his Ears, *that* the Waster will come to him in Peace.

22. He does not believe he shall turn back from Darkness, but that he is watched for the Sword.

23. He wanders about for Bread, *saying*, Where is *it*? He knows that the Day of Darkness is ready at his Hand.

24. Distress and Streightness terrify him; it prevails over him like a King prepared at a Battalion.

25. Because he has stretched out his Hand against God, and strengthened himself against the Almighty.

26. Who runs to him on the Neck, on the thick Knobs of his Bucklers.

27. Though he covered his Face with his Fat, and made a Fold upon the Flank.

28. And he dwells in Cities concealed, in Houses that are uninhabited, which are ready to be Heaps.

29. He is not rich, nor does his Wealth rise up; neither stretches he out the Compleatness of those on the Earth.

30. He does not depart from Darkness, the Flame dries up his Branch; and he goes away by the Breath of his Mouth.

31. Let him not believe in Vanity who is led astray: for Vanity will be his Exchange.

32. It will be fulfilled when it is not his Day, and his Bough will not be green.

33. He will violently shake off his unripe Grape as the Vine, and cut off his Flower like the Olive.

34. For the Assembly of Hypocrites will be solitary, and Fire will consume the Tents of Bribery:

35. Who conceiving Trouble, and bringing forth Vanity, their Belly also prepares Deceit.

C H A P. XVI.

YET Job made reply:

2. I have heard many such Things as these: ye are troublesome Comforters all of you.

3. Is there any End to windy Expressions? Or what makes thee so vehement that thou answerest?

4. I could also talk like you, if your Soul was in the room of mine, could join together Words against you, and shake my Head at you.

5. *Whereas* I would strengthen you with my Mouth, and the Moving of my Lips should pacify.

6. If I speak, my Grief is not asswaged; or cease, what goes away from me?

7. But now he has made me weary: thou hast caused all my Company to be desolate.

8. Nay hast made me shrivelled, which is a Witness; and it is risen up, for my Failing testifies in my Face.

9. He tears in his Anger, and hates me, he gnashes at me with his Teeth: my Adversary sharpens his Eyes towards me.

Ver. 21. *Dread*] So *Homer* in one Verse, *Odys.* xiv. 88.

Kai mēn tois omidos karterōn dios ēn pētoi mēnēi,
And indeed a strong Dread of Vengeance falls on the Minds.
by *Pope*,

*Ev'n these, when of their ill-got Spoils posses'd,
Find sure Tormentors in the guilty Breast;
Some Voice of God close whispering from within,
"Wretch! this is Villainy, and this is Sin."*

Ver. 22. *turn back from Darkness*] which he finds he is going into, Ver. 23. It being *return out of* in *com. Transf.* *Patrick* puts it to be killed in the Night.

Ver. 23. *at his Hand*] *Grey* by several Alterations, though he boasts of but one Letter, turns it into this Shape, *He knows that his Destruction is ready; the Day of Darkness will terrify him: Distress and Streightness will prevail over him;* but the last Verb being singular wanted also to be altered, and who can really think all this was done? But that Writer pretends he could not make the *Hebrew* to be *Metro* as now; when he might perhaps as well as some of the rest, since he breaks over Verses and Periods for it, Ch. xiv. 4. & xxxiii. 27. & xxxiv. 7. and admits of half Feet or odd Syllables, with Variety and Mixture, *Annot.* on Ch. iii. 3.

Ver. 24. *it*] or *this*, viz. the whole.

Ver. 25. *Because*] the same Particle that begins Ver. 27. which *Jun.* and *Broughton* so render.

Ver. 26. *Who*] as the *Tig. Vers.* and *Patrick* connect it: for that the wicked Man should do thus to God, as the *com. Transf.* seems to read, and *Pool* interprets it, is shocking.

lb. Neck] see the next Chap. v. 12.

Ver. 27. *covered*] by living luxuriously.

Ver. 28. *concealed*] The same Ver. 18. Ch. xxvii. 11. & vi. 10. & xx. 12. and never signifying *desolate*, though sometimes cut off; but I think the former suits best with the Context, and the like Description of such, Ch. xxx. 3, 6. and as *Arabian* Robbers. *Patrick* imagines he that is here spoken of laid the Cities desolate, and drove out the Owners, letting the Houses run to ruin; but do Conquerors do so, and dwell in such Places?

Ver. 29. *rise up*] He is not rich, nor does he get rich; but *Patrick* from *continue* makes him rich already, contrary to Ver. 23, 28.

lb. these] the Cities and Houses, Ver. 28.

Ver. 30. *his Mouth*] God's, Ver. 25.

Ver. 31. *Exchange*] *He shall exchange one Vanity for another*, *Pool's Annot.* the same Word as in Chap. xxviii. 17. *Lev.* xxvii. 30, 33. *Ruth* iv. 7. from its Root *to change or exchange*, never *recompence*.

Ver. 34. *Fire will consume the Tents of Bribery*] In *Pierce Plowman's Vision*, P. 2.

*That fyre shal fal and burne all to bloothes
The honies and homes, of hem that despyeth
Gyftes or peres gyftes, because of her offices.*

Ver. 6. *goes away from me*] thus the *Original* is. *Broughton* will go from me.

Ver. 7. *he*] *Grey* supposes Something wanting for this; but why any more than with *then*?

Ver. 8. *it is risen up, for my Failing testifies in my Face*] so the *Heb.* literally; while *for* being left out, the *com. Transf.* has it perverted.

Ver. 9. *he*] *my Adversary*, as follows, one of those spoken of in the next Verse.

10. They

10. They gape at me with their Mouth, they strike me on the Cheek with Reproach, they fill themselves together against me.

11. God has delivered me up to the Unjust, and turned me aside into the Power of the Wicked.

12. I was quiet, but he breaks me asunder, and taking hold of me by the Neck, scatters me; as also sets me up for his Mark.

13. His Archers come round about against me, he cuts my Reins asunder, and does not spare; he pours out my Gall on the Ground.

14. He breaks me down with one Breach atop of another; he runs upon me as a powerful one.

15. I sew Sackcloth upon my Skin, and exercise my Horn in the Dust;

16. My Face is disordered by weeping, and upon my Eye-lids is the Shadow of Death:

17. For no Violence *that* is in my Hands; and my Prayer is pure.

18. O Earth, do not cover my Blood, and let there be no Place for my Cry!

19. Even now behold my Witness is in Heaven, and my Evidence in the Heights.

20. My Friends being my Deriders, my Eye drops Tears to God;

21. And reasons for the Man with God, as a Person for his Friend.

22. For a few Years are come, and I must go in the Path *where* I shall not return.

C H A P. XVII.

MY Breath is corrupted, my Days are extinguished, the Graves are for me.

2. Are there not Mockers with me; in whose Provokings my Eye abides?

3. Put now, engage me with thee: who is it will give me his Hand?

4. For thou hast hid their Heart from Understanding, therefore dost thou not lift up.

5. The Eyes of his Children will fail, who speaks Flattery to Friends.

6. Thus he sets me up for a Proverb of the People; whereas before I was like a Timbrel.

7. My Eye also is dim because of Indignation, and my Members are all of them as a Shadow.

8. The upright ones will be astonished at this, and the Innocent will exert himself against the Hypocrite.

9. The Righteous too will keep in his Way, and he that is of clean Hands will increase in Strength.

10. And indeed return, all those, and come now; and I shall not find a wise Man among you.

11. My Days are passed away, my Intentions are plucked off, the Possessions of my Heart.

12. They put Night for Day, Light being near by reason of Darkness.

13. If I should wait, the Grave will be my House, I shall make my Bed in Darkness.

14. To the Pit I may cry out, Thou art my Father; to the Worm, my Mother and Sister.

15. And where is now my Expectation? As for that, who will take notice of it?

Ver. 10. *fill themselves*] with what is evil, as the *Heb.* is so.

Ver. 13. *cuts my Reins asunder*] by their Shooting, the 2d Part of the same Allegory, as *Schult.* remarks, yet translates it *plough*, referring to *Psa.* 129.

Ver. 15. *exercise*] as the *Heb.* is; and in the Dust or Ground, instead of holding it up (a Metaphor from horned Cattle) and exercising it there.

Ver. 18. *Blood*] Let me not die concealed, without an open and fair Trial, when I have so good Evidence of my Side as God himself, to whom I cry; according to the following Verses, and Ch. xix. 23, 24. I cannot reconcile myself to the Exposition of others, that *Job* meant, *If I have murdered any one, let the Earth disclose it*; it being very strange to call such his *Blood*, and to break out into such a vehement Exclamation about what he was not charged with; against which see *Mercer. Com.* *Patrick* paraphrases it, *If this be not true, Let my blood be left to the Dogs to lick when I am dead*; but it is much more natural to take it spoken as that was true, like Ch. xxi. 4. the contrary being also mentioned when it is so, as Ch. ix. 24. and how did *Job* expect to die by shedding his Blood?

Ib. *be no Place for my Cry*] to conceal it, as in the Earth.

Ver. 21. *And*] being the very common *Heb.* Conjunction, no Interjection.

Ib. *the Man*] *Job* made his Address to God, and reasoned for himself, by weeping.

Ver. 22. *are come, and*] agreeable to the next Verse: *Brought, he arrived, and.* Surely *Job* did not think he should live some Years.

Ver. 2. *Eye abides*] by seeing them.

Ver. 3. *thee*] Somebody that would be engaged on his behalf, such a one as had Understanding, which God had hid from those his Friends, Ver. 4, 10.

Ver. 5. *fail*] in looking for Friendship, because their Father has only a deceitful Pretence to it.

Ib. *Flattery*] intimating that those Friends held together against him, by flattering one another, as Ver. 2. he terms them *Mockers*.

Ver. 6. *he sets*] viz. the same that flatters, that is each of his three Friends.

Ib. *like a Timbrel*] pleasant and agreeable to the People, as in Ch. xxix. not according to *Patrick*, the vulgar *pastime*.

Ver. 10. *these*] mentioned Ver. 2, 4. and singularly Ver. 5, 8. as the Pronoun is not *you*; so 1 *King.* xxii. 28.

Ver. 12. *put Night for Day*] by depriving him of Rest, and by Light as follows.

Ib. *Light being near*] a Candle, Lamp, or Fire, in his Illness. The *Heb.* signifies *near*, not *short*; and what proper Sense does the latter make, especially concurrent with that before which is spoken of Night, without [and] after, for Something else?

Ver. 14. *Pit*] as *Fruum* mostly by the *Lat. Translators*, the *Heb.* signifying either this or *Corruption*.

16. They will go down to the Bars of the Grave, when there is descending together into the Mould.

C H A P. XVIII.

NOW Bildad the Shuhite made answer:

2. How long will ye be putting an End to the Words? Ye should consider, that we are to speak after.

3. Why are we thought like Beasts, are defiled in your Sight?

4. Shall the Earth be forsaken for thee, one that tears himself in his Anger, and the Rock be removed away from its Place?

5. Even the Light of the Wicked is quenched, and the Spark of his Fire does not shine.

6. The Light is dark in his Tent, and his Lamp is extinguished in it.

7. The Steps of his Strength are streightened, and his own Counsel casts him down:

8. For he is sent into a Net by his Feet, and walks about upon a Brake.

9. The Gin takes hold of the Heel, the horrid one prevails over him.

10. A Line for him is hid in the Earth, and a Trap for him in the Path.

11. Terrors frighten him round about, and drive him away on his Feet.

12. In his Strength he is hungry, and Calamity is prepared at his Side.

13. It consumes the Limbs of his Skin, the First-born of Death consumes his Limbs.

14. His Confidence is plucked away from his Tent, and makes him march to the King of Terrors.

15. It dwells in his Tent, though not his

own; Brimstone is scattered upon his Habitation.

16. His Roots are dried up from below, and his Branch is lopped off from above.

17. His Remembrance perishes from the Earth, and he has no Name upon the Surface of the Street.

18. They thrust him away from Light to Darkneſs, and remove him from the World.

19. He has neither Son nor Grandſon among his People, nor any Remainder in his Lodgings.

20. The latter ones are aſtoniſhed at his Day, and the former take hold of Horror.

21. Verily theſe are the Dwellings of the Unjuſt, and this is the Place of him who knows not God.

C H A P. XIX.

UPON this Job made reply:

2. How long will you make my Soul ſorrowful, and bruise me with Words?

3. Theſe ten Times have you put me to confuſion: you are not aſhamed *that* you are hardened towards me.

4. And moreover had I indeed erred, my Error would abide with my ſelf.

5. If you will indeed magnify your ſelves againſt me, and plead againſt me my Re- proach;

6. Know now that God overthrows me, and comes about againſt me with his Hunt- ing-net.

7. Behold I cry, Violence; but am un- answered: I cry out, but there is no Judg- ment.

8. He hedges up my Way, ſo that I can- not paſs, and puts Darkneſs in my Paths.

Ver. 16. *They*] others who might take notice of it, as I think, rather than *hopes*.

Ver. 2. *you*] others of the Company preſent (which *Beza* ſays it is manifeſt there were, by very many Places of this Diſputation, and divers probable Circumſtances, and ſo *Patrick* ſays) who might ſhew themſelves to be of *Job's* Side; by the Superiority of his Speeches by the Sight and Conſideration of his miſerable Condition (at which they would ſcarce be ſo hard-hearted as thoſe Friends) and by the Knowledge of his former good Life (which *Eliphaz*, &c. as diſtant Dwellers, might be more unacquainted with, and ſo more ſuſpicious of) and ſome might have ſpoken for *Job*, though the chief Speeches only are re- corded.

Ver. 5. *quenched*] This and the following in the preſent Tenſe have likewiſe *Jun.* and *Trem.* with *Caſtal.* as the more proper Reading, and according to Ver. 21. The *Heb.* having no preſent Tenſe, denotes it either by the paſt or future; and that this was intended here, rather than either of them, may appear by the uſing both thoſe Tenſes promiſcuouſly, *is dark*, being preterite in *Heb.* and the great Argument of *Job's* Friends is, that God now puniſhes the Wicked, as Chap. ix. 8, 9. and v. 4, 5, 12, 13, 14. and xv. 20, 21, 22, 23. as his is the contrary,

Ch. ix. 24. & xii. 6.

Ver. 8. *Brake*] into which he is liable to fall, and be pricked with the Thorns. The Nouns of this Kind are commonly turned *thicket* in the *pref. Transf.* and never ſignify *snare*; it is very different too from that rendered ſo Ver. 10.

Ver. 13. *Limbs*] thus the *Heb.* and plural; otherwiſe *Branches* or *Members*, not *Strength*, nor the ſame as in Ver. 7. 12.

Ver. 15. *It*] *Calamity*, Ver. 12. *Patrick* makes as if it was he that dwells there after him; to mention which is enough.

lb. own] So *Caſtalis* elegantly, *Habitat in ejus Tabernaculo non ſuus*.

Ver. 20. *are*] not future.

Ver. 3. *are hardened*] ſo *Montan.* *indurati eritis*, *Jun.* and *Trem.* *obfirmatis vos*, as *Brought.* in *Eng.* *harden your ſelves*. The *Eng. Transf.* is made from a wrong Verb נכר instead of the right נכר.

Ver. 5. *Reproach*] poor miſerable and reproachful Con- dition, as *Broughton* turns it *wretched caſe*.

Ver. 6. *Know*] Conſider it is God does theſe Things to me.

9. He strips off my Glory from me, and takes away the Crown of my Head.

10. He breaks me down round about, so that I am going away; and removes my Expectation as a Tree.

11. Nay he is angry with me, and reckons me to him like his Enemies.

12. His Troops come together, and cast up their Way against me, encamping round about at my Tent.

13. He removes far from me my Brethren, and verily those who know me are alienated from me.

14. My Neighbours leave me off, and my Acquaintance forget me.

15. The Sojourners of my House and my Servant-maids reckon me for a Stranger: I am a Foreigner in their Sight.

16. I call to my Servant, and he does not answer; I must beseech him with my Mouth.

17. My Breath is become strange to my Wife, though I am pitying the Children of my Body.

18. Even Children despise me: when I rise up, they speak against me.

19. All the Men that consulted with me abhor me, and those whom I loved are turned against me.

20. My Bone cleaves to my Skin and Flesh; and I escape with the Skin of my Teeth.

21. Pity me, pity me, you my Friends: for the Hand of God reaches to me.

22. Why do ye persecute me as God, and are not satisfied with my Flesh?

23. Oh that my Words were now written! oh that they were penned down in a Book!

24. That with a Pen of Iron and Lead, they were engraved in the Rock for ever!

25. However I know my Redeemer lives, and will stand up at last upon the Earth.

26. And when after my Skin they have destroyed this, out of my Flesh shall I behold God:

27. Whom I shall behold for my self, nay my own Eyes have seen, and not a Stranger's; my Reins being consumed in my Body.

28. Though you say, How do we persecute him? Yet the Root of the Matter is found in me.

29. Be afraid your selves by reason of the Sword, for there is Wrath of Iniquities for the Sword; that you may know what is Judgment.

CHAP. XX.

A GAIN Zophar the Naamathite made answer:

2. Therefore my Sentiments make me reply, because they hasten me in my self.

3. I hear the Correction of my Shame, and the Spirit causes me to answer from my Understanding.

4. Dost thou know this was for ever, since Man was placed upon the Earth;

Ver. 15. *Sojourners*] The *Heb.* is properly so; and doubtless his Maids dwelt in his House, whom these are distinguished from. I account for their Behaviour thus to *Job*, by their misliking the good Order kept in his House, and so much Entertainment of poor People and Strangers, Ch. xxxi. 16—20, 31, 32.

Ver. 17. *though*] even when I am pitying the Children that we have lost, which might bring her into a Nearness with me, if any Thing would.

Ib. *pitying*] That this Verb signifies in the Conjug. *Kal* to be gracious or to pity, and in *Hithpael* to beseech, is certain and determined; the former of which is in Ver. 21. and the latter in Ver. 16. of this very Chap. with the same Word here between them in *Kal*, as those in Ver. 21. Who then could have at all doubted which Meaning this must have, only it seems the other made a readier though wrong Sense, as Truth will sometimes lie deeper than Error. But since this Signification admits of such good Sense, it may be pronounced true to Demonstration; it being unaccountable, and absurd to be the contrary.

Ver. 19. *that consulted with me*] *Heb.* of my Counsel.

Ver. 20. *Skin of my Teeth*] *Patr.* a Mouth to complain withal; too much refined! and that might be some Ease to him: better his Gums reduced to Skin.

Ver. 22. *as God*] as if you had Authority over me like him.

Ver. 23. *penned down*] Printing being long after invented.

Ver. 24. *of Iron and Lead*] to be hard and heavy, to make deep Strokes.

Ver. 26. *Skin*] already consumed by the Boils, Chap. ii. 7.

Ib. *they have destroyed this*] or *this is destroyed*.

Ib. *this*] *Flesh* as follows, which he might then point to; the *Skin* being Part of the *Body*.

Ib. *out of*] which the *Heb.* is, and not *in*; and where was this but in Heaven, when his Soul was gone out of his Body? According to the next Verse likewise. Thus the *Tigur. Vers.* has *carne mea, out of my Flesh*; *Castal. ex meo corpore, out of my Body*; *Pagn. Montan. and Munst. de carne mea, from my Flesh*. Moreover God seems here distinguished from the Redeemer Christ Jesus.

Ver. 27. *have seen*] So the *Heb.* and being different from the foregoing, require to be so taken.

Ver. 28. *Though*] This is not the common Conjunction for *and* or *but*.

Ib. *Root*] the right Principle of Religion and Virtue; so that their hard Treatment of him was Persecution, though they pretended otherwise.

Ver. 29. *Wrath*] which those Friends of his had against him.

Ib. *Iniquities*] that which the Original Word signifies.

Ver. 2. *Therefore*] For this thy severe Sentence and Denunciation of God's judgments against us, Chap. xix. 29. *Psalm.*

Ver. 3. *hear*] from *Job*.

Ib. *Shame*] in the foregoing Speech, Ver. 2, 3, 5, 19, 22, 29.

Ib. *from*] or *out of*.

Ver. 4. *Dost thou know*] as the Original is, and *Lew. de Dico* would have it turned, to signify *thou dost not know*; or perhaps rather *thou seemest not to know*.

Ib. *was*] For he cannot speak of *Job's* knowing it then.

5. That

5. That the Mirth of the Wicked is soon over, and the Joy of the Hypocrite for a Moment?

6. If his Excellency ascend to the Heavens, and his Head reach to the Clouds:

7. He perishes eternally like his own Dung; those who have seen him say, Where is he?

8. He flies away as a Dream, so that they do not find him, and is fled like a Vision of the Night.

9. The Eye that has looked on him does so no more, nor observes him any more in his Place.

10. His Children please the Poor, and his Hands restore his Substance.

11. His Bones being full of his youthful Things, they lie down with him in the Mould.

12. Though Wickedness be sweet in his Mouth, *though* he conceal it under his Tongue;

13. Should he spare it, so that he will not forsake it, but withhold it within his Palate:

14. His Bread in his Bowels is turned, it is the Gall of Asps within him.

15. He having swallowed down Wealth, vomits it up; God expels it out of his Belly.

16. He sucks the Poison of Asps; the Tongue of the Viper slays.

17. He does not see the Streams, the Rivers, the Floods of Honey and Butter.

18. He restores *what* he laboured for, and swallows not down; according to the Wealth his Retribution is, and he does not rejoice:

19. Because he has oppressed, forsaken the Poor, has taken away a House, which he did not build.

20. For he knows no Quiet in his Inside, does not escape by what is pleasing in him.

21. There is Nothing left of his Food; therefore his Welfare cannot remain.

22. When his Sufficiency is fullest, he is

strengthened; every Hand of the Troublesome comes on him.

23. Being about to fill his Belly, God sends on him his fervent Anger; and rains *it* upon him at his Meat.

24. He fleeing from the Armour of Iron, the Bow of Steel strikes him through.

25. It is drawn forth, and comes out of the Body, as the glittering Thing does out of his Gall; Terrors are upon him.

26. All Darkness is hid at his secret Places, a Fire not blown consumes him: it is ill with him who is remaining in his Tent.

27. The Heaven reveals his Iniquity, and the Earth raises up itself at him.

28. He discovers the Increase of his House, the Things that flow away in the Day of his Anger.

29. This is the Portion of a wicked Man from God, and what his Sayings possess from him.

C H A P. XXI.

NEVERTHELESS Job made reply:

2. Hear attentively my Speech, and let this be your Comforts.

3. Bear with me, that I may speak; and after my Words thou mayest mock.

4. As for me, is my Musing to Man? And if it were, why should not my Spirit shrink?

5. Look at me, and be astonished; and put the Hand upon the Mouth.

6. Even if I do *but* remember, I am troubled, Quaking seizes my Flesh.

7. Why do the Wicked live, become old, are also powerful in Ability?

8. Their Posterity is established in their Presence with them, and their Offspring in their Sight.

9. Their Houses are in Peace from Dread, and the Rod of God is not upon them.

Ver. 10. *His Children please the Poor*] not with another Verb for *seek*.

Ver. 20. *For*] a Causal Conjunction answering to *not rejoice*, Ver. 18.

Ib. *escape*] not *save*.

Ver. 21. *Welfare*] or *Good*, not *Goods*, and has Nothing to make it the Accus. Case or Object of the Verb.

Ib. *remain*] as both in Buxtorf's *Lexic.* and *Concord.* and likewise *Jun.* and *Trem.* render it *manet*; *Castal. durat, endures*; in the *Vulg. Lat.* it is *permanebit, shall remain*, in the *Tig. Bib.* with the Adverb *instabile est, is unstable*; *Brought.* translates it *continue*.

Ver. 25. *does*] *Schultens* and *Grey* construe this, though singular, with *Terrors*.

Ver. 28. *discovers*] that which he has concealed, being wrongfully gotten: it is the same Verb as in the foregoing Verse, which it is strange should be thus used in a quite different Sense; and that *Increase* is not the Nominative Case or Subject may appear, because *Things that*

flow away cannot, being plural, when the Verb is singular.

Ib. *Things that flow away*] For this is a Participle, and not a Verb *shall flow away*, which would also want a Subject and Conjunction, as may be seen by our *Translators* adding *and his goods*; at which Rate one might make many strange Meanings to the *Scripture*.

Ib. *his Anger*] God's.

Ver. 29. *what his Sayings possess*] *Heb. the Possession of his Saying*, thus reflecting on *Job* for his.

Ver. 2. *your Comforts*] viz. the Comfort which *Job* required of them, since they would give him no other, Ver. 34.

Ver. 4. *Musing to Man*] to find Relief thence; see also Ch. x. 1.

Ib. *shrink*] *Heb. be shortened*.

Ver. 6. *Quaking*] *Schult.* minded to be contrary, makes this the Object, though standing unaptly in the *Original*, and *my Flesh* the Subject.

10. His

10. His Bull engenders, and does not loath: his Cow calves, and does not cast its Calf.

11. They send forth their Children as a Flock, and those who are born of them dance.

12. They join with the Timbrel and Harp, and rejoice at the Sound of the Organ.

13. They spend their Days in Prosperity, and in a Moment go down to the Grave.

14. Who say to God; Depart from us, for we desire not the Knowledge of thy Ways.

15. What is the Almighty, that we should serve him? And what shall we profit, for us to intercede with him?

16. Their Prosperity indeed is not in their own Power; the Counsel of the Wicked is far from me.

17. How often is the Lamp of the Wicked put out? And their Calamity comes upon them: he distributes Torments in his Anger.

18. They are as Straw before the Wind, and like Chaff that the Whirlwind steals away.

19. God lays up his Iniquity for his Children; he will recompense him, which he shall know.

20. His Eyes shall see his Destruction, and he shall drink of the Wrath of the Almighty.

21. For what will be his Delight in his House after him, when the Number of his Months are cut off?

22. Shall any teach God Knowledge? since he judges those who are high.

23. One dies in his perfect Strength, being altogether still and quiet.

24. His Vessels are full of Milk, and he is moistened with the Marrow of his Bones.

25. And another dies with a bitter Mind, and does not eat *with* Comfort.

26. They lie down together in the Mould, and the Worms cover them over.

27. Behold I am not ignorant of your Thoughts, and the Devices that ye use violently against me.

28. For ye say, Where is the House of the Nobleman? And where is the Tent at the Dwelling-places of the Wicked?

29. Have ye not asked those who pass along the Way? And do not ye know their Signs?

30. That the wicked one is kept back to the Day of Calamity, they shall be brought to the Day of Indignation?

31. Who declares his Way to his Face? And who recompenses him for what he does?

32. Yet he is brought to the Graves, and is careful for the Tomb.

33. The Clods of the Valley are sweet to him, and all Mankind draw after him; as there were those out of Number before him.

34. And how do ye comfort me with Vanity, when there is false Dealing left in your Replies?

C H A P. XXII.

WITH that Eliphaz the Temanite made answer:

2. Is a Man advantageous to God, because one of Understanding is so to others?

Ver. 10. *loath*] the Cow, the Verb never signifying *loath*.

Ver. 12. *join*] *Heb.* lift up, i. e. *pedes vel vocem, their Feet or Voice*, says the *Margin* of the *Tig. Bib.* which has in the *Text*, *ducunt choros, they lead the Dances*; and *Pagn.* translates *Elevabunt vocem, they will lift up the Voice*; *Jun. & Trem.* *vaciferantur, bawl out*; *Castal.* *perjonant, sound up*; there being *in Heb.*

Ver. 13. *go down*] The Root *נחל* but pointed as if from *נחל* are broke at, the Reason of which Pointing *Buxtorf* assigns, *Gram. L. C. 17.* but it is mistakenly placed to the latter in the *Concord.*

Ver. 14. *Who*] so *Jun.* as aptly, as *Therefore* is unapt.

Ver. 15. *that*] the same both times in *Heb.* as here in *Eng.*

Ver. 16. *indeed*] This and the following *Job* grants, as it seems, by way of Exception to his main Argument of the Prosperity of the Wicked, as *Ch. xxvii. 13, &c.* For those who take it another Way, and that *How often* signifies very seldom, which *Jun.* and *Trem.* accordingly add to Ver. 18, 19, 20. allow the same.

Ver. 18. *as Straw*] which does not remain long in the same Place.

Ver. 21. *Delight*] if his Children should do well afterwards: for Ver. 19. seems to mean their Suffering for him while he lives, that it may be a Recompence to him.

Ver. 23. *altogether still and quiet*] The being *still, &c.* must be supposed before the Approach or Coming of Death.

Ver. 28. *ye say*] according to *Chap. xx. 5, 6, 7, 8, 9, & xviii. 14, 15, 16, 17, 21. & xv. 34. & viii. 18. & v. 3.*

Ver. 29. *Have ye*] *Job* asking these Questions by way of Answer to theirs.

Ib. pass] such as go about, and are acquainted in the World.

Ib. their Signs] they can tell what fine Houses and brave Estates wicked Persons have; see *Blackmore's Poetical Paraphrase.*

Ver. 30. *kept back*] not punished now.

Ib. they] *Grey* would have this be *he*, and the next Verse begin with *And*, by taking Advantage of this Verse ending with the *i* so that he would have his metrical Lines stand good, one shortened, and the other lengthened, a Syllable each. But what Violation is this!

Ver. 31. *his Way*] that of the Wicked; q. d. *who reproves him for his Way of living?*

Ver. 32. *Graves*] as *Chap. xvii. 1.* meaning the Wicked dies a natural Death, and is not recompensed as he deserves by a violent one, Ver. 31. which Sense is perverted by *Yet* in the *com. Transf.*

Ib. is careful] thus *Jun.* and *Trem.* have turned it *afsiduus est*; nor does it signify *remain* in any other Place, or by *Buxtorf's Lexic.* nay such a Meaning seems useless, and besides the Drift of *Job's* Discourse, here.

Ib. for the Tomb] to have it made fine and grand.

Ver. 33. *are sweet*] he lies quiet in his Sepulchre without any Injury. It is the preterperf. Tense, of which see *Chap. xviii. 5.*

Ver. 2. *others*] *Heb. them*, as Ver. 17, 19. so the *Chald.* [?]?

3. Is it a Delight to the Almighty, that thou art righteous? Or is it Gain, that thou makest thy Ways perfect?

4. Will he for fear of thee reason with thee, enter with thee into Judgment?

5. Is not thy Wickedness much, and there no End to thy Iniquities?

6. For thou hast received in pawn of thy Brother without cause, and pulled off the Garments of the Naked.

7. Thou hast not made the Faint drink Liquor, but hast with-held Victuals from the Hungry.

8. Whereas the Man of Power had the Country, and he who was of a respected Face dwelt in it.

9. Thou hast sent the Widows away empty, and the Arms of the Fatherless have been bruised.

10. Therefore Snares are round about thee, and Dread troubles thee suddenly.

11. Or Darkeness, *so that* thou canst not see, and Abundance of Water covers thee.

12. Is not God at the Height of the Heaven, and sees the Top of the Stars, though they are high?

13. So thou sayest, How does God know? Can he judge because of Obscurity?

14. The thick Clouds are a Hiding-place to him, insomuch that he does not see; and he walks about the Compass of the Heaven.

15. Hast thou observed the ancient Path, in which the Persons of Iniquity went?

16. Who were shrivelled when it was not the Time, the Flood was poured forth on their Foundation.

17. That said to God, Depart from us: and what should the Almighty do for them?

18. However he filled their Houses with

Good; but the Counsel of the Wicked is far from me.

19. The Righteous seeing, are glad; and the Innocent derides them.

20. Though our Substance was cut off; yet the rest of them the Fire consumed.

21. Be used now to him, and have Peace; by those Things will Good come to thee.

22. Receive now the Law from his Mouth, and put his Sayings in thy Heart.

23. If thou returnest to the Almighty, thou wilt be built up, thou wilt remove Iniquity far from thy Tents.

24. Thus lay up the choicest Gold *which* is among the Dust, and *that of* Ophir in the Rock of the Floods.

25. Nay the Almighty will be thy choicest Gold, and very strengthening Silver to thee.

26. For then wilt thou delight thy self in the Almighty, and lift up thy Face to God.

27. Thou wilt make supplication to him, and he will hear thee; and wilt perform thy Vows.

28. When thou also dost decree a Matter, it will be confirmed to thee; and the Light will shine upon thy Ways.

29. Though People may put down, yet thou wilt say, There is Exaltation; and he will save him who has a dejected Look.

30. He will deliver the Isle of the Innocent; and it shall be delivered by the Pureness of thy Hands.

CHAP. XXIII.

JOB notwithstanding made reply:

2. Even now my Discourse is Rebellion, my Hand is heavy for my Sighing.

Ver. 4. *reason*] as Job had desired, Chap. xiii. 3. where the same Verb. is used; *reprove* being also inconsistent with *for fear of*.

Ver. 6. *without cause*] How could it possibly be *for ought*, unless the Gain or Interest only be meant? And then the Action would be generous, instead of faulty. In short that seems compleat Nonsense.

Ver. 8. *the Man of Power*] meaning probably Job himself.

Ver. 11. *Or*] By adding two Letters at the End, or a Word after, Grey would have it *thy Light*, to which he would also put a Letter before for *And*.

Ver. 14. *about the Compass*] too far from hence.

Ver. 15. *Hast*] Eliphaz answers to the supposed Saying of Job.

Ver. 16. *shrivelled*] by being drowned and lying in the Water, which they would not have been otherwise but by Age, so that it was before the Time: this Word is found besides only in Chap. xvi. 8.

Ib. *on their Foundation*] so translate Jun. and Trem. with Pagn. the Heb. Word signifying *poured forth*, not *overflowed*.

Ver. 17. *Depart from us*] Young with Excess of Wit says, *To the Scandal of the Antediluvians be it spoken, there were British Iniquities before the Flood, The Cent. not. Fab. l. 2.*

Ver. 20. *our Substance*] Mankind at the Deluge.

Ib. *Fire*] at Sodom, &c.

Ver. 21. *used*] thus in Num. xxii. 30. where it only is in this Conjugation.

Ib. *him*] God from Ver. 17. Patrick puts it to be *the Righteous*, Ver. 19. but that is plural.

Ver. 22. *now*] as in the Verse before.

Ver. 24. *lay up*] *board up Treasures*, imperative.

Ib. *among*] which, with *in*, Translators not considering well, have rendered, *Jun.* both of them *for*, *Castalis*, *Broughten*, and *Bibliander* in the *Tig. Verf.* strangely, &c.

Ib. *in*] which cannot be *as*, either here or before.

Ver. 25. *very strengthening Silver*] *Silver of Strengths*.

Ver. 29. *put down*] active, being the Conjug. *Hiphil*; so Patrick's Paraphrase drops, of Job praying to God to lift up others in a low Condition.

Ver. 30. *the Isle of*] Grey by the Addition of a Letter is, with some others, for it to be *him that is not*; but *Isle*, signifying *little Place*, appears to make better Sense.

Ver. 2. *Even now*] when he was in such Affliction, that Allowance in speaking might well be granted him.

Ib. *Rebellion*] esteemed so; and *Brought.* renders it *bolden a Rebellion*: the same Word with this Meaning is in Prov. xvii. 11. Isa. xxx. 9. and several Places in Ezek. but no where signifying *bitter*, as may be seen by the Heb. Concordance.

Ib. *Hand*] as the Heb. is, for *Resistance*; but that it should signify a *Stroke received* is unaccountable.

3. Oh

3. Oh that I knew how I might find him! I would come to his prepared Place.

4. I would set in order the Judgment before him, and fill my Mouth with Reasonings.

5. I would know the Words he would answer me, and understand what he would say to me.

6. Would he contend with me in a great deal of Power? No, but he would put *that* in me.

7. There the Upright might reason with him: and I should be delivered for ever from my Judge.

8. (Behold I may go forward, and he is not *there*; or backward, and not perceive him;

9. To the left Hand when he works, yet I cannot behold; he is covered over at the right Hand, so that I cannot see.)

10. For he knows the Way *that* is with me: when I am tried, I shall come forth like Gold.

11. My Foot has held his Step; I have kept his Way, and not turned aside.

12. I have not departed from the Commandment of his Lips; I have laid up the Sayings of his Mouth more than my appointed Food.

13. But he is the same, and who can turn him back? And when his Soul desires, he acts.

14. For he renders my appointed Food; and many such Things as these are with him.

15. Therefore am I troubled by reason of him: I consider, and am in dread by him.

16. For God makes my Heart tender, and the Almighty troubles me.

17. For I am neither cut off from the Face of the Darkness, nor has he covered what is dark from my Face.

C H A P. XXIV.

WH Y, if Times are not hid by the Almighty, and Men know him, do they not see his Days?

2. Some remove the Bounds, take away the Flock by force, and feed.

3. They lead away the Ass of the Fatherless, take the Ox of the Widow in pawn.

4. They turn aside the Needy from the Way; the Poor of the Earth are hid together.

5. So *like* wild Asses in the Wilderness they go forth in their Work, seeking early for the Prey; the Desert, being Food for each of them, is for the Children.

6. They reap their respective Provender in the Field, and pick in the Vintage of the Wicked.

7. They make the Naked lodge without Cloathing, and with no Covering in the Cold:

8. Who are wet by the overflowing Storms of the Mountains, and embrace the Rock by being without Shelter.

9. They take away the Fatherless from the Breast by force, and receive what the Poor has on in pawn.

10. They cause to go naked without Cloathing, and take away the Sheaf of the hungry ones:

11. Who make Oil within their Walls; tread the Wine-presses, and are thirsty.

12. Men groan from the City, and the

Ib. *heavy*] esteemed so, as before.

Ib. *for*] as this Particle largely signifies by Noldius's Concord. 24. and the prefixed Letter *h* is used for *more* or *—er* than. Munst. translates, *manus mea gravata est propter*, my Hand is become heavy for.

Ver. 9. *when*] not *where*.

Ver. 12. *laid up*] this Word having never the Signification of *esteemed*.

Ib. *my appointed Food*] as Ver. 14.

Ver. 14. *my*] Grey says, Perhaps there should be read to this, *at his Pleasure*; because forsooth this Line of Metre is short in the Heb. yet not shorter than one in Chap. xvi. 20. and another xxxiv. 33.

Ib. *these*] for which the Heb. has *הנה* Here *Hogry* in his Poetical Paraphrase,

*hec illi latitat sub alta
Mente repositum:*

this is laid up concealed deep in his Mind; from Virgil, *Æn.* 1.

Ver. 15. *by reason of him*] not *at his presence*, which he craved for, Ver. 3.

Ver. 17. *cut off*] neither killed from the Calamity, nor that (under another Name) kept away from him.

Ib. *from the Face*] as just after *from my Face*.

Ver. 1. *if*] the Heb. having Nought for *seeing*, and this being rather supposed; and might be expressed by *should*, but too obscurely.

Ib. *not hid*] as Job's Friends pleaded, that God manifestly punished the Wicked at present.

Ib. *by*] which this Heb. Prefix signifies, as Noldius shews by divers Instances, Concordan. 23. Broughton likewise translates here *by the Almighty*. And what Sense does *from* make? Or Coherence with the following Words, which must belong to it, and make but one Sentence? Whereas now there is a clear concurrent Meaning, *If God does not hide Times from Men, and if they know him also, how is it that they do not see when he distributes Justice? Which is left for the future Time, and the Wicked at present prosper*, Ver. 23, 24.

Ver. 2. *feed*] putting them into their Pastures, Patr. Whereas that cannot be the Meaning of the com. Version, which he paraphrases, but that they eat of the Flocks.

Ver. 5. *like wild Asses*] for their wandering about, I suppose.

Ib. *seeking*] not *rising*.

Ib. *The Desert, being Food for each of them, is*] Beautiful!

Ver. 6. *the Wicked*] themselves, wickedly seizing another's Vineyard for their own.

Ver. 8. *Who*] as in Ver. 11. and it is plainer here than there.

Ver. 9. *has on*] viz. the Cloaths, contrary to Deut. xxiv. 17. so our Language nicely answers to the Heb. see also *Yun.*

Ver. 11. *their*] the wicked Oppressors, who would not let such drink the Wine as made it for them.

Soul

Soul of the pierced ones cries out; yet God does not lay *it* to being indiscreet.

13. They are among those who rebel against the Light, they know not the Ways of it, nor abide in its Paths.

14. The Murderer rising up with the Light, kills the Poor and Needy; and in the Night is like a Thief.

15. And the Adulterer watches with his Eye for the Twilight, saying, No Eye observes me; putting withal a Mask on *his* Face.

16. Each digs through the Houses, in Darkness, they have marked for themselves by Day; they being unacquainted with the Light.

17. For the Morning is to them the Shadow of Death together; for each knows the Terrors of the Shadow of Death.

18. Each being light atop of the Water, their Portion will be cursed on the Earth; will not behold the Way of the Vineyards.

19. Dryness, as well as Heat, will take away the Snow-water by force; the Grave those who sin.

20. The Womb will forget each of them, the Worm be sweet on him, he will be remembered no more; and Iniquity will be broke like a Tree.

21. He associates with the Barren who bears not, and does not well for the Widow.

22. And he draws the Strong by his Might: when he rises up, there is no Belief of Life.

23. Confidence is permitted to him, so that he depends on *it*: however the Eyes of One are upon their Ways.

Ver. 14. *with the Light*] betimes, to wait for an Opportunity to kill.

Ver. 16. *Each digs*] This being singular, and very suitably for both the Murderer and Adulterer.

Ver. 17. *for each knows the Terrors of the Shadow of Death*] so the Original literally. What Shifting were our Translators put to, that they might keep the Verb singular!

Ib. Terrors] the grossest Darkness of the Night, Poole.

Ver. 18. *light atop of the Water*] that is like a Bubble there, which breaks before it passes through the Vineyards; as the *Heb.* runs thus: so not spoken of Pirates.

Ib. will] The Verbs being here of the future Tense, as well as *Job's* Argument was to shew that the Wicked would perish hereafter.

Ver. 19. *the Grave those who sin*] which *Schult.* renders, *they sin Hell*, as he expounds it *very deeply*, &c. Is this the fine Writer! because he was against the *Heb.* Points.

Ver. 21. *associates with*] according to the Meaning of the same Verb and individual Word in *Prov.* xiii. 20. & xxviii. 7. & xxix. 3. and of this Verb in xxii. 24. *Judg.* xiv. 20. *וַיִּשְׁכַּח* being from a Root of the same Letters; which our Translators have interpreted as if from *וָרַח* whence the Word would be *וָרַח* and I know not what good Sense can be made of it. But this means well, that the Murderer, or Adulterer aforesaid, has a barren Wife, and leaves her an unhappy Widow. And thus *Jun.* and *Treni.* translate, and *Buxt.* expounds the Word here.

24. They are lifted up a little while, then are gone, and are impoverished, shut up as all are; and are cut off as the Top of an Ear of Corn.

25. And if not now, who will make me a Liar, and put my Speech for Nought?

C H A P. XXV.

MOREOVER Bildad the Shuhite made answer:

2. Dominion and Dread are with him, he makes Peace in his high Places.

3. Is there any Number to his Troops? And upon whom does not his Light arise?

4. How then shall Man be justified with God? And how shall he be pure who is born of a Woman?

5. Lo as far as the Moon, even that does not shine, and the Stars are not clean in his Sight;

6. Much less Man a Worm, and the Son of Man an Earth-worm.

C H A P. XXVI.

LASTLY Job made reply:

2. How dost thou help him who has no Might, save the Arm that has not Strength?

3. How dost thou counsel him who has no Wisdom, and make known substantial Matter abundantly?

4. To whom dost thou declare the Words? And whose Spirit utters forth from thee?

5. Inanimate Things formed from under the Waters, and such as dwell with them,

Ver. 22. Shews the Harm and Danger, concurrent with the foregoing, that People suffer from such Persons.

Ver. 23. *the Eyes of One*] God, according to Chap. xxv. 2, 3. but *Patr.* the Man's.

Ib. their] of them in the following Words; and not as *Patr.* of others to whom he would do Mischief.

Ver. 2. *makes Peace in his high Places*] by his Awe over the superior Beings.

Ver. 3. *Quarles*,

His pow'r is infinite, man's light is dim,

And knowledge darkness, not deriv'd from him.

Ver. 4. *Man*] for which *Patr.* uses *he*, without any Antecedent to tell what *he*.

Ver. 5. *Lo*] because *behold* would be taken for a Verb. *Ib. does not shine*] to God.

Ver. 2. *How dost thou*] that is, *Then dost no how*: such Questions intimate the contrary to what they ask.

Ib. him] whom *Patrick* rashly and presumptuously expounds to be *the Almighty*, in this and the next Verse, as if *the Almighty* had *no Might*.

Ver. 4. *To whom*] since thy Speeches are unsuitable to me.

Ib. utters forth] which makes it intelligible; and the *Heb.* Word does not signify *came* without *forth* or *out*.

Ver. 5. *Job* having signified that what *Bildad* said was of no Benefit to him, and withal short of the Matter he spoke on, Ver. 3. now proceeds to speak more fully of God's Power and Majesty himself. *Job sheweth that he*

6. Hell

6. Hell it self is naked before him, and Perdition has no Covering.

7. He stretches out the North upon an empty Place, hangs the Earth upon Nothing.

8. He binds up the Waters in his thick Clouds, so that the Cloud is not cleaved under them.

9. He holds the Front of the Throne, spreading forth his Cloud over it.

10. He compasses the Surface of the Waters by a Decree, till the End of the Light being with the Darkness.

11. The Pillars of Heaven shake, and are astonished at his Rebuke.

12. He breaks apart the Sea by his Might, and strikes down its Haughtiness by his Understanding.

13. He made the Heaven comely by his Spirit, his Hand formed the stretching Serpent.

14. Behold these are the Borders of his Ways, but how little a Matter is heard of him? And his powerful Thunder who understands?

C H A P. XXVII.

AND Job proceeded to take up his Speech as follows:

2. By God's living, who puts away my Judgment, and the Almighty's who makes my Soul bitter;

3. All the while my Spirit is in me, and the Breath of God in my Nostrils;

4. My Lips shall not speak unjustly, nor my Tongue discourse deceitfully.

5. Far be it from me that I should justify you till I expire; I will not put away my Perfectness from me.

6. I hold fast my Righteousness, and will not leave off; my Heart shall not reproach me in my Days.

7. My Enemy will be as the Wicked, and he that raises up himself against me as the Unjust.

8. For what is the Expectation of the Hypocrite, though he gain; since God will cast out his Soul?

9. Will God hear his Cry, when Distress comes upon him?

10. Will he delight himself in the Almighty, call upon God at all Times?

11. I will teach you by the Hand of God; that which is with the Almighty will I not conceal.

12. Behold ye have all of you seen; and why are ye vain in this Manner?

13. This will be the Portion of a wicked Man with God, and the Possession of the Violent, *that* they will receive from the Almighty.

14. If his Children multiply, it is for the Sword; and his Offspring will not be satisfied with Bread.

15. Those that remain of him will be buried in Death, and his Widows not weep.

16. Though he heap up Money as Earth, and prepare Cloathing like Clay;

17. He may prepare, but the Righteous will put on, and the Innocent divide the Money.

18. He builds his House as a Moth, and as a Booth the Keeper makes.

can speak more of God's works than Bildad, Brought. Marg.

Ib. *Inanimate Things*] are naked before him, as follows.

Ib. *formed*] the *Heb.* being a passive Participle, not a Verb: thus the Sense is pertinent.

Ib. *such as dwell*] Fishes and Reptiles, which dwell out of our Sight, and being alive are contradistinguished from the inanimate Things.

Ver. 9. *holds*] from appearing.

Ver. 11. *Pillars*] Mountains, which seem so.

Ib. *shake*] by Vulcanoes; unnoticed as far as I perceive with the Commentators, though as necessary as that in the next Verse.

Ib. *and are astonished*] As if it is not sufficient to alter the Scripture, some are also for making and leaving it uncertain; as here Grey says the *and* should be taken away, or else the Verb read contracted.

Ver. 12. *breaks apart*] into Waves; although others have thought it the Partition of the Seas, &c. from one another.

Ib. *its Haughtiness*] as Interpreters agree, and the rest of the Matter shews; see Chap. xxxviii. 11.

Ver. 13. *stretching*] like a Bar, as appears by the *Heb.* rendered *stretching*, *Isa.* xxvii. 1. and in Contradistinction to *crooked* there.

Ib. *Serpent*] the *Whale*, *Yun.* he speaking of God's mighty Works any where.

Ver. 14. *the Borders*] more suitable than *parts*, as *Her-*

vey lately shews, *Contemplat. on the Starry Heavens** Vol. 2. and much nearer to the original Word.

Ver. 1. *proceeded*] probably after some Pause; to hear whether they would reply, which might be the Occasion of inserting these Words.

Ver. 3. *Spirit*] So this Word is rendered; Chap. xxvi. 4. *Prov.* xx. 27. and plural *Souls*, *Isa.* lvii. 16.

Ib. *Breath*] as it is translated in the parallel Places; Chap. iv. 9. 2 *Sam.* xxii. 16. *Psa.* xviii. 15. *Lam.* iv. 20. How unapt and irreverent is *Spirit* here!

Ver. 5. *justify you*] by owning my self wicked.

Ib. *till I expire*] This is before the *Heb.* Partition of the Verse, and so belongs to the former Part.

Ver. 7. *My Enemy will be*] not my self; as you charge me. How he will be so, the two next Verses shew.

Ver. 8. *Hypocrite*] whom he counts as his Enemy, being himself sincerely righteous; and seems thus to retort on these his Antagonists.

Ib. *cast out*] as this Verb is turned, *Deut.* vii. 1. *put out*, *Deut.* vii. 22. *cast*, *Deut.* xxviii. 40. see *Matth.* viii. 12. & xxii. 13. & xxv. 30. 2 *Pet.* ii. 4. and *Buxt. Gram.* Lib. i. Cap. 17. ad Fut. where this very Word is grammatically investigated.

Ver. 15. *his Widows*] as being the Widows of those belonging to him.

Ib. *not weep*] at their Burial, being not sorry for their Death.

Ver. 18. *as*] so weakly.

Ib. *Keeper*] probably of Cattle.

19. The Rich will lie down, and not be gathered; he opens his Eyes, and is gone.

20. Terrors will overtake him like Waters, a Whirlwind steal him away at Night.

21. The East-wind will take him up, and he be gone; and will drive him tempestuously from his Place.

22. Nay God will cast upon him, and not spare, who would quite flee from his Hand.

23. Each one will clap their Hands at them, and hiss at him from his Place.

C H A P. XXVIII.

SINCE there is a Mine for the Silver, and a Place for the Gold they refine,

2. Since Iron is taken out of the Dust, and Brass melted out of the Stone;

3. He puts an end to Darkness, and searches out to all Perfection, the Stones of the Dark and the Shadow of Death.

4. A Flood breaks out from the Sojourner, of those that are forgotten by the Foot, are drawn away, removed from Man.

5. Under the very Earth, from whence Bread comes out, is also turned up like Fire:

6. The Stones of it are the Place of the Sapphire, and it has Earth of Gold.

7. There is a Path which the ravenous Bird knows not, nor does the Eye of the Vulture look on it:

8. The young Lions do not tread it, the fierce Lion passes not therein.

9. He stretches forth his Hand on the flinty Rock, overthrows the Mountains from the Root.

10. He cleaves Streams among the Rocks, and his Eye sees every precious Thing.

11. He confines the Rivers from overflowing, and brings out the hidden Thing to Light.

12. But from whence is Wisdom procured? And where is the Place of Understanding?

13. Man does not know the Value of it, nor is it found in the Country of the Living.

14. The Deep says, It is not in me; as does the Sea, There is none with me.

15. Preserved Gold is not to be given for it, nor Silver weighed for the Price of it.

16. It is not to be rated with the famous Gold of Ophir, with the precious Onyx, or the Sapphire.

17. The Gold and Crystal does not equal it, nor is the Exchange of it to be a Vessel of pure Gold.

18. The Corals and the Pearl is not to be mentioned, and the getting of Wisdom is more than of Carbuncles.

19. The Emerald of Cush does not equal it, with the famous Gold that is pure it is not to be rated.

20. From whence then does Wisdom come? And where is the Place of Understanding?

21. As it is hid from the Eyes of every living Thing, even concealed from the Fowls of the Air.

22. Perdition and Death may say, We have heard the Fame of it with our Ears.

23. God understands its Way, and he knows the Place of it.

24. For he beholds to the Ends of the Earth, he sees under all the Heaven:

Ver. 19. *gathered*] to the Righteous or Happy, as *Gen.* xxv. 8. & alibi.

Ver. 20. *overtake*] which the Verb signifies, and not *take hold on*; nor is that a proper Action for *Waters*.

Ver. 23. *them*] the Violent, Ver. 13. being plur. and the same as *their* here in the *Heb.*

Ib. hiss at] here being the *Heb.* Preposition for *at*, as just before.

Ib. from his Place] when he is gone, and consistently with the latter [*at*], which I conceive the *com. Transf.* is not.

Ver. 1. *Since*] or *forasmuch as*, being a rational connective Particle in *Heb.* and so joins this and the next to the 3d Verse; for what otherwise would these two signify?

Ib. Mine] *Heb.* coming forth, so not a *Vein*.

Ib. Gold] which they refine; the *Heb.* Relative being often understood, but not *where*; and our Translators also add it.

Ver. 3. *He*] the Rich, *Ch.* xxvii. 19.

Ib. puts an End to Darkness] by digging in the Earth, and letting in, or carrying in Light; therefore *setteth* improper.

Ib. searches out] these Things.

Ib. to all Perfection] so the *Hebrew*; see *Chap.* xi. 7.

Ver. 4. *from the Sojourner*] where the Miner is digging, who may not unfitly be called a *Sojourner* there, as the *Heb.* Word signifies.

Ib. of those that] So not wanting even the *Waters* to be added; nay is better than that would be, if inserted.

Ib. forgotten by the Foot] having not been there before a great while; thus denoting the sudden unexpected breaking out of the Water, which comes to pass in digging Mines.

Ver. 5. *like Fire*] Earth of a fiery Colour, or as if it were burnt.

Ver. 9. *He*] as Ver. 3.

Ver. 11. *confines*] by *Symmachus* the *Gr.* and *Jerome* the *Lat. Translator*, *searches*, through Mistake of *א* in *חָסַם* for *ס*.

Ver. 12. *from whence*] as Ver. 20. and elsewhere; never *where*.

Ib. Wisdom]

But Wisdom, awful Wisdom! which inspects, Discerns, compares, weighs, separates, infers,

Seizes the Right, and holds it to the last;

How rare!

Young's Night Thoughts, viii.

Ver. 14. *Deep*] the Mine, of which he had been speaking, as different from the *Sea*.

Ver. 18. *getting*] as if by drawing out, like the precious Stones, from the Root to draw: so *Jun.* and *Timm.* render it *acquisitio*. It differs from both the Words rendered *price*, Ver. 13, 15.

Ver. 22. *Perdition and Death*] the dangerous Mine and the Grave, according to the foregoing; as being Places where it might be supposed hid, Ver. 21.

25. To

25. To make the Weight for the Wind, and that he may dispose the Waters by Measure.

26. When he made a Decree for the Rain, and a Way for the bright Cloud of the Thunder;

27. Then did he see it, and count it up; prepare it, as well as search it out.

28. And he said to Man, Behold the Fear of the Lord that is Wisdom, and to depart from Evil is Understanding.

C H A P. XXIX.

JO B further proceeded to take up his Speech thus:

2. Oh that I was as in Months formerly, as in the Days *when* God preserved me!

3. When he made his Lamp shine upon my Head, by his Light I went in Darkness;

4. According as I was in the Days of my Youth, when the Secret of God was in my Tent;

5. While yet the Almighty was with me, my Children round about me;

6. When my Walks were washed with Butter, and the Rock poured forth with me Streams of Oil;

7. When I went out to the Gate at the City, prepared my Seat in the Street.

8. The young Men saw me, and hid; and the very aged rising, stood up.

9. The Princes held in the Words, and put the Hand to their Mouth.

10. The Voices of the Rulers were hid, and their Tongue cleaved to the Roof of their Mouth.

11. For the Ear on hearing, blessed me; and the Eye when it saw, testified for me.

12. Because I delivered the Afflicted from crying out, with the Fatherless, and him who had no Helper.

13. The Blessing of him that was perishing

came upon me; and I caused the Heart of the Widow to sing.

14. I put on Righteousness, and it cloathed me; my Judgment was as a Cloak and Diadem.

15. I was Eyes to the Blind, and Feet was I to the Lame.

16. I was a Father to the Needy; and the Cause I knew not, that I searched out.

17. On the other hand I broke the Eye-teeth of the Unjust, and cast out the Prey from his Teeth.

18. And I said, I shall expire at my Nest, and multiply Days as the Sand.

19. My Root was opened to the Water; and the Dew abode all Night on my Branch.

20. My Glory became fresh with me, and my Bow was renewed in my Hand.

21. Those hearkened to me, and waited; being silent at my Counsel.

22. They did not speak again after my Word; and my Speech dropped upon them.

23. Nay they waited for me as for the Rain, and opened their Mouth wide *as* for the latter Rain.

24. Laugh at them, they did not believe *it*; nor did they cast down the Light of my Face.

25. I chose their Way, and fate chief, nay dwelt as a King in a Troop; according as one who comforts Mourners.

C H A P. XXX.

WHEREAS now those that are of less Age than I laugh at me, whose Fathers I should have disdained to put with the Dogs of my Flock.

2. Even the Ability of their Hands why should I have, in whom old Age was perishing?

3. Who were solitary in Want and Famine, being fled to a dry Place, before that in Wasting and Devastation.

Ver. 25. *dispose*] See *Pools's Annot.*

Ver. 26. *bright Cloud*] such as there is with Thunder: the Word is found besides only in Chap. xxxviii. 25. *Zech. x. 1.* in which latter Place being plural, it is turned *bright clouds* in the *com. Transf.*

Ver. 27. *count it up*] the several Parts of it, as he orders the Wind and Waters by Weight and Measure, Ver. 25. and this before he *declared* it to Man, Ver. 28.

Ver. 3. See several Verses of this Chapter explained in the *Pref.*

Ib. by] or more strictly *according to.*

Ver. 18. *at my Nest*] quietly at Home.

Ver. 21. *Those*] in Ver. 9, 10. from speaking of whom he had been drawn by Digression.

Ver. 22. *dropped*] like Rain, Ver. 23. *Deut. xxxii. 2.* rather than with *Dupert.*

Kai men eno glosas melit@ glosion rin audi.
and Speech sweeter than Honey flowed from my Tongue.

Ver. 23. *Mouth*] as it were to drink in his Discourse, as the Earth does the Rain.

Ver. 24. *Laugh*] See *Hag. ii. 16.*

Ib. not believe it] when they saw him laugh, did not believe it was at themselves, as they thought his Regard to them was greater than to do so.

Ib. Light] the Cheerfulness of his Countenance, which they did not alter to Louring, by being angry or offering him any Affront for his laughing at them.

Ver. 25. *chose their Way*] appointed how they should do Things: *Patrick* very slenderly, *went to visit them*, as he could more readily borrow it from *Jen.* than seek better.

Ver. 1. *to put with*] to have made them my meanest Shepherds.

Ver. 2. *their*] the *Fathers*, Ver. 1.

Ib. perishing] they being too old and infirm; see *Blackm. Poem.*

Ver. 3. *in Want*] For to flee to such a Place as here mentioned *for want*, and be solitary there, would probably make their Want greater; whereas Ver. 5. shews another Cause of their fleeing thither.

4. Who

4. Who plucked off Mallows at the Shrub, and Juniper-roots for their Food.

5. They were driven out from the Body, People cried out against them as a Thief;

6. To dwell in the Cavity of the Vallies, the Holes of the Ground and of the Rocks.

7. They brayed among the Shrubs, were gathered together under the Nettles.

8. They are the Sons of the Vile, even the Sons of those without Renown, who were smitten from the Earth.

9. Yet now I am their Musick, and am for a By-word to them.

10. They abhor me, they remove far from me, and do not refrain from spitting in my Face.

11. For he has let loose my String, and afflicted me; so they thrust away the Bridle from my Presence.

12. The Youthful rise up at the right Hand, they thrust away my Feet, and cast up the Ways of their Destruction against me.

13. They destroy my Path, conduce to my Calamity; without having any Helper.

14. They come as a large Breach; rush along for Wasting.

15. Each one is turned against me, Terrors severally pursue my noble Part as the Wind; and my Safety passes away like a thick Cloud.

16. So that now my Soul is poured out in me, the Days of Affliction take hold of me.

17. He is digging out my Bones from within me at Night; and my Sinews do not lie still.

18. My Cloathing is altered by a Multitude of stiff Scabs; it girds me as the Collar of my Coat.

19. He has cast me to the Clay, and I am made like Dust and Ashes.

20. I cry out to thee, but thou dost not answer me; or when I stand up, consider me.

21. Thou art turned to be fierce at me, shewest Hatred to me with the Strength of thy Hand.

22. Thou liftest me up to the Wind, causing me to ride, and dissolvest my very Substance.

23. For I am sensible thou wilt cause me to return to Death, and the House appointed for every living one.

24. However he will not stretch forth the Hand to the Grave, though there is Crying out for these Things in the Calamity by him.

25. Did not I weep for him who had a hard Time? My Soul was sorry for the Needy.

26. When I expect Good, Evil comes; and waiting for Light, there comes Darkness.

27. My Bowels boil, and are not quiet; the Days of Affliction prevent me.

28. I walk being pensive, without the Sun; rising up, I cry out in the Congregation.

29. I am a Brother to Dragons, and a Companion to young Ostriches.

Ib. before that] which being parted by a great *Heb.* Stop from the foregoing Word, may shew this belongs to the Persons, and more to the Purpose; nay how was the Place so altered? And why should he tell that?

Ver. 4. Mallows] Of which see *Horace, Od. L. i. 31.* with the *Delph. Note.*

Ver. 5. Body] of Society, *Buxtorf* says of the City; thus the Word is, *Isa. 51. 23.*

Ver. 8. smitten] put to Death for their Crimes; see it in *Buxt. Lex.* under *מָצַח* which signifies to smite, and not to be vile. *Brought.* has banished from the Earth.

Ver. 9. Yet now] because *Job* I suppose was for keeping good Order, and promoting Industry in the Country; which they did not like, and might now hope to live at more Liberty.

Ver. 11. String] of my Bow, *Ch. xxix. 20.* as this Word is rendered, *Psa. xi. 2.* and no where else *Cord.*

Ib. thrust away] or send as the Verb properly signifies, and not let loose like that before; it is the same with that in the next Verse.

Ib. Bridle] *Job's* Authority over them.

Ib. from my Presence] as *Ver. 10. Ch. xxiii. 17.* this being also used for Person in *Heb.* and thus *Pagn.* renders *frenum a facie mea dimiserunt*, as likewise *Jun.* and *Trem.* *habenae a praesentia mea dimiserunt*; *Munst.* *abjecerunt a facie mea frenum*, have cast away the Bridle from my Face; *Brought.* they cast away the Bridle from me.

Ver. 13. conduce] which Word I use for want of a plainer, that so well suits to the *Heb.*

Ib. without having any Helper] that is they do it of themselves.

Ver. 14. Breach] in the Wall of a besieged City, *Patr.* then not of Waters.

Ib. rush along] according as in *Gen. xliii. 18.*

Ib. for] which this Particle largely denotes, scarce in; so the *literal Verf.* of *Pagn.* and *Mont.* has *pro.*

Ver. 15. Each one is] The Verb being singular, and not of the same Gender as *Terrors.* *Jun.* and *Trem.* turn it, *My Nest is turned upon me*, from *Ch. xxix. 18.* a wild Conjecture!

Ver. 16. in me] as *Psa. xlii. 4.*

Ver. 17. digging out] comparatively, by the excruciating Tortures; and thus the *Heb.* being also active and singular.

Ib. from] which the *Heb.* has.

Ver. 18. a Multitude] as is the *Heb.* and they being on the Boils.

Ib. stiff Scabs] The original Word signifying Strength, and other Things comprehensive, may here denote this; from whence the corrupt Matter issuing out, made his Cloathing stiff, and the Scabs tight, like a Collar.

Ver. 20. stand up] to speak.

Ver. 21. shewest Hatred] *opposest* being beside or short of the *Heb.*

Ver. 22. to ride] where he would be in great Dread and Danger of falling.

Ver. 24. to the Grave] to punish there.

Ib. Crying out] not a Verb, but Noun.

Ib. for these Things] Very literal: *for* being as in the next Verse, and not masc. to make *they*, which is also so improper, but the *Heb.* neuter; and I find since that *Jun.* and *Trem.* have it *propter ista*, the same.

Ib. by him] not well expressed by *his*.

Ver. 25. had a hard Time] aptly to the *Original.*

Ver. 27. boil] The present Tense being most proper, as *Ver. 29, 30.*

Ver. 29. Ostriches] The same *Lam. iv. 3.*

30. My Skin is black upon me, and my Bone parched because of Heat.

31. My Harp also is become Mourning, and my Organ the Voice of such as weep.

C H A P. XXXI.

I MADE a Covenant with my Eyes; and how should I mind about a Virgin?

2. For what would be the Portion of God from above, and the Possession of the Almighty from the Heights?

3. Is there not Destruction for the Unjust, and a strange Thing for the Workers of Iniquity?

4. Does not he see my Ways, and count up all my Steps?

5. If I have gone with Vanity, or my Foot has made haste to Deceit;

6. Let him weigh me in the Scales of Righteousness, and let God know my Perfection.

7. If my Going has turned aside from the Way, or my Heart gone after my Eyes, or a Blemish cleaved to my Hands;

8. Let me sow, and another eat, nay let my Offspring be rooted out.

9. If my Heart has been enticed to a Woman, or I have lain in wait at my Neighbour's Door;

10. Let my Wife grind for another, and let others stoop down upon her:

11. For it is Heinousness, and it is an Iniquity for the Judges;

12. Because it is a Fire that consumes to Perdition, and would root out all my Increase.

13. If I have despised the Judgment of my Servant or Handmaid, when they pleaded with me;

14. What then shall I do, when God rises up? And when he visits, what shall I answer him?

15. Did not he who made me in the

Belly make him, and one prepare us in the Womb?

16. If I have with-held the Poor from the Desire, or made the Eyes of the Widow fail;

17. Or have eat my Bit alone, and the Fatherless not eat of it;

18. (For from my Youth he has been bred up with me as with a Father, and I have led her from my Mother's Belly)

19. If I have seen any perishing without Cloaths, or the Needy with no Covering;

20. If his Loins have not blessed me, and he warmed himself by the Fleece of my Sheep;

21. If I have shook my Hand at the Fatherless, when I saw my Help in the Gate:

22. Let my Shoulder-blade fall from the Shoulder, and my Arm be broke from the Bone.

23. For the Destruction of God was Dread to me, and by reason of his Excellency I could not.

24. If I have made Gold my Hope, or said to the famous Gold, *Thou art my Trust*;

25. If I have been glad when my Wealth was great, and when my Hand had got much;

26. If I have looked at the Light when it shined, or the precious Moon going along;

27. And my Heart has been enticed in secret, or my Mouth kissed my Hand;

28. That also would be an Iniquity for the Judges; because I should have denied the God above.

29. If I have been glad at the Calamity of him who hated me, or stirred up my self when Harm met with him;

30. (Nor have I suffered my Mouth to sin, by asking for a Curse to his Life)

31. If the Men of my Tent did not say, Oh that we had some of his Flesh! we are not satisfied;

32. The Stranger not lodging abroad, I opening my Doors to the Passenger;

Ver. 2. *what would*] much clearer, I presume, than the common.

Ver. 7. *my Heart gone after my Eyes*] *Vulg. Lat. my Eye followed my Heart.*

Ver. 8. *Offspring*] of the Things sown.

Ver. 9. *enticed to a Woman*] *Trem. and Jun. the same, pellectus fuit ad mulierem:* the *Heb.* Words signifying thus properly and frequently, scarce or seldom *deceived* and *by*; besides that *Job* is speaking of his own Behaviour, and that in Relation to his Neighbour's Wife, not a common Woman. So this Verb too is rendered Ver. 27. and so the Preposition, Ver. 5.

Ver. 10. *grind*] as Women-slaves did, *Exod. xi. 5. Mat. xxiv. 41.*

Ver. 23. *could not*] do as mentioned before; *endure* being added by our *Translators*, but improperly; so *Hogey* here,

*Ante oculos Domini presentia numina semper
A vitis animam continuere meum;*

the Divinity of the Lord always present before my Eyes, with-held my Mind from the Offences.

Ver. 26. *precious*] an Adjective so signifying to *Moon.*
1b. *Moon*] The Worship of the heavenly Bodies being the oldest Idolatry of all, according both to *Diod. Siculus* the *Heathen*, and *Maimonides* the *Jrw.*

Ver. 26, 27. paraphrased by *Sandys*,
*If when I saw the early Sun ascend,
Or the new Moon her silver Horns extend;
I bowing kiss'd my Hand, those Lights ador'd
As Deities, and their Relief implor'd.*

Ver. 30. *asking for*] So the *Heb.* is with a Preposition, and not signifying to *wish*, nor that suiting so well to *Mouth.*

Ver. 31. *Flesh*] *Job* sometimes taking in, and feeding, so many Strangers and Passengers, Ver. 32. that some Retainers of his House complained they did not leave enough for them; see *Jun. Annot.*

33. If I have covered my Transgressions like Adam, by hiding my Iniquity when I loved it;

34. Because I was in dread of a great Multitude, or the Contempt of Families terrified me, so that I was silent, did not go out of the Door:

35. Oh that he would hear me! Behold it is my Aim *that* the Almighty would answer me; and let the Man who contends with me write a Book.

36. Would not I take it up on my Shoulder, tie it for Crowns to me?

37. I would declare to him the Number of my Steps; would approach him like a Ruler.

38. If my Ground cry against me, and the Ridges of it weep together;

39. If I have eat the Strength of it without Money, or caused the Soul of its Owners to pant:

40. Let the Thorn come forth in the room of Wheat, and the stinking Weed in the room of Barley. The Words of Job are finished.

CHAP. XXXII.

AND these three Men ceased from answering Job, because he thought himself righteous,

2. Upon this Elihu was angry, the Son of Barachel the Buzite, of the Family of Ram; which he was with Job, for his justifying his own self more than God;

3. As he was with his three Friends, because they found no Answer, yet condemned him.

4. However Elihu tarried for Job in the Discourse: for they were of older Age than he.

5. But when Elihu saw that there was no Answer in the Mouth of the three Men, he was angry.

Ver. 33. *when I loved it*] This being a *Heb.* Preposition and infinitive Mood, which are to be thus rendered, as Buxtorf shews, *Thef. Lib. 2. Cap. 20.* the Verb signifying *loved*, Buxt. *Lex.* in *בבב* and is so translated, *Deut. xxxiii. 3.* which is the only Place where it occurs besides.

Ver. 34. *Because*] The Neglect of this *Heb.* Particle, with which the Verse begins, has thrown the Sense, now plain and easy, into Confusion and Uncertainty; as may be seen by *Psale's Annotation.*

Ver. 35. *Aim*] or *Mark* as *Ezek. ix. 6.* the Word being elsewhere but there, only has a Root that signifies *to mark*, *Ezek. ix. 4.* & *Sam. xxi. 13.* &c.

Ver. 36. *Would*] *ON* making a Question often, but perhaps never signifies *surely*.

Ver. 37. *like a Ruler*] boldly.

Ver. 39. *pant*] See Buxt. in the Root *נפח* *fun.* and *Trem. defatigaverim, have fatigued*; *Castal. vexavi, vexed*; *Munst. contristavi, made sorry*; *Vulg. Lat. affixi, af-*

6. So Elihu the Son of Barachel the Buzite made answer: I am of little Time, and you are very aged; therefore I feared, and was afraid to shew you my Knowledge.

7. I thought Days should speak, and a Multitude of Years make known Wisdom.

8. Whereas it is the Spirit in Man, and the Inspiration of the Almighty causes them to understand.

9. Not the Great are wise, or the Elders understand Judgment.

10. Therefore I say, Hear me; I will also tell my Experience.

11. Lo I waited for your Speeches, gave ear to what you understand, till you should search out Words.

12. Besides I had Consideration to you, when behold there was no Reprover to Job, an Answerer of his Sayings from you;

13. Lest ye should say, We have found Wisdom, God shall drive him away, not Man.

14. Now he has not ordered the Words for me, nor will I reply to him with your Sayings.

15. They were daunted, answered no more; Words were removed away from them.

16. And I waited, because they would not speak: because they have stood still, answered no more;

17. I will also answer my Part, will likewise declare what I understand.

18. For I am full of Words, the Spirit of my Inside streightens me.

19. Behold my Inside is like Wine that is not opened, it would burst asunder as new Bottles.

20. I will speak, that I may have Breath; will open my Lips, and answer.

21. Let me not now respect the Face of a Person, nor give Titles to Man.

22. For I know not how to give Titles; *otherwise* my Maker would soon take me away.

flitted; *Pagnin. affect dolore, caused to grieve*; *Brought. grieved.*

Ver. 6. *Knowledge*] The *Heb.* Word denoting no less, and so rendered in *Ch. xxxvi. 3.* & *xxxvii. 16.* which also appears by *Ver. 8.* & *Ch. xxxiii. 3.*

Ver. 10. *say*] for it is evident he had not *said* it before.

Ver. 12. *Besides*] He not only waiting to hear what they had further to say, but considering what Plea they might have for not speaking.

Ver. 13. *shall*] We will leave him to God to be confuted; which makes some Sense, and the *Heb.* Verb is future.

Ver. 15. *They*] *Elihu* now addressing himself to others present, according to *Patrick* both in his *Argument* and *Paraphrase.*

Ver. 17. *I*] connected to the foregoing.

Ver. 21. *now*] more suitable to the Tenour of his Expression than *I pray you*, and rather better denoted by the *Heb. na.*

C H A P. XXXIII.

AND surely vouchsafe, Job, to hear my Words, and give ear to all my Matters.
 2. Behold now I opening my Mouth, my Tongue speaking in my Palate;
 3. My Sayings are in the Uprightness of my Heart, and my Lips speak out Knowledge that is pure.
 4. The Spirit of God made me, and the Breath of the Almighty caused me to live.
 5. If thou canst reply to me, set in order before me, place thy self.
 6. Lo I am for God according to what thou hast said, I am also formed out of the Clay.
 7. Behold my Terror shall not frighten thee, nor my Hand be heavy upon thee.
 8. Verily thou didst say in my Ears, and I heard the Voice of the Words;
 9. I am clean without Transgression, I am innocent, and have no Iniquity.
 10. Lo he finds Ruptures against me, reckons me for an Enemy to him.
 11. He puts my Feet in Fetters, observes all my Paths.
 12. Behold in this thou art not righteous, I will answer thee: for God is superior to Man.
 13. Why dost thou contend with him? Since he does not answer for any of his Matters.
 14. Though God speaks once, and twice, without its being observed.
 15. In a Dream, a Vision of the Night, when sound Sleep falls upon Men, in Slumbers upon the Bed;
 16. Then he reveals in the Hearing of Men, and seals their Instruction;
 17. To make Mankind put away some

Work, and that he may cover Exaltation from a Man.

18. He keeps back his Person from the Pit, and his Life from perishing by the Dart.
 19. When he is rebuked with Pain upon his Bed, and all his Bones strongly;
 20. So that his Life loaths Victuals, and his Appetite delightful Food;
 21. His Flesh is consumed from the Sight, and his Bones which were not seen stand out;
 22. So that his Person draws near to the Pit, and his Life to the Things which cause to die:
 23. If there is a Messenger with him, an Interpreter, one of a thousand, to declare to Man his Uprightness;
 24. He is then gracious to him, and says, Redeem him from going down to the Pit, I have found a Ransom.
 25. His Flesh is made fresher than a Child's, he returns to the Days of his Youth.
 26. He makes supplication to God, who is favourable to him, and whose Face he sees with Shouting: for he renders to Man his Righteousness.
 27. He observes Men, and of him who confesses, I have sinned, and done perversely in what was upright, which was not fit for me;
 28. He redeems the Person from passing into the Pit, and his Life sees the Light.
 29. Lo God works all these Things, two or three times with a Man;
 30. To cause his Person to return from the Pit, to be enlightened with the Light of the Living.
 31. Harken, Job, hear me; be silent, and I will speak.
 32. If there is any Thing to say, reply to me: speak, for I am willing to justify thee.

Ver. 2. *opening*] in the Uprightness as follows, which should not therefore be parted.

Ver. 9. *I am*] for which see Chap. x. 7. & xiii. 15, 16, 23. & xvi. 17. & xxiii. 10, 11, 12.

Ver. 10. *finds*] look Chap. vii. 12. & ix. 17, 18. & x. 2, 3, 6, 16, 17. & xiii. 27. & xiv. 16. & xix. 11. & xxx. 21.

Ib. *Ruptures*] The Word occurs once more, viz. in Num. xiv. 34. and is from a Root denoting to break.

Ib. *reckons me for an Enemy to him*] Job used these Words in the second Person interrogatively, Chap. xiii. 24. see also Chap. xix. 11.

Ver. 11. *Fetters*] see Chap. xiii. 27. where the Word is the same.

Ib. *observes*] the same Verb with that in Chap. xiii. 27. from whence *Elihu* takes all the Words of this Ver.

Ver. 14. *Though*] which is a fit Connection to the foregoing.

Ver. 16. *seals*] confirms, makes impression.

Ver. 17. *To make*] the infinitive Mood in the Conjug. *Hiphil*, which directly signifies so. *Jun.* and *Trem.* render *Ut amoveat homo opus, That Man may remove the Work; Broughton, That earthly-man may leave off to work: taking*

man for the Subject, and *Work* (as the *Heb.* Word is, not *Purpose*) for the Object of the Verb.

Ib. *cover*] for keep away.

Ver. 18. *Dart*] the Stroke of Death.

Ver. 19. *When*] God first admonishes Man who is doing amiss, Ver. 17. then graciously punishes without destroying. The Reader may observe how ill this Verse is connected with the preceding by *also*.

Ib. *all*] as Chap. iv. 14.

Ver. 21. *stand out*] stick out seeming improper.

Ver. 23. *his Uprightness*] viz. how he should be upright.

Ver. 24. *He*] which upon a closer Consideration I take, as I used to do, for *God*, as Ver. 2. 6. but find most others for the *Messenger*, yet as I think by violent forcing the Words: thus *Patrick*,

Ib. *I have found a Ransom*] I have found him a Penitent; but is that the same?

Ver. 25. *is made*] being the preterperfect in *Pyhal*; yet *Pool* from the *Eng.* future Tense, interprets *these* to be the Tidings delivered to him by the Messenger.

Ver. 29. *two or three times*] as may be observed in particular Persons, whom Providence thus deals with, but not oftentimes; so that we should take care of changing the original literal Expression.

33. If not, do thou hear me: be silent, and I will teach thee Wisdom.

C H A P. XXXIV.

BESIDES Elihu made answer:

2. Hear my Words, O wise ones; and ye who know, give ear to me.

3. For the Ear tries Words, as the Palate tastes Food.

4. Let us choose us Judgment, let us know among ourselves what is good.

5. For Job said; I am righteous, and God puts away my Judgment.

6. Shall I lye against my Right? My Arrow is mortal without Transgression.

7. What Man is like Job, who drinks Scoffing like Water?

8. He further takes a Journey for company with the Workers of Iniquity, and to go with wicked Men.

9. For he said, A Man has no Advantage, in his being pleased with God.

10. Therefore hear me, O Men of Sense; far be Wickedness from God, and Iniquity from the Almighty.

11. For the Work of Man will he recompense to him; and according to a Person's Path will he cause him to find.

12. Truly also God will not do wickedly, nor the Almighty pervert Judgment.

13. Who committed the Earth to him? or who put in order the universal World?

14. If he should put his Heart on it, gather up to himself its Spirit and Breath;

15. All Flesh would expire together, and Mankind return to the Mould.

16. And if there is Understanding, hear thou this, give ear to what my Words express.

17. Will even one who hates Judgment restrain? Wilt thou then condemn the powerful righteous One?

18. Is it to be said to a King, *Thou* art ungodly, to Noblemen, *You* are wicked?

19. *Nay* to him who does not respect

the Face of Princes, nor is the Rich taken notice of before the Poor? For all of them are the Work of his Hands.

20. They die in a Moment, the People being shook at Midnight, and pass away; even a stout one is taken away without Hand.

21. For his Eyes are upon the Ways of a Person, so that he sees all his Steps.

22. There is no Darkeness, nor any Shadow of Death, for the Workers of Iniquity to hide there.

23. Though he does not put upon a Person too much, for him to go against God in Judgment.

24. He breaks in pieces the Powerful ones not to be searched out, and makes others stand in their room.

25. Therefore he knows their Doings; and overthrows at Night, so that they are crushed.

26. He strikes them for wicked ones, in a Place where others see:

27. By reason they are such as depart from following him, and do not consider any of his Ways:

28. Causing the Cry of the Poor to come to him; who hears the Cry of the afflicted ones.

29. Thus when he gives Rest, who shall condemn; and when he hides the Face, who shall observe him; both concerning a Nation, and Man alike?

30. *That* a Man *who* is a Hypocrite may not reign, because of Snares to the People.

31. For one should say to God; I having endured, without being destroyed;

32. Beside what I behold, do thou teach me: if I have wrought Iniquity, I will no more.

33. Is it from thee he recompenses it, because thou rejectest, because thou chooseth, and not I? Now speak what thou knowest.

34. Let Men of Sense tell me, and the wise Man hear me.

35. Job has not spoken with Knowledge, nor have his Words been with Understanding.

Ver. 5. *righteous*] Chap. xxvii. 6. & xxix. 14.

1b. *puts away*] from him, as *Job* said Chap. xxvii. 2. see also Chap. ix. 32. & xix. 7.

Ver. 6. *Shall I*] to this Purpose *Job*, Chap. xxvii. 4. 5.

1b. *My Arrow is mortal*] so the *Original*, meaning the Arrow wounds me mortally.

1b. *mortal without Transgression*] thus he had spoken, Chap. xvi. 12, 13, 17. & vi. 4.

Ver. 9. *no Advantage*] which may refer to Chap. ix. 22, 23, 30, 31. & xii. 6. & xxx. 20.

Ver. 17. *restrain*] or *bind*, as the Word signifies, not govern; and may denote the Restraint and Punishment a just Ruler puts on Wickedness, shewing that since God does prohibit and punish it, he cannot hate Judgment.

Ver. 20. *shook*] when seized by Death, and as the *Heb.* is.

Ver. 24. *powerful*] *abbir* in Ver. 20. *cabbir* here, from different *Heb.* Roots.

Ver. 28. *Causing*] by the Oppression they then use.

Ver. 29. *alike*] not *only*.

Ver. 31. *destroyed*] This *Heb.* Verb has two Meanings, *to pawn or take in pawn*, and *to destroy or spoil*, besides another in the *Conj. Pibel* to bring forth young, which this does not belong to; so that this Signification may stand for certain here. Thus *Fun.* and *Trem.* turn it *sum destructurus*; and others generally take the Word in this Sense, as indeed how can they in the other, much less in that which it has Nothing of, as *offend*?

Ver. 33. *and not I*] rather than *I*? Hast thou that Privilege beyond me? But what Sense is it when out of the Question, and put affirmatively, as in the *con. Translation*?

36. Oh

36. Oh that Job might be tried perpetually, for the Replies of bad Men!

37. For he adds Rebellion to his Sin, he claps among us, and multiplies his Sayings at God.

C H A P. XXXV.

ELIHU continued to answer:

2. Dost thou reckon this to be right *that* thou hast pretended, My Righteousness is more than God's?

3. For thou hast signified, What does it advantage thee, what do I profit, to be without my Sin?

4. I will return Word to thee, and to thy Companions with thee.

5. Look on the Heavens, and see; and observe the Skies that are high above thee.

6. If thou sinnest, what dost thou work against him? and should thy Rebellions be multiplied, what dost thou to him?

7. If thou art righteous, what dost thou give him? or what does he receive from thy Hand?

8. Thy Wickedness may be Something to a Man like thyself, and thy Virtue to the Son of Man.

9. By reason of a Multitude they make the Oppressed cry, these cry out because of the Arm of the Great.

10. But none enquires, Where is God my Maker? Who gives Psalms in the Night:

11. Who teaches us more than the Beasts of the Earth, and makes us wiser than the Fowl of the Air.

12. There they cry (and he does not answer) by reason of the Pride of the Wicked.

13. Verily God will not hear Vanity, nor the Almighty observe it.

14. Even though thou sayest, thou canst not observe him; there is Judgment before him, so thou shouldest wait for him.

15. And now because *thou dost* not, he visits in his Anger; yet it is not known in the great Abundance.

16. So that Job opens his Mouth with Vanity, multiplies Words without Knowledge.

C H A P. XXXVI.

AND Elihu proceeded, saying:

2. Wait for me a little, and I will shew thee; since there are yet some Words for God.

3. I will bear my Knowledge even from far, and ascribe Righteousness to my Maker.

4. For truly my Words shall not be Falseness; one perfect in knowing is with thee.

5. Lo God is powerful, yet does not despise; powerful in Might, in Wisdom.

6. He does not keep alive the Wicked, but gives forth the Judgment of the afflicted ones.

7. He takes not away his Eyes from the Righteous, who is with Kings on the Throne; but causes them to dwell perpetually, and they are exalted.

8. And if they are bound with Chains, are caught with the Cords of Affliction;

9. He declares to them their Work, and their Transgressions, because they become strong.

10. Nay he uncovers their Ear for Instruction, and speaks; that they may return from Iniquity.

11. If they hear, and serve; they spend their Days in Welfare, and their Years in pleasant Things.

12. But if they will not hear; they perish by the Dart, and expire without Knowledge.

13. Yet the Hypocrites in Heart make Anger, they do not cry out, though he bind them.

14. Their Person dies in Youth, and their Life with the Prostitutes.

15. He delivers the Afflicted in his Affliction, and uncovers their Ear in Oppression.

16. And he also would have turned thee away from a narrow Passage to Wideness, in

Ver. 2. *more*] as he supposed was the Consequence of Job's Speeches; though he neither strictly, nor properly said it.

Ver. 3. *What*] See Chap. xxxiv. 9.

Ver. 5. *Look on the Heavens*] to reflect how little he could do there.

Ver. 6. *Rebellions*] more than common Sins, from which it is distinguished here, as Chap. xxxiv. ult.

Ver. 9. *they make*] the Multitude, or such as have a Multitude on their Side, and so have Power to oppress.

1b. *oppressed*] it being the passive Participle *Patul*, the same as in *Psa.* ciii. 6. *Jer.* l. 33. by altering which to *oppressions*, our Translators were forced to add in the *oppressed*.

Ver. 10. *none*] particularly of the Oppressed.

1b. *Psalms in the Night*] and accordingly Joy in Affliction.

Ver. 11. *teaches us more*] and consequently we should learn more.

Vo. I. I.

Ver. 12. *he*] God, Ver. 13.

Ver. 13. Reflecting on Job, and intimating why God did not help him.

Ver. 14. *canst not*] as Job said, Chap. xxiii. 8, 9. but this put in the future Tense contradicts Chap. xix. 26, 27.

1b. *shouldest*] being the future Tense, and not signifying *to trust*.

Ver. 15. *not known*] by Job.

1b. *Abundance*] from the Verb *to abound*.

Ver. 4. *one perfect*] the Spirit of God, by which Elihu intimated he spoke, Ver. 3. Chap. xxxii. 8, 18. so Sandys,

He who is perfect, and abhors Untruth,

With heavenly Influence inspires my Youth.

Ver. 6. *does not keep alive*] condemns to die.

Ver. 7. *who is with Kings*] so much regarded by God, so honourable and powerful.

1b. *they*] *Lat. illi*, which by Corruption it seems in the *Vulg.* is become *illie, there*.

the Place of which there is no Streightness; and that which was set down on thy Table would have been full of Fat.

17. But thou having filled up the Judgment of the Wicked, Judgment and Right have hold.

18. Because there is Wrath, *beware* lest he should turn thee away with Clapping, when a great Ransom would not put thee aside.

19. Will he value thy Riches? Not the choicest Gold, nor all the Forces of Strength.

20. Do not pant for the Night, when People are taken up in their Place.

21. Take heed, look not to Iniquity; though thou hast made choice of that, rather than Affliction.

22. Behold God exalts by his Might: who teaches like him?

23. Who appoints him his Way? or who can say, Thou hast wrought Iniquity?

24. Remember, that thou mayest increase his Work, which Men observe.

25. All Mankind look on it, Man beholds far off.

26. Lo God is so spacious, that we do not know him; nor is the Number of his Years to be searched out.

27. For he abates the Drops of Water, that pour out Rain according to the Vapour of it;

28. With which the Skies do flow down, distil upon Mankind abundantly.

29. Even if one considers the Spreadings of the thick Cloud, the Noises of his Tabernacle;

30. Behold he spreads his Light upon it, and covers the Roots of the Sea.

31. For by them he judges People, gives Food numerously.

32. With Hands *as it were* he covers the Light, and commands it by that which comes between.

33. The Noise of it declares concerning it, the Cattle too about the going up.

C H A P. XXXVII.

AT this also my Heart trembles, and leaps out of its Place.

2. Hear attentively the Commotion of his Voice, and the Utterance that goes out of his Mouth.

3. He lets it loose under all the Heaven, and his Light to the Bounds of the Earth.

4. A Voice roars after it, he thunders with the Voice of his Excellency; and does not delay them, when his Voice is heard.

5. God thunders wonderfully with his Voice: he does great Things, that we know not.

6. For he says to the Snow, Be thou on the Earth; with the Shower of Rain, and that of his strong Rains.

7. He seals up the Hand of all Mankind, for all Men to know his Work.

8. Then the Beast enters into the Place of lying in wait, and dwells in its Habitations.

9. The Whirlwind comes from the Chamber, and the Cold from the Scatterings.

10. Ice is given by the Breath of God, so that the Breadth of the Waters is in Streightness.

Ver. 18. *Clapping*] with some remarkable Judgment, so that People would clap Hands at him, as in Ch. xxvii. 33. the Verb of this Noun.

Ver. 20. *taken up*] from this World, but the Original not cut off.

Ver. 29. *Even if*] so the Heb. directly.

Ib. *considers*] it being in the Conjug. Hiphil: and Munst. renders *si modo (homo) advertit, if a Man only observes*; Jun. and Trem. *si etiam consideret homo, if a Man also should consider*; Brought. *so if one mark*; in the Tig. Vers. it is *si quis etiam animadvertat, if any one also should mind*.

Ver. 30. *Light upon it*] Lightning upon the thick Cloud: *Patr. upon the Sea*, no Antecedent to it.

Ib. *Roots*] the Channels of Rivers, being like Roots (Heb. plural) from the Body of the Sea; and which are covered by the Floods made by Thunder-showers. How improperly then was it altered to *bottom*! And with how little Sense!

Ver. 31. *by them*] by Thunder-showers, from Ver. 27, 28, 29.

Ib. *judges*] when the Thunder and Lightning do harm, or at least terrify.

Ib. *gives*] by the Rain which then falls, and commonly in a dry Season.

Ver. 32. *Hands*] as the Heb. is.

Ib. *covers the Light*] The Lightning seeming to lie behind the Clouds, out of our Sight; to which God gives the Command of it, either to retain it, or send it forth. Nor are we incongruously to suppose with Poole, this

Light the Sun, and that in Ver. 30. the Lightning; both the same as in Chap. xxxvii, 3, 11, 15.

Ver. 33. *going up*] the rising up of the Shower. Of which Virgil,

Bucula Caelum
Suspiciens, patulis captavit Naribus Auras,
Geor. Lib. 1.
The Cow looks up, and from afar can find
The Change of Heav'n, and snuffs it in the Wind,
Dryd.

Ver. 3. *lets it loose*] it being regularly from שרץ not יצר and had it been from the latter, should have been in Pihel or Hiphil to be directed.

Ver. 4. *them*] the Showers.

Ver. 6. *with the Shower of*] But Grey proposes this to be blotted out, and the Points changed in another Word, to make, *the or O Shower and Shower of Rains, be you vehement*; as if God says this to the Snow. How deservedly are such Criticks confounded!

Ver. 7. *seals up*] stops People from their Work, by the Thunder, Lightning and Rain, that they may consider God's Work; being also out of Danger from the wild Beasts, Ver. 8.

Ver. 9. *Chamber*] of the South, Chap. ix. 9. being that Part of the World which lay concealed to those dwelling in the northern Hemisphere. But the Word it self does not signify South.

Ib. *Scatterings*] of the northern Snows or Winds.

Ver. 10. *in Streightness*] being confined by the Ice.

11. He tires the thick Cloud also with Watering, disperses the Cloud of his Light.

12. And it is turned round about by his Counsels, to work all those Things that he commands, upon the Face of the World at the Earth :

13. Whether it is for Correction, or for his Earth, or for Kindness, that he causes it to come forth.

14. Give ear to this, Job : stand still, and consider the Wonders of God.

15. Dost thou know when God puts upon them, that he may make the Light of his Cloud shine ?

16. Dost thou know the Ballancings of the thick Cloud, the wonderful Things of him who is perfect in Knowledge ?

17. How thy Garments are warm, when he gives the Earth rest, from the South ?

18. Didst thou spread forth the Skies with him, that are firm like a melted Looking-glass ?

19. Let us know what we shall say to him ; we cannot set in order by reason of Darkeness.

20. Should it be told him, that I would speak ? Would a Man speak, that he may be devoured ?

21. And now they see not the bright Light which is in the Skies ; but the Wind passes, and cleanses them.

22. Gold as it were comes from the North ; with God then there is terrible Majesty.

23. The Almighty himself we cannot find out, he is spacious of Might ; but in Judgment, and a Multitude of Righteousness, he would not afflict.

24. Therefore Men should fear him : he does not regard any of a wise Heart.

THEN the Lord made answer to Job from a Tempest :

2. Who is this that darkens Counsel, by Words without Knowledge ?

3. Gird now thy Loins like a Man ; and I will ask thee, and do thou inform me.

4. Where wast thou when I founded the Earth ? Declare, if thou art acquainted with Understanding.

5. Who put the Measures of it, because thou knowest ? or who stretched out the Line upon it ?

6. Upon what were the Bases of it fixed ? Or who cast down the corner Stone of it ?

7. When the Morning Stars sung together, and all the Sons of God shouted.

8. And who covered the Sea with Doors, when it gushed forth, coming as out of the Womb ?

9. When I made the Cloud its Cloathing, and Darkeness the Swathe of it ;

10. As also broke up for it by my Decree, putting the Bar and Doors ;

11. And said, Hitherto shalt thou come, and no further ; and here shall be stopped the Exaltation of thy Waves.

12. Hast thou commanded the Morning since thy Days ? Made Break of Day know its Place ;

13. To take hold of the Borders of the Earth, that the Wicked may be shook out of it ?

14. It is turned like the Clay of a Seal, and the Things are placed as a Garment.

15. But from the Wicked their Light is with-held ; and the Arm that was lifted up is broke.

16. Hast thou gone to the Springs of the

Ver. 11. *watering*] the Ground.

Ib. *of his Light*] that which contains his Lightning ; the same Word as before.

Ver. 13. *Kindness*] particular or extraordinary, besides that general one of watering the Earth.

Ver. 15. *puts upon*] as it is in *Heb.* by a Verb, and Preposition.

Ib. *them*] the different Clouds mentioned Ver. 11.

Ib. *that*] So *Jun.* and *Trem.* with the *Vulg. Lat.* have *ut* : since *Job* might know when this was by seeing it ; and to ask when God did or had then done it, seems impertinent.

Ib. *Light*] Lightning, as Ver. 11. but *Patr.* both the Rainbow.

Ver. 16. *Ballancings*] by what is put upon them, Ver. 15.

Ver. 20. *would speak*] as *Job* wanted to do to God, Ch. xiii. 3, 14, 15, 22. & xxiii. 3, 4.

Ib. *that*] the same Particle repeated in the *Heb.*

Ver. 21. *bright Light*] the Sun.

Ver. 22. *Gold*] yellow reddish Clouds by the Sun, before it rises, or after it sets in the Summer, and so northward ; whereas *fair weather*, which the Word has no Meaning of, is a blue Sky.

Ver. 23. *but*] This is parted from the preceding by the great *Heb.* Pause, and thus translated by others, as the Sense also requires.

Ib. *would*] as *Lam.* iii. 33. so *Broughton* has *would*.

Ver. 24. *should fear*] so *Castal.* *metuant*, *Munst.* *timeant* ; which both the foregoing and following Words confirm.

Ver. 2. *Counsel*] the Providence of God, which *Job* had represented more obscure than it is.

Ver. 5. *because*] as in Ver. 21. Chap. xxxix. 11.

Ver. 10. *broke up*] the Earth into a large deep Cavity, to hold the Sea.

Ib. *Bars*] the Sea-shoar, sing.

Ib. *Doors*] the Entrance of Rivers into the Sea.

Ver. 13. *Wicked*] whom the Day-light discovers and hinders, such as the noted *Arabian* Robbers of those Parts.

Ver. 14. *It is turned*] the Earth when the Morning-light shews it.

Ib. *the Clay*] on which the Shapes of Things appear ; so now on the Earth. *Patr.* the *Wicked* change Colour as *Clay* doth, &c. wildly.

Ib. *the Things*] which cover and adorn the Earth, this Verb being plural.

Sea, and walked about in the Search of the Gulf?

17. Have the Gates of Death been discovered to thee? and hast thou seen those of the Shadow of Death?

18. Hast thou perceived to the Wideness of the Earth? Declare, if thou knowest it all.

19. Where is the Avenue to the Habitation of Light? And as for Darkness, where is the Place of it?

20. That thou mayest take it to the Bounds of the same, and that thou mayest understand the Paths to its House.

21. Dost thou know, because thou wast then born, and thy Days are many in Number?

22. Hast thou come to the Treasures of the Snow, and seen the Treasures of the Hail?

23. Which I reserve to the Time of Distress, to the Day of Battle and War.

24. Where is the Way that the Light is parted, which disperses the East-wind upon the Earth?

25. Who divided the Conduit for the Flood, and a Way for the bright Cloud of the Thunder?

26. To make it rain upon the Earth *where* no Person is, the Wilderness in which there is not Mankind;

27. To satisfy *what* is in Wasting and Devastation, and to cause the Sprout of the Herb to spring forth?

28. Is there a Father to the Rain? or who begat the Drops of the Dew?

29. From whose Belly came forth the Ice? and as for the hoary Frost of the Heavens, who has begotten it?

30. The Water is hid as with a Stone, and the Surface of the Gulf takes hold of it self.

31. Dost thou bind the Delights of the seven Stars, or let loose the Drawings of Orion?

32. Dost thou bring forth the Planets in their respective Times, and guide Arcturus with his Sons?

33. Dost thou know the Ordinances of the Heavens? Dost thou put the Government of each on the Earth?

34. Dost thou raise up thy Voice to the thick Cloud, so that Abundance of Waters cover thee?

35. Dost thou send the Lightnings, so that they go; and say to thee, Here are we?

36. Who puts Wisdom in the inward Parts? or who gives Understanding to the Mind?

37. Who counts up the Clouds by Wisdom? and the Bottles of the Heavens who casts down;

38. When the Mould is become very firm, and the Clods are cleaved together?

39. Dost thou hunt the Prey for the stout Lion, and fill the Company of the young Lions;

40. When they crouch down in the Habitations, abide in the Den for lying in wait?

41. Who prepares for the Raven his Provision, when his young ones cry out to God, wandering without Food?

CHAP. XXXIX.

DOST thou know the Time for the wild Goats of the Rock to bear, observe each of the Hinds bringing forth?

2. Dost thou count up the Months they fulfil, that thou mayest know the Time for them to bear?

3. They bow themselves, bring forth their young ones, send out their Pangs.

4. Their Brood thrive, become big with Corn: they go out, and do not return to them.

Ver. 24. *which disperses*] the Particles of Light and Heat from the Morning-sun, dispersing the grosser cold Particles of the Air from the East. *Patr.* changes *which* into *what*, and the Sense with it?

Ver. 25. *bright Cloud*] See Chap. xxviii. 26.

Ver. 26. *Wilderness*] Of this *Young* in his *Paraphrase*, a Poem,

*Who in rough Deserts, far from Human Toil,
Make Rocks bring forth, and Desolation smile?
There blooms the Rose, where Human Face ne'er shone,
And spreads its Beauties to the Sun alone.*

Ver. 30. *takes hold of it self*] The Verb being to *take hold*, and in the Conjug. *Hithpabel*.

Ver. 31. *seven Stars*] with which the Sun is in the Spring, and whose Delights the Frost just mentioned does some times bind; as the other following Questions speaking of Things that are done by God, begin more properly with *Dost* than *Canst*.

Ib. *Drawings*] the Influences of his Season, as the *Delights* of the other; a Participle from the Verb *draw*.

Ver. 37. *casts down*] as the Verb signifies in this Conjug.

and is rendered 2 *Sam.* viii. 2. never signifying *stay*. So *Jun.* and *Trem.* *præsternat*, *Broughton* *distill*, *Pagn.* *descendere faciet*, *will make descend*.

Ver. 38. *Mould is*] God then pouring down Showers of Rain, as out of Bottles; being here shewing his Acts of Kindness, and of supplying the Want of Things, Ver. 39, 41. And *dust* does not grow into hardness in dry Weather, but on the contrary the hard Earth becomes Dust.

Ver. 39. *and*] This *Grey* would move to be his to *Prey*; of what Use but to shew his Skill in Criticism?

Ib. *Company*] *Pagn.* *congregationem*, *Broughton* *herds*, *Jun.* and *Trem.* *catervam*, the Gang, *Munst.* *cætus*, the Crew. It is rendered *Company* in the *pres. Transf.* *Psa.* lxxviii. 30. and *troup*, 2 *Sam.* xxiii. 11. nor does appear ever to denote *appetite*.

Ver. 41. *without*] which the other Places of this Word shew, n. Chap. xli. 33. *Isa.* v. 14.

Ver. 2. *count up the Months*] not merely the Number of them, for that *Job* might know, but from the Time of their respective Conception: which it is strange so

5. Who sends forth the wild As free? and the Bonds of the untamed As who lets loose?

6. Whose House I have made the Desert, and the salt Place his Dwellings.

7. He laughs at the Multitude of the City; does not hear the Clamours of the Exacter.

8. The Excellency of the Mountains is his Pasture, and he seeks after every green Thing.

9. Will the Unicorn be willing to serve thee? Will he lodge by thy Racks?

10. Wilt thou bind the Unicorn with his Cord on the Ridge? Will he harrow the Vales after thee?

11. Wilt thou trust him, because his Strength is great, and leave thy Labour to him?

12. Wilt thou believe that he will bring back thy Seed, and gather to thy Floor?

13. Are of thee the rejoicing Wings to the Peacock? Are the Pinions and Feathers to the Stork?

14. When she leaves her Eggs on the Earth, and makes them warm in the Dust;

15. And forgets that the Foot may crush each of them, or the wild Beast tread it to Pieces.

16. She is hardened to her Brood not to have them; her Labour is in vain without Dread:

17. Because God has made her unmindful of Wisdom, and has not distributed Understanding to her.

18. According to the Time she mounts up on high, she laughs at the Horse and his Rider.

19. Dost thou give Power to the Horse? Dost thou cloath his Neck with Thunder?

20. Wilt thou make him shake like a Locust? The Glory of his snorting is Terror.

21. They paw in the Vale, and he is joyful in Strength: he goes out to meet the Armed.

22. He laughs at Dread, and is not daunted: nor does he turn back for fear of the Sword;

23. The Quiver rattling against him, the flaming Spear, and the Lance.

24. He swallows down the Ground with Trembling and Commotion, and does not believe that it is the Sound of the Trumpet.

25. At the Trumpet he says, Ha; and smells the Battle far off, the Thunder of the Princes, and the Noise.

26. Does the Hawk fly by thy Understanding, spread forth his Wings to the South?

27. Does the Eagle soar aloft at thy Command, and that he may make his Nest on high?

28. At the Rock he dwells, and lodges himself; upon the Edge of the Rock, and the Fortification.

29. From thence he searches out Food; his Eyes behold far off.

30. Nay his young ones swallow up Blood; and where the Pierced are, there is he.

C H A P. XL.

THE Lord too answered Job thus,

2. Is it Instruction to contend with the Almighty? Let him who reproves God answer it.

3. And Job replying to the Lord, said;

4. Lo I am base; what Return shall I make to thee? I put my Hand on my Mouth.

5. I have spoken once, but will not answer; and twice, but will not proceed.

6. Again the Lord answered Job from the Tempest as follows:

7. Gird now thy Loins like a Man; I will ask thee, and do thou inform me.

8. Wilt thou even make void my Judgment; condemn me, that thou mayest be justified?

9. Besides hast thou an Arm like God, and canst thou thunder with a Sound like him?

10. Deck thy self now with Excellency and Loftiness, as also put on Majesty and Comeliness.

11. Disperse the Indignations of thy Anger; nay look at every proud one, and humble him.

12. Look at every proud one, bring him down; and crush the Wicked where they are.

many Commentators did not think of, and the Assembly of Divines borrow the General Note, viz. That it, how long they go with you.

Ver. 8. Excellency] This Noun not coming from תור as there are none of its Kind from that Sort of Verbs, but from תור like תור, תור, תור, תור and consequently signifies thus, like others from the same Root.

Ver. 12. bring back] from where it was sown.

Ver. 13. Stork] It seems agreed this is the Bird here mentioned, and our Translators have rendered the same Word so, Lev. xi. 19. Deut. xiv. 18. Psa. civ. 17. Jer. viii. 17. Zech. v. 9. that is every where else. Besides that faithful Relator, Sir John Narborough, in his Voyage to the Straights of Magellan tells us, Ostriches can't fly, Ver. 18. but their Wings are to help them run.

Ver. 14. When] as this Particle is turned, Chap. Vol. I.

xxxviii. 40. and so in the Vulg. Lat. quando, in the Tig. Vers. quum: being not the Heb. Relative, but a Conjunction.

Ver. 16. Her Labour] to have Young.

Ver. 21. They paw] his Feet, or the Horses, being plural.

Ver. 23. Lance] translated Spear, Ch. xli. 29. Jer. viii. 18, 26. Jer. vi. 23. and Lance, Jer. l. 42. the Sense of this Context too requiring it should be an offensive Weapon.

Ver. 24. swallows] by snorting with his Head at the Ground; not by galloping, as others.

Ib. Trembling] not fierceness, if rage.

Ver. 25. Ha] but one Word in the Heb.

Ver. 4. I put] being not the future Tense.

Ver. 5. twice] for a few times; not, as Patr. these two Words.

13. Hide them in the Mould together, bind their Faces in the hidden Place.

14. Then will I also confess to thee, that thy right Hand can save thee.

15. Behold now the Elephant which I made with thee, that eats Grass like an Ox.

16. Behold now his Might is in his Loins, and his Strength in the Navel of his Belly.

17. His Tail delights like a Cedar, the Sinews of his Stones are plaited together.

18. His Bones are the Strength of Brass, his Limbs like a Bar of Iron.

19. He is the chief of the Ways of God; who having made him, can bring his Sword nigh.

20. For the Mountains bear Increase for him, where all the wild Beasts play.

21. He lies down under the shady Trees, in the Covert of the Reed, and in the Mire.

22. The shady Trees cover him with their several Shadows, the Willows of the Flood compass him.

23. Lo he suppresses a River without hastening: he trusts that he can bring forth Jordan into his Mouth.

24. He takes it with his Eyes, the Nose pierces through Snares.

CHAP. XLI.

CANST thou draw out the Whale with a Hook, and his Tongue with a Line thou makest sink down?

Ver. 15. *the Elephant*] In *Heb.* it is as it were *Beasts*, denoting doubtless in the Manner of the *Heb.* Plurals, a very great Beast, and consequently the Elephant, as likewise Ver. 19. shews, and Fuller in *Misc. Sacr.* L. iv. 10. and thus Calmet, with the Generality of Interpreters. So *koloth* the plural of *Sound* is *Thunder*.

Ib. *with thee*] *inter terrestria, ut tu es, among the living Creatures of the Earth, as thou art, Jun. and Trem. Annot.*

Ver. 17. *His Tail*] to which there is not the accusative Article in *Heb.*

Ib. *delights*] what the Word signifies, not *moveth*.

Ver. 18. *Limbs*] not the same Word as before.

Ver. 19. *his Sword*] God can slay him; but Patrick expounds it of the Creature's crooked Teeth, to mow the Grass.

Ver. 20. *Mountains*] From hence it also appears a weak Interpretation, that this was the *Hippopotamus*, a Creature living mostly in the River Nile in Egypt, where too there are scarce any Mountains, and where Jordan is not, Ver. 23.

Ver. 23. *suppresses*] either by drinking so much of it, that it becomes rather a Brook than a River; or by lying down in it with his vast Bulk, which stops it for a while, as an Elephant might actually do in a narrow Place of many Rivers: this latter Sense *Jun. and Trem.* explain it in, which may seem the more full, proper and probable Meaning of the Word, as it has none of *drinking up*, and so here is neither Tautology nor Hyperbole. See *Bp. Patrick's* incoherent Interpretation of all this and the next Verse.

Ib. *without hastening*] does not do it for an Instant only, but some Time, though more Water keeps running down.

Ver. 24. *Nose*] the Elephant's Trunk, which notably

2. Wilt thou put a Rush into his Nose, and pierce through his Jaw with a Thorn?

3. Will he multiply Supplications to thee? Will he sooth thee with soft Things?

4. Will he make an Agreement with thee? Wilt thou take him for a Servant continually?

5. Wilt thou play with him as a Bird, and tie him for thy Girls?

6. Shall the Companions make a Feast upon him? Shall they part him in the midst between the Dealers?

7. Wilt thou fill his Skin with Grappling-hooks, and his Head with Fish-spears?

8. Put thy Hand upon him; remember the Combat, do not proceed.

9. Lo the Hope of him is false: will he also be cast down at the Sight of any one?

10. There is not a fierce one that will rouse him up: who is it then will stand before me?

11. Who would prevent me? and I will recompense; what is under the whole Heaven being mine.

12. I will not be silent with his Limbs, the Matter of Powers, and Grace of his Disposition.

13. Who shall discover the Outside of his Cloathing? With his double Bridle who shall come?

14. The Doors of his Face who shall open? His Teeth round about being terrible.

shews it to be that Creature: yet Poole supposing his Trunk would not be omitted, strangely expounds it to be signified by his Tail, Ver. 17. or Sword, Ver. 19.

Ver. 1. *the Whale*] as being the biggest of all Fishes, of which it may be plainly observed he speaks, Ver. 12, 13, 14, 18, 25, 31, 33, 34. as likewise in *Psa.* civ. 26. where this Word is used, and it shews he is in the Sea. The Supposition then of its being the *Crocodile* is weak, which Beza owns before Chap. xxxviii. has no Tongue, and is in a River, even though there were no Whales near Job's Country; since it was sufficient for him to have heard of them, which may well be thought such a great and knowing Man as he had done; but it is to be considered that the Lord, and not Job speaks it.

Ver. 2. *Rush*] to carry him on when taken, like a little Fish: the same that is so rendered, *Isa.* ix. 14. & xix. 15. and *bulrush*, *Isa.* lviii. 5. without any Meaning of *hook*.

Ver. 7. *Grappling-hooks*] to draw him to Land, *Jun.*

Ver. 8. *Put*] elegantly for *Shouldst thou put*.

Ver. 9. *Hope of him*] of taking him.

Ib. *will be*] the *Heb.* being destitute of *not*; and therefore *Jun. and Trem.* render, *an etiam ad aspectum ipsius hominis deicietur?* Will he also be cast down at the Sight of a Man himself?

Ver. 10. *one*] viz. singly by himself.

Ver. 11. *would prevent me*] by making any Opposition, as in the foregoing Verse; not by Offices or Kindnesses done for God, as Poole expounds, neither suitable to the Word nor preceding Words: and *would* is necessary, because none can prevent God, as it might also be a Re-proof to Job.

Ib. *mine*] denoting his great Power.

Ver. 13. *discover*] by bringing him out of the Water.

15. Excellent

15. Excellent is the Strength of the *scaly* Shields, each shut with a close Seal.

16. One to another they come so nigh, that the Wind does not enter between them.

17. They cleave to each other; take hold of, and do not separate, themselves.

18. With his Sneezings the Light shines; and his Eys are as the Eye-lids of the Morning.

19. Lamps go from his Mouth, Sparks of Fire escape.

20. Smoak goes out of his Nostrils, like a Pot that is blowed under, or a Caldron.

21. His Breath kindles Coals, and a Flame goes out of his Mouth.

22. Strength lodges in his Neck, and Sorrow triumphs before him.

23. The Muscles of his Flesh cleave together; are firm upon him, cannot be moved.

24. His Heart is firm like a Stone, nay firm as a Piece of the lower one of a Mill.

25. The Strong are afraid by reason of his Excellency, they purify themselves by reason of the Breakings.

26. The Sword that comes nigh him shall not rise up, the Spear, the Dart, or the Breast-plate.

27. He reckons Iron for Straw, Steel for rotten Wood.

28. The Offspring of the Bow does not make him flee: the Stones of the Sling are turned into Stubble to him.

29. Those of the Cross-bow are counted as Stubble; and he laughs at the Shaking of the Lance.

30. Sharp Shells are under him; he makes a Bed with broken Things upon the Dirt.

31. He causes the Deep to boil as a Pot, makes the Sea like Ointment.

32. He makes a Path light after him; the Gulf is reckoned to be grey.

33. There is none upon the Land comparable to him: he is made without Dread.

34. He can look on every one, he is a King above all the Lion's Breed.

C H A P. XLII.

AND Job replied thus to the Lord:

2. I know that thou art capable of every Thing, and no Device is kept back from thee.

3. Who is this that hides Counsel, without Knowledge? Therefore I declared, and did not understand, Things too wonderful for me, when I knew not.

4. Hear, I beseech thee, and I will speak; I will ask of thee, and do thou inform me.

5. I have heard of thee with the Hearing of the Ear, but now my Eye sees thee.

6. For this Cause I disdain my self, and repent, in Dust and Ashes.

7. Now after the Lord had spoken these Words to Job, he said to Eliphaz the Temanite; I am angry with thee, and with thy two Friends; because you did not speak what was right of me, like my Servant Job:

8. So take ye now seven Bullocks and seven Rams, and go to him, and offer up a Burnt-offering for your selves; and he shall pray for you: since I will accept him, without making it vile with you, because you did not speak what was right of me, like him.

9. And Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite went, and did as the Lord ordered them; upon which he accepted Job.

10. Besides the Lord turned back his Captivity when he prayed for his Friends; and the Lord added double to all that had been his.

Ver. 15. *Strength*] quite left out of the *com. Pers.* though this *Heb.* Word in the same Construction is there rendered *strong pieces*, Chap. xl. 18.

lb. *Shields*] which the Scales for Strength and Largeness were like.

Ver. 18. *as the Eye-lids*] Young in a Note to his Paraphrase on Job, supposes that this gives as great an Image of what it expresses, as can enter the Thought of Man; and *Quarles* expresses it,

*his moving Eye
Shines like the glory of the morning sky.*

Ver. 25. *by reason of*] which is in both Places of this Verse the same in *Heb.*

lb. *Excellency*] as the Word is translated, Chap. xlii. 11. *Psa.* lxii. 4. and *Dignity*, *Gen.* xlix. 3. *Hab.* i. 7. so *Jun.* and *Trem.* here *excellencia*, *Broughton* *statuynesse*.

lb. *purify themselves*] by Repentance, &c.

lb. *the Breakings*] of the Waves.

Ver. 26. *not rise up*] to strike him; Nothing about *bold*.

Ver. 29. *Those of*] Whence may appear the Reason that was unknown of the Verb being plural, mentioned by *Clarke*.

Ver. 30. *Sharp Shells*] In the *vulg. Lat.* how strange soever, *The Beams of the Sun*, and several of the *Jews* take it in like Manner, interpreting *חרס heres* by *חרס*

heres; but the Word is in divers other Places for *earthen Vessels* or *Potsherds*, which *Shells* resemble.

lb. *under him*] without hurting him.

Ver. 31. *Ointment*] no Pot of it in *L.D.*

* Ver. 32. *He makes a Path, &c.*] like the Way of a Ship in the Night, which appears luminous merely from the Agitation of the Sea Water.

lb. *grey*] the Colour of the Froth.

Ver. 33. *Land*] *Heb.* *Dust* or *Mould*, not *Earth* otherwise.

Ver. 34. *Lion*] He being counted King of the Brutes. It is thus rendered Chap. xxviii. 8. in which two Places only the Word occurs. *Castal.* translates, *omne genus ferarum*, every kind of wild Beasts; *Trem.* and *Jun.* *omnes feras*, all the wild Beasts, *Broughton* all the wild kind. It would have been tiresome to remark how often, as here, the *com. Eng. Transf.* was made from the wretched *old corrupt Lat.* instead of the *Heb.* in this Book.

Ver. 3. *Who is this*] What am I, that I should do so? Chap. xxxviii. 2.

lb. *when*] the common *Heb.* Conjunction, not the Relative.

Ver. 10. *double*] For as to his Children, according to *Basil.* *Hom.* 23. the better Part of those deceased still survived, and so he had the double of them also.

11. For

11. For all his Brothers and Sisters, with all who knew his Face, came to him, and eat Victuals with him at his House: when bemoaning him, and comforting him, for all the Ill that the Lord had brought upon him; they gave him each a Lamb, and each an Ear-ring of Gold.

12. Thus the Lord blessed the End of Job more than his Beginning: so that he had fourteen thousand Sheep, six thousand Camels, a thousand Yoke of Oxen, and a thousand She-asses.

13. He had also seven Sons, and three Daughters.

14. And he named one Jemimah, as he did another Keziah, and the third Keren-happuch.

15. Nor were there found such fair Women in all the Country as the Daughters of Job; to whom their Father gave a Possession among their Brothers.

16. Moreover Job lived after this a hundred and forty Years, and saw his Sons, and Grandsons, four Generations.

17. At last Job died an old Man, and full of Days.

Ver. 11. *for all*] as *for you*, Ver. 8. and how much more proper than *ever* the Reader may observe.

Ib. *Lamb*] See *Gen.* xxxiii. 19. and as there is Nothing of Job's losing his Money, nor helping himself with it, it appears to be then, and there at least, not in use. It may be added that *Beza* has it (in the *Eng. Trans.*) *some one of his cattell*, which he expounds, *either a Sheep, or an Ox, or a Camel.*

Ver. 17. *died*] *Sandys*,

Then full of Days, and deathless Honour, gave His Soul to God, his Body to the Grave.

In the *Saxon* or very ancient *English Book of Job*, written not a thousand Years after *Christ*, it is said, *On (in) callum his life he leofode (lived) twa hund yeara & eahta & feowertig (248) yeara, he was se fifta (the fifth, see Hickes's Sax. Gram. p. 42.) man after Abrahame tham beahfaderu (his forefather.)*

NOTES upon the P S A L M S.

P S A L M I.

BLESSED is the Man, who neither goes in the Counsel of the Wicked, nor stands in the Way of Sinners, nor sits in the Seat of Scorners;

2. But his Delight is in the Law of the Lord, and in his Law he meditates Day and Night.

3. He is even like a Tree planted by the Brooks of Water, which yields its Fruit in its Season, and its Leaf does not wither; nay all that he does will prosper.

4. The Wicked are not so, but like Chaff which the Wind blows away.

5. Who therefore will not stand in Judgment, nor Sinners in the Assembly of the Righteous.

6. For the Lord is acquainted with the Way of the Righteous, whereas that of the Wicked will perish.

P S A L M II.

WH Y do the Gentiles croud together, the Nations study a vain Thing?

2. The Kings of the Earth set themselves up, and the Princes consult together, against both the Lord and his anointed One,

Tit. Psalms] The *Psalms*, says the late famous *Isaac Newton*, seem to have been collected by *Ezra* into one Volume; because I meet with *Psalms* as late as the *Babylonian Captivity*, but with none later, *Observat. on Prophec. of Dan. Chap. 1.* In the *Pref.* of the *Psalter* with Prayers to each *Psalms*, ascribed to the *Ld. Hatton*, the Author says, *I began to believe there could come no Affliction great enough, to spend so great a Stock of Comfort as was laid up in the Treasure of the Psalter.* This *Psalms* might probably be composed by *Ezra* himself, as a Sort of *Preface* or *Introduction* to the rest. The Beauties of it by *Johnston* in *Lat. Hexameter and Pentameter Verse*, see in the *Prefatory Discourse* to it, p. 44, 47, 49, 51, 52, 54. making some Allowance, as written to promote the Sale.

Ver. 1. In an *Eng. Transf.* of the *Psalter* from the *Lat.* (the first that seems known of any of the *Scripture* after the *Saxon*) by *Richard Rolle*, a Hermit of *Hampole* by *Doncaster* in *Yorshire*, who died in 1349, it is thus, *Blessid is that man. the whiche ghede not in the counsel of wiked, and the wey of synful stood not, and in the chayer of pestilence satte not; and by John Wiclif*, who translated the whole *Bible* out of *Lat.* and died 1384, *Blessid is the man that ghede not in the counsel of wikkide men, and stood not in the weye of synners, and satte not in the chair of pestilence*, *Lewis Hist. of Eng. Translations.*

lb. Counsel] Old *Metre*, *rede*, so signifying formerly, as also *Psa. cxix. 45.*

Ver. 2. meditates] occupieth himselfe, in a *Translation* of the *Psalms* and *Calvin's Commentaries* on them (which I have perused) published by *Arthur Golding*, *Gent. of Essex*, 1571, a *Classic Translator* in that Time.

Ver. 3. its Fruit] The *Gen.* have *ber*, to distinguish perhaps from the *Man's*.

lb. all that] The *Transf.* in the *Com. Prayer* has *lask* added in before, being an old vulgar Expletive. The Author of *Holy David and his old English Translators clear'd*, pr. 1706, which appears to be done by no mean Hand, pleads for the Use of it now, because used by the *Martyrs* in *Q. Mary's Days*, and which, adds he, *we shall not willingly part with for the sake of a Hebrew Criticism, Pref.* This is such an Instance of setting any *Translation* above the *Original*, as I never met with from a *Protestant* before. Why were the *Geneva*, the *Bishops* and the *King's Translations* made after, if that was so sacred? Why was not the Preference given to the Words of *David*, *Christ*, &c. in the *Heb.* and *Gr.* if People

are to use Words they do not understand? And if that *Version* should be retained for that Reason, why not the rest of it beside the *Psalms*? And he allows it seems to follow the *Gr.* (instead of the *Heb.*) in above sixty Places, *Defence*, p. 4. and after says, *I do not much question, but our last Translation agrees with the Greek in as many Texts, excepting the Supplements*, p. 33.

lb. he does] viz. the *Man*; not the *Tree*, as our last *Translators* by removing the chief Division of the *Verse* from *wither* to *season*, and using *his* for the *Tree*, make it look.

Ver. 4. away] The *Psalter*, following the *Gr.* or *vulg. Lat.* subjoins *from the Face of the Earth*; but to what Advantage?

Tit. Psa. 2.] made by *David* from divine Inspiration, *Acts iv. 25.* and was anciently the 2d, *Acts xiii. 33.* For the Time and Occasion of it as to *David* himself (though he was confessedly inspired, yet perhaps in the Manner the *Apostle* mentions, *1 Pet. i. 11.* to write it with a spiritual Relation to *Christ*, which signifies *Anointed*, as in *Ver. 2.*) I refer the Reader to *1 Chron. xiv. 2, 8, 17.* to see it was not prophetically made upon *Jeroboam's Revolt*, as *Lightfoot* says it was.

Ver. 1. This *Verse* is rendered by *Rich. Rolle* aforesaid, *Wbi gnastide the folke? and the puple thoughte ydil thoughtis?* But in another Copy, *Why gnastes the gens, and the puple thoughte ydil thingis?* And by *Wiclif*, *Wbi gnastiden with teoth beþene men, and peplis thoughten veyn thingis?*

lb. croud together] Since this Word is no where beside in *Heb.* it looks as if it was made from *Chaldee*, and so much the more because the Word of that Language is used for *Sen*, *Ver. 12.* besides that it was suitable to mock them with a Term of their own; the Verb then occurs in *Chaldee*, where it bears this Meaning, *Dan. vi. 6, 11, 15.* as well as in the *Targum* here, and also with *Sol. Jar. Ab. Ezra* and *Jerome*: if it be thought however *Heb.* because there are two Nouns belonging to it found once each, viz. in *Psa. lv. 14.* & *lxiv. 2.* yet the Signification concurrent with them will be the same. In *Coverdale's Bible 1535.* the first in *Eng.* it is *grudge*, and in *Matthew's 1537.* *frowne*, supposed to be altered by *John Rogers*, that noble *Protomartyr* in *Q. Mary's Reign.*

Ver. 2. anointed One] for which the *vulg. Lat. Transf.* has *Christ*; and so the old *Saxon* being put into our modern Letters, reads, *to geanes drihten* (perhaps for *th'right one*, *th* being formerly in several Words pronounced like *d*, as in *murder*, &c.) and *to geanes Criste*

3. Let us pull off their Bonds, and throw their Cords from us.

4. He who dwells in Heaven smiles, the Lord derides them.

5. Then he says to them in his Anger, troubling them in his Fury,

6. But I have anointed my King upon Zion, my holy Mountain.

7. I will tell of the Decree: the Lord said to me; Thou art my Son, to Day have I begotten thee.

8. Ask of me, and I will give the Gentiles for thy Possession, and the Limits of the Earth for thy Inheritance.

9. Thou shalt break them in pieces with an iron Rod, shalt scatter them about as a Potter's Vessel.

10. Now therefore, O Kings, understand; be instructed, you Judges of the Earth.

11. Serve the Lord with Fear, and rejoice with Trembling.

12. Kiss the Son, lest he should be angry, and you lose the Way, though his Anger be kindled but a little; in whom all that trust are blessed.

PSALM III.

A PSALM of David, when he fled from the Presence of his Son Absalom.

O Lord, how my Adversaries are multiplied! many rise up against me.

2. Many say of my Life, There is no Safety at all for it through God. A Pause.

3. But thou, O Lord, art a Shield for me, my Glory, and he who lifts up my Head.

his. The Point, not a Period, sufficiently indicates saying, which our Translators have not added before Ver. 6. *Psa.* xxx. 8. & l. 4. & l. iii. 6. nor put a proper Point. *Hammond's* Opinion is strange, that David and his People said the next Verse.

Ver. 3. *Cords*] the same with the *Bonds*, as the Progression of the Verbs implies, and more elegant than to have said *them*; yet the LXX have put *Yoke* in their room, as the Word denotes *thick*.

Ver. 4. *smiles*] which to my View is more reverent than laughing, nay the latter irreverent.

Ver. 6. *have anointed my King*] or *poured out on*, not *set*. *Septuagint*, *am made King by him*: this being the 2d of near 260 Verses which the Author of *Holy David and his old Eng. Translators* clear'd has collected together, that differ in the *Com. Prayer* from the *Gr.* by following the *Heb.* but some ill translated; and if to the Number were added the many more, wherein the *Com. Prayer Transf.* varies with the *Gr.* from the *Heb.* as also the supernumerary Instances elsewhere, and those of above one in a Verse here; how lax and libertine a *Version* must that of the LXX appear? And who in his Wits can ever think the *Heb.* was just as they have translated?

Ver. 7. *I will, &c.*] The Author of *A New Version of the Psalms*, printed in 1744, says in his Notes, *These cannot be the Words of David, for he is spoken of throughout this Psalm as a third Person* (which is only said, not proved) *but probably of Nathan who composed this Psalm, and directed to David, which makes him the second Person here.* Now by the Text *Thou art my Son* was said to the Son himself, viz. David, and according to the Notion of this Interpreter should be *Thou art his Son, &c.* or *He is my Son, &c.*

Ib. *of*] or *concerning*; in the *Chald.* *God's*, and *Gr.* *the Lord's*, the Difference of the former being but *short* and *long*, only it stands in the wrong Place, and therefore cannot be so: this I see is rendered in the *Liturgy* *whereof*, but wrong, and to another Thing.

Ver. 9. *break—in pieces*] *Sept.* *manage*, from *מנע* instead of *פך* with other Vowels.

Ver. 11. *rejoice*] The *Verf.* of the *Septuag.* (which the *Vulg. Lat.* follows closely as a literal Translation of it, in this Book, which it does not in others) has to *him*, that might be made, though carelessly, from the last Letters of *rejoice*.

Ver. 12. *Kiss the Son*] for which the LXX have, *Take hold of Discipline*: the latter Word being only thrice more in the *Heb.* for *Son*, viz. in *Prov.* xxxi. 2. and usually denoting *Corn*, which the Jews understood metaphorically of *Discipline*, as *Buxt.* shews from their *Talmud*, in his *Vindication of the Truth of the Hebrew against Capellus*, p. 673. and as *kissing* would not suit with it in either

Sense; those Translators might probably take *in* the Termination of the Verb as if it had been *gu*, which small Difference will account for their so rendering.

Ib. *lose the Way*] For *perish from it* has an obscure Meaning, or none; and *perish in it*, as divers take it, by adding *in*, an uncertain one, whether in the Son's Way or their own: but this is proper as it stands in the Original; and whether the Son be considered as David or Christ, denoting both, it may signify the Way to please him or have his Favour, which they might miss of, unless they did him homage by kissing. The *Com. Prayer Transf.* has right added to *way*, from the *Gr.* and *Lat.* *righteous*.

Ib. *but a little*] *Gen.* *suddenly*, as if in a little while, but that is overstretched.

Ver. 1. *A Psalm*] This Title, as several more, makes a Verse in *Heb.* and some Titles are Part of the first Verse; to reconcile which in the best Manner I could to our *Eng. Bible*, that the Verses may agree together, I make the 1st Verse begin with the Title, like the *Heb.* and end as the *English*.

Ver. 2. *Life*] of which it is plain he speaks, and this Word also signifies; see 2 *Sam.* xvii. 2, 16.

Ib. *Safety at all*] the augmenting of the Word, by a double Sign of the Gender, denoting an Increase of its Signification: therefore *Jun.* and *Trem.* render, *non est ulla salus, there is not any Safety*.

Ib. *through*] to make it intelligible, and to convey some Idea to the Understanding, which I apprehend *in* does not, and this was the properest I could think of; see the like often in this Book. It is the same that I render so *Psa.* vi. 7. where it cannot signify *in*, as in many other Places.

Ib. *God*] with *his* by the LXX, for which some Scribe might write *אשר* for him twice, and then the last of them be thought wrong for *אשר* *his*, to which it was accordingly altered.

Ib. *A Pause*] *Selah* has been thought to come either from *salal*, to cast up, or exalt, and so to denote the raising up of the Voice there; or from *salab*, to tread down, and so to signify a Pause: the latter Meaning seems likely, the former not, by *Meditation* being joined with it. *Psa.* ix. 16, and the more so, as it may come from *shalab*, to be still, or quiet; D and W being divers times put one for the other, and sometimes D and W see *Bux. Lex. Heb. &c.* in DWS and *Lex. Chald. &c.* after *Epist. Ded.* As to *Selah* being at the End of the Psalm, it might be for a Pause before another began, and that either for Reflection, or the Advantage of the Sound; but I think Musick does not end with a high Note.

Ver. 3. *Glory*] In the Psalms of the *Liturgy* it is *worship*, as there is in the *pres. Transf. Luk.* xiv. 10. which Psalms were taken from *The Great Bible*, pr. 1539, but

4. I call to the Lord with my Voice, and he answers me from his holy Mountain. A Pause.

5. I lie down, and sleep, I awake : for the Lord upholds me.

6. I will not be afraid of ten thousand People, who beset me round about.

7. Arise, O Lord, save me, my God : for thou striketh all my Enemies on the Cheek, thou breakest the Teeth of the Wicked.

8. Salvation is of the Lord : thy Blessing is upon thy People. A Pause.

P S A L M IV.

FOR the chief Musician on the Instruments that are stricken. A Psalm of David.

unknown by whom translated, though probably not by Tyndal, see Lewis Hist. p. 224, 225, 227, 107.

Ver. 4. answers] So this Verb properly signifies; remotely or scarcely to hear, as it is frequently turned by our Translators in this Book; and is here as elsewhere improper, since God must hear David, but might not answer him: *Ainſw.* has answered, and so *Jan.* respondit, *Lee* Jud. respondebit, will answer.

Ver. 7. the Cheek] but the *Septuag.* have it without cause; taking, I fancy, for a prefixed Pronoun, which it often is, and construing thus, *all that hate me* (as their *Version* goes) for living, what the mere Letters might bear, and then concluding that was vainly or without cause; unless as *Hesychius* supposes *μάχης* is to be read for *μαχίας*, *Bythner's* being wider.

Ver. 1. For the chief Musician] to be set to Musick by him, and played on the following Instruments. The *Septuag.* and *Vulgate* have it, *To the End*, whether further from Truth or Sense I shall not determine; but the *Doway College*, not pretending the first, attempt at the latter, *that the matter perteineth to future times or persons*, *Annot.* So whether or not drawn from *נצח* for want of knowing *נצח* or *נצח* may pass for Nothing, or no Sense but what is forced upon it, as might upon almost any Thing.

lb. the Instruments that are stricken] rendered *stringed Instruments*, *Iſa.* xxxviii. 20. *Hab.* iii. 19. and comes from the Verb to strike or play on a musical Instrument, contradiſtinguiſhed from such as are blown, *Pſa.* v. 1. *Jan.* and *Trem.* render it *fidum*, of the stringed instruments; *Caſtal.* *ſidibus*, to the stringed instruments; in the *Tig. Verſ.* it is in general *ad instrumenta muſica*; *Ainſw.* expounds it *Instruments of Muſicke played on with the Hand*; *Gratius* *pulſu ſonant*, those that sound by striking: so that our Translators need not have left it untranslated, for want of a Meaning to it. *Beza* at the End of the Table to his Paraphraſe ſays, *Musical Instruments were agreeable to that ceremonial Time. but now all Ceremonies being ceaſed, we muſt worſhip in Spirit and Truth*; and *Calvin* in *Com. Paul* ſuffereth not Men to praise God but with a known Tongue. Certainly the Voice of Man, although it be not understood, far excelleth dead Instruments, which only feed the Ears with a vain Sound.

lb. A Psalm of David] as appears, eſpecially by Ver. 2, 7. while he was persecuted by his Enemies in Saul's Reign.

lb. Answer] the ſame Verb as in *Pſa.* iii. 4. but different from that in Ver. 3. which properly ſignifies bear. *Sept.* God heard, as otherwiſe pointed.

lb. O God of my Rightcouſneſs] for which *Buchanan* begins with from *Virgil*,

O Pater, o hominum divumque æterna potestas:
O Father, and everlaſting Power of Men and Gods; of which his DetraCTOR in the *Preſat. Diſc.* to *Jonſon's*

Answer me when I call, O God of my Rightcouſneſs, who enlargeſt me being in Diſtreſs: be gracious to me, and hear my Prayer.

2. O Sons of Men, how long ſhall my Glory become Shame; you loving Vanity; ſeeking for Lyes? A Pause.

3 But know that the Lord has ſeparated the pious one for himſelf: the Lord will hear when I call to him.

4. Tremble, and do not ſin: ſpeak in your own Heart upon your Bed, and be ſtill. A Pause.

5. Offer the Sacrifices of Rightcouſneſs, and truſt on the Lord.

6. Many ſaying, Who will ſhew us that which is good? Lift up the Light of thy Countenance, O Lord, upon us.

Verſ. exclaims, *Is not this ſhocking in this Place? For what Relation has it to what follows?*

Sincera mihi conſciæ mentis:
who knoweſt my ſincere Mind. Sufficient Relation! and both together concurrent with that of the Original, eſpecially as God in *Heb.* ſignifies *Powerful Being*. But our Critick not content with the foregoing, placed the former Line between two other of *Buchanan's*, the worſt he falſely pretends that ever were written, as if they ſtood together, when they are ſome *Pſalms* apart. How heinous ſuch Abufe! ſee his p. 20. But at the Concluſion, after labouring hard to debase him as a moſt wretched Poet, he confeſſes, that many of *Buchanan's Poems* are adorned with all the Graces of Language, Numbers, and Harmony; with more to the ſame Purpoſe, *Supplm.* p. 42. and who but from thence will conclude that his *Pſalms* are the ſame, who ſuffered for his Religion a Year and half in the Inquiſition?

lb. be gracious] So I chooſe to render it in its moſt proper Meaning, rather than *have mercy*, when I do not find it denote forgiving ſin.

Ver. 2. ſhall my Glory become Shame] for which the *LXX* will you be dull-hearted? Why, as if *לכלות* had been *לחם* and *לחם* also *לחם* the Adjec. or *לחם* the Part. not *לחם* as with *Byth.*

lb. Lyes] See 1 *Sam.* xxiv. 9. ſo the *Gen.* poorly reſined by *leaſing*.

Ver. 3. Where *Calvin's Commentary*, *Let this be taken for a Maxim, that thoſe ſhall never be deſtitute of God's Help, who proceed ſincerely in their Race.*

lb. ſeparated] *Sept.* made wonderful, reckoning *π* as *π*.

Ver. 4. Tremble] or be moved, whence the *LXX's* be angry; not ſignifying ſtand in awe.

lb. Heart] It is ſaid *Pythagoras* uſed to exhort his Scholars to aſk themſelves when they came home, as *Diog. Laertius* writes in his *Life*, or before they went to ſleep, as it is in *Pythagoras's Golden Verſes*, *Πῶς ἠγασάμην; τί ἔποιον; τί ποῦ δύνωμι ἐν τρεῖς ἡμέρας; Where have I been? What have I done? What ſhould I have done which I did not?*

lb. and be ſtill] With the *LXX* is, what you ſp. a: in your Hearts upon your Beds have remorse for: but not even *Bythner* attempts at more than the eaſy Part, to tell how they ſtumbled ſo, which he has done wrogi, as *לחם* is they ſpeak, not you, ſo that they changed the Mood arbitrarily, and not by reading otherwiſe. As to the laſt Word it appears to me that *לחם* was taken as *לחם* and the latter for the Imper. in *Niphal*; being its Characteriſtick (though it ſhould be *לחם*) in which is ſignified cut off.

Ver. 5. the Sacrifices of Rightcouſneſs] a broken Heart, as in *Pſa.* li. according to the *Jewiſh Rabbi Obadiab Gaon*; but according to *Sol. Jar.* the Fruits of good Works.

Ver. 6. Lift up] *Sept.* is ſigned; as it is ſpelled with *π* inſtead of *π* or *π* has the Signification of *π* neither of which they being aware of, appear to have deduced it from *π* taking *Light* also for feminine.

7. Thou

7. Thou puttest Gladness into my Heart, more than at the Time their Corn and Wine are much.

8. I lie down, and sleep together in Peace: for thou, O Lord alone, makest me dwell securely.

PSALM V.

FOR the chief Musician of the Instruments that are blown. A Psalm of David.

Give ear to my Words, O Lord, consider my Meditation.

2. Harken to the Expression of my Cry, my King and God; for to thee will I pray.

3. O Lord, in the Morning shalt thou hear my Voice: in the Morning I will put myself in order for thee, and watch.

4. For thou art not a God who is pleased with Wickedness, Evil shall not lodge with thee.

5. The mad ones shall not set themselves up before thy Eyes: thou hatest all that work Iniquity.

6. Thou wilt make those perish who tell Lies: the Lord abhors the bloody and deceitful Man.

7. As for me, I will come to thy House in the Abundance of thy Kindness: I will bow down in thy Fear at thy holy Temple.

8. Lead me, O Lord, in thy Righteousness, by reason of those that observe me: make thy Way straight before me.

9. For there is Nothing right in the Mouth of such a one, their inward Part is Frowardness, their Throat an open Grave: they flatter with their Tongue.

10. Condemn them, O God, let them fall by their own Counsels; drive them away in the Multitude of their Crimes: for they rebel against thee.

11. But let all who trust in thee be glad, let them sing continually; since thou protectest them: and let such as love thy Name triumph through thee.

12. For thou dost bless the Righteous, O Lord: thou compassed him about with Favour, as a Shield.

Ver. 7. This Verse out of Beza's *Psalms in Paraphrasis* is agreeably thus, *For far greater is this inward Joy which thou givest unto me, than is theirs, when their Vintage and Harvest are most plentiful.* Eng. Edit. 1581.

Ib. *more than at the Time*] In the Liturgy, since the time, by taking an unsuitable Sense of the Preposition. Sept. *from* or *by the Fruit of*, but *naqnu* may have been *naqnu*.

Ib. *Wine*] Litur. also and *oyle* from the Gr. and Lat.

Ver. 8. Like *Psa.* iii. 5.

Ver. 1. *of the Instruments that are blown*] Jun. and Trem. *ad pneumatica, instrumenta, to the wind instruments*; and Ains. writes, "These (by the Name) seem to be wind instruments, as flutes, trumpets, cornets. For 'Chalil is a Pipe, Isa. v. 12.' he might have added, and xxx. 29. and plur. 1 King. i. 40. Jer. xlviii. 36. both from a Verb signifying *to play on an instrument*, *Psa.* lxxxvii. 7. 1 King. i. 40. if this Word does not take its Meaning from *nabal*, a Flood, the Sound of which that of those hollow Instruments resembled; or according to Grot. the Humming of Bees.

Ver. 2. *Harken to the Expression of my Cry*] by Buchanan,

*Adspice attentus, mihi quanta tendat
Vox latus:*

Behold attentive, how great a Cry extends my Side, by straining in crying; which the Commander of *Jonston* instead of him, says he should never have comprehended, had not a learned Commentator explained it, meaning that chief of all Latin Grammarians Ruddiman.

Ver. 3. *put my self in order for thee*] so *Leo Jud.* *adcommodo me tibi*, and Cocceius (who made a close literal Version of the *Psalms*) *dispono me tibi*; and the Heb. does not at all signify *to direct unto* any Thing.

Ib. *watch*] which is the Meaning of the Heb. Word, as *Mudge* renders it, the Gen. *wait*: not *look up*.

Ver. 5. *mad ones*] which the Heb. Word signifies, not

foolish; and so rendered by several in Lat. *insani*; and explained in the ancient Heb. *Midrash Tillin*, to be those whose Heart is full of Madness, *Eccles.* ix. 3.

Ib. *thou hatest all that work Iniquity*] *Saxon*, *thou hatest alle that the wircath unrightwisnesse*; Liturg. *vannitie*.

Ver. 6. *deceitful Man*] *Saul*, 1 Sam. xxiii. 9. whither this Psalm may be referred.

Ver. 7. *come to*] the common People being not admitted in.

Ib. *at*] *House* and *Temple* being the same, viz. the *Tabernacle*; but how could he worship toward that which he was in, as our Translators turned it?

Ver. 9. *right*] being rendered by Jun. and Trem. *Pagn. Munst. rectum*, in the Tig. Bib. *nihil recti*, nothing right.

Ib. *Frowardness*] In the Gr. *vair*; by some Conceit from its Root *to be*, or imagining *וירא* should be as *וירא* would from *וירא* it and *וירא* often changing for one another.

Ib. *flatter*] *Diogenes*, to one that asked him what Beast would bite worst? Said, *Of wild Beasts a Slanderer, and of tame ones a Flatterer*, *Diog. Laert.*

Ver. 10. *Condemn*] So the Chald. *כח* Jun. and Trem. *reos fac istos*, the Tig. Transf. *perage eos reos*, both make them guilty; Ains. *Condemne thou them as guilty*; Dupont, *condemna*; the LXX, *judge*.

Ver. 11. *protectest them*] Sept. *shall dwell among them*, either by a forced Meaning, or rather from *shachan* instead of *sachach*, *ש* and *ש* being commutable. By *Bythn* from *soch*, a *Tabernacle*; but that is not called so for *dwelling*, but for its *Covering*.

Ib. *through*] as necessary, in order to be understood, and give a clear Idea; and so translated *Psa.* ix. 12. & xcii. 4. & cviii. 13. & xxi. 7. & xliv. 5. which *Noldius* expounds by the Help of: so often with *by*, and so *Luk.* x. 17. *Eph.* ii. 7, 22. *Rom.* vi. 23.

P S A L M VI.

P S A L M VII.

FOR the chief Musician on the Instruments that are stricken upon the Eighth. A Psalm of David.

O Lord, do not rebuke me in thy Anger, nor correct me in thy Wrath.

2. Be gracious to me, O Lord; for I am languishing: heal me, O Lord; for my Bones are disturbed.

3. Nay my Soul is disturbed exceedingly; but thou, O Lord, how long?

4. Return, O Lord, deliver my Soul: save me for the sake of thy Kindness.

5. For there is no Remembrance of thee in Death: who can praise thee in the Grave?

6. I am wearied with my fighting; I make my Bed wet every Night, I soak my Couch with my Tears.

7. My Eye is wasted by Displeasure, it is decayed through all my Adversaries.

8. Depart from me, all ye Workers of Iniquity: for the Lord hears the Voice of my weeping;

9. The Lord hears my Supplication; the Lord will receive my Prayer.

10. Let all my Enemies be ashamed, and troubled exceedingly: let them turn back, be ashamed in an Instant.

A Variable Poem of David; which he sung to the Lord upon the Words of Cush the Benjaminite.

O Lord my God, in whom I trust, save me from all my Pursuers, and deliver me:

2. Lest he should tear my Soul as a Lion, rending asunder, and none deliver.

3. O Lord my God, if I did this; if there was Iniquity in my Hands;

4. If I recompensed Harm to him that was at Peace with me (whereas I delivered him who was my Adversary without cause;)

5. Let the Enemy not only pursue my Soul, but overtake, nay tread down my Life to the Earth, and make my Honour remain in the Dust. A Pause.

6. Arise, O Lord, in thy Anger, get up against the Fury of my Adversaries; and awake for me, with the Judgment thou hast commanded.

7. Thus will the Assembly of the People come round about thee; and for that return thou on high.

8. Let the Lord give Sentence to the Folk; judge me, O Lord, according to my Righteousness, and my Integrity in me.

9. Let the Harm of the Wicked cease, I

Ver. 1. *Beza upon the penitentiall Psalmes*, has at this Verse, with extravagant Wit, as a Prayer for his Readers, *Behold him that is less than nothing, unless the greatest ill be something.*

Ib. *Eighth*] String, which probably was not used in common Musick.

Ib. *A Psalm of David*] at the Time of some Sickness, among his other Troubles, when his Enemies were seeking to catch him for Saul.

Ver. 3. *how long*] In the *Litur.* there is annexed *wilt thou punish me*, and in the *Geneva Transf.* *wilt thou delay*, without any Thing for it so much as in the *Gr.* or *vulg. Lat.*

Ver. 5. By Buchanan, who turned the *Psalm* into fine *Latin Verse*,

Ubi Java duram mors manum inject semel.

Quis amplius meminit tui?

Quis mortis alta subrotus caligine

Nomen celebrabit tuum?

that is literally, *Where cruel Death once lays on his Hand, who remembers thee any more? Who that is overwhelmed in the deep Darkness of Death will celebrate thy Name?*

Ver. 6. *wet*] so *Munst. humido*: for *swim* was impossible, and *all the night* too; and for *water* it might as well be said *melt*, if Words were to be taken only in their primary Signification.

Ver. 7. *Eye*] Wondering at *beautie*, which the *Lit.* has, I found *Eys* was taken for *Look* or *Appearance* (in *Mat. Bib. countenance*) and that for *beautie*.

Ver. 10. *turn back*] from pursuing me.

Ver. 1. *A variable Poem*] in the Tune of it; since the Matter continues, and seems uniform in the *Psalm*; it being from a Root that signifies *to wander*: so *Jun.* and *Trem.* render it *Ode varia*.

Ib. *Cush*] who might be one of those David complained of, 1 Sam. xxiv. 9. and was of Saul's Tribe.

Ver. 2. *he*] Saul.

Ib. *rending asunder*] The late Writer of *Critical Notes* on some Passages would have this be *redeem*, like the same

Verb in *Psa.* cxxxvi. 24. *Lam.* v. 8. but there only, and that from the *Chald.* Signification, both with *from* after; which *Psalm*, if not written after the Captivity, as *Lamentations*, is a *Psalm of Praise*, and so might be indited more learnedly than this *mournful Supplication*. However would this make better Sense? No, none at all; and it is further required for the *Heb.* Copy to have *וְנָתַתְּ* and *none*, more than it has: such Demands, if granted, we might soon find to increase upon us, and the *Bible* to become a most uncertain *Book*. This Author is peculiar in finding fault with our following the *Chaldee*; when it is the *Chald. Transf.* and ours follow the *Heb. Original* together.

Ver. 3. *this*] which *Cush* accused him of.

Ver. 4. *delivered him*] Saul, as 1 Sam. xxiv. 4, 6, 7. but the Author of *Holy David* clear'd expounds it in a contrary as well as wrong Sense by *betrayed*, as though it belonged to *if*, when there is *I* before *have*. The LXX render, *let me indeed fall from my Enemies empty*; how, but by the Top of *וְ* being off, and so the Verb thought to be *וְנָתַתְּ* omitted by *Byth.* as too difficult.

Ib. *him*] *Jonston* in his famed *Latin Verse*, into which he turned the *Psalm*, instead of the first *him* has *socios*, *Companions*, and for the latter *gens*, *nation*; when *Nim* both times evidently means but one, and that the same Person, viz. Saul, against whom David was falsely accused of doing this mentioned Ver. 3.

Ver. 6. *against*] So the *Geneva Bib.* and *Ant. Hulse* in *Annot.* translates in *exandescencias*, as being more proper to the *Heb.* than *because of*, which would rather be so The LXX put it in the *Borders*, imagined from the Verb *passi*.

Ver. 7. *for that*] *Matter* or *Assembly*, the Pronoun being sing. *Castal.* says *eam ob causam*, *for that cause*; *Leo Jud.* *hujus rei gratia*, *for the sake of this thing*.

Ib. *return thou on high*] *ascend the Throne to judge*, *Jun.* and *Trem.*

Ver. 8. *according*] desiring his Enemies might be judged by that, as well as himself; according to the *Heb.* Pointing, and Ver. 6, 19. &c.

beseech thee, but do thou establish the Righteous; since the righteous God searches the Hearts and Reins.

10. My Shield is of God, who saves those of an upright Heart.

11. God judging the Righteous, is himself highly displeased every Day.

12. Who, if he does not return, will sharpen his Sword, bend his Bow, and take aim on it;

13. Even at him, with Weapons of Death; will make his Arrows for the Persecutors.

14. Behold he breeds Vanity, conceives Trouble, and brings forth Falsehood.

15. He digs a Pit, and when he has done it, will fall into the Ditch he makes.

16. His Labour will return on his own Head, and his Violence come down upon his Crown.

17. I will praise the Lord according to his Righteousness, and sing melodiously to the Name of the Supreme Being.

P S A L M VIII.

FOR the chief Musician upon the Instrument Gittith. A Psalm of David.

Ver. 11.] In the *Liturgy strong and patient* is from the *Vulg.* or *Gr.* but they have the former in the room of *God* or *himself*, so that there is farther Addition in the *Litur.*

Ib. *himself*] For this the *Sept.* have *אני* not, supposing *אני* to be *אני*

Ib. *every Day*] There is an *Eng. Translation* of this *Book* (and in my Possession) ascribed to the *Earl of Dartford* (whose I may hereafter call it) then with *K. James II.* in *France* after his Abdication, that was printed there in 1700; though *Lewis* after his great Searches, confesses in his *Complete Hist. of Eng. Translations*, p. 357. he could never hear of it but in *Le Long's Biblioth. Sacra*: which *Transf.* is a great Amendment, as to the *English* and better understanding, of the *Deuoy* or *Vulg. Version*; and here it has, *will his Anger always continue?* for the other's, *is he angry every day?* notwithstanding the *Note* there gave it another Turn, viz. *God doth not punish all sinners presently, but often differeth.*

Ver. 12. *Who*] which it is necessarily rendered, both to shew this was *God*, and to distinguish it from *he*.

Ib. *he*] *Cush*, of whom the *Psalm* is made. The *LXX* have it in the 2d pers. plur. *you*, not because they read so, as the *Cant* is, viz. *תשוב* for *שוב* but because they wrote so, i. e. so loosely.

Ver. 13. *make*] never ordaineth.

Ver. 14. by *Doct. Arthur Jonston*,

Parturit hæc noxam; sterili sed credidit arvo

Semina, nec præter somnia vana metet:

that is, *This (turba, Multitude) is delivered (as a Woman) of Mischiefs; but trusts the Seed or Grain to a barren Field, nor reaps other than vain Dreams; where he not only changes the Scripture Allegory, but absurdly his own.*

Ib. *breeds*] to travail (old *English*) being the same as to bring forth, and the *Heb.* Verbs are different. Besides if he had brought forth, how did he now travail, as in the *com. Bible*?

Ib. *Vanity*] the same that is so translated *Jeb. xv. 35.*

Ver. 15. *will fall*] agreeable to the following.

O Lord our Sovereign, how noble is thy Name on the whole Earth! who puttest thy Majesty above the Heaven.

2. Thou layest the Foundation of Strength by the Mouth of Infants and sucking Babies, by reason of thy Adversaries; to make the Enemy and Revenger quiet.

3. When I see thy Heaven, the Work of thy Fingers, the Moon and Stars which thou hast set in order;

4. What is Man, that thou shouldest remember him? and the Son of Man, that thou shouldest visit him?

5. Yet thou hast made him wanting but a little of the Angels, and crownest him with Glory and Honour.

6. Thou makest him rule over the Works of thy Hands, putting all under his Feet;

7. Flocks and Herds of all Sorts, as likewise the wild Beasts,

8. The Fowls of the Air, and the Fish of the Sea, that pass along its Paths.

9. O Lord our Sovereign, how noble is thy Name on the whole Earth!

P S A L M IX.

FOR the chief Musician, upon the Death of Goliath. A Psalm of David.

Ver. 1. *the Instrument Gittith*] The rest being also musical Instruments, and *Fun.* and *Trem.* render this *Gittith* *instrumenta*; such as might have been used with *Obed-edom* the *Gittite*, where the Ark was, 2 *Sam. vi. 11.* (see also 1 *Chr. xv. 21, 25, 28.* & *xvi. 38.* but the *Targum* has it, *the Harp which he brought from Gath.* So that this *Psalm* was probably made afterwards in *David's Prosperity*, as the Matter of it likewise shews.

Ib. *noble*] or *magnificent*; *Sept.* *wonderful*, beyond the Meaning of the Word.

Ver. 2. *layest the Foundation*] as might well be, and the Verb signifies, not *to ordain*: and is very different from that turned so in the next Verse, as both are from that in *Psa. vii. 13.* nay those in *Psa. lxxxix. 5.* & *cxxxii. 17.* which are thus rendered in the *com. Transf.* differ from all these, and from one another; so fond were our *Translators* of this Word.

Ib. *Strength*] *Sept.* *a Vindication*, which and how shewn see on *Mat. xxi. 15.*

Ver. 3. *I see thy Heaven*] When *Anaxagoras*, who was a great Contemplator of the Heavens, was blamed by one for not minding his Country, he pointing towards Heaven, said, *Ἐνὶ γὰρ καὶ σφόδρα μέγα τῆς πατρίδος*, but I do mind it very much, *Diog. Laert. in Vita.*

Ver. 1. *upon the Death of Goliath*] *Lightfoot* turns it, *upon the Death of the Champion*, Vol. I. p. 55. suitable to the *com. Transf.* 1 *Sam. xvii. 4.* the *Targum* has it, *על מיתותא דגברא די נפק מביני משריתא* upon the Death of the Man who came out between the Armies, as rendered in 1 *Sam. xvii. muth* being *Death*, and *labben*, of him between, according to the Term he is mentioned by there. *Fun.* and *Trem.* also have it of his Death; with which the Matter of the *Psalm* seems to agree: and though *Psalm* objects, from Ver. 14. that *Zion* was then, and long after, in the Hands of the *Jebusites*; the Answer is ready, that this might be composed long after *Goliath's Death*, and yet concerning it. Have not Poems been made on Things which were longer before?

I will praise the Lord with my whole Heart; will tell all thy wonderful Things.

2. I will be glad, and triumph through thee; will sing melodiously to thy Name, O Supreme One:

3. For the returning back of my Enemies; who fall, and perish by thy Presence.

4. For thou hast performed my Judgment, and Cause; didst sit on the Throne judging righteously:

5. Thou hast rebuked the Gentiles, hast made the wicked one perish, blotted out their Name for ever and evermore.

6. The Wastings are finished perpetually, O Enemy, that hast quite destroyed Cities, whose Remembrance is perished with them.

7. But the Lord abides for ever, who prepares his Throne for Judgment.

8. And he will judge the World with Righteousness, will give Sentence to the People with Uprightness.

9. The Lord is also a high Place for the oppressed, a high Place at Times of Distress.

10. So they who know thy Name, will trust in thee: for thou dost not forsake those, O Lord, that seek thee.

11. Sing melodiously to the Lord who dwells in Zion, declare his Deeds among the People.

12. For he who requires Blood remembers them, does not forget the Cry of the Afflicted.

13. Be gracious to me, O Lord, see the

Affliction I have from such as hate me, who art my Lifter up from the Gates of Death.

14. That I may tell all thy Praise at the Gates of the Daughter of Zion, may rejoice in thy Salvation.

15. The Gentiles are sunk down in the Pit that they made: their Foot is taken in that Net which they hid.

16. The Lord is known by the Judgment he performs, insnaring the Wicked in the Work of his own Hands. A Pause for Meditation.

17. The Wicked shall return to the very Grave, all the Nations that forget God.

18. For the Needy will not be forgotten perpetually, the Expectation of the Afflicted perish for evermore.

19. Arise, O Lord, let not Man become strong; let the Gentiles be judged before thy Face.

20. Put them in Fear, O Lord, let these be sensible they are Mortals. A Pause.

PSALM X.

WHY, O Lord, dost thou stand far off, hide thy self at Times of Distress?

2. The Wicked in Pride persecutes the Afflicted: let them be taken in the Devices that they contrive.

3. For the Wicked praises the Desire of his own Mind, and pronounces him happy that gets Money, contemning the Lord.

Ver. 3. *For*] which shews the Cause of his praising God.

Ver. 5. *the wicked one*] *Goliath*, according to *Jun.* and *Trem.* in *Annot.* the *Heb.* being *sing.* and so *Kimbi* says of it at this and the 16th Verse.

Ver. 6. *Wastings*] *Gr.* *Javelins* or *Swords*, as with a different Point.

Ib. *Wastings are finished*] thou canst waste no more.

Ib. *thou hast*] or *though thou hast*, which connects the Verse together, and makes Sense of it, tho' not like *Patrick's*. The Author of the *New Version* would force this to be *the Lord*, but the Beginning of the next Verse refutes it.

Ib. *with them*] *Gr.* *with a Noise*, those Translators taking *המון* to be a Noun from *המון* which the Points might have prevented.

Ver. 9. *a high Place*] *Jonston* for the former puts *arcus*, a *Wall*, and for the latter *arcus*, a *Bow*; but his *Commentator* does not tell us why two such very different Things, and the last offensive instead of defensive.

Ver. 12. *For*] the same as begins Ver. 4.

Ib. *he who requires Blood*] who takes Vengeance for it, the *Heb.* being a Participle.

Ver. 13. *bate me*] As a Critick on the *Scriptura*, who does not lacerate it, in this Age, would appear singular, and make a poor Figure; so I find the Author of the *New Version* remarking, that he supposes the initial Letter of the next Word to belong to this; notwithstanding they are parted with the great *Heb.* Point, and notwithstanding there would be no *me* then, when he has it in his own *Transf.* but this is not all, since there is no such *Heb.* Word as he would make the next, nor can be by the Structure of the Verb; and if there was such a Par-

ticipale in *Kal*, which he seems to have mistaken it for, it would be neuter, not active.

Ver. 16. *insnaring*] it being an active Participle, and so shewing what *the Judgment* is.

Ver. 17. *Grave*] shall return to the Earth, whence they originally came, dying for their Wickedness.

Ver. 18. *Expectation*] *Sept.* *Patience*, with too much Liberty, and in the *Litur.* worse, *patient abiding*.

Ver. 20. *them in Fear*] *Heb.* *Fear to them*; but the Noun being spelled with *ת* instead of *ת* the LXX from another Root render, *a Lawgiver over them*.

Ver. 1. *hide thy self*] With the LXX *disregard*, only by pushing the Translation of the Word beyond its Meaning.

Ver. 2. *in Pride*] *Pfalt.* *for his own lust*, on the slender Authority of *Munster*, in the Childhood of reviving the *Hebrew*, and he not confining himself strictly to it.

Ver. 3. *pronounces him happy that gets Money*] *Sept.* *the Unrighteous is well spoken of*, with the Verb before passive, both which alter the Sense, and are easily distinguished in *Heb.* had they kept to that; and by using *Unrighteous* they run into the Gulph of Universality, as the *Lord Verulam*, with great Wisdom and Penetration, supposes the Ancients meant by being swallowed up in *Charybdis*, and that shipwreck'd on the Rock of *Scylla* was Distinction, in his *Icarus*.

Ib. *happy*] according to *Juvenal's*, *animi felices credit avaros*,

And thinks the money'd Man alone is blest, *Sat.* 14.

Ib. *contemning*] *Sept.* *the Sinner* (out of the next Ver.) *has provoked the Lord*.

Ib. *the Lord*] which *Pagn.* *Les Jud.* *Ainsw.* *Jun.* and

4. *Whom*, in the Height of his Look he will not seek, none of his Thoughts are of God.

5. His Ways are grievous at all Times, thy Judgments being on high, distant from him: *as for* all his Adversaries, he puffs at them.

6. He says in his Heart, I shall not be moved, for one Age after another I am one who shall not be in Adversity.

7. His Mouth is full of Cursing, Deceit and Fraud: under his Tongue are Trouble and Vanity.

8. He sits in Ambush at the Villages, slays the Innocent in lurking Places; his Eyes are hid for the Poor.

9. He lies in wait at a lurking Place, like a Lion in his Den, which is to catch the Afflicted; whom he catches by drawing him into his Net.

10. He wears himself away, crouches down, and fails in Strength, *for* the Poor.

11. Says he in his Heart, God forgets, hides his Face, never sees.

12. Arise, O Lord; O God, lift up thy Hand: do not forget the Afflicted.

13. Why should the Wicked contemn God, saying in his Heart, Thou wilt not seek it out?

14. Who seest it, for thou beholdest what is troublesome and displeasing, to reward with thy Hand: the Poor is left to thee, thou art the Helper of the fatherless.

15. Break the Arm of the Wicked; and of him that is evil seek out his Wickedness, till thou canst find no more.

16. The Lord is King for ever and evermore: the Gentiles are perished out of his Country.

17. Thou hearest the Desire of the Meek, O Lord: thou who preparest their Heart, let thy Ear hearken.

18. To judge the Fatherless and Oppressed, let him proceed no more: to drive a Man violently out of the Country.

PSALM XI.

FOR the chief Musician. By David.

I trust in the Lord; how can ye say to my Soul? Wander *as* a Bird on your Mountain:

2. For lo the Wicked bend the Bow, taking aim with their Arrow upon the String, to shoot in the Dark at those of an upright Heart;

3. And the Foundations being destroyed, what can the Righteous do?

Trem. with the *vulg.* *Lat. Transf.* put also accusatively, and *Castal.* in like manner genitively.

Ver. 4. *none of his Thoughts are of God*] The wretched Condition so lively described in *The Complaint*, or *Night-Thoughts*, Night 2.

All Feeling of Futurity benumb'd;
All God-like Passion for Eternals quench'd;
All Relish of Realities expir'd;
Renounc'd all Correspondence with the Skies;
The Freedom chain'd; quite wingless the Desire;
In Sense dark-prison'd all that ought to soar,
Prone to the Center, crawling in the Dust;
Dismounted every great and glorious Aim;
Embruted every Faculty divine;
Heart-buried in the Rubbish of the World.

Ver. 5. *grievous*] By the Sept. polluted, from חלל for חלל

Ver. 6. *Age*] as he thinks of living a great while.

Ib. *who*] being the *Heb.* Relative, and standing as here; therefore not *for*. The Author of the *New Version* supposes it used with hardly any Meaning, but better Interpreters, *Jun.* &c. have found this in it.

Ver. 7. *Deceit*] By the LXX Bitterness, from מרר which is from רמח overlooking or disregarding the 2d מ

Ib. *under his Tongue*] as if concealed there to be spoken.

Ver. 8. *at the Villages*] According to the LXX with *Riches*: *Byth.* says perhaps they read (better interpreted) חצר by עפר but that is wide, and חצר nearer, especially as it is often changed to ח for which they might take ח

Ver. 10. *swears himself away*] It has no Signification of *crouches*; and is rendered *fore broken*, *Psa.* xxxviii. 8. & xlv. 19. *broken*, *Psa.* li. 8. and *contrite*, Ver. 17. these being all the Places where this Verb is. *Jun.* and *Trem.* *atterit se* as here; *Montan.* *atterit se*, *Leo Jud.* *conteritur*.

Ib. *fails*] For this is *sing.* and the Word for *Poor* plur. and thus it agrees with the first Verb. *Jun.* and *Trem.* have *procidit membris robustis suis*, falls down with his strong Limbs.

Ver. 11. *hides*] *Gr.* turns away, as the Manner of hiding.

Ver. 13. *seek*] agreeable to Ver. 11. so in *Saxon* it is *secath*, and *Ainsw.* turns it *enquire*, *Jun.* and *Trem.* *inquisitum*.

Ver. 14. *reward*] *Heb.* primarily *give*; so that the LXX, not attentive enough to the Context, have rendered *deliver them into*.

Ver. 17. *preparest*] LXX Preparation, mistaking the Verb for a Noun, which the *Heb.* has not.

Ver. 18. *judge*] or *condemn*, as indicated *Exek.* xxii. 2. & xxiii. 36. 45.

Ib. *let him proceed no more*:] So we must read if we have any Regard to the *Heb.* Pointing.

Ib. *him*] so often spoken of before.

Ib. *to drive*] infin. like *judge*, and so may be thought to have the same Subject; and that it is active the Use of it shews, *Isa.* ii. 19. 21. because some suppose it passive, as the Author of the *New Version* translates, but controuls it in his Note thereon. *Litur.* *be exalted*, from the *Gr.* *to magnify himself*, at Random.

Ver. 1. *ye*] David's Friends, who advised him to keep away from his Enemies, probably the *Ziphites*, 1 *Sam.* xxvi. 1. 20. as *Psa.* liv. seems made on another Occasion mentioned, 1 *Sam.* xxiii. 19.

Ib. *your*] But the Author of the *New Version* speaks for reading it *them*, by taking a Letter out of one Word and putting it to another, which would make Nonsense; but the LXX have neither *your* nor *their*, and so in the *Critical Notes* of 1747, we are told of: corrupted into כ

2. *upon the String*] The LXX in the Quiver, as if that was better.

Ver. 3. *the Foundations*] *Gr.* the Things that thou madest up, mistaking it for the Verb, as though הושת were הושת, not as with *Bythner* in neither Form.

Ib. *do*] The Author of the *New Version* thinks it more suited to the Genius of the Language to be a Noun, by altering the Points, thus, *What is the Work or Reward of the Righteous?* This he explains

4. Why

4. Why the Lord in his holy Temple, the Lord whose Throne is in Heaven; his Eyes behold, his Eye-lids search Mankind.

5. The Lord searches the Righteous; but the Wicked, and him that loves Violence his Soul hates.

6. He will rain upon the Wicked Snares, Fire and Brimstone; and a very tempestuous Wind will be the Share of their Cup.

7. For the righteous Lord loves Righteousness, his Face beholds the Upright.

P S A L M XII.

FOR the chief Musician upon the Eighth.
A Psalm of David.

Save, O Lord: for the pious one is ceased, for the Faithful are failed from Mankind.

2. They talk vainly one to another; nay with a flattering Lip, and a double Heart, do they prate.

3. The Lord will cut off all flattering Lips, the Tongue that speaks great Things:

4. Those who say, we will prevail with

our Tongue, our Lips are our own; who is Master over us?

5. For the Wasting of the Afflicted, for the Crying of the needy ones, now will I rise up, says the Lord; I will set him in Safety, who is puffed at.

6. The Lord's Sayings are pure ones; like Silver tried in an earthen Vessel, refined seven times.

7. Thou, O Lord, wilt preserve them; wilt keep him from this Generation for ever.

8. The Wicked walk round about, when Vileness is exalted with Mankind.

P S A L M XIII.

FOR the chief Musician. A Psalm of David.

How long, O Lord, wilt thou forget me? Perpetually? How long wilt thou hide thy Face from me?

2. How long shall I make Consultations in my Mind, with Sorrow in my Heart daily? How long shall my Enemy be exalted against me?

by *What has he to do or expect?* Which is making it a Verb again, and the same to, or else uncertain. But a small Acquaintance with the Genius of the Heb. might have informed him, that Genit. Cases stand next after the other; whereas *Righteous* is here before it, and parted from it.

Ver. 4. *Why the Lord*] David answers; which the Expletive *Why* makes more expressive.

Ib. *behold*] In the Com. Pray. consider the poor, worse than the Gr. look to the poor.

Ver. 5. *his Soul hates*] Inattentive to the Gender made by *it* as well as the Sense, the Sept. translate *hates his own Soul*.

Ver. 1. *ceased*] As says *Juvenal*, Sat. 13.

Rari quippe boni

Good Men are scarce, their Number very small,

Stapylton's Trans.

Ver. 3. *flattering*] *Mudge*, smooth Lips, but why should they be cut off?

Ver. 4. *Those*] being an Object or Accus. Case to cut off, like Lips and Tongue.

Ib. *prevail*] *Mudge*, are Masters of our Tongue; which diminishes the Sense, and makes the next a Tautology.

Ver. 5. *Safety*] I have related at *Psa. vii. 11.* that a Translation by the Earl of Dartford has the vulg. Lat. in better English, than that by the College of Doway: so here the last mentioned, published 90 Years before, is, *I will put in a Salvation: I will do confidently in him; which the Earl alters to, I will provide for their Safety, and I will do it effectually.*

Ib. *who is puffed at*] or at whom there is Puffing. *Mudge*, that he would ensnare, as if he was the Afflicted or Needy; in *Critical Notes*, with lustre to himself, by changing *it* to *no*.

Ver. 7. *them*] the afflicted and needy, Ver. 5. which are both there plural; but by *Patrick*, the Words.

Ib. *him*] David himself, as being one of the afflicted and needy; for this Pronoun is singular, and so a Tautology of keeping and preserving the same prevented.

Ib. *from this Generation*] of People in *Saul's* Reign.

Ver. 8. *walk round about*] being frequent and busy.

Ib. *Vileness*] or vile Things, as *Copies* differ in placing the Point, but is either Way feminine. So *Ainsw.* as *Jun.* and *Trem.* have *res vilis*, a vile Thing; *Pagn.* *vilis*, *Vilens*; *Castal.* *nequitia*, *Leviness*; *Alunst.* *ignominia*,

VOL. I.

Shamefulness. The *Psalter* in the *Common-prayer* has it monstrously, are put to rebuke. And *Mudge* of late, as *Thou art high up, Thou art become contemptible to the Sons of Man*; but for this Purpose he honestly confesses two Letters are to be added for *Thou*, and this Noun to be altered into a Verb, as he says he reads, that is when he has written it so himself: however he would screen himself under the *Septuag.* who translate, according to thy Height thou hast (not multiplied as with their Latin Translators, but) took much care of the Sons of Men, bad enough too; changing the Verb into a Noun, and the Noun into a Verb, and as if it was *flowed to the Sons of Men*, deriving *mult* from *h* *I* think, as more likely than *Bythmer's* *לחם* And notwithstanding *Bp. Hars* owns he does not know what this Verse means; if I may speak the Truth, I see no Difficulty in it: nay though *Wheatland* and *Silvester*, 1754, translate it under the Authority, as they say, of *Bp. Patrick*,

Amaz'd the wicked wander to and fro,

When thou dost raise from Earth th' obscure and low;

I must dissent, that on the contrary the Wicked were then prosperous, as Ver. 1, 2, 3, 4, 5, 7. almost the whole Psalm, plainly shew; and how was it otherwise, if, as *Patr.* says, the Court of *Saul* and the corrupt Manners of that Age are here complained of? On the other hand the *Vilens* being bad, is correspondent to *Psa. xv. 4.* *1 Sam. iii. 13.* *Isa. xxxii. 6.* and *Patrick's* Exposition reads quite unnatural to the Words.

Ver. 1. *Jonston*,

Quò, Deus! usque mei capient te oblivia? Vultum,

Durus et aversus, quò, Pater! usque teges?

of which the Author of the *Prefatory Discourse* to *Jonston's* Edition says he does not remember ever to have seen such a Pathos, or Expression of the Passion by the Sound.

Ib. *Perpetually*] This without being a fresh Question is very improper; so *Psa. lxxxviii. 46.* but otherwise *lxxxix. 5.*

Ver. 2. *make Consultations*] as the Heb. is; *sc. quomodo à manibus inimicorum meorum evadere possim*, that is, how I may escape out of the Hands of my Enemies, *Hulse*; well: but *Mudge* translates *form Designs against my Life*, to put an End to it himself, as he repeats in a Note; whereas this Heb. Preposition commonly signifies *in*, and another *against*, this Noun *Soul* or *Mind*, and another *Life*; so that *David* may be cleared of this Accusation.

8 C

3. Look

3. Look up, answer me, O Lord my God : enlighten my Eyes, lest I should sleep in Death ;

4. Lest my Enemy should say, I have prevailed over him ; my Adversaries should rejoice, that I am moved.

5. Whereas I trust in thy Kindness, my Heart shall rejoice in thy Salvation.

6. I will sing to the Lord ; for he is bountiful to me.

P S A L M XIV.

FOR the chief Musician. By David.
The vile one says in his Heart, There is no God : they corrupt, they make themselves abominable by Deeds, none doing Good.

2. The Lord looking from Heaven upon Mankind, to see whether there is any who understands, who seeks God ;

3. Every one is departed, they are become filthy together, none doing good, not even one.

4. Will none of the Workers of Iniquity know, who eat my People as they do Bread, not calling upon the Lord ?

5. There they are seized with Fear, because God is in the Generation of the Righteous ;

6. You that make the Purpose of the

Afflicted Shame, that the Lord shall be his Refuge.

7. Oh that there was the Salvation of Israel from Zion ! when the Lord turns back the Captivity of his People, Jacob will rejoice, Israel will be glad.

P S A L M XV.

A Psalm of David.
Lord, who shall lodge in thy Tabernacle ? Who shall dwell on thy holy Mountain ?

2. He that walks in Integrity, works Righteousness, speaks Truth with his Heart,

3. Slanders not with his Tongue, does no Hurt to his Companion, nor carries Reproach against his Neighbour ;

4. In whose Sight a contemptible Person is despised, but he honours them who fear the Lord ; he that swears to his own Hurt, without changing,

5. Lends not his Money on Usury, nor takes a Bribe against the Innocent ; doing these Things : he shall never be moved.

P S A L M XVI.

A Golden Poem of David.
Preserve me, O God : for I trust in thee.

Ib. my Enemy] Saul.

Ib. be exalted] Beza in the Eng. something oddly, *gape over my head*, and *gape over me* more remote in Psa. xvii. 9.

Ver. 6.] The Addition at the End in the Psalt. is from the Gr. and that taken as appears from the End of the 7th Psa.

Ver. 1. no God] The Proof of his Existence by Reason, having lately read in *Stillingsfleet's Origines Sacrae*, and *Houie's Living Temple*, I refer the Eng. Reader to, as there may be Occasion for it.

Ib. Deeds] Sept. *Studies*, in another Meaning as imagined of the Heb. Word.

Ib. no not one of the Psalt. in the Gr. there is not even one, might be fetched from the 3d Ver. and is not in Psa. liii. 1.

Ver. 2. looking] We read that *Diogenes* lighted a Candle in the Day-time, and said *he was looking for a Man*, meaning a right one, *Diog. Laert.* in ejus *Vit.*

Ver. 3.] The Psalter adds in three Verses after this, from the *Old Lat.* as in *Rom.* iii. where see ; and *R. B.* only that I know of, turns them into Verse.

Ver. 4. my People] David's, he speaking in his own Name, as *Peale* observes, throughout this Psalm. By which, and Ver. 5, 7. this seems to be penned while David reigned at Hebron over Part of Israel : according to *Patr.* in *Abshalom's* Rebellion, whither quite too many Psalms appear referred by the Commentators.

Ver. 5. There] in the Place where they oppress, Kimhi.

Ib. they] who opposed David's reigning, 2 Sam. iii. 1.

Ib. seized] In the Contents of the Bible, to this Ver. is, *He convinceth the wicked by the light of their conscience*, to which is added own at Psa. liii.

Ib. Fear] The Gr. adds where no Fear was, from its own Vers. Psa. liii. 5.

Ver. 7. from Zion] which David was not yet possessed

of, but might understand that was to be the Place of the Sanctuary, and so wished for it as here.

Ib. Captivity] by the *Philistines*, 2 Sam. ult. 1, 7. as Psa. lxxviii. 61. & cvi. 46.

Ver. 1. holy Mountain] Zion, Part of the City Jerusalem, which it seems David had now in Possession, and as I suppose had lately got, in the Esteem for which he composed this Psalm.

Ver. 4. In whose Sight a contemptible Person is despised] widely translated in the Psalter, *He that setteth not by himself* (for our makes not much of himself, I suppose) but is lowly in his own Eyes.

Ib. contemptible] as all the Wicked are, notwithstanding any outward Greatness. *Melancthus* in his *Book of Painting*, as cited by *Diog. Laert.* in the *Life of Palæmus*, says there should be a certain ἀνδράδυνα καὶ σκληρότης, Height and Stiffness of Mind, in People's Actions and Manners, to guide them rightly.

Ib. Hurt] but the Gr. Neighbour, the Distinction being *וְיָ* and *וְיָ* only in the Points : the Liturgy takes in both Meanings, and separate the one from the other.

Ib. changing] LXX *deceiving*, from *חַמַּר* by imaginary Transposition, and the Liturg. *disappointeth him*.

Ver. 5. Lends not] Beza strangely, at least in the Eng. Transf. *Which doth not lend his Money to the hindrance of an other*.

Ib. doing these Things] being the Conclusion of the proper Answer to Ver. 1. so that the great Heb. Stop for a Colon is here proper and necessary, and not a full Point at Innocent ; where is but a small ministring Accent, to join it to *does* or *Doer*.

Ver. 1. A golden Poem] from its Root famous Gold. *Ainsw.* expounds it *David's jewel*, or notable song ; and *Lee Jud.* translates *Insigne aureolum*, a notable golden Matter ; *Jun.* and *Trem.* *Insignis ode*, A notable Poem ; which Interpretation also *Lew. de Dieu* prefers. But *Jerome* and *Aquila* bumble and honest, as if the Word was parted into two.

2. One.

2. One may say to the Lord; Thou art my Master, my Goodness is not to thee;

3. It is for those Saints who are on the Earth, and the noble ones in whom is all my Delight.

4. Their Sorrows will be multiplied *who* give a dowry to another: I will not pour out their Offerings of Blood, nor take up their Names into my Lips.

5. Thou Lord, the Portion of my Share and Cup, supportest my Lot:

6. The Lines being fallen to me in pleasant Places, a handsome Possession also for me.

7. I will bless the Lord, who gives me Counsel; nay my Reins instruct me in the Nights.

8. I set the Lord before me continually; because *he* is at my right Hand, I shall not be moved.

9. Therefore my Heart is glad, and my Instrument of Glory rejoices; my Flesh also shall dwell securely.

10. For thou wilt not leave my Person in the Grave; nor let thy holy one see Corruption.

11. Thou wilt make known to me the Path of Life, the Fulness of Joys in thy Presence, the pleasant Things at thy right Hand eternally.

P S A L M XVII.

A PRAYER of David.

Hear what is righteous, O Lord, hearken to my Cry, give ear to my Prayer; *that* are not with deceitful Lips.

2. Let my Judgment come out from before thee, let thy Eyes see Uprightness.

Ver. 2. *One*] as denoted in *Latin* by the second Pers. sing.

Ib. Goodness] *Pfalt.* goods meanly.

Ib. not to thee] *Gr.* thou hast no need of, mere Para-phrase.

Ver. 3. *the noble ones—my Delight*] Instead of this the LXX translate, *he has made his Will or Pleasure admirable*; exchanging the Noun for the Verb, strained beyond its Signification too, and the Pronoun *for* *1* but the *Vulgate* rectifies the latter, the *Dowry Transf.* being, *he hath made at my willes marvellous in them*, which the *Earl of Dartford* turns to intelligible or retranslates into Sense thus, *he has wonderfully made appear all my good intentions towards them*.

Ver. 4. *give a dowry to*] or *endow*, as it signifies, and is rendered *Exod. xxii. 16.* where it is only found besides in this Conjug. *Kal.* Vulgarly sung,

They shall heape sorrows on their heads, which run as they were mad:

To offer to their idoll gods, alas it is too bad.

Ib. another] *Sept.* afterwards, as a different Vowel might make it.

Ib. pour out their Offerings] the LXX have gather together their Assemblies, both Verb and Noun from the Root *גן* which are from *גן* the same Letters transposed, and such Words sometimes take Meanings one from another; but there had need be some Necessity for it in the Expression, or the same Signification of the same Word elsewhere, which are here wanting: but to pretend those Translators read it with the Letters inverted, as *Bytner* speaks, is utterly incredible; for who could mistake *ג* for *נ* by the Likeness, and also the End for the Beginning of the Word at the same Time?

Ib. nor take up their Names into my Lips] *Jonston,*

Abfit ut hac memorant et se contaminet; aures

Abfit ut offendant nomina laeva meas:

far be it from my Mouth to pollute it self by mentioning them; far be it from their nonsensical Names to offend my Ears.

Ver. 5. *Let*] the Kingdom; see 2 *Sam. v. 12.* so not in *Saul's Time.*

Ver. 7. *Archdeacon Daniel* in his *Paraphrase* on this Psalm has,

Let others to the distant pow'rs complain,

And on their idle godships call in vain;

Be it my pride to act a juster part,

And own the God exulting in my heart.

Here, here he triumphs an unrival'd guest,

And with his sacred fire inflames my breast.

This is in the *Miscellaneous Poems* printed several times for *Lintot*, Vol. II. but afterwards unworthily suppress'd in his *Paraphrase on some select Psalms.* So *K. James*, in his *Version* authorized by *K. Charles*, and printed at *Oxford.* 1631.

My thoughts all night (by him inspir'd)

doe teach what course to take.

Jonston likewise has,

Hujus & afflatu sacras precordia flammæ

Concupiunt, pulsa non ubi luce redit:

and by the Inspiration of him my inward Part conceives holy Flames, when the Light being driven away Night returns. And *Hulse* in his *Heb. Elegancies out of the Psalms*, No. 44. says, *To be instructed by the Reins, is ab internis animi & conscientia motibus ad pietatis officia trahi, to be drawn to the Duties of Religion by the inward Motions of the Mind and Conscience.*

Ib. my Reins] which he says the Lord possessed, *Psa. cxxxix. 13.* *Beza* in *Paraphrasis*, O Lord, thou dost teach me inwardly every Night. The *Dowry Bible* by *Mistake* has *veins.*

Ib. instruct] In the *Com. Prayer Psa.* chasten, which the *Heb.* also signifies, and may be contained in this; and that the Author of *Holy Dav. clear'd* explains, *for the Reproofs and Checks I have every Night from my own Heart, whenever I do amiss.*

Ver. 8. *set*] By the *Sept.* looked to paraphrastically; because, as I judge, the literal Meaning is somewhat diffusive and unfixed.

Ib. the Lord] *Pfalt.* God, by some Oversight, neither in the *Gr. Vulg.* nor *Munst.*

Ver. 9. *Instrument of Glory*] viz. the Tongue, as quoted *Acts ii. 26.* and as the *Gr. Translators* with some of the *Lat.* and our former *Eng.* render it; according also to *Psa. xxx. 121.*

Ib. dwell securely] shall rest in hope, *Acts ii. 26.* is quoted from the *Greek Transf.* not from the *Heb. Original.*

10. *not leave*] *Hatten* in his *Prayer* on this Psalm has, *that when our flesh shall see corruption, our souls may not be left in hell*; as if Souls might return out of Hell: but his Performance seems mean, taking a Verse or two of a Psalm almost verbatim, and most of the rest common and dull, besides secretly striking at the Sectaries (while he pretends those Prayers are to suit all) though printed the 15th time 1724.

Ib. Person] as, says *Pasle*, this Word is every where used; doubtless it is frequently; see of this *Amama* in *Anti-barb Bibl.* and *Byth. Lyr. Pr.*

Ib. Grave] So *Nathan Mordecai* in his famous *Heb. Concordance* says, *קבר פירוש קבר* the Meaning of *sheel* is the Grave; as it is rendered by *sepulcrum*, *Sepulchre* or *Grave*, by *Jun.* and *Trem. Pagnin.* *Leo. Jud.* and it is interpreted of the Resurrection of Christ, *Acts ii. 31.* and by *Cruden* in his late famous *Concordance* expounded, *Thou wilt not suffer my body to putrefy in the grave.*

Ib. holy one] The Word having *redundant*, which were it not for the pointed Vowels might be plural, the Author of the *State of the Pr. Heb. Text*, p. 218, 496, 498, exclaims against the printed *Heb. Copies*, though the *Marginal Reading*, universally owned, is regularly singular, and though the Vowel-Points confine the Text also to that, which are not as when plural in *Psa. lii. 9. &c.*

Ver. 1. *that are not*] not Prayer only, where is the principal Scop in the *Heb.* shewing this belongs to the other also: so *Cress* in *Tagb. Art.* p. 204.

Ver. 2. *Uprightnes*] as *Psa. ix. 8.*

3. Thou

3. Thou searchest my Heart, thou visitest in the Night, triest me, finding Nothing : I intend my Mouth shall not transgress.

4. Among the Works of Men, by the Word of thy Lips, I take heed of the Robber's Paths.

5. Uphold my Steps in thy Roads, *that* my Feet may not be removed.

6. I call upon thee, for thou wilt answer me, O God : incline thy Ear to me, hear what I say.

7. Distribute thy Kindness, who savest by thy right Hand the trusting ones, from those who rise up against *them*.

8. Keep me as the Apple of the Eye, hide me in the Shadow of thy Wings ;

9. From the Face of the wicked ones who waste me, the Enemies to my Life, that come about against me ;

10. Who are inclosed with their Fat, speaking proudly with their Mouth.

11. They now surround us by our Steps, set their Eyes inclining to the Ground.

12. His Likeness is as a Lion that longs for the Prey, and as a young Lion that sits in lurking Places.

13. Arise, O Lord, prevent his Looks, over-

throw him : deliver my Life from the Wicked with thy Sword ;

14. From Men with thy Hand, O Lord, from Men of the World, whose Share is in *their* Life, and whose Belly thou fillest with thy reserved Things, that are satisfied with Sons, and leave their Excellency to their own Children.

15. *As for* me, let me see thy Face in Righteousness ; be satisfied when I awake with thy Likeness.

P S A L M XVIII.

FOR the chief Musician. By the Lord's Servant David ; who spoke to the Lord the Words of this Poem, at the Time when he had rescued him from the Power of all his Enemies, with that of Saul, as follow :

I will love thee affectionately, O Lord, my Strength.

2. The Lord is my firm Place, and my Fortification, as also my Deliverer, my God, my Rock, in whom I will trust ; my Shield, and the Horn of my Salvation, my high Place.

3. I will call upon the Lord, who is to be praised ; so shall I be saved from my Enemies.

Ver. 3. *I intend*] With the LXX is, *and hast not found Iniquity in me*, thrusting in the first, and making the two last Words for *my*, which they also mistook for the first Person of the Verb.

Ib. *transgress*] As the Heb. Verb also signifies *pass*, the LXX have turned it *speak*, joining it to the next Ver.

Ver. 4. *Robber's Paths*] the By-ways where he robs, such as his Enemies waited for him in. So the Word is properly rendered, Jer. vii. 11. Ezek. vii. 22. and Roads are aptly distinguished in the Original from such Paths. The Vulgate contrarily has *I have kept the hard Ways* ; and the com. Transf. having added in it *me from* ; Patr. violently expounds it, *preserved me from murderous Practices*.

Ver. 7. *Distribute*] and not *show* in Heb. being the same that is turned *set apart*, Psa. iv. 3. Sept. *make wonderful*, as elsewhere.

Ib. *thy Kindness*] which is one Heb. Word signifying no more.

Ver. 10. *Fat*] which by transposing the Letters might be *Cord*, and so Mudge renders it *Cords*.

Ver. 11. *by our Steps*] Saul's Agents observing by the Footsteps of David and his Men whither they were gone, and looking down to the Ground for that Purpose. Very pertinent ! Yet Mudge alters the Vowels, and translates, *We have succeeded* ; but which his new-made Verb never signifies. The LXX have it *casting me out*, for *making go*, as a Participle, and with *for* ;

Ver. 12. *His Likeness*] So the Heb. is, but the Gr. *They received me*, or rather *took me up*, γ being taken for η perhaps, as η must for η and ascribed to the root כח Byth. solves it by the LXX express'd the Sense ; which may be denied, for David's Enemies could not take him, even by what he says here, Ver. 4, 9, 11, 13.

Ver. 13. *him*] The Seventy *them*, yet I dare say they did not read הם for הו as also just before.

Ib. *with thy Sword*] So Cast. Jun. and Trem. with Ainsw. and the Genev. Transf. render ; *with* being often understood in Heb. as in Lat. and seems much more agreeable to the Context, than to add *which is* : thus Smyth, who composed a pretty good Version, has,

Save, by thy Sword, from wicked ones ;

Save, by thy Hand, from Men :

as also *Wither*. And the com. Metre,

And with thy Sword him smite.

In which Manner Dupont turns it in Gr. Verse. If we will let Mudge move it into the next Ver. he will have (indeed has) it, *save thy Sword*. A strange Expression ! after a good deal of Thinking too, and which the studying out could not require, while he doubtless saw it so in the Septuag.

Ver. 14. *From Men*] Instead of which in a Psalter that Augustine used was ; *Perdens eos, Destroying them* ; for the Difference in Heb. would be only *memitham* (the Part. in Hiph. from *muth*) for *minithim*, by which the Author might make the Mistake.

Ib. *Men*] By the LXX in the first Place *Enemies*, in the latter *few*, tho' signifying neither, and is the same both times.

Ib. *with thy Hand*] In the Gr. is *of thy Hand*, but the Heb. is not Genitive.

Ib. *whose Share is*] But by the LXX and Vulg. *divide them*, as a Verb. Hence the Collegians of Doway obscurely, *from a few out of the Land divide them, in their life* ; but by the Earl of Dartford more expressive, *separate them in their life time from the small Number of those, who are thine upon the earth*.

Ib. *their Excellency*] the very same as in Job iv. 21. so Jun. and Trem. have here *excellenciam suam* : for *rest* does not seem very proper.

Ver. 15. *when I awake with thy Likeness*] With the LXX *when thy Glory shall appear*, as their Imagination dictated.

Ver. 1. See this Psalm 2 Sam. xxii. In the Argument of it to his Paraphrase, Beza writes, *We must needs grant that we have no Writing extant of any Poet, who flouished the most in Wit and Eloquence, to be compared with this Psalm, if we only look at the Phrase. And as for the Matter, he describes those his so dangerous Perils in such a Manner, that he who reads them will almost think he beholds the Things with his Eyes ; and he so paints forth the Glory of God in executing Judgment, and his Divine Majesty with such a high Style, that the Reader may think the Heavens and Earth yet still to shake ; and for the like see Delane's Life and Reign of David, p. 71. or as quoted by Wheatland.*

Ver. 2. *firm Place*] or *solid Place*, as the Sept.

Ib. *Rock*] the same as in 2 Sam. xxii. 3. and here in Ver. 46. which it signifies properly, not *Strength*.

4. The Pangs of Death surrounded me, and the Floods of Ungodliness terrified me :

5. The Pangs of the Grave compassed me about, the Snares of Death prevented me.

6. I called upon the Lord in my Distress, and cried out to my God ; who heard my Voice from his Temple, and my crying out before him came into his Ears.

7. Then the Earth shook, and moved ; the Bottoms of the Mountains trembled, and were shaken ; because he was incensed.

8. Smoak went up through his Nose, and Fire out of his Mouth consumed ; by which Coals were kindled.

9. He also bended the Heavens, and came down ; there being a Mist under his Feet.

10. Besides he rode upon a Cherub, and did fly ; nay flew swiftly upon the Wings of the Wind.

11. He made Darkness his Hiding-place, his Tabernacle round about him, dark Waters, thick Clouds of the Skies.

12. By the Brightness that was before him his thick Clouds passed on, with Hail, and Coals of Fire.

13. The Lord thundered too in the Heavens, and the Highest gave forth his Voice, with Hail, and Coals of Fire.

14. He also sent his Arrows, and dispersed them : and shot Lightnings, and routed them.

15. The Channels of the Water were not only seen, but the Foundations of the World discovered ; at thy Rebuke, O Lord, by the Blast of the Breath of thy Nose.

16. Sending from on high, he took me, drew me out of much Water.

17. He rescued me from my stout Enemy,

and from those who hated me ; because they were too strong for me.

18. Who prevented me at the Time of my Calamity ; but the Lord was for a Staff to me.

19. And brought me forth to a large Place, delivering me ; for he delighted in me.

20. The Lord recompensed me according to my Virtue : he rendered to me after the Purity of my Hands.

21. For I observed the Ways of the Lord, and was not wicked contrary to my God.

22. All his Judgments were likewise before me, nor did I put away his Ordinances from me.

23. Nay I was perfect with him, and kept my self from having Iniquity.

24. So the Lord rendered to me according to my Virtue, after the Purity of my Hands before his Eyes.

25. To the kind one thou shewest thy self kind, to the perfect Person perfect,

26. To the pure one shewest thy self pure, and to him who is perverse froward.

27. For thou dost save the afflicted People, and humble the haughty Eyes.

28. Thou also lightest my Candle : the Lord my God makes my Darkness bright.

29. By thee too I run through a Troop ; and by my God I leap over a Wall.

30. As for God, his Way is perfect, the Word of the Lord is tried : he is a Shield to all that trust in him.

31. For who is God besides the Lord ? And who the Rock excepting our God ?

32. It is God girds me with Ability, and makes my Way perfect ;

33. Making my Feet as the Hinds, and setting me upon my eminent Places.

Ver. 4. *Ungodliness*] There being *יָסוּר* wanting to make *ungodly Men*.

Ver. 5. *prevented me*] as if from living.

Ver. 8. *Smoak*] which in the *Saxon Manuscripts* of the *Psalms* at *Cambridge* is *rec*, after which it is yet called in some Places of *England*, when coming not from Fire ; from which *Tongue* 'tis allowed on all Hands, the *Body* of ours is really derived, says *Brightland* in the *Pref.* to his *Gram. of the Eng. Tongue*.

Ver. 10. *flew swiftly*] by the Change only of the Letter *ו* into *י* in 2 *Sam.* xxii. 11. which might be a Refinement of *David* himself, tho' *Capel* says the other is better, *Critica Sacra*, Lib. I. Chap. 7. but I give it to this, as being not so common, both in respect to the Matter and the *Heb.* Word, and I think more sublime.

1b. *flew swiftly upon the Wings of the Wind*] *Apollinarius*, who lived in the fourth Century, and whose *Paraphrase on the Psalms* in *Gr. heroic Verse*, is still extant (that on other Books being lost) has it,

ἵππῳ Βουτῶν ἀνέμων πτερυγισσὶν ἀρπάζει,

he flew mounted with the Wings of swift crowding Winds.

Ver. 11. *of the Skies*] *Psal.* to cover him, as the *Translator* thought fit.

Ver. 15. *Water*] *יָם* being prefixed to the Word for *Sea* in 2 *Sam.* xxii. 16. added perhaps by the royal Author, on revising and collecting his *Psalms* together : *Abarbanel* reckons up 74 Varieties in the whole *Psalms*, including different Spelling. *Hare* thinks this the *Copy* revised.

Ver. 18. *for*] which is in the *Heb.* more here than at *Vol. I.*

2 *Sam.* xxii. 19. and more agreeable to the Structure of that Language.

Ver. 19. *delighted in me*] *Doway Bib.* would me ; which may pass for as good *Latin*, viz. the Original *voluit me*, as *English*.

Ver. 23. *perfect*] 'Our Translators, writes *Gell*, 'usually render what is in the holy Text *perfection* or *perfect*, by *sincerity* and *sincere* and *upright*, as *Psa.* xviii. 23. or else mislead the credulous Reader by putting one 'or other in the Margent,' *Essay*, p. 697.

Ver. 26. *perverse*] being not the same Word with the following, any more than in 2 *Sam.* xxii. 17.

This is paraphrased well in the old com. *Metre*,

And thou wilt use the wicked Men,

As wicked Men deserve ;

but by *Mud.* translated, with the Crooked Thou behavest crossly.

Ver. 29. *run through a Troop*] which *Mudge* flattens to *course in Parties* ; and the *Sept.* transform into *shall be delivered from Temptation* : for *יָצָא* might be passive from *צָרָה* thus *יָצָא* by dropping *נ* as is sometimes done, would the Points permit it, tho' that Verb must be racked to signify so.

Ver. 32. By *Payne*, forsooth amending the old *Metre*,

He is the Lord that girdeth me

with strength for war, and why ?

He maketh my way perfect, and

on him I will rely ;

such *whys* being much used by him, tho' not always so improperly.

34. He teaches my Hands War; and a Steel Bow has been broken by my Arms.

35. And thou hast given me the Shield of thy Salvation, thy right Hand has supported me, and thy Gentleness made me great.

36. Thou enlargest my Steps under me; inasmuch that my Ancles do no slip.

37. I pursue my Enemies, and overtake them; nay do not return till they are consumed.

38. Thus I strike them, so that they are not able to get up: they fall down under my Feet.

39. For thou girdedst me with Ability for War; overthrowest them under me that rise up against me.

40. And thou hast given me the Necks of my Enemies, that I may cut off those who hate me.

41. They cry out, but none saves; on the Lord, but he does not answer them:

42. While I beat them small, as the Dust before the Wind; empty them out, as the Dirt of the Streets.

43. Thou deliverest me from the Contentions of the People; makest me the Head of the Gentiles: a People that I knew not serve me.

44. They hearken to me by the Report of the Ear: Strangers submit to me;

45. Who decay, and shake for fear out of their close Places.

Ver. 34. *broken*] *Mudge* follows the *Seventy*, *Thou makest my Arms a Bow of Brass*, by altering the *Heb.* they mistook; but mistaking himself too in doing it. *Bythn.* must also be mistaken in supposing they read נִתְּנָה from נָתַן which has not the Conj. *Kal*, and there it would be נִתְּנָה more likely they took the Word נִתְּנָה for נָתַן from נָתַן as the *Gr.* Word likewise shews.

Ver. 35. *Gentleness made me great*] But *Mudge*, not without Alteration of the *Original*, answering me invigorateth me; and the *Sept.* by Reiteration, thy Discipline has corrected me to the End, and thy Discipline it self will teach me; in which they might put Discipline or Correction, for Gentleness or Meekness, by a Metonymy of the Cause for the Effect, and teach to suit with it, both in the glossing way, to make Something that is plain, tho' wrong, as Translators frequently do: as to the rest, I count that thy Discipline was written by Oversight twice, and afterwards the Want of a Verb to the first was supplied by one of its own Signification; and, as the repeating it might seem to denote Continuance, to the End was also added.

Ver. 42. *empty them out*] being one Word in *Heb.* as if contracted from the two in 2 *Sam.* xxii. 43.

Ver. 43. *makest*] by taking out a *Heb.* Letter after ד and putting in another before it, 2 *Sam.* xxiv. 44.

Ver. 45. *decay, and shake*] *Sept.* are become old and lame, by reason of their *Ways*; deriving the first Verb from בָּלַח instead of נָבַל and the second not from דָּרַג as being only here, and the Meaning of it known by the *Chald.* but as *Bythn.* skilfully remarks from דָּרַג that sometimes signifies so in *Chald.* and is thus written 2 *Sam.* xxii. 46. yet there they translate, *shall be cast away, and overthrown*; and they might take *Places shut up* to be *Ways*.

Ver. 48. *withal*] The *LXX* Interpreters taking אַךְ to be *Anger*, and so reading my Enemies of Anger, translate my angry Enemies, neglecting the *Heb.* Stop, the same as at *Wicked* in the first Ver. of this Book, which is an Instance of what Consequence the very Accents are.

Ver. 50. *anointed*] The *Vulgate* has *Christ David*.

46. The Lord lives, and blessed is my Rock: so let the God of my Salvation be exalted.

47. It is God renders Vengeance for me, and brings the People under me;

48. Delivering me from my Enemies: thou dost withal exalt me above them that rise up against me; rescuest me from the violent Man.

49. Therefore will I praise thee among the Gentiles, O Lord, and sing melodiously to thy Name.

50. He makes the Salvation of his King great; and will shew Kindness to David his anointed one, and his Offspring for ever.

P S A L M XIX.

FOR the chief Musician. A Psalm of David.

The Heavens declare the Glory of God, and the Firmament tells the Work of his Hands.

2. One Day after another utters Speech, and one Night after another shews Knowledge.

3. There is no Speech, nor yet Words, without their Voice being heard.

4. The Draught of them goes forth to all the Earth, and their Declarations to the End of the World: he has made a Tent with them for the Sun.

5. Which is like a Bridegroom coming out

Ver. 1, &c. *Addison*,

The spacious Firmament on high,
With all the blue ethereal Sky,
And spangled Heav'ns, a shining Frame,
Their great Original proclaim:
Th' unwearied Sun, from Day to Day,
Does his Creator's Pow'r display, &c.

Ver. 2. *after*] as *Noldius* shews this *Heb.* Preposition signifies, *Concord.* *Heb.* Partic. 24. and of which *Pool* likewise gives Instances, adding the Day doth not utter this to the Day: accordingly *Brady* and *Tate* have it,

The Dawn of each returning Day
fresh Beams of Knowledge brings;
And from the dark Returns of Night,
divine Instruction springs.

1b. *Knowledge*] which *Erillus* the Philosopher, as *Diog. Laertius* writes of him, held to be the End of Living.

Ver. 4. *Draught*] *Sept.* Sound, imagining כִּק as a Contraction of כִּקִּק and not reading the latter from the foregoing Ver. as *Bythn.* conceits.

1b. *with them*] the Heavens and Firmament looking like a Tent for the Sun; but what other Tabernacle for him is there in them? The *Gr.* is, in the Sun he has put his Tent: for which the *Heb.* would not only require the Change of ל into ב but also of בָּהֵל into ו joined to another Word, utterly improbable to have ever been.

Ver. 5. By *Jonson*,

Sponsi more novi thalamo se tollit Eos;
Carpit et, exultans more gigantis, iter.

There is not in all *Virgil*, says the *Pres. Disc.* a greater Sublimity of Verse than in these Lines, viz. in sounding to the Sense: in *Eng.* Like a new married Man from the Wedding-Chamber he raises himself up from the East, and takes his Journey triumphant like a Giant; as I understand it, and not as in the printed Interpretation, out of his Morning Bed, which debases the Image the inspired Writer gives.

1b. *flour Man*] *Sept.* Giant, not signified, and less agreeable.

1b. *a Race*] *Mudge*, his Path; how flat!

of his Marriage-chamber, is joyful like a stout Man to run a Race.

6. His coming forth is from the End of the Heavens, and at their Extremities is his Circuit; from whose Heat there is Nothing hid.

7. The Law of the Lord is perfect, converting the Soul; the Testimony of the Lord is certain, making wise the Simple;

8. The Precepts of the Lord are right, rejoicing the Heart; the Commandment of the Lord is pure, enlightening the Eyes;

9. The Fear of the Lord is clean, remaining for ever; the Judgments of the Lord are true: they are *all* righteous together.

10. More to be desired than Gold, or much pure Gold; and sweeter than Honey, or the Dropping of Honey-combs.

11. Thy Servant is also admonished by them; by observing them there is great Reward.

12. Who understands *his* Errors? Cleanse me from those that are hid.

13. Keep back thy Servant likewise from presumptuous Things, let them not have dominion over me; then shall I be perfect, as well as innocent from great Transgression.

14. Let the Speeches of my Mouth, and the Meditation of my Heart, be acceptable before thee, O Lord, my Rock and Redeemer.

P S A L M XX.

FOR the chief Musician. A Psalm of David.

The Lord will answer thee at the Time of

Distress, the Name of the God of Jacob will exalt thee;

2. He will send Help for thee from the holy Place, and support thee from Zion;

3. Will remember all thy Offerings; and make thy Burnt-sacrifice right. A Pause.

4. He will grant thee *what* is in thy Heart, and fulfil all thy Purpose.

5. In whose Salvation let us sing, and set up a Standard in the Name of our God; *since* the Lord will fully grant all thy Petitions.

6. I know already that the Lord saves his anointed one; whom he answers from his holy Heaven, in the saving Power of his right Hand.

7. Some of Chariots, and others of Horses, but we are mindful of the Name of the Lord our God.

8. Those have stooped, and are fallen down: whereas we rose, and shall be kept up.

9. O Lord, save: let the King answer us on the Day we call.

P S A L M XXI.

FOR the chief Musician. A Psalm of David.

The King, O Lord, is glad through thy Strength; nay how exceedingly he rejoices through thy Salvation!

2. Who hast given him the Desire of his Heart, and not withheld the Proposal of his Lips; a Pause.

3. When thou hadst prevented him with good Blessings, setting a Crown of pure Gold on his Head;

Ver. 3. *make—right*] The Verb usually signifies *to make fat*, but several take it to mean here *turn into Ashes*; so this being general agrees with either, better than *accept*.

Ver. 5. *set up a Standard*] Sept. *be magnified*, as if η and λ were transposed, but more likely the Signification only was transferred.

1b. *of our God*] In the Com. Pray. of the Lord our God, from a corrupt Copy only of the Sept. which the vulg. Lat. did not follow.

Ver. 7. *are mindful of*] Sept. *will call upon*, by there being λ before Name, and as the Verb also signifies *to make mention*; yet that translating is wrong, and the Vatican Editions have *shall be magnified*, as in Ver. 5.

Ver. 8. *stooped*] Sept. *had the feet tied*, poorly from the Noun of this Verb signifying *Legs*.

Ver. 9. *save: let the King*] Gr. Transf. *save the King*; which the Heb. Pause should have prevented, and hereby the Usefulness of it appears.

1b. *answer*] This the Gr. has in the 2d Person quite inconsistent with the Heb.

Ver. 2. *the Desire*] which seems to be David's obtaining the whole Kingdom of *Israel*, and that this was made on that Occasion.

1b. *Proposal*] Sept. *Will* (improper to *Lips*) going for the Meaning of אמר as it is only here, to אמר since א and ו are servile Letters, and ו of a Sound like א .

Ver. 3. *a Crown*] See 2 Sam. v. 3.

1b. *pure Gold*] Sept. *precious Stone*.

Ver. 6. *their Extremities*] Sept. *the End of Heaven*.

Ver. 8. *Precepts*] Sept. *Righteousnesses*: being at a Loss, as it appears to me, they went for the Meaning of קצק here to קצק through some Likeness; not because the latter may be corrected by the former, as with *Byth*.

1b. *enlightening*] Apollinarius,

$\text{ἡνελ ἡ εἰς ὅρα καὶ ὁμασι φῆγγος αἰένου}$.

Light increases to the Eyes by the bright Commandment.

Ver. 11. *admonished*] The LXX translate, *thy Servant keeps them*; not because they referred it to *Practice*, as *Byth* writes, but deriving *nizhar* from *nazar* in the room of *zabar*; where the Interpreter's Deficiency in Grammar is apparent.

Ver. 13. *Keep back*] Sept. *Spare*, interpreting *basac* by *bus*.

1b. *presumptuous Things*] Gr. *Strangers*, by the Error of supposing η to be η .

1b. *great*] which David having probably before this committed, particularly his Murder and Adultery, prays to be preserved from such for the future. But [the] must be improper here, though referring to that, as doubtless it was designed in the com. Transf. because God's Forgiveness had, and must be what cleared him from that Transgression, or any other already committed; and not God's keeping him back from it, which could relate only to what was not yet done.

Ver. 1. *Psalm*] which he composed, as I think, when he was going against the *Syrians*, 2 Sam. x. 18. it being on Occasion of a War, Ver. 5. where the Enemies set their Minds on their Chariots and Horses, Ver. 7. as 2 Sam. x. 17. and who seem to have been beat before, Ver. 8. as 2 Sam. x. 13, 15.

4. The Life that he asked thee for, hast thou granted him, a very long Space of Time.

5. His Renown is great through thy Salvation, Dignity and Honour dost thou put upon him :

6. As being one that thou wilt make very happy for ever, and joyful with the Gladness of thy Presence.

7. For the King trusts in the Lord, and by the Kindness of the Highest cannot be removed.

8. Thy Hand meets with all thy Enemies, thy right Hand finds those out who hate thee.

9. Thou makest them as an Oven with Fire at the Time of thy Presence : the Lord devours them in his Anger, the Fire consuming them.

10. Their Fruit thou causest to perish from the Earth, their Offspring from Mankind.

11. Because they are wickedly inclined against thee ; contriving Devices, they cannot prevail in.

12. For thou settest them for a Butt, taking aim on thy Strings at their Face.

13. Be exalted, O Lord, in thy Strength ; let us sing, and that melodiously, thy Power.

P S A L M XXII.

FOR the chief Musician ; upon the Morning Hind. A Psalm of David.

My God, my God, why hast thou forsaken me, being far off from saving me, and the Words of my Roaring ?

Ver. 5. Honour] In the Liturgick Psalms, great worship ; see Psa. iii. 3.

Ver. 7. cannot be removed] as Saul and Ish-bosheth had been.

Ver. 12. settest] the Verb not signifying to make turn.

Ib. them for a Butt, taking aim] so Patrick.

These shall be made the Mark, at which

Thy killing Arrows aim ;

as also the Bp. of that Name, make them the Mark ; and Dupont cites the same Manner in Gr. Verse, using *enavos*, a Butt or Mark, and *tilwobuv@*, taking aim.

Ib. Strings] Sept. Remnants thus, will prepare their Face in thy Remnants, a strange Expression, by which also they leave out *by against*, and for this have only the Meaning of another Noun from the same Root.

Ver. 1. the Morning Hind] in the Eng. Marg. the Hind of the Morning : this appears to denote David himself, then in such a Condition as a Hind is, that is hunted in a Morning ; and consequently was (as the Matter also shews) in the Time of his Troubles under Saul.

Ib. Hind] Sept. and Vulg. Receiving, which the Dewey Translators render Enterprize, but Byth. expounds it Help (viz. received) no Matter which is right or wrong : I know not how the LXX turned it so, but by taking *in lib* in the two Words for *in lib* and should be obliged to him that can discover it better.

Ib. By Jonston,

Ab, Deus! ah! me cur liquisti? ululatibus aures

Cur, procul abscedens, subtrahis usque meis?

which excels in its Kind (for Imitation by Sound) all that can be found in the Latin Language, says the Writer of the Prefatory Discourse.

Ib. My God, &c.] which our Blessed Saviour used on

2. O my God, I call by Day, but thou dost not answer ; and by Night, there being no Silence to me.

3. Yet thou art holy, dwelling where the Praises of Israel are.

4. In whom our Fathers trusted ; and as they did, thou deliveredst them.

5. They cried to thee, and were set free : they trusted in thee, and did not become ashamed.

6. But I am as a Worm, and not a Man, the Reproach of Men, and the despised one of the People.

7. All who see me scoff at me thus, thrusting out the Lip, shaking the Head ;

8. He commits himself to the Lord, let the same deliver him : he may rescue him, since he delights in him.

9. For thou broughtest me out of the Belly ; madest me dependent at my Mother's Breasts.

10. I was cast upon thee from the Womb : thou hast been my God from my Mother's Belly.

11. Be not far off from me, for there is Distress near, and no Helper.

12. Many Bullocks compass me, the Bulls of Bashan inclose me about.

13. They open their Mouth at me, as a Lion tearing and roaring.

14. I am poured out like Water, and all my Bones come apart, my Heart is like Wax, being melted in my Inside.

15. My Strength is dried up like a Pottersherd, and my Tongue cleaves to my Jaws ; so that thou makest me ready for the Dust of Death.

the Cross, in Syriack, Mat. xxvii. 46. supposed to be then the common Language in Judca ; but rejects the Gr. *look upon me* : to make which I suppose the last *מן* was taken for *מן* and *look* supplied as understood, then that God at first (to which the Gr. has not *my*) was added afterwards ; something different from Byth. who does not quite suit his to the Gr. and adds a Letter more.

Ib. saving me] Hars and Mudge change the Heb. into *my Crying*, and so make a Tautology.

Ib. Roaring] The Gr. and vulg. Lat. after it, as usual in this Book, have it *Sins* in a strange Sense ; and how I believe I have hit upon, viz. by interpreting *מאן* like *מאן* Psa. xix. 12. whose *i* might be left out, and this be plural without the Points.

Ver. 2. Silence] Sept. for Folly, as though Silence was such.

Ver. 3. dwelling] Psalt. *continuous*, and in a wrong Division.

Ver. 8. delights in him] The Dewey Translators have it *will him*, being hard put to it for English to *vult*.

Ver. 9. dependent] As he could not then *hope*, nor is that the Meaning of the Heb. Word, being the same as at Ver. 5.

Ver. 12. Bulls] So translated Psa. l. 13. & lxxviii. 30. the LXX have *fat Bulls*, giving the Word a double Meaning with the Adjective from *בשר* for *בשר*

Ver. 14. in my Inside] and not as in the com. Reading.

Ver. 15. like a Pottersherd] that lies about the House, or in the Ashes, to which no Moisture comes.

Ib. Dust] or Mould, but that it might be taken in another Sense here.

16. For Dogs compass me, the Assembly of Evil-doers come about me; piercing my Hands and Feet.

17. I can count all my Bones: they stare, looking at me.

18. They divide my Garments to themselves, and cast lots for my Cloaths.

19. Therefore be thou not, O Lord, far off: my Strength, make haste to my Help.

20. Rescue my Life from the Sword, the only Thing I have from the Dog's Paw.

21. Save me from the Lion's Mouth; as thou hearest from the Horns of the Unicorns.

22. So will I declare thy Name to my Brethren, among the Congregation I will praise thee.

23. You who fear the Lord, praise him; all that are Jacob's Offspring, honour him; and be in fear of him, you whole Offspring of Israel.

24. For he does not despise, nor abhor, the Calamity of the Afflicted, neither hide his Face from him; but hears, when he cries out to him.

25. By thee shall my Praise be in the, great Congregation: I will perform my Vows before those who fear him.

26. The Meek will eat, and be satisfied; they will praise the Lord who seek him: your Heart will live for evermore.

27. All the Limits of the Earth will remember, and return to the Lord; and all the Families of the Nations bow down before thee.

28. For the Kingdom is the Lord's, who has dominion in the Nations.

29. All the fat ones of the Earth, that have been eating, will bow down; all who are descending to the Mould will fall down before him; and none will preserve his Life.

30. The Offspring will serve him, that will be counted up to the Lord for a Generation.

31. They will come, and declare his Righteousness, to the People who shall be born, that he has done it.

P S A L M XXIII.

A PSALM of David.

The Lord is my Shepherd; I do not want.

Ver. 16. *Dogs*] *Dogs and worse Men have compass'd me*, has *Dan. Burgess* in his *Metre*, as though they were very Dogs; but the *Psalmist* has no *and* for that.

Ib. *piercing*] There being no other Place or Word in the *Heb. Bible*, but what may fairly I trust be vindicated, from having been corrupted or altered, of those which I have omitted as unnecessary, referring the Reader to *Simon's Critical History*, B. I. Ch. xviii. xix. who may well be hearkened to in this; I would mention here, that *they pierced* is not as the *Heb.* is, but as some suppose it should be: whereas the *Heb.* Word as it is, may be taken for a Participle of the same Meaning, from כָּאֵר as in the *Lexicon* of *Capellus*, as here rendered, without any supposed Corruption of *Jews*, or Loss of Sense; according to *Petock*, and as *Carpzovius*, shews in his *Defence of the Heb. Bib.* against *Whiston*, Chap. i. Ob. 28. The Author of the *State of the Pr. Heb. Text* objects that the Omission of the ׁ is very irregular, being never proper but before a suffix'd Pronoun, or in construal; which latter we are to take for the constructed Form, and such, if he had understood *Hebrew* sufficiently, he might have known this to be as a Participle, according to קָרָא calling upon, *Psa.* xcix. 6. רָמַי shooting with, *Psa.* lxxviii. 6. באִי entering, *Gen.* xxiii. 10. רָאִי seeing, *Est.* i. 14. as in *Buxt. Gram.* L. II. C. xviii.

Ver. 19. *make haste*] *Sept.* apply, fondly to have Something better.

Ver. 20. *only Thing*] according to the *Heb.* (not *darling*) viz. his Life.

Ib. *Dog's Paw*] the *Saxon* is, *banda bunda*, the Paw of the Hound.

Ver. 21. *from the Horns*] *David* being now, I suppose, in the Wilderness among the wild Beasts, praying to be delivered from *Saul*.

Ver. 24. *from him*] The *LXX* have *from me*, how, may be easily seen in the *Heb.* and in other *Notes* of the like.

Ver. 25. *those who*] *Payne*,—them God's fearers be; and the like in the very next Verse.

Ver. 26. *seek*] *Sternhold*, and those that do their deaver.

Ib. *your Heart*] *Sept.* their Hearts, not by ׁ for ׃ but their Sense of it.

Ver. 27. *before thee*] *Gr.* before him, possibly by looking at that in the 29th Verse.

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Ver. 29. *have been eating*] *Jun.* and *Trem.* have commented, that are eating, but the *Heb.* Verb is in the preterperfect Tense; and how contrary *shall eat* is to the Context may be easily seen.

Ib. *will bow down*] This the *Papish Doway Annot.* interprets, *shall religiously adore Christ's Blessed Bodie in the Sacrament*.

Ib. *none will preserve his Life*] *Septuag.* my Soul is alive to him, mistaking one *lo* for another, and *for* yet the former *Mudge* knowingly espouses, tho' he might have learned from *Byth.* the Disagreement of Gender; but not the latter, it shewing more of the *Critick* to be singular in this Work.

Ver. 30. *Offspring*] *Litur.* my seed, from the *Vulg. Lat.* & *Gr.*

Ver. 30, 31. *for a Generation.* *They will come*] But by turning ׁ into ׃ in one Word, and striking off ׁ from another, then joining them together, by tearing away the double Partition of the *Heb.* Pointing, *Silluk* and *Sophpasuk*, our Translator above can make, the Generation that is to come shall be numbered to the Lord: yet too awkwardly, since in the *Heb.* Manner it would be, a Generation will come, and be &c. nor will *Psa.* lxxi. 18. justify or even countenance it, being a different Thing, much less *Capellus's* Cant of the *LXX* reading so.

Ver. 31. *declare*] *Gr.* and *Gom.* Prayer, the Heavens shall declare.

Ib. *done it*] i. e. made them come and declare, with each of the Things before. *Litur.* from the *LXX* whom the Lord hath made; which *Transf.* the strenuous Writer of *Holy David*, &c. justifying throughout at any Rate, as if it was without Fault, discovers also his little Knowledge of the *Heb.* since ׁ that is neither to be suppressed here, nor signifies indeed.

Ver. 1. *Psalm*] which seems made after *David* had fetched the Ark to him, by Ver. ult. see 2 *Sam.* vi. 17.

Ib. *Buchanan* is blamed for introducing this *Psalm* with,

Quid frustra ravidissime petitis canes!

Livor propositum cur premis improbum?

Why do ye seek me, O mad Dogs, in vain? O Spite, why dost thou press on the wicked Purpose! But I am ready to conclude it was in Relation to himself with the Popish Inqui-

2. He makes me lie down in Pastures of fresh Grass: leads me by still Waters,

3. He restores my Soul, guides me in the Roads of Righteousness, for his Name's sake.

4. Nay though I go through the Valley of the Shadow of Death, I fear no Ill, since thou art with me; whose Rod and Staff comfort me.

5. Thou furnishest a Table for my Presence before my Adversaries, makest my Head wet with Oil, my Cup is quite full.

6. Certainly Goodness and Kindness will follow me all the Days of my Life, and I shall rest in the House of the Lord a long Time.

Lord, and Righteousness from the God of his Salvation.

6. This Generation that seek for him, who seek thy Presence, is Jacob. A Pause.

7. Take away your Heads, O Gates, and be taken away, you everlasting Doors; that the glorious King may come in.

8. Who is this glorious King? The strong and powerful Lord, the Lord that is powerful in War.

9. Take away your Heads, O Gates, and get away, you everlasting Doors: that the glorious King may come in.

10. Who is it this glorious King is? The Lord of Armies, he is the glorious King. A Pause.

P S A L M XXIV.

A PSALM of David.

The Earth is the Lord's, and what it is full of; the World, and those that dwell in it.

2. For it was he laid its Foundation on the Seas, and established it upon the Floods.

3. Who shall go up on the Lord's Mountain? And who stand up in his holy Place?

4. He that is innocent with his Hands and of a pure Heart; who does not carry himself vainly, nor swear deceitfully.

5. He shall carry a Blessing from the

P S A L M XXV.

BY David.

"To thee, O Lord, I lift up my Soul.

2. "My God, I trust in thee; let me not be ashamed, let not my Enemies triumph against me.

3. "Nor let those who wait for thee be ashamed; let them be so that are treacherous without cause.

4. "Make known thy Ways to me, O Lord, teach me thy Paths.

5. "Cause me to go in thy Truth, as

sitors, who persecuted him in Portugal; where he translated Part at least of the Psalms; and then the Beginning of this Psalm joins agreeably with it.

Ib. *do not*] agreeable to the *com. Eng. Transf.* of the next Verse.

Ver. 4. *Valley*] *Sept. Middle*, by the *Chald.* מִן from מִן the *Heb.* being מִן.

Ver. 5. *wet*] *Heb. fat.* To this the *Doway Annotators* tack on, *Christian souls are also strengthened by the Sacraments of Confirmation, Penance, holy Orders, Matrimony, and extreme Unction; not minded to lose a Passage for Proof of those five Sacraments of theirs.*

Ib. *my Cup is quite full*] Where the *Vers.* of the *Seventy*, *thy Cup makes drunk, as being very strong*; and the *vulg. Lat. my Cup that makes drunk how brave it is!* have the latter made out of the next Verse, which such as would correct the *Original* by those *Translations* may take their Choice of; whilst the *Targum* is like the *Heb.* excepting that for *abounds* it has *is large*.

Ver. 6. *rest*] translated *dwell* by mistaking the *Heb. Root*.

Ib. *a long Time*] *Heb. to Length of Days*, *Sax. on langenessi daya*.

Ver. 1. *Psalm*] It is not unlikely to be made on Occasion of bringing the Ark to Mount Zion; so *Grotius* refers it to 2 Sam. vi. 12.

Ver. 4. *himself*] The *Marg. Reading* is *my* for *him* or *his*, and *self* or *soul* the *Jews* expound to signify the *Name of God* (of which see *Vicars* here in his *Decapla in Psalmos*) as if spoken by him, which the rest of the *Psalm* shews it was not.

Ver. 6. *thy*] of *God* with the *Sept.* by dull Paraphrase spoiling one of the finest Elegances of Language, but *Patr.* worse by referring *thy* to *Children of Jacob*.

Ib. *is Jacob*] *Jun. and Trem.* say, the Generation of *Jacob*; *Castal. videlicet Jacobeorum*, that is of those belonging to *Jacob*; *Leo Jud. of Jacob are they*; *Ainsw. of Jacob, and Hulse, is Jacob.* How absurd is it for the Posterity of *Jacob*, to speak to and seek themselves, as it amounts to in the *com. Transf.*

Ver. 7. *Take away*] the same Verb that I have rendered *carry* in the 4th and 5th Verses.

Ib. *Heads*] By this the *Gates* seem composed of an upper and under Part, that might open separately, as is not unusual now; and though the upper Part might be turned up, yet surely not the other, which would then come in the room of that: so that *take away* better suits both, and the whole Doors, and the proper Meaning of the Verb is *take*. Let it be observed too that this was spoken in respect to the Ark, being not barely the Emblem, but peculiar Residence of the Divine Presence, which required the Tops of the Gates to be opened, as expressed *Psa. cxviii.* 10. when it was brought in aloft, as at Ver. 9. The *Gr. and Vulg.* thus, *Lift up your Gates, O Princes*, but so awkwardly posited, as to manifest the *Heb.* was the same it is now, which will by no means admit of such Construction; see *Byth. Lyræ Proph.*

Ver. 9. *get away*] or *take away your selves*; for it does not appear that the *Doors* had separate Heads like the *Gates*, as being also less grand, and Things of a greater Height might be brought into the Courts, to require Heads to the Gates; particularly it may be supposed the Ark was carried in there on the *Levites* Shoulders, 1 *Chron. xv.* 15. and taken down to be carried into the *Tabernacle* or *Temple*, 1 *Chron. xvi.* 2. which makes it all clear to be understood.

well as teach me: for thou art the God of my Salvation; for thee I wait every Day.

6. Remember thy Mercies, O Lord, and Favours: for they are from everlasting.

7. Do not remember the Sins of my Youth, and my Trespases: according to thy Kindness be thou mindful of me, for the sake of thy Goodness, O Lord.

8. The Lord is good, and upright; therefore he instructs Sinners in the Way.

9. He makes the Meek go in that which is right, whom he teaches his Way.

10. All the Lord's Paths are Kindness and Truth, to those who keep his Covenant and Testimonies.

11. For thy Name's sake, O Lord, do thou also pardon my Iniquity, for it is great.

12. Whoever the Man is that fears the Lord, he will instruct him in the Way he should choose:

13. He himself shall abide in that which is good, and his Offspring inherit the Earth.

14. The Lord's Secret is for those who fear him, and his Covenant to be made known to them.

15. My Eyes are to the Lord continually, that he may bring my Feet out of the Net.

16. Look towards me, and be gracious to me; as I am one alone, and afflicted.

17. They have made the Distresses of my Heart large: bring me out of my Streights.

18. See my Affliction, and Trouble; and forgive all my Sins.

19. See that my Enemies are many, and hate me with violent Spite.

20. Preserve my Soul, and deliver me: let me not be ashamed, for I trust in thee.

21. Let Sincerity and Virtue keep me; because I wait for thee.

22. Redeem Israel, O God, from all their Distresses.

P S A L M XXVI.

BY David.

Judge me, O Lord, for I walk in my Integrity; and trusting in the Lord, do not slip.

2. Prove me, O Lord, and try me: examine my Reins and Heart.

3. For thy Kindness is before my Eyes, and I walk continually in thy Truth.

4. I do not sit with vain Persons, nor go in with lurking Fellows.

5. I hate the Company of Evil-doers, and sit not with the Wicked.

6. I wash my Hands in Innocency, and come round thy Altar, O Lord;

7. To be heard with the Voice of Thanksgiving, and to declare all thy Wonders.

8. O Lord, I love the Habitation of thy House, and the Place of the Tabernacle for thy Glory.

Ver. 5. *for thee*] Elegant without a Conjunction, notwithstanding *Mudge's* Manglings, who has more than merited *Bentley's* Aristarchus, in another *Rich. Johnson*, that Chief of all Grammarians; but alas he wrote against the *com. Gram.* to whose Memory the *Author* pays the Tear that is due.

Ver. 8. *Johnson*,
*Est justus, comisque Deus; gens discit ab illo
Devia, quod fugiat, quodque sequatur iter:*
God is both just and gentle; the wandering People learn of him, what Road they should shun, and what follow.

Ver. 10. *Kindness*] as in Ver. 6. *Sax. Mildheortmyssa.*

Ver. 11. *also*] which answers very well to the foregoing Ver. though left out of our *Transl.* and notwithstanding *Ep. Hare* and *Mudge* would have *hear my Voice* thrust in before it, to make it *and*, which would spoil that more certain Connection.

Ib. great] consequently it was that about Uriah and his Wife, especially by what is said, 1 *King. xv. 5.* and so must be written after that; nay seems by Ver. 19, 20. at *Abshalom's* Rebellion. The Verses of this *Psalms*, being as many as the *Heb. Letters*, begin alphabetically; but not exactly so, for the second Verse as well as the first begins with the first Letter, unless the two first Words are transposed, and the sixth and nineteenth Letters are omitted, instead of which the twentieth is doubled together, and the seventeenth repeated at the End, as they are here prefixed to the Verses; whose Antiquity may from hence, and other Places of this Kind appear.

Ver. 13. *He himself*] *Mudge*, *His own self*, justly.

Ver. 14. *Secret*] which *Wb.* and *Sil.* express,
His secret Wisdom will instruct their Mind;
and further explain to be, *His good suggestions to their souls.*

Ver. 17. *made*] being active and transitive. But *Mudge* has, *Enlarge the Straits of my Heart; and bring:* that is by a considerable Change of the *Original* to make it so. May no such Gains be mine!

Ver. 21. *keep*] *Gr. cleave to*, two other *Heb. Verbs* that resemble this signifying to *bind* or *besiege*, and one of them would have the same Letters, tho' not Points.

Ver. 1. This *Psalms* seems to be made when *David* was getting out of *Saul's* Favour, and found himself in Danger, but could yet resort to the Altar and Tabernacle. *Beza* applies it much to the King's Court, but with forced Interpretation; as *Hutton* does more forcibly to the Sacrament.

Ver. 2. *examine*] *Vulg. burn*; but by the *Earl* I suppose you will think better, *try*—by fire.

Ver. 3. *walk continually*] by *Geo. Sandys*, our excellent English Traveller and Poet,

Nor from thy Truth

Have I in Youth,

Or will in Age depart.

Sept. metaphorically have been pleased, as they translate *Enoch* pleased, *Gen. v. 24.*

Ver. 4. *go*] *Sax. fare*, as wayfaring for waygoing, and *farrivell* for gowell.

Ib. in] into their Lurking-places; see *Psa. x. 8, 9.*

Ib. lurking Fellows] *Heb. them who are hid*, and how could *David* be sure to avoid Dissemblers? Which Word is made by *Baxter* four Syllables, and thus exaggerated,
With hairs and Dissemblers

I never will go in;

which certainly no Man could safely say, not even *Baxter* in his Society. *Sept. them who do unlawfully*, from *by* for *by*

9. Do not let my Soul be gathered with Sinners, nor my Life with bloody Men;

10. In whose Hands there is Villainy, and their right Hand is full of Bribes.

11. But I walk in my Integrity: redeem me, and be gracious to me.

12. My Foot stands in Uprightness: I bless the Lord in the Congregations.

PSALM XXVII.

BY David.

The Lord is my Light and Salvation, of whom should I be in fear? The Lord is the Strength of my Life, of whom should I be afraid?

2. When Evil-doers come near against me, to eat my Flesh, being my own Adversaries and Enemies; they stumble, and fall.

3. If an Army encamp against me, my Heart shall not fear: if War rise up against me, in that shall I be secure.

4. I have requested one Thing of the Lord, which I seek; *that* I may dwell in the Lord's House all the Days of my Life, to look on the Pleasantness of the Lord, and to enquire in his Temple.

5. For he will keep me secret in his Tabernacle, at the Time of Adversity, will hide

me in a private Place of his Tent, lift me up high on a Rock.

6. Even now he lifts up my Head above my Enemies round about me, therefore will I offer in his Tent Sacrifices with Shouting; I will sing, and that melodiously, to the Lord.

7. Hear, O Lord, I call with my Voice; be also gracious to me, and answer me.

8. My Heart saying for thee, Seek my Face; I do seek it, O Lord.

9. Hide not thy Presence from me, nor turn thy Servant away in Anger, who art my Help: do not leave me, nor forsake me, O God of my Salvation.

10. Though my Father and Mother forsake me, yet the Lord will receive me.

11. Teach me thy Way, O Lord, and lead me in the Path of Uprightness, by reason of those that observe me.

12. Give me not up to the Mind of my Adversaries: for false Witnesses would rise up against me, and he who breathes out Violence;

13. But that I have caused a Belief, that I shall see the Lord's Goodness in the Country of the Living.

14. Wait for the Lord, be steadfast, and he will strengthen thy Heart; therefore wait for him.

Ver. 9. *let*] See *Psa.* xxviii. 3.

Ib. *gathered*] The *Sept.* *destroy*, by deriving it from *נשח* when it is from *נחם*.

Ver. 3. *in that*] viz. *War*, being both fem. so that *in him* is wrong in the *Lit.* which to defend in *Holy David* clear'd is made worse, by supposing this was left quite out, and *in him* supplied.

Ver. 6. *offer*] In the *Popish English*, but a Year before our *pres. Trans.* *have immolated an host of jubilation*.

Ver. 8. *My Heart saying for thee*] dictating to him on God's behalf, according to *Dav. Kimbi*, *Sol. Jarbi* and *Mudge*: this is before, *Seek my Face* in *Heb.* and parted with it by the great Point from that which follows.

Buchanan turns it,

Te mens anhelat, vultus ad vultum tuum

Intentus usque respicit:

My Mind breathes out thee, my attentive Countenance looks to thine; and *Cocceius* literally, as his Manner is, *Pro te dixit cor meum, Quarite, &c.* *My Heart said for thee, Seek, &c.* *Heaven's Voice, if we listen*, says *Young*, ever speaking in the human Heart, *Centaur*, *Lct.* iv. In the *Psalter* it is, *My Heart hath talked of thee*.

Ib. *Seek my Face*] Sadly mangled in the *Greek* and *Latin Copies*.

Ver. 12. *be who*] viz. *Saul*, the *Heb.* Word being singular.

Ib. *breathes out Violence*] With the *LXX*, *Iniquity has lyed to it self*, in no Affinity to the *Heb.* says *Bythn.* but I fancy they turned *Violence* from particular to general, and *breathes* the contrary, to make Something that was plainer.

Ver. 13. *But that*] This, it is as improbably as audaciously said in *Critical Notes on some Passages*, p. 31. *the*

Chaldee has inserted into the original text: for how should that be done, if it is of no signification or use, but to spoil the Sense, as there pretended? Yet more monstrous is the Imagination, that Part of the *Heb.* Word had belonged to the foregoing Verse, and the other Part was added to it without Sense; which translating before by *would*, that cannot be denied to the *Heb.* Verbs, happily ruins.

Ib. *caused a Belief*] by his being appointed King by *Samuel*, slaying *Goliath*, &c. which probably might restrain his Enemies for a while, and when this *Psalms* was written, for fear of Punishment in his future Prosperity; tho' others refer it to his old Age or latter Time, for which I want sufficient Reason. It is in the *Conjug. Hiphil*, which denotes causing another to do what the Verb signifies, and tho' in this Verb it is commonly used like *Kal*, yet is not therefore to lose its natural Meaning.

Ver. 14. *wait for*] To wait on is to attend on, minister to or serve; whereas this *Heb.* Verb has no such Meaning, but signifies to wait or look for, or expect, as the Particle does rather *for* than *on*: so *Pagn. Munst. Leo Jud.* and the *Vulg. Lat. Trans.* render it *expecta*, *Jun.* and *Trem.* only spelling it differently *expecta*, *Ainsw.* earnestly wait thou for, the *Saxon* being *yeambida*, *abide for*. The same Verb being used in this Sense seventeen Times in the *Psalms*, and fourteen in *Isaiab*, besides other Books, the present Account of it may serve for all. *Jonston* having, *Fide Deo, firmamque fidem, sunt præmia præsto*; it is extolled for the Harmony of *i* and *e* repeated, *Pres. Dis.* ascribed to *Benson*, p. 52. while it lies in the *f* and *pr*, which with other Vowels would sound better, than those Vowels with other Consonants.

P S A L M XXVIII.

BY David.

To thee, O Lord, I call; my Rock, be not deaf to me: lest thou being so, I should become like them who go down into the Pit.

2. Hear the Voice of my Supplications, when I cry out to thee, when I lift up my Hands to thy holy Oracle.

3. Let me not be drawn away with the Wicked, and those who work Iniquity; that talk peaceably with their Neighbours, while there is Mischief in their Hearts.

4. Give them according to their Work, and the Evil of their Doings; after the Deed of their Hands give them: render their Recompence to them.

5. Because they consider not of the Lord's Works, and of the Deed of his Hands; he will throw them down, and not build them up.

6. Blessed be the Lord; for he has heard the Voice of my Supplications.

7. The Lord is my Strength, and Shield; in whom my Heart having trusted, I have been helped: therefore shall my Heart triumph, and I will praise him with my Poem.

8. The Lord is Strength to such, and he is the very safe Fortreis of his anointed one.

Ver. 1. This seems to be written after his Deliverance from Absalom's Rebellion, but while he was in Danger by Sheba's, 2 Sam. xviii. & xx. by which the Reader may know how to apply the Particulars: so I find *Nichols* since, but others apply it to other Times.

Ib. my Rock, be not] from whence *Woodford*,

My God, be not a Rock to hear, though thou art one to save.

Ib. deaf] as the Verb signifies: the *Litur.* has strangely think no scorn of me, and *K. James* obscurely, to follow the new Translation he had ordered,

leave silence helps to send,

for be not silent in sending Help.

Ver. 3. *let*] For surely God would not draw him away with the wicked. The *Vulg.* for *trabas*, draw, has *tradat*, deliver, corruptly.

Ib. away] *Com. Pray.* neither destroy me, only from the old Translations. The Vindication of it in the Defence of this Translation, p. 19. is a miserable one, This signifies the same thing with the foregoing words, or explains the meaning of them; either being quite needless, and unjustifiable.

Ver. 5. *and of*] The old *Metre* old indeed, his low, no yet his love.

Ver. 7. *shall my Heart triumph*] *Gr.* my *Flesh* is recovered again; but will our new Criticks assert, bold as they are, in their wonted Fashion, that the LXX read *בשר* or *שר* where the *Heb.* has now *לב* on the contrary I think they turned *Heart* into *Flesh*, not to repeat it; and suited the Verb to it, which they do not render so elsewhere, but variously.

Ver. 8. *to such*] such as were like David himself in the foregoing Verse, there being also the *Heb.* Prefix for *to*. This having been rendered of his People, in a libertine Way, from the next Verse, the Author of *Critical Notes*

9. Save thy People, and bless thy Possession; nay feed them, and lift them up for ever.

P S A L M XXIX.

A Psalm of David.

Ascribe to the Lord, you Posterity of the mighty ones, ascribe to the Lord Glory and Strength.

2. Ascribe to the Lord the Glory of his Name, bow down to the Lord with holy Comeliness.

3. The Voice of the Lord is upon the Waters, the glorious God thunders, the Lord is upon the great Waters.

4. The Lord's Voice is with Power, the Lord's Voice is with Majesty.

5. The Voice of the Lord breaks the Cedars, even the Lord breaks the Cedars of Lebanon.

6. Nay he makes those skip like a Calf, Lebanon and Shirion like a young Unicorn.

7. The Voice of the Lord cuts out Flames of Fire.

8. The Lord's Voice shakes the Wilderness, the Lord shakes the Wilderness of Kadesh.

9. The Voice of the Lord causes the Hinds to bring forth, makes the Woods bare, and is in his Temple: all of it tells his Glory.

on some Passages fancies, that *לבו* had been *לעמו* p. 33. and all the old Versions, but the Chaldee, which he brags of, with the *Gr.* the *Lat.* from that, and no Matter what from them.

Ib. anointed one] *Sternhold*, not as David's at all, but his own,

of his elect by Christ.

Ver. 1. The two first Verses being taken from 1 Chron. xvi. 28, 29. the rest seems added for Illustration to make up another Psalm: *Hammond*, &c. apply it to the Victories, 2 Sam. viii. for which I see no Reason The LXX and our Psalt. in the midst of the former Ver. have bring to the Lord young Rams, only a different Rendering of the first Words.

Ver. 2. *Comeliness*] The LXX *Court*, as if they took *דבר* the radical Part of the Word to be *דבר* and the Meaning from *דבר*

Ver. 5. Thus rendered by *Johnston*,

Frondens hac Libani vertex nudatur: et ingens

diffilit horrijoni verbera fracta cedrus.

Here the Crashing of the Tree that is torn all to Pieces, strikes the Ear in a very wonderful Manner, *Prefat. Disj.*

Ver. 6. *those*] Mountains, as *Interpreters* remark; to which, I suppose, the Author might point or nod, to make it quite proper.

Ib. Shirion] as Mount *Hermen* was called by the *Zidonians*, *Deut.* iii. 9.

Ver. 7. *cuts out Flames*] for Lightning; nor does the Verb signify divideth.

Ver. 9. *makes—bare*] by stripping off the Leaves with the Tempest he describes, which the *Heb.* signifies in good Sense, and is translated by, *Ija.* lii. 10. & xlvii. 2. *Joel* i. 7. *Jer.* xlix. 10. and by uncover, *Ezek.* iv. 7.

10. The Lord remained at the Deluge, and the Lord will remain King for ever.
 11. The Lord gives Strength to his People, the Lord blesses his People with Prosperity.

P S A L M XXX.

A PSALM, being a Poem for the Dedication of David's House.

I extol thee, O Lord; because thou hast advanced me, and not let my Enemies be glad concerning me.

2. O Lord my God, I cried out to thee, and thou hast healed me.

3. O Lord, thou hast brought up my Person from the Grave, hast kept me alive from going down into the Pit.

4. Sing melodiously to the Lord, you his pious ones, and give thanks at the Remembrance of his Holiness.

5. Though he is a Moment in his Anger, there is a Life in his Favour: in the Evening may be Weeping to abide for a Night, but at the Morning is Singing.

6. I thought when I was in my Quietness, I should never be removed;

7. Thou having in thy Favour, O Lord, made my Mountain remain strong: who hiding thy Face, I was troubled.

8. To thee, O Lord, I called, and to the Lord made supplication.

9. What Gain will there be in my Blood, when I go down to Corruption? Will the Mould praise thee? Will that declare thy Truth?

10. Hear, O Lord, and be gracious to me: O Lord, be my Helper.

while *discovereth* may be said to make none, notwithstanding the disingenuous Attempt in *Holy David clear'd*, to have it mean, *to make any thing cease to be a covering*, which is doing violence to common Sense.

Ib. all of it] So the *Heb.* is exactly, not every one, and Temple is parted from it by a great Stop; how good Sense it makes thus, is plain enough. *Cross* mentions it, *Tugh. Art.* p. 204. but does not rectify the Translation.

Ver. 10. remained] when the Inhabitants of the Earth were destroyed; to which both *Jewish* and *Christian Interpreters* refer it.

Ib. Deluge] the Word that is several Times used in *Genesis* for that of *Noah*, and no where else but here; the *Heb.* having another common Word for Flood.

Ver. 1. David's House] which he built, *2 Sam. v. 11.* and was to be dedicated, *Deut. xx. 5.* so *Ab. Ezr.* refers it to *1 Chr. xiv. 1.* or as *Beza* and *Lightfoot*, &c. think, after his House was polluted by *Absalom's* Incest, which some Expressions favour.

Ver. 5. a Life] in Length of Time, thus answering to a Moment. Both *D. Kim.* and *Ab. Ezr.* understand by it long Life; see further *L. de Dieu, Animad.*

Ib. Evening] *Apollinarius*,

ἡ ὀψιμὴ νύκτις ἀντὶ τῆς ὑπομενέουσης ἡμέρας.

the Morning Rejoicing will change the Evening Weeping.

Ver. 7. Mountain] *Septuag. Comelinefs*, mistaking *7* for *7* which *Mudge* however vindicates, with a fresh Mistake

11. Thou didst turn my Lamentation into Dancing for me, didst undo my Sackcloth, and gird me with Gladness:

12. That my Instrument of Glory might sing to thee melodiously, and not be silent: O Lord my God, for ever will I praise thee.

P S A L M XXXI.

FOR the chief Musician. A Psalm of David.

In thee, O Lord, I trust, let me never be ashamed, through thy Righteousness deliver me.

2. Incline thy Ear to me, rescue me quickly: be a strong Rock to me, a House well fortified, to save me.

3. For thou art my firm Place, and Fortification: so guide me, and lead me, for thy Name's sake.

4. Bring me out of the Net that they have hid for me; because thou art my Strength.

5. I commit my Spirit into thy Hand; who hast redeemed me, O Lord, the true God.

6. I hate those that observe false Vanities; and I my self trust on the Lord.

7. Let me rejoice, as well as be glad, for thy Kindness; that thou hast seen my Affliction, hast known my Soul in Distresses,

8. And hast not shut me up in the Power of the Enemy, but made my Feet stand in a large Place.

9. Be merciful to me, O Lord, for I am distressed: my Eye is wasted away with Displeasure, my Soul, and my Belly.

of them both in his Note, telling of the Change just contrary.

Ver. 12. Instrument of Glory] the Tongue, as *Patrick* sings,

*My Tongue, no longer silent be,
To God due Praises give;
That in thy thankful Verse his Fame
Eternally may live;*

And *Watts*,

*My Tongue, the Glory of my Frame,
Shall ne'er be silent of thy Name;
Thy Praise shall sound thro' Earth and Heav'n,
For Sickness heal'd, and Sins forgiv'n.*

Ib. not be silent] *Sept.* I may not at all be vexed; it being no great Matter with them to change the Person, as well as Meaning.

Ver. 5. commit] unskily and obscurely in *Goodridge's* Manner,

*Receive, into thine Arms now thrown,
My Spirit I and protect thine own.*

Ver. 7. as well as] These Verbs being transposed in *Psa. xxxii. 11.*

Ver. 9. Belly] as being particularly affected in Trouble. *Sax. innoth*, and another Copy *wamb*; so the allowed Metre,

My wamb for we doth ache.

10. Because my Life is consumed in Sorrow, and my Years in Sighing; my Strength fails through my Iniquity, and my Bones are wasted away.

11. I am reproached by all my Adversaries, and among my Neighbours especially; so that my Acquaintance who see me in the Street being afraid of me, get away from me.

12. I am forgot, like a dead Man that is out of Mind: I am as a Thing which is lost.

13. For I hear the ill Report of many, there is Dread on every Side, by their consulting together against me who contrive how to take away my Life.

14. But I trust upon thee, O Lord; who, I say, art my God.

15. My Opportunities being in thy Power, deliver me from the Power of my Enemies, and from my Persecutors.

16. Make thy Face light to thy Servant, save me through thy Kindness.

17. O Lord, let me not be ashamed; for I call upon thee: let the Wicked be ashamed, be silent in the Grave.

18. Let the lying Lips be made dumb; that speak hard Things against a virtuous one, in Pride and Contempt.

19. How great thy Goodness is, which thou layest up for them that fear thee, dost work for those who trust in thee, before Mankind!

20. Thou hidest them in a private Place

of thy Presence, from the Molestations of Man: thou keepest them secret in the Tabernacle, from the Strife of Tongues.

21. Blessed be the Lord: for he has made his Kindness wonderful to me, in a fortified City.

22. Though I said in my Haste, I am cut off distant from thy Sight; certainly thou didst hear the Voice of my Supplications, when I cried out to thee.

23. O love the Lord, all his pious ones: it is he who keeps the Faithful, and brings a Recompence upon the Excellency of him that does proudly.

24. Be steadfast, and he will strengthen your Heart, all you who wait for the Lord.

P S A L M XXXII.

AN instructing Poem of David.

It is blessed to have Transgression forgiven, Sin covered.

2. The Man is blessed to whom the Lord does not reckon Iniquity, and in whose Mind is no Deceit.

3. When I did not speak, my Bones decayed, by my Roaring every Day:

4. Because thy Hand was heavy upon me Day and Night; my natural Moisture being turned into the Drought of Summer. A Pause.

Ver. 10. *Because my Life is consumed in Sorrow*] in Saxon, *forþam the aetwode on sare lif min.*

Ib. *Iniquity*] *Mudge* produces the *Seventy* to make it *Affliction*; but I want better Authority than their translating only, and that is not *Affliction*, but *Poverty*, they deriving it from *נחש* instead of *חש*.

Ver. 12. *a Thing which is lost*] and thereby forgot, as the Word too does not signify *broken*.

Ver. 13. *Dread*] *Sept.* of many dwelling, by *חננו* for *חננו* only.

Ver. 15. *Opportunities*] for Deliverance, Gr. *καιροί*, *Lots*; but possibly that, subject to so many Changes as it was, might have been *καυχή*, tho' I rather think it thrown at a Venture as *Lots* are.

Ver. 20. See *Psa.* xxvii. 5.

Ib. *Molestations*] This Word, uncommon like the *Heb.* one, seems to answer best to the various Interpretations of the *Jewish Writers*, as well as *Translators*; who may be said mostly to differ as to the Kind of *Molestation*. The same Term will in like Manner agree with the *Heb.* and *Chald.* Roots; nay the *turashes* of the *LXX* sounds like the Root *rachas*.

Ver. 21. *in a fortified City*] *Keilah*, 1 *Sam.* xxiii. 7. which may shew the Occasion of this *Psalms*; see *Tate's Version*, Ver. 8, 21. *Mudge* fancying *Jeremiah* made the *Psalms*, turns it to *besieged*.

Ver. 23. *distant*] There is the like Expression, 1 *Sam.* xxvi. 20. which may signify his Distance from the Ark of God, whose peculiar Presence was there. This agrees well with the latter Part of the Verse, and appears evidently to be made at or soon after *David's* being in *Keilah*, for which also see *Patr.*

Ver. 23. *upon the Excellency*] so the *Heb.* literally; but the old *Lat.* indeed is *abundanter, plentifully*.

Ver. 24. See *Psa.* xxvii. 14.

Ver. 1. *An instructing Poem*] it springing from the

Verb used Ver. 8. I suppose this was written by *David* in his Prosperity, but partly from and concerning his former Experience, for the Benefit of others.

Ib. *forgiven*] or *taken away*, as the Verb signifies, and is rendered in like Manner, *Hesl.* xiv. 2. and according to this the *Dotwry Annotators* argue well (for Justice is due to all) tho' as they say against *Calvin* and his *Complices*.

Ib. *forgiven—covered*] Singular Participles, which ending with *ι* the Gr. *Translator* (not to say the *LXX*) appears so poor a Grammarian, as to have taken for Substantives plur. in the constructed Form, as if *Forgivenesses of Transgression*, &c. tho' the Penult. *ι* might have corrected it.

Ver. 4. *my natural Moisture*] In the Gr. *I am turned to Misery by the Thorn being thrust in*: of which some Account may be given, viz. that *קץ* *Summer* was taken to mean the same as *קץ* a *Thorn*; that the *ל* of *קץ* was not radical, but a Preposition, and the other to come from *קץ* to lay waste; and that *thrust in* was fetched from *קץ* a *Sword*, of the same Root; not as *Byth.* would have it by Transposition from *קץ* *associate*, which is different from *thrust in*, and taking *ני* for *me*, which he puts to the Gr. to make them agree so: which Translation is known now to be here erroneous.

Ib. *Drought of Summer*] which is very great in that Country; inasmuch that *Certen* says, he travelling thro' good Part of *Phenicia* and *Syria*, from the Month of *May* to *September*, observed the Land was quite burnt up, so that in many Places he could not see one single Grass; yet by the Rain in other Seasons, there being none, he says, all the Summer long, and by the quick growing of the Corn, as quoted from him on *Lev.* xxiii. 10. he found Plenty of all Manner of Necessaries of Life: but from hence how strong and lively appears *David's* Comparison!

5. Then I acknowledged my Sin to thee, and did not cover my Iniquity; saying, I would make confession of my Transgressions to the Lord: upon which thou forgavest the Guilt of my Sin. A Pause.

6. For this shall every pious one pray to thee, at the Time that thou mayest be found; to whom they cannot however get nigh at the Flood of much Water.

7. Thou art a Hiding-place to me, keeping me from Distress, with Poems of Deliverance: thou incloest me about. A Pause.

8. I will instruct thee, and teach thee in what Way thou shouldest go: I will direct thee with my Eye.

9. Be not like a Horse, or a Mule, without Understanding, whose Mouth is to be curbed with a Bridle and Bit, that he may not come near thee.

10. A wicked Man will have many Sorrows; but Kindness will inclose him about who trusts in the Lord.

11. Be glad through the Lord, and rejoice, virtuous Men; nay sing aloud, all you that are of an upright Heart.

P S A L M XXXIII.

SING aloud, virtuous Men, through the Lord: Praise becomes the Upright.

2. Give thanks to the Lord with the Harp, sing to him melodiously with the Lute, the ten-stringed Instrument:

3. Sing a new Poem to him, play with a good Sound.

4. For the Word of the Lord is right, and every Work of his is true.

5. He loves Virtue and Justice: the Earth is full of the Lord's Kindness.

6. By the Word of the Lord were the Heavens made, and all that belonged to them by the Breath of his Mouth.

7. He gathers the Water of the Sea as a Heap, he puts the Depths in Treasuries.

8. Let the whole Earth stand in awe of the Lord, let all the Inhabitants of the World be in fear of him.

9. For what he says, must be: when he commands, it is established.

10. The Lord frustrates the Gentiles Design, makes the Thoughts of the People void.

11. The Lord's own Design will be established for ever, the Thoughts of his Heart to all Ages.

12. The Nation is blessed whose God is the Lord, the People that he chooseth for a Possession to himself.

13. The Lord looks from Heaven, seeing the whole human Race:

14. From his settled Rest he takes a view of all the Inhabitants of the Earth:

15. Whose Hearts he forms together, considers of all their Works.

16. No King is saved by the Greatness of Force, a stout Man is not delivered by a great deal of Strength.

Ver. 5. *Guilt*] rather than *iniquity*; to avoid which the *Sept.* have *Sin* changed into Heart.

Ver. 6. *cannot get nigh at the Flood*] as experienced Souls know, which the Remembrance of may be useful, and the following Lines, from *Vida's Art of Poetry*, B. I. translated by *Pitt*, conduce to it,

*Thus o'er the fields the swain pursues his road,
Till stopp'd at length by some impervious flood,
That from a mountain's brow, o'ercharg'd with rains,
Bursts in a thund'ring tide, and foams along the plains;
With bellowing chill'd, he traverses the shores,
Sees the waves rise, and hears the torrent roar;
Then griev'd returns; or waits with vain delay,
Till the tumultuous deluge rolls away.*

Ver. 7. *Poems*] *Sept.* *my Rejoicing*, the Difference being but [.] instead of [. .]

lb. *thou incloest &c.*] which makes the latter Part of the Verse, separated from the former as here by a great Point.

Ver. 8. *I will*] by which it is thought *David* meant himself; and it seems justified by the Title, as well as accords with *Psa.* xxxiv. 11.

lb. *direct*] But the *Sept.* confirm, having the Sense of *yp* from *yp* whose last Letters sound like a hard and soft *z*.

Ver. 9. *that he may not come near*] by turning his Head to bite: *Heb.* *not to come near*, which is the same, but mentioned because *Mudge* says it is not *left* (right) and seems to think *not* cannot have such a Meaning (but that he may see to be wrong) and therefore turns it contrary, *he will not come near thee*; which either disjoins it from the rest, and so makes no Sense, or otherwise *else* is wanting before it.

Ver. 11. *I agree*, says *Mudge*, with *Dr. Hare* that the last Verse will very commodiously begin the next Psalm; but I disagree with them, since it is usual to end a Psalm with

Triumph, and this would make Tautology there, to say Nothing of such Schism.

Ver. 3. *play &c.*] See how enlarged and altered in the Liturgy!

Ver. 6. *by the Breath*] as if in speaking, according to *Gen.* i. 14. so *Tate* and *Brady*,

*By his Almighty Word, at first,
the Heavenly Arch was rear'd;
And all the beauteous Hosts of Light
at his Command appear'd:*

Kennett has it,

*Heaven's radiant Host, the golden Orbs above,
Rose at his Voice, as by his Breath they move.*

Ver. 7. *as a Heap*] *Capellus* that Scandal of the Protestants in the last Century, for writing against the *Hebr. Text*, tho' the Patron of many in this, for the same Reason; not contented to have the Scripture altered, as he says the *LXX*, *Targ. Hieron.* and *Arab.* read (that is mistook) *ned, a Heap*, for *ned, a Bottle*; would also change *as* into *in*, without any Authority, so much as of a Translator, *Crit. Sacr.* Lib. iv. Cap. 17. & Lib. vi. Cap. 9. But see like this *Psa.* lxxviii. 13. *Exod.* xv. 8. *Jos.* iii. 13. and where is there like either of the other? Which also both make very poor Sense.

Ver. 10. *the Gentiles Design*] See 2 *Sam.* v. 17. whither I refer this.

lb. *void*] The *Gr.* and *old Lat. Versions* have an Addition, which in the *Dwight Bible* is, *and he reproveth the counsels of princes*, our *Litur.* casteth out; the Plea for which is in *Defence*, p. 9. *this is no more than was said at the beginning of the verse*; but what then is it here for?

Ver. 13. By *Beza* in Paraphrase, *For God is not an idle Spectator of the Things he has created, nor lets them be carried on by chance; but beholds them all with a watchful Eye, and especially all Mankind.*

17. A Horse is a false Thing for Safety, and cannot make escape by his great Force.

18. Behold the Lord's Eye is towards them who fear him, to those that wait for his Kindness;

19. To deliver their Person from Death, and to keep them alive in Famine.

20. Our Soul tarries for the Lord; who is our Help and Shield.

21. For through him our Heart is glad; since we trust in his holy Name.

22. Let thy Kindness, O Lord, be upon us, according as we wait for thee.

P S A L M XXXIV.

BY David; when he had altered his Behaviour before Abimelech; who driving him out, he got away.

* I will bless the Lord at all Times: his Praise shall be continually in my Mouth.

2. * My Soul shall glory through the Lord: when the Meek hear, they will be glad.

3. * Magnify the Lord with me, and let us extol his Name together.

4. * Upon my seeking the Lord, he answered me, and delivered me from all my Fears.

5. * They that look to him, and assemble together, will not have their Faces ashamed.

6. * But say, When such an afflicted one called, the Lord heard, and saved him from all his Distresses.

7. * The Angel of the Lord encamps round about those who fear him, and delivers them.

8. * Taste, and see, that the Lord is good: the Man is blessed who trusts in him.

9. * Fear the Lord, you Saints of his: for those that fear him, have no Want,

10. * Young Lions may be poor, and hun-

gry; but such as seek the Lord will not want any good Thing.

11. * Come, young ones, hearken to me: I will teach you the Fear of the Lord.

12. * Whoever the Man is that desires Life, that loves Age, to enjoy what is good:

13. * Keep thy Tongue from Evil, and thy Lips from speaking Deceit;

14. * Depart from Evil, and do good; seek Peace, and pursue it.

15. * The Eyes of the Lord are towards the Righteous, and his Ears towards their Cry.

16. * The Lord's Face is against them that do Evil, to cut off their Remembrance from the Earth.

17. * When those cry, the Lord hears, and delivers them from all their Distresses.

18. * The Lord is near to such as are of a broken Heart, and saves them who are of a bruised Spirit.

19. * A virtuous Man has many Adversities, from all of which the Lord delivers him.

20. * He preserves all his Bones, there is not one of them broke.

21. * Adversity will kill the Wicked; and they that hate the Virtuous will be desolate.

22. * The Lord redeems the Soul of his Servants; and none shall be desolate who trust in him.

P S A L M XXXV.

BY David.

Contend, O Lord, with those that contend with me, fight with those that fight with me.

2. Taking hold of the Shield and Buckler, rise up for my Help.

3. Draw out the Spear too, and stop the

Ver. 19. *them*] This *Barton* makes to be *their souls*, with another Impropriety thus,

To save their souls from sharpest sword of Famine that can be,

Hymn 351.

Ver. 21. *glad*] *Hopkins's Metre,*

Our soul in God hath joy and game:

Goodridge in his *Preface* likewise produces *good-will*, Ver. 5. as some great Fault, being used of God, though there is the Like, *Luk. ii. 14.*

Ver. 22. *wait for*] the same Verb and Preposition as in *Psa. lxi. 3. 2 King. vi. 33. Mic. vii. 7.* thus *Montan.* translates it here *expectavimus*, *Jun.* and *Trem. expectamus*, *Ainsw. hopefully wait for.* The Reader may observe several other such Places, where the *com. Transf.* has *hope in.*

Ver. 1. This Psalm is Alphabetical like the 25th, only here the 6th Letter is left out, and the 17th repeated at the End.

1b. *had*] for it is plain by Ver. 3, 4, 6. this was composed after his Deliverance.

1b. *Abimelech*] being a common Name to the Kings of the *Philistines*, *Gen. xx. 2. & xxvi. 1.* and this is called by his proper Name *Achish* in *1 Sam. 21.*

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Ver. 5. *They that look*] But by overlooking the Letter *ו* as it might be, for *א* the *Seventy* have translated *Come*, Imp. for no more the *Heb. Letters* would differ, tho' from the Roots, *בוא* and *בוא*.

1b. *assemble together*] rendered every where else in the *com. Transf. flow together* or *flow*, as here by *Jun.* and *Trem. Leo. Jud.* and *Ainsw.* which however is not so proper, being always said of People.

1b. *their*] *Mudge*, and *Crit. Notes*, *your*; for it is but changing a *Heb. Letter*, and *Look* Imp. by a Point.

Ver. 10. *Young Lions*] *Seventy*, *The Rich*, through the Nearness of *כבדים* to *כפירים*.

Ver. 13. *Keep thy Tongue from Evil*] In the *Sax.* or *old Eng. bewere tungan thine fram yfele.*

Ver. 17. *those*] the Righteous, Ver. 15. so that here is no Necessity of adding as the *Sept. &c.* do.

Ver. 21. *Adversity*] According as in Ver. 19. being the same Word, and coherent, with the foregoing, the *Transf. of Jun. &c.*

Ver. 1. It is evident this was made while *David* was in his Troubles under *Saul*.

1b. *Contend*] the same Verb that follows.

Passage of my Pursuers: say to my Soul, I am thy Safety.

4. Let those be ashamed and put to confusion, who seek my Life: let them be turned back and blush, that contrive my Hurt.

5. Let them be as Chaff before the Wind, the Angel of the Lord driving away,

6. Let their Way be in Darkness and slippery Places, the Angel of the Lord pursuing them.

7. Because they hid their Net for me undeservedly in a Pit, which they dug in the same Manner for my Soul.

8. Let Wasting come on him that he does not know of, and his Net that he hid catch himself; by which very Wasting let him fall.

9. So will my Soul rejoice through the Lord, will be joyful through his Safety.

10. All my Bones will say, O Lord, who is like thee, that deliverest the Afflicted from him that is too strong for him, even the Afflicted and Needy from him that spoils him?

11. Violent Witnesses stand up, who examine me about what I know Nothing of.

12. They reward me Evil for Good, making my Soul destitute.

13. But as for me, when they were sick, I having a Garment of Sackcloth, afflicted my Soul with Fasting; and my Prayer will return into my own Bosom.

14. I went about as if it was my Friend, or Brother; bowed down, being sad, like one who mourns for a Mother.

15. Yet when I halt, they are glad, and are got together, even those that are Cripples, against me, without my knowing it; who tear, and will not be still:

16. With Hypocrites, Scoffers for Bread, gnashing their Teeth at me.

17. Lord, how long wilt thou see it? Bring back my Life from their Wastings, the only Thing I have from the young Lions.

18. I will thank thee in the great Congregation, will praise thee among the numerous People.

19. Let not those who are my Enemies wrongfully be glad concerning me, them that hate me undeservedly wink the Eye.

20. For they do not speak peaceably, but contrive very deceitful Things against the quiet ones of the Country.

21. Gaping at me with their Mouth, they say, Ha, ha, we saw with our own Eyes.

22. Thou sawest, O Lord, do not keep silence: Lord be not far off from me.

23. Awake, and rouse up, for my Judgment; my God and Lord, for my Cause.

24. Judge for me according to thy Righteousness, O Lord my God; and let them not be glad concerning me.

Ver. 5. *Angel of the Lord*] That is, says Mudge, a very violent Wind; according to which *them* would be Chaff, whereas the Text says only like Chaff, and so the Angel but like Wind. He brings for it his own *Transf.* of *Psa.* civ. 4. but are Angels made elementary Matter, and that which is inanimate too? And are Winds Angels?

Ver. 7. *in a Pit*] As the same *Heb.* Word signifies Corruption, or as it might be Destruction, the *Litur.* has to destroy me, but not so congruous to the Passage.

Ib. *dug*] LXX *reproached*, as two Letters changing Place would make it, or it may be without, they having taken the other Meaning instead of *Pit*.

Ver. 8. *Wasting*] Mudge, *the Pit*; but he may alter Meanings, who sticks not to alter Words themselves. So he has *rested* for *returned*, Ver. 13. and says, *It would be odd to talk of a Prayer's returning, without having mentioned any Prayer at all*; when it is mentioned at the same Time, and as much for *returning* as for *resting*.

Ver. 12. Concerning which look, *cix.* 5.

Ver. 13. *will return*] being sincere, and the Verb fut. so that he trusted his Prayer would be effectual, though now only for himself, as *Luk.* x. 6. but *Patrick's Paraphrase* falls short, *I wish my self no better, than I desired God to do for them*.

Ver. 14. *Mother*] This the LXX have not, thinking ~~as~~ as I apprehend to be ~~as~~ if.

Ver. 15. *halt*] the same Word as in *Psa.* xxxviii. 17. The LXX have *against me*, taking the *Heb.* to mean *at my Side*.

Ib. *Cripples*] as the Meaning of the Word is, and so answers to *halt*: thus the Adjective is rendered *lame*, 2 *Sam.* iv. 4. & ix. 3. see also *de Dieu's Animad.* With the LXX *Scourges* from one Root.

Ib. *tear*] *Sept.* were *dissipated*] for so the *Dewey College* translate the *Lat. Transf.* from the *Gr.* as if *tore in*

pieces. *Litur.* making *mowts* (for *mouths*) *at me*; the last added in, and the other, which the *Heb.* does not signify, taken from *Munster*, as likewise the first Member of the next Verse.

Ib. *be still*] from *Dewey* again *compunct*, those Clergy being not fond of the *Laity's* understanding the *Scripture*, but the *Earl of Dartford* puts it *penitent*: probably it was made from the Passive of the Verb *to be cut*.

Ver. 16. *With Hypocrites*] This with the *Sept.* is *they tempted me*, taking the three first Letters of *בדנס* as if they stood separate, and the *p* for Nothing.

Ib. *Scoffers*] The LXX *they scoffed at me*, for which however *i* is wanting.

Ib. *for Bread*] It is properly a *Cake*, as rendered 1 *King.* xvii. 12. and two Nouns together may include *for* between them; see *Prov.* xxviii. 21. but the LXX *with Scoffing*, because the Word has *y* and *a* in it like the foregoing. What a Cluster of false *Translation* is here!

Ver. 20. *not*] *Sept.* *to me*, taking one *Heb.* *le* for another, and the wrong one for *li*:

Ib. *contrive* &c.] turned strangely in the *Eng.* from *Calvin*, *they dab deceitful Words upon the Cliffs of the Earth*; and in that from the *Vulgate*, *in the anger of the earth speaking they meant guile*; the latter like the *Septuag.* only they have not, *of the earth speaking*, for they might render *deceitful things* or *words* only *deceits*, and *אמר* *in the Country*, which was dropped next to the other *אמר*. What a Blessing it is we have better, and more faithful *Translations*! which we should not have had, if there must have been no more Alteration.

Ib. *quiet*] *Byth.* observes that *Anger* with the LXX is from *נחם* for *נחם*

Ver. 21. *Ha*] *Ala* being vulgarly, and ignorantly, for *Ha ha*.

25. Nor let them say in their Heart, Ha, it is to our Mind; not say, We have devoured him.

26. Let those be ashamed and blush together, who are glad of my Hurt: let them be cloathed with Shame and Confusion, that magnify themselves against me.

27. But let such sing, and be glad, as delight in my Righteousness; and say continually, The Lord be magnified, who delights in the Prosperity of his Servant.

28. Thus shall my Tongue discourse of thy Righteousness, of thy Praise every Day.

P S A L M XXXVI.

FOR the chief Musician. By the Lord's Servant David.

The Transgression of the Wicked says within my Heart, there is no Fear of God before his Eyes.

2. For he sooths himself up in his own Conceit, till he finds his Iniquity to be odious.

3. The Words of his Mouth are profane or deceitful: he has left off understanding how to do well.

4. He contrives what is profane upon his Bed, stands in a Way that is not good, not despising that which is evil.

5. O Lord, thy Kindness is in the Heavens, thy Faithfulness to the Skies.

6. Thy Righteousness may be compared to the mighty Mountains, thy Judgments to the vast Deep: thou Lord, preservest Man and Beast.

7. How precious thy Kindness is, O God! in the Shadow of whole Wings Mankind do trust.

8. They are filled abundantly with the fat Things of thy House; and thou makest them drink of thy pleasant Brook.

9. For the Fountain of Life is with thee; by whose Light we see Light.

10. Extend thy Kindness to them that know thee, and thy Righteousness to those who are of an upright Heart.

11. Let not the Foot of the Proud come to me, nor the Hand of the Wicked remove me:

12. Where the Workers of Iniquity fall, are driven away, and cannot get up.

P S A L M XXXVII.

BY David.

* Be not thou exasperated against Evil-doers, be not envious against those that commit Iniquity,

2. For they will quickly be cut down like Grass, and fade like a green Herb.

3. Trust in the Lord, and do Good: dwell in the Country, and feed faithfully.

4. Delight thy self also in the Lord, and he will grant thee the Petitions of thy Heart.

5. Commit thy Way to the Lord; and trust on him, who will accomplish it;

6. Nay will bring forth thy Virtue as the Light, and thy Judgment as the Noon.

7. Be silent to the Lord, and wait with concern for him: be not exasperated against

Ver. 25. *Ha*] Goodridge exclaims against the old *Metre* for being rude, and the Language of the Street,

There! there! this gear goeth trim; which might have been well, if properly so, since the Expression was such; and himself has the like in Ver. 21.

Out on the Wretch—
and Payne here, while mending the old *Metre*, worse,
—*It's him devour'd,*
and have our ends on thee.

Ib. have devoured] *Vulg. Lat. will devour.*

Ver. 27. *let*] Beza at the Conclusion of his Argument on this Psalm says, *Lest we should abuse Prayer, we must take heed, that we utter not any Word by the Motion of the Flesh, but by the guiding of God's Holy Spirit.*

Ver. 1. This Psalm may seem made when David was a little chearful in his Afflictions under Saul.

Ib. my] which might have prevented the LXX from rendering *The Transgressor to sin in himself says*; and it makes poor Sense for him to say what follows.

Ib. there is no Fear of God] in *Sax. nis* (for *not is*) *eye* i. e. *Awed* *gades*.

Ver. 8. *Brook*] *Sax. barnan*, afterwards called *Bourn*.

Ver. 10. *know*] *New-Eng. Metre*, to such as acknowledge thee.

Ver. 11. *Proud*] Plate, as *Diog. Laertius* writes in his *Life*, being on Horseback, dismounted of a sudden, saying he was afraid lest he should be seized with the Pride of the Horse.

Ver. 1. The *Heb. Alphabet* as in *Psa. xxv & xxxiv* is

carried on here by two Verses, excepting that the 16th Letter is omitted, the 4th, 11th, and 19th have but one Verse apiece, and the 15th has three, which brings the Verses to 40 instead of 44; and these Things are the more observed, because given wrong by others. The Time of penning this Ver. 25 shews.

Ib. against] both alike, as *be not too* in *Heb.* so *Munst.* puts it *contra*, as likewise *Neld.* in *Heb. Concord.* which it frequently signifies.

Ver. 3. *feed*] these Verbs being all Imperative.

Ib. feed faithfully] being as *Hulse* well explains it, *honeste & bona conscientia coram Deo & hominibus vivere, versari*: to live and be conversant before God and Men honestly, and with a good Conscience, *Elegan. 124.* Gell turns it *feed on the truth*, *Essay, p. 213.*

Ib. faithfully] *Sept. in the Riches of it*, supposing *n* to be a Pronoun, and *מן* to mean *מן* their first Letters being often changed one for the other; not as *Byth.* strains it, because *Men* trust in *Riches*.

Ver. 5. *Commit*] The LXX Discover, but they should have known that is *geleb*, not *gol*.

Ver. 7. *Be silent*] in which Manner this Verb is rendered, *Psa. 30. 12. 1 Sam. ii. 9. Jer. viii. 14. Lam. ii. 10. & iii. 28. Am. v. 13.* with others. *Pagn. Montan.* and *Munst.* have *Tace Domine, Leo Jud.* or the *Tig. Pers.* and *Coceius*, *Sile Domine*, both *Be silent to the Lord*, as here translated, *Ainsworth*, *be silent for Jehovah*; and *Castal. Exspecta Jovam tacitus*, wait for the Lord silently.

Ib. wait &c.] *Sept. intreat him*, from *הלה* for *חל*

him that makes his Way prosper, against the Man who brings about Contrivances.

8. *n* Cease from Anger, and leave Wrath : be not exasperated, especially to do Evil.

9. For Evil-doers will be cut off, but those that wait for the Lord will inherit the Earth.

10. *;* So that in a little while the Wicked will not be ; and thou mayest consider of his Place, when he is not.

11. Whereas the Meek will inherit the Earth; and delight themselves in Abundance of Prosperity.

12. *!* The Wicked is contriving against the Righteous, and gnashes his Teeth upon him.

13. At whom the Lord smiles ; because he sees that his Time will come.

14. *n* Wicked Men draw out the Sword, and bend their Bow ; to make the Afflicted and Needy fall, to kill those that are in the right Way :

15. Whose Sword will enter into their own Heart, and their Bows will be broke.

16. *n* A little is better to a righteous Man, than the Abundance of many wicked ones.

17. For the Arms of wicked Men will be broke ; but the Lord upholds the Righteous.

18. *,* The Lord is acquainted with the Days of the Perfect ; and their Possession will be for ever.

19. They will not be ashamed in the Time of Adversity, but be satisfied in the Days of Famine :

20. *n* When the Wicked will perish, and the Lord's Enemies be as the precious Part of Lambs ; consuming away, even into Smoak.

21. *;* The Wicked borrows, and will not pay ; but the Righteous shews favour, and gives.

22. For they who are blessed by him will inherit the Earth ; as those that are cursed by him will be cut off.

23. *n* A Man's Steps being ordered by the Lord, he will delight in his Way.

24. Fall as he may, it will not be quite down ; because the Lord holds up with his Hand.

25. *;* I have been young, as I am old ; yet never saw a virtuous Man forsaken, nor his Offspring begging Bread.

26. He shews favour at any Time, and lends ; so his Offspring is blessed,

27. *n* Depart from Evil, and do Good ; then remain for ever.

28. For as the Lord loves that which is right, he will not forsake his pious ones, who are preserved for ever ; while the Offspring of the Wicked is cut off.

29. Virtuous ones will inherit the Earth, and remain upon it perpetually.

30. *n* The Mouth of the Virtuous talks what is wise, and his Tongue speaks what is right.

31. The Law of his God is in his Heart, none of his Steps will slip.

32. *n* The Wicked watches for the Righteous, and endeavours to make him die.

33. Whom the Lord will neither leave in his Power, nor shall he condemn him when he is judged.

34. *p* Wait for the Lord, and observe his Way ; and he will exalt thee to inherit the Earth : when the Wicked are cut off, thou wilt see it.

35. *;* I have seen the Wicked terrible, and spreading himself as a green Tree in its native Soil.

36. But he passed away, and behold was not ; so that when I sought him, he could not be found.

Ver. 10. *he is not*] rather than *his Place* ; and thus *Ainsw. he shall not be.* Sept. *shall not find*, by putting in and out.

Ver. 16. *many*] The *Litur.* applies it to another Word by *great riches*, which neither the Gender nor Station of it will allow.

Ver. 19. *but be satisfied*] by *Wither*, who carries on the *Psalms* with the *Eng. Alphabet*,

Nor empty be, when others Fast.

Ver. 20. *as the precious Part of Lambs*] *Sept. in being glorified and exalted*, not distinguishing כִּיקָר from בְּקָרָר and כְּרִים from בְּרִים the Adverb and Nouns from Gerunds.

Ver. 22. *For*] from Ver. 17—20.

Ib. by him] the Lord, Ver. 20.

Ver. 25. *Bread*] *Sax. blaf*, whence *leaf*.

Ver. 28. *for ever*] After this in the *Liturgy* is added from the *Gr. and Vulg. Lat. the unrighteous shall be punished* ; which Words are not so much as pretended to be taken from any other Place of *Scripture*, *Defence*, p. 7. and in the quarto *Edit. 1636* is *righteous* for *unrighteous*.

Ver. 33. *nor shall he condemn him*] wherein *Mudge* may be allowed to be right.

Ver. 34. *see*] *Beveridge* justly objects to what *Tate* and *Brady* add,

With longing Eyes, and as a glad Spectator ; Defence of the Old Singing Psalms, p. 57. but that is since altered ; yet what he objects more strongly to, p. 62—70. the sitting as a Spectator at a Tragedy, is made worse, by leaving out *as*.

Ver. 35. *green Tree in its native Soil*] *Sept. the Cedars of Lebanon* : they making the former from the Transposition of *ר* which drew their Place with them.

Ib. native] *Luxuriant, as the forest's native tree, Wh. and Sil.*

Ver. 36. *he passed away*] In the *Com. Pray. I went by*, as the *LXX* were minded to alter it ; for they could not easily take *;* to be *n*

Ib. passed away] How suitable to this of *King David*, is the following Sentence in Poetry of the famous *Persian King Phridun*, who is so highly celebrated by the eastern Writers,

' Look back, remember those thou hast seen high,

' And mark if thou hast never seen them sink,'

D'Herbelot. Biblioth. Orient. in Art. Feridoun.

37. *Observe the Perfect, and mind the Upright: for that Man will be happy at last.*

38. *On the contrary Transgressors are destroyed together, the Wicked at last are cut off.*

39. *For the Salvation of the Righteous is from the Lord, who is their Strength in the Time of Distress.*

40. *And those the Lord will help, and deliver: he will deliver them from the Wicked, and save them; because they trust in him.*

P S A L M. XXXVIII.

A PSALM of David, to bring to remembrance.

O Lord, do not rebuke me in thy Fury, and correct me in thy Wrath.

1. For thy Arrows are come down into me, as is also thy Hand upon me.

2. There is no Soundness in my Flesh, by reason of thy Displeasure: no Peace in my Bones, by reason of my Sin.

3. Because my Iniquities pass over my Head; are like a heavy Burden, too weighty for me.

4. My Sores stink, being corrupted, by reason of my Folly.

5. I am turned awry, bowed down very much, go all Day sad.

6. For my Loins are full of Vilencs; and there is no Soundness in my Flesh.

7. I am weakened, and bruised very much: I roar by the Raging of my Heart.

8. Lord, all my Desire is before thee, and my Sighing is not hid from thee.

9. My Heart pants, my Strength has left

me; and the Light even of my Eyes themselves is not with me.

10. My very Lovers and Friends stand at a distance from my Plague; as for my Neighbours, they stand far off.

11. And those that enquire for my Person would insnare; such as seek my Hurt speak froward Things; and deceitful ones they study every Day:

12. Yet I like the Deaf do not hear; and am as a dumb one that opens not his Mouth.

13. Thus I am as a Man who neither hears, nor has Reproofs in his Mouth.

14. Because I wait for thee, O Lord; do thou answer, O Lord my God:

15. Lest, as I think, they should be glad concerning me, when my Foot is moved should magnify themselves against me.

16. Since I am ready to halt, and my Grief is before me continually.

17. For I declare my Iniquity, am troubled for my Sin.

18. My Enemies too who are living are strong, and those that hate me wrongfully are many.

19. Who reward Evil for Good: for my following what is good they are against me.

20. Do not forsake me, O Lord: my God, be not far off from me.

21. Make haste to my Help, Lord my Salvation.

P S A L M XXXIX.

FOR the chief Musician Jeduthun. A Psalm of David.

I thought I would keep my Ways, not to

Mudge chuses I pass by, with the Seventy, as if of as much or more Authority than the Heb.

Ib. he could not *Com. Pray. Psa. from the LXX, his place could no where be found; which I cannot think true.*

Ver. 37. Perfect *Though perfect in Scripture is commonly expounded by upright, and sometimes translated instead of it, here is a Distinction.*

Ver. 38. at last *How improper the present English Reading is may be considered.*

Ver. 39. For *This Mudge says should be struck off, to place the first; why did not he make the rest as exact? And how does he know they should be so?*

Ver. 1. to bring to remembrance *As the following Psalm shews David in the Depth of his Afflictions, and in Saul's Time, Ver. 11, 12. of which he could not speak as past, by reason of the imperative Verbs, Ver. 1, 21, 22, and as the Condition he was in represents him almost despairing of Life, and therefore unlikely he should then put such a Title to it for his future Remembrance; upon mature Consideration of the Matter, I suppose he added this Title afterwards in his Advancement.*

Ver. 2. come down *as the Verb here repeated signifies neither stick fast nor presseth.*

Ver. 5. Folly *Sax. unwisdomes.*

Ver. 6. turned awry *with Pain, not troubled, Mudge wried. The LXX's am become miserable, may be from נח; for נח*

Ver. 7. Vilencs *This the LXX I suppose taking for Contempt from others rendered Mockings.*

Ver. 10. themselves *plur. not it.*

Ver. 11. at a distance *Gen. Trans. aside, which K. James's Translators changed into the old scarce vulgar aloof, and Mudge keeps it still.*

Ib. my Plague *The LXX, came near, and stood, which נגעי יעמדו in the Place of נגעי יעמדו might have made, only by lengthening the נ.*

Ver. 19. wrongfully *unrighteously in Sax.*

Ver. 20. my following what is good *Besa adds, howsoever otherwise I be a Sinner, Medit. on penit. Ps. as if to controul the Text, or at least expound it away.*

Ver. 1. Jeduthun *of whom see, 1 Chron. xvi. 41, 42. & xxv. 1, 3. Jun. and Trem. as well as Theodoret, suppose it was made when David was in the greatest Distress by the Conspiracy of Absalom.*

Ib. thought *which this Heb. Verb being sometimes used for, seems to mean here: the noted Hales of Eaton in a Sermon on it, published among his Golden Remains, supposes it to signify resolved.*

fin with my Tongue; I would keep a Band to my Mouth, while the Wicked was yet before me.

2. I was dumb with Silence, held my peace even from what was good: at last my Grief being troublesome,

3. My Heart hot within me, the Fire kindling in my Meditation, I spoke with my Tongue;

4. Make known to me my End, Lord, and the Measure of my Days, what it is; that I may be sensible how I am ceasing.

5. Behold thou hast made my Time a Hand's-breadth, and my Age is Nothing before thee. Certainly every Man set up is all Vanity. A Pause.

6. Certainly a Man goes about for an Image, they doubtless make a Noise in vain: he heaps *Things* up; without knowing who will receive them.

7. And now, what do I wait for, Lord? My Hope it is in thee.

8. Deliver me from all my Transgressions, make me not the Reproach of the Vile.

9. I was dumb, opened not my Mouth, because thou didst it.

10. Take away thy Stroke from me; who am consumed by the Blow of thy Hand.

11. With Rebukes thou correctest a Man for Vice, and dissolvest what is desirable of him as a Moth. Certainly all Mankind are Vanity. A Pause.

12. Hear my Prayer, O Lord, and give ear to my Cry; be not silent at my Tears:

for I am a Stranger with thee, a Sojourner like all my Fathers.

13. Turn away *the Things* from me, so that I may get refreshment; before I go away, and am not.

PSALM XL.

FOR the chief Musician. A Psalm of David.

I waited constantly for the Lord; who inclined to me, and hearing my Cry,

2. Brought me up from the Pit of Tumult, from the miry Clay, and set up my Feet on a Rock, establishing my Steps.

3. Nay he put a new Song into my Mouth, of Praise to our God: many saw, and fearing, trusted in the Lord.

4. The Man is blessed who puts his trust in the Lord; and has no regard to the Haughty, and those that turn aside to Lying.

5. Thou hast, O Lord my God, done many of thy Wonders and Intentions for us; not to be set in order to thee, were I to declare, and speak: they being too numerous to be counted up.

6. Sacrifice and Offering thou didst not desire, thou piercedst my Ears; not requiring Burnt-sacrifice, and Sin-offering.

7. Then I said, Behold I am coming; it being written of me in the Volume of the Book.

8. To do thy Will I desire, O my God, and thy Law is within my inward Parts.

Ver. 2. *being troublesome*] The Gr. Translator, as I surmise, being put to it to understand how Grief was troubled, made it *renewed*, and perhaps with respect to the Word נָעַר נָעַר Youth.

Ver. 4. *Make known*] Mudge, The Lord hath shown, which the Original, he says, will bear both alike: admit it, but as this is Part of what the Psalmist spoke, Ver. 3. and as the rest to the End is all spoken to the Lord, this seems the same.

Ver. 5. *set up*] aptly to the Heb. but in the Gr. with Relation to the Sense living.

Ver. 7. *Hope it is in thee*] Sept. Substance is from thee; which looks as if נִסְתָּר it, omitted in our Transf. was taken for the Noun Being from הָיָה and perhaps construed thus, my Hope is in thee for a Being, i. e. Maintenance or Substance: Bybner's making it out by Heb. xi. 1. must be left to such as may like that better.

Ver. 11. *a Moth*] Targ. a Snail, Sept. a Spider, as Byb. notes; but in the former is rather a Moth, as in Buxt. Chald. Lexic. Col. 661.

Ver. 13. *Turn away the Things*] The Verb being in the simple Conjugation Kal, Isa. xxii. 4. Job vii. 19. & xiv. 6. of this Signification, is here in the Conjugation Hiphil, which might be express'd exactly Grammatical, Cause (the Things) to turn away. The Object required by the Verb, is properly the Things complained of before.

Ver. 1. One of David's Psalms, we may suppose, amidst his Exercises, when he had been delivered from many, Ver. 2, 5. and was involved in many more, Ver.

12, 17. and the [us] in Ver. 5. his Companions mentioned 1 Sam. xxii. 2.

Ver. 4. *puts*] Sept. name, with another Vowel-point.

Ib. *those that turn aside to Lying*] For which the Sept. have false Madneses, from the Chald. מַדְנָה which the Heb. has Nothing of, neither in מַדְנָה whence this Word regularly comes, in מַדְנָה nor מַדְנָה and has no מַדְנָה

Ver. 5. *set in order*] Gr. in thy Thoughts there is not who may be likened to thee; but the Heb. Pause at Thoughts dis-unites it.

Ib. *speaks*] Where is the grand Division of the Verse.

Ib. *they being*] Payne with a singular Verb to the greatest plural Subject, all things that ever was; as Psa. xlii. 9. while feet oppresseth me.

Ver. 6. *piercedst my Ears*] to be God's Servant for ever, as in Exod. xxi. 6. Dent. xv. 6. according to Jun. and Trem. with Grot.

Ver. 7. *Book*] The first of Samuel, which gives Account of David's being anointed King, Ch. xvi. that he might do God's Will, which Saul would not; that Book being doubtless written by Samuel so far, as there are some secret Things between God and himself in the same Chap. and it is likely David had seen it, 1 Sam. xix. 18.

Ver. 8. Calvin in his Commentary here, It is in vain to frame the Feet, Hands and Eyes, to the keeping of the Law, unless Obedience begin at the Heart. It is the proper Office of the Holy Ghost to engrave the Law of God in our Hearts. Truly God worketh not in us as in Stones, that he should draw us without the Feeling or inward Moving of our Heart. Eng. Transf.

9. I have preached Righteousness in the great Congregation; behold I have not shut up my Lips, O Lord, thou knowest.

10. Nor have I covered up thy Righteousness within my Heart, I have spoken thy Faithfulness and Salvation: not concealing thy Kindness and Truth at the great Congregation.

11. Do not thou, O Lord, shut up thy Mercies from me: let thy Kindness and Truth continually keep me.

12. For Evils are come round against me, till they are out of Number; my Iniquities have overtaken me, and I am not able to see: they are more numerous than the Hairs of my Head; inasmuch that my Heart fails me.

13. Vouchsafe, O Lord, to deliver me: O Lord, to my Help make haste.

14. Let those be ashamed and blush together, who seek my Life to destroy it: let them be turned back and put to confusion, that desire my Hurt.

15. Let such be desolate for a Reward of their Shame, as say to me, Ha, ha.

16. But let all that seek thee, be joyful and glad through thee: let them say continually, The Lord be magnified, who love thy Salvation.

17. As for my self, who am afflicted and needy, the Lord will think of me; thou art my Help, and Deliverer: O my God, do not stay.

P S A L M XLI.

FOR the chief Musician, A Psalm of David.

He who minds the Poor is blessed; him

the Lord will deliver at the Time of Adversity.

2. The Lord will preserve and keep him alive, he shall be blessed on the Earth; and thou wilt not give him up to the Desire of his Enemies.

3. The Lord will support him upon the languishing Couch: thou wilt make all his Bed in his Sickness.

4. As to my self I say, O Lord, be merciful to me: heal my Soul, for I have sinned against thee.

5. My Enemies say ill of me, When will he die, and his Name perish?

6. And if one comes to see me, he talks what is vain; his Heart having gathered him Something that is bad, out he goes into the Street, relating it.

7. All that hate me, who contrive against me what may be hurtful to me, whisper together concerning me;

8. An ungodly Matter sticks close to him; and as he is lain down, he will not get up again.

9. Even the Man that was peaceable to me, in whom I trusted, who eat of my Bread, has lifted up the Heel against me.

10. Yet do thou, O Lord, be gracious to me, and raise me up; that I may recompense them.

11. By this I know that thou delightest in me, because my Enemy does not openly exclaim against me.

12. And as for me, thou upholdest me in my Integrity, and wilt set me up before thee for ever.

13. Blessed be the Lord God of Israel, from everlasting to everlasting: so, even so let it be.

Ver. 9. *great Congregation*] Sax. *cercean micdre*, afterwards changed to *mickle Kirk*.

Ver. 15. *desolate*] With the Sept. *Let them bear their Shame immediately*: Bythn. asserts roundly, without his usual *perhaps*, that instead of *וְיִשְׁמְרוּ* they read *וְיִשְׁמְרוּ* tho' H and K are heterogeneous Letters, not alike in Shape nor Sound; rather they might derive it from *וְיִשְׁמְרוּ* for *וְיִשְׁמְרוּ* such Roots being commonly blended together, and *וְיִשְׁמְרוּ* indeterminate or diffusive in Meaning; yet there is no Need to say, they read *וְיִשְׁמְרוּ* however that Author is more happy in conjecturing they took for a Reward to be at the Heel, and so immediately.

Ver. 1. Another Psalm made, as it seems, while David suffered from those who acted for Saul against him, and at the Time of some Sickness.

Ib. *Poor*] and *needie* say the LXX, as in the Litur. and if the same with *poor*, for so the Writer of the Defence vindicates it, what is the Use of it?

Ib. *will deliver*] The Sax. has *alystb* (*loose*) in another Copy *gesfreath*.

Ver. 2. *not give*] *No foes their triumph on his ruin raise*, Wb. and Sil.

Ver. 7. *together*] This being the first Word of the Ver. in the Original, the LXX join it to that before,

whence the Dewey Transf. has, *He went forth and spake together*; but in the Gr. it is *ἐν τῷ αὐτῷ*, and in the Lat. *in idipsum*, on it self, all scarce intelligible, nor did they well know which to put it to in the Vulg.

Ver. 8. *An ungodly Matter*] or *Thing*, not *Disease*; the same Word as in Psa. lxiv. 5. for they might reckon him in Rebellion against his Sovereign, the Words being properly thus, and rendered *wicked thing*, Psa. ci. 3.

Ib. *sticks close to him*] Sept. *they have made against me*; not that *וְיִשְׁמְרוּ* was ever *וְיִשְׁמְרוּ* tho' some Criticks feign what is more unlikely, and Bythn. *וְיִשְׁמְרוּ* here; but was done at Random so.

Ver. 9. *the Man*] whom some take to be Achitophel; but by the History David was not sick at the Time of his Rebellion, 2 Sam. xv. 14, 30, 31. & xvii. 22. & xviii. 2, 4, 24. & xx. 3.

Ib. *lifted up the Heel*] *Mudge, cursed Thing*: brutally as a Beast does to kick, which he seems to allude to. Litur. *laid great wait* (not denoted surely by *Heel*) for me.

Ver. 11. *openly exclaim*] durst venture their Tongues no further than Backbiting and Whispering, Ver. 6, 7. which as he did not hear, was much easier to him.

Ver. 13. *so, even so let it be*] as the Heb. *amen*, *amen* signifies; in the Sax. *Verf. beohit sybifswa*.

P S A L M XLII.

FOR the chief Musician. An instructing Poem for the Korahites.

As a Hart cries out for the Brooks of Water, so does my Soul for thee, O God;

2. For whom it thirsts, even for the Living God: Oh when shall I come, and appear in God's Presence?

3. My Tears are Food for me Day and Night, by the saying to me every Day, Where is thy God?

4. Being not unmindful of these Things, I pour out my Soul in me; that I may pass in the Croud, may accompany them to the House of God, with the Voice of Singing, and Praise of a Multitude that keep a Feast.

5. Why art thou cast down, my Soul, and disturbed in me? Wait for God; for I shall yet praise him, the Safety of his Presence.

6. O my God, my Soul is cast down in me: therefore I remember thee from the Country of Jordan and of the Hermonites, from Mount Mizar.

7. One Deep calls to another at the Noise of thy Spouts: all thy Waves and Billows pass over me.

8. By Day the Lord will appoint his Kindness; and in the Night his Poem shall be with me, a Prayer to the God of my Life.

9. I say to God my Rock, Why dost thou forget me? Why do I go sad, by the Oppression of the Enemy?

10. For the Slaughter in my Bones my Adversaries reproach me, by their saying to me every Day, Where is thy God?

Ver. 1. *Korahites*] Look 1 Chr. ix. 19. 2 Chr. xx. 19.

Ib. *cries out*] rendered cry in the other Place where it occurs, viz. *Isa* i. 20. and does not signify *panteth*. The Imagination also of his being hunted, is what the *Psalms* give no Hint of.

Ver. 2. *the Living God*] *Vulg.* the living fountain, by *fontem* for *fontem*.

Ib. *when*] The *Sax.* or *old Eng.* put the *b* before the *u*, *hwanne*, as in the next Ver. *hwæn*.

Ver. 4. *not unmindful of these Things*] *Sax.* *thysa gemyndi*. This singular Elegance in our Language, of two Negatives to be affirmative, comes in not unaptly here: so with *dis*—*Lev.* x. 20. *Num.* xxiii. 27. *im*—*Psa.* lxxxvi. 2. *ig*—*Jeb* xxi. 27. as *Rom.* i. 13. & xi. 25. &c. and *a*—*Est.* ix. 13. see *Prov.* xi. 21. & xvii. 5. & xix. 5. *Eph.* v. 17. in *com. Transf.* where the *Original* has *not*.

Ib. *that I may*] The *Heb.* Particle here frequently signifies *that*, and the Verb is future; by which it answers well to the foregoing.

Ib. *Croud*] *Sac* from *suc*, to mingle, yet *Mudge* translates, under a scarlet Canopy; but what Wonder, by altering the *Heb.* to the *LXX* in the Place of the Tabernacle.

Ib. *accompany them*] *Lat.* bring them forth, as the *Heb.* has not *with*.

Ver. 5. *him, the*] according to the *Heb.* and Ver. 11.

Ver. 6. *from the Country*] In the *Psal.* of the *Litur.* concerning; which shews it was made from the *Vulg. Lat.* and that in a wrong Sense, *de* signifying either *from* or

11. Why art thou cast down, my Soul? And why art thou disturbed in me? Wait for God; for I shall yet praise him, the Safety of my Presence, and my God.

P S A L M XLIII.

JUDGE me, O God, and plead my Cause against an unkind Nation: deliver me from the deceitful and unjust Man.

2. For thou art the God of my Strength: Why dost thou cast me off? Why do I go about sad, by the Oppression of the Enemy?

3. Send forth thy Light and Truth: let them lead me, bringing me to thy holy Mountain, and thy Tabernacles.

4. That I may go to God's Altar, to him himself, who makes me exceedingly rejoice; and praise thee with the Harp, O God, my God.

5. Why art thou cast down, my Soul? And why art thou disturbed in me? Wait for God; for I shall yet praise him, the Safety of my Presence, and my God.

P S A L M XLIV.

FOR the chief Musician. An instructing Poem for the Korahites.

O God, we have heard with our Ears, our Fathers have told us, the Work that thou wroughtest in their Days, in those of old Time.

concerning, but both the *Heb.* and *Gr.* not admitting the latter.

Ib. *Country of Jordan*] whither it seems *David* was fled from *Abisalom*, 2 *Sam.* xvii. 22. as it does not appear the *Korahites* were appointed Singers in *Saul's* Reign; see 1 Chr. v. 31. & xv. 16. 2 Chr. xxix. 25. In the Contents of the *last Transf.* is, *David's* zeal to serve God in the temple, and to the next *Psal.*, *David* praying to be restored to the temple, tho' the Temple was not built in *David's* Time.

Ver. 7. *Lightsfast* supposes *David* made this, observing the Waters of *Jordan*, *Harm.* of *Old Test.*

Ib. *Waves*] *Sept.* high Things, not from שׁוּב but שׁוּב as *Bythn.* conjectures.

Ver. 11. *Safety*] for *health* as it means now is not signified by the *Heb.*

Ver. 1. This *Psal.* seems made on the same Occasion as the foregoing, if not a Sort of second Part or Postscript to it.

Ib. *Judge*] the *Sax.* is *dem* for *doom*.

Ib. *Man*] I suppose *Abisalom*.

Ver. 3. *Tabernacles*] the Tent and Ark, *Grot.*

Ver. 4. *rejoice*] With the *LXX* is, making my Youth glad: *Bythn.* says they took Youth from the *Arabick* Signification; which I do not find it has, so suppose they might take the Meaning of לָבַי from לָבַי.

Ver. 1. It seems likeliest to me this was made in the Time of *Jehoiakim's* Captivity, perhaps by *Jeremiah*; tho' others think differently and very variously, but inconsistently with Ver. 9, 11.

2. Whom

2. Whom, with thy Hand, having dispossessed the Gentiles, thou didst plant; punishing the Nations, and expelling them.

3. For they possessed not the Country by their Sword, nor did their own Arm save them; but thy right Hand, thy Arm, and the Light of thy Countenance, because thou delightedst in them.

4. It is thou art my King, O God; appoint Safety for Jacob.

5. By thee must we push our Adversaries, by thy Name tread them down who rise up against us.

6. For I will not trust in my Bow, nor can my Sword save me.

7. Because thou didst save us from our Adversaries, and madest them that hated us ashamed;

8. We praised God every Day, and gave thanks to thy Name constantly. A Pause.

9. Whereas *now* thou dost cast off, and put us to confusion; not going out with our Armies:

10. Thou makest us return back from the Adversary; and those who hate us spoil for themselves:

11. Thou deliverest us up as Sheep for Meat; and scatterest us among the Gentiles:

12. Thy People thou sellest for no Profit, without making Increase by their Prices:

13. Thou exposest us to the Reproach of our Neighbours, the Scoff and Mocking of them that are round about us;

14. As thou dost for a Proverb among the Gentiles, to the Shaking of the Head in the Nations.

15. Every Day my Confusion is before me, and the Shame of my Face covers me;

16. By the Voice of him who reproaches and blasphemeth, by the Face of the Enemy and Revenger.

17. Notwithstanding all this is come on

us, we do not forget thee, nor act falsely against thy Covenant;

18. Our Heart is not turned back, nor is our Step turned aside from thy Path:

19. Though thou bruise us in the Place of Serpents, and coverest us over in the Shadow of Death.

20. If we forget the Name of our God, or spread forth our Hands to a strange god;

21. Will not God search this out? As being he who knows the hidden Things of the Heart.

22. Since for thy sake we are slain all the Day, are reckoned as Sheep for Slaughter:

23. Awake; why dost thou sleep, Lord? Stir up, cast not off for ever.

24. Why dost thou hide thy Face, forget our Affliction and Oppression?

25. For our Soul bows down to the Mould, our Belly cleaves to the Earth.

26. Rise up, a Help to us; and redeem us by reason of thy Kindness.

P S A L M XLV.

FOR the chief Musician upon the six-stringed Instruments of the Korahites. An instructing Poem of the beloved Daughters.

My Heart bubbles up a good Matter, I speak my Performances concerning the King; my Tongue being as the Pen of a ready Scribe.

2. Thou art much fairer than Mankind, Grace is poured into thy Lips: therefore God blesses thee for ever.

3. Gird thy Sword upon the Thigh, thou powerful one, in thy Dignity and Honour.

4. And in thy Honour ride successfully, upon the Account of Truth and Meekness, of Righteousness; whose right Hand will teach thee terrible Things.

Ver. 2. *them*] the seven Nations of Canaan, Deut. vii. 1. while it scarce appears what this *them* belongs to in the *com. Transf.* and which *Peole* makes some ado about, till he has quite spoiled it.

Ver. 8. *every Day*] by *Smyth* who compared different Translations, *Ec.* whilst day the day succeeds.

Ver. 9. *going out*] *Sax.* *utgaest*.

Ver. 10. *for themselves*] The *Litur.* has our goods, which there is no Pretence for the *Heb.* to denote.

Ver. 11. *Sheep for Meat*] *Sax.* *scenp metta*.

Ver. 12. *for no Profit*] *buton weorthe*.

Ver. 19. *Serpents*] *Sept.* *Affliction* paraphrastically, unless they thought *נחש* was from *נחש* leaving out *y*.

Ver. 1. The Date of this we may fix in the Reign of Solomon, soon after his Marriage with Pharaoh's Daughter, 1 King. iii. 1. but by whom made is uncertain.

Ib. *six-stringed Instruments*] according to *Sol. Yar.* and as we read of a *ten-stringed Instrument*, *Psa.* xxxiii. 2. and elsewhere: thus *Jun.* and *Trem.* render it *hexachorda*, and *Ainsw.* expounds, that is, *six-stringed Instruments*.

Ib. *bubbles up*] as the *Heb.* Word signifies; *Sax.* *beal-cetteth* for *belceth*.

Ib. *speak*] in *Sax.* *cwethe* for *quoth*.

Ib. *of the beloved Daughters*] for them to sing; the Word being fem. and properly signifies *beloved*: *Jun.* and *Trem.* *amicarum*, of the Friends; *Ainsw.* of the well-beloved Virgins: They seem to be those mentioned, Ver. 9.

Ver. 2. *much fairer*] by the doubling of the *Heb.* letters, as also *Ainsw.* has it; with *Jun.* and *Trem.*

Ib. *therefore*] *Litur.* *because*, which the Author of *Holy David* &c. vindicates by saying, 'So Dr. Hammond corrects our last Translators in his Margent;' but such Correction must want to be corrected again, the *Heb.* being clearly as here: the same is in Ver. 7: which the *Litur.* has *wherefore*.

Ver. 4. *thy Honour*] *Sept.* *design*, a Verb. imper. only with other Points as *Byth.* remarks.

Ib. *successfully*] *Psalt.* in *Com. Pray.* Good luck have thou; too low, unfit, and wrong parted.

Ib. *teach thee terrible Things*] as if to do such, after having Experience of its Strength; otherwise if this had respect to *them* when performed, let us make thee know might be fitter.

5. With thy sharp Arrows in the Heart of the King's Enemies, the People will fall under thee.

6. Thy Throne, O God, is for ever and ever, the Scepter of thy Kingdom is a right one.

7. Thou lovest Righteousness, and hatest Wickedness: therefore God, thy God, has anointed thee, with the Oil of Joy more than thy Companions.

8. All thy Garments are with Myrrh and Aloes, with Cassia, out of the Palaces of Ivory, whence they make thee glad.

9. Kings Daughters are among thy precious ones; the royal Confort being set at thy right Hand in the famous Gold of Ophir.

10. Hear, O Daughter; do thou both look, and incline thy Ear; forgetting thy own People, and Father's Family.

11. Then will the King earnestly desire thy Beauty: to whom, as he is thy Lord, bow thy self down.

12. The Daughter of Tyre also with a Present, the rich ones of the People will make supplication before thee.

13. The King's Daughter is all glorious within, her Cloathing is of Chequer-works of Gold.

14. She is brought to the King with embroidered Garments, the Virgins her Companions that follow her are admitted to come to thee.

15. They are introduced with Gladness and Rejoicing, they come into the King's Palace.

16. In the room of thy Fathers will be thy Sons; whom thou shalt make Princes on all the Earth.

17. I will cause thy Name to be remembered in all future Ages: therefore the People will praise thee for ever and evermore.

P S A L M XLVI.

FOR the chief Musician of the Korahites.
A Poem upon the Virgin-instruments.

God is our Refuge and Strength, a Help in Distresses he is found exceedingly.

2. Therefore we will not fear, though the Earth should be changed, and the Mountains moved into the Heart of the Seas;

3. The Waters of which should be boisterous, being disturbed, the Mountains shake by the Height of it. A Pause,

4. There is a River whose Streams make glad the City of God, the holy Place of the Tabernacles of the Supreme One.

5. Within which there is God, it cannot be moved: God will help it at the Appearance of the Morning.

6. The Gentiles are in a tumult, the Kingdoms are moved: he giving forth his Voice, the Earth is dissolved.

7. The Lord of Armies is with us, the God of Jacob is our high Place. A Pause.

8. Come, see the Works of the Lord; who having made Desolations on the Earth;

9. Causes Wars to cease to the End of it, breaks the Bow, and cuts asunder the Spear, burning the Wagons in the Fire.

Ver. 5. The Reader may try what he can make of it, just as it is, in the *New-England Meete*,

*Thine arrows sharp: the people they
shall fall down under thee;
Yea, in the heart (they shall fall down)
foes to the King that be.*

But the *Dowry Translators* tell us what they mean by, the peoples underneath thee shall fall into the hartes of the kings enemies, viz. The example of people converted, shall move the hartes of the adversaries to come also unto the truth; yet the Earl of Daris. ashamed of it perhaps, as well he might, turns the same, Nations shall fall under thee, into the hartes of the Kings enemies thy arrows shall light.

Ver. 9. wrought about with divers colours, in the *Lit.* is from the *Gr.*

Ver. 10. People] for which *Hopkins* has *Children* unadvisedly.

Ver. 12. Tyre] See 1 *King*. v.

Ver. 13. within] *Denham*,

*Thou' with pure Gold her Garments shin'd,
And all her Arts the Needle join'd,
Her highest Beauty is her Mind;*

and *King* prettily,

*Who far above thy beauties seen,
All glorious art within;*

but *Hatton*, quite omitting the latter, prays, *Let thy holy Church be decked with exterior Ornaments and secular Advantages* (however qualified by adding) *such as may truly promote the interests of holy Religion.*

Ver. 15, 16] Where *Tate* and *Brady* are worth reading.

Ver. 1. a Poem] It may be supposed written by *David*, on his Success in War, and finishing it with other Na-

tions, as 2 *Sam.* viii. *Hatton* entitles it *A Prayer*—for the Peace of Christendom; which should have been put to his own Prayer after the Psalm, as the rest should, this being strictly no Prayer, but a Poem of Triumph.

1b. the Virgin-instruments] the *Heb.* Word otherwise signifying Virgins, as *Cant.* i. 3. & vi. 8. and *Munst.* writes, *Plerique afferunt Alamoth esse instrumentum musicum, that most say it was some Instrument of Musick.*

1b. is found exceedingly] as the *Heb.* is: but the *Gr.* which find us; for indeed the same signifies we (shall) find, yet would rather be referred to God.

Ver. 3. Mountains] *Sax.* *duna*, i. e. *dunns*.

Ver. 4. whose Streams] where the *Sept.* the Forces of the River, as it were explanatory.

1b. the holy Place] The *LXX* turn it for a Verb, the Supreme One has sanctified his Tabernacle, with also as 1 to Tabernacle.

Ver. 5. at the Appearance of the Morning] at his beholding in the Version of *Augustine's Exposition of the Psalms*, omitting *רָאָה*.

Ver. 6. in a tumult] as the *Heb.* Word signifies, or disturbed, as I render it, *Psa.* xlii. 6. & xliii. 5.

1b. are moved] by reason of Perplexity and Overthrow from the Lord, coherent with dissolved, and according to the Meaning of this same Verb in the foregoing Verse, which also by the Observation of *de Dieu* does not signify but such Kind of being moved, and this Way of Interpretation he pleads for.

Ver. 8. who] the *Heb.* Relative.

Ver. 9. Wagons] *Sept.* Shields, with no visible Cause, unless as being round.

10. Saying,

10. *Saying, Leave off, and know that I am God; who will be exalted among the Gentiles, exalted on the Earth.*

11. *The Lord of Armies is with us, the God of Jacob is our high Place. A Pause.*

P S A L M XLVII.

FOR the chief Musician. A Psalm for the Korahites.

Clap Hands, all People, sound forth to God with the Voice of Singing.

2. For the Supreme One is awful, a great King over the whole Earth.

3. Who brings the People under us, and the Nations under our Feet.

4. He chooses our Possession for us, the Excellency of Jacob whom he loves. A Pause.

5. God goes up with Shouting, the Lord with the Sound of the Trumpet.

6. Sing melodiously to God, even melodiously: sing melodiously to our King, even melodiously.

7. Since God is King of the whole Earth, sing melodiously with Understanding.

8. God reigns over the Gentiles, God sits upon his holy Throne.

Ver. 9. *Nobles of the People*] of other Countries, as the Word being here plural, and then singular shews, as also what follows: those Nobles might be Ambassadors, &c. to David, and this Psalm made in Thankfulness for some Victory: accordingly *Dennham*,

*And now the Peoples Leaders yield,
With those of Abr'ham's God to join;*

other Translators also have with, some to; and who knows but *with* might be left out, as its Place was next to *My People*? The LXX mistook this for that, having only with.

1b. *the Defenders*] *Litur.* God doth defend, quite unwarrantably; but the *Doway Transf.* worse, *the strong goddess of the earth, are exceedingly advanced*, from the vulg. Lat. and Gr. which the Translators apply to the Trinitie, tho' in that there is but one God.

1b. *who is*] Gr. *they are*, loosely as there; not that *they* was ever *they* though one Side of the n might be obscure.

Ver. 2. *north Sides*] of Jerusalem, but as a Part of it: Mount Zion called the *holy Mountain*, Ver. 1. probably containing Mount *Moriah*, as with *Jun.* and *Trem.* and agreeable to *Psa.* lxxxvii. 1. & cxxi. 1. & cxxxiii. 3. or having both these Names, like *Sinai* and *Horeb*, *Exod.* iii. 2. where the Temple was built, 2 *Chron.* iii. 1. being the north Part of the City, as in *Lightfoot's Geographical Description of Jerusalem*, Chap. xxii. and that of *Villalpandus*; which may also appear confirmed by *Isa.* xiv. 13. notwithstanding this is strongly opposed in the *Univer. Hist.* Book I. Ch. vii. 7. and Mount Zion placed in the Map, as it is likewise in that of *Fuller's Pisgab-sight of Palestine*, on the south Side. In answer to that of the Prophet (without taking notice of this) it is in the said *History* supposed to mean, *the Conqueror would establish his Dominion where was the King's Palace, situate on the northern Side of Mount Zion*; which either makes it not properly upon the Mount, or represents the Mount as north of it self; and the Heb. Word rendered *Congregation* signifying *solemn Assembly*, doubtless meant the Assembly at the Temple. The Pretence that the other Opinion might be proved

9. The Nobles of the People are gathered together, with the People of the God of Abraham: for the Defenders of the Earth are of God, who is highly exalted.

P S A L M XLVIII.

A POEM, being a Psalm for the Korahites. The Lord is great, and highly praised; in the City of our God, on his holy Mountain.

2. Mount Zion is handsomely situated, the Joy of the whole Earth, at the north Sides; being the Town of the grand King.

3. In whose Palaces God is known for a high Place.

4. For behold, the Kings met, passing by together:

5. They seeing, wondered accordingly; were troubled, hastened away;

6. Trembling seized them there, Anguish as of a Woman in labour.

7. Thou breakest the Ships of Tarshish with the east Wind.

8. As we have heard; so we see in the City of the Lord of Armies, in that of our God; who will himself establish it for ever. A Pause.

from several Writers, may be left till it is done, while there are for this also *Kimhi*, *Drusius*, *Cellarius*, *Cabnet*, *Jun.* and *Trem.* in *Ezek.* xl. 2. the Author of *Holy David* clear'd on *Psa.* cxxxv. 21. *Patrick*, &c. And I don't see how these Texts of Scripture, which must be right, can have a contrary Sense. Jerusalem stood on two Hills, that were situate North and South, and a Valley between; the northern One being highest, on which the Temple was, *Joseph. Jewish War*, B. vi. Ch. 6. where Mount *Moriah* must be; and *Josephus* says, this Hill *oppidion* *pari* *in* *da* *cidu* *hiansiro*, was called the Fortification by David, plainly alluding to 2 *Sam.* v. 7. 1 *Chr.* xi. 5, 7. according to which Zion seems apparently then; and the other Hill he adds was called *Acra*; which some as above now take to be Zion, and that it was not Mount Zion which the Temple was on: but it appears otherwise by 1 *Mac.* iv. 37, 38. & v. 54. & vii. 33. and by its being also called *holy*, *Psa.* ii. 6. *Joel* ii. 1. & iii. 17. and by *Psa.* ix. 11. & xiv. 7. & xx. 2. & l. 2, 8. & lxxv. 1. & lxxvi. 2. & lxxxiv. 7. & lxxxvii. 1, 2. & cii. 16. & cx. 2. & cxxxviii. 5. & cxxxii. 13. & cxxxiv. 3. & lxxiv. 2. & lxxviii. 68, 69. *Isa.* ii. 2, 3. & xii. 6. & xxviii. 16. & xlv. 13. & viii. 18. & xviii. 7. & xxix. 1, 7, 8. & xxxi. 6. & l. 28. *Lam.* ii. 6. *Mic.* iv. 7. *Heb.* xii. 22. *Rev.* xiv. 1. I do not however deny, that the south Part of Jerusalem is at present called Zion, by the Christians who reside there, as the Accounts of Travellers shew; but such a Mistake might arise from the Ignorance concerning it in former Ages, which might be specified if needful. Yet if a sufficient Answer shall be given to this, I am ready to relinquish it to the prevailing Opinion.

1b. *King*] as *Mat.* v. 35. *Psa.* cxlix. 2. *Jer.* viii. 19.

Ver. 4. *the Kings*] of those People, I suppose, mentioned 2 *Chron.* xx. 1. and so *Patr.* I find since. *Litur.* of the earth, from the Gr.

Ver. 7. *the Ships*] some of *Jehoshaphat's* Enemies coming from beyond the Sea, 2 *Chr.* xx. 2. whereas the Syrians brought neither Kings nor Ships against *Hezekiah*; to which some apply this.

9. We think of thy Kindness, O God, within thy Temple.

10. According to thy Name, O God, so is thy Praise to the Ends of the Earth; whose right Hand is full of Righteousness.

11. Mount Zion will be glad, the Daughters of Judah rejoice, by reason of thy Judgments.

12. Compass Zion, and going about it, count up its Towers.

13. Take notice of its Forts, look up at its Palaces; that you may count for the following Generation.

14. For this God shall be ours for ever and evermore: he will guide us over Death.

P S A L M XLIX.

FOR the chief Musician. A Psalm for the Korahites.

Hear this, all People, give ear, all Inhabitants of the World;

2. Both Mankind in general, and particular Persons, the Rich and Poor together.

3. My Mouth shall speak Wisdom, and the Meditation of my Heart shall be Understanding.

4. I will incline my Ear to an Oration, open my hidden Speech with the Harp.

Ver. 9. *think*] Sept. *have received*, from *קָבַץ* one may imagine for *קָבַץ*.

Ib. *Temple*] But the Sept. now, tho' not the *Vulg. Lat. People*, by *naā* mistranscribed for *wā*, however unnoticed by *Byth. &c.*

Ver. 12. *count up its Towers*] *Gr. and vulg. Lat. tell in her Towers*, tho' the *Heb.* has no *in*, and therefore is not allowable, notwithstanding it admits of the ingenious Imbellishment given to it by the *Earl of Dartford*, *relate those things from the top of its towers*.

Ver. 13. *look up*] Something of *up* appears to be the Signification by its Noun *Hill*, the Verb being only here, and this which *Ab. Ezra* gives it, looks by far the most suitable; not that in the *Litur. set up her houses*, nor by the *LXX distribute* from the *Chald.* in a poor and forced Sense.

Ver. 14. *ever*] So *L. de Dieu* would have it turned *supra*, as he says in its proper Meaning. *Hare* supposes the two last Words should be Part of the Title of the next Psalm, into which *Mudge* intirely comes, with the farther Liberty only of making them into one Word, and adding another before; Astonishing!

Ver. 1. It seems clear to me that this Psalm is not in *David's Style* (tho' I confess that is a curious Point to know) but rather bears Resemblance to some of *Asaph's*, or to *Psa. xlv.* No more particular Time of being indited appears in it, than that it was probably on the Removal of some rich ungodly Person or Persons by Death.

Ver. 2. *Both Mankind in general, and particular Persons*] *Heb. Both the Sons of Adam, and the Sons of a Man*; which seems therefore to be rather rendered so, than *low and high*.

Ver. 3. *Meditation*] *Sax. yemind.*

Ver. 4. *Oration*] *Answ. writes*, 'In old English or Saxon, it was called a *big-spel*,' without shewing any Reason or Conformity of it to our Language; whereas it is *biyspelle*, as we say a *by-word* or *by-way*, *by* or *beside* what is common, and *spell* is still retained in pretended Conju-

5. Why should I fear at the Time of Adversity, *that* the Iniquity of my Heels will inclose me about?

6. Of those who trust on their Wealth, and boast in the Abundance of their Riches,

7. None can redeem a Brother at all, nor give God the Ransom of him;

8. (The Redemption of their Life being precious, and ceases for ever)

9. That he may yet live eternally, without seeing Corruption.

10. For one may see the Wise die, the Fool and Brutish perish together, and leave their Wealth to others.

11. Whose Mind was *as if* their Hosues would be for ever, their Dwelling-places to all Ages; that called the Lands by their own Names.

12. Whereas Man does not abide in Honour, he becomes like the very Beasts that perish.

13. This Way of theirs is their Folly; yet those that are after them are pleased with their Sayings. A Pause.

14. Who are put into the Grave as Sheep, Death feeding on them, and the Upright will rule over them in the Morning; whose Form the Grave is to consume *even* from the Habitation at it.

ration, and in disposing the Letters into Words or Syllables; thus is the *Sax. godspel* (where *god* is used instead of *good*) for *Gespel*.

Ver. 5. *that the Iniquity*] fearing that he should be quite surrounded with the Punishment of his Iniquity, *Psa. cxxx. 3.* which he hoped to escape from, and represents as pursuing him; which accounts for this Expression, thought so obscure, *the Iniquity of my Heels*: so *Jun. and Trem.* supply *ut, that*. But *קָבַץ* my Enemies for *קָבַץ* my Heels, as in *Crit. Notes* from the *Syr. and Arab.* is utterly improbable.

Ver. 7. *redeem—at all*] By the doubling of the Verb as frequently; yet the *Dewey Transf.* from the *old Lat.* is, *A brother doth not redeme, man shal redeme*, but with the latter expounded to be negative.

Ver. 8. *Redemption of their Life*] as *Exod. xxi. 30.* where both Nouns are the same.

Ib. *ceases for ever*] can never be done.

Ver. 11. *Whose Mind*] But by the *LXX* *their Graves*, viz. *shall be their Houses*: for they interpreted *קָבַץ* by *קָבַץ*.

Ver. 12. *abide*] *Mudge, regardeth*; who says he corrects the last Verse by this, when it is this by that.

Ib. *that perish*] In *Crit. Notes on some Pass.* p. 40. it is supposed the present *נָדָמוּ* was *נָדָמוּ לוֹ* which is rendered there *And is like it*; but what Resemblance have *לוֹ* and *לוֹ* and *לוֹ* that those should be mistaken for this? nay [and] is then wanting; and are [Beasts] the new-discovered [it?]. Is such the fashionable Criticism that we are to be overborn with?

Ver. 14. *Sheep*] which are put one after another into the Slaughter-house, as Mankind into the Grave.

Ib. *Form*] Being what the *Heb.* signifies, as in *Ezek. xliii. 11.* The *LXX* have turned it *Help*, confounding *נָדָמוּ* with *נָדָמוּ* through the Resemblance perhaps, or according to *Byth.* took that Sense from *Rock*.

Ib. *the Habitation at it*] The Body does not only die, but is consumed in the Grave: for the Pronoun is singular,

15. But

15. But God will redeem my Person from the Power of the Grave; for he will receive me. A Pause.

16. Do not fear, because a Man is rich, because the Glory of his House increases:

17. For he will take Nothing away at his Death, his Glory will not go down after him:

18. Though he may bless his own Soul in his Life, and they may praise thee, because thou doest well for thy self;

19. It will come to the Generation of his Fathers, they will never see the Light.

20. Man being in Honour, does not understand, he becomes like the very Beasts that perish.

P S A L M L.

A PSALM of Asaph.

The Mighty God, the Lord speaks, calling the Earth; from the Rising of the Sun to his Setting.

2. From Zion the Perfection of Beauty does God shine forth.

3. Our God comes, and is not silent: a Fire consumes before him, and it is very tempestuous round about him.

4. He calls to the Heaven from above, and to the Earth, that he may judge his People:

5. Gather my pious ones to me, who make a Covenant with me by Sacrifice.

6. In the mean time the Heaven declares his Righteousness, because God is Judge himself. A Pause.

7. Hear, my People, and I will speak; O Israel, and I will testify to thee; who am God, thy God.

8. I will not reprove thee concerning thy Sacrifices, or thy Burnt-offerings being before me continually.

9. I will take no Bullock out of thy House, nor He-goats out of thy Folds.

10. For every Beast of the Wood is mine, the Cattle on a thousand Mountains.

11. I know every Fowl of the Hills, and have the wild Beast of the Field with me.

12. If I should be hungry, I would not tell thee; for the World is mine, and what it is full of.

13. Should I eat the Flesh of strong Beasts? Or drink the Blood of He-goats?

14. Offer Thanksgiving to God, and perform thy Vows to the Supreme One;

15. As also call upon me at the Time of Distress: who will deliver thee, and thou shalt honour me.

16. On the contrary God says to the Wicked: What Business hast thou to declare my Ordinances, or take up my Covenant into thy Mouth?

17. Since thou dost hate Instruction, and cast my Words behind thee.

18. If thou seeest a Thief, thou art pleased with him; and thy Part is with Adulterers.

19. Thou appliest thy Mouth to what is evil, and thy Tongue joins Deceit together.

20. Thou fittest speaking against thy Brother, givest forth an ill Report against thy Mother's Son.

21. *Because* thou hast done these Things, and I being silent, thou thoughtest I was wholly like thy self; I reprove thee, and set them in order before thy Eyes.

22. Consider this now, you that forget God; lest I should tear in pieces, and none deliver.

23. He who offers Thanksgiving, shall honour me; and to him that appoints the Way, I will shew the Salvation of God.

and has a Preposition to it: so *Jun.* and *Trem.* interpret the *Habitation* to be the *Grave*, and the *Zurich* or *Tig. Bible*, with *Cast.* have it. But ours making the Prep. plural, take it as in the *Geneva Vers.* when they shall go from their House to the Grave; so that the Author of *Holy David* clear'd, is wrong in the following *Note* hereon, *It is a very dark and imperfect Passage in the Heb. and none of our Translators have thought fit to supply the Sense.* The *LXX* have *Glory*, but how I know not, unless they took *zebul* for *tzebi*.

Ver. 18. *thy self*] *Sept.* *him*, though it is not credible they read; instead of *ו* and which the plural Verb denies.

Ver. 20. *Honour*] *wurthschey* in *Sax.*

Ver. 1. *Asaph*] *David's* chief Singer, 1 *Chr.* vi. 39. & xvi. 5. 2 *Chr.* v. 12. who also composed the Words himself, 1 *Chr.* xxv. 2. 2 *Chr.* xxix. 30. *IV. IV.* making it into Stanzas of 12 Lines, the 10 and 12 to be seven Syllables, has done it miserably, with very bad Sound and Rhime, though he is counted one of the *Geneva Tr.* but a good Translator might be a bad Poet, as well as *Cicero*.

lb. from the Rising of the Sun, to his Setting] in the *Sax.* of *junon* upspringe etb setellung.

Ver. 8. *I will not*] In the Contents of the Psalm, The pleasure of God is not in ceremonies.

Ver. 10. *a thousand*] *Sept.* and *Oxen*, from the same Word made up with *and*.

Ver. 11. *wild Beast*] *Sept.* again *Beauty*, by *ו* from *ו* as *Isa.* lxvi. 11. but not in *Psa.* lxxx. 13. where it is only.

Ver. 16. *What Business hast thou*] A wicked Person asking *Bias* one of the wise Heathens concerning Religion, he made him no Answer, till being asked again why he did not, then replied, *ὅτι ἀπὸ τοῦ ἰδὲν τοῦ ἀπορίσκειν* *ἀνδρῶν*, *Because thou enquirest about what does not at all belong to thee*, *Diog. Laert.* in *Vit.*

Ver. 18. *art pleased*] Both the *Sept.* and *Targ.* *didst run*, from *רוץ* instead of *רצה*.

Ver. 21. *thoughtest*] *Litur.* *wickedly*, because the *Gr.* has so; but who could mistake it for thinking well?

Ver. 23. *He who offers*] *Gr.* The Sacrifice of, the Difference being but in the Points *זבח* and *קרבן*.

lb. appoints the Way] viz. for it, being thus literal.

P S A L M LI.

FOR the chief Musician. A Psalm of David, when the Prophet Nathan came to him, after he had gone in to Bath-sheba.

Be gracious to me, O God, according to thy Kindness: according to the Multitude of thy Mercies, blot out my Transgressions.

2. Wash me thoroughly from my Iniquity, and cleanse me from my Sin.

3. For I acknowledge my Transgressions, and my Sin is before me continually.

4. Against thee, thee in particular, have I sinned, and done what thou art displeased with: by reason of which thou art righteous in thy Words, and pure in thy Judging.

5. Behold I was begot in Iniquity, and my Mother conceived me in Sin.

6. Lo thou didst desire Truth in the inward Parts, and in that which is shut up madest me know Wisdom.

7. Oh purify me with Hyssop, that I may be clean: wash me, so that I may be whiter than Snow.

8. Cause me to hear Joy and Gladness: let the Bones thou hast bruised rejoice.

9. Hide thy Face from my Sins, and blot out all my Iniquities.

10. Create a clean Heart for me, O God, and renew a steady Mind within me.

11. Do not cast me from thy Presence, nor take thy Holy Spirit from me.

12. Restore to me the Joy of thy Salvation; and let the free Spirit uphold me;

13. So will I teach Transgressors thy Ways, that the Sinners may return to thee.

14. From Blood, O God, the God of my Salvation, deliver me; whose Tongue shall sing of thy Righteousness.

Ver. 4. *by reason of which*] for that must be improper here: but thus it is plain and consistent, that God's speaking to David, and judging him, as by Nathan, 2 Sam. xii. 7—14. was very right and just, because he had sinned against God.

Ib. *Words*] which he had then heard by Nathan.

Ib. *pure*] The LXX *mayest overcome or prevail*, from the Syriack Signification, as I agree with Byth.

Ver. 5. *I was &c.*] Grotius writes, "Sensus est, Non nunc tantum, sed & a pueritia mea, sapius peccavi;" i. e. The Meaning is, Not now only, but even from my Youth, I have sinned often: for it is an hyperbolical Kind of speaking, adds he, as the comparing it with Psa. lviii. 3. Isa. xlviii. 5. (and more Places which he mentions) shews.

Ver. 6. *didst desire*] being the past Tense in Heb.

Ib. *and*] or *so*, or *therefore*, as consequent to the foregoing.

Ib. *in that which is shut up*] Psa. secretly; that is, says the Author of Holy David *clear'd*, by the private checks of my own Conscience.

Ib. *madest me know Wisdom*] Quominus excusatio mihi de peccato suppetat, that I might be without excuse in sinning, Grot. the Verb being future only to *didst desire*. Goodridge terms it the shining of God's Wisdom and Light Divine in the Soul.

Ver. 7. *purify*] Sept. *sprinkle*, the other being done by it, Lev. xiv. 7.

15. Lord, open my Lips, and my Mouth shall declare thy Praise.

16. For thou desirest not Sacrifice, which I would give: thou dost not delight in Burnt-offering.

17. The Sacrifices of God are a broken Mind: a broken and bruised Heart, O God, thou dost not despise.

18. Deal well in thy Favour with Zion, build up the Walls of Jerusalem.

19. Then wilt thou desire the Sacrifices of Righteousness, Burnt-offering and whole Burnt-offering: then will they offer up Bulls on thy Altar.

P S A L M LII.

FOR the chief Musician. An instructing Poem of David, when Doeg the Edomite went, and told Saul the News, that David came to Ahimelech's House.

Why dost thou boast in Harm, stout Fellow? God is kind every Day.

2. Thy Tongue contrives froward Things, it is as it were a sharp Razor in acting deceitfully.

3. Thou lovest Evil more than Good, Falsehood more than speaking what is just. A Pause.

4. Thou lovest all devouring Words, O deceitful Tongue!

5. God will also destroy thee perpetually: whom he will take, and pluck away from the Tent, rooting thee out from the Country of the Living. A Pause.

6. Then virtuous Persons, who will see, and shew reverence, will laugh at him,

7. There is the Man, who would not

Ver. 17. Here *Jonston*,

*Mens scelerum sub mole gemens, fraudesque perosa,
Una placet, numen placat et una tuum:*

A Mind groaning under the Weight of wicked Things, and hating Deceits, only pleases and only pacifies thy Divine Presence; on which the Preface-writer breaks out, How wonderfully fine is this Passage! He had the Thing it self in his very Soul. Where is the Pen that can do Justice to these Lines? What a Strength of Language? What a Harmony of Numbers is there in the former? What a Pathos in the latter? Doubtless it is excellently done, as the Version is in general well.

Ver. 1. *An instructing Poem of David*] Psa. xxxii. The Dewey Vers. has here understanding to David, at the next understanding to David, and the following understanding for David; so varying the Sense with the Words, while the Lat. is the same.

Ib. *came*] not is come, Lightfoot.

Ib. *Ahimelech*] LXX *Abimelech* corruptly.

Ib. *God is kind*] contrary to thee.

Ver. 2. *is as it were*] unless a Razor works deceitfully.

Ver. 5. *and pluck*] Patr. vulgarly, and more than that, he will pay thee in the same Coin thou hast dealt to them, which he doubles in relating.

Ib. *rooting thee out*] Sept. *and thy Root*, having the Verb for a Noun.

make God his Strength; but trust in the Abundance of his Riches, and strengthen himself in his Forwardness.

8. Whereas I shall be like a verdant Olive-tree at the House of God; in whose Kindness I trust for ever and evermore.

9. I will praise thee for ever, because thou hast done *it*; and will wait for thy Name, because it is good, before thy pious ones.

P S A L M LIII.

FOR the chief Musician upon the Instrument Mahalath. An instructing Poem of David.

The vile one says in his Heart, There is no God: they corrupt and make themselves abominable by Iniquity, none doing Good.

2. God looking from Heaven upon Mankind, to see whether there is any who understands, who seeks God;

3. Every one of them is turned back, they are become filthy together, none doing Good, not even one.

4. Will not the Workers of Iniquity know, who eat my People *as* they do Bread, not calling upon God?

5. There they are terrified with Fear, *where* no Fear is, because God scatters the Bones of him that encamps against thee;

who makest *them* ashamed, because God despises them.

6. Oh that there were the Salvations of Israel from Zion! when God turns back the Captivity of his People, Jacob will rejoice, Israel will be glad.

P S A L M LIV.

FOR the chief Musician on the Instruments that are stricken. An instructing Poem of David, when the Ziphites came, and said to Saul, Does not David hide himself with us?

O God, save me by thy Name, and judge for me by thy Power.

2. O God, hear my Prayer, give ear to the Words of my Mouth.

3. For Strangers are risen up against me, and the Violent seek my Life; not setting God before them. A Pause.

4. Behold God is my Helper, the Lord is among those who uphold my Life.

5. He will render what is ill to my Observers: cut them off in thy Truth.

6. I will sacrifice to thee with a Free-offering: I will praise thy Name, O Lord, because *it* is good.

7. For he delivers me from all Distress, and my Eye can look on my Enemies.

Ver. 8. *shall be*] agreeable to the foregoing.

Ib. *Olive-tree*] Two Sax. Copies have *elestrow*, but Spelman's for *Olive* has *eleberye*, i. e. *Oilberry*.

Ib. *at*] It being unlikely that Trees grew in it: therefore *Tate* and *Brady* have,

*But I am like those Olive-Plants
that shade God's Temple round;*
and *Buchanan*,

Domini in agello confita;
which may be understood, or rendered, *set in the Lord's Court.*

Ib. *for ever and evermore*] being different *Heb. Words*; *new-Eng. Vers.* for *ay* and *ay*.

Ver. 9. *wait for thy Name—before*] which the better Sense may shew is to belong one to the other; and so the Pointing is made in the *Version* of *Jun.* and *Trem.* and *Poole* pleads for it in the same Sense.

Ver. 1. This is nearly the same as the 14th Psalm, which might be altered by *David* himself, and so made another. *Buchanan* is blamed for paraphrasing so largely here with,

Opinimum fieda mentem toxico, &c.
Filthy in Mind with the Poison of Opinions, &c. but it may be allowed in Poetry, and to diversify it from the 14th.

Ib. *the Instrument*] See the Title of *Psa. viii.*

Ib. *none doing Good*] *Baxter*, tho' he shews his peculiar Skill in altering some of this from the 14th Psalm, keeps this Line verbatim,

[Of them] *that do good there is none*, to be tuned either with, or without the two inclosed Words: as if by the former, there are, and are not those who do good; and by the latter, that the same is both singular and plural.

Ver. 5. *him that encamps against thee*] which *Mudge* says is *too uncouth*, and so changes the Original to make it—

no Matter what! *the Vile Wretch*, and pleads the Authority of the *Seventy*, who have *Menpleasers*.

Ver. 6. *Jonston* finely,

Ille dicit, lux illa! veni, de rupe Sionis

Isacidis cæli quæ feret autor opem:

Tum domus Abrahamidum celebrabit gaudia, duro

Cum sacro gens cornet colla soluta iugo.

O that Day, that Light! come, on which the Maker of Heaven will bring Help from the Rock of Sion to those of Isaac: then will the House of them who belong to Abraham celebrate their Joys, when the holy Nation beholds their Necks let loose from the Yoke.

Vm. 1. with us] which being not in 1 Sam. xxvi. 1. but in Ch. xxiii. 19. this Psalm is to be referred thither; see *Psa. xi. 1.*

Ver. 3. *Strangers*] Our new *Capellian Critick Mudge*, by the Change of a Consonant and a Vowel, can make it the *Proud*, nay dares to translate so, which exceeds the Effrontery of *Capellus* himself. He would defend it by *Psa. lxxxvi. 14.* but why did not he also alter the rest to that, if they must be alike? If not, why here in this Word?

Ib. *Violent*] as the same is translated *Psa. lxxxvi.*

Ver. 6. *will praise*] *Buchanan*,

—te canam

Patrem, bonis placabilem,

Malisque formidabilem.

I will sing thee the Father, gentle to the Good, and terrible to the Evil. *Goodridge*, but not for the Value of it, thought some of his smoothest, being wrapt up in his usual Obscurity;

I will thy holy Name for ever bless,

So Great, so Good, so all my happiness:

for Great and Good may belong either to God, or Name, or bless, or happiness.

Ib. *good*] old *Psalter*, so comfortable.

Ver. 7. *can look on*] being not afraid of them, or fleeing from them.

P S A L M LV.

FOR the chief Musician on the Instruments that are stricken. An instructing Poem of David.

Give ear, O God, to my Prayer; and do not hide thy self from my Supplication.

2. Harken to me, and answer me: who lament in my Meditation, and cry out;

3. By the Voice of the Enemy, by reason of the Pressing of the Wicked: for they remove Iniquity upon me, and hate me in Anger.

4. My Heart is in Anguish within me, and the Terrors of Death are fallen upon me:

5. Fear and Trembling is come into me, and Quaking covers me.

6. Inasmuch that I say, Oh that I had Wings like a Dove! I would fly away, and there remain.

7. Lo I would wander far off, lodging in the Wilderness. A Pause.

8. I would hasten my Escape, from the Whirlwind, from the Tempest.

9. Devour, Lord, divide their Tongue asunder: for I see Violence and Contention in the City.

10. Which they beset Day and Night, upon its Walls: Vanity and Trouble being within it.

11. Froward Things are within it; nor does Fraud and Deceit depart from its Streets.

12. For it is not an Enemy reproaches me,

which I could bear; not one that hated me who magnifies himself against me, from whom I could hide:

13. But thou, a Man, as it were of my own Rank; my Guide, and Acquaintance:

14. Who took Counsel together sweetly, went to the House of God among the Croud.

15. Let Death arrest them, let them go down into the Grave alive: because wicked Things are in their Lodging amongst them.

16. As for me, I will call on God, and the Lord will save me.

17. In the Evening, Morning, and at Noon will I meditate, and cry out; and he will hear my Voice.

18. He redeemed my Life into Peace, from the War that I had: for they were by me with many.

19. God, even he who abides eternally, will hear, and afflict them; a Pause: that having no Changes, do not fear God.

20. He stretches out his Hands against his peaceable ones, profanes his Covenant.

21. As smooth as Butter in his Mouth, but with War in his Heart, softer than Oil are his Words; yet they are like drawn Swords.

22. Cast thy Burden upon the Lord, who will sustain thee: he will never let the Righteous be moved.

23. So thou, O God, wilt bring them down to the Pit of Corruption; bloody and deceitful Men shall not live half their Days: but I trust in thee.

Ver. 1. This Annotators apply to the Conspiracy of Absalom and Achitophel; see 2 Sam. xv. 31.

Ib. *hide thy self from*] Sept. overlook.

Ib. *Supplication*] Sax. *bene* for *Been*.

Ver. 2. *Meditation*] according to the Signification of the Verb, and as translated Psa. civ. 34. with the like Noun Psa. cxix. 97, 99.

Ver. 3. with very familiar Phrase in the Psalter, too long, and needless to recite thence.

Ver. 4. *are fallen upon me*] Sax. *feall* after *me*.

Ver. 5. *Fear*] Sax. *eysa*, as if *Awes*.

Ver. 8. Where Hopkins, *That I were quite*—perhaps for *That I might be quit of*.

Ib. *Whirlwind*] Heb. *Wind of marching*, so that it was a Sort of *Wind*, not *Storm*. The LXX Interpreters turn it *Faintheartedness*, or according to the Gr. *Little-mindedness*, the former Word signifying *Spirit* as well as *Wind*, and for the other I cannot see they did less than mistake *רעם* for *רעב* but it does not match very well with *Tempest*.

Ver. 10. *Day and Night*] which Buchanan makes poetical indeed,

Sive lux fundat radios micantes,

Sive nox fundat tenebras opacas:

Whether the Light settles glittering Rays, or the Night settles shady Darkness; and the like Ver. 17. alias 18.

Ver. 11. *Fraud*] The Heb. being *tec*, the LXX put it the same in Gr. with the Termination of that Language, viz. *tocos*, which signifies *Usury*; but the Heb. has no such Meaning: so the Gr. is Psa. lxxii. 14. but Psa. x. 7. *Deceit*; this Noun being but in these three Places.

Ver. 14. *Counsel*] One Counsel steered us, our Souls were

knit as one; in which Line of Goodridge's Psalms, to be sung in the best Manner, a Choir would be liable to sing different Syllables to one Note, there being too many, and all unfit to be doubled. The LXX have it *Victuals*, *Bythn*. supposes from *סעך* (for *סוד*) N. 1107. that signifies *Support*, which is wide Work; but perhaps *idismata* was at first *idismata Supports*.

Ver. 18. *they were by me with many*] fighting against me, says Kasfenaki; and the com. Vers. has,

*Altho the number be full great,
that would against me stand.*

Our Answ. renders it, *with many were they with me*; and Kimbi understands it, *with many they were against me*; there being 3 for *with* before *many*, and David's Enemies being spoken of in the plur. both before and after, Ver. 15, 19.

Ver. 19. *even*] Mudge alters the Original to take this off, yet has and for it himself.

Ib. *soho*] the Heb. Relative.

Ver. 20. *against* is *peaceable ones*] Gr. in recompensing, applied to God, being another Sense of the Verb, and his neglected, which determines for this.

Ver. 21. *Butter*] Sept. *Anger*, in a very different Meaning of the Phrase, by deriving it from *חמם* instead of *חמם*.

Ib. *Mouth*] Hare and Mudge would have it *Countenance*, by the Addition of a Letter, and is one of their most plausible Amendments of the Text; but had they discovered a Version would run so smooth and exact with the Heb. it would have been rash to fancy the other.

P S A L M LVI.

FOR the chief Musician; upon the Dove among a Crew far off. A golden Poem of David, when the Philistines took him in Gath.

Be gracious to me, O God, for Man would swallow me up: every Day fighting, he oppresses me.

2. My Observers would swallow up every Day: for many fight against me, O High One.

3. The Day I am afraid, I trust on thee.

4. Through God I will praise his Word; in God I trust, so will not be afraid: what can Flesh do to me?

5. Every Day they make my Words sorrowful; all their Thoughts being against me for Harm.

6. Coming together, they hide themselves, observing my Footsteps; when they wait for my Life.

7. Shall they escape in the Iniquity? Cast down the People in Anger, O God.

8. Thou countest up my Wandering; put my Tears into thy Bottle: are they not in thy Accompt?

9. Then my Enemies will return back, on the Day that I call: this I know, because God is for me.

10. Through God I will praise the Word: through the Lord will I do it.

P S A L M LVII.

FOR the chief Musician; do not destroy. A golden Poem of David, when he fled from the Presence of Saul into the Cave.

Be gracious to me, O God, be gracious to me, for my Soul trusts in thee; and in the Shadow of thy Wings will I trust, till the Calamities pass away.

2. I will call on the Supreme God, on God who performs for me.

3. He will send from Heaven, and save me, putting him to Reproach who would swallow me up; A Pause: God will send his Kindness and Truth.

4. My Soul is as it were among stout Lions; I lie with those that are set on fire, Men whose Teeth are as a Spear and Arrows, and their Tongue as a sharp Sword.

5. Be exalted above the Heavens, O God: let thy Glory be above all the Earth.

6. They prepared a Net for my Feet, my Soul bowing down, they dug a Pit before

Ver. 1. *the Dove among a Crew far off*] So fitly does this Title suit the Occasion, and shews it self translated with more Beauty and Use than divers others. *Among* is the Sign of the Genit. Case as of a *Crew*; and the Word for *Crew* is rendered *Congregation*, Psa. lviii. 2. where it only occurs besides, as the *Masoreth* notes; and so, as *Ainsiv.* observes, the *Chaldee* expounds it.

Ib. *took*] as we find 1 Sam. xxi. 14.

Ib. *would swallow me up*] In the *Version* of the LXX, *has trod me down*; where I notwithstanding acquit them of the Error, unless it is to be thought they made mistake in the *Gr.* as well as *Heb.* since this can be only I presume in the former, *καταπαύω* being for *καταπίω* which some *Transcriber* might alter it to, as the more agreeable (indeed) without *would*; and the like in the next Verse.

Ver. 2. *O High One*] The LXX join it to the first Word of the next Ver. rendering *from the Height of the Day*, and they also have it put back to *Day* before, but the *Vulgate* not the latter.

Ver. 4. *his Word*] With the *Gr.* *my Words*, strangely you may say, but the Letters differ only in *y* and *r*.

Ib. *what*] in *Heb.* chiefly interrogative, and the Partition of the Verse at the Word before.

Ver. 5. *make my Words*] made him use sorrowful Words, like these; the *Heb.* Verb never signifying *wrest*.

Ver. 7. *Shall they escape in the Iniquity?*] For *Nothing wilt thou save them*, *Gr.* *Sept.* as if *יין* for *יון* and by assuming the 2d Person.

Ib. *Cast down*] *Sept.* *break*, whence I know not.

Ver. 8. *Wandering*] In the *Com. Pray. flittings*, unknown doubtless now to many who read it in the publick Service, this being the People's Verse; and *Payne* keeps it in his *Metre*: nay *Johns.* himself in his late large *Dict.*

interprets it *offence, fault*; which is indisputably wrong, and it is to be applied to his Sense of the Verb, *flit, remove*.

Ib. *into thy Bottle*] *Sept.* *before thee*, as if from *ביתך* for *ביתך*.

Ver. 10. See how wrong and differently rendered, with that at Ver. 4. in the *old Psalt.*

Ver. 13. *shall*] since he says *God*, and not *thee*, with this; making a Change to the 3d Person, as the *Grammarians* speak.

Ib. *in the Light*] belonging also to *shall not &c.* as the great *Heb.* Point at *God* shews.

Ver. 1. *do not destroy*] the *English* of *אל תשחית*, and as *David* said, 1 Sam. xxvi. 9. suitable to the Matter of this *Psalm*, and the following ones.

Ib. *into the Cave*] at *En-gedi*, as we find he did, 1 Sam. xxiii. 26, 29. & xxiv. 3. but not from *Saul* in the *Cave*; for *David* staid there till *Saul* was gone out, and did not then flee from him, but went after him, Ch. xxiv. 7, 8. *Jun.* and *Trem.* have *metu Schaulis in Speluncam, for Fear of Saul into the Cave*, according to Ch. xxiii. 26. and the *lost Translators* generally into.

Ib. *the Shadow of thy Wings*] *Sax.* *scadu fyttera thinra*.

Ver. 2. *performs*] In the *Targ.* for an Instance of the Liberty there taken *וְאֵלֶּיךָ לְעֹבְדֵיךָ* *bas commanded a Spider to make a Web in the Cave for me*, viz. to conceal him, by making it appear that there was no Man there. By the LXX *and well*, as if *נמר* had been *נמר*.

Ver. 3. *putting—to reproach*] the *Heb.* being a Verb, in the Conjug. *Pikel*, not a Noun, so that there is no Need of producing *Interpreters* for it.

Ver. 4. *with those that are set on fire*] By the *Sept.* *troubled*, i. e. himself was, they taking *ע* plur. to be a radical Letter of some of the Verbs to that Purpose.

me; into the middle of which themselves are fallen. A Pause.

7. My Heart is prepared, O God, my Heart is prepared; I will sing, and that melodiously.

8. Awake, my Instrument of Glory, awake, Lute and Harp: I will awake early.

9. I will praise thee among the People, Lord, will sing to thee melodiously in the Nations.

10. For thy Kindness is great to the Heavens, and thy Truth to the Skies.

11. Be exalted above the Heavens, O God: let thy Glory be above all the Earth.

P S A L M LVIII.

FOR the chief Musician; do not destroy. A golden Poem of David.

Do ye indeed, O Crew, speak what is righteous? Do ye judge upright Things, O human Race?

2. Whereas you work Iniquities with the Heart on the Earth, you weigh out the Injury of your Hands.

3. The Wicked alienate themselves from the Womb: they go astray from the Belly, telling Lyes.

4. Their Venom is even like that of a Serpent: being as the deaf Asp, that stops its Ear;

5. Which will not hearken to the Voice of the Charmers, that uses Incantments skilfully.

6. O God, destroy their Teeth in their Mouth: break out the Cheek-teeth of the young Lions, O Lord.

7. They will be dissolved as Water that

goes away of it self: *when* he bends with his Arrows, they will be as if they were cut off.

8. As a Snail that dissolves will each go away, *as* the untimely Birth of a Woman, those who have not seen the Sun.

9. Before your Pots can feel the Briers, he will drive him away tempestuously, as he is alive, and *in* Fury.

10. The Righteous will be glad, because he sees the Vengeance: he will wash his Feet in the Blood of the Wicked.

11. And Men will declare there is certainly Fruit for the Righteous: there is certainly a God who judges on the Earth.

P S A L M LIX.

FOR the chief Musician; do not destroy. A golden Poem of David, when Saul sent, and they watched the House to kill him.

Deliver me from my Enemies, O my God; exalt me above those who are risen up against me.

2. Deliver me from the Workers of Iniquity, and save me from the bloody Men.

3. For behold, they lie in wait for my Life, the Strong come together against me; not for my Transgression, nor my Sin, O Lord.

4. Though there is no Guilt, they run and prepare themselves: awake to meet me, and see.

5. And do thou, O Lord God of Armies, the God of Israel, stir up to visit all the Gentiles: be not merciful to any that are treacherous with Iniquity. A Pause.

6. Let them return in the Evening, make

Ver. 10. Here Goodridge,

Extend it 'bove the Clouds, 'bove th' Heav'ns extend;
for such as may like it better than in a plain Manner as,
The same above both Clouds and Heav'ns extend.

Ver. 1. The Wickedness of Saul's Agents, by which David suffered, appears to be the Occasion of this Psalm.

Ib. *Crew*] For *Mudge* says he reads *tho'* there is scarce such a Word, or but improperly, and then renders this Phantom *ye Divine Powers*, but means *human ones*, and those bad too.

Ver. 2. *on the Earth*] This standing here in *Heb.* is joined to the former Part in the *Litur.* by *Dr. Hammond*, *Munst. Jun.* and *Trem. Cast. Ainsw. Pagn. &c.* which its Accent *King Psalms* shews it should.

Ib. *weigh out*] pretending to speak and act, according to Law and Justice, as *Ver. 1.* and *Beza* says, *There is no greater Injury than that under the Cloak of Law, Arg.*

Ver. 3. *from the Belly*] as before from the Womb in *Heb.* where *Barton* extravagantly,

no sooner born than speaking lies;
how much better *R. B.* *no sooner speaks, but lie;*
and *Patrick*,

But 'tis no wonder, since you were
Deprav'd, almost as soon as born:
A wicked Brood train'd up to lye,
To flatter, and all Truth to scorn;
or *Tate and Brady*,

To Virtue Strangers from the Womb,
their Infant-steps went wrong;

They prattled Slander, and in Lies
employ'd their lipping Tongue:

which last *Wb.* and *Sil.* follow.

Ver. 7. *They will*] For it appears by *he* and *his* in this Ver. that *David* now turned his Speech from speaking to God, agreeable also to *Ver. 9, 10, 11.* and to *when* understood here.

Ib. *dissolved*] *Sept. despised*, from *DM* but by the Point double Dagesh is from *DM*.

Ver. 8. *the untimely Birth of a Woman*] for which the *LXX* have *the Fire fell*; yet as strange as it may seem, the *Heb.* might be so without the last Letter and the Points; and they have *Wax* for *Snail*.

Ver. 9. *Pots*] The same Word signifying *Thorns*, the *LXX* render, *Before your Thorns were sensible of the Brier*, but by the *Col. of Dewey*—did understand the old bryar.

Ib. *feel the Briers*] burning under them, which they will quickly do; see *Eccles. vii. 6.*

Ib. *drive him away*] alluding to *Briers* so driven away from under the *Pots*, especially by the *Hearths* being in the middle of the Rooms, or abroad in Camps, &c.

Ver. 10. *Feet*] The *Sept. Hands*, as if they knew better what belonged to *Washing*, when it is going in the Blood.

Ver. 1. *Hatton* intitles this, *A Prayer against Hereticks*; as if seeking to kill *David*, made the Men such, or whom he had rather in View, *K. Charles.*

Ver. 4. *meet*] so the *Heb.*

a Noise as a Dog, and go round about the City.

7. Behold they utter forth with their Mouth, Swords being in their Lips: for, *they say*, Who hears?

8. But thou, O Lord, wilt smile at them; wilt deride all the Gentiles.

9. His Strength is of thee I observe: for God is my high Place.

10. The God of my Kindness will prevent me; God will let me look on my Observers.

11. Do not slay them, lest my People should forget: remove them with thy Power, and bring them down, Lord our Shield.

12. By the Sin of their Mouth, the Words of their own Lips, let them be also taken in their Pride; and for the Cursing, and the Lying they express.

13. Consume in Wrath, consume, that they may not be: and let them know that God has dominion in Jacob, to the Limits of the Earth. A Pause.

14. So let them return in the Evening, make a Noise as a Dog, and go round about the City.

15. Let them wander for Food: if they are not satisfied, let them murmur.

16. But I will sing of thy Strength, nay will sing aloud of thy Kindness in the Morning: for thou art my high Place, and a Refuge at the Time of my Distress.

17. My Strength, I will sing melodiously to thee: for God is my high Place, the God of my Kindness.

P S A L M LX.

FOR the chief Musician upon the six-stringed Instrument of the Testimony. A golden Poem of David, to teach; when he contended with the Syrians of Mesopotamia and those of Zobah, and Joab returning, slew twelve thousand Edomites in the Valley of Salt.

O God, who has cast us off, broke us asunder, being angry; restore to us.

2. Thou who hast shaken the Country, broke it in pieces; heal the Breaches of it, for it is moved.

3. Thou who didst shew thy People a hard Thing, madest us drink the Wine of Horror;

4. Hast given a Standard to those that fear thee, to be set up by reason of the Truth. A Pause.

5. That thy beloved ones may be delivered, save with thy right Hand, and answer me.

6. God has said in his Holiness, *that* I shall triumph: I will divide Shechem, and measure out the Vale of Succoth.

7. Gilead is mine, and so is Manasseh, Ephraim is also the Strength of my Head, Judah my Law-giver.

8. Moab is my Washing-pot, I will throw my Shoe against Edom: O Philistia, shout against me.

9. Who will bring me to the fortified City? Who will lead me to Edom?

10. Wilt not thou, O God, that didst

Ver. 9. *His*] *Saul's*, from the Title of the Psalm.

Ib. *His Strength is of thee I observe*] as the *Heb.* is literally; denoting that Saul could do no more than he had Power from God to do, which was not to destroy David, as the next Words shew. The Verb does not signify wait. Thus the *Tig. Verf.* has it, *Robur illius ad te observabo.*

Ver. 11. *With thy Power*] *Litur.* among the people; but what a Wonder it is that *thy* was left out for the sake of it.

Ver. 12. *and for*] in the old *Eng. Psalms*, and why? *their preaching is of cursing and lies*; which I doubt not but was adapted to the *predicating Priests*, whose *Sermons* were such against the Reformers.

Ver. 1. *contended with*] *Sept.* set on fire, as if *מִצְרֵי* infin. from *מָצַר* was *מִצְרֵי* prez. from *מָצַר*.

Ib. *twelve thousand*] six thousand being slain as it seems before Joab's Return by Abishai in the main Battle, and so the whole 18000 ascribed to him, 1 *Chron.* xviii. 12. Joab killing these afterwards in Sieges and Skirmishes; and not the 6000 slain in lesser Skirmishes, as *Grotius* would have it.

Ib. *broke us asunder*] by the civil Wars while David reigned at Hebron, 2 *Sam.* iii. 1. nor does the Word signify scattered.

Ib. *restore*] as *Psa.* xciii. 3. without thy self.

Ver. 2. *Country*] Correspondent with us and thy People, Ver. 1, 3.

Ver. 3. *madest—drink*] in the *Sax. Verf.* *drencest*, *drenchedst*.

Ver. 4. *to be set up by reason of the Truth*] With the

the *Sept.* to flee from the Face of the Bow, deriving the Verb from *בָּרַח* instead of *בָּרַח* as it would be here the same, and turning *עָרַב* by *עָרַב* the last Letters of which are alike in Sound; and both these through the Infrequency of those *Heb.* Words.

Ver. 8. *my Washing-pot*] *Gr.* the Pot of my Hope, from the *Chald.* Root, not used in *Heb.*

Ib. *shout against me*] said ironically, as *Ab. Ezr. Jun.* and *Trem.* with *Ainsw.* note. But because of (which the *Heb.* scarce signifies) makes it contrary to what is said of the other heathen Countries, nay contrary to *Psa.* cviii. 9. And here the *Singing Psalms* so commended by *Manton*, &c. for being nearest the Original, and in the Title-page for being the most agreeable to the Text (meaning by both the *com. Eng. Transf.*) have.

And over Palestine's land

I will in triumph go;

but in Ver. 10. there are used for Nearness to the *pres. Eng.* *badest* and *didest*, each two Syllables: and the *com. Psalms* have here,

*And thou Palestine ought'st to seek
for favour me unto,*

The *Gr.* and *com. Lat.* have, *Foreigners are subject to me*, which the *Heb.* here has Nothing like that I find, unless the Verb was made from the double Signification of *פָּרַח* to break and be in fellowship, and the Noun from *שָׁלַח* to roll; nor is the *Gr.* the same as in *Psa.* xviii. 44. to be taken thence; neither do the *Chald. Syriack*, nor *Arabick* make it out, though the *Ethiopic* Language a little; nor yet any Corruption perceivable or probable in the *Gr.* and it is the same *Psa.* cviii. 9.

cast us off; and that didst not go forth, O God, in our Armies?

11. Give us Help, by reason of the Adversary; since human Safety is vain.

12. Through God we shall act with Ability, and he will tread down our Adversaries.

PSALM LXI.

FOR the chief Musician upon the Instrument that is stricken. By David.

Hear my Cry, O God, hearken to my Prayer.

2. From the End of the Country will I call to thee, when my Heart is overwhelmed: lead me on the Rock that is higher than my self.

3. For thou hast been a Refuge to me, a strong Tower from the Face of the Enemy.

4. I will evermore lodge in thy Tent, will trust in the Covert of thy Wings. A Pause.

5. Since thou, O God, hast heard my Vows, giving the Inheritance of such as fear thy Name.

6. Days upon Days add to the King, let his Years be as succeeding Ages.

7. Let him ever dwell in God's Presence: prepare Kindness and Truth, that they may keep him.

8. So will I sing melodiously to thy Name for ever, to perform my Vows Day by Day.

Ver. 2. *End of the Country*] whither he seems fled from *Abisalom*, as 2 *Sam.* xvii. 22. rather than *Saul*, since he calls himself *King*, Ver. 6.

Ver. 5. *Vows*] *Lit.* desires unaccountably, as the same too is turned *vows* at the End of the *Psalms*.

Ib. of] That of the *Lit.* and some other *Transl.* unto; for which a *Heb.* Preposition is wanting, but Nothing for this; besides the other turning it out of Course, as he speaks of himself.

Ver. 6. *add*] to *Jun.* and *Trem.* *superaddito*, *Cast. adice*, both imperative, as proper, to accord with *prepare*, Ver. 7. and with *se*, Ver. 8.

Ver. 7. *prepare* — they may keep] For which the LXX have *who shall seek out*? rather than the *Vulg.* require; the Word for *prepare* being *who* in *Chald.* & *צו* might mistakenly be referred to *צו* hunt.

Ver. 1. of *David*] probably while he reigned, by Ver. 4. and the Musician's Name, of whom see *Psa.* xxxix. *Beza* in *Arg.* most extravagantly, *It seems that whoever has this Psalm in Memory, can be overcome with no Kind of Temptation.*

Ib. only] the same Particle as in Ver. 2, 4, 5, 6.

Ib. Silence] the same Word with that in *Psa.* xxii. 2. and a Noun: which the *Tig. Verf.* and *Mont.* have *silens*, *silent*; *Ainsw.* keepeth *silence*; *Pagn.* *Coccei.* & *Munst.* *silens*, *is silent*; the last of whom expounds it, *praestolatur in silentio, waits in silence*; and *Jonston.* *Mente Deum tacita venerat* — I worship God with a silent Mind.

Ver. 3. *be slain*] *Gr.* kill, act. which would bear an

PSALM LXII.

FOR the chief Musician Jeduthan. A Psalm of David.

To God only my Soul is in Silence; from whom my Salvation is.

2. He only is my Rock and Salvation, my high Place: I cannot be much moved.

3. How long will ye frowardly devise against a Man? All of you will be slain; ye will be like a Wall that is bended, a Fence thrust aside.

4. They only consult how to expel him from his Excellency, taking delight in a Lye: they bless each with his Mouth, but curse with their inward Parts. A Pause.

5. To God only be silent my Soul; for my Expectation is from him.

6. He only is my Rock and Salvation, my high Place: I cannot be moved.

7. With God is my Salvation and Glory: my strong Rock, my Refuge is in God.

8. Trust in him at all Times, O People, pour out your Heart before him: God is a Refuge to us. A Pause.

9. Mankind in general are only Vanity, particular Persons a Lye: they would be lighter than Vanity, being in the Scales together.

10. Do not trust in Oppression, nor in Spoil become vain: set not the Heart on Wealth, because it is fruitful.

11. Once has God spoken, twice have I heard this; that Strength is of God.

Argument, as it is pointed irregularly, but for the following Words.

Ver. 4. *from his Excellency*] as if *David* repeated their Expression concerning him: *Sandys* in *Anacreontic Verse*,
All conspire to cast me down,

From my Brows to tear my Crown.

But the LXX have it *my Price*, imaginary from the same Root, but by for

Ib. taking delight in a Lye] *Sept.* *I ran in Thirst*; with the Verb from *רץ* instead of *רצו* tho' 'tis strange they should mistake *רצו* for *רצת* as they did *כ* to be *כ* for *in*, but *Thirst* is less apparent.

Ib. his Mouth] so the *Heb.* for Elegancy.

Ver. 5. *be silent*] agreeable to Ver. 1. so *Munster* renders it *file*; *Leo Jud.* *silens*; *Pagn.* *tace*, *hold thy peace*; *Ainsw.* *keepe thou silence.*

Ver. 9. *in general*] See *Psa.* xlix. 2. the *Sax.* is, *gdt bearn manna leafe bearn manna*, that is *vain are the Souls of Men*, *lying the Sons of Men.*

Ib. be lighter than] *Heb.* *go up more than.*

Ver. 10. *in Spoil*] Allowed by the Situation of it, some join this to *trust*, as the *Translators* of the *Lithurgick* and *Geneva Versions*, *Ham.* &c. but the Accent-points do not allow it, the kingly Accent *Zarka* making a Distinction at *Oppression*, as also the Minister *Terah ben yomo* carrying on this to the following.

Ver. 11. *twice*] according as in *Job.* xxxiii. 14. which with the Word [this] destroy the old *Gr.* and *Lat.* Interpretation of *hearing two Matters*, and *Grotius's* farther Refinement thereon, which might have been best applied to the two next Expressions here.

12. And of thee, Lord, is Kindness : though thou wilt reward a Man according to his Work.

P S A L M LXIII.

A PSALM of David, when he was in the Wilderness of Judah.

O God, who art my God, I will seek thee early : my Soul does thirst for thee, my Flesh longs for thee in a dry Country, and is faint without Water :

2. To see such Power and Glory of thine, as I beheld thee *with* in the holy Place.

3. For thy Kindness being better than Life, my Lips shall praise thee.

4. So will I bless thee while I live, lifting up my Hands in thy Name.

5. When my Soul is satisfied as with Marrow and Fatness, my Mouth shall utter praise with singing Lips.

6. If I do but remember thee upon my Bed, I think on thee in the Watches.

7. For thou hast been my Help : in the Shadow of whose Wings I will sing.

8. My Soul follows close after thee ; thy right Hand upholding me.

9. Therefore those who seek my Soul for Wasting, will go into the lower Places of the Earth.

10. Each will be made to flow out by

means of the Sword, they will be the Portion of Foxes.

11. Whereas the King will be glad through God, by whom every one who swears shall glory : when the Mouth of those that tell Lyes will be shut up.

P S A L M LXIV.

FOR the chief Musician. A Psalm of David.

Hear my Voice, O God, in my Meditation : keep my Life from the Dread of the Enemy.

2. Hide me from the Counsel of the Evil-doers, from the Tumult of the Workers of Iniquity :

3. Who sharpen their Tongue like a Sword ; bend with their Arrow, *even* a bitter Word,

4. To shoot the Perfect in lurking Places, shooting him suddenly, without being afraid.

5. They strengthen an evil Matter for themselves, tell how to hide Snares ; asking, Who can see them ?

6. They search for Iniquities, finishing the Search that is made : for the Mind of the Man, and the Disposition, is deep.

7. But God will shoot them with an Arrow suddenly : there shall be Wounds of their own.

Ver. 12. *though*] which the Sense requires, and that it should not be *for*.

Ver. 1. *Wilderness*] that mentioned, as it seems, in his Flight from *Abisalom*, 2 Sam. xv. 23. & xvi. 2. & xvii. 16, 29. as he was King, Ver. 11.

1b. *longs*] *Sept.* *hsv* manifest, as with other Points.

1b. *in*] *Mudge* translates *as*, not that the *Heb.* is *so*, but that he would have the *Author* be at *Jerusalem*, and not in the *Wilderness of Judah*, though the *Title* in his own *Version* expressly says the latter. And if the *Title* was less authentick, it would be less Presumption to alter that. But this discerning Writer appears to have made his Criticism from an Error of *Bylner* in *Lyr. Proph.* who translates the *Targ.* and *Septuag.* by *sicut*, when both should be *in*.

1b. *is faint*] This *Heb.* Adjective being masc. agreeing with *Flesh* in the same, whereas the Word for *Country* is seldom but fem. and therefore is unlikely to be used otherwise when another Substantive has a better Claim to it, and makes a better Expression ; see for this *L. de Dieu's Animadv.* The Word is also different from that rendered *thirst* before.

Ver. 9. *for Wasting*] Instead of this the *LXX* say *in vain*, which the *Heb.* without the last Letter and the Points would allow of, and their little Skill in it appears not to have distinguished.

1b. *lower Places*] *Sax.* *needran* ; whence *nether*.

Ver. 10. *Each &c.*] *Heb.* *They will make him flow out*, i. e. his Life with his Blood.

Ver. 11. *by whom*] not *by him* [*the King*] which would have been unlawful, *Isa.* lxxv. 16.

Ver. 1. *A Psalm of David*] during his Troubles, as is supposed, from *Saul*.

1b. *Meditation*] not *Prayer*, which his *Voice* rather was ; it is the same Word as at *lv. 2*.

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Ver. 2. *Counsel*] there is no other Word for *secret* here in the *Original*.

Ver. 4. *suddenly*] *Sax.* *sema*.

Ver. 5. *them*] the Snares.

Ver. 6. *search for Iniquities*] to find them in *David*, according to *Ab. Exr.* but not *searched out Iniquities*, which is finding them.

1b. *finishing*] *Gr.* *fail in*, which is contrary, and not signified by the *Heb.* Verb, but forced from its Meaning *consume*, as *practise* in the *Litur.* is from this.

1b. *made*] in *Heb.* *searched*, being a passive Participle from the Verb before. *Grotius* supposes this Place may best be interpreted (but he unhappily, tho' fitly uses the Word *sarciri*, that is *botch'd* or *patch'd up*, or what is worse mended) thus, *consumiti effimus. Sed investigatio perfectissima* (supple, *Dei est, ex sequentibus*). *Et ad intimam hominis & profundum cor* ; " (supple *pervenit*.)" viz. *we might have been consumed. But a most perfect Search* (supple, *there is of God*, from the following) *both to the inward Part of the Man and the deep Heart* (supple *comes*.) Whereas supposing the first might be the 2d Person, yet the main Partition of the Verse is not there, but further as in the *Eng. Transl.* nor is there any Thing in *Heb.* for his *Sed But*. This may serve for an Instance what Violence Learned Men sometimes use to the *Scripture*.

1b. *for the Mind of the Man*] *Gr.* *The Man will come*, the Conj. 1 being taken for the Index of the fut. Tense, whence such a Meaning would arise.

Ver. 7. *shoot them*] *Gr.* *be exalted*, the Pronoun taken as Part of another Verb ; but besides the Points there is 1 wanting to it.

1b. *suddenly*] which belongs to the former Part of the Verse, by the *Heb.* Pointing. The *New-England Versifier*, with his common Art of transposing has,
their wounds be sudden shall.

8 M

8. As

8. As for their Tongue, they will make it fall upon themselves: every one that sees them will get away.

9. Thus all Men will fear, and declare the Work of God; as well as consider his Doing.

10. The Virtuous will be glad through the Lord, and trust in him: as all who are of an upright Heart will glory.

PSALM LXV.

FOR the chief Musician. A Psalm of David, or a Poem.

To thee there is Silence and Praise, O God, in Zion: and to thee shall the Vow be performed.

2. O thou who hearest Prayer, to thee all Flesh will come.

3. The Words of unjust Things are too powerful for me: as for our Transgressions, thou purgest them away.

4. He is blessed whom thou choosest, and bringest near, that he may dwell in thy Courts; we being satisfied with the Goodness of thy House, of thy holy Temple.

5. With awful Things in Righteousness didst thou answer us, O God of our Salvation; the Trust of all the Ends of the Earth, and of the Sea far off:

6. Who establishes the Mountains by his Might, being girded with Power:

7. Who restrains the Noise of the Seas,

the Noise of their Waves; as likewise the Tumult of the Nations.

8. And those that inhabit the Borders fear by reason of thy Signs: thou causest the Morning and Evening to come out melodiously.

9. Thou visitest the Earth, making it overflow, thou enrichest it much with the Stream of God that is full of Water; preparing their Corn, for so thou preparest it.

10. Watering its Ridges, bringing down its Furrows; thou dissolvest it by Showers, bledest the Sprout of it.

11. Thou crownest the Year with thy Goodness; and thy Ways distil Fatness:

12. They distil on the Habitations of the Wilderness; and the Hills are surrounded with Rejoicing.

13. The Pastures are cloathed with Flocks, and the Vales covered with Corn: there is Shouting, nay Singing, for Joy.

PSALM LXVI.

FOR the chief Musician. A Poem, or Psalm.

Sound forth to God, O whole Earth.

2. Sing the Glory of his Name melodiously, shew the Glory of his Praise.

3. Say to God; How terrible art thou in thy Doings! By the Greatness of thy Strength let thy Enemies submit to thee.

4. Let all the Earth worship thee; and

The Sept. have it of little Children, expounding מְרִיבִים I imagine as מְרִיבִים a Plural of מְרִיב which has none, through the Likeness there may be in Sound of מְרִיב with מְרִיב and מְרִיב with מְרִיב, from מְרִיב simple.

Ver. 8. get away] or get him gone, but the Lit. laugh them to scorn, fancied to be the Sense of moved, and by the LXX more plausibly to be troubled, as they translate.

Ver. 9. fear] Com. Pray. see, through the Likeness of those Heb. Verbs, but there is a [י] too many for that.

Ib. Work] Hopk. wistly Worker.

Ver. 1. A Psalm of David] as it seems in his Prosperity, after the Ark and Tabernacle were settled at Zion, where he dwelt Ver. 4.

Ib. Silence] being the same Word as in Psa. xxii. 2. without any Meaning of waiteth: so Montan. and Leo Jud. render it silentium; and Ainsw. has in his Annotations, Unto thee there is silence and praise.

Ib. in Zion] Bena, besides adding only to it twice, says in Argum. The Benefits of God are never any where rightly acknowledged and praised, but only in his holy Congregations; then not at all privately, but how contrary to Mat. vi. 6. and warranted by no Text.

Ib. performed] Litur. in Jerusalem, not in Heb. nor but in some Copies of Gr.

Ver. 3. The Words of] Which the Heb. has, and the Gr. from thence The Words of the Wicked.

Ib. me] Mudge ut; for says he, I turn the י into י not knowing that there would be a י wanting then.

Ver. 4. we] The Liturgy has it be, for which the

Writer of the Old Eng. Translators clear'd produces the like from Munst. and Leo Jud. as if one false Transf. would justify another against the clear Original.

Ver. 6. girded] begyrd in Sax.

Ver. 7. Noise] The LXX turning this Cavity, tho' the same just after thus; and to make the Verb accord with it, being seldom used in the Sense of restrain, they deviously transfer it to disturb.

Ver. 8. melodiously] Psalt. paraphrastically to praise thee; but the superior Pleasantness of Sounds at Morn and Even, and particularly the Birds, appear delineated in this fine Copy of Nature.

Ver. 9. the Stream of God] the Clouds, as being high, or towards Heaven.

Ver. 11. thy Ways] the Clouds where God is supposed to pass, and as rendered in the Litur. see Psa. civ. 3. Nab. i. 3. Job. xxxvi. 28.

Ver. 13. covered] Sept. abound, either merely expository, or interpreting grataph by gnadaph.

Ib. there is] To form some Idea for the Understanding, and what might be heard; yet in Pope's Transf. of Homer's Iliad, B. 23. is,

The Fields their vegetable Life renew,

And laugh and glitter with the morning Dew;

but smile would be better than laugh.

Ver. 1. This appears to be made about the Time of the 18th Psalm by David.

Ver. 2. Glory of] Thus the Heb. Mudge has, give him the Glory of his Praise; but the Heb. neither signifies give,

sing melodiously to thee: let them sing to thy Name melodiously. - A Pause.

5. Come, and see the Works of God; terrible in what he does with respect to Mankind.

6. He turned the Sea into dry Ground; they passed through the Flood on Foot: there were we glad through him.

7. He has dominion by his Power for ever; his Eyes will watch the Gentiles: those that are rebellious shall not exalt themselves. A Pause.

8. Bless our God, O People, and cause the Voice of his Praise to be heard:

9. Who has made our Souls live, and not suffered our Feet to be moved.

10. For though thou didst prove us, O God, trying us, as Silver is tried,

11. Broughtest us into a Net, didst put a pressing Thing on our Loins,

12. Madest Man ride on our Heads, we going both into Fire and Water; nevertheless thou hast brought us forth to a plentiful Place.

13. I will come therefore to thy House with Burnt-sacrifices, performing to thee my Vows;

14. Which my Lips opened with, and my Mouth spoke in my Distress.

15. I will offer up to thee Burnt-sacrifices of Rams full of Marrow, with Incense: I will prepare the Ox, along with the He-goats. A Pause.

16. Come, hear, all you that fear God; and I will tell what he has done for my Soul.

17. I called to him with my Mouth, and he was extolled by my Tongue.

18. If I had minded Iniquity in my Heart, the Lord would not have heard.

19. Surely God did hear, he hearkened to the Voice of my Prayer.

20. Blessed be God, who has not put away my Prayer, nor his Kindness from me.

P S A L M LXVII.

FOR the chief Musician on the Instruments that are stricken: A Psalm of Poem.

God will be gracious to us, and bless us; he will make his Face light to us; a Pause:

2. That thy Way may be known on the Earth, thy Salvation among all the Gentiles.

3. Let the People praise thee, O God; the People all of them praise thee:

4. Let the Nations be glad, and sing; because thou judgest the People with Uprightness, and guidest the Nations themselves on Earth. A Pause.

5. Let the People praise thee, O God, the People all of them praise thee.

6. The Earth yields its Increase; God, our God blessing us.

7. Which as he does, let all the Limits of the Earth fear him.

P S A L M LXVIII.

FOR the chief Musician. A Psalm, or Poem of David.

God rises up, his Enemies disperse, and those that hate him flee by his Presence.

2. As the Smoak thou drivest is driven away, as the Wax is melted by the Presence of the Fire; the Wicked perish by the Presence of God.

3. Whereas the Righteous are glad, they triumph at God's Presence, and are transported with Joy.

4. Sing to God, sing melodiously to his Name: cast up a Way for him who rides on the Plains by his Name The Lord, and rejoice at his Presence.

nor has him, and there is a great Fault in his Version of another Member made by Mistake from the two, and placed between them.

Ver. 5. terrible] Sax. *eysslic*, as if *awelike*.

Ver. 7. rebellious] Litur. *such as will not believe*, from *Munfl.* as often.

Ver. 9. made] Heb. *put*, not *holdest*: which Goodridge following, has something ingenious, as his Thoughts often are, but spoiled by the Expression (he being no Poet, scarce a Grammarian, notwithstanding his great Pretences, and his Book printed the 2d time at Oxford) thus,

Who keeps our Soul; holds back the Fugitive;

And gently winds it i'th' soft Bonds of Life.

Ver. 12. a plentiful Place] Sept. *Refreshment*, from *מר* for *מר* such Blunders being with them.

Ver. 18. minded] Beza thus, *I wish a Mind free from all evil Imagination, for else he would not have heard me.*

Ver. 1. Psalm] Hutton intitles it, *A Prayer that all Men may bless God, and God may bless all Men.*

Ib. *he &c.*] repeated at the End by a mere Tautology, in the Litur. from the old Lat.

Ver. 4. guidest] never signifying *to govern*: and is the very same Word as in Job xxxviii. 32. as the Verb is also

rendered in this Book, Psa. lxxiii. 24: Psa. lxxviii. 72. elsewhere commonly by our Verb *lead*.

Ver. 6. Increase] This Psalm may therefore be thought composed, soon after the Famine mentioned a Sam. xxi. 1.

Ver. 1. This was probably made, according to Usher sung, at the Removal of the Ark to Mount Zion, a Sam. vi. see Num. x. 3.

Ver. 2. the Wicked perish] both as the Smoak, and as the Wax, which the great Heb. Point just before (and not as in com. Transl.) shows, and that *so* and *them* added to the Original, pervert the Sense.

Ver. 4. cast up] See Isa. xl. 3. and there is the same Verb with this used Chap. lvii. 14. & lxii. 10: and it might be done here for the Passage of the Ark. The LXX have *edificaverunt, make a Way*.

Ib. Plains] as the Word signifies; and might be where the Ark rode, accompanied with the Divine Presence, 1 Chr. xv. 26. Sept. *Sun-setting*.

Ib. The Lord] as *Praise the Lord for Hallelujah*; *Jah* being a Contraction of *Jehovah*. In the Com. Pray. is *yes* for *Jah*, by a great Mistake.

Ib. and rejoice at his Presence] After this there is added in the Gr. and Lat. from that, *thy shall be troubled at his*

5. A Parent to the Orphans, and a Judge to the Widows, is God in his holy Habitation.

6. God causes those who were lonely to dwell in a Family, brings forth the Prisoners that were in Fetters; but such as are rebellious inhabit a dry Place.

7. O God, when thou wentest out before thy People, when thou didst march through the Desert; a Pause:

8. The Earth shook, the Heavens also distilled, by the Presence of God; that Sinai by the Presence of God, the God of Israel.

9. Thou madest very liberal Rain drop down, O God; and thy Possession being out of heart, thou didst prepare for it;

10. In which thy Congregation dwelt: thou preparedst by thy Goodness for the Afflicted, O God.

11. The Lord gave the Word, a great Company of Women declaring it.

12. The Kings of the Armies did flee,

did flee away; and she who remained at home divided the Spoil.

13. Though you had lain *as* between the two Stones of the Hearth, you were *like* the Wings of a Dove covered with Silver, and its Feathers with yellow Gold.

14. When the Almighty scattered the Kings in it, thou madest it as snow on Zalmon.

15. The Mountain of God is *like* that of Bashan, a Mountain with Brows *like* that of Bashan.

16. Why do you start up, O Mountains with Brows? The Mountains that God desires to dwell on, the Lord will also inhabit perpetually.

17. The Chariot of God was with twenty Millions repeated; among whom the Lord was at Sinai, in the holy Place.

18. Thou wentest up on high, taking the Prisoners captive; didst receive Gifts, to dwell among Men, and even such as were rebellious, O Lord God.

Presence; which having considered, it appears the likeliest to me that the LXX so translated at first, instead of the other, mistaking וְיָלַד for וְיָרַד by reason of a bad written Copy (which other Places shew they used); and *y* being alike in Sound, and the Strokes of *y* and *r* too; but that proving false, the true Translation was put in after, without taking the wrong out, on Supposition that the right was missed or overlooked.

Ver. 6. *were lonely*] Sept. *are of one Manner*.

Ib. *in a Family*] as was David's Case, 2 Sam. v. 13.

Ib. *Fetters*] *kosharoth* as *kasharoth*, Sept. Strength, Something because it must be Something, unless a like Chald. Word (for all that I see) signifying a *Beast* may be any Thing for it.

Ib. *but such as are rebellious*] With the Sept. *in like Manner such as are in Bitterness*, blundering (what shall I call a Thing so frequent?) at *ו* which they took to be *ו* yet who knows what Disadvantages they laboured under, joined with the Inaccuracy of that Time, and the LXX being generally in the same Place but one Person?

Ver. 7, 8. See Judg. v. 4, 5.

Ver. 9. *out of heart*] as Husbandmen say of Land, and what is evidently the Meaning here.

Ver. 11. *Women declaring*] the Heb. Word being fem. and thus Sternhold,

*God will give women causes just
to magnify his name.*

Ver. 12. *did flee*] Sept. *of the beloved one*; but I think almost unpardonably, not to know וְיָרַד from וְיָדָד they also have to the Beauty here, in Place of *she who remained*, by a more easy Mistake.

Ver. 13. *two*] being the dual Number; see Ezek. xl. 43. and the Note of Hulse here.

Ib. *covered with Silver*] The Sax. is *oferfylfrede*.

Ver. 14. *scattered*] Vulg. Lat. *discerns*, a wrong Meaning of the Gr. Word.

Ib. *in it*] the Possession, Ver. 9. both being feminine; that is in the Country of Israel, when they took it, destroying 31 Kings; as the Servitude of Egypt is described in the foregoing Verse: yet in the Liturgy is read *for their sake*.

Ib. *thou madest*] being the 2d Person in Heb.

Ver. 15. *Bashan*] which has Hills so high, that they are covered with Snow all the Summer long; from whence the River Jordan has its Increase, as its Source from the Mountains of Lebanon, Corten's Trav. The LXX translate a *fat Mountain*, from בָּשָׁן for בָּשָׁן.

Ver. 16. *start up &c.*] to the Sight of those that went towards them. Sept. *suspect the Mountains are cradled so-*

ether from the Arabick, this Verb being no where else; but the Targumist as here, the most likely I suppose to know, besides that רָצָר might take its Sense from רָצָר with the next Letter in the middle, nay the Arab. is rather *look* or *look up*, which latter conveys the same Idea, and agrees far the best with the Context.

Ib. *with Brows*] Vulg. *cradled* (as *cheese*) whence the Dewey Translators, after having proved from [The Mountain of God] that theirs is the true Church, proceed to prove that *other Congregations are not, because they are not cradled, that is, say they, not united in the four points of faith.*

Ver. 17. *Chariot*] Sing. in Heb. The Temple being not yet built, and the Description of a Chariot and such a Multitude, agreeing better with a Mountain than a House, shew Sinai to be meant, especially as there is Nothing of Comparison in the Original.

Ver. 18. *to dwell*] A Discourse being published to extol Jonston's Lat. Transf. there are Observations added to shew him a thorough Master of the Hebrew, by *striking off the Massoretic fetters of punctuation* (which is such Skill as Alexander had in untying the Gordian Knot) as said by The Authors of the Universal History, who all the while might be but the same Person who wrote the Discourse aforesaid. But whoever the Writer, let us attend to what is written, which is that this should be *into the dwelling-place*, whence Jonst. turns it,

ex hoste receptas

Exuvias adytis intulit ille sacris:

he brought the Spoils received from the Enemy to the holy innermost Places of the Tabernacle: yet as thorough a Master as he was, he could not find any such Noun in the Heb. as to the Letters without Points, much less any from here to ground his Spoils received upon, nor brought, all which the Text has Nothing of; while it is said to have been murdered by others, who supply among them from what was said before. I crave the Patience of my Reader to subjoin, that there are but a dozen more Instances produced (for which it appears by their Progression the Psalm. were searched throughout) to shew that Jonston followed a different Pointing of the Hebrew: when notwithstanding there is not one of those Instances pretended to consist of such a Matter, nor this neither; so that Jonst. may pass with the Philobibraici as innocent, as the other ignorant.

Ib. *rebellious*] Israelites in the Wilderness, who had been as Prisoners in Egypt, and were taken away by the Lord; but this Verse eminently refers to the Work of Christ.

19. Blessed be the Lord, who daily loads to us, the God of our Salvation. A Pause.

20. Our God is the God of all Salvation; of the Sovereign Lord are also the Issues of Death.

21. But God will smite the Head of his Enemies, the hairy Crown of him who goes on in his Offences.

22. The Lord said; From Bashan will I bring back, I will bring back from the Depths of the Sea;

23. That thy Foot, *with* the Tongue of thy Dogs, may be dipt in the Blood of each of the Enemies.

24. They see thy Goings, O God; the Goings of my God, my King in the holy Place.

25. The Singers go before, the Players on Instruments behind, in the middle the Virgins striking the Timbrels.

26. Bless God in the Assemblies, the Lord, you of the Fountain of Israel.

27. Little Benjamin is there, *and* their Ruler, the Princes of Judah, *and* their Assembly, the Princes of Zebulun, *with* those of Naphtali.

28. Thy God has appointed thy Strength: strengthen, O God, this which thou hast wrought for us.

29. By reason of thy Temple at Jerusalem, to thee will the Kings bring Presents.

30. Rebuke thou the Company at the Reeds, the Rabble of People *like* Bulls with Calves, that each may subject himself with Pieces of Silver; being he who scatters the People that delight in Wars.

31. The Grandees will come from Egypt, Cush will run with his Hands to God.

32. O Kingdoms of the Earth, sing to God, sing melodiously to the Lord; a Pause:

Ver. 20. *all Salvation*] or Salvation of all Kinds.

Ib. *the Issues of Death*] which the Lord can therefore restrain: it is not *from*, but *of* as before *Salvation* and *Sovereign*.

Ver. 21. *the hairy Crown*] *Sax. buel locces.*

Ver. 22. *from*] *Patr.* expounds it well, I think, by *as from*.

Ver. 25. *Singers*] The LXX *Princes*, by taking *ו* for *ו*.

Ver. 26. *you of*] *Patr.* *ye that are the Offspring*; so *Sandys*,

His Praise in your Assemblies sing,

You who from Israel's Fountain spring.

and *New-Engl. Vers.* the like. But *Bp. Hare* is for taking away what is before the *Fountain*, and referring that to the *Lord*; because, as he says (which he well might) he does not understand what it is to praise God *from* the *Fountain of Israel*: whereas that is shooting beside the Mark; for why must he alter the *Original*, because he does not understand a wrong or ill-express'd *Translation*? Has what he would cut off no Signification but *from*? Yes certainly, several others. Then why should the *Heb.* suffer? But *such a manner of Expression* does *no where* occur. If not of the *com. Transl.* yet of this, and that of the same in the *Original*, *Isa.* lviii. 12. *Exod.* vi. 24. *Lev.* xi. 32, 35, 37. & xxv. 25. *Est.* iv. 5. 2 *Sam.* xi. 17. 2 *King.* xxv. 12. *Am.* ii. 11. *Psa.* lxxii. 16. & cxxxvii. 3. *Dan.* i. 3. *Ezr.* ii. 68. & vii. 7. *Neb.* xi. 4, 25. & xiii. 19, 28. 1 *Chron.* ix. 28, 29, 30, 31, 32. 2 *Chron.* xxi. 4. With many more, only in the 3d *Perf.* and who can give any Reason why not as well in the 2d, tho' Examples may be wanting, as Scripture Expressions are to require it? And for *Fountain* in such a Sense, see *Deut.* xxxiii. 28. The *Pfalt.* has it what *Munst.* dictated, *the ground of the heart*.

Ver. 27. *their Ruler*] LXX in a *Transl.* supposing *ו* radical; but if they took it for the *pret. Participle*, *ו* is wanting.

Ib. *Assembly*] *Kimhi* gives the Meaning of it both in his *Book of Roots* and *Commentary*, the Word being *no where* else, from *Stones* put together, the Root signifying *to stone*; and thus the *Assembly* too being agreeably one of those in the *Verse* before; but I find no *Jewish* nor ancient *Expositor*, nor *Analogy* of the Root, that *counsel* is taken from.

Ver. 28. *Thy God*] In the *Sep. Vers.* O God; the Difference in the *Heb.* would be *ו*, and *ו*. Query whether the Error might not arise, by *ו* making with *ו* an Approximation to *ו*? For that as supplying the Letter *ו* might be retained, where the other pointed Vowels

were omitted; which they must be in the *Copy* the LXX translated from, or else they did not understand them. Otherwise must not they wilfully neglect *ו* for how could they mistake it for *ו*?

Ver. 30. *Reeds*] where base People and Robbers remained, as the Beasts they resembled, see *Job* xxx. 7, 8. for the Word signifies a *Reed*, not *Spear*.

Ib. *People like Bulls with Calves*] Both mischievous and wanton, or Men and Boys: thus in the *Earl of Dartford's Transl.* A People resembling a herd of bulls and heifers; and so *Goodr.* and well,

Confound those Men, who do themselves deface!

The Bulls and Calves, the Brutes of humane Race.

Ib. *subject himself*] being in the Mood *Hithp.* as it is once more, *Prov.* vi. 3. yet, amazing to find! *Mudge* renders it *not soul*, if I may say renders, for there is Nothing of [not] in the *Heb.* though he has it in the same Character; and would he turn it in *Prov.* so? The LXX have it *be shut out*, I confess I know not how, unless they interpreted *raphas* by *kaphatz* for the Sound, or what is less likely took *ו* for *ו* thro' some Resemblance.

Ib. *with Pieces*] Not aware that *ו* is a *Prepos.* and Noun, the LXX taking it for a Verb, appear to have gone as far off as *ו* to fetch the Meaning *who are tried*.

Ib. *with Pieces of*] Instead of this *Mudge*, by taking out *ו* and putting *ו* translates the *fine Streams*, which his own Word does not signify, but *Goldsmiths*, as in several Places: this, he says, is only a *Transposition of Letters*, and a *ו* changed into a *ו* as though there is any Probability that two such Things should happen together, and become the established nay only Reading, and the *Transposition* too a distant one. Some of the *Cabbalist Jews* have done little Things of this Kind in Jest, not worth Notice; but when done in Earnest, it requires an earnest Opposition and Exposing. Is it my Business? it may be said; however it ought to be Somebody's, for *Psa.* xi. 3. and if some *Twells* had done by this *New Version*, as by that of the *New Testament*, he might have saved me the Labour: but is it not my Business? Is it no Matter whether I translate a right or a wrong *Copy*? May my Readers as well think my *Translation* false, when I can justify it to be true? He adds, *the Seventy read it so*; which is as if another should say, *Mudge* read *ו* not, just before; and the *Seventy* turn it by a Verb, *who are tried with Silver*.

Ver. 31. *run*] to carry Presents and Offerings, Ver. 29. for the *Heb.* Word is not *seen stretch out*.

33. To him that rides on the chief Heaven which was of old Time: who behold utters his Voice, a strong one.

34. Ascribe Strength to God; whose Excellency is in Israel, and his Strength in the Skies.

35. *Thou* art terrible, O God, out of thy holy Places! The God of Israel is he who gives Strength and Forces to the People: blessed be God.

P S A L M LXIX.

FOR the chief Musician upon the fix-stringed Instruments. By David.

Save me, O God, for the Waters are come to the Soul.

2. I am sunk down in deep Mire, and there is no standing: I am come into deep Places of Water, and the Flood overflows me.

3. I am weary with my Calling, my Throat is dried up, my Eyes fail; while I wait for my God.

4. Those who hate me undeservedly have been more numerous than the Hairs of my Head; they that would cut me off, being my Enemies wrongfully, have been strong: then I restored what I took not away.

5. O God, thou knowest of my Foolishness; and my Offences are not concealed from thee.

6. Let not those be ashamed by me, who wait for thee, O Sovereign Lord of Armies: let them not be put to confusion by me, that seek thee, O God of Israel.

7. For I bear Reproach for thy sake, Confusion covers my Face.

8. I am alienated from my Brothers, and strange to my Mother's Sons.

9. Because the Zeal of thy House eats me up, and the Reproaches of those who reproach thee fall upon me.

10. Though I weep with the Fasting of my Soul, it is likewise Reproaches to me.

11. And making Sackcloth my Cloathing, I become a Proverb to them.

12. They discourse of me that sit at the Gate, and with Musick such as drink strong Liquor.

13. As for me, let my Prayer be to thee, O Lord, at the Time of Favour, O God, in the Abundance of thy Kindness: answer me, in the Truth of thy Salvation.

14. Deliver me out of the Mire, that I may not sink down: let me be delivered from those who hate me, and from the deep Places of Water.

15. Let not the Flood of Waters overflow me, the Depth swallow me up, nor the Pit shut its Mouth upon me.

16. Answer me, O Lord, for thy Kindness is good: according to the Abundance of thy Compassions look on me.

17. And do not hide thy Face from thy Servant: because I am distressed, answer me speedily.

18. Come near to my Soul, ransom it: redeem me, by reason of my Enemies.

19. Thou knowest my Reproach, my Shame, and Confusion: all my Adversaries are before thee.

20. Reproach breaks my Heart, and I am very sick: while I wait, and there is none to bemoan; and for some to comfort, without finding.

21. They put Gall for my Meat, and make me drink Vinegar in my Thirst.

22. Let their Table before them become a Gin, and *what* is for Peace a Snare.

23. Let their Eyes be darkened from seeing, and cause their Loins to stagger continually.

24. Pour out thy Indignation upon them, and let the Rage of thy Anger overtake them.

25. Let their Palace be desolate, let there be no Inhabitant in their Tents.

26. For they persecute him that thou hast stricken, and rehearse *Things* to the Grief of thy wounded ones.

Ver. 35. *out of thy holy Places*] But the LXX in *thy Saints*, by an inexcusable Error, if according to the Canting of the Antiscripturists they read *for* *is*.

Ver. 1. By the Mention of *saving Zion*, Ver. 35. this may seem made in *David's* deep Distresses from *Ab-salom*.

Ver. 3. *while I wait*] *Heb.* *waiting*, but which might be taken for the *Eyes*. *Mudge*, with *writing*, after the *Seventy*: but that was their Ignorance, as it is no better; for supposing they had no Points, yet where will he find such a Noun?

Ver. 12. *Gate—drink*] both at the Courts of Judicature and Entertainments.

Ver. 13. *O God*] *Buchan*, with poetical Liberty has, *O genitor, sine fine bonus, sine fraude fidelis,*
In rebus arētis da salutarem manum:

O thou Creator, good without End, and faithful without Fraud, give me thy saving Hand in these frightening Concerns.

Ver. 20. *breaks my Heart*] The LXX, *My Soul has expelled*, by *is* for *is*.

Ver. 26. *rehearse*] with *Hare* and *Mudge*, according to the LXX, *add*, by taking out a Letter; and which accordingly lessens the Sense into a General, that was too general before by *talk*. Thus by taking out [t] another might make *sacks of corn*, *Exod.* xxii. 6. and please his own Fancy with it; and so *hunt for haunt*, *1 Sam.* xxx. 31. *bought*, *Mat.* xvi. 8. *places*, *Psa.* lxxviii. 69. *did*, *1 Chron.* x. 6. *kind*, *Psa.* xviii. 33. *ague* for *plague*, *xci.* 10. The Reader may see their applauded Criticism in *Bythner's Lyra Prophetica*, N° 86. who was a good Author for School-boys; yet the *is* seems rather taken for *is* from *is* as the left Side might be defective, or the *is* thought to be that.

1b. thy] But with the LXX *my*, which might be by neglecting *is* and the Pointing.

27. Permit

27. Permit Iniquity upon their Iniquity, and let them not come into thy Righteousness.

28. Let them be blotted out of the Book of the Living, and not be written with the Righteous.

29. As for me, *who* am afflicted, and grieved; let thy Salvation, O God, exalt me.

30. I will praise the Name of God with a Poem, and magnify him with Thanksgiving:

31. Which will be better to the Lord, than an Ox, or Bullock, that has Horns and Hoofs.

32. The Meek will see, and be glad; your Heart also will live who seek God:

33. As the Lord hearkens to the Needy, and does not despise his Prisoners.

34. Let the Heaven and Earth praise him, the Seas and all that creep in them:

35. Because God will save Zion, and build up the Cities of Judah; so that they shall inhabit there, and inherit it.

36. The Offspring too of his Servants, shall possess it, and those who love his Name dwell therein.

P S A L M LXX.

FOR the chief Musician. By David, to bring to remembrance.

O God, to deliver me, O Lord, to my Help make haste.

2. Let those be ashamed and blush, who seek my Life: let them be turned back and put to confusion, that desire my Hurt.

3. Let such return for a Reward of their Shame, as say, Ha, ha:

4. But let all that seek thee, be joyful and glad through thee, and let them say continually, God be magnified, who love thy Salvation.

5. As for my self, that am afflicted and needy, O God, make haste to me; thou art

my Help, and Deliverer: O Lord, do not stay.

P S A L M LXXI.

IN thee, O Lord, I trust, let me never be ashamed.

2. Through thy Righteousness rescue me, and deliver me: incline thy Ear to me, and save me.

3. Be to me a Rock for Habitation, that I may come to continually, who hast commanded to save me: for thou art my firm Place, and Fortification.

4. O God, deliver me from the Power of the Wicked, from that of the unjust and rigorous one.

5. For thou hast been my Expectation, O Sovereign Lord, my Trust from my Youth.

6. I have leaned upon thee from the Belly; thou tookest me out of my Mother's Womb: my Praise is of thee continually.

7. I am as a strange Sight to many; but thou art my strong Refuge.

8. Let my Mouth be filled with thy Praise, with thy Glory every Day.

9. Do not cast me off at the Time of old Age, forsake me not when my Strength is consumed.

10. Though my Enemies say of me, and those who observe my Soul consult together,

11. As follows, God has forsaken him; pursue, and take him: for there is no Deliverer.

12. O God, be not far off from me: my God, to my Help make haste.

13. Let those be ashamed, consumed, who are against my Life: let them be cloathed with Reproach and Confusion, that seek my Hurt.

14. I will however wait continually, and add to all thy Praise.

15. My Mouth shall count up thy Righteousness, thy Salvation every Day; though I know not the Accompts.

Ver. 27. *Permit*] *Grant* or *Let there be*, as this *Heb.* Verb signifies, as well as *give* its principal Meaning, but never *add* that I find; nor is it here imperative, but infinitive, the very same as in *Psa.* viii. 1. though quite left out in the *Concordances*; consult also *Ham.*

Ver. 28. *blotted*] *Hulse*, in *Elegan.* 183. concerned for the Opinion of decreed Election, which this is so opposite to; pleads that *to blot out* is not to make void what was written, because Election is unchangeable, but is to shew it never was written, as hinted in the following Words: but besides the two great Absurdities manifest in his Exposition, with what Sense could David pray for what had been unalterably done long before? And *be written* may either signify remain written where they were, or be written afterwards in another Book or Place.

Ver. 31. *Ox, or Bullock*] The LXX confound them together by *young Calf*, though such has not *Horns*, by reason the Conjunction is wanting; but so it is after.

Ib. Hoofs] *Sax. claws.*

Ver. 1. This is the latter Part of the 40th Psalm, with a little Alteration.

Ver. 1. For the Time of this Psalm see Ver. ix. 18. supposing it written by David, as is likely, especially since the Prayers, *Psa.* lxxii. 20. properly include it being so near, and it is thought to be in Absalom's Rebellion. The three first Verses are like those of *Psa.* 31. transposed and altered; it being agreeable to an old Man to fall into similar Expressions.

Ver. 3. *who*] which *Mudge* spoils by adding in *that* before *thou hast*, so making God command, or as he has it, *commission himself.*

Ver. 6. *tookest*] According to the LXX *art my Protector*, as they would have it.

Ver. 9. *the Time of old Age*] *Sax. tide ylder.*

Ver. 15. *though*] Which with *Jun. Sc.* I esteem to bear a better Connection than *for.*

16. I will come in the Power of the Sovereign Lord, making mention of thy own Righteousness only.

17. O God, thou hast taught me from my Youth, and hitherto have I declared thy Wonders.

18. And even during old Age and grey Hair, O God, do not forsake me; till I have declared thy Arm to *this* Generation, thy Power to every one that is to come.

19. Thy Righteousness, O God, is also very high, that doest great Things: O God, who is like thee?

20. Thou that didst make me see many and grievous Distresses, hast again revived me; and from the Depths of the Earth hast brought me up again;

21. Thou hast increased my Greatness, and comforted me round about.

22. I will also praise thee with an Instrument, thy Truth on the Lute, my God: will sing melodiously to thee with the Harp, O Holy One of Israel.

23. My Lips *too* shall sing, for I will sing melodiously to thee; as likewise my Soul, which thou hast redeemed.

24. My Tongue also shall discourse of thy Righteousness every Day: for they will be ashamed, and blush, that seek my Hurt.

P S A L M LXXII.

FOR Solomon.

O God, give thy Judgments to the King, and thy Righteousness to the King's Son.

2. He will judge thy People with Righteousness, and thy afflicted ones with Judgment.

3. The Mountains will bear Peace for the People, and the Hills by Righteousness.

4. He will judge the Afflicted of the People, will save the Children of the Needy, and punish the Oppressor.

5. With the Sun, and before the Moon, will succeeding Generations fear him.

6. Who will be like the Rain coming down upon the mowed Grass, like Showers watering the Earth.

7. The Righteous will flourish in his Time, and there will be Abundance of Peace till the Moon is not.

8. And he will rule from Sea to Sea, as also from the River to the Limits of the Earth.

9. Those of the desert Places will bow before him, and his Enemies lick the Dust.

10. The Kings of Tarshish, and of the Isles will render Presents, the Kings of Sheba and Seba bring Gifts.

11. Nay all Kings will bow down to him, all Nations serve him.

12. For he will deliver the Needy who cries out, with the Afflicted, and him that has no Helper

13. He will spare the Poor and Needy, and save the Souls of the needy ones.

14. He will redeem their Soul from Fraud and Violence, and their Blood will be precious in his Sight.

15. And he that is living, will also give him of the Gold of Sheba; and pray for him continually, blessing him every Day.

16. There will be a Handful of Wheat in the Country, on the Top of the Mountains, the Fruit of which will shake like Lebanon; and those of the City will flourish like the Grass of the Earth.

Ver. 16. *I*] strangely transposed by K. Jam. *I of the Lord will in the Strength advance* —

Ver. 17. *Youth*] Sax. *inyothe*; the Sax. *y* having the Sound of *y* as well as *g*, which the modern Grammarians seem scarce to know, but without which the Derivation of divers of our Words from that Language would be spoiled.

Ver. 18. *old*] One telling *Diogenes* he should lie still now he was an old Man, he returned for Answer, *What if I was running a Race, should I slacken my Pace towards the End, and not rather mend it?* *Diog. Laert.*

1b. *thy Power*] Notwithstanding *Mudge* asserts but at Ver. 3. that it is a constant Rule with him, not to think himself justified in making an Alteration [in the Original] where good Sense may be drawn from it (which if not by him, it is possible may by some other) yet he removes this to the next Verse, joins it with another Verb, and turns it from an Object into a Subject; when surely God's Power may be declared (for so he translates) as well as his Strength or Arm, and by there being no Conjunction between, it appears to be a Repetition of the same.

Ver. 21. *my*] Whereas the Gr. has *thy*, as elsewhere.

Ver. 22. *an Instrument*] which the Heb. has, answerable thus to the two Objects, *thee* and *thy Truth*.

Ver. 23. *shall sing*] as commonly rendered, and more proper for Lips than *rejoice*: in *Matthew's Bible* would *saye syng*; Com. *Pray, will be said when I sing*, joining this to the next.

Ver. 1. *For Solomon*] By *David* as the last Verse shews,

and consequently in his latter Days, even after *Solomon* was made King, and was likely his last Psalm.

1b. *King—King's Son*] *Solomon* and *David's* Son, the same elegantly.

Ver. 5. *With—and before*] This being the Heb. seems elegantly to denote *by Day and Night*, agreeable to *Acts xxvi. 7.*

Ver. 6. *upon the mowed Grass*] *Psalm.* into a fleece of wool; from which erroneous *Transf. Hatton* strangely prays, *O Blessed Jesu, who didst descend from Heaven* (as if his Body came thence) *into the Womb of the blessed Virgin like rain into a fleece of Wool.*

Ver. 7. *Peace*] The placing this Word in *Lat.* by *Yonston*, gives such a Weight and Fulness to it, by staying the Mind on it, that it may be thought difficult to be matched, as follows,

Candida tum Probitas florebit, et optima rerum

Pax; vario donec lumine luna nitet.

Ver. 10. *Isles*] Sax. *ing. iyland*, whence our Pronunciation, better than Spelling from *Lat.* with *s*.

Ver. 12. *who cries out*] *Sept.* from the powerful, with other Pronunciation or Pointing, and in a strained Meaning.

Ver. 15. *pray for him*] The *Vulg. Lat.* from *orabunt* is become *aderabunt*, and the *Dow. Transf.* is notoriously false from that, *shall adore it*, viz. the Gold.

Ver. 16. *a Handful*] The *Universal History*, B. 2. Ch. 2. Sect. 1. takes notice, that *Bishop Hare*, in his Edition of the *Psalms*, finds fault, unless this Word *psalms* be allowed

17. His

17. His Name will continue for ever, be propagated before the Sun, and those will be blessed through him; all Nations will call him blessed.

18. Blessed be the Lord God, the God of Israel, who alone does Wonders.

19. And blessed be his glorious Name for ever; whose Glory will fill the whole Earth. So, even so let it be.

20. The Prayers of David the Son of Jesse are finished.

P S A L M LXXIII.

A PSALM of Asaph.

God is certainly good to Israel, to those who are of a pure Heart.

2. But as for me, my Feet almost turned aside, my Steps were in a manner quite gone;

3. Because I envied the mad ones, seeing the Prosperity of the Wicked:

4. As there are no Bonds till their Death, but they are fat with Strength.

5. They are not in the Labour of Man, nor punished with Mankind.

6. Pride therefore incloses them like a Chain, Violence covers them for an Ornament.

7. Their Eyes stand out by reason of Fat, they pass the Imaginations of the Heart.

8. They are so corrupt that they pronounce Oppression mischievously, and that in a lofty Manner.

9. They set their Mouth against Heaven, and their Tongue goes through the Earth.

10. Therefore his People return hither, when full Water is wrung out to them.

11. And they say How does God know? Or, Is there Knowledge in the Highest?

12. Behold these are the Wicked, who are always quiet, increasing Wealth.

13. Certainly in vain have I purified my Heart, and washed my Hands in Innocency;

14. Since I am punished every Day, and have Correction each Morning:

15. Such Things if I had said I would declare, so I should have been treacherous to the Generation of thy Children.

16. Thinking to know this, it was laborious in my Sight;

here to have a contrary Sense, that is, to signify a great Abundance, he shall suspect it to have crept in instead of some Word of the like Import: which, remarks the Author justly on it, would be in fact losing all the Beauty of the Expression, as much as if his Lordship had said, that the fertile Vallies ought to be injected instead of the barren mountain Tops; for where would be the Wonder, that a great Heap of Corn, or a fertile Ground, should bring forth a plentiful Crop! Such clearing of the Scripture is commendable Work, as the other is very contrary.

Ib. a Handful of Wheat] In Heb. כסת בר which the LXX render together a Support, some how, one may imagine, from the Root כס such Things I observe fall out at Words seldom used, and therefore conclude were unknown to them.

Ib. these of] But the Cam. Pray. has, his fruit—shall be Greene in the cities, though the Verb is plur. and the Prep. of a different Kind from in.

Ib. Grass] biy, hey and bicy, in different Sax. Copies as Spelman shews in the Lat. and Sax. Psalter, ps. 1640.

Ver. 19. so let it be] Sax. beo hit swa.

Ver. 20. Prayers] viz. the first Collection of them, perhaps all that Exra had then got to copy out, but met with more afterwards; and the Psalms being divided into five Books, this is the End of the second.

Ver. 1. Asaph] See Psa. l. Some intitle these Psalms for, the Genev. Vers. committed to Asaph; but since Asaph was an Inditer as well as David, 2 Chron. xxix. 30. and David's are just said to be finished, we need not hesitate to ascribe these as far as Psa. lxxxiv. to Asaph as the second Psalmist; after which follow several by divers Authors. Some report that Asaph, mentioned 2 Chron. xxix. 30. lived in the Time of Hezekiah; but why rather than than in David's Time?

Ib. God is good] In the ancient Eng. or Saxon, god god; God being no other than Good, as we call him now Almighty.

Ver. 2. my Steps] Sternh. barbarously, And ere I wist, even at a pinch, my steps away gan glide.

Ver. 4. Bonds] The Heb. Word having what is unusual, four radical Letters רבצ the Vulg. Lat. has it Respect or Regard, for which there was respect doubtless had to רבצ and I suppose it was thought it should be ר but I do not see from whence the Denial of the Sept. came, however it is certain they render it in Isa. lviii. 6. as we here.

Ib. till] more properly denoted both by the Heb. and

Sense than in: so Trem. and Jun. usque ad, as Noldius also applies it here, among other Places, for which see his Concord. And Blackmore has,

No Plagues till Death do them molest,
But in full Strength they dwell.

Ib. Strength] Gr. Scourging, how again does not appear. Ver. 6. Pride] Sax. ofermediynis, as if overmeasurable-ness, modus being Lat. for measure.

Ib. Ornament] Sept. Iniquity, but the same Prov. vii. 10. Appearance.

Ver. 7. Eyes] Sept. Iniquity, by עין from עין for עין

Ver. 10. hither] to the Sanctuary (by reason of Affliction, or the Oppression of the Wicked, Ver. 6. 8. signified by the Water, as the like Psa. lxxv. 8. Isa. li. 17. with Wring) where it is not unlikely the Psalmist then was, and upon the same Account, Ver. 17. This Verse is strangely translated in the Psalter: as likewise by Mudge thus, Therefore let his People come before them; and Waters in full Measure would be wrung out from them; but beside turning to, which the Heb. directly signifies, into its opposite from, he does not tell us how he makes before them, which an Hebrician less than himself will be at an utter Loss to know; however he has this explanatory Note, should God's People come before them, they would squeeze them to the full, they would wring out all the Juices in their Bodies. Which crude and wild Notion, no better supported, I did not think worth Notice, till I found Wheatland and Silvester saying they clos'd in with it, and translating after it; yet I cannot see it wants any farther Refutation. The Sept. have the latter Part, full Days shall be found in them; so that our Critick in his Fashion might have been expected to say, they read ימים and ימים as indeed Bythn. does, which would be but adding a Letter to each Word; but the Case here was, that he had a sonder Fancy of his own to be preferred.

Ib. when] Jun. and Trem. have cum, since.

Ver. 12. always] to render this in the World is something strange, when it has no such Meaning.

Ib. increasing] Sept. retained, tho' rendered in the Vulg. by Bythn. &c. obtained, from נשנ when it is from נשנ

Ver. 13. purified] Sept. justified, as by zikkadti for ziccadti.

Ver. 15. had said] So that I said is needlessly, and unskillfully added by the LXX, &c. in the 13th Ver.

Ib. treacherous] should not have been faithful, as I ought, among God's People.

17. Till coming to God's Sanctuaries, I understood their End.

18. Thou dost certainly set them in slippery Places, making them fall to utter Wasting.

19. How they are desolate as it were in an Instant, have an end, are consumed by Terrors!

20. As a Dream is by awaking; when thou stirrest up, Lord, thou wilt despise their Image.

21. Though my Heart was heaved up, and I had sharp Pain in my Reins.

22. For I was senseless, and did not know, being like a Beast with thee.

23. With whom I am continually, thou holdest me by the right Hand.

24. Thou wilt guide me by thy Counsel, and afterwards receive me into Glory.

25. Whom have I in Heaven besides? And I desire none on the Earth with thee.

26. My Flesh and Heart failing, God is the Rock of my Heart, and my Portion for ever.

27. When behold, those who are far off from thee perish: thou cuttest off every one that goes a whoring from thee.

28. But as to my self, coming near to God is good for me: I have put my Refuge in the Sovereign Lord, that I may declare all thy Works.

P S A L M LXXIV.

AN instructing Poem of Asaph.

Why, O God; dost thou cast off per-

petually, thy Anger smoking against the Flock of thy Pasture?

2. Remember thou didst purchase thy Assembly in old Time, didst redeem the Tribe of thy Possession, this Mount Zion, on which thou hast dwelt.

3. Lift up thy Feet to the perpetual Wastings, all that the Enemy has wickedly done in the holy Place.

4. Thy Adversaries roar within thy Synagogues, for Signs they have put their own.

5. A Man would be known as he brought up Axes against the infolded Wood:

6. Whereas now they have beat down the Carvings of it together, with Pick-ax and Hammers.

7. They have set thy Sanctuary on fire; profaned the Dwelling-place of thy Name to the Ground.

8. They say in their Heart, We will oppress them together: they have burnt all the Synagogues of God in the Country.

9. We do not see our Signs, there is no more a Prophet, nor one with us who knows how long.

10. O God, how long shall the Adversary reproach? Shall the Enemy contemn thy Name perpetually?

11. Why dost thou draw back thy Hand, even thy right one? With-hold it from within thy Bosom.

12. For God is my King of old Time, who works Salvation in the midst of the Earth.

Ver. 18. *to utter Wasting*] *Sept.* when they were lifted up, by נשף

Ver. 19. *Terrors*] But *Mudge*, *Precipitation*, by other Vowels, when there is no such Word. *Sept.* *Unlawfulness*, like בל דת for בל דת

Ver. 20. *when thou stirrest up*] not the same Verb with the foregoing. Some turn it *in the city*, the *Heb.* being alike, but less correspondent to the foregoing.

Ver. 21. *had sharp Pain*] *Sept.* my Reins were changed, wretchedly from שנה

Ver. 28. *to God is good*] in the *Sax.* gode god is, where god signifies good.

lb. *Works*] The *Gr. &c.* concludes with *in the Gates of the Daughter of Sion*.

Ver. 1. This may be thought penned upon the *Babylonian* Conquest of *Judah*, and that by one of the Posterity of *Asaph* so named; of whom there is Mention as Singers, 2 *Chr.* xxxv. 15. *Ezr.* ii. 41. & iii. 10. and one of them prophesied, 2 *Chr.* xx. 14.

lb. *cast off*] *Litur.* absent, but from *Munfl.* and not *Asaph*.

lb. *Pasture*] *Sax.* *lafue*, as the Husbandmen yet call it *Leaze*.

Ver. 2. *Tribe*] which the *Heb.* Word signifies as well as *rod*, and the former must needs be intended here, as others also translate; so that *Cruden* in *Conc.* giving the Meaning of the *Eng.* Words in our last *Transf.* is put to the Shift to say 'Rod signifies sometimes a tribe or people,' quoting this Text for it.

Ver. 3. *Lift up*] *Sax.* *abese*.

lb. *Feet*] *Sept.* *Hands*, not from any Meaning of the *Heb.* Word, but their own Fancy, as at lviii. 10. that *Hunds* suited better.

lb. *Wastings*] *Sept.* *Pride*, as if from *nasa*, to lift up, and not from *shaah*.

Ver. 5. *would be*] or *came to be*, it being fut. and so at last the fine Flower of *Bp. Hare* is withered, which is the transposing of this and the following Verse; whereby a Man would be known, as the *Bp.* himself, for cutting down the Building of the Sanctuary. With the LXX is, and they did not know; but it is not plur. in the *Heb.* nor is there any Appearance of *and* or *not*.

lb. *known*] there being many Thousands appointed to go to *Lebanon* by Turn, 1 *King.* v. 14.

lb. *brought up Axes*] Forasmuch as the Verb does not signify *lift*, but *bring* or *have up* in that Sense, and as it is *Axes*, the principal Men of the Courses seem intended, who brought the Workmen with Axes to *Lebanon*.

Ver. 6. *Carvings*] With the *Sept.* *Gates*, through the Proximity of the *Heb.*

Ver. 7. *set—on fire*] See 2 *King.* xxv. 9. and the *Heb.* is the same as in *Judg.* i. 8. & xx. 48. 2 *King.* viii. 12.

Ver. 8. *We will oppress them together*] For how could they say to one another, *Let us*, in their Hearts? *Mudge* writes that ונש is a little uncouth for a Verb, and so he understanding it with the *Seventy* translates instead of this, *the whole Brood of them at once*. But what then do they say? Is it Nothing at all? Perhaps such Infatuation is just, especially here, when this Author so far outdoes himself, that though he can invent Nothing to put in the room of that Word, yet will not allow it to stand; whereas *Buxtorf* gives a good Account of its Structure from *Ab. Exr.* &c. at נש oppress, while the *Seventy* run strangely wide.

Ver. 10. *how long*] *Sax.* *bulange*.

Ver. 11. *With-hold it from within*] pluck it out of being

P S A L M LXXV.

13. Thou didst force afunder the Sea by thy Strength, brokest the Heads of the Whales in the Water.

14. Thou didst dash together the Heads of Leviathan, madest him Meat for the People at the desert Places.

15. Thou didst cleave the Fountain and the Flood, thou driedst up the Rivers of Force.

16. Of thee is the Day, of thee also is the Night: thou didst prepare the Light and the Sun.

17. Thou didst set all the Bounds of the Earth; the Summer and Winter thou formedst.

18. Remember this, *that* the Enemy has reproached, O Lord, and the vile People have contemned thy Name.

19. Do not deliver the Life of thy Turtle-dove to *that* Company: forget not the Company of thy Afflicted perpetually.

20. Look on the Covenant; since the dark Places of the Earth are filled with the Habitations of Violence.

21. Let not the Bruised return ashamed: let the Afflicted and Needy praise thy Name.

22. Arise, O God, plead thy own Cause: remember thy Reproach from the Vile every Day;

23. Not forgetting the Voice of thy Adversaries, the Tumult of such as rise up against thee, which goes up continually.

FOR the chief Musician; do not destroy.
A Psalm of Asaph, or a Poem.

We give thanks to thee, O God; we give thanks, thy Name being near: thy Wonders declare it.

2. When I receive the solemn Assembly, I will judge with Uprightness.

3. The Country and all its Inhabitants being dissolved, I will rectify the Pillars of it. A Pause.

4. Saying to the mad-ones, Be not mad; and to the Wicked, Do not exalt the Horn:

5. Do not exalt your Horn on high, speaking with a stiff Neck.

6. Since Exaltation is not from the Rising or Setting of the Sun, nor from the Wilder-ness.

7. For God is the Judge: he humbles one, and exalts another.

8. And there is a Cup in the Lord's Hand, with Wine stirred, it is full of Mixture; and he will pour out of this: but the Lees of it all the Wicked of the Earth wringing out, shall drink.

9. Whereas I will preach for ever, will sing melodiously to the God of Jacob.

10. And cutting off all the Horns of the Wicked, those of the Righteous shall be exalted.

contrary to the foregoing; but *Hare's* Criticism to remove this Verb to the 3d Verse instead of *perpetual desolations*, must needs be wild and monstrous. The *com. Metre* was thus irreverent and unfit, till the Printers or Somebody altered it,

*Why dost withdraw thy hand aback,
and hide it in thy lap?*

*O pluck it forth, and be not slack
to give thy foes a rap:*

against which *Ward the Papist* in his *Errata to the Protest. Bib.* p. 110. has this profane Scoff, *They might have done as well to have said rather* (wherein he himself writes Nonsense) *If any WOULD be Merry, let him sing Psalms*, instead of that from *Jam. v.* in their Title Page; see also what Liberties are taken in the *Psalm*.

Ver. 13. *force afunder*] *Sept.* strengthen, which I do not find any of the eastern Tongues make out; could they do כח by כח

Ver. 16. *the Light*] that was before the Sun, *Gen. i.* 3. and of which the Sun was probably made, rather than the Moon, &c.

Ver. 18. *Remember this*] *Sax.* gemindij bee thysse.

Ver. 19. *of thy Turtle-dove*] *Sept.* that confesses thee, mistaking ט for ד and then fetching it from the Root דה which is from דור as *Hebricians* know such an Approach may be.

Ver. 21. *return ashamed*] by *K. James*, *Returne with thee from shame*; where *from* with *not* before more properly denotes abiding in Shame, than by reason of Shame, besides the irreverent or worse Addition of God being with him in it.

Ver. 2. *receive*] come into my Office, as *1 Chr. vi.* 31, 32, 39. & xvi. 5, 37. and which *solemn Assembly* shews to be in the Church, not the State; as *Ver. 1, 7, &c.* shew that it was not God spoke this, as *Grotius*, *Hammond*, and some *Jewish Writers* imagined.

Ver. 3. *dissolved*] *Sax.* gemolten or gemyltyd.

Ib. rectify] by wise and good Counsel to the Magistrates, as in the two next Verses, and so was suitable to *Asaph*, *1 Chr. xxv. 2.* The King's Translators by turning it *bear up*, which the Verb does not signify, undoubtedly took it, as some do, for *David's* governing the Kingdom, and yet have made this a *Psalm of Asaph*.

Ver. 5. *with a stiff Neck*] *Sept.* Unrighteousness against God, according to *Bythn.* by taking צוּר Neck for צור Rock, and that for God.

Ver. 6. *Exaltation*] *Sept.* Mountains, as the bare Word also signifies.

Ver. 8. *Cup*] *Sax.* calic from the *Lat. calix*, whence the *old Eng. Chalice*.

Ib. of this] *Gr.* from one to another, by wrong Paraphrase.

Ib. wringing out] *them* is twice added improperly in the *last Eng. Transf. Gr.* are not emptied, from the imaginary Sense.

Ver. 9. *preach*] *Mudge*, with the *Seventy* and *Dr. Hare*, as he says, *exult*, by exchanging ט for ל as the Conciseness of the *Heb.* will suffer such Tricks; though they might have known, that this Person and Tense of that Verb ל has always ט more, as *Psa. ix. 14. & xxxi. 7. Hab. iii. 18.*

P S A L M LXXVI.

FOR the chief Musician on the Instruments that are stricken. A Psalm of Asaph, or a Poem.

God is known in Judah, his Name is great in Israel.

2. His Tabernacle is also in Shalem, and his Habitation in Zion.

3. There has he broke the Sparks of the Bow, the Shield, and Sword, and War. A Pause.

4. Thou art more illustrious and magnificent, than Mountains with Prey.

5. Those who were of a stout Heart are become a Spoil, they slumber their Sleep; and none of the valiant Men find their Hands.

6. By thy Rebuke, O God of Jacob, both Chariot and Horse are fast asleep.

7. Thou thy self art terrible; and who shall stand before thee at the Time of thy Anger?

8. Thou didst cause the Sentence to be heard from Heaven; the Earth feared, and was still:

9. When God rose up to Judgment, to save all the Meek of the Earth. A Pause.

10. For the Wrath of Man praises thee; the Residue of it thou dost restrain.

11. Vow, and perform to the Lord your God, all that are round about him: let them bring a Present with Fear.

12. He gathers in the Spirit of the Rulers, he is terrible to the Kings of the Earth.

P S A L M LXXVII.

FOR the chief Musician Jeduthun. A Psalm of Asaph.

My Voice was to God, and I cried out: my Voice was to God, who gave ear to me.

2. In the Time of my Distress I sought the Lord; when my Strength flowed away at Night, without ceasing, and my Soul refused to be comforted.

3. I remembered God, when I was disturbed: I meditated when my Mind was overwhelmed. A Pause.

4. Thou heldest the Watchings of my Eyes: I was so disturbed, that I could not speak.

5. I thought of the Days of old Time, of ancient Years.

Ver. 3. *There*] Hence we may with *Sol. Jar. Theodore, Apollinarius*, and others, ascribe the Composure of this Psalm, to the Fall of Sennacherib's Army, 2 King. xix. 35. by some *Asaph*, or one of *Asaph's* Family; such Destruction of Israel's Enemies not being made at Jerusalem beside, and this seeming to be, as that was, in the Night, Ver. 5.

Ib. Bow, the Shield, and Sword, and War] in Sax. *boyan scyld & swerdum & yefesht*.

Ver. 4. *magnificent*] which the *Sept.* have magnified to wonderfully.

Ib. Prey] *Sept.* the everlasting Mountains; by a very peculiar Error, if I guess right, first taking טרף right for *Prey*, afterwards considering that *Prey* in *Heb.* is טרף and thinking too slightly this was the Word here, which also from another Root may signify everlasting, and so the latter Meaning was preferred; unless we can believe it supposed, that because *gnad* signified both, *tereph* did too.

Ver. 5. *stout*] By the *LXX* simple, as if deriving אכיר from כיר or כור a Well or Cavern, hollow.

Ib. become a Spoil] *Sept.* troubled, loosely.

Ib. find their Hands] to fight, finely expressed; but the *Vulg.* found Nothing in their Hands wrong.

Ver. 6. *are fast asleep*] which may well enough be said of Chariots standing quite still in the Assyrian Camp in the Night, without the Horses being put to them again; better than cast into a dead sleep.

Ver. 7. *at the Time*] It is pretended by the Authors of the *Univ. Hist.* in *Pres. Disc.* that this is altogether lame and ungrammatical (but how so?) and that the original Word is of Chaldee extract, and signifies strength, &c. (but where else is any such Word so signifying? Or if there was, why rather Chald. than *Heb.*) as also that *Jonston* has translated accordingly; though it is easy to see he has only omitted it for the Convenience of his Verse.

Ver. 8. *the Sentence*] which accords well with the Context, and is not the same as Judgment that follows.

Ver. 10. *For*] Man's Rage causes the Power, Wisdom, and Justice of God to be praised, when he judges.

Ib. Wrath] With the *LXX* Thought, by זמח for זמח as I have not seen it shewn how.

Ib. Residue] God permitting the Wrath of Man as far as it tends, or will turn to his Praise, and no further.

Ib. restrain] *Mudge*, indebted for it to the *Sept.* shall attend thy Festivals, reading he says רחוק (instead of רחוק) with the ו lengthen'd only. How plausible a Look this! but see *Gen.* iii. 6. *Prov.* xxx. 6. and should the Tail be allowed him, it would make no Letter at all, as one of those is round at the Corner, and the other square; his [-] too should be [] or [·] for [-] and now for the Meaning of his Verb, it is to keep or make, not attend, a feast, and only has a suffixed Pronoun accordingly, as in *Exod.* xii. 14. keep it a feast, but can we say here, keep thee a feast? nay how wild is, what remaineth of Furies shall attend thy Festivals? So that I see no Need to retreat to that Bulwark of the Points, which the Enemies never can force, while fallying out to them is more than sufficient. In the Liturgy refrains seems a Corruption of restrain.

Ver. 11. *Lord*] our being added in the *Dow. Transf.* as elsewhere, reads strangely with your.

Ib. about him] Here is the *Heb.* Partition of the Verse.

Ib. Fear] as the Word in other Places shews, and it being a Noun-substantive.

Ver. 12. *gathers in*] as Grapes.

Ver. 1. *A Psalm*] made, as *Nichols* supposes in the Time of the Captivity, and so by *Sol. Jar.* on Ver. 6.

Ver. 2. *Strength*] *Heb.* Hand usually, metaphorically sometimes Power or Strength, but I trust never fore; see *Psa.* lxiii. 10. *Jer.* xviii. 21. *Patr.* expounds it by spread out my Hands unto him.

Ib. flowed away] In the *Transf.* of the *Sept.* is, with my Hands towards him: for in נגרה it is evident נ was reckoned נ as ה, the fem. Translation of the Verb, might be supposed ה the masc. Pronoun sometimes used.

Ver. 3. *God, when*] as at the Beginning of the foregoing Verse, and what the Sense loudly calls for; whence this and the next Conjunction are rendered when in the *Litur.* by *Jun. &c.*

Ib. disturbed] The *Sept.* on the contrary delighted; the Manner of which I may have happened to hit on, that זמח which is from זמח was imagined to come from זמח

6. I remembered my Musick in the Night, meditated with my Heart, and my Mind searched :

7. Whether the Lord would cast off for ever? And be favourable again no more?

8. Whether his Kindness would fail perpetually? The Word cease to all Ages?

9. Whether God had forgot to be gracious? Or had shut up his Compassions in Anger? A Pause.

10. At length I concluded, it was to weaken me, that the right Hand of the Highest was altered.

11. Being mindful of the Lord's Doings: for I remember thy Wonders of old Time;

12. As likewise meditate on all thy Work, and muse on thy Deeds.

13. O God, thy Way is in Holiness: what god is so great a one?

14. Thou art a God doing Wonders: who madest thy Strength known among the People;

15. Redeeming thy own with thy Arm, the Posterity of Jacob and Joseph. A Pause.

16. The Waters saw thee, O God, which as they did, they were afraid; the Depths also trembled.

17. The Clouds overflowed with Water, the Skies uttered a Sound; thy Arrows too went about.

18. The Sound of thy Thunder was in the Globe, the Lightnings enlightened the World; the Earth trembled and shook.

19. Thy Way was in the Sea, and thy Path in the great Waters; so that thy Footsteps were not known.

20. Thou leddest thy People as a Flock, by the Ministry of Moses and Aaron.

P S A L M LXXVIII.

AN instructing Poem of Asaph.
Give ear, my People, to my Law:

Ver. 6. *My Mind searched*] *Litur.* I——search out my spirits; as strange you may say as wrong, but the old *Lat.* is, *I swept my Spirit.*

Ver. 8. *perpetually*] The *com. Vers.* in *Metre* by Hopkins was, till altered,

*What is his goodness cleane decayd,
for ever and a day?*

Ver. 10. *to weaken me*] literal to the *Heb.* as in *Buxt. Lex.* חלל and *Hulse* expounds the Verse as I translate it, preferring this as the simple Meaning, to other Glosses. *Gr.* I have begun from חלל for which ח is wanting in *Heb.*

It was altered] which this *Heb.* Word denotes as well as *Years*, and the Sense rather claims here: so *Jun.* and *Trem.* translate *mutata*, *Castal.* *vicissitudinem*; as the *Tig. Vers.* has *mutat*, the *Vulg. Lat.* from the *Gr.* *mutatio*, *Ainsw.* the change, and *Coccius variare*.

Ver. 13. *Holiness*] Commonly so translated I think, and more to the *Heb.* (not to say *Matter*) which uses another Word for *Sanctuary*.

Ver. 15. *Joseph*] as being preserved by him, with *Patr.* well.

Ver. 18. *Globe*] By the *Sept.* *Wheel*, as being also

incline your Ears to the Words of my Mouth.

2. I will open it with a Declamation, utter hidden Speeches of old Time;

3. Which we have heard and known, our Fathers having told us.

4. We will not conceal from their Sons, to the following Generation; from those who shall tell the Praises of the Lord, with his Strength, and his Wonders that he has done.

5. For he raised up a Testimony in Jacob, and put a Law in Israel; which he commanded our Fathers to make known to their Sons:

6. In order that the following Generation might know, the Sons that should be born; who should rise up, and tell theirs.

7. That they might put their Hope in God, and not forget God's Acts, but keep his Commandments.

8. And might not be like their Fathers, a Generation obstinate and rebellious; a Generation that did not establish their Heart, and whose Mind was not stedfast with God:

9. The Sons of Ephraim who being armed, shooting with the Bow, turned on the Day of Battle.

10. Not observing the Covenant of God, and refusing to go in his Law;

11. They even forgot his Acts, with his Wonders which he shewed them.

12. Who did a wonderful Thing before their Fathers, in the Country of Egypt, the Region of Zoan:

13. He cleaved the Sea, and made them pass through, setting up the Waters as a Heap.

14. And led them with a Cloud by Day, as likewise with a Light of Fire all the Night.

15. He cleaved the Rocks in the Wilderness, and caused them to drink in great Deeps:

round; hence the *Earl of Dartford* by a Stretch of Imagination, utterly disallowable in a Translator, has, *the wheels of the Egyptians felt thy thunder.*

It is the Earth] by Metonymy, for the Inhabitants of it; so not by an Earthquake, as some fancy, this being the Description of a Thunder-shower.

Ver. 4. *We will not conceal*] *Gr.* They have not been concealed, as otherwise vowelled.

Ver. 8. *obstinate*] *New-Eng. Vers.* vulgarly, a cross stiff race.

It is whose] *Dad*, whose spirit cleaves not God: why not, nor Spirit cleaves to God?

Ver. 9. *Sons of Ephraim*] as related 1 *Chron.* vii. 21. being here put before what was done at Egypt, &c. rehearsed Ver. 12, 13, &c. yet *Patr.* refers it to *Deut.* i. 44. *Jun.* to Ver. 61, &c. *Ainsw.* later still to 2 *King.* xvii.

Ver. 10. *Law*] old *Met.* irreverently trade, and again Ver. 36. in which are also for double Rhimes after and wonder, Ver. 4. *Caterpillar* and *Grasshopper*, Ver. 46.

Ver. 13. *cleaved*] *Sax.* *teflat* or *flat*, that is *did slit*.

It is Heap] *Gr.* *Bottle*, as if *ח* had been *חוד*.

Ver. 15. *Rocks*] It being done both at Horeb and Kadish, *Exod.* xvii. 6. *Numb.* xx. 1, 11.

16. Bringing Brooks out of the firm Place, and making the Waters run down like Rivers.

17. But they still proceeded to sin against him, by provoking the Highest in the dry Place.

18. And tempted God with their Heart, by asking for Food to their Appetite.

19. Nay they spoke thus against him; Can God provide a Table in the Wilderness?

20. Behold he striking the Rock, the Waters gushed out, and the Floods overflowed: Can he also give Bread? Will he prepare Flesh for his People?

21. Therefore the Lord hearing, was in a Wrath, and a Fire was kindled against Jacob, Anger also going up against Israel.

22. For they did not believe in God, nor trust in his Salvation.

23. However he commanded the Skies from above, and opening the celestial Doors;

24. He rained down Manna upon them to eat, and gave them the Corn of Heaven.

25. Man did eat the Bread of the Powerful: he sent them Provision to Fulness.

26. He made the East-wind march in the Heaven, and guided the South-wind by his Strength;

27. Raining down Flesh upon them as Dust, and winged Fowl as the Sand of the Seas:

28. Which he caused to fall within his Camp, round about his Tabernacles.

29. So that they did eat, and were thoroughly filled, and he brought them their Desire.

30. From which being not alienated, while their Food was yet in their Mouth,

31. The Anger of God went up against them, whom he slew in their Fatness, and bowed down the young Men of Israel.

32. For all this they sinned more, and did not believe his Wonders.

33. He therefore consumed their Days in Vanity, and their Years in Trouble.

34. When he slew them, the rest sought him; and returning, enquired early for God.

35. Then they remembered that God was their Rock, and the Supreme God their Redeemer.

36. Nevertheless they soothed him with their Mouth, and did lye to him with their Tongue:

37. As their Heart was not established with him, nor were they stedfast in his Covenant.

38. Yet he being merciful, purged away Iniquity, and did not destroy; but turned back his Anger much, not stirring up all his Wrath.

39. For he remembered that they were Flesh, Breath that would go away, and not return.

40. How often did they provoke him in the Wilderness, grieve him in the Desert?

41. And turning back, they tempted God, and limited the Holy One of Israel.

42. They did not remember his Hand, the Day when he redeemed them from the Adversary;

43. When he put his Signs in Egypt, and his Miracles in the Region of Zoan:

44. Turning their Streams into Blood, and their Brooks, so that they could not drink.

45. He sent among them a Mixture of noisome Creatures, which devoured them; and Frogs, that destroyed them.

46. Besides he gave their Increase to the Caterpillar, and their Labour to the Locust.

47. He killed their Vines with Hail, and their Sycomores with great Hailstones.

48. And delivered up their Beasts to the Hail, and their Cattle to burning Sparks.

49. He sent among them his fervent Anger, Wrath, and Indignation, with Distress, sending Messengers of bad Things.

50. He made an even Path for his Anger, did not keep back themselves from Death, and delivered up their Beasts to the Murrain;

51. Slaying all the First-born in Egypt, the Beginning of Power in the Tents of Ham.

Ver. 25. *Bread*] of the Corn before; not the *Fowls* after.

Ver. 28. *his*] thus the *Heb.*

Ver. 31. *Fatness*] *Septuag.* but not *Vulg. Numbers*, unskillfully from *חֵמָה*

Ib. bowed down] as the Word denotes; *Sept.* fettered down.

Ver. 33. *Vanity*] *Capellus* was so fond of shewing various Readings in the *Heb. Bib.* that he says the *LXX* read *חֵמָה* instead of *חֵמָה* the *Sword*, *Crit. Sacr.* p. 286, when the latter was never there; see *Buxt. Kind.* p. 662.

Ver. 36. *soothed*] *Sept.* awkwardly loved.

Ver. 46. *Caterpillar*] The *LXX* have it *Blast*, the Verb being *consume*; but they render it thus 2 *Chr.* vi. 28. *Isa.* xxxiii. 4.

Ver. 49. *Messengers of bad Things*] Whom *Ab. Exr.*

with *Jun.* and *Trem.* &c. expound to be *Moses* and *Aaron*; and the *Heb.* is as here with a Genit. Case in this Order; see *Ex.* xxxiii. 4.

Ver. 49, 50. *sending Messengers of bad Things.* He made an even Path] which *Mudge* thus, measured out a Mission of Evil Angels to be a Path; this he says is a very noble Sentence.

Ver. 50. *Beasts*] as the Word signifies, and by *Exod.* ix. 3, 6. we may find was done: accordingly it is rendered *bestias* by *Jun.* and *Trem.* *bestiam* by *Mont.* as likewise in the *Vulg. Lat.* *jumenta*, and by *Ainsl.* the wild Beasts.

Ib. *Murrain*] the same as *Exod.* ix. 3. so the *Eng. Marg.* is their beasts to the Murrain.

Ver. 51. *Power*] *Sept.* Labour, mistaking it for *חֵמָה* with the same Consonants, and forcing the Sense of that.

52. Whereas he made his People march like Sheep, and guided them in the Wilderness as a Flock.

53. As likewise led them so securely, that they did not fear, but the Sea covered their Enemies.

54. He also brought them to the Bounds of his holy Place, this Mountain *that* his right Hand purchased.

55. And drove out the Gentiles from their Presence, caused the Possession to fall to them by Line, and made the Tribes of Israel dwell in their Tents.

56. They notwithstanding tempted, and provoked the Supreme God, and did not observe his Testimonies.

57. But turned back, and were treacherous like their Fathers: they were turned like a deceitful Bow.

58. And caused him to have Indignation by their Chapels, as likewise moved him to Jealousy by their carved Images.

59. God hearing, was in a Wrath, and exceedingly rejected Israel:

60. Inasmuch that he forsook the Tabernacle of Shilo, the Tent he had placed among Mankind.

61. And gave up his Strength to Captivity, and his Glory into the Adversary's Hand.

62. Moreover he delivered up his People to the Sword, and was in a Wrath with his Possession.

63. The Fire consumed his young Men, and his Virgins were not praised.

64. His Priests fell by the Sword, and his Widows did not weep.

65. The Lord however awaked like one who had been asleep, like a stout Man singing by reason of Wine;

66. And struck his Adversaries on the Backside, giving them an everlasting Reproach.

67. Afterwards he rejected the Tent of Joseph, and did not choose the Tribe of Ephraim:

68. But chose the Tribe of Judah, Mount Zion which he loved.

69. And built his Sanctuary like the high Places, as the Earth that he founded for ever.

70. He likewise chose his Servant David, taking him from the Folds of the Sheep:

71. From behind those that were with Young, he brought him to feed Jacob his People, and Israel his Possession.

72. Whom he fed according to the Integrity of his Heart, and guided them by the Discretion of his Hands.

P S A L M LXXIX.

A PSALM of Asaph.

O God, the Gentiles are come into thy Possession, they have defiled thy holy Temple, have made Jerusalem Heaps.

2. They have given the dead Bodies of thy Servants *for* Meat to the Fowls of the Air, the Flesh of thy pious ones to the Beasts of the Earth.

3. They have shed their Blood as Water round about Jerusalem, none burying.

4. We are a Reproach to our Neighbours, a Scoff and a Mocking to those that are round about us.

5. How long, O Lord, wilt thou be angry? Perpetually? Shall thy Zeal burn like Fire?

6. Pour out thy Wrath on the Gentiles who do not know thee, and upon the Kingdoms that call not on thy Name;

7. Because each has been consuming Jacob, and they have made his Habitation desolate.

8. Do not remember to us the Iniquities of former Things; let thy Mercies speedily prevent us: for we are exceedingly impoverished.

9. Help us, O God of our Salvation, upon the Account of the Glory belonging to thy Name; as also deliver us, and purge away our Sins for thy Name's sake.

Ver. 58. *carved Images*] *Doway Transf. gravens.*

Ver. 63. *praised*] for Marriage, Cant. viii. 8. *Gr. lamented*, from *חלל* for *חלל*

Ver. 64. *Widows*] *Sax. Wudwan.*

Ib. did not weep] to wit at their Husbands Burial as usual, because they were slain abroad in the War, and their Bodies in their Enemies Power, 1 Sam. iv. 4, 11. as I think it may better be understood, than according to other Expositors, that their Grief was too great to weep; for even such Excess of Sorrow would soon have abated to Weeping or Lamentation: but the comparing it with Job xxvii. 15. may settle the Interpretation, where is the like Expression, and may best signify the Mourning at the Funeral, according to the learned Mercer, who shews the various Opinions concerning it.

Ver. 65. *singing*] LXX *sursum*, strangely.

Ver. 66. *Backside*] See 1 Sam. v. 6.

Ver. 69. *built his Sanctuary*] Solomon's Temple: so far the Narration is carried, and was likely composed soon after; tho' Patrick speaks of it in the *Arg.* (to his own Contradiction here) but till David's Promotion.

Ib. high Places] *Vulg. Lat.* from the *Gr. Unicorni*, by supposing *ramim* was for *reemim*.

Ib. as] *Vulg. in*, by mistaking *א* for *ב*

Ver. 1. The Occasion of this Psalm appears the same as of the 74th, for which also see Usher, *Annal. A. M.* 3417.

Ib. Heaps] *Sept. a Place to keep Fruit*; as though they fetched the Meaning of *קרי* from *קרי* to which they might imagine a plural *קרים*

Ver. 7. *each has been consuming*] being singular here, tho' not in *Jer. x. ult.*

Ver. 8. *former Things*] This being masc. and *Iniquities* fem. see Buxt. *Thef. Gram. Lib. ii. Cap. 2.*

10. Why should the Gentiles say, Where is their God? Let him be known among them in our Sight, by the Revenge of thy Servants Blood that is shed.

11. Let the Groaning of the Prisoner come before thee, according to the Greatness of thy Power: cause such to be left as are to die.

12. And render to our Neighbours sevenfold into their Bosom, their Reproach with which they have reproached thee, O Lord.

13. So will we thy People, and the Flock of thy Pasture, give thanks to thee for ever; will tell thy Praise to all Ages.

P S A L M LXXX.

FOR the chief Musician on the six-stringed Instruments. A Testimony of Asaph, or a Psalm.

O Shepherd of Israel, give ear, who guidest Joseph like a Flock: thou who dwellest at the Cherubs, shine forth.

2. Before Ephraim, Benjamin and Manasseh, stir up thy Power; and come for Salvation it self to us.

3. O God, cause us to return; and make thy Face light, that we may be saved.

4. Lord God of Armies, how long dost thou smother against the Prayer of thy People?

5. Thou causdest them to eat Victuals with a Tear, and makest them drink the Cup in Tears.

6. Thou makest us a Contention to our Neighbours; and our Enemies scoff to themselves.

7. O God of Armies, cause us to return; and make thy Face light, that we may be saved.

8. Thou broughtest away a Vine from Egypt: didst drive out the Gentiles, and plant it.

Ver. 10. *Let him*] Notwithstanding *Ainsw.* and *Ham.* since our *last Transl.* and most before, *Jun.* and *Trem.* excepted, put this *the vengeance*, the Disparity of Genders controuls it.

Ver. 13. *for ever*] *Sax.* *on werulde*, throughout the *World.*

Ver. 1. *Shepherd*] in the *old Met.* is *Heard*, without any Necessity.

Ib. Joseph] By which, and dwelling at the Cherubs, this appears done before the Separation into two Kingdoms, and so I suppose it might be in *Solomon's* Reign, according to *Ver. 11, 17. 2 Chr. ix. 26. 1 King. xi. 25.* though others reckon it long after, and variously.

Ib. dwellest at] or *inhabitest* without a Preposition; the *Psalm.* has *upon*, tho' well known to be wrong.

Ver. 2. *Before*] alluding to the Marching in the Wilderness, when the Ark in the Tabernacle went before these three Tribes, *Nam. ii. 17, 18, 20, 22.*

Ib. Salvation it self] It being a Noun augmented by the Addition of a Syllable, so that *Jun.* and *Trem.* turn it *plenam salutem*, full Salvation.

Ver. 9. *madest ready*] *Sept.* *madest the way*, or making

9. Thou madest ready before it, causing its Roots to grow, so that it filled the Country.

10. The Mountains were covered with its Shadow, and the Boughs of it were as the Cedars of God.

11. It shot forth its Branches as far as the Sea, and its Twigs to the River.

12. Why hast thou broke down its Fences, so that all who pass along the Way pluck it?

13. The Hog from the Wood digs under it, and the wild Beast of the Field feeds on it.

14. O God of Armies, return, we beseech thee: see from Heaven, look at, and take consideration on this Vine;

15. As also the Vineyard which thy right Hand has planted, and upon the Bough thou hast strengthened for thy self.

16. It is burnt with Fire, is cut down: by the Rebuke of thy Face they perish.

17. Let thy Hand be upon the Person of thy right Hand, upon the Son of Man thou hast strengthened for thy self.

18. So will we not turn back from thee: keep us alive, and we will call on thy Name.

19. O Lord God of Armies, cause us to return: make thy Face light, that we may be saved.

P S A L M LXXXI.

FOR the chief Musician upon the Instrument Gittith. By Asaph.

Sing to God our Strength, sound forth to the God of Jacob.

2. Take the Psalm, and give the Timbrel, the pleasant Harp with the Lute.

3. Sound the Trumpet at the New-moon, in the appointed Time, on the Day of our Feast.

way, using a Part. of the 1 Aor. from the right Word; but the *Vulg.* having it *hast been guide of the Way*, *Bythn.* supposes the LXX had it from another Word for Prince.

Ver. 15. *the Vineyard*] *Sept.* *fit it up*, from *בן* not *בן* as such may be.

Ib. upon] which the *Heb.* has, and aptly to this *Transl.* just before.

Ib. Bough] as *Gen. xlix. 22.* by whom may be understood the chief of the People; as the *Vineyard* denoted the Country where they dwelt, and both these are also signified by *they* in the next Verse.

Ver. 2. *Take—and give*] *Barnes* one of our noted Reformers and Martyrs informs us, that *Dr. Allen* expounded it in this Manner, *I have done my Visitation, now give me my Money, Treatise that it is lawful for all to read H. Scrip.*

Ver. 3. *our*] The *Sept.* *your*, for which *הוּמָן* might likelier be altered to *הוּמָן*, than *נָא* to *נָא*.

Ib. Feast] So this appears to be a Psalm made for the first Day of the seventh Month, *Lev. xxiii. 24. Num. xxix. 1.* by the *Jews Almanack* which I have in *Heb.* for the Year 1749, *Sept. 13.* and others since.

4. For it is an Ordinance to Israel, a Custom to the God of Jacob.

5. He made it a Testimony in Joseph, when he went forth against the Country of Egypt; where I heard a Language I did not know.

6. I took away his Shoulder from the Burden: his Hands passed from the Pots.

7. Thou didst call in Distress, and I delivered thee, I answered thee in the secret Place of Thunder, proved thee at the Water of Meribah. A Pause.

8. Hear, my People, to whom I will testify; O Israel, if thou wilt hearken to me.

9. Let there be no strange god in thee, nor do thou bow down to a foreign one.

10. I am the Lord thy God, who brought thee up from the Country of Egypt: open thy Mouth wide, and I will fill it.

11. But as my People would not hearken to what I said, nor Israel consent to me;

12. I sent them away in the Imagination of their own Heart, they went on in their own Counsels.

13. Oh that my People had hearkened to me! that Israel had walked in my Ways!

14. I would soon have brought down their Enemies, and made my Hand turn back against their Adversaries.

15. Those who hated the Lord should have submitted to him; whereas their Time should have been for ever.

16. He would also have made them eat of the best of the Wheat; and with Honey from the Rock would I have satisfied thee.

PSALM LXXXII.

PSALM of Asaph.

God stands in the Assizes, he judges among the Magistrates.

Ver. 5. *against*] to destroy the First-born, and so the Heb. Particle properly signifies.

Ib. *where*] or *when*; but not with the Liberty Translators too often take without Distinction, as in particular Cocceius here, though his Version of the Psalms is one of the closest and most literal, has it thus, *quum labium ejus, quem non noram, audiivi, when I heard his Lip whom I had not known*; there being Nothing in the Heb. for *when*, *his*, or *whom*.

Ib. *I*] God, as it seems to me, like that which follows, and not *Israel*: for such a Change in Meaning of the same first Person, would be so great a Violence to Language, that is I suppose no where else to be met with, consequently not here; besides the *Israelites*, who had all been born and brought up in *Egypt*, did doubtless understand the Language of that Country, this being at the Time of their Deliverance; nor did they, but only *Moses* and *Aaron*, hear the Voice of God there. But God did not *know* (as the Heb. is) i. e. was not acquainted with, or never knew before, such Language as wicked proud *Pharaoh* returned to his Message, *Exod. v. 2.*

Ver. 6. *passed*] Sept. *did service*, thinking the Letter *א* *ו*

Ver. 7. *delivered*] Sax. *alysde*, loosed or released.

Ver. 10. *open thy Mouth wide*] Sax. *tobrad muth thin*. *Jonston* ingeniously indeed,

— plus pete, plura dabo:

VOL. I.

2. How long *therefore* will you judge unjustly, and respect the Person of the Wicked? A Pause.

3. Judge for the Decayed, and Fatherless; do justice to the Afflicted, and Poor;

4. Deliver the Decayed, and Needy; rescue from the Power of the Wicked.

5. They neither know, nor understand, going about in Darkness: all the Foundations of the Earth are moved.

6. I said, You were gods, and all of you the Sons of the Highest:

7. Surely you will die like Men, and fall like one of the Princes.

8. Arise, O God, judge the Earth: for thou hast possession in all Nations.

PSALM LXXXIII.

A POEM or Psalm of Asaph.

O God, have no Silence: hold not thy peace, nor be still, O God.

2. For behold thy Enemies are tumultuous, and those who hate thee lift up the Head.

3. They are crafty in Counsel against thy People; and consult against thy hidden ones.

4. They say, Come, and let us cut them off from being a Nation, that the Name of Israel may be remembered no more.

5. For they consult with the Heart together, they make a Covenant against thee:

6. The Tents of Edom, and the Ishmaelites, Moab and the Hagarites,

7. Gebal, and Ammon, and Amalek, Philistia, with the Inhabitants of Tyre;

8. Assyria is also joined with them, they are an Arm to the Posterity of Lot. A Pause.

9. Do to them as to Midian, as to Sisera, as to Jabin, at the Brook Kishon:

which may be englished, *Ask more, and I will give thee much more*; *Milt.*

Ask large enough, and I besought,
will grant thy full demand;

and *Bart. Hymn 439.*

Thy mouth now open wide
in pray'r to be supply'd;

with others so: yet waiting for either Blessings or Instruction, seems rather intended, than praying for them.

Ver. 15. *their*] viz. *Israel's*.

Ver. 1. This Psalm is made concerning bad Judges.

Ib. *judges among*] as at 2 *Chron. xix. 6.* which may be read for a good Comment on this.

Ib. *the Assizes*] as the Heb. evidently denotes.

Ver. 1. We may suppose this made in the first Part of *David's* Reign over *Israel*; accordingly *Grotius* refers it to 2 *Sam. viii.* others to After-times.

Ib. *have no Silence*] Heb. *let there not be Silence to thee*, our *have* answering to the Dative Case in the learned Languages; but hence the *Sept.* took Occasion to translate it, *who shall be likened to thee?* as the Verb whence *שׁוֹמֵט* *Silence* comes has also that Signification, but is not a Verb it self, and if it had should have been *שׁוֹמֵט*. Yet this is little to their rendering *לֹא* like *אֵין* *who*, by which they may be said to outdo their own Outdoings.

Ver. 6, 7, 8. *Smyth* has prettily turned these 3 Verses,

8 Q

10. That

10. That were destroyed at En-dor, being
Dung for the Ground.

11. Make their Nobles themselves like
Oreb and Zeeb, and all their Princes like
Zebah and Zalmunna;

12. Who said, Let us possess our selves
the Habitations of God.

13. O my God, make them like the
whirling Stuff, like the Stubble before the
Wind.

14. As the Fire burns a Wood, and as the
Flame sets the Mountains on fire:

15. So pursue them with thy Tempest,
and trouble them with thy Whirlwind.

16. Fill their Faces with Vileness; that
they may seek thy Name, O Lord.

17. Let them be ashamed, and troubled
for ever; nay brought to Confusion, and
perish:

18. That they may know, that thou
whose Name alone is the Lord, art the High-
est over the whole Earth.

P S A L M LXXXIV.

FOR the chief Musician upon the Instru-
ment Gittith. A Psalm for the Korah-
ites.

How lovely thy Tabernacles are, O Lord
of Armies!

2. My Soul longs, and even fails for the
Courts of the Lord: my Heart and Flesh
cry out for the Living God.

3. Even the Sparrow finds a House, and
the Swallow a Nest for her self, in which

she puts her young ones; namely thy Altars,
O Lord of Armies, my King, and God.

4. Those are blessed who dwell in thy
House; they still praise thee. A Pause.

5. The Man is blessed whose Strength is
in thee, the Highways being in their Heart.

6. Passing through the Vale of Mulberry-
trees, they make it a Fountain: the Rain also
covers with Blessings.

7. They go on from Strength to Strength;
each appearing before God in Zion.

8. Lord God of Armies, hear my Prayer:
give ear, O God of Jacob. A Pause.

9. See, O God our Shield, and behold the
Face of thy anointed one.

10. For a Day in thy Courts is better than
a thousand others: I choose to be at the
Threshold in the House of my God, rather
than to dwell in the Tents of Wickedness.

11. Because the Lord God is a Sun and
Shield; the Lord gives Grace and Glory:
he with-holds no good Thing from such as
walk in Integrity.

12. O Lord of Armies, the Man is blessed
who trusts in thee.

P S A L M LXXXV.

FOR the chief Musician. A Psalm for
the Korahites.

Thou hast been favourable, O Lord, to
thy Country, hast turned again the Captivity
of Jacob;

2. Hast forgiven the Iniquity of thy Peo-
ple, hast covered all their Sin. A Pause.

with such Difficulty of Names, to which I refer the
Reader; and much better than Sir John Denham, though
the latter seems to have taken from the former, and might
therefore be expected to have made Improvement.

Ver. 10. *at En-dor*] that being by Taanach, *Josh. xvii.*
11. where the Battle was fought with the Canaanites, *Jud.*
v. 19.

Ver. 13. *whirling Stuff*] rendered *a rolling thing* *Isa.*
xvii. 13. where the Expression is also parallel.

Ver. 15. *trouble*] the same Verb as in Ver. 17.

Ib. *Whirlwind*] See *Isa. xxix. 6.* Sept. *wrath*, by Im-
agination from its Verb *consume*.

Ver. 1. *Korahites*] So that this, the next and lxxxviii
Psalms, were probably made by David, like *Psal. xlii.* &c.
and this may be referred to the Time of Absalom's Rebel-
lion, according to *Gratius*; as also *Jam.* and *Trem.* on
the Word *Zion*; Ver. 7. *say the Worship of God was insti-*
tuted there when David made this Psalm (which must be
after he was King, 2 *Sam. v. 3, 7.*) though here they
say it is likely to be a Psalm of David in Exile by reason of
Saul's Tyranny: the like Inconsistency has *Patr.* They seem
to have most Reason on their Side who think it composed when
Absalom—But it may as well or better, in my Judgment, be
thought composed when Sennacherib &c.

Ver. 3. *Sparrow*] *Sax. sparrow.*

Ver. 5. *the Highways*] to Zion, Ver. 7.

Ver. 6. *Passing*] which *Mudge* joins to the Ver. be-
fore, and alters besides, to little Difference.

Ib. *Mulberry-trees*] as in 2 *Sam. v. 23.* To vindicate
its being turned misery in the *Com. Pray.* it is said in *Holy*

Dev. char' d. מַצָּח signifies *to weep*, consequently *misery*;
but what is that to מַצָּח a different Word? And is a Verb
a Noun? Or even *weep* and *misery* alike.

Ib. *Rain*] The LXX. turn it *Lawgiver*, as a Participle
in *Hiph.* from מִשֵּׁל but *Rain* which it signifies from מִיָּד as
also *Jos. ii. 23.* better suits the Context.

Ib. *covers*] not *fillets*.

Ib. *Blessings*] which our Translators might mistake for
Pools, that is differently pointed.

Ver. 7. *before God*] *Septuag.* the God of Gods will ap-
pear, which the small Change of מִלְּפָנֶיךָ into מִלְּפָנֵינוּ will admit
of, as in *Jos. xxii. 22.* but the *Litur.* has it unwar-
rantly in both Senses, unto the God of Gods appeareth
every one.

Ver. 10. *a Day*] which *Hutton* uses in a very different
Sense,—*may dwell one day in thy Courts, even all the long*
day of eternity.

Ver. 1. *Captivity*] by the *Philistines*, the same as
mentioned *Psa. xiv. 7.* so that this seems penned after
their Defeat, 2 *Sam. v. 17.*—*ult.* though *Patr.* puts it to
3 other Times. In the Contents, not with the properest
Expressions, *He promiseth to wait thereon* (viz. on former
mercies) out of (for in, as also before) confidence of God's
goodness: and in the contents of the Old Singing Psalms
not very reverently, *They put him (God) in minde, that he*
should not leave the Work of his grace unperfected. On the
other hand *Wither* in his Prayer to this Psalm has, *When*
thy Blessings made us wanton, thou didst alwaies humble us by
thy fatherly corrections; and when thou hadst worthilie af-
flicted us according as thy Wisdom saw convenient, thou didst
ever mercifully comfort, and restore us again to thy favour.

3. Thou

3. Thou hast withdrawn all thy Wrath, hast turned back from thy fervent Anger.

4. Turn us again, O God of our Salvation, and break asunder thy Indignation with us.

5. Wilt thou be angry with us for ever, drawing out thy Anger to all Ages?

6. Wilt not thou revive us again that thy People may be glad through thee?

7. Shew us thy Kindness, O Lord, and give us thy Salvation.

8. I will hear what God the Lord will speak: for he will speak Peace to his People and pious ones; but let them not return to Folly.

9. Certainly his Salvation is near to those who fear him; that Glory may dwell in our Country.

10. Kindness and Truth are met together, Righteousness and Peace do kiss each other:

11. Truth blossoms up out of the Earth, and Righteousness beams down from Heaven.

12. The Lord also will give what is good, and our Country will yield its Increase.

13. Righteousness will go before him, and he will put his Feet in the Way.

P S A L M LXXXVI.

A PRAYER of David.

Incline thy Ear, O Lord, answer me: for I am afflicted, and needy.

2. Preserve my Soul, as I am not impious: save thy Servant, thou my God, who trusts on thee.

3. Be gracious to me, O Lord: for I call to thee every Day.

4. Make glad the Soul of thy Servant: for to thee, Lord, I lift up my Soul.

5. For thou, Lord, art good, and forgiv-

ing, as also of large Kindness to all who call upon thee.

6. Give ear to my Prayer, O Lord, and hearken to the Voice of my Supplications.

7. I will call upon thee at the Time of my Distress: for thou wilt answer me.

8. There is none like thee among the gods, O Lord, no Works are like thine.

9. All Nations that thou hast made, will come and bow down before thee, O Lord, and give Honour to thy Name.

10. For thou art great, and doest Wonders: thou art God alone.

11. Teach me thy Way, O Lord, I will walk in thy Truth: unite my Heart to fear thy Name.

12. I will praise thee, Lord my God, with my whole Heart, and will honour thy Name for ever:

13. Since thy Kindness is great to me; and thou hast delivered my Soul from the lower Hell.

14. O God, the Proud are risen up against me, and the Assembly of the Violent seek my Life; who do not set thee before them.

15. But thou, Lord, art a merciful and gracious God, forbearing of Anger, as also of large Kindness and Truth.

16. Look on me, and be gracious to me: give thy Strength to thy Servant, and save the Son of thy Handmaid.

17. Cause to be with me a Sign of Good, that those who hate me may see, and be ashamed; because thou, O Lord, dost help and comfort me.

P S A L M LXXXVII.

A PSALM or Poem for the Korahites.

His Foundation being on the holy Mountains;

Ver. 8. *speaks*] The LXX add *in me*, by *Dartford* within me.

Ib. *to Folly*] left out of the *Psalter*, but the *old Lat.* has for it *to the Heart*; the *Gr.* being *and to them that turn the Heart to him*: which it is evident to me was done thus; the seventy *Translators* (if they were so many, and all so ignorant) took the *Heb.* לִפְתֹּחַ for לִפְתֹּחַ the latter being twice before (and this by the Way may shew the Necessity or Benefit of the Points) as they did also לִפְתֹּחַ to *Folly* for לִפְתֹּחַ the *Heart*. *Selah*; parting the Word into two, and mistaking a Letter, with what is worse, thinking there was a Preposition belonging to the Verb before it. Could one of our new Criticks notwithstanding have discovered this, how triumphantly would he have asserted the LXX read so!

Ver. 11. *blossoms—beams*] fructified, and fructifying.

Ver. 13. *he will put*] It makes an absurd Idea, that Righteousness as going before the Lord, should set us in his Steps behind him; as likewise that we should come from Heaven: where Righteousness is represented to be Ver. 11. and so now coming from thence, and the Lord in the way of it, to bless as before those who fear him,

all consistently: thus *Jun.* and *Trem.* also take it, *Cass. Hare, &c.*

Ver. 1. *Prayer of David*] made, as one may apprehend, before he was King: in the *Dow. Transf.* it is, *A prayer to David himselfe.*

Ver. 10. *dost Wonders*] *Sax. donde wundra.* King James,

For working wonders wondrous at.

Ver. 11. *unite my Heart*] By the LXX, *let my Heart rejoice*, from דָּרַח as it appears, when דָּרַח the Word here is from דָּרַח

Ver. 14. *Assembly*] not *Assemblies.*

Ver. 17. *with me*] So the *Heb.* is, and the Sign was to be to his Adversaries.

Ver. 1. *Psalms*] after the Tabernacle and Ark were fixed at Zion, 2 *Sam.* vi. 17. *Patr.* says, *It is uncertain which of the Sons of Korah was the Author of it*, while he has it in the Title for them.

Ib. *His*] the Lord's, as being his Temple's. In the *Liturg.* *Har.* upon which I would ask our new Criticks, whether the Authors of that *Transf.* read ה instead of י by

2. The Lord loves the Gates of Zion, more than any Habitations of Jacob.

3. Glorious Things are particularly spoken of thee, O City of God! A Pause.

4. I make mention of Rahab and Babylon, to my Acquaintance, indeed of Philistia and Tyre, with Cush; *that* such a one was born there.

5. So of Zion it shall be said, *that* this and that Man was born in it: and the Highest himself will establish it.

6. The Lord will count up when he writes down the People, *that* such a one was born there; a Pause:

7. Even the Singers as well as the Players on Instruments: all my Springs being in thee.

P S A L M LXXXVIII.

A POEM or Psalm for the Korahites, for the chief Musician to play upon the Instrument Mahalath. An instructing Poem of Heman the Ezrahite.

O Lord God of my Salvation, by Day I cry, by Night before thee.

2. Let my Prayer come into thy Presence, incline thy Ear to my Cry.

3. For my Soul is full of ill Things, and my Life approaches to the Grave.

4. I am reckoned with those who go down to the Pit, and like a Man of no Strength;

5. Made free among the Dead, like the Slain that lie in the Sepulchre, whom thou remembrest no more, they being cut off by thy Hand.

6. Thou hast put me into a Pit of the lower and dark Places, into the Depths.

7. Thy Wrath presses hard upon me, and thou afflictest with all thy Waves. A Pause.

8. Thou hast caused my Acquaintance to be far off from me, hast made me an Abomination to them: I am shut up, and cannot get out.

9. My Eye is sorrowful by reason of Affliction: I call upon thee, O Lord, every Day, spreading my Hands to thee.

10. Wilt thou do Wonders to the Dead? Will the Deceased rise up, praising thee? A Pause.

11. Will thy Kindness be told in the Sepulchre, thy Faithfulness in Destruction?

12. Shall thy Wonders be known in Darkness, and thy Righteousness in the Country of Forgetfulness;

13. Whereas I cry out to thee, O Lord,

Transcribers taking one Letter for the other? If not, why must the LXX be said so much to read different from the present Hebrew?

Ib. *Foundation*] for *Dwelling*. Sax. plur. (after the Lat. by Mistake of the Heb. Word without Points) *grundwallas* or *stathelas*, which some Country-People may know.

Ib. *being*] as much included as *is*, and I need not say much more useful.

Ib. *Mountains*] Zion and Moriah, the latter as Part of the former, see on Psa. xlviii. 2.

Ver. 5. *So of*] for which the LXX have *Mother* thus, *Mother Zion shall say*; but as they cannot be thought to refer לַמִּתְּנָה to the Heb. Word for *Mother*, by any Likeness of the Letters, I suppose it was to לָבִי *bring forth*.

Ib. *Instead of it* at the End *Mudge* puts *him*, by turning הָאֵל into הֵאֱלֹהִים which I do not remember stands for *him*, or that it is any Pronoun, but הֵאֱלֹהִים

Ver. 6, 7. *such a one was born there—Even the Singers*] In the Place of all this the Gr. and Vulg. Lat. produce, and *these Princes that have been in it*: wherein *Princes* arose as at Psa. lxxviii. 25. next in it appears taken by Oversight from Ver. 5. instead of *there* from Ver. 4. and the Gr. may as well mean *have been born*, as *have been*, notwithstanding the Lat. has espoused the latter; yet besides these Allowances it is grievously distorted from the Heb.

Ver. 7. *as well as &c.* to the End] Sept. and Vulg. *The Dwelling in thee is as of all them that rejoice*: here מְדִינַתִּי *my Springs* was indubitably expounded by מְדִינַתִּי *Dwellings*, though the Word in that constructed Form would be improper, or else by מְדִינָה *Dwelling*, which has far less Likeness; and *rejoice* might be fetched from no different Root.

Ib. *all my Springs*] *Mudge* has, *they shall be all Singers*, but by tearing down the Heb. Distinction, and making Addition to it besides; nay his new Word is wrong, *chulam* for *cullum*.

Ver. 1. *Heman*] mentioned 1 Chron. vi. 33. & xv. 17, 19. & xvi. 42. 2 Chron. v. 12. & xxxv. 15. 1 King. iv. 31. and according to Ab. Ezz. and Grotius. Though *Psalm* says he was probably that *Heman*, yet he refers him

to another in the Marg. 1 Chron. ii. 6. and on 1 King. iv. 31. supposes they were the same *Etban* and *Heman* that are mentioned 1 Chron. ii. 6. & xv. 19. but who can believe *Judah's* Grandsons were *David's* Singers? Whereas the other *Heman* was the Descendant of *Levi*, in the 21st Generation, 1 Chron. vi. 33—38. and Grandson of the Prophet *Samuel*. He seems to write of his own private Experience. *Ainsworth* says, *This Psalm is the most doleful of all the Bible, full of complaints even to the end*; and *Beza* the like. *Hatton* begins his Prayer on it in these Words, *O Lord God of our salvation, who for our sakes wert wounded, and didst die and lie in the grave, even without any mention of Jesus or Christ, excepting at the End, through Jesus Christ our Lord, according to which this at the Beginning must not be He; but besides that, he did not die &c. as being God.*

Ib. *by Day I cry, by Night before thee*] just as the Heb. stands, not without Elegance, and as Psa. xxii. 2. yet *Hare* and *Mudge* would make of *my Salvation*, be *I cry*; and the latter says for it, the same three Words are joined Psa. xxii. 1, 2. which is not true, unless אֶחָד אֶחָד two of them are the same as אֶחָד אֶחָד or as they alter the former אֶחָד

Ver. 5. *more*] Sax. *me*, afterwards changed to *me*.

Ib. *cut off*] That the LXX made a Mistake of נָחַץ for נָחַץ which latter the Text has, looks most likely, by their rendering it *driven away*, though that Verb does not signify it directly.

Ver. 6. *Thou hast put*] But by the LXX, *They have put*; taking שָׁתַּנּוּ probably to be שָׁתַּנּוּ though it would be ill spelled for שָׁתַּנּוּ

Ver. 9. *is sorrowful*] In the Lit. *faileth*, it being in the old Lat. *my Eyes have languished*.

Ib. *spreading my Hands*] in Prayer, as proper for that Devotion; and not so carnally as *Woodford* represents it.

With stretcht out armes I feel if Thou art nigh.

Ver. 10. *Deceased*] Sept. *Physicians*, by רִפְיָאִים for רִפְיָאִים where we have no Authority but that of the Points, to guard from such Absurdity.

and my Prayer prevents thee in the Morning.

14. Why, O Lord, dost thou cast off my Soul, hide thy Face from me?

15. I have been afflicted, and *as it were* expiring from Childhood: have born thy Terrors, being in doubt.

16. Thy Fury passes over me, thy Disturbances are cutting me off.

17. They compass me like Water every Day, thy come about against me together.

18. Thou hast caused Lover and Friend to be far off from me, my Acquaintance at a dark Place.

P S A L M LXXXIX.

AN instructing Poem of Ethan the Ezrahite.

I will ever sing the Lord's Favours, will make known thy Faithfulness with my Mouth to all Ages.

2. For I say; Kindness is ever built up, thou dost establish thy Faithfulness in Heaven it self *thus*;

3. I have made a Covenant with my chosen one, have sworn to David my Servant,

4. I will establish thy Offspring for ever, and build up thy Throne to all Ages. A Pause.

5. Thus will Heaven praise thy Wonders, O Lord, thy Faithfulness also in the Congregation of the Holy.

6. For who in the Sky is equal to the Lord? Or like him among the Sons of the Mighty?

7. God is feared much in the Counsel of the Holy, and revered by all that are round about him.

8. O Lord God of Armies, who is a strong Lord like thee? Whose Faithfulness is round about thee.

9. Thou rulest over the Loftiness of the Sea: when its Waves are lifted up, thou restrainest them.

10. Thou hast bruised Rahab like one that is pierced through, hast dispersed thy Enemies by thy strong Arm.

11. The Heaven is thine, the Earth is thine also: thou didst found the very World; and what it is filled with.

12. The North and South are what thou hast created: Tabor and Hermon sing through thy Name.

13. Thou hast an Arm with Power: thy Hand is strong, thy right Hand is exalted.

14. Righteousness and Judgment are the Settlement of thy Throne: Kindness and Truth go before thy Face.

15. The People are blessed that know the joyful Sound; who go on, O Lord, in the Light of thy Countenance.

16. They rejoice through thy Name every Day; and are exalted by thy Righteousness.

17. For thou art the Ornament of their Strength: and our Horn is exalted through thy Favour.

18. For our Shield is of the Lord, and our King of the Holy One of Israel.

19. Then didst thou speak in Vision to the pious one, and say: I have put Help on the Powerful, have exalted him who is chosen from the People.

20. I have found my Servant David, have anointed him with the holy Oil.

21. With whom my Hand shall be established, my Arm also shall strengthen him.

22. The Enemy shall not exact on him, nor an unjust Person afflict him.

23. On the contrary I will crush his Adversaries from his Presence, and smite such as hate him.

Ver. 15. *expiring*] By the Sept. in *Labours*, from *πα* as may be seen in *Bythner's Lyr. Propb.* it being the Verb *πα*

lb. have born thy Terrors] Which the LXX have turned, and being exalted was made low: for the Verb has also the Meaning of *lift up*, and *תִּעָלָה* as I conjecture, they fancied was the fut. Tense in *Elph.* of *תָּעַל* viz. *תִּעָלָה*

lb. in doubt] So *distracted*, as the Latin *distractus*, pulled apart (by Doubt or Perplexity) if it keeps to the *Heb.* but who would take it only in that Sense?

Ver. 18. *may*] See on *Heb.* iii. 11.

Ver. 1. *Ethan*] of whom see 1 *Chron.* vi. 44. & xv. 17, 19. 1 *King.* iv. 31. and besides it being far more likely for David's chief Singers of *Psalms* to compose this and the foregoing, like *Asaph* and *Jeduthun*, than for the *Ethan* and *Heman* mentioned 1 *Chron.* ii. 6. the Name of *David* being several times in this *Psalms*, and not as prophetic, may put it out of all Dispute. It might be written in the latter Part of *Solomon's* Reign, 1 *King.* xi.

14, 23, 25. with *Patr.* in *Jeboiachin's* or *Zedekiah's*; but I am not inclined to think the Author complained so in vain.

lb. sing] *Jonston* beautifully,

Te Dominum, Pater alme! canam, fidumque bonumque: Thee, sacred Father, the Lord, both faithful and good, I will sing.

Ver. 2. *built up*] *Sax.* yetimbred, and Ver. 4. *timbre'd*; whence our *Timber*, i. e. Wood for Building:

Ver. 5. *Holy*] not *Saints*, but *Angels*, manifestly.

Ver. 10. *like one that is pierced through*] In the *Litur.* and destroyed it; but did the Translators of *Munster* whom he so implicitly follows, read so in the *Heb.* or indeed is this the *Heb.* translated?

lb. Arm] *Sax.* bearme, but in Ver. 13. *earn*, after the old negligent Way of Spelling:

Ver. 19. *pious one*] *Samuel*, 1 *Sam.* xvi. 1, 12. but the *Litur.* has *saints*.

Ver. 23. *from*] not *before*.

24. Both my Faithfulness and Kindness shall be with him, and his Horn shall be exalted through my Name.

25. I will also put his Hand on the Sea, and his right Hand on the Rivers.

26. He shall call upon me, Thou art my Father, my God, and the Rock of my Salvation.

27. Besides I will make him the First-born, the highest of the Kings of the Earth.

28. I will keep my Kindness to him for ever, and my Covenant shall be firm to him.

29. Nay I will put his Offspring to be for evermore, and his Throne as the Days of Heaven.

30. If his Children forsake my Law, and go not in my Rules ;

31. If they profane my Ordinances, and do not keep my Commandments :

32. I will visit their Transgression with a Rod, and their Iniquity with Stripes.

33. But I will not break off my Kindness from him, nor deal falsely in my Faithfulness.

34. I will not profane my Covenant, nor change what came out of my Lips :

35. Who swore once in my Holiness, that without my failing to David ;

36. His Offspring should be for ever, and his Throne like the Sun before me ;

37. That it should be ever established as the Moon, and a faithful Witness in the Sky. A Pause.

38. Whereas thou hast cast off, and despised, hast been in a Wrath with thy anointed one.

39. Thou hast detested the Covenant of

thy Servant, hast profaned his Crown to the Ground.

40. Thou hast broke down all his Fences, hast made his strong Holds a Ruin.

41. All who pass *that* Way have plundered him : he has been a Reproach to his Neighbours.

42. Thou hast exalted the right Hand of his Adversaries, hast made all his Enemies glad.

43. Moreover thou hast turned back the Edge of his Sword, and not made him stand up in the Battle.

44. Thou hast made his Purity cease, and thrust down his Throne to the Ground.

45. Thou hast shortened the Days of his Youth, hast covered him over with Shame. A Pause.

46. How long, O Lord, wilt thou hide thyself ? Perpetually ? Shall thy Wrath burn like Fire ?

47. Remember of what Time I am : why didst thou create all Mankind in vain ?

48. What Man lives, and will not see Death, who will deliver his Person from the Power of the Grave ? A Pause.

49. Where are thy former Favours, Lord, *that* thou hast sworn to David in thy Faithfulness ?

50. Remember, Lord, the Reproach of thy Servants, *which* I have born in my Bosom, of all the great People :

51. With which thy Enemies have reproached, O Lord, with which they have reproached the Footsteps of thy anointed one.

52. Blessed be the Lord for ever. So, even so let it be.

Ver. 32. *I will*] See 2. Sam. vii. 14.

Ver. 35. *that*] the Heb. is *If* as at Psa. xcv. 11. but this runs better in Eng. obliquely than direct.

Ver. 36. *Throne*] Sax. *beabseth*, high *Settle* or *Seat*.

Ver. 38. *despised*] Cruden in his late fam'd *Concordance*, thinking *abhorred* too harsh, says it signifies here *To reject* or *cast off*; which certainly it never does, and would here too make an utter Tautology, being the same with the foregoing Verb. This is the first Word that Author thus begins with, and so goes on to justify wrong translating by putting Meanings to Words which they never have, when they could not be vindicated in their real Meaning ; in which Manner any Thing might be justified. This I mention for an Instance, not as the worst, but as his first ; while he omits shewing the different Signification where it really is, as in *about*, *bray*, &c.

Ib. *been in a Wrath with thy anointed one*] Here the LXX *delayed* thy Christ, the Verb signifying *to pass* or *pass over*.

Ver. 43. *Edge*] Sept. *Help*, deriving *zer* from *azar*.

Ver. 45. *Youth*] Vulg. *Time*, as another Word from the same Root.

Ver. 47. *I*] יְהוָה but *Mudge* doubts whether it should not be *נָתַן* *I pray*, or יְהוָה *Lord*. His is the Highway to Uncertainties : consonant to which he adds, *Dr. Haré's*

badel (instead of *baled*) *how perishing I am*, makes also good Sense ; just as if any such might be Scripture, or the Scripture any such.

Ver. 48. *What Man*] It is reported of *Xenophon*, writes *Laertius* in the *Life* of him, that on the News of his Son's Death he said, Ἀλλὰ γὰρ ἦναι θνητὸν ἄνθρωπον, *I know indeed I begot him mortal*.

Ib. *Person*] which the Heb. Word signifies as well as *Soul*, and deliver his soul from the hand of the grave is a strange Expression. And as extravagant Words supposed to be right, produce extravagant Thoughts to make them out, so I find R. B. thus attempting it,

*What strong Man lives, and sees not Death,
or who his soul shall save ;
And stop the hand that stops his breath,
the hand of Hell, the Grave ?*

Ib. *Power*] as rendered, Psa. xlix. 15. Hof. xiii. 14. and certainly ought to be here.

Ib. *Grave*] The *Litur. bell* ; had indeed that none shall deliver his Soul thence ! And if the old Translator did mean the State of Death, the Unlearned who mind it when they hear it, may be nothing relieved by that.

Ver. 51. *Footsteps*] LXX *Change*, I know not how, but from *Heel* like the *Arabick*.

P S A L M XC.

A PRAYER of Moses, the Man of God.
Lord, thou hast been a Habitation for us in all Ages.

2. Before the Mountains were brought forth, or thou hadst formed the Earth and the World, nay from everlasting to everlasting thou art God.

3. Thou turnest Man back, till he is worn away; saying, Return, O Mankind.

4. For a thousand Years are in thy Sight as Yesterday, when it is past over, and a Watch in the Night.

5. Thou overflowest them, they are as a Sleep: like the Grass that grows in the Morning;

6. Which then flourishing, as well as growing, at the Evening is cut down, and withers.

7. For we are consumed by thy Anger, and troubled by thy Wrath.

8. Thou hast set our Iniquities before thee, our Youth in the Light of thy Face.

9. For all our Days are turned away by thy Indignation: we consume our Years like a Discourse.

10. In the Days of our Time are seventy Years, and if by Stoutness eighty, yet their Might is Labour and Vanity: for it is soon cut off, and we fly away.

11. Who knows the Strength of thy Anger? Thy Indignation being like the Fear of thee.

12. Make known so to number our Days, that we may bring the Mind to Wisdom.

13. Return, O Lord; how long shall it be? and be sorry for thy Servants.

14. Satisfy us with thy Kindness in the Morning; that we may sing, and be glad all our Days.

15. Make us glad according to the Days thou hast afflicted us, the Years we have seen Adversity.

16. Let thy Work appear on thy Servants, and thy Beauty upon their Children:

17. Nay let the Pleasantness of the Lord our God be upon us; and establish the Per-

Ver. 1. of Moses] written by him after the Lives of the Israelites were shortened for their Disobedience, Num. xiv. as Ver. 7, 8, 9, 10. shew. Beza in his Table of the principal Points of every Psalm, says only, An excellent Prayer of Moses.

Ver. 2. Before the Mountains were] Sax. *aribambs waron duna*.

Ib. from everlasting to everlasting] Id. *fram werulde & etb en werulde*: by Hopkins quite overdone,

From age to age and alwayes still,
for ever thou art God.

and worse in the next Ver. by doubling *then* and *again*.

Ver. 3. Thou turnest] The Septuag. have *Do not turn*, by taking *לֹא* God from the End of the last Ver. to this, and deeming it to be *לֹא* not; so that it is apparent their Copy was without both the Points and Verses, as it is that the latter were coeval with the former, by reason of the Points Dependence on them.

Ib. Return] which Hare says refers to Gen. iii. 19.

Ver. 5. overflowest] So Psa. lxxvii. 17. *Litur. scatterest*, from *תִּרְחַץ* instead of *תִּרְחַץ* and the rest see how arbitrarily: but the LXX worse, who translate *their Years will be Things that are of Nought*, therein also taking *שָׁנָה* a Sleep to be *שָׁנָה* a Year, which the good Guardians the Points preserve from.

Ib. Sleep] Hare by altering the Heb. Pointing, would make it, *Thou moistenest them with Sleep*; too trivial, forced and unfruitful.

Ver. 8. Youth] As translated Ver. 45. of the last Psa. with Job xx. 11. & xxxiii. 25. Isa. liv. 4. id est every where else.

Ver. 9. we consume] The LXX annex this to the preceding, with *and* before it thus, *and in thy Indignation we have failed*.

Ib. like a Discourse] Sept. *our Years were meditated or considered like a Spider*; but it was hard straining to make the Syllabic Expletive *וְ* which puzzled them, a Spider like *שַׂרְפָּה* for it could not be attempted on *עֲבֵיטָה* the other Heb. Word for that Insect; next the Word for Discourse being changed into a Verb, to patch up some Sense, viz. from *הִנָּה* to *הִנָּה* would signify either *to meditate or discourse*. Byth. only says, *they turned aside much from the Text*.

Ver. 10. seventy Years] which remains much the same, unless shortened by Intemperance; as Greaves observes

there is no Decay in Nature as to Stature; for some thousand Years, by the embalmed Bodies in Egypt, and his Measure of the hollow Part of the Monument in the great Pyramid there.

Ib. Might] Sept. *Overplus*, *אִם* if *רָחַם* had been *רָחַם* transposed.

Ib. it is soon cut off] Sept. *Meekness or Gentleness is come upon us*; wherein I imagine the first was framed from *לֵב* being *Wool*, which *לֵב* might be taken for; and that *לֵב* soon was supposed to be for *לֵב* the *ל* not radical, and so the other *there is*.

Ib. fly away] Sept. *shall be chastised*, deducing it from *לֵב* to be tired it seems instead of *לֵב* as *ל* is not inserted. Bythner's Account is, *they have done it strangely*.

Ver. 11. knows] where one Sax. Copy (as in Spelman's Psalm) has *can*, another *conn*, for *kens*; a third *wat*, for *wots*; and a fourth *cneawe*.

Ib. the Fear of thee] better than *thy fear*: which Tate and Brady explain,

—thy Wrath does fall or rise,

As more or less we fear;

and Blackmore probably from them,

Then, as Men fear thee less or more;

Wrath more or less dost show:

but the Exposition of Jun. and Trem. is more coherent; that God's Wrath is according to the Fear of himself, which he puts in People, by his Threatenings, Signs and Works, as in Num. xiv.

Ver. 12. to number our Days] The first of this Mudge joins to the 11th Verse, turning it to *estimate*, of which the Proof is wanting; and by changing *יָמֵינוּ* into *יָמֵינוּ*, he translates *thy Right Arm*. He pleads indeed the Seventy for both, but is their Version to be preferred to the Original? And was not this Writer translating the latter?

Ib. number] Diog. Laertius in the Life of Bias writes, *Εἰς τὴν βίον ὅτε μετρίῳ ἢ καὶ πολλῷ καὶ ἐλαττῷ χρόνῳ διασπομένης*. He said we should so measure Life, as if we were to live either a long or a little while.

Ib. that we may bring] With the LXX, and those instructed at Heart in Wisdom; as though *בָּיָא* from *בָּא* was a Participle in Niphal from *בָּא* notwithstanding that Verb being neuter has not that Mood.

Ver. 16. Let thy Work appear on thy Servants] Sept. *And look on thy Servants, and on thy Work*; by which it appears at the Beginning was mistaken for *י* with *and* *en* added in to fill up the Sense.

formance

formance of our Hands upon us, even the very Performance of our Hands establish.

P S A L M XCI.

HE who abides in the secret Place of the Highest, lodges in the Shelter of the Almighty.

2. I would say, Of the Lord is my Refuge and Fortification, in my God himself I trust.

3. For he will deliver thee from the Snare of the Fowler, from the very woful Pestilence.

4. He will cover thee with his Feathers, and under his Wings shalt thou trust: his Truth will be a Shield and Buckler.

5. Thou shalt not be afraid of the Dread at Night, of the Arrow that flies by Day,

6. Of the Pestilence which goes in Darkness, of the Destruction that wastes at Noon.

7. Should a thousand fall at thy Side, and ten thousand at thy right Hand, it shall not come nigh thee;

8. Only thou shalt behold with thy Eyes, and see the Recompence of the Wicked:

9. Since the Lord my Refuge, the Highest, thou hast made thy Habitation.

Ver. 1. I imagine this to be a Psalm of Encouragement, written to David by Gad or some other, at the Time of the Pestilence, 2 Sam. xxiv. though the Jewish Writers would have these ten Psalms following the 90th, as well as that, to be composed by Moses, according as he declared 11 Blessings, Deut. xxxiii. which is trifling in their Manner. Beza in Argum. relates what Benefit he received from this Psalm, at his Convincement 31 Years before, as also when he had the Pestilence, and his Family four times: remarkable indeed! enough to be mentioned here, as well as there. Yet in the Psalms made into French Verse by him and Marot, this is done by the latter, and not Beza himself, as might have been expected.

Ver. 2. *would*] that it may belong to the Person spoken to, concurrent with the rest.

Ver. 3. *Pestilence*] Sept. *Matter*, as the Consonants permit.

Ver. 4. *Truth*] In the Liturgy is also *faithfulness*, and there only I suppose.

Ib. and Buckler] Taking this to be a Verb the LXX render, *his Truth will compass thee with a Weapon*; but so badly, that it is neglected.

Ver. 6. *Destruction that wastes at Noon*] Sept. *Misance and the noon Devil*, interpreting *יָסוּר קֶסֶם* so widely as by *יָסוּר קֶרֶן* the latter being easy and apparent to be seen, notwithstanding Byth. says, *he does not know why they turned it Devil*; but it was by taking the wrong Word, for just after he tells how it was done.

Ver. 7. *Should*] For he is describing the Safety of a good Man, which *shall* breaks the Course of, by telling how the bad must suffer: so Noldius puts it for *אִם* *If* to be understood, and *Cast*. translates with *Etiam*, *Though*.

Ver. 9. *thou*] which the Trans. in the Litar. applies to the Lord.

Ver. 10. *No*] *Old Met.*

Thou shalt not needs none ill to fear,

Wish thee it shall not melt;

which last Word I knew not the Meaning of, and there-

10. No Harm shall fall out to thee nor Plague come near thy Tent.

11. For he will command his Angels concerning thee, to keep thee in all thy Ways.

12. Who will hold thee up in *their* Hands, lest thou shouldest strike thy Foot against a Stone.

13. Thou shalt tread upon the fierce Lion, and the Asp: thou shalt trample the young Lion, and the Serpent.

14. As he has had a Love for me, *says God*, I will deliver him: I will exalt him, since he has known my Name.

15. He shall call upon me, and I will answer him: I will be with him in Distress; will bring him out, and honour him.

16. With long Life will I satisfy him, and shew him my Salvation.

P S A L M XCII.

A PSALM or Poem for the Sabbath Day.

It is good to give thanks to the Lord, and sing melodiously to thy Name, O Supreme One;

2. To declare thy Kindness in the Morning, and thy Faithfulness in the Nights;

3. Upon the ten-stringed Instrument and Lute, with Meditation on the Harp.

fore suppose many others did not, while it remained so for a whole Century; till I read in *Beveridge's Defence* it was *meddle*, and he says *rightly spelt and pronounced*, therefore pleads for it; as if the *old Saxon* was now the *right English*: but I knew, and still do, notwithstanding his *Emphatical*, that two Negatives are counted or make an Affirmative, and therefore that *none* should be *any*, or *not omitted*, &c.

Ver. 12. *Strike*] *Sax. atepurno*. Whence *Hutton* prays thus oddly, *Keep me from precipices, from fracture of bones, from dislocations, noisome or sharp diseases, stupidities and deformities*.

Ib. thy Foot] *Payne*,

or foot be hurt by stone,

the Verse having not Room for *thy* and *a*; but at Ver. 14. he had too much Room, and so made Nonsense by filling it up with *so* thus,

'Cause he hath known my Name, to be his God I ever will:

O David! what unskilful Hands have been fingering thy Harp!

Ver. 16. *Patrick* plainly and well,

And when a good old Age is past,

Bring him to Heav'n at last.

and paraphrased by *Beza*, *I will likewise prolong his Life to the full, much less shall he die with others; and in the end will make him Partaker of my true and everlasting Felicity*.

Ver. 1. *A Psalm*] by *David* I suppose when he was King, Ver. 10. as with *Patr.* seen since. But some of the *Jews*, without Probability, Ver. 3, 6, 7, 9, 11, 12, 13. suppose it to be made by *Adam*, and said on the first Sabbath, and Morning after he was created.

Ib. Supreme One] *Psalter*, *most Highest*, as elsewhere, with a double Superlative improperly; and worse, tho' still followed, in Ver. 8.

Ver. 3. *Meditation*] the same Word as in *Psa. xix. ult.* and so *Ainsw.* renders it, *Jun.* and *Tram.* *meditatione*; not signifying any sound.

4. For

4. For thou makest me glad, O Lord, by thy Work : I will sing by the Deeds of thy Hands.

5. How great thy Deeds are, O Lord ! thy Thoughts are very deep.

6. The senseless Man does not know, nor the Fool understand this :

7. When the Wicked spring forth like Grass, and all who work Iniquity flourish, that they will be destroyed for evermore.

8. But thou art high for ever, O Lord.

9. For behold thy Enemies, O Lord, for behold thy Enemies will perish : all that work Iniquity will be scattered.

10. Whereas thou wilt exalt my Horn as an Unicorn's ; I am anointed with fresh Oil.

11. And my Eye shall look on my Observers : my Ears shall hear of the Evil-doers that rise up against me.

12. The Virtuous will spring forth like a Palm-tree : he will grow like a Cedar on Lebanon.

13. Those who are planted in the House of the Lord, will spring forth in the Courts of our God.

14. They will be fruitful still in old Age, fat and fresh will they be ;

15. To declare that the Lord is upright : who is my Rock, and there is no Injustice at all in him.

P S A L M XCIII.

THE Lord reigns, he has put on Excellency ; the Lord has put on Strength, he has girded himself : the World also is established, it cannot be moved.

2. Thy Throne has been established from the same everlasting Time that thou art.

3. The Floods sending up, O Lord, as they do, their Sound, the Floods sending up their Dashing ;

4. More than the Sounds of many Waters, the magnificent Waves of the Sea, is the Lord magnificent on high.

5. Thy Testimonies are very firm : Holiness becomes thy House, O Lord, to the longest Time.

P S A L M XCIV.

O God who hast Vengeance, the Lord ; O God who hast Vengeance, shine forth.

2. Get up, O Judge of the Earth, render a Recompence upon the Proud.

3. How long shall the Wicked, O Lord, how long shall the Wicked triumph ?

4. Who utter forth, speaking hard Things : all that work Iniquity boast themselves.

Ver. 5. *How great*] Buchanan, with the Grandeur of Poetry,

*O opera, facta O magna vere, O sub cava
Consilia nube condita !
Consilia cæcis mentibus mortalium
Ignota :*

*O Works, O Deeds truly great, O the Purposes design'd under
the hollow Sky ! Purposes unknown to the blind Minds of
Mortals.*

Ver. 10. *am anointed*] preterite in the Heb. in the New-Eng. Vers.

anointed be shall I ;

all which should have been read backward. Mudge has, my old Age is fresh invigorated with Oyl ; but to his Con-
futation this is a Verb, and the other not.

Ver. 11. *look on—hear of*] What did our Translators mean by adding in my desire ? That the Psalmist desired the Destruction or Harm of his Enemies ? As in the Gen. Vers. there is my desire against, and my Wish against. I had thought, says Bp. Beveridge, all the righteous desire the Repentance of the Wicked, Defence of Sing. Psalm. p. 57. see the like Psa. liv. 7. & lix. 10. & cxii. 8. & cxviii. 7.

Ver. 12. *spring forth*] the same Verb as in Ver. 7. Sax. bloweth.

Ver. 14. *fruitful still in old Age*] Thus speaks Cicero excellently in his Book Concerning old Age, Cap. 3. *Ap-
tissima omnino sunt arma senectutis, artes, exercitationesque
virtutem, &c.* rendered by Tho. Newton in his ancient Version, pt. 1577, *The fittest weapons for Oldage are Artes
and exercises of Vertues : which being all the time of mannes
age embraced, bring unto hym, when hee hath lyued a long
while, meruailous fruites and commodities. Not only, be-
cause they never forsake or start from him, no, not in the
verye last push of his Age (which surely is a moste excellent
thing) but also because the Conscience of oure former lyfe,
well and vertuously led, and the remembrance of our many good
deedes, is most pleasaunt.*

And by Sir John Denham,

*Age's chief Arts, and Arms, are to grow wise,
Virtue to know, and known to exercise ;
All just returns to Age then Vertue makes,
Nor her in her extremity forsakes :
The sweetest Cordial we receive at last,
Is conscience of our vertuous Actions past.*

Ver. 15. at all] as Psa. iii. 2.

Ver. 1. I should choose to ascribe this also to David, while he reigned. The devout G. Wither (let me call him) who elsewhere wrote so zealously against Vice, prays here, *Then art our King, our Lord, and our God. Thou hast Wisdome enough to know what is best for us, Powre enough to effect it, Love enough to grant it, and Perpetuities enough to continue it : Oh ! give us but grace and faith enough to believe and apply it ; and (though the Waters rage never so horribly) we shall undoubtedly be safe for ever and ever, Amen.*

The 1st Verse is with Tate and Brady thus,

*With Glory clad, with Strength array'd,
The Lord that o'er all Nature reigns,
The World's Foundation strongly laid,
And the vast Fabrick still sustains.*

Ib. *he has put on*] Old Met. in glory goodly dight, for well dressed.

Ib. *girded himself*] Sax. begyrde bine.

Ib. *be moved*] Ib. bith onstyrede.

Ver. 3. *Dashing*] according to the Heb. and thence the Sounds of the Sept.

Ver. 1. It appears to be made by David in his Afflictions under Saul, Ver. 20, 21. & alibi ; nor would he have permitted what is mentioned, Ver. 5, 6. while himself was King.

Ib. *shine forth*] as in lxxx. 1. Sept. God—has done freely ; so monstrously taking the Meaning of דָּוָרָא as it seems from דָּוָרָא Freedom.

5. They bruise thy People, O Lord, and afflict thy Possession.

6. They slay the Widow and Stranger, and murder the Fatherless.

7. Yet they insinuate, The Lord does not see, nor does the God of Jacob consider.

8. Consider, you senseless ones among the People: and O Fools, when will you understand?

9. Will not he who plants the Ear hear? Will not he who forms the Eye behold?

10. Will not he who chastens the Gentiles rebuke? He who teaches Man Knowledge?

11. The Lord knows the Imaginations of Man, that they are Vanity.

12. The Man is blessed whom thou dost chasten, O Lord, and teach him out of thy Law;

13. To give him rest from the Days of Adversity, till there is a Pit dug for the Wicked.

14. For the Lord will not leave his People, nor forsake his Possession.

15. For Judgment will return to Righteousness, and all those that are of an upright Heart will be following it.

16. Who will rise up for me, against the Evil-doers? Who will stand for me, against them that work Iniquity?

17. Unless the Lord had been my Help, my Soul would have almost dwelt in Silence.

18. If I think my Foot slips; thy Kindness, O Lord, supports me.

19. Among the Multitude of my Thoughts within me, thy Comforts delight my Soul.

20. Shall the Throne of Calamities be

joined to thee, of one that forms Trouble contrary to the Ordinance?

21. They come in Troops against the Person of the Righteous, and condemn the Blood of the Innocent.

22. But the Lord will be a high Place to me, and my God the Rock of my Refuge.

23. And he will cause their Iniquity to return upon themselves, cutting them off in their Wickedness: the Lord our God will cut them off.

P S A L M XCV.

COME, let us sing to the Lord, sound forth to the Rock of our Salvation:

2. Let us go before him with Thanksgiving, sound forth to him with Psalms.

3. For the Lord is a great God, and a great King above all gods:

4. In whose Hand are the private Places of the Earth, and the strong ones of the Mountains are of him:

5. Of whom is the Sea, and he made it, his Hands also formed the dry Ground.

6. O come, let us worship, and bow down, let us kneel before the Lord our Maker.

7. For he is our God, and we are the People of his Pasture, and the Flock of his Hand: to Day if you will hearken to what he says;

8. Do not harden your Heart, as at Meribah, as at the Day of Massah in the Wilderness:

Ver. 13. *till*] which rather belongs to *correct* and *teach*, than *give rest*; and so the foregoing Member of this Verse might be put in a Parenthesis, but that it has a Connection with the next Verse.

Ver. 15. *For Judgment will return*] *Psalm*. backward and otherwise, nor less contrary to the *Heb.* if not to good Sense, *Untill righteousness turn again*, &c. from the *Vulg.*

Ver. 18. *think*] as most suitable to the rest, and particularly the following Ver. *King*, as one hard put to it for Words has,

When I, my slipping foot, complain'd;
for which might be,

When of my Slipping I complain'd.

Ver. 19. *Thoughts*] *Sept.* Pains or Sorrows, perhaps they knew not why themselves, as *Psa.* xiii. 23. they render it *Paths*; it being no where else.

Ver. 20. *the Throne*] that of *Saul*. In the *Psalter*, *stool*, mean and unsuitably.

Ib. *Calamities*] as the same is rendered, *Psa.* lvii. 1.

Ib. *thee*] *Goodr.* For I consider'd, Just God does not own; without the Article, swelling the Number of those that have been spoiling this Verse.

Ib. *contrary to*] or *against*, as *Saul* acted, 1 *Sam.* xviii. 11. & xix. 2, 5, 10, 11, 15. & xxii. 17, 18, 19. *Jun.* and *Tram.* render it *præter*, *besides*, but expound it, *contra*, *against*.

Ver. 21. *come in Troops*] The *LXX* *hunt*, seeming to take 2 for 3 or so to interpret.

Ver. 2. *sound*] and is manifestly made from the old *Lat.* or *Gr.* the *Heb.* having it not.

Ver. 4. *private Places*] *Heb.* those searched out, hence with the *LXX* *Borders*.

Ver. 5. *made*] *Sax.* *dyde* or *worhte*.

Ver. 6. *kneel*] sweep by the *Sept.* from *בכה* as *ברכה* had *n* redundant.

Ver. 7. *Wither* in the Prayer, *So far, we ought to be, from arrogating the power either of our Being, or Well-being; that (we must confesse) to undoe our selves, is all which we are able of our selves to do.*

Ib. *People*] Here is said, in the *Critical Notes*, to be a Transposition of this and *sheep*, and that it should be as in *Psa.* lxxix. 13. & c. 3. I answer, How did the Author know, but that *People* as well as *Sheep* belongs to *Pasture* there? However the Passages are not parallel; and why may not this be so as well as that in *Psa.* xxiii. 2. *Job.* x. 9. Should not *People* also be first? And does not *Sheep* suit best with *Hand*?

Ib. *to Day*] which *Heb.* iv. 7. shews to be *David's* Words. But *Mudge* changing the *Heb.* Letters as he owns, has *my Voice*; thus spoiling what *Longinus* in *Homer*, and *Addison* in *Milton* admire as a Beauty, *Spic.* N^o. 321. Before what God says in the next Verse may be understood *It is*, or, *says he* in it.

Ver. 8. *Meribah—Massah*] the same as *Exod.* xvii. 7. and thus *Mont.* the *Fig. Vers.* and *Ainslie* have it; as also the late anonymous *Eng. Translator* in *Heb.* iii. 8.

9. At which your Fathers tempted me, proved me, as also saw my Work.

10. Forty Years I loathed *that* Generation, and said, The People err with their Heart, and they do not know my Ways:

11. Of whom I swear in my Anger, They shall not enter into my Rest.

P S A L M XCVI.

SING to the Lord a new Song, sing to the Lord, O whole Earth.

2. Sing to the Lord, bless his Name, declare his Salvation from Day to Day.

3. Tell his Glory in the Nations, his Wonders among all the People.

4. For great is the Lord, and to be praised exceedingly: he is to be feared the most of all gods.

5. For all the gods of the People are Idols; whereas the Lord made the Heavens.

6. Majesty and Honour are before him, Strength and Comeliness are in his Sanctuary.

7. Ascribe to the Lord, O Families of the People, ascribe to the Lord Glory and Strength.

8. Ascribe to the Lord the Glory of his Name; take up an Offering, and come to his Courts.

9. Bow down to the Lord in the Place of holy Grandeur; tremble at his Presence, all the Earth.

10. Say in the Nations, The Lord reigns; the World also is established, it cannot be moved: he judges the People in Uprightness.

11. Let the Heaven be glad, and the Earth rejoice; the Sea roar, and what it is filled with.

12. Let the Field triumph, and all that is in it: then let all the Trees of the Wood sing,

13. Before the Lord: for he comes, for he comes to judge the Earth; he will judge the World in Righteousness, and the People in his Faithfulness.

P S A L M XCVII.

THE Lord reigns, let the Earth rejoice, let the many Isles be glad.

2. A Cloud and Dimness are round about him, Righteousness and Judgment are the Settlement of his Throne.

3. A Fire goes before him, and burns up his Adversaries round about.

4. His Lightnings enlighten the World: the Earth seeing, is afraid.

5. The Mountains are melted like Wax at the Presence of the Lord, at the Presence of the Master of the whole Earth.

6. The Heaven declares his Righteousness, and all the People see his Glory.

7. All that serve a carved Image shall be ashamed, who boast in Idols: worship him, all you Angels.

8. Zion hearing, is glad, and the Daughters of Judah rejoice; by reason of thy Judgments, O Lord.

9. For thou, O Lord, art the Highest above all the Earth, art exceedingly exalted above all the gods.

10. You who love the Lord, hate what is evil: he preserves the Souls of his pious ones, delivers them from the Power of the Wicked.

11. Light is sown for the Righteous, and Gladness for those who are of an upright Heart.

12. Be glad, you righteous ones, through the Lord, and give thanks at the Remembrance of his Holiness.

P S A L M XCVIII.

A PSALM.
Sing to the Lord a new Song, for he has done Wonders: his right Hand and holy Arm has wrought Salvation for him.

2. The Lord has made known his Salvation, he has revealed his Righteousness in the Sight of the Nations.

3. He has remembered his Kindness and Faithfulness to the Family of Israel: all the Limits of the Earth have seen the Salvation of our God.

Ver. 9. *proved me*] *me* not in *vulg. Lat.*

Ver. 10. *loathed*] as the *Heb.* is, but in the *Gr.* *displeased*.

Ver. 1. This *Psalm* see mostly in 1 *Chron.* xvi. 23—33. by *David* on the Occasion of the Ark being brought to *Zion*, Ver. 1, 7.

Ver. 5. *Idols*] *Sept.* *Devils*.

Ver. 10. *reigns*] In a *Note* here of the *Papish Dowry Bible* it is related, there has been read after it *from the Wood*, signifying the Cross of *Christ*, which it was supposed the *Jews* blotted out; and *Morinus* arguing vehemently against the Authenticity of the present *Heb. Bible*, and for that of the *Latin one*, produces this for an Instance, more than once, in his *Exercit. Bibl.* while

the *Lat. Bible* it self has it not: nor is it likely such an odd Expression was genuine, and especially to be made for the Removal of the Ark, 1 *Chron.* xvi. 1, 7, 31.

Ver. 12. *Trees of the Wood*] *Sax.* *treowa wuda*.

Ver. 7. *Angels*] as quoted *Heb.* i. 6.

Ver. 8. *Zion*] which may determine this *Psalm* to the Time of *David's* Reign over *Israel*, supposing it written by him, as I do, with the *LXX*.

Ib. *Daughters*] *Sax.* *dobtra*.

Ver. 11. *sown*] *Sept.* *risen*, to their Sense of it from *Light*.

Ver. 3. *Limits*] *Sax.* *yemiera*; whence *Mear-stones*, to bound the Lands in common Fields.

4. Sound forth to the Lord, O whole Earth : make a Noise, nay sing, and that melodiously.

5. Sing melodiously to the Lord with the Harp, with the Harp, and the Voice of a Psalm.

6. With Trumpets, and the Sound of a Cornet, blow a Tune before the King, the Lord.

7. Let the Sea roar, and what it is filled with, the World, and those that dwell therein.

8. Let the Rivers clap Hands, the Mountains sing together,

9. Before the Lord : for he comes to judge the Earth ; he will judge the World in Righteousness, and the People in Upright-
ness.

PSALM XCIX.

THE Lord reigns, let the People tremble : he sits at the Cherubs, let the Earth totter.

2. The Lord is great in Zion, and he is exalted above all People.

3. Let them praise thy great and awful Name, it being holy.

4. And the King to his Strength loving Judgment, thou hast established Uprightness : Judgment and Righteousness hast thou performed in Jacob.

5. Exalt the Lord our God, and bow down at his Footstool ; he being holy.

6. Moses and Aaron among his Priests, and Samuel among them who called upon his Name, called to the Lord, and he answered them.

Ver. 9. comes] with the Ark to Zion, 1 Chr. xvi. 33. as Part of Ver. 7. is also taken out of 1 Chron. xvi. 32. from which or Psa. xcvi. this is partly made.

Ver. 1. tremble] in the Psalter after a lax Manner, be the People never so impatient, &c.

Ver. 2. great] Sax. micel for mickle, and in the next Verse miclum.

Ver. 4. King] David, as likely, to whom the Seventy intitle it; see also Ver. 2.

Ver. 5. at] for which the Heb. has but in the vulg. Lat. is adorate scabellum pedum ejus, worship his Footstool; and the Earth being this Footstool, Isa. lxvi. 1. the Body of Christ Earth, and the Sacramental Bread Christ's Body, according to no less a Father than Augustine, &c. or more directly the Cross on which Christ was crucified being taken for this Footstool; the Consequence would be such Idolatry as is practised in the Church of Rome; see Anama, Anti-herb Bibl. p. 532, &c. Our old Metre has,

His feet-stool worship him before;
which though designed no doubt to mean worship him, would more properly mean worship his Footstool.

Ver. 8. yet] Goodridge,

Thier sin did punish, but th' offenders save;
much better if for th' Offenders there was the Sinners.

Ver. 1. This seems another of David's Compositions in his Prosperity, Ver. 4.

7. He spoke to those in the Pillar of a Cloud : they kept his Testimonies, and the Ordinance he gave them.

8. O Lord our God, thou didst answer them : thou wast a God forgiving them, yet taking vengeance upon their Deeds.

9. Exalt the Lord our God, and bow down at his holy Mountain : for the Lord our God is holy.

PSALM C.

A PSALM of Thanksgiving.
Sound forth to the Lord, O whole Earth.

2. Serve the Lord with Gladness, come before him with Singing.

3. Know that the Lord himself is God ; he made us, and not we our selves, his People, and the Flock of his Pasture.

4. Enter his Gates with Thanksgiving, his Courts with Praise : give thanks to him, bless his Name.

5. For the Lord is good, his Kindness is for ever, and his Faithfulness to all Ages.

PSALM CI.

A PSALM of David.
Kindness and Judgment I will sing ; to thee, O Lord, will I sing melodiously.

2. I will have understanding in the perfect Way ; when wilt thou come to me ? I will walk continually in the Integrity of my Heart, within my House.

3. I will not put an ungodly Thing before my Eyes, I hate the Work of such as turn away, it shall not cleave to me.

Ib. Earth] singular; which the Chald. Targ. explains by, all the Inhabitants of the Earth.

Ver. 5. the Lord is good] Mudge thinks, he says, the following Translation is the truer, bless his Name, for it is good. The Lord, for ever is his Favour; so condemning his own, and there is no it &c.

Ver. 1. Psalm of David] which may be accounted a Vow of his, before he received the Kingdom, Ver. 2. Tate and Brady begin this with,

*Of Mercy's never-failing Spring,
And steadfast Judgment I will sing;
And since they both to thee belong,
To thee, O Lord, address my Song.*

Ver. 2. have] In the Psalter the whole Verse is, O let me have understanding: in the way of godliness; all the Verses being there parted with a Colon, in Imitation of the Heb. Athnah, that often has not that Power, as in Gen. i. 1. nor has it here.

Ib. perfect] Diog. Laertius writes in the Life of Aristotle, that he proposed the Use of Virtue in a perfect Life to be the End of living.

Ver. 3. put before—my Eyes] With the old Psalt. take in hand, which was thought an Improvement it seems.

Ib. it] By the LXX, striding the Verses, A perverse Heart; and so they join the next, with an Impropriety that denotes it wrong, besides the Heb. Distinction, translating, a wicked declining from me I did not know.

4. A perverse Heart shall depart from me, I will not be acquainted with Evil.

5. I will cut him off who prates against his Neighbour in Secret: I will not bear with him that is of a lofty Look, and a Mind puffed up.

6. My Eyes shall be on the Faithful of the Country, to dwell with me: he that goes in a perfect Way shall minister to me.

7. He shall not dwell within my House who acts deceitfully: he who speaks Lyes shall not be established before my Eyes.

8. Betimes will I cut off all the Wicked of the Country; to cut all that work Iniquity from the City of the Lord.

P S A L M CII.

A PRAYER of the Afflicted, when he is overwhelmed, and pours out his Meditation before the Lord.

O Lord, hear my Prayer, and let my Cry come to thee.

2. Hide not thy Face from me on the Day of my Distress, incline thy Ear to me: on the Day *that* I call, answer me speedily.

3. For my Days are consumed like Smoak, and my Bones parched like a Hearth.

4. My Heart is struck like an Herb, and withered: for I forget to eat my Victuals.

5. Through the Voice of my Groaning, my Bone cleaves to my Flesh.

6. I am like to a Pelican of the Wilderness: am as an Owl of the waste Places.

7. I am careful, and am as a Sparrow that is alone upon the Roof.

8. Every Day my Enemies reproach me;

those who are mad at me being sworn against me:

9. When I eat Ashes as Victuals, and mix my Drink with Weeping;

10. By reason of thy Indignation, and Fury: for thou hast lifted me up, and thrown me down.

11. My Days are like a Shadow stretched out, and I am withered like an Herb.

12. But thou, O Lord, abidest for ever, and thy Remembrance to all Ages.

13. Do thou arise, have compassion upon Zion: for the Time to pity it, for the appointed Time is come.

14. Since thy Servants take delight in its Stones, and pity the Dust of it.

15. So shall the Gentiles fear the Name of the Lord, and all the Kings of the Earth thy Glory:

16. Because the Lord has built up Zion, has appeared in his Glory;

17. Has had regard to the Prayer of the Bare, and not despised their Prayer.

18. This shall be written for the following Age; that the People who shall be created may praise the Lord:

19. Because he has beheld from the Height of his holy Place, the Lord has looked from Heaven to the Earth;

20. To hear the Groaning of the Prisoner, to let loose such as are to die:

21. That they may rehearse the Name of the Lord in Zion, and his Praise in Jerusalem;

22. When the People are gathered together, and the Kingdoms to serve the Lord.

23. He weakens my Strength in the Way, he shortens my Days.

Ver. 4. With Goodridge, not quite unmeaning perhaps to himself,

All crooked, vex't, convenient Truths, I hate.

Ib. *Evil*] contemporaneous with that in the preceding Verse.

Ver. 5. *prates against*] The Verb being made from the Noun for *Tongue*, and so having a general Meaning; only that it must be *against*: so of *Lips Prov. x. 8, 10.*

Ib. *bear*] Sept. *eat*, by אכל when it is אכל

Ib. *a Mind puffed up*] *high Stomach*, *Pfalt. Mudge* ridiculously, *wide of Heart*.

Ver. 7. *Lyes shall not*] In which Respect like King David, was Almanzor King of the Saracen Empire (that extended farther than the Roman) whose Sharpness against Lying, and avoiding it himself, with the Benefit of the same in his Administration of Justice, is related by Sir Walter Raleigh in his little choice *Hist. of Mahomet, &c.* p. 146, 147, 148, 151, 152, 179, 180.

Ver. 1. *Prayer*] made as is likely in the *Babylonian Captivity*, Ver. 14, 16, 20, 21. and towards the End of it, Ver. 13. perhaps by Ezra or Daniel.

Ver. 4. *for*] as the Particle properly signifies, scarce at all *so that*; and thus it makes suitable Sense.

Ver. 5. *cleaves*] for want of Moisture, *Psa. xxxii. 4.* to make the Flesh supple; so that *scarce* need not have

been added in the *Psalter*, and certainly should not, to make a contrary Sense. And the other his Groaning, especially with what produced it, might cause; though *Mudge* pretends to join it better with forgetting to eat.

Ib. *Flesh*] so the *Heb.* and not *skin*, for then there must have been no *Flesh*, which would not have been true.

Ver. 8. *are mad at me*] *LXX praise me*, by another Meaning of the Verb.

Ver. 9. *I eat &c.*] The *Sax.* is, *ahsan swa swa blas ic æt & drynge min mid wepe ic yemengde.*

Ver. 11. *Shadow*] *Sax. scadu*, *sc* being to be sounded like *sh*, as I often find.

Ver. 12. *Remembrance*] In *Ab. Ezra's Commentaries*, *Throne*, from some confounding, as it seems, of this with *Lam. v. 19.*

Ib. *the Time*] Here Daniel in his *Paraphrase on the seven Penitential Psalms*, where he appears to me less happy in his Poetry, than in those published some Years before,

Yet we shall see our lovely Sion rise,

And lift its glittering Turrets to the Skies.

Ver. 23. *weakens &c.*] Sept. *answered* (in a different Sense of the Word) *him* (added in) *in the way of his* (as if for *Strength*).

24. I say; O my God, do not take me away in the middle of my Days: thy Years being throughout all Ages.

25. Formerly thou didst found the Earth, and the Heaven was the Work of thy Hands.

26. They will perish, but thou wilt remain; and will all of them decay like a Garment: as Cloaths wilt thou change them, and they will be changed.

27. Whereas thou art the same, and thy Years will not come to an end.

28. The Children of thy Servants will continue, and their Offspring be established before thee.

P S A L M CIII.

BY David.

Bless the Lord, O my Soul, and all my inward Parts, his holy Name.

2. Bless the Lord, O my Soul, and forget not any of his Benefits:

3. Who forgives all thy Iniquities, cures all thy Diseases,

4. Redeems thy Life from the Pit, compasses thee about with Kindness and Mercies,

5. Satisfies thy Mouth with that which is good: thou art renewed as an Eagle with thy Youth.

6. The Lord does just and right Things, for all the Oppressed.

7. He made known his Ways to Moses, his Acts to the Israelites.

8. The Lord is merciful and gracious, delaying of Anger, and of large Kindness.

9. He will not contend perpetually, nor retain Anger for ever.

10. He does not to us according to our Sins, nor recompenses us according to our Iniquities.

11. For as the Height of the Heaven is

above the Earth, his Kindness is powerful to those who fear him.

12. As far distant as the East is from the West, has he removed our Transgressions from us.

13. As a Parent has compassion upon Children, the Lord has compassion upon such as fear him:

14. For he knows our Frame, remembers that we are Earth.

15. As for Man, his Days are like Grass: like a Flower of the Field, so he flourishes;

16. Over which when the Wind passes, it is not, and its Place knows it no more.

17. But the Kindness of the Lord is from Everlasting to Everlasting, upon them that fear him; and his Righteousness to Children's Children:

18. To those who observe his Covenant; and to those who remember his Precepts, to do them.

19. The Lord has established his Throne in Heaven, and his Kingdom has dominion over all.

20. Bless the Lord, his Angels, who are powerful in Might, that do his Word; by hearkening to the Voice of it:

21. Bless the Lord, all his Armies, his Ministers who do his Will:

22. Bless the Lord, all his Works in all Places of his Dominion: bless the Lord, O my Soul.

P S A L M CIV.

BLESS the Lord, O my Soul: O Lord my God, thou art very great, art clothed with Majesty and Honour:

2. Who cloathest thy self with Light as Apparel, stretchest out the Heaven as a Curtain:

Ver. 23, 24. *shortens my Days.* I say; O my God] For this the LXX have, *the Fewness of my Days declare thou to me*, as might be without the Points, which therefore must be necessary.

Ver. 1. *By David]* I believe in his latter Time.

Ver. 4. *Kennett,*

He from thy precious Life each Plague removes

Cheers with his Joys, and crowns thee with his Loves;

but with an Apostrophe before each of the Verbs, bright Compositions being too commonly attended with such Blemishes; divers of which (in Favour both to the Authors and Reader) I have amended in the Poetical Citations on this Book.

Ver. 5. *Mouth]* Sept. *Desire*, by *yray* for *yray*

Ib. Youth] Sak. *Yeyuth*, not *geoyuth* as the Grammarians direct the Letter *g* to be sounded.

Ver. 6. *just and right Things]* both plur. in Heb.

Ver. 20. *16]* *Boston Vers.* to make the very Prose into Verse

Unto the voice of's word;

and the like *Psa. civ. 3.*

Ver. 22. *Soul]* *Apollinaris* concludes,

Ὁὕς τὸν βασιλῆα διαμνησὶς ἀετὰ μίλντ.

O Soul, sing thy King who is to be praised always.

Ver. 1. This is ascribed by Consent to David; probably then made in his prosperous Days. *Bene* remarks the Difference between this and the foregoing Psalm, that there the particular, and here the general Benefits of God are rehearsed.

One of our modern Poets begins paraphrasing it,

Thee, thee my rising Soul aspires to sing,

Almighty Father, everlasting King;

Walter Harte thus,

Awake my Soul! in hallow'd raptures praise

Th' Almighty God, who in th' empyreal height

Majestic shines, too glorious to behold.

And *Daniel* in his Paraphrase of it has,

For thee their golden Lyres they (the Angels) string

Of thee in sweetest Numbers sing;

Confess thee God, and hail thee King.

3. He that frames his Chambers in the Waters, puts the thick Clouds his Chariot, goes upon the Wings of the Wind :

4. Who makes his Angels Spirits, his Ministers a flaming Fire.

5. He founded the Earth upon its Base, *that* it might not be removed for ever and evermore.

6. Thou coveredst it with the Deep as a Garment, the Waters stood above the Mountains.

7. By thy Rebuke they fled, by the Sound of thy Thunder they hastened away.

8. They went up the Mountains, down the Vales, to the Place which thou hadst founded for them.

9. Thou hast set Bounds, *that* they may not pass over, may not return to cover the Earth :

10. Sending the Springs in the Vallies, which run between the Mountains.

11. They give Drink to every Beast of the Field, the wild Asses quench their Thirst.

12. The Fowls of the Air inhabit at them, that utter the Voice from between the Branches.

13. He waters the Mountains from his Chambers ; the Earth is satisfied by the Fruit of thy Doings :

14. He causes the Grass to sprout forth for the Cattle, and Herbs for the Service of Mankind, bringing Bread out of the Earth ;

15. With Wine that makes the Heart of Man glad, causing the Face to rejoice with Oil, as well as Bread that supports Man's Heart.

16. The Trees of the Lord are replenished, the Cedars of Lebanon which he has planted :

17. Where the Birds make Nests, the Fir-trees being the House of the Stork.

18. The high Mountains for the wild Goats, the Rocks are a Refuge for the Rabbits.

19. He made the Moon for appointed Times, the Sun knows his Setting.

20. Thou puttest Darkness, and it is Night ; in which every Beast of the Wood creeps out.

21. The young Lions roar for the Prey, and in seeking their Food from God.

22. The Sun rising, they withdraw, and lie down at their Habitations.

23. Man goes forth to his Work, and to his Business till the Evening.

24. How many thy Deeds are, O Lord ! all of which thou doest in Wisdom : the Earth is filled with thy Possessions.

25. *As for that Sea which* is great and of a large Space, creeping Things are there, even out of Number, small with great living Creatures.

26. The Ships go there ; that Whale hast thou formed to play in it.

27. All of them wait for thee, to give their Food in its Time.

28. Thou giving to them, they gather : thou opening thy Hand, they are satisfied with what is good.

29. Thou hiding thy Face, they are troubled : withdrawing their Breath, they expire, and return to their Earth.

Ver. 3. *Jonston,*

Eurisque jugalibus—

cast Winds yoked together ; of which the Pref. Can we find any Thing equal to it in Homer, Virgil, or Milton ? Perhaps in the latter the Angels sliding down on a Sun-beam, which Addison condemns as too fanciful ; and this spoils the Wings.

Ver. 4. *Spirits*] *Mudge* has it *Winds*, and says, *He turns his Angels and Ministers into Winds and Fires* : but see on Psa. xxxv. 5. *Calvin* contrarily, making the *Winds* his *Messengers* ; and the *College of Dewey* falsely from the *Lat.* maketh *spirites* thine *angels*.

Ver. 5. *not be removed*] out of its Orb.

Ib. and *evermore*] omitted in the *com. Transf.*

Ver. 8. *They went up &c.*] *Sept.* *The Mountains ascend, and the Plains descend* ; the *Heb.* not having *by*, like our *Eng.*

Ib. *went up*] at the Creation ; so that *Mudge* rightly observes, *a noble Image is lost in our Translation* ; and the Author of *H. David* and his *Transf.* clear'd has found a preternatural one in its room interpreting it, *These Waters by secret tracks and means creep up to the tops of the highest Mountains.*

Ver. 12. *Voice*] *Wheatland* and *Silvester* ; but with flow heavy Numbers unlike the Warbling of Birds,

And from their boughs thy Praise their voices tell.

Ib. *Branches*] The *LXX* have it *Rocks*, the Word in the Original being *Chald.* which therefore, and being no

where besides, I will venture to suppose they did not understand.

Ib. bringing Bread out of the Earth] by watering it, Ver. 13. but our Language does not well bear to put it as an Infinitive with the rest between, or the *Heb.* Infm. may be used for a Participle, as in *Buxt. Thef. Lib. ii. C. 16. sub. fin.* for in the *pres. Transf.* *He causeth the grass and herb to grow, that he may bring forth wine, oil, and bread,* is wrong, since *grass* and *herbs* do not produce these. Yet there is no Need of altering the *Heb.* for *He causeth* into an Infinitive, as *Mudge* does.

Ver. 15. *rejoice*] There is Nothing of *shine* in the Meaning of the Word, but it might come first from the *Targum* (not that I think our Translators consulted it) mistaking, or taking *lebatzihil* for *lebatzibir*.

Ver. 17. *make Nests*] *Sax.* *nistath.*

Ib. *Fir-trees*] Here the *LXX*, the *House of the Stork* or rather *Heron* is their *Leader* ; these venerable Sages, but venerable for little more than their Antiquity, though they might do the best they could, nay with a good Intent and Service too, mistook *beroshem* for *berosham*, the Sound being nearer together than the Letters.

Ver. 19. *knows*] which *Patrick* well specifies by, *The Sun knows when to set, and where.*

Ver. 23. *goes forth*] *Sax.* *utferth.*

Ver. 24. *Possessions*] not *riches* but by Deduction, as the Creation of the *Sept.*

Ver. 25. *large*] *Sax.* *rum, roomy.*

30. Thou sending thy Spirit, they are created; and thou renewest the Surface of the Ground.

31. The Glory of the Lord is for ever, the Lord is glad through his own Deeds.

32. He looking at the Earth, it trembles; touching the Mountains, they smook.

33. I will sing to the Lord while I live, will sing melodiously to my God as long as I have a Being.

34. My Meditation of him shall be sweet, I will be glad through the Lord.

35. Sinners will be consumed from the Earth, and the Wicked be no more: bless the Lord, O my Soul. Praise the Lord.

PSALM CV.

GIVE thanks to the Lord, call on his Name, make known his Acts among the People;

2. Sing to him, sing melodiously to him, discourse of all his Wonders;

3. Glory in his holy Name, let the Heart of those who enquire for the Lord be glad;

4. Seek the Lord, and his Strength, enquire for his Presence continually;

5. Remember his Wonders which he has done, his Miracles, and the Judgments of his Mouth;

6. You Posterity of his Servant Abraham, you Children of Jacob, his chosen ones.

7. He is the Lord our God, his Judgments are on the whole Earth.

8. He remembers his Covenant for ever, the Thing *that* he commanded to a thousand Generations;

9. Which he confirmed with Abraham, and was his Oath to Isaac;

10. And established it to Jacob for an Ordinance, to Israel an everlasting Covenant,

11. As follows, I will give thee the Country of Canaan, the Line of your Possession:

12. When they were Persons to be numbered; as being few, and Sojourners in it;

13. And went about from Nation to Nation, from *one* Kingdom to another People.

14. He suffered no Man to oppress them, but reprov'd Kings for their sakes,

15. Do not touch my Anointed, nor hurt my Prophets.

16. And he called for a Famine upon the Earth, he broke the whole Staff of Bread.

17. He sent a Man before them, Joseph who was sold for a Servant.

18. They afflicted his Feet with Fetters, he himself entered the Iron;

19. Till the Time that his Word came: the Saying of the Lord tried him.

20. The King sent, and let him loose; the Governor of the People, and released him.

21. He made him Master of his House, and Governor over all his Possession;

22. To bind his Princes at his Will, and make his Elders wise.

23. Israel afterwards came to Egypt, and Jacob sojourned in the Country of Ham.

24. And he caused his People to be very fruitful, nay made them stronger than their Adversaries:

25. Whose Heart turned to hate his People, to contrive against his Servants.

26. He sent his Servant Moses, Aaron whom he had chosen.

27. They performed among them the Things of his Signs, and Miracles in the Country of Ham:

28. He sent Darkness, and made it dark; which Things did not rebel against his Word.

Ver. 30. *renewest*] At the Spring of the Year, when a new Generation of Birds and Beasts also are mostly created, as he not unaptly terms it.

Ver. 33. *as long as I have a Being*] so the *Sax.* *swa lange swa ic beo.*

Ver. 34. *My*] In the Liturgy, by an easy Mistake, and indulging a little Freedom,

And so shall my Words please him.

Ver. 1. The 15 first Verses of this Psalm see in 1 Chron. xvi. 8—22.

Ver. 4. *his Strength*] Septuag. *be strengthened*, which it would be if *וְיָ* were *וְיָ* with other Points only.

Ver. 8. *He remembers*] by taking away a Letter in *Heb.* from *Remember you*, 1 Chron. xvi. 15. which David himself might do on a Revival.

Ver. 12. *as being few*] literal, and *few* not before. Mudge removing the [and] not in *Eng.* only but *Heb.* from *Sojourners*, translates thus, *and but for a short Time Sojourners*; as if such Changes of the Original might be made at Pleasure, and more than 200 Years were but a short Time.

Ver. 18. *himself*] as *וְיָ* may signify.

lb. *entered*] Or *the Iron came to his Person*, better than

in the Psalm. *entered into his Soul*; but the ancient as well as late *Interpreters* take it this Way, as surely the most expressive of his Suffering, particularly the *Targumist*; so *Psa.* cvii. 10.

Ver. 19. *his Word*] *God's*, *Jun.* and as follows; because the *Litur.* has *his cause*, i. e. *Joseph's*.

Ver. 22. *bind*] the *Litur.* inform, which *Ainsw.* to pay a Compliment to, pretends is the Meaning of *bind*, but adds better *and governs as subjects*; he might have said it was the Meaning of the *Gr.* Word, made from *בָּרַךְ* instead of *בָּרַךְ*.

lb. *at his Will*] *Gr.* *as himself*, from *בָּ* for *בָּ*.

Ver. 25. *Heart turned*] The Verb being the very same as in *Lev.* xiii. 3. 4, 13, 20. *Judg.* xx. 41. 2 King. v. 26. so the Psalm. which the Author of *Holy David* cleared calls therefore *A pious Translation*; but *Grot.* expounds *he turned their Heart*, *multiplicando populum suum*, *by multiplying his People*, whose *Annot.* see further, as likewise that of *Jun.* and *Trem.*

Ver. 28. *Things*] *Jun.* and *Trem.* translate, *neque rebellantium signa*, *nor did the Signs rebel*; and so *Ab.* *Ezra* expounds it. In the Psalm they were not obedient unto his word.

29. He turned their Waters into Blood, and killed their Fish.

30. Their Country produced Frogs abundantly, in the Chambers of their Kings.

31. Upon his speaking, there came the Mixture of noisome Creatures, Lice in all their Bounds.

32. He gave Hail for their Showers of Rain, Fire with Flames in their Country.

33. Besides he smote their Vines and Fig-trees, breaking the Trees of their Borders.

34. At his ordering, there came the Locust and Canker-worm, even out of Number :

35. Which eat up every Herb in their Country, as they did the Fruit of their Ground.

36. And he slew all the First-born in their Country, the Beginning of all their Power.

37. Then he brought those forth with Silver and Gold ; and none failed among his Tribes.

38. The Egyptians were glad when they went forth ; because their Dread fell upon them.

39. He spread a Cloud for a Covering, and Fire to make light the Night.

40. Being asked, he brought Quails ; and satisfied them with the Bread of Heaven.

41. He opened the Rock, and the Water gushed out ; it ran a River in the dry Places.

42. For he remembered his holy Word, Abraham his Servant.

43. And brought forth his People with Joy, his chosen ones with a Poem.

44. To whom he gave the Countries of the Gentiles ; and they inherited the Labour of the Nations :

45. That they might observe his Ordinances, and keep his Laws. Praise the Lord.

P S A L M CVI.

PRAISE the Lord, give thanks to the Lord, because he is good ; since his Kindness is for ever.

2. Who can express the powerful Things of the Lord ? Can publish all his Praise ?

3. Such are blessed as observe that which is right, he who does what is just at all Times.

4. Remember me, O Lord, with the Favour of thy People, visit me with thy Salvation ;

5. That I may see the good of thy Chosen, be glad in the Gladness of thy Nation, may glory with thy Possession.

6. We have sinned with our Forefathers, we have committed Iniquity, have done wickedly.

7. Those did not consider thy Wonders in Egypt, remembered not the Multitude of thy Favours ; but provoked at the Sea, by the Red Sea.

8. However he saved them for his Name's sake ; to make known his Power.

9. And he rebuked the Red Sea, so that it dried up ; and caused them to go through the Depths as the Wilderness.

10. Whereby he saved them from the Power of the Hater, and redeemed them from that of the Enemy.

11. And the Waters covered their Adversaries, not one of them was left.

12. So they believed his Words, singing his Praise.

13. Yet they soon forgot his Works, they did not wait for his Counsel ;

14. But had a longing Desire in the Wilderness, and tempted God in the Desert.

15. And he gave them their Petition, but sent Leanness into their Person.

16. Besides they envied Moses in the Camp, Aaron the Saint of the Lord.

17. The Earth opened, and swallowed up Dathan, and covered over the Assembly of Abiram.

18. A Fire too was kindled in their Assembly : the Flame burnt up the Wicked.

19. They made a Calf at Horeb, and bowed down to a molten Image :

20. Changing their Glory into the Form of an Ox that eats Grass.

Ver. 31. *the Mixture of noisome Creatures, Lice*] What English is the *Pepish Transf.* *the canemyia came : and the cinifet !*

Ver. 37. *those*] *his People and Servants*, Ver. 25.

Ver. 42. *Abraham*] *Mudge* puts before it [to ;] though the *Heb.* has the accusative Article, with no Necessity of being otherwise, and the same as before *his holy Word*.

Ver. 43. *with Joy*] As he brought them out of *Canaan* to *Egypt* from Famine to Plenty, so now back again from Slavery and Poverty, to Dominion and Wealth.

Ver. 5. *be glad in the Gladness*] *Sax. bliffianne on bliffe.*

Ver. 7. *at the Sea*] But the *Sept.* have for it *going up,*

they supposing ~~it~~ *ly* should be joined ; which claims a Criticism.

Ver. 14. *desire*] for *Flesh*, *Num. xi. 4.*

Ver. 15. *Leanness*] But by the *LXX* on the contrary *Fulness*, referring *razon* perhaps to *dason* imaginary from *wt* by the Likeness of the first Letters, and a different Point on *w*.

Ib. Person] indisputably.

Ib. Image] The *Dewey Translators* took care to inform their People, " They adored the image that represented a calf, not God."

21. They forgot God their Saviour, who did great Things in Egypt,

22. Wonders in the Country of Ham, terrible Things at the Red-Sea.

23. Therefore he spoke of destroying them, but that Moses his chosen one stood in the Breach before him, to turn back his Wrath from slaying.

24. They also despised the desirable Country, did not believe his Word;

25. But murmured in their Tents, hearkened not to what the Lord said.

26. Upon which he lifted up his Hand towards them, to cast them down in the Wilderness;

27. As likewise to cast down their Offspring in the Nations, and to scatter them in the Countries.

28. Moreover they joined themselves to Baal-peor, and eat the Sacrifices of the Dead.

29. Thus they incensed with their Doings; inasmuch that the Plague broke in among them.

30. Whereas Phinehas stood up, and executed Judgment; so the Plague was stopped.

31. And it is reckoned to him for Righteousness, to all Ages for ever.

32. They enraged further at the Water of Meribah; and it was ill with Moses for their sakes.

33. For they provoked his Spirit, so that he spoke rashly with his Lips.

34. They did not destroy the People, of whom the Lord spoke to them.

35. But they mixed themselves among the Gentiles, and learned their Works.

36. Whose Images they served, which became a Snare to them.

37. Nay they sacrificed their Sons and Daughters to Devils:

38. Shedding innocent Blood, that of their Sons and Daughters, whom they sacrificed to

the Images of Canaan; and the Country was polluted with Blood.

39. So they defiled themselves with their Works, and committed Whoredom with their own Doings.

40. Incensed at this with his People, the Lord abhorred his Possession.

41. Then he delivered them into the Power of the Gentiles; and those that hated them had dominion over them.

42. Their Enemies also oppressed them; and they were brought down under their Power.

43. Many times he rescued them, though they provoked by their Counsel, and were impoverished through their Iniquity.

44. And looking on their Distress, when he heard their Cry;

45. He remembered his Covenant to them, and was sorry according to the Multitude of his Favours;

46. Giving them Compassions before all who took them captive.

47. Save us, O Lord our God, and gather us together from the Gentiles; that we may give thanks to thy holy Name, may glory in thy Praise.

48. Blessed be the Lord God of Israel, from Everlasting to Everlasting; and let all the People say, So let it be. Praise the Lord.

P S A L M CVII.

GIVE thanks to the Lord, because he is good; since his Kindness is for ever:

2. Let the Redeemed of the Lord say, whom he has redeemed from the Power of the Adversary;

3. And gathered them from the Countries, from the East and West, from the North and the Sea.

Ver. 27. *cast down—scatter*] as in *Dent. i. 41. Num. xxi. 1. see Ezek. xxi. 23.*

Ver. 28. *eat*] The same as the pres. Tense, like *cast* and *read*, but more especially *beat* and *beat*.

Ver. 30. *executed Judgment*] In the *Liturgy* prayed; but that Meaning is in another Conjug. of the Verb, and neither accords so well with the History, nor with *stood up*; though *Buxt.* puts it to that in his *Concordance*, and some other *Versions* have it so.

Ver. 31.
His righteousness therefore shall be commended

Through Ages all, till Ages all are ended, Wither.

Ver. 47. See *1 Chron. xvi. 35, 36.* where this Passage is, and so was not unquestionably composed in the Time of the Captivity of Babylon, or some other of a latter Date, as *Boole* writes; whom *Nichols* follows: but taking captive may refer to the *Philistines*, *1 Sam. ult. as Captivity, Psa. 14. ult.* and elsewhere. Hence also this *Psalm* may appear to be made by *David*; as *Jam. and Trem.* say this *Vers* shews, and in the former Part of his Reign over *Israel*; see also *Ham. Patr.* and *David* clear'd.

Ver. 48. *So let it be*] *Lewis* in his *Hist. of the Eng. Transf.* p. 332. writes, 'We see many of the Words in the Original retained, as *Hosanna, Hallelujah, Amen, Raka, Mammen, &c.* for which no Reason can be given but that they are left untranslated in the vulgar Latin;' which is surely a very weak Reason, if any at all. Thus the *Anglo-Saxon* has been hit.

Ver. 1. *his Kindness is for ever*] *Sandys* too widely, though wittily,

Whose Sea of Mercy hath no Shore; and being drawn from *Ovid*, the following in *Witber's Prayer* may be preferred, *In every thing we have continually experience of thy Mercies; inasmuch that we may confess thou delightest in nothing but in shewing Mercy; unless our sins compel thy Justice to afflict us, that thy Mercies may not be despised: and there is great Mercy even in that also.*

Ver. 3. *Sea*] the *Red Sea* from whence *Israel* was particularly gathered; this the *Original* is, and not *seab*, nor need be.

4. Who

4. Who wandered in the Wilderness, in a desert Way, finding no City of Habitation.

5. Hungry as well as thirsty, their Soul fainted in them.

6. When they cried to the Lord in their Distress, he delivered them from their Streights ;

7. And caused them to go in the right Way, to walk to a City of Habitation.

8. Let them give thanks to the Lord for his Kindness, and his Wonders to Mankind.

9. For he satisfies the longing Appetite, and fills the hungry Stomach with that which is good.

10. Those who sit in Darkness and the Shadow of Death, being Prisoners in Affliction and Iron ;

11. Because they rebel against the Sayings of God, and contemn the Counsel of the Highest :

12. Though he brings down their Heart with Labour, they fall, and none helps ;

13. When they cry to the Lord in their Distress, he saves them from their Streights ;

14. And brings them out of Darkness and the Shadow of Death, pulling off their Bonds.

15. Let them give thanks to the Lord for his Kindness, and his Wonders to Mankind.

16. For he breaks the brazen Doors, and cuts off the iron Bars.

17. Fools, by the Manner of their Transgression and Iniquities, afflict themselves.

18. Their Soul abhorring all Food, and they approaching to the Gates of Death ;

19. When they cry to the Lord in their Distress, he saves them from their Streights.

20. He sends his Word, and not only cures, but delivers *them* out of their Pits.

21. Let them give thanks to the Lord for his Kindness, and his Wonders to Mankind.

22. And let them offer Sacrifices of Thanksgiving, and tell his Deeds with a Poem.

23. Such as go down to the Sea in Ships, doing Business on the great Waters ;

24. Those see the Works of the Lord, and his Wonders in the Deep.

25. Who speaking, raises up the tempestuous Wind, which makes the Waves of it high.

26. They go up into the Air, down into the Depths : their Soul is dissolved with what is ill.

27. They reel and stagger like one drunk ; and all their Wisdom is swallowed up.

28. Yet when they cry to the Lord in their Distress, he brings them out of their Streights.

29. He restores the Tempest to Silence ; and their Waves are hushed.

30. Then are they glad, because they are still ; and he leads them to their desired Port.

31. Let them give thanks to the Lord for his Kindness, and his Wonders to Mankind.

32. And let them extol him in the Congregation of the People, as likewise praise him in the Habitation of the Elders.

33. He makes the Rivers a Wilderness, and Springs of Water a thirsty Place ;

Ver. 11. *Sayings of God*] Beza adds, which are engraven in the Minds of all Men ; Patrick calls them, the express Commands of God, and the plain Dictates and frequent Checks of their own Consciences ; which were the Voice of the most High.

Ver. 16, 17. by *Wheatl.* and *Silv.* as if reviving afresh in this Psalm, which may be likened to a Star in a blank Place, but that a Place of the Heavens, and the inviting Matter might tune their Souls anew, thus,

The iron bars burst at his pow'rful stroke,

His mighty arm the brazen portals broke.

The men, whom folly's outside charms allure,

Anguish for vice, and grief for sin endure :

but by *Dod* otherwise, for a Taste to my Reader,

For he hath broke the gates of Brass,

and barres of iron cut

In sunder. For transgression theirs,

the fooler are sore afflict.

Ver. 17. The LXX have it thus, *He helped them out of the Way of their Iniquity, for they were humbled for their Iniquities* ; deriving אָוִל (for how else could it be ?) from the Active of אָוִל and taking לְ for a Preposition, though then it should be אָוִלִּים but it served such Grammarians.

1b. by the *Manner*] or *Way*, not because.

Ver. 18. *approaching to*] The *Liturgick Translator*, with a familiar Idiom, which might arise from this Text, were even hard at death's door ; as commonly our trite Sayings have two Words beginning with the same Letter.

Ver. 25. *raises*] Being surprized to find in *Cruden's late Concord*, that this Eng. Word here signifies *To make*

to stand, on examining the *Original* I found the *Heb.* Word had both the Meanings ; but that one of them should therefore signify or be the same with the other, is strange indeed.

1b. *makes—high*] The LXX have as *Byth.* says, *are silent*, *Lyr. Proph.* No 874. but not in the best Copies, nor in that the *vulg. Lat.* was made from, and occasioned by taking γ for γ

Ver. 26. *down*] Here *Goodridge* has two Lines together with a Syllable too much, as he had two in the last Psalm at Ver. 19, 43. and has *Psa.* cix. 22. &c.

Ver. 27. *all*] Our last Translators went back again to the *Great Bib.* for *are at their wits end*, it being in the *Gen. Vers.* *all their cunning is gone* ; but what was well in a free Translation, is not in a pretended strict or literal one.

Ver. 29. *restores*] *Hare* in his *Metrical Edition* of the *Psalm*, supposes this Verb and that in Ver. 25. which I render *raises up*, to be put wrong, and that they ought to change Places ; against all Sense, as observed in the *Univer. Hist.* B. II. Ch. ii. 1. yet that Author says, as it is here written, it must be owned to be Nonsense, and proposes several Ways for altering it ; notwithstanding which I have rendered the Expression literally, and will venture the Sense of it ; this Verb in *Hiphil* as here signifying thus, as in *Bux. Lexic.* *restituit*.

1b. *their Waves*] those with which they are tossed ; rather than the *Sea's* singular at Ver. 23. as *L. de Dieu* would have it.

Ver. 30. *Port*] by which a City or Town may be denoted, or supposed to be there ; see *Hyde's Note* 1. on *Itinera Mundi*, Cap. 6.

34. A fruitful Country Saltnefs, by reason of the Wickednefs of those who dwell in it.

35. He makes the Wilderness a Pond of Water, and a dry Country Springs of Water.

36. Where he causes the Hungry to dwell, and they prepare a City of Habitation :

37. As also sow the Fields, and plant Vineyards ; which yield the Fruit of a Crop.

38. And he blesses them, so that they multiply exceedingly, and causes their Cattle not to be few.

39. On the contrary they are made few, and bowed down, by shutting up, Affliction and Sorrow.

40. He pours out Contempt upon Nobles, and makes them wander in a void Place with no Way.

41. But he exalts the needy one from Affliction, and makes Families as a Flock.

42. The Upright see, and are glad ; and all Iniquity shuts up its Mouth.

43. Whoever is wise, and observes these Things, may also understand the Favours of the Lord.

P S A L M CVIII.

A POEM or Psalm of David.

My Heart is prepared, O God : I will sing, and that melodiously, even with my Instrument of Glory.

2. Awake Lute and Harp : I will awake early.

3. I will praise thee among the People, O Lord ; and will sing to thee melodiously in the Nations.

4. For thy Kindness is great above the Heavens, and thy Truth to the Skies.

5. Be exalted above the Heavens, O God ; and let thy Glory be above all the Earth.

6. That thy beloved ones may be delivered, save with thy right Hand, and answer me.

Ver. 34. *Saltnefs*] as the *Heb.* is the *Sax.* *sealtum merse*, a salt marsh.

Ver. 40. *a void Place*] as *Job* xii. 24. see *Iso.* xxxiv. 11.

Ver. 41. *the needy one*] Who does this suit better than David, who calls himself so, *Psa.* xxxvii. 10. & xl. ult. & lxx. ult. & lxxxvi. 1. & cix. 16, 22, 31 ? Besides that this and the three foregoing *Psalm*s seem of the same Style and Author ; and *Families* here may mean those David had by his several Wives.

Ib. *Families*] *Sax.* *hyredas*, *Herd*s.

Ver. 1. *Psalm*] made up of *Psa.* lvii. & lx. but *Hopkins* verifies the three, or *N.* this (for *Editions* differ in the Author) as if he knew Nothing of it.

Ib. *My Heart, &c.*] Which is repeated in the *Litur.* from the *Gr.* or rather from the *old Lat.* to which the *Translator* (whoever he was) seems chiefly to have had respect.

Ib. *my Instrument*] See *Psa.* xvi. 9. *Litur.* here, *the best Member that I have.*

7. God has said in his Holiness, *that* I shall triumph : I will divide Shechem, and measure out the Vale of Succoth.

8. Gilead is mine, so is Manasseh, Ephraim is also the Strength of my Head, Judah my Law-giver.

9. Moab is my Washing-pot, I will throw my Shoe against Edom, will shout against Philistia.

10. Who will bring me to the fortified City ? Who will lead me to Edom ?

11. Wilt not *thou*, O God, that didst cast us off ; and that didst not go forth, O God, in our Armies ?

12. Give us Help, by reason of the Adversary ; since human Safety is vain.

13. Through God we shall act with Ability ; and he will tread down our Adversaries.

P S A L M CIX.

FOR the chief Musician. A Psalm of David.

O God of my Praise, be not silent.

2. For the Mouth of the Wicked, and that of the Deceitful are opened against me : they speak to me with a lying Tongue ;

3. And compass me with Words of Hatred, fighting against me undeservedly.

4. For my Love they are against me ; and I am at Prayer.

5. And they render to me Evil for Good, as also Hatred for my Love.

6. Set the Wicked over him, and let the Adversary stand at his right Hand.

7. When he is judged, let him go forth guilty, and his Prayer become Sin.

8. Let his Days be few, let another take his Office ;

9. His Children being Orphans, and his Wife a Widow.

10. Nay let his Children altogether wander, and beg, seeking from their waste Places.

Ver. 2. *Awake*] *Mudge* joins this to the last Word in the other Ver. as he pretends in the 57th ; but it is another *awake* which is here omitted, and he differs from that in joining *Psalm* and *Harp* to the last Verb. What Amendment is such ?

Ver. 4. *above*] rather locally, than comparatively as our former *Interpreter* in the *Com. Pray.* took it, by translating *greater than*.

Ib. *Truth to*] that is. *is great to*, as others also render it, without any Addition.

Ver. 5. *David* having related the Case of his Enemies, through the rising Degrees of Lying, Hating and Persecuting, to the Height of Ingratitude, a *Vice*, says that great Master of Wisdom *Sr. Francis Bacon*, which in a *Manner* contains all other *Vices*, in *Prometh.* refrains no longer from pouring deserved Imprecations on them.

Ver. 6. *him*] viz. *the Wicked or Deceitful*, Ver. 2. being there singular, and seems to be meant of *Doeg*, 1 *Sam.* xxii. *Psa.* lii.

11. Let the Usurer insnare all that he has, and Strangers prey upon his Labour.

12. Let him have none that extends Kindness, nor shews Pity to his Orphans.

13. Let his Posterity be cut off: in the following Age let their Name be blotted out.

14. Let the Iniquity of his Fathers be remembered with the Lord, and the Sin of his Mother not be blotted out.

15. Let them be before the Lord continually, that he may cut off their Remembrance from the Earth:

16. Because he does not remember to shew Kindness; but persecutes the afflicted and needy Man, even to put him to death that is of a bruised Heart.

17. And since he loves Cursing, let it come to him; and since he delights not in Blessing, let it be far from him.

18. Since he even wears Cursing as his Apparel, let it come into his inward Part like Water, and like Oil into his Bones.

19. Let it be to him as the Garment which he puts on, and for the Girdle that girds it continually.

20. Be this the Reward of such as hate me from the Lord, and of those who speak Evil against my Soul.

21. But do thou, O Sovereign Lord, act with me for thy Name's sake: since thy Kindness is good, deliver me.

22. For I am afflicted and needy, and my Heart is wounded within me.

23. I go away like a Shadow when it is stretched out, I am shaken off like a Locust.

24. My Knees stagger by Fasting, and my Flesh fails of Fatness.

25. And I am reproached by them: seeing me, they shake their Head.

26. Help me, O Lord my God, save me according to thy Kindness.

27. And let them know that this is thy Hand, *that* thou, O Lord, doest it.

28. Though they curse, do thou bless: though they are risen up, let them be ashamed; but let thy Servant be glad.

29. Let them be cloathed with Confusion who are against me; and put on their Shame as a Cloak.

30. I will give thanks to the Lord exceedingly with my Mouth, and praise him amongst many.

31. For he stands at the right Hand of the Needy, to save from those who judge his Soul.

P S A L M CX.

PSALM of David.

The Lord said to my Lord, Sit at my right Hand, till I make thy Enemies thy Footstool.

2. The Lord will send thy strong Staff from Zion: rule thou amongst thy Enemies.

3. Thy People will be willing at the Time of thy Power, with holy Comeliness from the Womb of the Morning; thou having the Dew of thy Youth.

Ver. 11. *insnare*] which the *Heb.* is; but the *Gr.* *search*, by *σκαρ* as it appears, for *σπ*

Ver. 12. *him have*] in the *Heb.* Manner, and signifying thus by the Position of it.

Ver. 13. *the following*] *Sept.* one, by *ו* for *ו*

Ver. 19. *the Garment*] *Sax.* *ræyl*, from the Verb *array*, as we have it; see Ver. 29.

Ver. 23. *shaken off*] as from a Bough.

Ver. 24. *fails of Fatness*] *Septuag.* is changed by Oil, the Verb primitively signifying *to lye*; but how poor the Sense; which the *Earl of Dartf.* would make for want of *oil*.

Ver. 2. *Zion*] which shews what Part of *David's* Time he made it in.

Ver. 3. *Thy People will be willing*] *Septuag.* *With thee will be the Principality*, through the Mistake *לְעַמְּךָ* thy People for *לְעִמְּךָ* with thee, where there is but a single Point of Variation; and *נִדְבָרָם* seems referred by them to *רַבְרָב* Verbals having such Letters in the first and last, and they being deceived in the Likeness of the 2d. though *Byth.* thinks they only took the Word in that Sense, N. 1866.

Ib. *with holy Comeliness*] In a *Transf.* ascribed to *Jerome*, on the *holy Mountains*, taking *ו* for *ו*

Ib. *from*] had or derived from.

Ib. *thou having*] The Authors of the *Universal History* criticising on this Place, as a notable Performance against the *Heb.* Pointing, render *From the Womb of the Morning is the Dew of thy Birth*, Book I. Ch. vii. Sect. 4. toward the End; by which not only the Original Punctuation

is broke through, but *לְךָ* for this left out untranslated. Their other Objection amounts to no more than that *shall or will be* is not in the *Hebrew*, whereas the Verb-substantive is frequently omitted in that Language. And *Hervet* lately writes, 'The most exact Translation of this difficult Passage is, I apprehend, as follows; *Prætere auri aurora, tibi est res juventutis vel proles tua* (which he gives in *English*) The Dew of thy Birth is larger, more copious, than the Dew which proceeds from the Womb of the Morning,' *Medit.* Vol. I. p. 131. But would he have it stand so in the Text? If it is the most exact, it ought. Should there be those double Translations, *juventutis vel proles*, and *larger, more copious*? Should there be *Birth*, which the *Heb.* Word has no Meaning of? Should *tibi* be made insignificant with *tua*, or be omitted in *Eng.* as before? There doubtless may be a more exact, nay ought to be a better and truer Translation. But that of the LXX is much worse, *I begot thee before the Morning-star*; construing *לִידֶיךָ* Youth, as *לִידֶיךָ* I begot, and the Words *לְךָ* thou having the Dew, as *לְךָ* (morning) Star. *Pach* says, 'This Place is judged the most difficult and obscure of any in this whole Book.' He seems to follow *Anfworth*, both handling it uncertainly and darkly. Being continued in the 2d Person sing. it is evidently spoken of *Christ* by Ver. 1, 4. the *Morning* appears to be that of the Gospel-day, the *Womb* the Production of Converts, who are I suppose termed *Dew*, because they were numerous like the Drops of it, and of large Extent, not without Allusion to the Dew of the Morning.

4. The Lord has sworn, and will not repent, Thou shalt be a Priest for ever after the Manner of Melchi-zedek.

5. The Lord will be on thy right Hand, smiting Kings at the Time of his Anger.

6. He will judge among the Gentiles, filling with Bodies, smiting the Head in the great Country.

7. He will drink of the Brook in the Way; therefore will he lift up the Head.

P S A L M CXI.

PRAISE the Lord. * I will give thanks to the Lord with the whole Heart, & in the Council of the Upright, and the Assembly.

2. & Great are the Lord's Doings, & sought out by all who delight in them.

3. & His Work is glorious and honourable, & his Righteousness remains for evermore.

4. & He causes his Wonders to be remembered: & the Lord is gracious and merciful.

5. & He gives Food to those who fear him, & he remembers his Covenant for ever.

6. & He declares to his People the Power of his Doings, & that he will give them the Possession of the Gentiles.

7. & The Doings of his Hands are true and

right, & all his Commandments are faithful.

8. & They are upheld perpetually for ever, & done truly and uprightly.

9. & He sends Redemption to his People; & commands his Covenant for ever: & holy and awful is his Name.

10. & The Fear of the Lord is the Beginning of Wisdom, & all who practise them have good Understanding: & his Praise remains for evermore.

P S A L M CXII.

PRAISE the Lord. * The Man is blessed who fears the Lord, & who delights exceedingly in his Commandments.

2. & His Offspring will be powerful on the Earth, & the Generation of the Upright will be blest.

3. & There will be Substance and Riches in his House, & his Righteousness will remain for evermore.

4. & Light rises in Darkness to the Upright; & who is gracious, merciful and righteous.

5. & Well is it for the Man that is gracious, and lends; & who orders his Matters with Judgment.

6. & For he will never be moved; & the Righteous will be in everlasting Remembrance.

Ver. 4. *Melchi-zedek*] For this being *Shem*, besides what is said on *Gen. xiv. 18.* see *Cumberland's Latin Tract, De Legibus Patriarcharum, Cap. 3. in Orig. Gent. Ant. pag. 424—434.* and *Hyde in Itinera Mundi, Cap. ii. Not. 2.*

Ver. 6. *filling*] being the Effect or Consequence of the judging; but *Hatton* changes the *filling* to *emptying* thus, *When thou shalt come to judge the world, and the Places filled with dead bodies shall give up their dead, Collects according to the matter of each Psalm; how wrong often!*

Ib. *with Bodies*] *Septuag. and vulg. Lat. Interp.* have the *Ruins*, but as the *Gr. Word* signifies also *dead Bodies*, the present Reading *πλάσματα* I imagine may be wrong instead of *πλάσας* with *dead Bodies*, and the *Lat.* might follow the Error. The *Heb.* *גוים* signifies but *Bodies* in general, and here is to be understood *wounded*, as well as *dead*. *Jerome* taking it for the same as *גוים* turned it *the Vallies*.

Ib. *great Country*] the *Gentile World*.

Ver. 7. *drink*] will go on vigorously like one who is so refreshed in that hot Country; and *Hervey* seems justly to blame the *Commentators*, for expounding it so harshly and unnaturally, of *undergoing Sufferings*; but his *Heb. Criticisms* are a little unskilful. *Grotius, Jun. and Trem.* &c. however comment, that it denotes being like an active Warrior, who will not stay and indulge himself, to take any better Repast than the Water in a Brook; but *לִי* therefore relying so strongly on it, shews a very good Refreshment to be intended, otherwise it should have been but the common Conjunction & at most. Several other *Commentators* interpret the Brook to be the Blood of the Enemies, which shocks more than convinces; so that *Hervey* indeed did not consult them all. And *Mudge* has, *He shall give Drink*, but by different Punctuation.

Ib. *Brook*] *Sax. Burnan.*

Ver. 1. This *Psalms* is exactly alphabetical, as marked with the *Heb. Letters*; and was written I suppose by *David*, when God had advanced him. But *Hatton* gives it this Title, *An Eucharistical Hymn for the benefit of the Holy Gospel, particularly of the Blessed Sacrament.*

Ib. *Council*] as the *Heb.* is, and may mean *private Assembly*, and so be distinct from the other.

Ver. 10. *them*] the *Fear of the Lord*, and *Wisdom*; it being in the *Heb.* *פחד ודעת* so that the King's Translators by adding as marked in *Ital.* must also leave out.

Ib. *Understanding*] according to the Words of *Christ*, *Joh. vii. 17.*

Ib. *remains*] *Heb. stands.* *Payne* in his *Poetry*, here stretches *endure* to three Syllables, as again *exii. 3.* but not always, and *endureth* to four, *Psa. cxviii. 3, 4.*

Ver. 1. Of this *Psalms* the same may be said as of the last.

Ver. 3. *Substance*] which the *Heb. Word* most properly signifies, and here to shun Tautology; as there is in the *New-England Metre*;

Wealth in his house, much riches too,
but from the last *Prose*.

Ver. 5. *Well is it for the Man*] or *The Man is well*, as Ver. 1. *The Man is blessed*; which both the *Heb. Construction* and *Subject of the Psalm* shew; as particularly set forth by *Lewis de Dieu* in his *Animadversions*.

Ib. *orders*] *Aristippus* being asked, as *Diog. Laert.* relates, wherein the Philosophers excelled others? said, *if all the Laws were repealed, they would live the same.*

Ver. 6. *For*] So the *Heb.* is, and thus agrees well with the preceding Verse, when rightly rendered as before, and is a farther Argument for that Way of rendering.

Ib. *will never*] *Jun. and Trem.* taking it as in the *com. Transf.* put this Sense to it, that *he is moved, but not*

7. & He

7. **He is not afraid of bad News :** his Heart is established, trusting in the Lord.

8. **His Heart is upheld,** he will not be afraid ; **⁊ till he can look on his Adversaries.**

9. **He who disperses, gives to the Needy,** **⁊ his Righteousness will remain for evermore ;** **⁊ his Horn will be lifted up with Glory.**

10. **The Wicked will see, and have indignation ;** **⁊ he will gnash his Teeth, and be dissolved :** **⁊ the Desire of the Wicked will perish.**

P S A L M CXIII.

PRAISE the Lord. Praise, O Servants of the Lord, praise the Name of the Lord.

2. Let the Lord's Name be blessed, henceforth even for ever.

3. From the Rising of the Sun to his Setting, the Name of the Lord is to be praised.

4. The Lord is high above all Nations, his Glory is above the Heaven.

5. Who is like the Lord our God ? That exalts himself to dwell,

6. That humbles himself to look, in Heaven, and on the Earth :

7. That raises up the Poor from the Dust, lifts up the Needy from the Dunghil ;

8. To make *them* dwell with Nobles, with the Nobles of his People :

9. That causes her who is barren of a Fa-

mily, to dwell a joyful Mother of Children. Praise the Lord.

P S A L M CXIV.

WHEN Israel came out of Egypt, the Family of Jacob from a People of strange Language ;

2. Judah being his Sanctuary, Israel his Dominion ;

3. The Sea seeing, fled, Jordan was turned back :

4. The Mountains skipt like Rams, the Hills like Lambs of the Flock.

5. What was the Matter with thee, O Sea, that thou fleddest ? Jordan, *that* thou wast turned back ?

6. With you Mountains, *that* ye skipt like Rams ; ye Hills, like Lambs of the Flock ?

7. Tremble, O Earth, at the Presence of the Lord, at the Presence of the God of Jacob ;

8. Who turned the Rock to a watery Pond, the Flint into a Fountain of Water.

P S A L M CXV.

NOT to us, O Lord, not to us, but to thy own Name give the Glory, for thy Kindness, for thy Truth.

2. Why do the Gentiles say, Where is now their God ?

for ever ; which seems contrary to the Scope of the Psalm, particularly Ver. 3, 8, 9. as well as Psa. xv. 5. & xvi. 8. & xxi. 7. & xxx. 6. & lv. 22. & lxvi. 9. & cxxi. 2. the Heb. Expression being the same in Psa. xv. 5. & xxx. 6. & lv. 22. where our Translators have never, and *Jun.* and *Trem.* non unquam in the last, without the Liberty of a different and opposite Meaning.

Ver. 1. In the Annotation of *Jun.* and *Trem.* it is said, that David seems to have indited this Psalm, when he had received the Kingdom, in Imitation of that which is in 1 Sam. ii.

Ver. 2. henceforth] Sax. *henceforth* or of *thisum nu.*

Ver. 3. Rising] Sax. *uprinc*, and in another Copy *up-lyme*.

Ver. 5. to dwell] that is to say in Heaven of the following Ver. *Jun.* and so *Mudge* ; the Sublimity of which may be pronounced convincing.

Ver. 7, 8, 9. *Witber* in the Contents. *It magnifieth God—for raising us from the dunghills of corrupted Nature, to the thrones of Grace ; and for taking away our spiritual sterility.*

Ver. 9. Praise the Lord] *Mudge* speaks for the Seventy in placing this at the Beginning of the next Psalm, for that, says he, otherwise His in the 2d Ver. will have Nothing to refer to. That indeed might be their Reason for doing it, or because it stands at the Beginning thrice before ; but either and both, though *Mudge* does not produce the latter, are insufficient, there being the like *his*, Psa. lxxxvii. 1. and twice in Psa. cxiv. 2. where it is also extolled for a peculiar Beauty, by the Spectator, N^o 461. and this with the two foregoing are such Psalms of Praise as the Expression is properly prefixed to, but the follow-

ing is different. Nor has *Mudge* himself ventured to remove it, nay both he and the Seventy retain the Heb. Word, where the Reference of *his* would be lost to the Readers of that alone.

Ver. 1. This Psalm *Jun.* and *Trem.* also ascribe to David.

Ver. 2. [Judah] where the divine Pillar was, Num. xiv. 14. & ii. 2.

1b. being] as at Psa. lxxxvii. 1. and this may be connected with Ver. 7. by putting or supposing Ver. 5, 6. in a Parenthesis.

1b. Dominion] K. James adds paraphrastically,

whereas he did command ;

whereas being then used for where by him and others, like while as and when as ; now for since, and lately for but.

Ver. 4. [skips] as more imaging the Action, than the unweildy *skipped*.

Ver. 5. [fleddest] Sax. *fluye*.

Ver. 7. Tremble] which as if too exalted for the Sept. they have lowered to, the Earth trembled, reading *תַּרְסָה* for *תַּרְסָה* according to *Mudge*, who it is to be feared was watching for Opportunities to cast a Slur on the Heb.

Ver. 1. David too seems to have written this, say *Jun.* and *Trem.* after he had obtained the Kingdom ; and as is likely on the Philistines coming against him, 2 Sam. v. 17, 19, 21. *Patr.* ascribes it to the Time of *Jehoshaphat*, 2 Chron. xx. but the Mention of *Israel* Ver. 9, 12. is more for the other.

1b. give the Glory] by delivering us.

3. Whereas our God is in Heaven, who does whatever he will.

4. Their Images are Silver and Gold, the Work of Man's Hands.

5. They have a Mouth, but do not speak; have Eyes, but do not see;

6. Have Ears, but do not hear; have a Nose, but do not smell;

7. Their Hands, but do not feel; their Feet, but do not go: they pronounce not with their Throat.

8. Those that make them are like them, with every one who trusts in them.

9. O Israel, trust in the Lord: he is their Help and Shield.

10. O Family of Aaron, trust in the Lord: he is their Help and Shield.

11. You that fear the Lord, trust in the Lord: he is their Help and Shield.

12. The Lord remembers us, blessing: he blesses the Family of Israel, blesses the Family of Aaron.

13. He blesses those who fear the Lord, the small with the great.

14. The Lord will add both to you yourselves, and your Children.

15. You are the Blessed of the Lord, the Maker of Heaven and Earth.

16. The Heaven it self is the Lord's; but he has given the Earth to Mankind.

17. The Dead do not praise the Lord, nor any who go down to Silence.

18. But we will bless the Lord, henceforth even for ever. Praise the Lord.

P S A L M CXVI.

I LOVE, because the Lord hears, even my Voice, my Supplications.

2. Because he has inclined his Ear to me, therefore will I call in my Days.

3. The Anguish of Death surrounded me, and the Streights of the Grave found me: I met with Distress, and Sorrow.

4. Then I called on the Name of the Lord, I beseech thee, O Lord, deliver my Soul.

5. The Lord is gracious, and righteous, and our God is merciful.

6. The Lord preserves the Simple: I was impoverished, and he saved me.

7. Return, my Soul, to thy Rest; for the Lord has been bountiful to thee.

8. For thou hast delivered my Soul from Death, my Eyes from Tears, my Feet from falling.

9. I will walk continually before the Lord in the Country of the Living.

10. I believed, therefore spoke, being exceedingly afflicted,

11. I said in my Haste, All Men are Liars.

12. What shall I render to the Lord for all his Benefits to me?

Ver. 5. have] Sax. habboth.

Ver. 7. feel] Sax. grapiath.

Ver. 9. trust] Mudge trusteth, saying he translates these three Verses thus as the *Seventy*; but they have, *has hoped*: and he says, with a Change of Vowel only; how well it is for the *Scripture* then, that it has this Bulwark for Defence!

Ver. 14. add to] so the *Heb.* exactly, by which may easily be understood *Wealth*, or Blessings from the foregoing; whereas *increase* would properly respect the Persons spoken of, which does not appear to be the Meaning: and what is *increased* must be *more, more and more* being devised by the *Translators*, which the nameless *Author* of the *Version* so much praised, keeps to thus ridiculously,

The Lord will you, you and your seed,
no more and more increase.

Ver. 1. David, being advanced to the Kingdom, likewise made this *Psalms*, according to *Jun.* and *Trem.* which seems likelier than when in great danger of Saul in the desert of Maan, as peremptorily concluded in the old *Contents*.

Ib. I love] Mudge adds Him in the same Letter, and then says, *It would begin more easily* (namely his own) *if we placed the Hallelujah which is in the End of the preceding Psalm, at the Beginning of this*: so he might have said of *heareth the Voice of my Supplications*, as it follows in his *Version*, that it is easier for the Genitive, to leave out *my* with *Voice*. The *Seventy* indeed have their *Alleluia* at the Head of this and the two next *Psalms*, by Way of Title to them, taken from the End of the foregoing ones; as it is scarce credible the *Heb. Copies* should be so changed.

Ib. hears] fut. in *Heb.* which is used for the pres. Tense. According to the *Heb.* Pointing there must also be a Stop made here, and as *De Diru* reasons ought,

that the three Benefits may be distinctly pronounced, first God's hearing, second my Voice, third my Supplications; and the Reader may observe a Beauty in it.

Ver. 3. Streights] as *Lam.* i. 3. *Psa.* cxviii. 5. not signifying pains: Mudge has Toils (technical enough) saying, *I read* מַצְרִים (but by the Way there is no such *Heb.* Word) *to create* (mind!) a Meaning of Nets or Toils, which will agree with the Snare; to wit that he himself puts for Anguish, which in the other Meaning of the Word is but Cords. This appears said by David in his Troubles under Saul, when his Friends deserted or neglected him, who had given him Promises or Expectations of their Friendship; but since that he had found it from them again. It is now said for *Thanksgiving* after Childbirth.

Ver. 3, 4. With in the Prayer, When the guilt of Sin, the fears of Death, the torments of Hell, and the suggestions of the Devil (conspiring with our frailties) have once enclosed us: We have then no power of resistance in our selves; and it is thy great Mercy, if the little spark of our faith be not wholly quenched. Help us therefore in our extremities.

Ver. 9. walk continually] being in the Conjug. *Attip.* where it so signifies. The *Vulg.* has please without beseech, to mend the Sense of the LXX, who have it with that, but is so more erroneous. They did not mistake the Verb it appears, but put this for the Meaning.

Ver. 11. Liars] Mudge, a Lie; for, says he, there is only a Substitution of two Vowels (which are all) much more easy: what pretty Play this! but the Expression is to me much harder.

Ver. 12. by Buchanan,
Tot liber toties malis,
Tot auctus toties bonis,
Quo tandem officio tibi
Coner solvere grates?

Being freed so often from so many evils, having increase so often in

13. I will take the Cup of Salvation, and call on the Name of the Lord.

14. I will perform my Vows to the Lord, now before all his People.

15. Precious in the Sight of the Lord is the Death of his pious ones.

16. I beseech thee, O Lord, since I am thy Servant, even thy own, the Son of thy Handmaid, *that* thou wilt undo my Bonds.

17. I will offer to thee the Sacrifice of Thanksgiving, and call on the Name of the Lord.

18. I will perform my Vows to the Lord, now before all his People;

19. In the Courts of the Lord's House, in the midst of thee, O Jerusalem. Praise the Lord.

P S A L M. CXVII.

PRAISE the Lord, all you Gentiles, give him thanks, all Nations.

2. For his Kindness is powerful to us, and the Truth of the Lord is for ever. Praise the Lord.

P S A L M CXVIII.

GIVE thanks to the Lord, because he is good; since his Kindness is for ever.

2. Let Israel now say, that his Kindness is for ever.

3. Let the Family of Aaron now say, that his Kindness is for ever.

4. Let those who fear the Lord now say, that his Kindness is for ever.

5. I called upon the Lord by reason of Streightness: he himself answered me with a large Place.

6. The Lord is for me, I will not fear: what can Man do to me?

7. The Lord is for me with such as help me; and I can look on those who hate me.

8. It is better to trust in the Lord, than it is in Man.

9. It is better to trust in the Lord, than it is in Princes.

10. All the Nations compassed me about, but in the Name of the Lord I cut them off.

11. They compassed me, even compassed me about, but in the Name of the Lord I cut them off.

12. They compassing me like Bees, are quenched as a Fire of Thorns: for in the Name of the Lord I cut them off.

13. Thou didst thrust me hard; that I might fall; yet the Lord helped me.

14. The Lord is my Strength, and a Psalm, and is become Salvation to me.

15. The Voice of Singing and Salvation is in the Tents of the Righteous: the right Hand of the Lord does valiantly.

16. The right Hand of the Lord is exalted, the right Hand of the Lord does valiantly.

17. I shall not die; but shall live, and rehearse the Works of the Lord.

18. Though the Lord corrected me sorely, he did not deliver me to Death.

19. Open to me the Gates of Righteousness; I will enter in at them, giving thanks to the Lord;

20. This Gate of the Lord, at which the Righteous shall enter in.

21. I will give thanks to thee: for thou answerest me, and art become Salvation to me.

22. The Stone that the Builders rejected, is become the Head of the Corner.

23. This is of the Lord, and it is wonderful in our Sight.

24. This is the Day which the Lord has made; let us rejoice, and be glad on it.

so many good Things, with what Duty at last shall I endeavour to repay thee thy Dues? Which the English Reader may know the better for being rendered literally.

Ver. 1. This may be a Sort of an Appendix to the foregoing Psalm.

1b. *Gentiles*] This little Psalm may be esteemed the more excellent, as being Evangelical.

Ver. 2. *is powerful*] But *Mudge* has invented it seems a new Meaning to the Heb. *reacheth high, as great was before.*

Ver. 1. *Fun. and Trem.* suppose David wrote this, when having overcome other Nations, he returned from his last Expedition against the Ammonites, 2 Sam. xii.

Ver. 10. *cut*] Either future only to compassed (and not absurdly as in the com. Transf.) or in the pres. Tense; both which the Heb. may mean, and *cut* in Eng. precisely the same.

Ver. 12. *Bees*] Sax. *been.*

1b. *cut*] for *continue to cut*; but will unsuitable.

Ver. 22. *The Stone &c.*] The Chald. Paraphrast applies it thus to David instead of Christ, by which may be observed what Liberties the ancient Translators took, *שֵׁנִי אֲרִיכְלִיא הָיָה בִּנְיָ דִישִׁי וְהָאָהָ לְאֶחָדָא לְמִלְיָא וְשׁוֹלֵטִין* The Boy the Builders left, was among the Sons of Jesse, and deserved to be reckoned for a King and Sultan.

1b. *Builders*] Woodford making this Psalm into a Dialogue, put the Priests to say this; whereas they were those Builders, Luk. xx. 17, 19. Act. iv. 11.

Ver. 24. *the Day*] Of which *Wither* prays, O Lord Christ our Saviour! give us part in all that which thy Incarnation, Passion, Death, Buriall, Resurrection, and Ascension, hath merited and conquered for us; and (if it

25. I beseech thee, O Lord, save now :
I beseech thee, O Lord, now prosper.

26. He is blessed who comes in the Name
of the Lord : we bless you from the Lord's
House.

27. The Lord is God, and he enlightens
us : bind the Sacrifice with Cords to the
Horns of the Altar.

28. Thou art my God, and I will give
thanks to thee ; my God, I will extol thee.

29. Give thanks to the Lord, because he
is good ; since his Kindness is for ever.

P. S A L M CXIX.

THOSE are blessed that are perfect
in the Way, going in the Law of
the Lord.

2. * Those are blessed that keep his Testi-
monies, seek him with the whole Heart ;

3. * Who also work no Iniquity, but go
in his Ways.

4. * Thou hast commanded to observe thy
Precepts exceedingly.

5. * Oh that my Ways were prepared to
observe thy Ordinances !

6. * Then should I not be ashamed, when
I had respect to all thy Commandments.

7. * I will give thanks to thee with Up-
rightness of Heart, while I learn thy righte-
ous Judgments.

8. * I will observe thy Ordinances : do not
leave me very much.

9. * With what shall a young Man purify
his Path ? By taking heed according to thy
Word.

10. * I seek thee with my whole Heart :
let me not err from thy Commandments.

11. * I lay up thy Sayings in my Heart,
that I may not sin against thee.

12. * Blessed art thou, O Lord, teach me
thy Ordinances.

13. * With my Lips I declare all the Judg-
ments of thy Mouth.

14. * I am as joyful in the Way of thy
Testimonies, as for all Substance.

15. * I will meditate on thy Precepts, and
behold thy Paths.

16. * I will delight my self in thy Ordi-
nances, will not forget thy Word.

17. * Be bountiful to thy Servant, that I
may live, and observe thy Word.

18. * Open my Eyes, that I may behold
the Wonders from thy Law.

19. * I am a Stranger on the Earth : do
not hide thy Commandments from me.

20. * My Soul is broke for Desire to thy
Judgments at all Times.

21. * Thou rebukest the Proud that are
cursed, who err from thy Commandments.

22. * Roll from me Reproach, and Con-
tempt : for I keep thy Testimonies.

23. * Even Princes sit speaking against me ;
but thy Servant meditates on thy Ordinances.

24. * Thy Testimonies also are my De-
light, my Counsellors.

*please thee) let this be the Day, which thou hast made to fill
us with such a gladness, as shall make us joyfull for ever more.*

Ver. 25. *save*] The Heb. Word being *beshingab*, from
thence was *Hosanna*, Mat. xxi. 9. as Grotius notes. By
which may also be perceived the hard strong guttural
Sound of the Letter *y* for which some put *b*, and our
Translators commonly in the proper Names (where the
Occasion offers) Nothing ; but *Ainsu*, would have *Ho-
sanna* made from this and the following Word together,
which he writes *Hosbiab-na*, putting a soft *a* for *y* which
the double *nn* only may refute, nor are those Heb. Words
connected with a Hyphen, though it is frequent in that
Language.

Ver. 26. *bless*] In the Psalter, have wished you good
luck ; vulgar and unfit.

Ver. 27. *bind the Sacrifice with Cords*] Sept. *make a
Feast in the thick* i. e. Boughs, according to Lev. xxiii.
39, 40. but not what is ordered here, they taking the
wrong Sense of the latter Words, as the Verb demon-
strates ; which being *isru* they might expound by *הושיע*
esch, the former Part from the Nearness of Sound, and in
the last taking *ר* for *ה* Yet *Histon* in his *Essay towards*
restoring the true Text of the Old Test. would have the Heb.
Psalm in particular corrected by the Gr.

Ver. 1. This Psalm, which is mostly agreed to be Da-
vid's, *Jun.* and *Trem.* in the Contents, speak of his com-
forting himself with in his Exile ; for which also see Ver.
9, 19. each Heb. Letter beginning 8 Verses.

Beza begins it in French Verse,

*Bien heureuse est la personne qui vit
Avec entiere & saine conscience :*

*Right blessed is the Man who lives with a perfect and sound
Conscience.*

Ver. 3. *no*] The Gr. Translators transfer the Nega-
tive to the latter Part, in this Manner, *not that thou
work Iniquity go in his Ways*, which is forcing the Heb.
Construction.

Ver. 6. For beautiful Lines in the *New Version*, viz. of
Tate and *Brady* (as being common) see Ver. 6. 11. (made
better by *Watts*) 42, 50, 70, 74, 90, 91, 97, 99, 109,
112, 120, 127, 139, 140, 146, 151, 162, 165, 168.

Ver. 8. *Ordinances*] In the Com. Prayer *Psalm* it is
ceremonies, which *Patrick* expounds to be, *Those Statutes*
of thine, for which I see no other reason but thy Will ; there-
fore they were to be God's positive known Will.

Ver. 9. *a young Man*] Sax. *seyenga*, *se* being for the
Article ; and for the former *s* I put *y*, for the latter *g*, as
the Sound requires.

1b. *taking heed*] *Psalm*. *ruling himself* : for which its
great Defender produces no Proof, nor Authority but that
of *Cast.* *exsequendis verbis tuis, performing thy Words.*

Ver. 18. *Open*] By the Dow. College *Revue*, better by
the Earl of Dartf. *Unveille*, though clumsily spelled,
which his *Version* too much is, and printed as *English* at a
foreign Press, yet fair.

Ver. 20. *is broke*] *has longed* by the Sept. &c. is at mere
Random as far as I see, unless put as the Meaning of
broke.

Ver. 21. *are cursed*] If we regard some old Translations
more than the Heb. this is to belong to what follows.

Ver. 23. *Princes*] Sax. *ealdorman*.

25. ¶ My Person cleaves to the Mould : keep me alive according to thy Word.

26. ¶ I declared my Ways, and thou didst answer me : teach me thy Ordinances.

27. ¶ Make me understand the Way of thy Precepts, that I may meditate on thy Wonders.

28. ¶ My Soul drops away for Sorrow : raise me up according to thy Word.

29. ¶ Put away from me the Way of Falsehood, and be gracious to me with thy Law.

30. ¶ I have chosen the Way of Faithfulness, putting thy Judgments.

31. ¶ I have cleaved to thy Testimonies ; O Lord, let me not be ashamed.

32. ¶ I will run the Way of thy Commandments, when thou enlargest my Heart.

33. ¶ Teach me, O Lord, the Way of thy Ordinances, and I will keep it to the End.

34. ¶ Make me understand, and I will keep thy Law, nay observe it with the whole Heart.

35. ¶ Cause me to go in the Path of thy Commandments, for I delight in it.

36. ¶ Incline my Heart to thy Testimonies, and not to Gain.

37. ¶ Avert my Eyes from seeing Vanity, keep me alive in thy Ways.

38. ¶ Confirm thy Sayings to thy Servant, who is in thy Fear.

39. ¶ Turn away my Reproach, of which I have been afraid : for thy Judgments are good.

40. ¶ Behold I have desired thy Precepts : keep me alive in thy Righteousness.

41. ¶ And let thy Favours come to me, O Lord, thy Salvation according to thy Sayings ;

42. ¶ That I may answer the Matter to

him who reproaches me : for I trust in thy Word.

43. ¶ And take not away the Word of Truth very much from my Mouth ; since I wait for thy Judgments.

44. ¶ So will I observe thy Law perpetually, for ever and evermore.

45. ¶ Then shall I walk continually in Wideness ; because I seek for thy Precepts.

46. ¶ And I will speak of thy Testimonies before Kings, and not be ashamed.

47. ¶ Nay I will delight my self in thy Commandments, which I love.

48. ¶ And will lift up my Hands to thy Commandments which I love, as also meditate on thy Ordinances.

49. ¶ Remember the Word to thy Servant, for which thou hast made me wait.

50. ¶ This is my Comfort in my Affliction ; that thy Sayings keep me alive.

51. ¶ The Proud deriding me very much ; I turned not aside from thy Law.

52. ¶ I remembred thy Judgments long ago, O Lord, and comforted my self.

53. ¶ A Tempest took hold of me from the Wicked, who forsake thy Law.

54. ¶ Thy Ordinances have been my Psalms, in the House of my Sojourning.

55. ¶ I have remembred thy Name in the Night, O Lord, and observed thy Law.

56. ¶ This have I had, because I kept thy Precepts.

57. ¶ O Lord my Portion, I said, that I would observe thy Words.

58. ¶ I made supplication before thee with the whole Heart : be gracious to me according to thy Sayings.

59. ¶ I thought of my Ways, and turned back my Feet to thy Testimonies.

60. ¶ I made haste, and did not delay, to observe thy Commandments.

Ver. 26. *and thou didst answer*] *Mudge*, when *Thou afflictest* ; but his reading the *Heb.* otherwise is absurd, since the Difference does not consist in that, but in the various Meaning of the Verb : nay it is exactly here as *Psa.* cxxxviii. 3. (where he renders *Thou answeredst me*) and elsewhere the like, in the same Mood and Tense of the same Verb : for our Author should have known that *y* being guttural makes a peculiar Pointing, before he had turned Critick against it, since his Criticism is wrong as well as absurd.

Ib. teach] *Sax.* *tec*, Ver. 66. *lar*, and variously so elsewhere.

Ver. 27. *meditate*] the same as Ver. 48, 78.

Ver. 28. *drops away*] *Sept.* *has slumbered*. *Byth.* supposes by the *Gr.* being corrupted from *krats* to *kratsiv*, but is *kratsiv*.

Ver. 29. *Falsehood*] *Mudge*, the *Way of Lie* ; but could he think that proper, or better than *lying* as before.

Ib. be gracious to me] which the *Heb.* Word means, and not as in the *Psal.*

Ver. 32. *run*] *Sax.* *arn* or *yrn*, by Transposition of the Letters.

Ib. Gain] the *Desire* or *Love* of which, according to *Diogenes* the Philosopher, is the *Metropolis* of all Evils, in his *Life* by *Diog. Laert.*

Ver. 45. *Wideness*] so the *Heb.* not *liberty*.

Ver. 48. *will lift up my Hands to thy Commandments*] I know not what it signifies better than his Readiness to perform them ; any other Sense I have met with I like less.

Ver. 53. *from*] which the *Heb.* Preposition more signifies than *because of*, and the *Heb.* Stop is at *Wicked*, not at *me*, *fun*, and *Trem.* with *Mont.* likewise rendering it *ab* ; all which with the apparent Advantage of the Sense, I suppose will be my sufficient Justification.

Ver. 57. *Portion*] *Sax.* *dal*.

Ver. 60. *made haste*] The *Sept.* *am prepared*, as for the Sense of the other.

Ib. delay] Where is a Stop, shewing he also *made haste* to observe.

61. ⁿ The Companies of the Wicked preying on me, I forgot not thy Law.

62. ⁿ I will rise up at Midnight, to give thanks to thee, for thy righteous Judgments.

63. ⁿ I am a Companion to all who fear thee, and to those that observe thy Precepts.

64. ⁿ The Earth, O Lord, is full of thy Kindness : teach me thy Ordinances.

65. ^o Thou hast dealt well with thy Servant, O Lord, according to thy Word.

66. ^o Teach me the best of Sense and Knowledge : for I believe in thy Commandments.

67. ^o Before I was afflicted I erred ; but now I observe thy Sayings.

68. ^o Thou art good, and doest good : teach me thy Ordinances.

69. ^o The Proud forge Falsehood against me : I keep thy Precepts with the whole Heart.

70. ^o Their Heart is as fat as Grease : I delight in thy Law.

71. ^o It is good for me, that I have been afflicted ; in order that I might learn thy Ordinances.

72. ^o The Law of thy Mouth is better to me, than thousands of Gold and Silver.

73. ^o Thy Hands made me, and established me : cause me to understand, that I may learn thy Commandments.

74. ^o When those who fear thee see me, they are glad, because I wait for thy Word.

75. ^o I am sensible, O Lord, that thy Judgments are with Righteousness, and that thou hast afflicted me with Faithfulness.

76. ^o Let there be thy Kindness, I beseech thee, to comfort me, according to thy Sayings to thy Servant.

77. ^o Let thy Mercies come to me, that I may live : for thy Law is my Delight.

78. ^o Let the Proud be ashamed, for they

in Falsehood deal with me perversely ; I meditating on thy Precepts.

79. ^o Let those return to me who fear thee, and who know thy Testimonies.

80. ^o Let my Heart be perfect in thy Ordinances, in order that I may not be ashamed.

81. ^o My Soul fails for thy Salvation, I wait for thy Word.

82. ^o My Eyes fail for thy Sayings, so that I say, When wilt thou comfort me ?

83. ^o Though I am like a Bladder in the Smoak, I do not forget thy Ordinances.

84. ^o How many are the Days of thy Servant ? When wilt thou execute Judgment on my Persecutors ?

85. ^o The Proud dig Pits for me, which is not according to thy Law.

86. ^o All thy Commandments are with Faithfulness : they persecuting me wrongfully, do thou help me.

87. ^o They have almost made me fail on the Earth ; yet I have not forsaken thy Precepts.

88. ^o Keep me alive according to thy Kindness ; and I will observe the Testimonies of thy Mouth.

89. ^o O Lord, thy Word is placed for ever in Heaven.

90. ^o Thy Faithfulness is to all Ages : thou hast established the Earth, so that it stands fast.

91. ^o The Things stand fast this Day according to thy Judgments : for all are thy Servants.

92. ^o Unless thy Law had been my Delight, I had then perished in my Affliction.

93. ^o I will never forget thy Precepts ; for by them hast thou kept me alive.

94. ^o I am thine, save me : for I seek thy Precepts.

95. ^o The Wicked waiting for me, to destroy me ; I am prudent with thy Testimonies.

Ver. 61. *Companies*] Gr. *the Cords of Sinners have been folded about me*; in a diverse Meaning of the Heb. Subject, and another of the Verb founded on that, which is to be met with sometimes among the Translators (unless it can be imagined they deduced קור from עטר) and especially here, as this Verb is not elsewhere, however in such a singular Sense ; but its Noun *Prey* discovers what it is.

Ver. 67. *Before*] in the Sax. *arthanthe*. The Earl of Dartf. has very erroneously *Because* for it.

Ver. 70. *as fat as Grease*] Gr. *curdled like Milk* ; by supposing the Noun בלל without the Points was בלל and then framing a Sense to the Verb from it, as at Ver. 61. upon Occasion of this Word being here only : though it is not quite incredible, that the said Signification of שם was fetched from שם

Ib. *fat*] denoting I suppose their Stupidity.

Ver. 77. *live*] Sax. *libbe* and in Ver. 116. *liffe* ; the Consonant [v] being a late Invention, as related in the *Philos. Transact.* Vol. 5. abridged.

Ver. 79. *return*] to be for him as they had been. The

Author of *H. Dav.* clear'd has for the Sept. and Vulg. *convert me*, but wrong.

Ver. 80. *not be ashamed*] *quod eveniret, si a statutis tuis recederem, at what may come to pass, if I should depart from thy Statutes*, say Jun. and Trem. but perhaps have not so bad or absurd an Annotation elsewhere : for his Mind being perfect, *animus meus integer*, as they translate, was that he might not be ashamed ; and consequently if imperfect, he might be ashamed, Ver. 31. which they produce for the like, is directly against them, and *Psa.* xliv. 21. Nothing at all to the Matter. How much better do Kimhi and Ab. Ezra expound it, that he might not be ashamed, as the Proud aforesaid, Ver. 78.

Ver. 85. *dig Pits for me*] Sept. *have told me Tales* : it looks as if they took כרו for כרו from כרו or כרו as it is manifest they did שיהיה for שיהיה mind with but a Speck differently placed ! though שיהיה has no plural, and being masc. should be שיהיה

Ver. 91. *The Things stand fast this Day*] But by the Sept. the Day remains, as though I was wanting.

96. *I have seen the End of all Perfection: thy Commandment is very large.*

97. *How do I love thy Law! it is my Meditation every Day.*

98. *Thou makest me wiser than my Enemies, with thy Commandments: for I have them perpetually.*

99. *I understand more than all my Teachers: for thy Testimonies are my Meditation.*

100. *I am more prudent than the Elders: for I keep thy Precepts.*

101. *I restrain my Feet from every evil Way, that I may observe thy Word.*

102. *I do not depart from thy Judgments: for thou instructest me.*

103. *How sweet thy Sayings are to my Palate, more than Honey to my Mouth!*

104. *I am prudent by thy Precepts: therefore I hate every false Way.*

105. *Thy Word is a Lamp to my Foot, and a Light to my Path.*

106. *I have sworn, and will confirm it, to observe thy righteous Judgments.*

107. *I am afflicted very much: O Lord, keep me alive according to thy Word.*

108. *Deign to accept the Free-offerings of my Mouth, O Lord, and teach me thy Judgments.*

109. *My Life is in Danger continually, yet I do not forget thy Law.*

110. *The Wicked put a Gin for me; but I go not astray from thy Precepts.*

111. *I possess thy Testimonies for ever: for they are the Joy of my Heart.*

112. *I incline my Heart to do thy Ordinances for ever, to the End.*

113. *I hate Imaginations, but love thy Law.*

114. *Thou art my Hiding-place, and Shield: I wait for thy Word.*

115. *Depart from me, you Evil-doers; since I will keep the Commandments of my God.*

116. *Uphold me according to thy Sayings, that I may live; and let me not be ashamed of my Expectation.*

117. *Support me, that I may be saved; and I will delight in thy Ordinances continually.*

118. *Thou treadest down all who err from thy Ordinances: for their Deceit is Falsehood.*

119. *Thou makest all the Wicked of the Earth become Dross; therefore I love thy Testimonies.*

120. *My Flesh shivers for Dread of thee, and I am afraid of thy Judgments.*

121. *I do that which is right and just; mayest thou not leave me to my Oppressors.*

122. *Be engaged for thy Servant for Good: let not the Proud oppress me.*

123. *My Eyes fail for thy Salvation, and for thy righteous Sayings.*

124. *Deal with thy Servant according to thy Kindness, and teach me thy Ordinances.*

125. *I am thy Servant, cause me to understand, that I may know thy Testimonies.*

126. *It is Time for the Lord to act, they breaking thy Law:*

Ver. 96. *Perfection*] so counted and termed by the World.

Ver. 98. *them*] the *Commandments*; not *Enemies*, as it may seem in the *com. Transl.* by changing the Order of the *Original*.

Ver. 100. *keep*] By the *LXX* *fought out*, with Respect to the foregoing Member more than the *Heb.* Word; as supposing Practice was not so proper to make wise, contrary to *Job* xxviii. ult. as well as the *Original* here; Practice also producing experimental, which is the best Knowledge.

Ver. 107. *according to*] *Sax.* *after*.

Ver. 109. *Life*] as *Judg.* xii. 3. *1 Sam.* xix. 5. & xxviii. 21. *Job*, xlii. 14. signifying the great Danger he was in of losing it. *Duport* in his *Gr. Verse* turns it,

Νολημις ψυχή μου ἐπὶ ἐκφύ τριαντα ἀμύτης.

My Soul stands continually on the Edge of a Razor.

Ib. *Danger*] *Sept.* *thy Hands*, as thinking it better Sense doubtless than this.

Ver. 112. *End*] by *K. Jam.* too quibbling, *And to the end, without an end.*

Ver. 113. *Imaginations*] So I since find *Mudge* has it, and shews it should be. *Sept.* *the unrighteous*, only perhaps as suiting *hate*.

Ver. 119. *makest—become Dross*] *Heb.* *makest cease Dross*, which I suppose will not bear to be translated nearer, and *reducest—to Dross* would be the same. *Mudge*, whom I cannot but consider as one of the Party that are for mending the *Scripture*, says, I chuse to point it *אֲנִי עוֹשֶׂה דֹשָׁן* (but there is a Letter wrong, and again in the *Errata*) *Thou causest to sink* (adding *like*) as it is a *Notion* that suits with *Dross*. But my *Notion* is, that the Metal being heavier than its *Dross*, is what sinks in melting (and

otherwise neither of them can sink) and the *Dross* swims on the Top, nor does *אֲנִי* signify *sink*. He adds, making it still more uncertain, *except with the Seventy we would rather alter the first Letter into a נ* which if the *Seventy* did alter, surely they did amiss; and will he justify their wide translating, *I have reputed all the Sinners of the Earth Transgressors*? deriving the last from *אֲנִי* and adding *נ* to the Verb.

Ver. 120. *My Flesh shivers*] *Sept.* *Nail my Flesh*, conceiving this Signification from the Noun, which has contrarily the Signification of *Nails* from the Verb as *Buxt.* notes, as also fancying *אֲנִי* to be *אֲנִי*.

Ver. 121. *mayest thou not*] Neither the Verb nor Adverb being imperative, and the former potential or optative, as well as indicative, give this agreeable Connexion with the foregoing its due Weight: while *Mudge* asserts, it must be translated *Thou wilt not*, except you read *לֹא* i. e. instead of *אֲנִי* to make it imperative.

Ver. 122. It is remarked that every Verse besides throughout this long *Psalms*, has some Word signifying the Law of God; unless the 90 be also excepted.

Ib. *Be engaged for*] *Liur.* *Make thou—to delight*, in another Meaning (if the Verb has that) but which would require another Mood.

Ver. 126. *for the Lord to act*] It has been a Matter of no small Doubt, whether the Meaning is not *to act for the Lord*, especially as the *Heb.* stands in that Order, and most anciently took it that Way, both *Jews* and *Christians*, inasmuch that the great *Rabbi Judah* of the former called the *Holy*, thought himself justified by it to write

127. ♀ Therefore I love thy Commandments more than Gold, nay than pure Gold;

128. ♀ Therefore I esteem all the Precepts right in every Thing, I hate every false Way.

129. ♂ Thy Testimonies are wonderful; therefore my Soul keeps them.

130. ♂ The Entrance of thy Words enlightens, causing the Simple to understand.

131. ♂ I open my Mouth wide, and pant; because I long for thy Commandments.

132. ♂ Look on me, and be gracious to me, according as is usual to those who love thy Name.

133. ♂ Establish my going on in thy Sayings, and let not any Iniquity have dominion over me.

134. ♂ Redeem me from the Oppression of Man; and I will observe thy Precepts.

135. ♂ Make thy Face light on thy Servant, and teach me thy Ordinances.

136. ♂ Streams of Water run down my Eyes, for such as do not observe thy Law.

137. * Thou art righteous, O Lord, and thy Judgments are right.

138. * Thou hast commanded thy Testimonies very righteously, and faithfully.

139. * My Zeal has cut me off; because my Adversaries have forgot thy Words.

140. * What thou sayest is very pure; and thy Servant loves it.

141. * I being small and despised, do not forget thy Precepts.

142. * Thy Righteousness is everlasting Righteousness, and thy Law is Truth.

143. * Distress and Streightness having found me out, thy Commandments are my Delight.

144. * The Righteousness of thy Testimonies is for ever: cause me to understand, that I may live.

145. ♀ I call with the whole Heart: answer me, O Lord; I will keep thy Ordinances.

146. ♀ I call upon thee, save me; and I will observe thy Testimonies.

147. ♀ I prevent the Twilight, and cry out: I wait for thy Word.

148. ♀ My Eyes prevent the Watches, to meditate on thy Sayings.

149. ♀ Hear my Voice according to thy Kindness: O Lord, keep me alive according to thy Judgment.

150. ♀ Those that follow Lewdness come near; who are far from thy Law.

151. ♀ Thou art near, O Lord, and all thy Commandments are Truth.

152. ♀ I know of old Time from thy Testimonies, that thou hast founded them for ever.

153. ♀ Look on my Affliction, and deliver me: for I do not forget thy Law.

154. ♀ Plead my Cause, and vindicate me: keep me alive according to thy Sayings.

155. ♀ Salvation is far from the Wicked: for they seek not thy Ordinances.

156. ♀ Thy Mercies are many, O Lord: keep me alive according to thy Judgments.

157. ♀ My Persecutors and Adversaries being many, I turn not aside from thy Testimonies.

158. ♀ I see the Treacherous, and loath; because they do not observe thy Sayings.

159. ♀ See that I love thy Precepts: O Lord, keep me alive according to thy Kindness.

160. ♀ The Sum of thy Word is Truth, and every one of thy righteous Judgments is for ever.

161. ♂ Princes persecute me undeservedly; but my Heart is in Fear of thy Word.

162. ♂ I am joyful for thy Sayings, as one who finds much Spoil.

163. ♂ I hate, and abhor Falsehood; loving thy Law.

down their *Traditions*, which they had forbid to be written, &c. see *Patr. Pref.* but the two foregoing Verses, and *thy* in this, incline me the other Way.

Ver. 127, 128. *Therefore*] Because his proud Oppressors, Ver. 121, 122. broke God's Law, *David* might prize it the more, as Ver. 139. though *Mudge* affirms, '*Therefore*' has no Connexion with what is past.

Ver. 128. *every Thing*] *Mudge* notwithstanding the good Sense it makes, confidently asserts, *The present Reading is evidently false*, and translates, *I keep strait on according to all thy Charges*, by dividing (and destroying) this לְכָל־דְּבָרֶיךָ putting לְכָל to the preceding Word, and דְּבָרֶיךָ from the End here to the Beginning of the second Word before it. What might not be done at this Rate? Who could have believed any Person would publish a Thing so very absurd, and improbable? Could any Copier of the *Heb.* by Oversight take two Letters, one from the Beginning of the first of two Words, and the other from the End of the second, and then turning those two Letters backward, make a third new Word? Besides לְכָל would have another Shape לְכָל before, or indeed be לְכָל . As to the *Seventy*, he that translated this might much easier miss or

neglect one לְכָל of the three, nor is it any strange Matter for them not to render literally.

Ver. 130. *Entrance*] *Sept. Declaration*, for Opening from the Verb.

Ver. 133. *any*] the *Sax.* being *any*.

Ver. 136. *such as*] The *Sept.* turn it to himself, the Odds might be but 1 and 1 with an Infinitive.

Ver. 138. *righteously*] or in *Righteousness*. In the *Dow. Bib.* thus darkly, *Thou hast commanded the justice of thy testimonies: and thy verities exceedingly*; and our *com. Eng.* is averse to the *Heb.* where the Verb is first.

Ver. 141. *being*] see *Gell's Essay*, p. 391.

Ib. small] The *LXX* a *Junior* or *young*, apparently misinterpreting נָעִר by נָעַר .

Ver. 147. *prevent*] left out of the *Psalter*.

Ver. 150. *that follow Lewdness*] *Mudge* has, *that pursue me with malicious Subtily*; for he reads, he says, לְכָל־דְּבָרֶיךָ as if he did not know how to point Half of it, and the Pointing secures it from such Invasion, even of the *Seventy*; from whom and *Dr. Hare* our Author fetches his Assistance, too feeble for such a Work.

Ver. 160. *Sum*] *Heb. Head*.

164. ♂ Seven

164. *W* Seven times in a Day do I praise thee, for thy righteous Judgments.

165. *W* Those who love thy Law have much Peace, and have no Stumbling-block.

166. *W* I hope for thy Salvation, O Lord, and do thy Commandments.

167. *W* My Soul observes thy Testimonies, and I love them exceedingly.

168. *W* I observe thy Precepts, and Testimonies: for all my Ways are before thee.

169. *N* Let my Cry come near before thee, O Lord: cause me to understand according to thy Word.

170. *N* Let my Supplication come before thee: deliver me according to thy Saying.

171. *N* My Lips shall utter forth Praise: for thou teachest me thy Ordinances.

172. *N* My Tongue shall sing thy Sayings: for all thy Commandments are with Righteousness.

173. *N* Let thy Hand be to help me: for I have chosen thy Precepts.

174. *N* I have desired thy Salvation, O Lord, and thy Law is my Delight.

175. *N* Keep my Soul alive, that it may praise thee; and let thy Judgments help me.

176. *N* I have gone astray like a Sheep that is lost; seek thy Servant: for I do not forget thy Commandments.

P S A L M CXX.

A POEM of the Stairs.

I called to the Lord in my Distress, and was not unanswered by him.

2. O Lord, deliver my Soul from the false Lip, from the deceitful Tongue.

3. What shall be given to thee? Or what shall be added to thee, O deceitful Tongue?

4. The Arrows of the Powerful sharpened, with Coals of Juniper.

5. Wo is to me, that I sojourn in Meshech, dwell with the Tents of Kedar.

6. My Soul it self has dwelt much with him who hates Peace.

7. I am for Peace; but when I speak, they are for War.

P S A L M CXXI.

A POEM of the Stairs.

I look up to the Mountains, from whence my Help comes.

2. My Help is from the Lord, who made the Heaven and the Earth.

3. May he not suffer thy Foot to be moved: may he not slumber who keeps thee.

4. Behold he who keeps Israel, does neither slumber, nor sleep.

5. The Lord keeps thee: the Lord is a Shelter to thee on thy right Hand.

6. The Sun shall not smite thee by Day, nor the Moon in the Night.

7. The Lord will keep thee from all Evil: he will keep thy Soul.

8. The Lord will keep thy going out: and coming in, henceforth even for ever.

Ver. 164. by Buchanan, *Septies tuam equitatem me canentem lux videt*:

A Day sees me singing thy just Dealing seven times; which his Country-man Jonston follows with,

Hanc me canentem sedulo Lux una cernet septies.

Ver. 165. *have much Peace*] Thus Juvenal at the End of his 10th Satyr,

—Semita certe

Tranquilla per virtutem patet unica vita:

Rendered in a late prose Translation, *Be assured, that the only Path to a Life of Peace is through a Course of Virtue.*

Ib. no Stumbling-block] Nothing that they stumble at; but have something to offend them, *Mat. xviii. 6, 7.*

Ver. 1. *the Stairs*] thus rendered *Neb. iii. 15. & xii. 37. Ezek. xl. 6. & xliii. 17. and Steps, Exod. xx. 26. 1 King. x. 19, 20. 2 Chron. ix. 18, 19. Ezek. xl. 22, 26, 31, 34, 37, 49. Sol. Jarhi in his Commentary writes of this*

and the 14 next Psalms, שיאמרו הוי אותו כל חמש עשר מעלות הירדות מעורת ישראל עד ודת גש

They were those which the Levites said upon the 15 Stairs going down from the Court of the Israelites to that of the Women.

So Godwin in his *Moses and Aaron*, Lib. ii. 1. and Grotius in *Annot.* The Description of which Stairs may be seen

in *Prideaux's Ichnography of the Temple*, Connell. Part I. B. 3. Both Numbers agreeing, gives this Exposition

much the Preference; especially compared with the like Word, *Neb. ix. 4.* whereas those who suppose it other-

wise, less probable, feign the other 15 to answer this of the *Psalm*. They may be supposed all made by David,

excepting the cxxvth and cxxxiid, as the Titles shew of some; and this against *Deeg*.

Ver. 3. *added*] So the *Heb.* signifies, not done; and

which by the *com. Transl.* makes, *Sharp arrows shall be done unto thee.*

Ver. 4. *Coals of Juniper*] which Jerome on *Mansion 15* of the *Israelites* says, it is reported, *si cinere fuerint operata, usque, ad annum perveniant, if they were covered up in the Ashes, would keep a Year.* This Curiosity of Nature is given away in the *Psalm*. for the justling Epithets *hot burning*; and the *LXX* being at a Loss through the Infrequency of it, put it *desolate*.

Ver. 5. *Meshech—Kedar*] *Israelites* barbarous and wicked like the People there; as it does not appear David ever was in those Places, being Part of Arabia.

Ver. 7. *I speak*] *Unto them* the *Litur.* as the *Gr.* but to whom else should he speak?

Ver. 1. *Mountains*] *Zion* and *Moriab*, *2 Chron. iii. 1.* and Grotius supposes it was written in the Time of the War with *Abisalon*.

Ver. 3. *slumber*] *Sax. hnæppie.*

Ver. 6. *smite*] *Litur. burn*; which the *Heb.* does not signify, and puts the learned *Vindicator* hard to it to make out of the Moon: among other Things he brings that Saying of the *Vulgar*, when they tread in cold Water, that they have scalded their Feet, yet supposes the Moon has Heat to the same Degree she has Light; though it is evinced by the *Burning-glasses*, she transmits none at all of the former.

Ib. Nor the Moon] *Dupont* too far out of his usual Dulness;

Οὐδὲ εἰ μὴ νυκτὶς ζῶει κατὰ νύκτα σελήνη nor the horned Moon push thee by Night; but he might make it from *Apollinarius*, who has the like Sense and Words.

Ver. 8. *going out—coming in*] *Sax. ingang—utgang*, being transposed.

P S A L M CXXII.

A Poem of the Stairs, by David.

I was glad when they said to me, Let us go to the House of the Lord.

2. Our Feet have stood in thy Gates, O Jerusalem.

3. Jerusalem is built like a City, which is joined together of it self.

4. Whither the Tribes go up, the Tribes of the Lord to the Testimony of Israel; to give thanks to the Name of the Lord.

5. For the Thrones of Judgment abide there, the Thrones of the House of David.

6. Ask concerning the Peace of Jerusalem: let them be quiet who love thee.

7. Let there be Peace in thy Fort, Quietness in thy Palaces.

8. For the sake of my Brethren and Friends, I now speak, Let Peace be in thee.

9. For the sake of the House of the Lord our God, I will seek thy Good.

P S A L M CXXIII.

A Poem of the Stairs.

I look up to thee, who dwellest in Heaven.

2. Behold as the Eyes of Servants are to the Hand of their Masters, as a Handmaid's to that of her Mistress; so are our Eyes to the Lord our God, till he is gracious to us.

3. Be gracious to us, O Lord, be gracious to us: for we are filled much with Contempt.

4. Our Soul it self is filled much with the Scoffing of those that are at ease, with the Contempt of the Proud.

P S A L M CXXIV.

A Poem of the Stairs, by David.

Unless it had been the Lord who was for us, let Israel now say;

2. Unless it had been the Lord who was for us, when Mankind rose up against us:

3. Then would they have devoured us alive, when they were incensed at us;

4. Then would the Waters have overflowed us, the Flood passed over our Soul;

5. Then that of lofty Waters would have passed over our Soul.

6. Blessed be the Lord, who has not delivered us a Prey to their Teeth.

7. Our Soul is escaped as a Bird from the Snare of the Fowlers: the Snare is broken, and we are escaped.

8. Our Help is in the Name of the Lord, who made the Heaven and the Earth.

P S A L M CXXV.

A Poem of the Stairs.

Those who trust in the Lord are as Mount Zion, that is not moved, but abides for ever.

2. As the Mountains are round about Jerusalem it self, the Lord will be about his People, henceforth even for ever.

Ver. 1. Poem] the Time of which appears by Ver. 2, 5. see 2 Sam. v. 6.

Ver. 2. have stood] Heb. have been standing.

Ver. 3. Jerusalem] where Maundrell being in the Year 1697, paced it round without the Wall, and it was by his Account, on the North 1435, South 1290, East 1005, and West 900 of his Paces or Steps, 10 of which he computes at 9 Yards; the whole making just two Miles and a half, as he says; but certainly there wants 233 Yards, or a Furlong and 13 Yards, of it, being exactly 2 Eng. Miles (as doubtless he reckoned by) a Quarter, and 207 Yards. The Gates he reckons 7, one at the West, and two at each of the other Sides, Journ. from Alep. to Jerus. see more on Psa. xlviii. 2.

Ver. 4. to the Testimony] Psalt. to testify unto Israel; but it is a Noun, not a Verb.

Ver. 6. Ask] as the Word means commonly, scarce pray.

Ver. 7. Fort] according to the Heb. and not Walls.

Ver. 1. This seems rather made by David in his Troubles, before his Advancement; though some conjecture it to be long after him. Which Sandys begins in this lofty Manner,

Thou Mower of the rolling Sphæars,

I through the Glasses of my Tears,

To thee my Eyes erect.

As Servants mark their Masters Hands,

As Maids their Mistresses Commands,

And Liberty expect;

And Smyth, as also Tate and Brady have almost verbatim the two Lines, As Servants &c.

Ver. 3. us] who might be those with David.

Ver. 1. Israel] over whom David seems to have now reigned; applied by Nichols to Absalom's Rebellion, but better seemingly by Patr. to the foreign Enemies.

Ver. 3. alive] quick being not only obsolete, but may be mistaken by such as use it for quickly.

Ver. 5. that] the Verb being sing. and so Jun. and Trem. add Flood, but the LXX attribute it to Soul.

Ver. 1. Patrick's relating this and Psa. cxxiii. to be made on Occasion of Sennacherib's besieging Jerusalem, is so conjectural, that David may better have the Preference of their passing for his, since he wrote so many, if we do seek who is likeliest.

Ver. 2. round about] As Dr. Perry who was lately there, describes the Situation of it, which he says "is very high, compared with the Plains to the Seaward, yet is in a small Descent, surrounded with Hills somewhat higher than it self, except only to the South-east, where it looks down into a deep Abyss, on the Back of which runs a Range of Mountains of Arabia Petraea, which seem pretty equal in Height with Jerusalem," View of the Levant, p. 123. And Dr. Rauwolf a German, who was there in 1575, relates "that the Dead Sea, where Sodom and Gomorrah stood, might be plainly seen from thence over a barren Hill, though it was a Day's Journey off, as likewise Mount Scir beyond it, and the high Hills Abarim and Nebo," Travels, Part. iii. 3.

3. For the Rod of the Wicked shall not rest upon the Lot of the Righteous; that the Righteous may not put forth their Hands to Iniquity.

4. Do good, O Lord, to the Good, and to such as are upright in their Hearts.

5. As for those that turn aside to their crooked Ways, the Lord will make them go with the Workers of Iniquity; Prosperity being in Israel.

P S A L M CXXVI.

A Poem of the Stairs.

When the Lord turned back the Captivity of Zion, we were like those who dream:

2. Then was our Mouth full of Laughter, and our Tongue of Singing; then they said among the Gentiles, The Lord has magnified himself in dealing with these.

3. The Lord has magnified himself in dealing with us, who are glad.

4. O Lord, turn back our Captivity, as the Streams in the South.

5. Those who sow with Tears, shall reap with Singing.

6. He that weeps as he goes along, carrying the gotten Seed; shall come along with Singing, carrying his Sheaves.

Ver. 3. *rest*] The Author of *Holy David* &c. to vindicate the *old Psalt.* labours to shew that *rest* (a verb) does not necessarily import a long abode (which is a Noun) or that *emeth* (not from the *Heb.*) imports it as well.

Ib. *Let*] *Sax.* *hlyt.*

Ver. 5. *erected* *It says*] *Vulg.* *Obligaciones, Obligations*, by Corruption probably of *obligationes*.

Ib. *make—go*] *lead*, which the *Heb.* has Nothing of, being quite unfit.

Ver. 1. *Ezra* is supposed to have made this after some of the People were returned from the Captivity of *Babylon*, Ver. 1, 4. *Brady* and *Tate* begin it,

*When Sion's God her Sons recall'd
from long Captivity,
It seem'd at first a pleasing Dream
of what we wish'd to see:*

as *Basil Kennett* does with,

*When favour'd by Jehovah's Guardian Hand,
The Captive Tribes regain'd their Native Land;
We seem'd in Dream, or Vision, to possess
A Pleasure so profuse of Happiness.*

Ib. *dream*] *Sept.* *are comforted*; from this Verb's Meaning to recover or get well, *Isa.* xxxviii. 16. not as *Byss.* lays from another to spare.

Ver. 2. *Mouth*] By the Art of Spelling *mouthes* is made two Syllables in the *old Metre*.

Ver. 4. *South*] where we find Mention made of Streams not perennial, *Job* vi. 15, 19. whose Return he finely compares theirs to: an exquisite Simile!

Ver. 5. *shall reap*] *Sax.* *ripath.*

Ver. 6. *gotten*] as getting, *Job* xxviii. 18.

Ib. *Sheaves*] *Sax.* *gripan*; but in some Parts of *England*, the Handfuls before they are put together in Sheaves are called *Grips* for *Gripes*.

Ver. 1. *for Solomon*] as *Psa.* lxxii. from whence the

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P S A L M CXXVII.

A Poem of the Stairs for Solomon.

If the Lord does not build the House, they labour in vain who build it: if the Lord does not keep the City, the Keeper watches in vain.

2. It is in vain for you to rise up early, to sit down late, eating the Bread of Grief: so he gives his Beloved Sleep.

3. Behold Children are the Lord's Possession, the Fruit of the Womb is a Reward.

4. As Arrows in the Hand of the Powerful; so are the Children of Youth.

5. The Man is happy whose Quiver is full of them: they will not be ashamed, but will speak with the Enemies at the Gate.

P S A L M CXXVIII.

A Poem of the Stairs.

Every Man is blessed who fears the Lord, who goes in his Ways.

2. For thou wilt eat of the Labour of thy Hands: thou art blessed, and it is well with thee.

3. Thy Wife will be like a fruitful Vine at the Sides of thy House, thy Children like Olive Plants round about thy Table.

4. Behold that so will the Man be blest who fears the Lord.

Time of writing it appears, he being but young when *David* died.

Ib. *If the Lord*] *Euruphamus* the *Pythagorean* in his *Treatise upon Life* writes, *Ἀδελφοὶ φύσις, τὰ μὲν ἐν τὰς λέαιας ἀποσπένοντες, τὰ δὲ καὶ τὰς ἐν τῷ Θέῳ γινόμενας ἐπιμύσει* & *πορεύεται ἐν τῷ*. The Nature of Man is such, that he can consult himself, yet he also wants divine Help.

Ib. *vain*] *Sax.* *ydel.*

Ib. *Keeper*] the Participle of the foregoing Verb.

Ib. *watches*] as this Verb is rendered *Psa.* cii. 7. *Prov.* viii. 34. *Ezra.* viii. 29. *Isa.* xxix. 20. *Jer.* v. 6. & xxxi. 28. & xl. 27. *Dan.* ix. 14. and never signifies *wakes*.

Ver. 2. *to rise up early, to sit down late*] Here the *LXX* have, *to get up early: rise you after sitting down*, with little Sense, and a wrong Pause, nay as if *עָרַב* was *עָרַב*.

Ib. *fit down*] from *Labour* or *Watching*, Ver. 1. for it is not sitting Work that is spoken of.

Ib. *eating*] a Participle, which our *Transf.* seems to have mistaken for a Verb infinitive.

Ib. *so he*] the Lord by keeping the City at Night, Ver. 1.

Ib. *Blessed*] referring to *Solomon's* Name, 2 *Sam.* xii. 25. and so meaning him particularly.

Ver. 4. *the Children of Youth*] who being born when their Parents are young, may grow up to be serviceable to them; and *Grot.* notes that such are stronger. Our *Translators* by *children of the youth*, seem to have meant only young Children, as in the *Liturg.* or young Men, and either ill expressed. For *Youth* the *LXX* have *shaken ones*, as a Participle.

Ver. 5. *Quiver*] wherein Arrows were carried.

Ib. *at the Gate*] shall go to the very Gate of their Enemies City, to demand Entrance; see *Gen.* xxii. 17. which seems more denoted than Trial at Law.

5. The Lord will bless thee from Zion, and thou wilt see the Welfare of Jerusalem all the Days of thy Life.

6. Thou wilt also see thy Children's Children, Prosperity in Israel.

P S A L M CXXIX.

A POEM of the Stairs.

They have distressed me much from my Youth, let Israel now say ;

2. They have distressed me much from my Youth : yet have not prevailed against me.

3. The Ploughers ploughed on my Brow, making their Furrows long.

4. The Lord was just, he cut the Cord of the Wicked asunder.

5. Let all who hate Zion be ashamed, and turned back.

6. Let them be as the Grass of the Roofs, that withers before it is pulled up :

Ver. 5. *Zion*] which may shew what Part of *David's* Life he composed this and the following *Psalms* in, as has been before observed of others.

Ver. 1. *Poem*] For the Author see at *Psa.* cxx & cxxv. though some guess him to have lived after the *Babylonian* Captivity.

Ver. 3. *Ploughers ploughed*] According to the 70 *Interpreters* *Sinners* hammered; accepting the Verb otherwise, and so paraphrasing the Noun. *Johnson* in his late large *Dictionary of the English Language* in 2 vols. fol. has to these Words no Instance of spelling them with *w*, and there is *plough*, *Luk.* ix. 62.

Ib. *Brow*] Being Something that stands out or high, and so rendered *Lev.* xiv. 9. *Kennett* indeed has an ingenious, but unwarrantable Thought, according to the *com.* Reading thus,

*Th' inhumane Scourgers on my Back have plough'd
With livid Tracks, and Furrows mark'd in Blood :*

for that is not similar to drawing a Plough, nor was *David* whipt, we may suppose, by his Enemies; yet *Mudge* too expounds it, *scourged* severely. And the Writer of *Holy David* clear'd more unaccountably labours to shew the *Back* was *Zion*.

Ib. *Furrows*] the Wrinkles on the Brow or Forehead, caused by Trouble and Illness of Body, which appear in Weeping, downcast Looks, and Leanness. *Sept.* *Iniquity*, from עוון for עוון

Ver. 4. *Cord*] Sing. though with a plur. Termination; that which the Plough was drawn with. *Sept.* *Nacks*, from the Thickness denoted; *Litur.* *Snares*, from too fond, and here a wrong Freedom.

Ver. 6. *is pulled up*] according to the Signification of the Verb, which never is *groweth up*; so *Munst.* and *plucked up* in the *Litur.* and *Ham.* *pulleth off* by *Answe.* &c. besides *Maundrell* in his *Journey from Aleppo to Jerusalem*, 1697, at the End informs us, that in the Land of Palestine they pull up their Corn for the sake of the Straw, and he accordingly there explains this Verse; see also *L. de Dieu's Animad.* The last *Eng. Transf.* before the *pres.* has *asore* it cometh forth, the *com.* *Met.* *ere it grow*; on which *Ward* says, *How Grass can wither before it grow, is a Paradox.*

Ver. 7. *With which*] there being Grass among Corn; and though *Mudge* says it cannot refer to this Grass, surely it may.

7. With which no Reaper fills his Hand, nor he that makes Sheaves his Arm.

8. Neither do those who pass by say, The Blessing of the Lord be on you, we bless you in the Name of the Lord.

P S A L M CXXX.

A POEM of the Stairs.

I call upon thee, O Lord, from the Depths.

2. Lord, hear my Voice : let thy Ears be attentive to that of my Supplications.

3. If thou, O Lord, shouldest observe Iniquities ; Lord, who shall stand ?

4. But there is Forgiveness with thee, that thou mayest be feared.

5. I wait for the Lord, my Soul waits ; and I hope for his Word.

6. My Soul *does* for the Lord, more than they themselves who watch for the Morning it self.

Ib. *no—fills*] some Copies of the *vulg.* *Lat.* *will not fill*, others *has not filled*.

Ib. *Reaper*] for the *Mower* does not take the Corn in his Hand : and this Participle is translated the *Reaper*, *Am.* ix. 13. and plur. the *Reapers*, *Ruth* ii. 3, 4, 5, 6, 7, 14. 2 *King.* iv. 18. no where else *mower* or *mowers*.

Ib. *Arm*] rendered *Arms*, *Isa.* xlix. 22. thus *Pagn.* turns it *Brachium*, *Jun.* and *Trem.* *Lacertum*, as also *Buxtorf's Lexic.* has it.

Ver. 6, 7, and 8. seem wholly to refer to that useless, unprofitable, ungathered Grass, that grows spontaneously on the Roofs of Houses. A Grass (says he) that withers before it is ripe; a Grass, that as its Situation admits not of mowing, so it is not even reaped, cut down with a Sickle. A Grass, that however luxuriant it may seem, is never worth the Labour of gathering, and therefore never enjoys those encouraging Benedictions of the Passengers upon the Labourers employed in gathering in the useful and mature Productions of the Earth. For of such kind of Benedictions are those undoubtedly which are contained in the 8th Verse.

Ver. 1. *Poem*] written as may seem after *David* had sinned concerning *Uriah*.

Ver. 4. *that thou mayest be feared*] *Vulg.* *Lat.* and for the sake of thy Law, joined to the following; תורה *thou mayest be feared*, being taken for תורה *Law*; but for this the *Septuag.* now have *Name*, which I suppose was designed to be rendered by νόμος, or rather was by Mistake νόμα, and the gen. Case put νόματος, which being no Word, was altered into δόματος. This Remark, however novel (as all were at first) has a Right not to yield to any Thing less apparent; and the Matter is Matter of Fact.

Ver. 5. *and*] The *LXX.* missing this, join that before and that after together.

Ver. 6. *does*] rather *watch*, or else *hope*, than *wait*; the *Litur.* at Adventure *steeth*, *Hammond* *hasteneth*, *Jun.* *studiosior est*, is more careful; but the *Sept.* and *vulg.* *Lat.* *hoped*.

Ib. *more than* &c.] *Sept.* from the morning watch till Night, paraphrastically at Random, to shun a seeming Tautology that might be Elegance.

Ib. *Morning*] *Sax.* *dayredlicre*; q. d. red like day, and in another Copy *meryintyde*.

7. Let Israel hope for the Lord : for with the Lord there is Kindness, and with him much Redemption.

8. And he will redeem Israel from all its Iniquities.

PSALM CXXXI.

A POEM of the Stairs, by David.
O Lord, my Heart is not exalted, nor are my Eyes lofty ; neither do I go in great Things, nor in such as are too wonderful for me.

2. Do not I order and make my Soul quiet, like one that is weaned of his Mother ? My Soul is as it were weaned in me.

3. Let Israel hope for the Lord, henceforth even for ever.

PSALM CXXXII.

A POEM of the Stairs.
O Lord, remember of David, all his being afflicted :

2. Who swore to the Lord, vowed to the Strong One of Jacob ;

3. I will not go into the Tent of my House, will not get up on the Couch of my Beds,

4. Will not give my Eyes Sleep, my Eye-lids Slumber ;

5. Till I find a Place for the Lord, Tabernacles for the Strong One of Jacob.

6. Behold we heard of it in Ephrathah, found it in the Fields of Jaar.

7. We will come to his Tabernacles, will bow down at his Footstool.

8. Arise, O Lord, to thy Rest, thou and the Ark of thy Strength.

9. Let thy Priests be clothed with Righteousness, and let thy pious ones sing.

10. For the sake of thy Servant David, turn not back the Face of thy anointed one.

11. The Lord has sworn to David truly, from which he will not return ; Of the Fruit of thy Body will I set on thy Throne :

12. If thy Children observe my Covenant, and my Testimonies that I teach them, their Children also shall sit on thy Throne for evermore.

13. For the Lord has chosen Zion, having desired it for his own Dwelling.

14. This shall be my Rest, said he, for evermore : here will I dwell, because I desire it.

15. I will thoroughly bless its Provision, will satisfy its Needy with Victuals.

16. I will cloath the Priests of it too with Salvation ; and its pious ones shall sing joyfully.

17. There will I make the Horn of David sprout forth ; having provided a Lamp for my anointed one.

Ver. 2. *Do not*] One Particle denoting a Question, and another *not*. The LXX translate, *If I have not been humble*, as if it was עָנִי from עָנָה when it is עָנִי Did they take י to be נ

Ib. *and make—quiet*] Sept. *but exalted*, from עָלָה instead of עָנָה Litur. *refrain from Munster*. but with the Verbs transposed, and the Meaning of the other from the LXX ; what jumbling Work this !

Ib. *as it were weaned*] The LXX have, *so wilt thou recompense* ; in another Signification indeed of the Verb, but ע is not to be strained into [so] ; and if they wrote *we* not for *us*, but for *as*, *at*, it would be without the little Sense it has now.

Ib. *in me*] So Pagn. and the Tig. Vers. have *in me*, the Lat. and Eng. being here the same ; Munst. and Ment. *super me*, *upon me* ; Jun. and Trem. *apud me*, *with me* ; which last Ainsw. renders this Heb. by, that is quite omitted in the com. Bible.

Ver. 3. *Israel*] which may be a Hint that it was written while David reigned, as Psa. cxxiv.

Ver. 7. I suppose with Grotius, Poole, and others, that this Psalm was made by Solomon, Ver. 8, 9, 10. being nearly the same with the Conclusion of his Prayer, 2 Chr. vi. and Ver. 10, 11. seem plainly to shew it.

Ib. *being afflicted*] a Verb, but turned by the LXX *Meekness*, and how it is easy to be seen by one that knows a Little of the Hebr.

Ver. 4. *Eye-lids*] Sax. *bræwum*.

Ib. *Slumber*] The Supplement of the LXX to no Purpose, see in the Com. Pray.

Ver. 6. *we*] viz. David, when he was young, and

dwelt in Beth-lehem-Ephrathah, Mic. v. 2. Ruth iv. 11. Solomon speaking this in the Name of their or the Royal Family ; in which Manner nearly both Grotius and Hulse take it ; and this I think is much likelier than taking Ephrathah for Shiloh, only because that was in the Tribe of Ephraim.

Ib. *the Fields*] left out in the Litur. but the Writer of the General Defence in H. D. clear'd keeps to his Title even here, not allowing a Fault. O happy Translation !

Ib. *Jaar*] at Kirjath-jearim, 1 Chron. xiii. 6. which is *The Town of the Years or Woods* ; and seems here put for a proper Name like Ephrathah, as Jun. and Trem. with Mudge also have it, and Hulse expounds it.

Ve. 9. *cloathed*] Sax. *scrydde*, whence *Shroud*.

Ver. 11. *will not return*] but that Solomon's Children should sit, &c. Ver. 12.

Ver. 12. *Testimonies*] plur. see *De Dieu Anim*.

Ver. 13. *the Lord*] viz. himself, as he speaks in several Places ; though Mudge says, *These are the Words of the Author*.

Ver. 15. *Provision*] Which the Septuagint, rendering *δίψαν*, the vulg. Lat. Translator plainly mistook for *χρίσαν*, or made from a wrong Gr. Copy that had it so, instead of the Heb. and thus turned it *viduam*, *Widow* ; and yet to justify it, the Doway Translators cunningly expound the *Widow* to be the Church wanting Christ's visible presence ; whereas this was Zion's, Ver. 13. and so must be the Church's Widow, not Christ's ; see *Amama*, *Anti-bark. Bibl. L. I. C. 3*.

Ver. 16. *Salvation*] Litur. *health* ; which if it denoted the same as *Salvation* formerly, not now.

18. I will

18. I will cloath his Enemies with Shame, but his Crown shall flourish upon himself.

P S A L M CXXXIII.

A POEM of the Stairs, by David.
Behold how good and how pleasant it is, for Brethren to dwell even together!

2. Like the good Oil upon the Head, running down on the Beard, namely Aaron's; which ran down to the Edge of his Apparel:

3. Like the Dew of Hermon, like that which comes down upon the Mountains of Zion; for there the Lord commanded should be the Blessing, Life for evermore.

P S A L M CXXXIV.

A POEM of the Stairs.
Behold bless the Lord, all you Servants of the Lord, that stand in the Lord's House in the Nights.

2. Lift up your Hands in the holy Place, and bless the Lord.

3. The Lord bless thee from Zion, who made the Heaven and the Earth.

P S A L M CXXXV.

PRAISE the Lord, praise the Name of the Lord, praise, O Servants of the Lord;

2. Who stand in the Lord's House, in the Courts of the House of our God.

3. Praise the Lord, for he is good: sing melodiously to his Name, for it is pleasant.

4. Since the Lord has chosen Jacob for himself, Israel for his own Property.

5. For I know that the Lord is great, and our Lord the most of all gods.

6. All that the Lord pleases, he does in Heaven and on the Earth, in the Seas and all Depths:

7. Causing the Vapours to go up from the End of the Earth, making the Lightnings for the Rain, bringing the Wind out of his Treasuries:

8. Who smote the First-born of Egypt, both of Man and Beast.

9. He sent Signs and Miracles within thee, O Egypt, against Pharaoh, and all his Servants:

10. Who smote large Nations, and slew strong Kings;

11. Sihon King of the Amorites, and Og King of Bashan, with all the Kingdoms of Canaan:

12. And gave their Country a Possession, a Possession to his People Israel.

13. O Lord, thy Name is for ever: O Lord, thy Remembrance is to all Ages.

14. For the Lord will judge his People, and be sorry for his Servants.

15. The Images of the Gentiles are Silver and Gold, the Work of Man's Hands.

Ver. 18. his Crown] my Sanctification by the Sept. the same Noun denoting a Nazarite, and passing with them for

Ver. 1. by Buchanan,

Nil caritate mutua fratrum, nihil

Jucundius concordiam:

there is Nothing more pleasant than the mutual Love, not any Thing more than the Agreement of Brethren.

Ib. Brethren] Antisthenes, as Diog. Laertius writes in his Life, said the living of Brethren in Amity was stronger than any Wall.

Ib. even] as Ainsworth renders it, and Pagn. the Tig. Verf. with Jun. and Trem. etiam, the same; and as the Heb. Particle signifies, not in unity. And thus they might be compared to Oil, that is cohesive, which particularly appears in its running down gently as here described, according to the Prospect their Habitations make when joined together, which is both beautiful and useful in a Society, especially religious. And being figuratively, though not expressively, spoken of their divine Fellowship, will exceed bare Unity; which in bad Things would make them worse.

Ver. 2. Edge] the upper one, I suppose; and not running all down to the skirts of his garments, to daub them that were so very precious, and to be kept so nice, Exod. xxviii. Lev. vi. 11. Ezek. xlii. 14. accordingly Ainsw. renders it collar, as likewise Kimbi expounds it, with Ford, &c. but Watts brings the Oil down to his Feet.

Ver. 3. Dew of Hermon] We were sufficiently instructed

by Experience, says Maundrell in his Journey from Aleppo to Jerusalem, pag. 57. what the holy Psalmist means by the Dew of Hermon, our Tents being as wet with it, as if it had rained all Night.

Ib. like] in an easy Manner from before. Mudge falls back into the Absurdity of our old Transl. the Dew of Hermon falling upon the Mountains of Zion, notwithstanding he quotes Maundrell.

Ib. Zion] by which we may understand the Time of penning this and the next Psalm, as before of the cxxviii and cxxix.

Ib. there] at Zion, as it seems to me with Poole, being last mentioned, and because the Verb commanded is preterite, which would rather be future if it referred, as some would have it, to Brethren's dwelling.

Ver. 1. Gr. and Litur. more, in the courts of the house of our God.

Ver. 1. This may also be ascribed to David, and the Time of it seen by the last Verse.

Ib. Praise] instead of which thrice, the com. Met. has it six times in the two Verses.

Ver. 3 sing] Mudge, strike up to the Name of the Lord; taking the latter from the foregoing Part, where the Heb. Pointing confines it, nor does it stand for a Genit. to Name, and withal blotting out his.

Ver. 7. from the End of the Earth] at the Horizon, where the Earth ends to the Sight; but according to Kimbi, from the Sea where the Land ends.

Ib. Treasuries] Sax. goldhordum.

16. They

16. They have a Mouth, but do not speak ; have Eyes, but do not see ;

17. Have Ears, but do not hearken ; nay there is no Breath in their Mouth.

18. Those that make them are like them, with every one who trusts in them.

19. O Family of Israel, bless the Lord : O Family of Aaron bless the Lord.

20. O Family of Levi, bless the Lord : you that fear the Lord, bless him.

21. The Lord be blessed from Zion, who dwells at Jerusalem. Praise the Lord.

P S A L M CXXXVI.

GIVE thanks to the Lord, because he is good ; since his Kindness is for ever.

2. Give thanks to the God of gods ; for his Kindness is for ever.

3. Give thanks to the Lord of lords ; for his Kindness is for ever :

4. To him who does great Wonders alone ; for his Kindness is for ever :

5. To him who made the Heaven with Understanding ; for his Kindness is for ever :

6. To him who spread forth the Earth upon the Waters ; for his Kindness is for ever :

7. To him who made great Lights ; for his Kindness is for ever :

8. The Sun for the Government of the Day ; for his Kindness is for ever :

9. The Moon and Stars for the Government of the Night ; for his Kindness is for ever :

10. To him who slew of Egypt their First-born ; for his Kindness is for ever ;

11. And brought out Israel from among them ; for his Kindness is for ever ;

12. With a strong Hand, and an Arm stretched out ; for his Kindness is for ever :

13. To him who cut the Red Sea into Parts ; for his Kindness is for ever ;

14. And made Israel pass through the midst of it ; for his Kindness is for ever ;

15. But shook off Pharaoh and his Army into the Red Sea ; for his Kindness is for ever :

16. To him who made his People go

through the Wilderness ; for his Kindness is for ever :

17. To him who smote great Kings ; for his Kindness is for ever ;

18. And slew stately Kings ; for his Kindness is for ever :

19. Sihon King of the Amorites ; for his Kindness is for ever ;

20. And Og King of Bashan ; for his Kindness is for ever ;

21. And gave their Country for a Possession ; for his Kindness is for ever ;

22. A Possession to Israel his Servant ; for his Kindness is for ever.

23. Who remembered us in our Lowliness ; for his Kindness is for ever ;

24. And rescued us from our Adversaries ; for his Kindness is for ever.

25. He gives Food to all Flesh ; for his Kindness is for ever.

26. Give thanks to the God of Heaven ; for his Kindness is for ever.

P S A L M CXXXVII.

BY the Rivers of Babylon there we sat, as also wept, when we remembered Zion.

2. We hung our Harps on the Willows within it.

3. For there those who took us captive, asked us for the Words of a Song ; and those who laid on Heaps, for Mirth, saying, Sing us some of a Song of Zion.

4. How shall we sing a Song of the Lord in a foreign Country !

5. If I forget thee, O Jerusalem, let my right Hand forget its Skill.

6. Let my Tongue cleave to the Roof of my Mouth, if I do not remember thee, if I do not advance Jerusalem above my chief Gladness.

7. Remember, O Lord, the Edomites saying at the Time of Jerusalem, Make bare, make bare to the Foundation of it.

8. O Daughter of Babylon, that art to be wasted ; he shall be blessed who renders to thee thy Recompence, for what thou hast done to us.

Ver. 18. make] Sax. doth.

Ver. 1. This Verse see 1 Chron. xvi. 34. on which David himself might probably make the rest.

Ib. his Kindness] " Benignitas ejus, in Hebræo," his Kindness, in Hebrew, says Grotius. Payne not mends, but mends, in the Couplet of the com. Met. For certainly, with Give Praises, why ?

Ver. 2. of gods] Psalt. all and Ver. 3. but not in Heb. Gr. nor Lat.

Ver. 13. into] Litur. by a Lapse in two.

Ver. 15. shook off] from the Chariots and Horses, the Verb signifying thus, as both our Ainsw. and Mudge render it.

Ver. 26. The Psalt. adds another Verse neither in the Heb. nor Gr. but the same as the third in the vulg. Lat.

Ver. 1. of Babylon] where doubtless it was composed ; and by the Prayer against the Edomites, Ver. 7. whose Overthrow was about five Years after that of Jerusalem ; as shewn on Ezek. xxv. 13. was made in that Time : which seems too soon for Ezra to be the Author of it, and Jeremiah did not go thither, to which last the Septuagint ascribe it.

Ver. 3. those who laid on Heaps, for Mirth] In the Psalt. melodie in our heaviness, worth no more than mentioning.

9. He shall be blessed who takes, and disperses thy Children at the Rock.

P S A L M CXXXVIII.

BY David.

BI will give thanks to thee with my whole Heart, before the Magistrates will I sing melodiously to thee.

2. I will bow down at thy holy Temple, and give thanks to thy Name, for thy Kindness and Truth: for thou magnifiest thy Word above all thy Name.

3. On the Day that I call, thou also answerest me, thou strengthenest me with Strength in my Soul.

4. All the Kings of the Earth will give thanks to thee, O Lord, when they hear the Words of thy Mouth.

5. And will sing in the Ways of the Lord; because the Lord's Glory is great.

6. High as the Lord is, yet he sees the Lowly; and knows the Lofty far off.

7. Though I go in the midst of Distress, thou keepest me alive: thou dost stretch forth thy Hand against the Anger of my Enemies, and thy right Hand saves me.

8. The Lord performs for me; O Lord, thy Kindness is for ever: leave not off the Works of thy Hands.

P S A L M CXXXIX.

FOR the chief Musician. A Psalm of David.

O Lord, thou searchest out, and knowest me.

2. Thou knowest my sitting down, and rising up, understandest my Thought far off.

3. Thou compassest my Path, and where I lie down, and art used to all my Ways.

4. When there is no Word with my Tongue, behold, O Lord, thou knowest all the Matter.

5. Thou besettest me behind and before, and puttest thy Hand upon me.

6. The Knowledge is too wonderful for me: it is so high, that I am not capable of it.

7. Whither shall I go from thy Spirit? Or whither shall I flee from thy Presence?

8. If I climb up to Heaven, there thou art; or make a Bed in Hell, art there.

9. Should I, taking the Wings of the Morning, dwell at the End of the Sea;

10. There also thy Hand would lead me, and thy right Hand hold me.

11. Or should I say, Certainly the Darkness will hide me; the Night too would be light about me.

Ver. 9. *disperses*] The *Heb.* Verb, which is a common one, and so its Meaning certain and well known, signifies thus, and not *dasheth*; but it is supposed the *dispersing* or *scattering* here was to be by *dashing*, which is not proved: and as here, is it not better to keep to the simple Sense? which may be *dispersing the Children among the Rocks, or turning them out into the Wilderness*; whereas the other requires *their Brains* also to be understood, that should be *dispersed or scattered*, but by the Text it was the *Children themselves*; and if *dashing* had been intended, why was it not expressed? since the *Heb.* has another Verb, viz. *שָׁחַץ* for it, used on such Occasion, 2 *King.* viii. 12. *Isa.* xiii. 16, 18. *Hos.* x. 14. & xiii. 16. As it stands in the *com. Transl.* &c. it seems very shocking; but *Barton* expresses it more horribly,

He shall be blessed for his Pains,

That dasheth out their Infant-brains;

and thus *Ford*, with *Patr.*

Ib. thy] *Vulg. Lat. their.*

Ver. 1. *David* seems to have made this *before* he was King; and though according to *Patrick*, as I now see, *after*, I shall let mine stand: the *Psalm* being short, the Reader may soon take it into Consideration.

Ib. Magistrates] for *gods* sounds strangely; and *Angels* of the *Gr.* and *old Lat.* as if it was to be in Heaven: the former has also at the End of the Verse, *because thou hast heard all the Words of my Mouth*, but the latter in the Middle without all.

Ver. 2. *above all thy Name*] above all that is reported concerning thee; but see the *Psalm*, with the Addition of [and] to *Munster*.

Ver. 5. *in the Ways of the Lord*] being in his Ways.

Ver. 8. *performs*] The *Psalter* not penurious, has his *loving kindness*.

Ver. 1. This and the two following *Psalms* are supposed to be written during *David's* Troubles under *Saul*.

Ver. 3. *where I lie down*] from the *Chald.* and the *Heb.* otherwise signifying a *Square*, to the imaginary Bounds of that I ascribe the *LXX's* turning it *my Line*.

Ver. 4. *When*] before he spoke; for when he did speak, Man might know it.

Ib. Word] The *LXX.* put to it *unrighteous*, to favour their annexing this to the latter Member of the preceding Verse.

Ver. 5. *besettest*] The Meaning of *fashioned* in the *Psalm*, &c. is taken from another Verb, and less suitable.

Ib. behind and before] These standing first in the *Heb.* Ver. are by the *LXX* coupled with the last Part of the foregoing (so they split the three Verses) and rendered the latter and the former.

Ver. 7. *Whither shall I go from thy Spirit?*] *hwyder ic gange fram gaste thinum* in the *Sax.*

Ver. 9. *taking the Wings of the Morning*] to fly all Day with the Sun: so *Smyth* has this Verse,

If mounted on the airy Wings

Of the gray-feather'd Morn,

I should unto the farther Shores

Of western Seas be born.

Ib. at the End of the Sea] in the West, beyond the *Mediterranean*, as the Sun does from that Country in the Evening.

Ver. 11. *Or*] not *If* as at Ver. 8.

12. Even the Darkness does not darken from thee, but the Night gives light like the Day: the Darkness is the same as the Light.

13. For thou didst possess my Reins, didst cover me in my Mother's Womb.

14. I will give thanks to thee, because by the awful Doings I am wonderful, thy Works being so; which my Soul is very sensible of.

15. My Strength was not concealed from thee, when I was made in Secret, embroïdered in the lower Parts of the Earth.

16. Thy Eyes saw my Lump, and in thy Book all Parts of it were written (which in Time were formed) when there was not one of them.

17. How precious therefore are the Thoughts of thee to me, O God! how many is the Sum of them!

18. Should I count them up, they are more than the Sand: when I awake, I am still with thee.

19. Since thou wilt kill the Wicked, O God; depart from me, you bloody Men:

20. Those who speak of thee heinously, thy Adversaries that utter themselves vainly;

21. Do not I hate them that hate thee, O Lord, and loath such as raise themselves up against thee?

22. I hate them with perfect Hatred, they are to me for Enemies.

23. Search me out, O God, and know my Heart: try me, and know my Thoughts.

24. And see whether I am in a grievous Way; so lead me in the everlasting one.

P S A L M CXL.

FOR the chief Musician. A Psalm of David.

Deliver me, O Lord, from bad Men, keep me from the very violent Person;

2. Who contrive bad Things with the Heart, come together every Day for Wars.

3. They sharpen their Tongue like a Serpent: the Venom of an Asp is under their Lips. A Pause.

4. Preserve me, O Lord, from the Hands of the Wicked, keep me from the very violent Person; who contrive to thrust away my Feet.

5. The Proud hide a Gin for me, and Cords, spread a Net at the Side of the Road; they set Snares for me. A Pause.

6. I say to the Lord, Thou art my God; give ear, O Lord, to the Voice of my Supplications.

7. O Sovereign Lord, the Strength of my Salvation, thou protectest my Head on the Day for Armour.

8. Do not grant the Desires of the Wicked, O Lord, let not his Heinousness be brought forth, *that* they may exalt themselves. A Pause.

9. *As for* the Head of those who surround me, let the Trouble of their own Lips cover them.

10. Let burning Coals be removed upon them: let him cast them into the Fire, into Pits, *so that* they may not rise up.

Ib. hide] The Sept. tread on, from the Word's other Meaning, as it seems, bruise.

Ib. about me] עָרַבְתִּי being here spell'd with א passed with the Gr. Translators I perceive for עָרַבְתִּי in my Delight, and so it might with us but for the Points.

Ver. 13. possess] Bp. Hare, create: for if you alter *kaniṭha* into *kannoṭha* in a Conjug. which that Verb has not, it will signify *make a nest*. Ten thousand such new Criticisms might be made in the Bib.

Ib. didst cover me in] Sept. *receivedst me from*, if the Vulg. Lat. was made right from the Gr. (as made from that it evidently was in this Book) but they might put *ἀνταῖα* in another Sense, viz. *to help*; which I am the more inclined to think, as they might deduce that from כָּסַח which Letters the Word has in it, but not any to mean *receive*.

Ver. 14. I am wonderful] shewing by the exceeding wise Formation a Reverence to the Creator; of which see particularly the great Physician Galen throughout his Treatise *De Usu Partium*.

Ver. 15. embroïdered] Sept. *and my Substance*, instead of *Stature* from עָשָׂה it with a worse Fault of taking א to be *and*.

Ib. Earth] which his Mother might be termed, to be literal; see Job i. 21.

Ver. 16. Lump] which singly well expresses the single Heb. Word.

Ib. Parts] so in the Ver. before.

Ver. 17. How] Gr. *exceedingly*, as the Sense of the other, or from חָדָשׁ for חָדָשׁ and the Vulg. Lat. a Stretch further *too much*.

Ib. Thoughts] In the Margin of the Popish Dewey Bible it is said, "New Translators pervert this Place, translating "[thoughts] for [friends];" when in that *Version cogitationis* is put for the same Heb. Word, Ver. 2. of our Bib. and so Pagn. and Montan. besides the Protestant Translators have it here; see also *Hulse*.

Ver. 18. Should] Here is no more Need of adding *If* than in the Heb.

Ver. 19. Since] Heb. *If*, including א that follows, as in other Places.

Ver. 20. Adversaries] Sept. *Cities*, in a very different Sense, and neglecting *thy*; the Consonants serving for either.

Ver. 8. Do not grant the Desires of the Wicked] whereas the LXX have, *Do not deliver* (the Heb. being *give*) *me to the Sinner from my Desire*; reckoning ו a Prep. and the last א a Pron.

Ib. his Heinousness] rendered by the LXX, *they contrived*, and pieced out with *against me*, on the Supposition, that ו stood for א and not overskilled in Grammar.

Ib. be brought forth] The LXX have, *do not leave me*, by not being aware of this Meaning of the Verb from the Chald. and mistaking the 2d Perf. through the Noun being fem. for the 3d.

Ver. 9. those who surround me] The LXX having it *their Compassions*, shews they left the Heb. for their own Notion, as I presume they did not read ע for א.

Ver. 10. be removed] So the Heb. but if *Mudge* may change the Letters ע or מ into א besides the Pointing, as he says, *It is probable it should be read*, it would become *be rained*.

Ib. let him] namely the Lord, Ver. 8.

11. Let not the prating Person be established on the Earth : let Harm hunt the violent one, to the driving him about.

12. I know that the Lord will manage the Cause of the Afflicted, the Judgment of the needy ones.

13. Certainly the Righteous will give thanks to thy Name, the Upright will dwell in thy Presence.

P S A L M CXLI.

A PSALM of David.

O Lord, I call upon thee, make haste to me : give ear to my Voice, when I call to thee.

2. My Prayer shall be prepared as Incense before thee, the lifting up of my Hands as the Evening-offering.

3. Set a Watch, O Lord, for my Mouth, keep close the Door of my Lips.

4. Do not let my Heart incline to an evil Thing, to do Deeds in Wickedness, with Men that are Workers of Iniquity ; nor let me eat of their pleasant Things.

5. Let the Righteous beat me in Kindness, and reprove me, let Oil for the Head, not break my Head : for yet even my Prayer is in their Adversities.

6. Their Judges being thrown down at the Sides of the Rock, will hear my Words, for they are pleasant.

7. As with one who cuts, and cleaves

Ib. Pitt] for the Proof of this, as it is a solitary Word in the Heb. consult Pagnine's great Lexicon.

Ver. 11. prating Person] Heb. Man of Tongue, as of Violence after, being general.

Ver. 4. to do Deeds in Wickedness] Sept. to make Excuses for Sins ; not by mistaking the Heb. Words, but their Meaning.

Ib. eat of their pleasant Things] Sept. communicate with their chosen ones, as before, but more widely. Barten in Hymn 566,

Nor let me of their Dainties eat,
That swallow Sin as Men do Meat.

Ver. 5. beat] in Crit. Notes teach, by D'N for D'N which our Unbelievers may believe.

Ib. in Kindness] not be severe like the Wicked. As the following *not* requires *let* with it by the Heb. so that Sense seems to require this to agree with it, as likewise for that comes after. Thus also the Tig. Verf. and ours in the Com. Pray. friendly.

Ib. let Oil] Mudge in his Notes after the LXX has, let not the Unguent of the Wicked perfume my Head, which he says would carry an easy Sense. But is that sufficient to make the Scripture so, when it is not ? And how is it to be done ! By turning שָׁמֵן into שֶׁמֶן and יָיִן into יַיִן which is changing, transposing, and adding even the Letters : as if by the former one should make *fall* to be *fail*, Isa. xl. 30. 2 Pet. i. 10. *slayed* *slayed*, 2 Chron. xxxv. 11. *set* *set*, 2 King xi. 4. *hand* *land*, Mic. v. 12. *found* *found*, Hos. xiv. 8. *seller* *seller*, Isa. xiv. 8. *fight* *fight*, Heb. x. 32. and on the contrary *found* *found*, Tit. i. 13. & ii. 2. *sa-vour* *favour*, 2 Cor. ii. 15, 16. with *light* *fight*, Prov. xv. 30. *bands* *bands*, Psa. ii. 3. Act. xvi. 26. *bear* *bear*, Job. xvi. 12. and contrarily *bear* *bear*, Ch. vi. 60. *skirt* *shirt*, Deut. xxvii. 20, *bunt* *hurt*, Ezek. xiii. 18, 20. *branches*, *breeches*, Judg. v. 17. *both* *deth*, 2 Cor. ix. 10. *lives* *river*, Ezek. xxi. 21. *fine* *find*, Job. xxviii. 1, *season*, *reason*, 1 Pet. i. 6. *naughtiness* *haughtiness*, 1 Sam. xvii. 28. *corner* *cornet*, Zech. x. 4. *require* *requite*, 2 Chron. xxiv. 22. Psa. x. 13. pretending only that a Letter was altered a little, as it would then make some Sense : so by other small Variation *band* *head*, Zeph. ii. 15. *set* *sent*, Zech. viii. 10. *sent* *set*, 1 Pet. ii. 14. *bought* *brought*, 2 Pet. ii. 1. *straits* *stairs*, Lam. i. 3. *led* *beld*, Jer. ii. 17. *de-voured* : *coals* to be *devouring* *coals*, Psa. xviii. 8. and *Mystery* *Mistress*, Rev. xvii. 2. *it shall be take*, *be taken away*, Lev. iii. 15. *death* *dearth*, 2 King. ii. 21. *not* *fear* *what* *man* *can*, Psa. cxviii. 6. *taught* *tare*, Judg. xvi. 8. *palaces* *places*, Ezek. xix. 7. *spirit* *of* *falsehood*, Mic. ii. 11. Now our New Translator coming off with no better Success, notwithstanding his Diligence in mustering up those few Places (tho' ready done for him by Bythner and Hare) to shew that the Seventy had the Scripture in Heb. different from us (for how

else could they read it so, as he says ?) What is to be candidly thought of it upon the Whole, as there are numerous more Places wherein the Version of the Seventy is so wide from the Heb. that it is not, indeed cannot, be owing to the Variation of similar or single Letters ? Did the Seventy always translate literally and exactly ? How can it be with so many Additions, &c ? If they differed much in some Places from the Heb. why might they not a little in others, without imagining the Original was changed in the latter ? And this is the Point to be insisted on ; answer it, him that can. Why all such Pains and Pother about Letters and Points, to make Pretence that the Heb. is altered, when there are so many Words and Expressions, wherein the old Translators vary from it, and from one another ? And how, but by their wide translating ? So that the Original, notwithstanding any Thing in those Versions, might be the same then as now ; and is much safer to be depended upon, as an Original should. Nay I have here pretty largely shewn, in various Instances, sufficient to judge of the rest, how the LXX made their Mistakes from the present Reading ; as was most suitable for this Book, where they are followed by the Vulg. &c. which was done by considering and searching the Heb. without Bythner, yet compared with him since, and some added. But I found it otherwise with the Targum, where the Variations from the Heb. are generally mere Paraphrase or Additions, not Grammatical Faults ; and therefore lay out of my Way, as not belonging to close Translation. The farther Service of these Lucubrations will appear by the 24th Critical Canon in Wetsten's New Test. which has, *Cognita origine variantis Lætionis, perit plerumque varians Lætio: the Rise of a various Reading being known, it mostly becomes none.*

Ib. the Head] the same Noun that follows with my.

Ib. Adversities] With the LXX pleasant Things : it appears they stumbled at the Letter y which they took as y tho' to Byth. otherwise, from the Matter.

Ver. 6. Their Judges] The LXX here in a glossing Humour have, *Their strong ones are devoured close by the Rocks*, inferior to the Original.

Ver. 7. cuts, and cleaves] which L. de Dieu says the Chald. and Syr. understand better of *ploughing*, than *cleaving* Wood, and on might as well be rendered in ; yet on Consideration that the scattering of Bones rather resembles the Pieces of Wood, I prefer the latter Meaning, but would not add it to the Text : the com. Met. has both,

As he that heweth wood, or he
that diggeth up the ground.

The LXX have, *As the Thickness of the Ground is brake asunder* ; by which it is clear, tho' I suppose unnoticed before, that *and* passed with them for *in* the fut. Tense, as *poleub* the Participle did for the Noun signifying a Piece, whence they strained *Thickness* or *Crust*.

asunder on the Ground, our Bones are scattered at the Grave's Mouth.

8. For my Eyes are to thee, O Sovereign Lord: I trust in thee; do not let my Soul be made bare.

9. Preserve me from the Power of the Gin which they have laid for me, and the Snares of the Workers of Iniquity.

10. Let the Wicked fall each into his own Nets, whilst I withal pass over.

P S A L M CXLII.

AN instructing Poem of David, being a Prayer when he was in the Cave.

I cry to the Lord with my Voice, make supplication with my Voice to the Lord.

2. I pour out my Meditation before him, declare before him my Distress.

3. When my Spirit is overwhelmed in me, thou knowest my Path: they hiding a Gin for me, in that Way which I walk.

4. To look at the right Hand, and see, there is even none acknowledges me, Refuge is perished from me: none enquires for my Soul.

5. I cry to thee, O Lord: I say, Thou art my Shelter, my Portion in the Country of the Living.

6. Harken to my Cry, for I am impoverished exceedingly: deliver me from my Persecutors, for they are too strong for me.

7. Bring my Soul out of Prison, to give thanks to thy Name: let the Righteous compass me, because thou art bountiful to me.

P S A L M CXLIII.

A Psalm of David.

O Lord, hear my Prayer, give ear to my Supplications: in thy Faithfulness answer me, in thy Righteousness.

2. And do not enter into Judgment with thy Servant; since no one living will be justified before thee.

3. For the Enemy persecutes my Soul, bruises my Life to the Earth, causes me to dwell in dark Places, like those that have been dead long ago.

4. And my Spirit is overwhelmed in me, my Heart is within me desolate.

5. I remember the Days of old Time, meditate on all thy Work, muse on the Doing of thy Hands.

6. I spread forth my Hands to thee: my Soul is to thee as a faint Country. A Pause.

7. Answer me speedily, O Lord; my Spirit fails: hide not thy Face from me, lest I should become like those who go down to the Pit.

8. Cause me to hear thy Kindness in the Morning, for I trust in thee: let me know that Way which I should go, for to thee I lift up my Soul.

9. Deliver me from my Enemies, O Lord: I hide with thee.

10. Teach me to do thy Will, for thou art my God, whose Spirit is good: lead me into a Country of Uprightness.

11. For thy Name's sake, O Lord, keep me alive: in thy Righteousness bring my Soul out of Distress.

12. In thy Kindness too cut off my Enemies, and make all the Adversaries of my Soul perish: for I am thy Servant.

Ver. 10. *his own Nets*] Which *Beza* in *Paraph.* the Pronoun being sing. calls *the Nets of God*, as if because he had ordained them.

Ver. 1. *Cave*] of *Adullam*, 1 *Sam.* xxii. 1. as seems most suitable, and to distinguish the Place, Time, and Occasion of this *Psalms*, from those of the 57th. *Wither* has a notable Prayer on it, applied to *Jesus*.

Ib. cry] This and the following Verbs are of the future Tense in the *Heb.* and by *Jun.* and *Trem.* with *Castal.* rendered in the present, as that *Heb.* Tense denotes for Want of the present; besides that it appears *David* was praying now, not telling he had prayed.

Ver. 5. *Shelter*] Shrunk to *hope* in the *Psalter*.

Ver. 7. *compass*] *Sept.* will wait for, from the *Chald.*

Ib. because] How unsuitable *for thou shalt!* And how loosely is this Particle turned by *which thing if* in the *Psal.*

Ver. 1. The Matter of this *Psalms* shews it was composed before *David's* Deliverance out of his Troubles: the *Gr.* says *when Absalom pursued him*; but as that is of no Authority, the last Verse also seems inconsistent with *David's* Care and Concern for that rebellious Son, 2 *Sam.* xviii. 5, 33.

Ib. A Psalm of David] which *Mudge* puts as throughout, *A Psalm; One of David*: less oddly, if it be considered that a Part is to accord with the Whole.

Ver. 6. *a faint Country*] So the great Linguist, as well as Historian, *Livy* writes, Lib. xl. 35. *Otiōsam Provinciam Cōf. habuerunt, the Consuls had an idle Province*, where they had Little or Nothing to do. *Payne* instead of mending (which he had made his Business) follows a corrupt Copy of the old *Metre* with,

as doth the thirsty lands.
The LXX give it an ingenious Turn, but such are to have no Place in the Sacred Text, as *Earth* (so those of *Doway*, &c. render, tho' better, *Land or Ground*) without *Water*.

Ver. 9. *I hide*] the *Heb.* Verb being of the 1st Person, as in *Buxt. Conc.* and not the infin. Mood and a Prepos. besides which there is Nothing in the Original for *I flee*.

Ver. 10. *good*] where the *Heb.* grand Partition of the Verse is.

Ib. a Country of Uprightness] Where the People loved Honesty and Justice, and he might live at Peace from his Enemies, *Patr.* and *Auth.* of *Holy David clear'd*.

Ver. 11. *in*] not *for*—*fake* as before.

P S A L M CXLIV.

BY David.

Blessed is the Lord my Rock, who teaches my Hands Battle, my Fingers War;

2. Being my Kindness, and Fortification, my high Place, and a Deliverer to me, my Shield, in whom I trust: he makes my People subject under me.

3. O Lord, what is Man that thou acknowledgest him; the Son of Man, that thou thinkest of him?

4. Man is as it were Vanity, his Days are like a Shadow which passes away.

5. O Lord, bend thy Heaven, and come down: touch the Mountains, so that they may smok.

6. Lighten with Lightning, and scatter them: send thy Arrows, and rout them.

7. Stretch forth thy Hand from on high, deliver me, and rescue me from much Water, from the Power of strange People;

8. Whose Mouth speaks Vanity, and their right Hand is a false one.

9. O God, I will sing a new Song to thee: with the Lute, the ten stringed Instrument, will I sing to thee melodiously:

10. Who gives Salvation to Kings, delivers his Servant David from the bad Sword.

11. Deliver me, and rescue me from the Power of strange People; whose Mouth speaks Vanity, and their right Hand is a false one:

12. That our Sons may be as Plants grown

up in their Youth, our Daughters as the carved Corners of the Building of a Palace;

13. Our Store-houses full producing of each Kind, our Sheep becoming Thousands, ten Thousands in our Grounds;

14. Our Oxen bearing *the Yoke*, with no Breach, no going forth, nor yet crying out in our Streets.

15. The People are blessed to, whom it is thus; the People being blessed whose God is the Lord.

P S A L M CXLV.

PRAISE of David.

A * I will extol thee, my God O King, and bless thy Name for ever and evermore.

2. ♫ I will bless thee every Day, and praise thy Name for ever and evermore.

3. ♪ The Lord is great, and highly to be praised; nay there is no searching out of his Greatness.

4. ♩ One Generation praises thy Works to another, and declares thy powerful Things.

5. ♪ I discourse of the glorious Honour of thy Majesty, and thy wonderful Matters.

6. ♩ As some speak of the Strength of thy terrible Things, I also tell of thy Greatness it self.

7. ♪ They utter forth the Remembrance of thy large Goodness, and sing of thy Righteousness.

8. ♪ The Lord is gracious and merciful, forbearing of Anger, and of great Kindness.

Ver. 1. It is supposed this was made a little after David came to the Crown; and probably before *Psa. xviii.* in which two there is a Resemblance: the *Gr.* indeed adds *πρὸς τὸν γολιάθ*, against Goliath; but the Plurals, Ver. 7, 11. and my People, Ver. 2. indicate otherwise.

Ver. 2. Kindness] *Litur. hope*, as it was thought I suppose the other was improper: but the Penman of *H. Dav.* clear'd would make it up by saying, *Hope signifies the thing hoped for*; while the *Heb.* Word means no more of hoped than hope, nor does it signify his covenanted Mercy that I know of.

Ib. my People] who otherwise might be disaffected and rebellious. By adding *♫ my* would be taken away, which *Mudge* supposes rather to be right; if we are disposed to new make the *Scripture*.

Ver. 8. right Hand] given in Treaty, which it seems they broke.

Ver. 12. That our Sons] *Sept. Whose Sons*, and so their Daughters, with the rest throughout the 2 next Verses; the Variation besides the Points is *♫* and *♫* however the last Verse spoils it all, so that there is added in the *Vulg.* they have said.

Ib. Building] Much more consonant to the Root, that signifies to build, than *similitude*; the latter also requiring *♫* according to.

Ver. 13. Store-houses] *Sax. borderna.*

Ib. of each Kind] *Sept. out of this into that*, supposing it for it

Ver. 14. bearing] as the *Heb.* is; the *Gr.* thick, and others also widely, at *Patr.* expounds it *Cows great with young*.

Ib. going forth] *Pfalt. leading into captivity*, which may be the Meaning of it.

Ver. 1. The Verses of this *Psalms*, made I suppose in David's Prosperity, are Alphabetical, only the 14th *Heb.* Letter *z* is omitted; for which is added in the *Greek*, *The Lord is faithful in his Words, and holy in all his Works*, which in *Heb.* might begin on that Letter: whereon *Grotius* seems to triumph, as if this was lost there, saying, *How will they answer to this, who bid us stand in all Things by the Decrees of the Masorites?* But could this learned Man be ignorant, that there is such Defect too in other Places, and not supplied in the *Gr.* as in *Psa. xxv.* and xxxiv, and xxxvii for which see my *Notes*; and what Answer would he have made to those? He might have said God's Spirit is not confined to Man's Alphabet; as the Stars do not stand in Ranks, nor in the Shape of our Constellations, &c. which Answer would serve for this; nay is it not manifest, that this is added with a little Alteration from the 17th Verse? See likewise *Buxtorf's Answer to Capellus, Vindic. p. 437, 438.*

Ib. for ever and evermore] aptly and exactly to the *Heb.* but the *Dew. Vers.* has here, with Ver. next and last, *for ever, and for ever and ever.*

Ver. 6. ♪] *Sept. they*, which the *Heb.* does not countenance at all.

Ver. 8. forbearing] by *Witber*, *How prone to pity, and to Wrath how slow*; who has subjoined to this *Psalms* a zealous Prayer against decreed Reprobation.

9. ^o The Lord is good to all, and his Mercies are upon all his Works.

10. ^o All thy Works give thanks to thee, O Lord; and thy pious ones bless thee.

11. ^o They speak of the Glory of thy Kingdom and talk of thy Power:

12. ^b To make known his powerful Things to Mankind, and the honourable Glory of his Kingdom.

13. ^o Thine is a Kingdom of all Ages, and thy Dominion is in every particular Generation.

14. ^o The Lord upholds all who are falling, and raises up all who are bowed down.

15. ^v The Eyes of all wait for thee, and thou givest them their Food in its Season.

16. ^o Thou openest thy Hand, and satisfiest the Will of every living one.

17. ^v The Lord is righteous in all his Ways, and kind in all his Works.

18. ^p The Lord is near to all that call upon him, to all who do it truly.

19. ^v He accomplishes the Will of such as fear him; both hears their Cry, and saves them.

20. ^o The Lord preserves all who love him; but will destroy all the Wicked.

21. ^o My Mouth shall talk of the Lord's Praise; and all Flesh will bless his holy Name for ever and evermore.

P S A L M CXLVI.

PRAISE the Lord, praise him, O my Soul.

2. I will praise the Lord while I live, will sing melodiously to my God as long as I have a Being.

3. Do not trust in Princes, in the Son of Man of whom there is no Safety.

4. His Breath goes forth, he returns to

his Ground, on which Day his Thoughts perish.

5. He is blessed that has the God of Jacob for his Help, whose Expectation is upon the Lord his God;

6. Who made the Heaven and the Earth, the Sea and all that is in them: who keeps Truth for ever;

7. Who executes Judgment for the Oppressed, gives Food to the Hungry: the Lord lets loose the Prisoners.

8. The Lord opens the Blind, the Lord raises up such as are bowed down, the Lord loves the Righteous.

9. The Lord preserves the Strangers, supports the Fatherless and Widow; but overthrows the Way of the Wicked.

10. The Lord will reign for ever, thy God, O Zion, to all Ages. Praise the Lord.

P S A L M CXLVII.

PRAISE the Lord; for it is good to sing melodiously to our God; nay pleasant, Praise being comely.

2. The Lord builds up Jerusalem, gathers together those who are driven away of Israel.

3. He heals such as are of a broken Heart, and binds up their Sores.

4. He reckons up the Number of the Stars, calling them all by Names.

5. Our Lord is great, and of much Might: his Understanding is infinite.

6. The Lord supports the Meek, humbles the Wicked to the Earth.

7. Sing to the Lord with Thanksgiving, sing melodiously to our God with the Harp:

8. Who covers the Heaven with thick Clouds, prepares Rain for the Earth, makes the Grass sprout forth on the Mountains.

Ver. 9. *upon*] as more proper than *over*.

Ver. 12. *honourable*] not a contemptible, vain, or false Glory: by Transposition of the two Words, Ver. 5. being there *the Honour of Glory*, here *the Glory of Honour*; but the latter of two Substantives in *Heb.* often answers to an Adjective of ours.

Ver. 13. *Dominion*] *Sax.* *blasfardscipe* for *Lordship*.

Ver. 14. *upholds*] so that they do not fall: for if they fall, how does he uphold them?

Ver. 17. *is*] *K. James*,

*The Lord, in every Way of his,
he righteous doth remain;*

where *he* is redundant, and not allowable even in Poetry, but such Instances are too frequent to mention in him and others, as here also Ver. 3, 14.

Ver. 1. All these *Psalms* to the End of the Book, may I suppose be ascribed to David, after he was King over all *Israel*; notwithstanding the *com. Gr.* and *Lat.* ascribe this to Haggai and Zechariah.

Ver. 8. *loves*] *Psal.* *carere* for, with too much Liberty.

Ver. 1. *comely*] This the *LXX Translators* skip over, or more favourably mistook it for the Verb-substantive

נחם in *Niph.* as there is to *נחם* with *נח* for its Kindred-letter *נ* they rendering, *Praise is sweet to our God*.

Ver. 2. Of this Grotius says, *It suits best to the Times of Nehemiah*: but with due Deference to the Opinion of so great a Man and his Followers, this building up of Jerusalem might have been in the Time of David, as it seems by 2 Sam. v. 9. and likewise the gathering together, &c. from 1 Sam. xxxi. 7. whereas the other was of Judah as a Nation, and not Israel; and as the Nation is called by this Name again, with Jacob, Ver. 19. and that signified to be one Nation, Ver. 20. I must remain in the same Mind as at the Entrance of the foregoing Psalm.

Ver. 8. *makes the Grass, &c.*] by Sandys, that fine Decipherer of Nature,

*With Grass he cloaths the pregnant Hills,
And hungry Beasts with Herbage fills.
He feeds the Ravens croaking Brood,
(Left by the Old) that cry for Food:*

and by *Janst.*

*Gramine qui montes operit; pecorique ministrat
Pabula, quasitas et tibi; corvus! dapes;*

which in the *Prof. Disc.* is remarked to be worthy of great Attention, for the fine Mixture of Singulars and Plurals;

9. He gives to the Beast its Food, to the young Ravens that call.

10. He takes no Pleasure in the Power of a Horse, does not delight in the Legs of a Man.

11. The Lord delights in those who fear him, in those who wait for his Kindness.

12. Give thanks to the Lord, O Jerusalem: praise thy God, O Zion.

13. For he strengthens the Bars of thy Gates, blesses thy Children within thee,

14. Makes peace in thy Bounds, satisfies thee with the best of the Wheat.

15. He sends forth his Speech on the Earth: his Word runs very speedily.

16. He gives Snow comparable to Wool, disperses the white Frost like Ashes,

17. Casts his Ice as if in Bits: who can stand before his Cold?

18. He sends forth his Word, and melts them: making his Wind blow, the Water flows.

19. He declares his Word to Jacob, his Ordinances and Judgments to Israel.

20. He does not deal so with any Nation: as for the Judgments, they do not know them. Praise the Lord.

P S A L M CXLVIII.

PRAISE the Lord, praise the Lord from Heaven, praise him in the Heights.

2. Praise him, all his Angels: praise him, all his Armies.

3. Praise him, Sun and Moon: praise him, all you Stars of Light.

4. Praise him, O Heaven of Heavens, and Water which is above the Heavens.

5. Let them praise the Name of the Lord: for when he commanded, they were created.

6. And he makes them remain perpetually

for ever: he gave an Ordinance, which shall not pass away.

7. Praise the Lord from the Earth, O Whales, and all Depths,

8. Fire and Hail, Snow and Smoak, tempestuous Wind performing his Word,

9. Mountains and all Hills, Fruit-trees and all Cedars,

10. Beasts and all Cattle, creeping Things and winged Fowls,

11. Kings of the Earth and all Nations, Princes and all Judges of the Earth,

12. Young Men and also Virgins, old Men with Children.

13. Let them praise the Name of the Lord, since his Name alone is high, his Majesty above the Earth and the Heaven.

14. And he exalts the Horn of his People, is the Praise of all his pious ones, of the Israelites a People near to him. Praise the Lord.

P S A L M CXLIX.

PRAISE the Lord, sing to the Lord a new Song, his Praise in the Congregation of the pious ones.

2. Let Israel be glad through his Maker, the Children of Zion rejoice through their King.

3. Let them praise his Name with Dancing, sing to him melodiously with the Timbrel and Harp.

4. For the Lord delights in his People, he adorns the Meek with Salvation.

5. Let the Pious triumph gloriously, sing aloud upon their Beds.

6. Let there be Extollings of God in their Throat, and a Sword with Edges in their Hand;

in Eng. thus, *Who covers the Mountains with Grass; as also to the Herd affords Provisions, and the Sacrifice-feasts that are asked for to thee, O Raven.*

1b. Mountains] The Gr. proceeds with (whence our Psalt.) and *Herb for the Service of Men*, as Psa. civ. 14. for so the LXX borrow, chop and change.

Ver. 9. Ravens] So one Cambridge Sax. Copy has *bresa*, but another *crawan*, and Spelman's *broca*, being Birds not much unlike.

Ver. 10. does not delight in the Legs of a Man] *Non curat celeres cursores, Cares not for swift Runners, Grot.*

Ver. 16. Snow comparable to Wool] As at the Time when I write this; with a striking Resemblance, several Flakes seeming about an Inch long.

1b. Wool] Sax. *wulle*.

Ver. 4. Water which is above the Heavens] the Air below being also called Heaven, as Grotius observes.

Ver. 5. for] Here the LXX thrust in, *he spoke, and they were made*; from whom the *vulg. Lat.* and *Litur.* have theirs.

1b. when he commanded] The Psalt. having before it, *he spoke the Word, and they were made*, from the Gr. or *Lat.* is but a different Rendering of the same *Heb.*

Words, like that in Psa. xxix. 1. as the Author of the *State of the Pr. Heb.* observes, p. 505.

Ver. 7. Earth] including the whole Globe, and even its Atmosphere; since Hail, Snow, Wind and Fowls are comprehended, as well as Whales.

1b. Whales] So *Jun.* and *Trem.* with *Cass.* have it *erte*, agreeing best with *Depths*.

Ver. 14. is] with what Advantage is easily seen.

1b. near to] *Litur.* *that serveth*.

Ver. 1. Song] Sax. *lesang*, which sounds like *Loversong*, and might be taken so in other Places of the Psalms; but is not, for the Sax. *les* is *Praise*, as it follows in this Verse.

Ver. 3. Timbrel] By the *E. of Dartf. drum*.

Ver. 4. adorns the Meek with Salvation] For this the *Lit.* has *helpeth the meek-hearted*; which puts the great Defender hard to it for a Plea, with *help importing all manner of Divine Favours, &c.* The *Sept.* have *exalts*; how does not appear, otherwise than loosely from the right Verb.

Ver. 5. gloriously] 2 with Nouns being used in *Heb.* for Adverbs, *Buxt. Gram. Lib. ii. Cap. 20.* whereas *Mudge* turns it in *their Heart*, taking *Glory* for *Heart* instead of *Tongue*, Psa. xvi. 9.

Ver. 6. Sword] by which they were evidently to do

7. To execute Vengeance among the Gentiles, Rebukes in the Nations ;

8. To bind their Kings with Chains, and their honourable ones with iron Fetters ;

9. To execute among them the Judgment that is written : it being the Honour of all his pious ones. Praise the Lord.

P S A L M CL.

PRAISE the Lord, praise God in his holy Place, praise him in the Firmament of his Strength.

2. Praise him in his powerful Things, praise him according to the Abundance of his Greatness.

3. Praise him with the Sound of the Trumpet, praise him with the Lute and Harp.

4. Praise him with the Timbrel and Dancing, praise him with the stringed Instruments and Organ.

5. Praise him with the loud Cymbals, praise him with the sounding ones.

6. Let the whole Breath praise the Lord. Praise you the Lord.

what follows, that is the *Israelites* to their Enemies : and cannot be that *Power* which God hath given to the church to rule the consciences of men, as said in the Contents of the com. Bible ; nay even thole were but to execute the Judgment written, Ver. ult.

Ver. 7. *Vengeance*] Sax. *wracc*.

Ver. 8. *bind*] Sax. *gewrithenne*.

Ib. *Chains—Fetters*] Id. *fotcopsum—bandcopsum*.

Ver. 1. *holy Place*] Litur. *bolinessse*, unintelligible. The *Douayists* gravely instruct their Readers in the Fooleries of *Augustine* (for his being ever so great a Doctor or Father will not make them otherwise) as that 150, the Number of the *Psalms*, signifies the Concord of the two Testaments : for in the old the Sabbath, which is the seventh Day, in the new ours, that is the eight (it should be eighth to be Sense, but it is the first) making fifteen (the 7th Day and 1st or 8th Day make but two) multiplied by ten, the Commandments, rise unto 150. Again 7 multiplied by 7 (for the old Sabbath, which was only one, not 7) whereis one, the 8th (tho' it was 8 before) being added make 50,

which multiplied by 3, signifying the B. Trinity, make 150.

Ib. *in the Firmament*] This I suppose may mean on Earth, being within the Concave of the mighty Firmament ; the Sight and Consideration of which, might be a Means of stirring up the Mind to praise God.

Ver. 2. *in*] the same as in the preceding Verse.

Ib. *the Abundance (or Multitude) of his Greatness*] as the Heb. is, and the Sax. *mæniysæaldnyffe mucelnyffe his*.

Ver. 6. *the whole Breath*] as joined in Consort with the foregoing Instruments, it also appearing to be only Man that is called on to praise God in this and the *Psalms* before ; and in the 148th where other Animals were, inanimate Things were likewise. I conclude this Book with my Remarks, that I found the following *Psalms*, by reason of their Sublimity, difficult to translate, viz. liii, lviii, lxxiii, lxxiii, lxxiv, lxxvi, lxxxiv, lxxxvii, xc, xcv, cx, cxxxix, cxi, cxli ; and so in a less Degree, the iv, x, xxii, lxxv, xciii, cvii ; but the xlvii, lxvii, xcvi, xcvi, xcvi, xcix, c, cxxxvi, and cxlv, plain and easy.

The END of the FIRST VOLUME.

#229

A NEW AND LITERAL
TRANSLATION
OF
ALL THE BOOKS
OF THE
OLD and NEW TESTAMENT;

WITH
NOTES,
CRITICAL and EXPLANATORY.

BY
ANTHONY PURVER.

IN TWO VOLUMES.

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12

NOTES

UPON THE

BIBLE,

CRITICAL and EXPLANATORY, &c.

NOTES upon the PROVERBS.

CHAPTER I.

THE Proverbs of Solomon the Son of David, King of Israel :

2. To know Wisdom and Instruction, to understand the Sayings of Prudence ;

3. To receive the Instruction of Understanding, Righteousness, and Judgment, and Uprightness ;

4. To give the Simple Direction, the Youth Knowledge and Sagacity ;

5. (*Even* the Wise shall hear, and proceed in Doctrine, and the Prudent get Policy ;)

6. To understand a Proverb and the Interpretation, the Words of the Wise, and their obscure Speeches.

7. The Fear of the Lord is the Beginning of Knowledge : Fools despise Wisdom and Instruction.

8. My Son, hear the Instruction of thy

Father, and forsake not the Law of thy Mother.

9. For they will be a graceful Dress to thy Head, and Chains to thy Neck.

10. My Son, if Sinners entice thee, do not consent.

11. If they say ; Come with us, let us lie in wait for Blood, hide for the Innocent undeservedly ;

12. Let us swallow them up alive like the Grave, and whole as those who go down to the Pit ;

13. Let us find all the precious Substance, fill our Houses with Spoil :

14. Cast thy Lot amongst us, let us all have one Purse.

15. My Son, go not in the Way with them, with-hold thy Foot from their Path ;

16. Since their Feet run to Mischief, and they make haste to shed Blood.

Ver. 1. *King*] namely *Solomon* ; not *David*, which it is parted from by a *Heb. Point* : *our Translation*, says *Cross*, is *wrong*, making but one Proposition of the Verse, and making *David King* when *Solomon wrote*, or leaving it doubtful who, *Tagb. Art.* p. 180. publ. 1698, and patronized by the *Archbp. of Cant.*

Ver. 2. *Prudence*] See *L. de Dieu Anim.* and *Ch. ii.* 3.

Ver. 3. *Understanding*] different from that in *Ver. 2.*

1b. *Righteousness*] as usually rendered in the *com. Trans.* and *Ch. ii.* 9. where these Words are : this, according to *Grotius*, signifies what belongs to *Bonitas*, *Goodness* ; the next to *Right* (and so that might be called *Justice*) and the 3d whatever belongs to any other Virtue.

Ver. 6. *their obscure Speeches*] *Diogenes Laertius* speaks in his Preface, of the *Gymnosophists* and *Druids*, even

among the *Barbarians*, delivering their Philosophy in *Ænigmas* and obscure Problems, while they exhorted Men to worship God, to do Nothing that was evil, and to practise Fortitude.

Ver. 7. *Beginning*] For says *Diogenes Appaloniates*, in the Entrance of his *Treatise*, preserved by *Diog. Laert.* He that undertakes to teach any Thing, should in my Opinion lay down a certain Beginning, and, adds he, use plain and proper Speech : both which *Solomon* may be observed to do.

Ver. 9. *graceful*] which of grace must mean, if it means with Propriety.

Ver. 16. *they make*] the same as in *Isa. lix.* 7. and we are not to suppose the feet shed Blood.

17. For in vain is the Net spread in the Sight of any that has Wings.

18. Nay they lie in wait for their own Blood, hide for their own Lives.

19. So are the Paths of every one who is given to Gain; which takes away the Life of the Owners of it.

20. Wisdom cries out abroad, gives forth its Voice in the Streets.

21. It calls at the Head of the Croud, at the Enterings of the Gates; in the City it declares its Sayings:

22. How long, simple ones, will you love Simplicity, Deriders desire for themselves Derision, and Fools hate Knowledge?

23. Return at my Reproof: behold I would utter my Mind to you, would let you know my Words.

24. Because I call, and you refuse, stretch out my Hand, and none attends;

25. But you reject all my Counsel, and consent not to my Reproof:

26. I also will smile at your Calamity, will mock when your Dread comes.

27. When your Dread comes as Wasting, and your Calamity approaches like a Whirlwind, when Distress and Streightness come upon you;

28. Then may they call upon me, but I will not answer, may seek me early, but shall not find me:

29. Forasmuch as they hated Knowledge, and did not choose the Fear of the Lord.

30. They consented not to my Counsel, contemned all my Reproof.

31. So they shall eat of the Fruit of their own Way, and be filled from their own Counsels.

32. For the turning away of the Simple will slay them, and the Quietness of Fools make them perish.

33. Whereas he who hearkens to me shall dwell securely, and be quiet from the Dread of Harm.

MY Son, if thou receivest my Sayings, and layest up my Commandments with thee;

2. Causing thy Ears to attend to Wisdom, inclinest thy Heart to Understanding:

3. Nay if thou callest for Prudence, givest forth thy Voice for Understanding;

4. If thou seekest for her as Silver, and searchest for her as Treasures:

5. Then wilt thou understand the Fear of the Lord, and find the Knowledge of God.

6. For the Lord gives Wisdom, from his Mouth is Knowledge and Understanding.

7. He lays up substantial Matter for the Upright, is a Shield to such as walk with Integrity;

8. Keeping the Paths of Judgment, and preserves the Way of his pious ones.

9. Then wilt thou understand Righteousness, and Judgment, and Uprightness, every good Way.

10. For Wisdom will come into thy Heart, and Knowledge be pleasant to thy Soul.

11. Sagacity will preserve thee, Understanding keep thee:

12. Rescuing thee from the Way of Evil, from the Man that speaks Frowardness:

13. Those who leave the Paths of Virtue, to go in the Ways of Darkeness;

14. Who are glad to do Evil, rejoice in the Frowardness of it;

15. Whose Paths are perverse, and they are froward in their Roads:

16. Rescuing thee from the strange Woman, from the unknown one that flatters with her Sayings;

17. Who leaves the Guide of her Youth, and forgets the Covenant of her God.

18. For her House bends down to Death, and her Ways to the deceased.

19. Not any who come to her return, nor reach the Paths of Life.

Ver. 17. *For*] Thou mayest easily shun their Way, when it is now shewn to thee, as the winged Species do. It is the same Conjunction (denoting the Reason of a Thing) that begins the preceding Verse.

Ib. in vain] which *Patrick* to expound contradicts, *Be not as the silly Birds, who use to run into the Net, which they see the Fowler lay before their Eyes.*

Ver. 18. *Nay*] not only shewing that their wicked Proceeding would be in vain, excepting on the weak and simple, Ver. 17. but also the Mischief of it to themselves, as strong Arguments of Dissuasion. How variously this Place is understood, see in *De Dieu's Lat. Animadversions on the Old Testament*, curiously printed at *Leyden* by *Elzevir*, 1648.

Ib. for their own] This *Patrick* says is like the Fowler's catching the Birds, when it is quite contrary.

Ver. 22. Somebody saying to *Diogenes*, *I am not fit for Philosophy*; he answered, *Ti ἂν εἴς, αἱ τὰ μακάρις εἴης μὴ μέλει*

ου; *Why dost thou live then, if thou hast no care to live well? Diog. Laert. in his Life.*

Ver. 32. *turning away*] To this is put in the *Eng. Marg.* or *ease*; which should belong to prosperity, as *Gell.* observes, *Essay*, p. 437. though *of the simple* be added to it; and that ought to have been omitted when in the Text, if *ease* was referred hither.

Ver. 3. *Prudence*] Here is the same *Heb.* Word as in Ch. i. 2. and that for *Knowledge* is another, Ver. 5, 6, 10.

Ib. givest forth] the same Verb as in Chap. i. 20. which abundantly is used for *give*.

Ver. 10. *For*] the same Particle that begins Ver. 6, 18, 21.

Ver. 17. *the Guide*] her Husband: but *Grotius* says *God*; whereas if that had been the Meaning, *his Covenant* would have been proper, and it would intimate as if Adulteresses in general had God for their Guide when young.

20. That thou mayest go in the Way of the Good, and observe the Paths of the Righteous.

21. For the Upright will dwell in the Country, and the Perfect remain in it.

22. But the Wicked will be cut off from the Earth, and the Treacherous be plucked away from it.

CHAP. III.

MY Son, forget not my Law, but let thy Heart keep my Commandments.

2. For Length of Days, Years of Life, and Peace shall they add to thee.

3. Let not Kindness and Truth leave thee; tie them upon thy Neck, write them upon the Table of thy Heart.

4. So find Favour and good Understanding, in the Sight of God and Man.

5. Trust on the Lord with thy whole Heart, and do not depend on thy own assistance.

6. Acknowledge him in all thy Ways; and he will make thy Paths right.

7. Do not think thy self wise: fear the Lord, and depart from Evil;

8. Which will be healing to thy Navel, and watering to thy Bones.

9. Honour the Lord with thy Substance, and with the First-fruits of all thy Increase.

10. Thus will thy Barns be filled with Sufficiency, and thy Wine-presses burst with new Wine.

11. The Instruction of the Lord, my Son, do not despise, nor be weary of his Reproof.

12. For whom the Lord loves he re-proves, even as a Father the Son he delights in.

13. Happy is the Man who finds Wisdom, and the Man who obtains Understanding.

14. For its Merchandise is better than that of Silver, and the Increase of it than Gold.

15. It is more precious than Pearls, and all the Things of thy Desire are not equal with it.

16. Long Life is in its right Hand, in its left Riches and Honour.

17. The Ways of it are pleasant ones, and all its Paths peaceable.

18. It is a Tree of Life to those who hold it fast, and he is happy that retains it.

19. The Lord founded the Earth by Wisdom, established the Heaven by Understanding.

20. By his Knowledge the Depths were cleaved, and the Skies distil the Dew.

21. My Son, let them not depart from thy Sight, keep substantial Matter and Sagacity.

22. These will be Life to thy Soul, and Embellishment to thy Neck.

23. Then wilt thou walk securely in thy Way, and thy Foot not stumble.

24. When thou liest down, thou wilt not be in dread; nay thou wilt lie down, and thy Sleep will be sweet.

25. Be not in fear of Dread suddenly, nor of the Wasting of the Wicked, though it comes;

26. Since the Lord will be for thy Hope, and will preserve thy Foot from being taken.

27. Do not withhold Good from the Owners of it, when it is in the Power of thy Hand to do it.

28. Do not say to thy Neighbour, Go and return, and to Morrow I will give; when it is with thee.

29. Contrive not Harm against thy Neighbour, when he dwells securely with thee.

30. Do not contend with a Man undeservedly, if he has requited thee no Ill.

31. Envy not a violent Man, nor choose any of his Ways.

32. For the Froward is an Abomination to the Lord; but his Secret is with the Upright.

33. The Curse of the Lord is in the House of the Wicked; whereas he blesses the Habitation of the righteous ones.

34. Though he derides the Deriders, yet he gives Grace to the Meek.

35. The Wise will possess Honour; but the exalting of Fools will be Baseness.

Ver. 4. *find*] imperative.

Ver. 7. *not-wise*] It was an Observation of Zeno, that nothing is so unbecoming as Haughtiness or Self-conceit, especially in young People, Diog. Laert.

Ver. 8. *Navel*] as being the middle of the Body, I suppose; since it is not spoken to Infants in the Womb.

Ver. 11. *Instruction*] So Jun. and Trem. render it *eruditionem*, Cast. and the Vulg. Lat. Transf. *disciplinam*; as *παιδείας* also Heb. xii. 5. signifies more than *chastening*.

Ver. 12. *reproves*] the Heb. Verb not signifying *correcteth*.

Ver. 13. *Happy*] Hippodamus Thurius the Pythagorean Philosopher says in his Book Of Happiness, *Εὐδαιμονία ἐκ ἀρετῶν ἀρτάς*, There cannot be Happiness without Virtue; and Theagus in his Of Virtues, *Ἀρετὰ καὶ δυνάμις καὶ πλεονέχεια*

τὰς ἀρετὰς αἰδουμένης, ἀ τῶν δυνάμει καὶ πλεονέχειας ἐκ-γινώσκας, The Beginning, Cause, and Rule of human Happiness, is the Knowledge of divine and very excellent Things.

Ib. *Understanding*] Of which may be said with Diogenes, that it is Sobriety to the Young, Comfort to the Old, Riches to the Poor, and an Ornament to the Rich, Laert. in Vit.

Ver. 15. *It*] as in the Ver. before.

Ib. *Pearls*] See Bechart's *Hierozoicon de Sacr. Animal.* Lib. 5. 6.

Ver. 28. *Do not say*] Thus Marcus Aurelius Antoninus in the first Book of his *Meditations* observes, one should not put off the Duties that are due to Friends and Acquaintance, under Pretence of other Business.

Ver. 34. *Though*] and not *Surely*.

C H A P. IV.

HEAR, O Sons, the Instruction of a Father, and hearken to know Understanding.

2. For I give you good Doctrine: forsake not my Law.

3. Since I being the Son of my Father, the tender and only one before my Mother;

4. He taught me, and said to me, Let thy Heart retain my Words; observe my Commandments, and live.

5. Get Wisdom, get Understanding: do not forget, nor turn away from the Sayings of my Mouth.

6. Forsake it not, and it will preserve thee: love it, and it will keep thee.

7. Wisdom is the chief Thing, get Wisdom, and with all thy Getting get Understanding.

8. Extol it, and it will exalt thee: it will dignify thee, because thou embracest it.

9. It will give a graceful Dress to thy Head, a Crown of Glory will it deliver to thee.

10. Hear, my Son, and receive my Sayings; so the Years of Life will be many to thee.

11. I teach thee in the Way of Wisdom, cause thee to go in the Roads of Virtue.

12. When thou walkest, thy Step will not be streightened; and if thou runnest, thou wilt not stumble.

13. Hold fast Instruction, leave not off: keep it, for it is thy Life.

14. Do not enter into the Path of the Wicked, nor go in the Way of the evil ones.

15. Withdraw from it, pass not in it: turn aside from it, and pass away.

16. Since they sleep not, unless they do evil; and their Sleep is taken away, if they cause not to fall.

17. For they eat the Bread of Wickedness, and drink the Wine of Violence.

18. But the Path of the Righteous is like the shining Light, that goes on in being Light to the established Day.

19. The Way of the Wicked is like Darkness, they know not what they stumble at.

20. My Son, hearken to my Words, incline thy Ear to my Sayings.

21. Do not cause them to depart from thy Sight, preserve them within thy Heart.

22. For they are Life to those who find them, and Healing to all the Flesh of each:

23. Keep thy Heart more than any Charge: for from it are the goings forth of Life.

24. Put away from thee the Perverseness of the Mouth, and the Frowardness of the Lips remove far from thee.

25. Let thy Eyes look straight forward, and thy Eye-lids be right before thee.

26. Consider the Road of thy Foot, so that all thy Ways may be established.

27. Incline neither to the right Hand nor left, put away thy Foot from Evil.

C H A P. V.

MY Son, hearken to my Wisdom, incline thy Ear to my Understanding;

2. To observe sagacious Things, and that thy Lips may keep Knowledge.

3. For the Lips of a strange Woman drop as a Honey-comb, and her Mouth is smother than Oil.

4. But the End of her is bitter like Wormwood, sharp like a Sword with Edges.

5. Her Feet go down to Death, her Steps take hold of Hell.

6. That thou mayest not consider the Path of Life, her Roads are removed thou dost not know how.

7. And now, O Sons, hear me, and depart not from the Sayings of my Mouth.

8. Remove thy Way far from her, and do not come near the Door of her House:

Ver. 4. *said to me*] which *Patrick* extends to Ver. 10. and may be, as he says, to the End of the Chap. but I do not think *Solomon* would either remember or repeat so many of his Father's Words once spoken, or that *David* used a Form in speaking to him; and rather suppose they are limited by this Verse, as being adapted and sufficient to enforce what was said, Ver. 1, 2.

Ver. 5. *do not forget*] the Sayings following; it being parted from the foregoing in *Heb.* as here in *Eng.*

Ver. 6. *it*] as added in the *com.* Trans though wrong, in the preceding Verse.

Ver. 7. *get Wisdom*] So wise *Bias* advised, *Ἐπόδον ἀνδρόνισιν ἡσυχίας ἀναδιδόντων σοφίας*, Take Wisdom for Provision in the Journey from Youth to old Age, *Diog. Laer.*

1b. *get Understanding*] or Learning, as distinct from the other: which, as *Metrocles* taught, is not to be purchased with Money, like a House, but with Time and Diligence, *Id. Diog.* in *ejus Vit.* The same Author tells us of *Hipparchia* the Woman-Philosopher, that being flouted at by

Diodorus the Atheist, for coming from her Weaving, which was then Women's Work; asked him whether he really thought she had done ill for her self, by spending her Time in Learning, instead of the Loom?

Ver. 16. *is taken away*] *Lat.* *rapitur*, as in *Clement's* and some Copies of the *Vulg.* in others *non capitur*, is not taken.

Ver. 18. *to the established Day*] *Dispart* in *Gr. Metre*, *ἕως ἡμέρας μὲν ἡμέραν ἀμφιγίγναι*, till the Sun goes round to the Middle of the Heaven.

Ver. 21. *Do not cause them to depart from thy Sight*] Mind them often, as *Ch. iii.* 21. but the Verb is in the *Conj. Hiphil* here.

Ver. 23. *more than*] So our Translators own in the *Marg.* the *Heb.* is *above*, which *Gell.* approves of, *Essay*, p. 635. and likewise *Trem.* and *Jun.* render it *supra*.

1b. *goings forth of Life*] to the Soul, as to the Body.

Ver. 25. *look straight forward*] in the Way of Providence, minding thy own Concern.

9. Lest thou shouldest give thy Reputation to others, and thy Years to a cruel one;

10. Lest Strangers should be filled with thy Ability, and thy Labours be in the House of one unknown;

11. And thou groan in the End, when thy Flesh and Body are consumed;

12. And say; How have I hated Instruction, and my Heart contemned Reproof!

13. I have neither hearkened to the Voice of my Instructors, nor inclined my Ear to my Teachers;

14. Being almost in all Evil, within the Congregation and Assembly.

15. Drink of the Water from thy own Cistern, and of the Brooks from within thy Well.

16. Let thy own Springs be dispersed abroad, Streams of Water in the Streets.

17. Let them be thy own alone, and not Strangers with thee.

18. Let thy Fountain be blest, and be glad through the Wife of thy Youth;

19. As a Hind much beloved, and a favoured She-goat, let her Breasts intoxicate thee at all Times, and go astray continually in her Love.

20. And why wilt thou go astray, my Son, with a Stranger, and embrace the Bosom of one unknown?

21. For the Ways of a Man are before the Eyes of the Lord, and he considers all his Roads.

22. As for the Wicked, his Iniquities will take him, and he will be held with the Cords of his Sin:

23. He will die without Instruction, and go astray in the Multitude of his Folly.

MY Son, if thou art engaged for thy Neighbour, hast struck thy Hand to a Stranger;

2. Thou art ensnared with the Sayings of thy Mouth, art taken with the Sayings of thy own Mouth.

3. Do this now, my Son, and get free, since thou art come into thy Neighbour's Power; go, subject thy self, and be earnest with thy Neighbour:

4. Give no Sleep to thy Eyes, nor Slumber to thy Eye-lids;

5. Rescue thy self as a Roe out of the Power, and as a Bird out of that of the Fowler.

6. Go to the Ant, O Slothful, see her Ways, and be wise;

7. Who having no Leader, Officer, or Governor,

8 Prepares her Food in the Summer, gets together her Meat in the Harvest.

9. How long wilt thou lie down, O Slothful? When wilt thou rise up from thy Sleep?

10. As there is a little Sleep, a little Slumber, a little folding of the Hands to lie down;

11. Poverty will stride along as it were to thee, and Want as a Man with a Shield.

12. A Person of Naughtiness, a Man of Iniquity, goes with a perverse Mouth.

13. He winks with his Eyes, talks with his Feet, teaches with his Fingers.

14. There is Frowardness in his Heart, he contrives Mischief at all Times, sends forth Contentions.

Ver. 9. Reputation] Lowth in his Commentary on Dan. x. 8. says of this Word here, 'it should be translated Strength or Vigour, as appears by comparing that Verse with the parallel Text, Prov. xxxi. 3.' Whereas in the other Place the Heb. Word translated Strength, is different both in the Meaning and in every Letter. At this modern Fashion of commenting, what may not the Scripture be turned to? Nay the Texts are so far from being parallel, that others here is masculine, and therefore not the same as Women there.

Ib. thy Years] by being killed or enslaved.

Ib. a cruel one] her Husband.

Ver. 14. within] even publicly.

Ver. 15. Drink of the Water] Quench thy Thirst, or satisfy thy Desire.

Ib. Cistern] Wife, Vatab. De Dieu and Mercier.

Ver. 16. own Springs] a Man's own Children by his own Wife, according to the next Ver. and not the same as Ver. 18. This will also take off the Cavil of the Author of the Present State of the Printed Hebrew Text, p. 551. that not and nor are omitted in this Verse.

Ver. 18. Fountain] Fruitfulness by the Wife, from whence the Springs, Ver. 16.

Ver. 19. As a Hind] Be as loving to thy Wife, as a Buck and He-goat remarkably are, to their beloved fa-

vourite Females, which notable Comparison our Translators have spoiled, especially the first Part, by turning it contrary.

Ib. much beloved] Heb. of Loves.

Ib. She-goat] as in the other Gender every where, viz. 2 Sam. xxiv. 2. Job xxxix. 1. 1st Ju. civ. 18.

Ib. go astray] the same Verb that there is in Ver. 23. The Septuagint having, going about with her in her Love, thou wilt be mine, Grotius says, it appears that they read this Heb. Verb differently, so that it signified to multiply; whereas it is evident, it was the following Heb. Word for continually, which they took in a different Sense. If any Reader should understand that the Jewish Rabbins interpret it to go astray in other Things, I would have him consider the Text says, it is in her Love.

Ver. 3. be earnest] Heb. be strong, to get released.

Ver. 10. As] the Heb. Conjunction at the Beginning of the next Verse which signifies this as much as So, and how imperfect is it in the com. Transl. thus in Ch. xxv. 3, 25, &c.

Ver. 11. as a Man with] who is not to be destroyed as he approaches.

Ver. 13. Feet] by treading on the Toes, to give intimation of Something.

Ib. Fingers] by making Signs with them.

15. Therefore his Calamity will come suddenly; he will be broken at an instant, and without Healing.

16. The Lord hates these six Things, and seven are an Abomination to his Soul;

17. Lofty Eyes, a false Tongue, and Hands that shed innocent Blood,

18. A Heart which contrives Devices of Iniquity, Feet that make haste to run to Evil,

19. A false Witness who utters Lyes, and he that sends forth Contentions between Brethren.

20. Keep, my Son, the Commandment of thy Father, and forsake not the Law of thy Mother.

21. Bind them upon thy Heart continually, tie them upon thy Neck.

22. When thou walkest about, it will lead thee; preserve thee when thou liest down; and when thou awakest, it will converse with thee.

23. For the Commandment is a Lamp, the Law a Light, and the Reproofs of Instruction are the Way of Life;

24. To preserve thee from the evil Woman, from the Flattery of the Tongue of one unknown.

25. Do not desire her Beauty in thy Heart, nor let her take thee with her Eye-lids.

26. For by a Woman who is a Whore thou wilt be reduced to a Piece of Bread, and a Man's Wife will hunt for the precious Life.

27. May a Man receive Fire into his Bosom, and his Garments not be burnt?

28. Can a Man walk upon burning Coals, and his Feet be not scorched?

29. So is he that goes in to the Wife of his Neighbour: there will not any who meddles with her be innocent.

30. People do not despise a Thief, when he steals to fill his Appetite, because he is hungry;

31. Yet being found he must pay sevenfold, must give all the Substance of his House.

32. But he who commits Adultery with a Woman wants Sense, he that does it destroys his Soul.

33. He will find a Stroke and Vileness, and his Reproach will not be wiped off.

34. For Jealousy is the Wrath of a Man, and he will not spare in the Day of Vengeance.

35. He will not accept of any Ransom, nor acquiesce though thou multipliest Gifts.

C H A P. VII.

MY Son, observe my Sayings, and lay up my Commandments with thee.

2. Observe my Commandments and live, and my Law as the Apple of thy Eyes.

3. Bind them upon thy Fingers, write them upon the Table of thy Heart.

4. Say to Wisdom, Thou art my Sister; and call Understanding a Kinswoman:

5. To preserve thee from the strange Woman, from the unknown who flatters with her Sayings.

6. For at the Window of my House, looking out at my Casement;

7. I saw among the Simple, considered among the Sons, a young Man wanting Sense;

8. Who passed through the Lane by her Corner, and went on the Way to her House;

9. In the Twilight, in the Evening of the Day, in the black Night and Darkneis.

10. When behold a Woman met him with the Dress of a Whore, and of a close Heart;

11. (Who is noisy and obstinate, her Feet not staying at home;

12. Being one time in the Court, another time in the Streets, and lies in wait by every Corner)

13. And she took hold of him, kissing him; hardened her Face, and said to him:

14. There are Peace-offerings with me, to Day have I performed my Vows.

15. Therefore am I come forth to meet thee, to seek thy Face early, that I might find thee.

16. I have furnished my Couch with Tapestries, carved Things, Linen of Egypt.

17. I have perfumed my Bed with Myrrh, Aloes and Cinnamon.

Ver. 19. *sends forth*] *seweth* being from the *vulg. Lat.* whence the *old Eng.* was first translated, and so continued; and it appears that *sew* was in the *Lat.* (which is not in the *Gr.*) made comparatively from *send forth*, since *seminat* could scarce be corrupted from *immittit*, which seems the nearest in either of the three Languages.

Ver. 21. *Bind them*] as it were.

Ver. 22. *converse*] One asking *Antisthenes* what he got by Philosophy? He answered, *Tò διαοδαι εαυτῷ ομιλεῖν*, *To be able to converse with myself*, *Diog. Laert.*

Ver. 23. *sevenfold*] *seven* being used in the Scripture-language for *divers*; see the real Law for it *Exod. xxii. 1.*

Ib. all] as might be commonly the Case with such a poor Thief as is here described, who stole for Hunger.

Ver. 4. &c. turned into Verse by *Wards*

*Let all thy homage be to wisdom paid,
Seek her protection, and implore her Aid;
That she may keep thy Soul from harm secure,
And turn thy footsteps from the harlot's door,
Who with curs'd charms lures the unwary in,
And sooths with flattery their souls to sin.*

*Once from my window as I cast my eye
On those that pass'd in giddy Numbers by,
A youth among the foolish youths I spy'd,
Who took not sacred Wisdom for his guide.*

Ver. 13. *said*] which *Solomon* may be supposed to overhear.

Ver. 14. *performed*] *Vulg. payed*, yet I find it right *paid* in 1613, and one late *Oxf. Edit.*

18. Come;

18. Come, let us be intoxicated with beloved Things till the Morning, let us rejoice our selves in Love.

19. For the Husband is not at home, he is gone a long Way off.

20. He took a Bag of Money with him, will come home at the Day appointed.

21. She made him turn aside by a great deal of her Instruction, and compelled him with the Flattery of her Lips.

22. He walks after her presently, as an Ox goes to the Slaughter, and as one fettered to the Correction of the Foolish;

23. Till an Arrow cuts his Liver asunder, like a Bird which makes haste to the Snare, being ignorant that it is for his Life.

24. And now, O Sons, hear me, and hearken to the Sayings of my Mouth.

25. Let not thy Heart decline to her Ways, go not astray in her Paths.

26. For she causes many pierced to fall, and numerous ones are all her slain.

27. Her House is the Ways to the Grave, that go down to the Chambers of Death.

C H A P. VIII.

DOES not Wisdom call, and Understanding give forth its Voice?

2. In the Head of the high Places upon the Way, at the House of the Paths does it stand.

3. At the Side of the Gates, at the Passage into the City, the Entrance of the Doors, it cries:

4. To you, O Men, I call, and my Voice is to the Sons of Man.

5. Understand, O simple ones, Discretion; and, ye Fools, understand with the Heart.

6. Hear, for I will speak like the Rulers, and the opening of my Lips shall be with upright Things.

7. For my Mouth shall discourse Truth, Wickedness being an Abomination to my Lips.

8. All the Sayings of my Mouth are in Righteousness, there is nothing froward or perverse in them.

9. All of them are right to him that understands, and upright to those who find Knowledge.

10. Receive my Instruction, and not Silver, and Knowledge rather than choice Gold.

11. For Wisdom is better than Pearls, and all desirable Things are not equal to it.

12. I Wisdom dwell with Discretion, and find out the Knowledge of sagacious Things.

13. The Fear of the Lord being to hate Evil; Haughtiness, Pride, the evil Way, and the froward Mouth I hate.

14. Of me are Counsel and substantial Matter: I am Prudence, to me belongs Power.

15. By me Kings reign, and Princes decree Justice.

16. By me Princes have the Sovereignty, and Nobles, all the Judges of the Earth.

17. I will love those that love me; and they who seek me early shall find me.

18. Riches and Honour are with me, durable Substance and Righteousness.

19. My Fruit is better than Gold, nay than pure Gold, and my Increase than choice Silver.

20. I cause to walk in the Path of Righteousness, within the Foot-paths of Judgment;

21. To make them that love me possess what there is, whose Treasures I fill.

22. The Lord possessed me at the Beginning of his Way, before his Works from that Time.

23. I have been anointed from everlasting, from the Beginning, from before the most ancient Times of the Earth.

24. When there were no Depths I was

Ver. 21. by the same *Word*,

*Th'unguarded youth in silken fetters ty'd
Resign'd his Reason, and with ease comply'd.*

Ib. turn aside to her House.

Ver. 23. *Arrow* shot by her Husband.

Ver. 26. *numerous* Since the *Heb.* Word has this Meaning, and the next is *all*, not *many*, it is requisite here; because *the strong* all would not be true, though in the *Gen. Vers.* so *Jun.* and *Trem.* have *numerosi*.

Ver. 3. *it cries* *Jun.* and *Trem.* translate the Verb plurally, *recantant, they chant over; sapientia nimirum & intelligentia; ut supra l. 20. namely Wisdom and Understanding* (Ver. 1.) as before Ch. i. 20. say they in a Note; though there they render this very same Word singularly, and here those in Ver. 2, 4, &c. and though not only the Spelling of the Word shews it to be singular, but also the great *Buxtorf sen.* produces it for such in his *Heb. Gram. Lib. i. cap. 19.* having *למדת* *clamat*, (it cries)

Provir. l. 20. yet *Buxtorf's* Son following them, puts it for *cantans* in the *Concordance*: for which one Thing may be said, that *Wisdom* Ch. i. 20. is plural; but so it is Ch.

ix, 1, &c. with singular Verbs and Pronouns, and may therefore be taken for *consummate Wisdom*, as *Jun.* and *Trem.* have their *summa sapientia*.

Ver. 13. *to hate* *Jun.* and *Trem.* turn it *odium, Hatred*, and join it to the foregoing Verse; whereas that in *Heb.* is *sinath*, but this *senoth*, an infinitive Verb; nor are here Conjunctions so to join it, nor would it be suitable: so that those great Men were not infallible.

Ver. 20. *I cause* So *Juvenal* writes, Sat. 13.

*Plurima felix
Paulatim vitia, atque errores exiit omnes
Prima docens rectum Sapientia.*

Which *Greech* having skipt over in his Translation, is, *Happy Wisdom that first teaches what is right, by degrees strips off the many Vices, and all Errors.*

Ver. 22. *at the Beginning* The very ancient and famous Poet *Linus* begins his *Poem of the Creation* thus,

Ἦν ποτὶ χρόνον ἅπαντα ἐκ ἀναρχίας ἐκείνης.
There was a Time in which all Things were created together.

Ver. 23. *anointed* Nothing of set up,

brought

brought forth, when no Fountains replenished with Water :

25. So was I before the Mountains were settled, antecedent to the Hills ;

26. While he had not made the Earth, or the Lawns, or the Top of the Mould of the habitable World.

27. When he prepared the Heaven I was there, when he appointed a Compass upon the Surface of the Deep,

28. When he fortified the Skies above, when he strengthened the Fountains of the Deep,

29. When he set the Sea its Appointment, that the Waters should not pass his Command, when he appointed the Foundations of the Earth.

30. Nay I was nourished with him, and was delightful Day by Day, smiling before him at all Times :

31. Smiling in the habitable Part of his Earth, and my Delights were with the Sons of Man.

32. And now, O Sons, hear me ; since they are blessed who observe my Ways.

33. Hear Instruction, and be wise, and do not reject.

34. The Man is blessed who hears me, watching at my Gates Day by Day, observing at the Posts of my Doors.

35. For he who finds me, finds Life, and shall obtain Favour from the Lord.

36. But he that sins against me, does Violence to his Soul ; all who hate me, love Death.

CH A P. IX.

WISDOM builds its House, cuts out its seven Pillars ;

2. Slays what it has to be slain, mixes its Wine, furnishes also its Table ;

3. Sends forth its Maids, calls upon the high Battlements of the City,

4. Whoever is simple, let him turn aside hither : to him that wants Sense she says ;

5. Come, eat of my Bread, and drink of the Wine I have mixed.

6. Forfake the Simple, and live, and go in the Way of Understanding.

Ver. 30. *smiling*] Since the *Heb.* Word does not signify *rejoicing*, as may be seen by comparing other Places, by *Buxt. &c.* this seems more suitable than either *laughing* or *playing*.

Ver. 33. *Instruction*] *Demophilus* says in his *Similitudes*, 'H παιδεία ὡς χρυσὸν στεφάνον καὶ γὰρ τιμὴν ἔχει καὶ τὸ λυσιτελεῖν. *To be well instructed is like a golden Crown ; for it is both honourable and profitable.*

1b. *reject*] Our *Translators* might take [it] from the *old Lat.* but not from the *Heb.* unless by mistaking the last Letter of the Verb for a Preposition, which seems to be the Case.

Ver. 1. *its House*] *Grotius* says *Corpus humanum, the Body of Man* ; and interprets the seven Pillars to be the

7. He who corrects a Scornor, receives Baseness himself ; and he who reproves the Wicked, his Blemish.

8. Do not reprove a Scornor, lest he should hate thee : reprove the Wise, and he will love thee.

9. Give to the Wise, and he will be wise the more : make known to the Righteous, and he will proceed in Doctrine.

10. The Beginning of Wisdom is the Fear of the Lord, and the Perception of the holy ones is Understanding.

11. For by me thy Days shall be many, and Years of Life shall be added to thee.

12. If thou art wise, thou wilt be wise for thy self ; or dost deride, thy self alone wilt bear.

13. A foolish Woman is noisy, simple, and does not know what.

14. Such a one sits at the Door of her House, upon a Seat at the high Places of the City ;

15. To call to those who pass along the Way, that are right in their Paths,

16. Whoever is simple, let him turn aside hither : as for him that wants Sense, she also says to him,

17. Liquor stolen is sweet, and Victuals in private Places is pleasant.

18. Whereas he does not know that the Deceased are there, her Guests in the Depths of the Grave.

CH A P. X.

THE Proverbs of Solomon. A wife Child makes the Father glad ; but a foolish one is the Sorrow of its Mother.

2. Treasures of Wickedness are unprofitable ; whereas Righteousness delivers from Death.

3. The Lord will not let the Stomach of the Righteous be hungry, but will drive away the Substance of the Wicked.

4. He will be poor who works with a deceitful Hand ; but the Hand of the Diligent will make rich :

5. He that gets together in the Summer

five Senses, with the Voice and Memory.

Ver. 3. *Battlements*] *Heb. Wings.*

Ver. 1. *Father*] as his Affairs would lead him to observe it more than the Mother ; but *Sir Fran. Bacon* says, because he knows the Value of it better, *Advanc. of Learn. Lib. viii. 2.*

1b. *Mother*] as being most apt to be affected with Grief.

Ver. 4. *deceitful*] that spoiling the Work, and being dishonest is unprosperous ; see *Annot. of Jun. and Trem.* there being Nothing of slack in the *Heb.*

1b. *diligent*] *La diligenza*, says the *Italian Proverb*, *è madre de la buona sorte, Diligence is the Mother of good Fortune.*

is a Son who considers : he who is fast asleep in the Harvest, is one that makes ashamed.

6. Blessings are on the Head of the Righteous ; but Violence covers the Mouth of the Wicked.

7. The Remembrance of the Righteous is for a Blessing ; but the Name of the Wicked will rot.

8. He that is of a wise Heart will receive the Commandments ; but a foolish Talker will be disquieted.

9. He who walks in Integrity goes securely : but he that perverts his Way will be made known.

10. He who winks with the Eye gives Grief ; and a foolish Talker will be disquieted.

11. The Mouth of the Righteous is a Spring of Life ; but Violence covers the Mouth of the Wicked.

12. Hatred stirs up Contentions ; but Love covers over all Transgressions.

13. Wisdom is found in the Lips of the Prudent ; but a Stick is for the Back of him who wants Sense.

14. The Wise lay up Knowledge ; but the Mouth of the Foolish is near Calamity.

15. The Wealth of the Rich is his strong City ; the Calamity of the Poor is their Poverty.

16. The Work of the Righteous is for Life ; the Increase of the Wicked for Sin.

17. The Path to Life is of him who keeps Instruction ; but he that leaves Reproof causes to go astray.

18. He who covers Hatred with false Lips, and brings forth an ill Report, is a Fool.

19. Transgression does not cease in a Multitude of Words ; but he who restrains his Lips considers.

20. The Tongue of the Righteous is as choice Silver ; the Heart of the Wicked is of little Value.

21. The Lips of the Righteous feed many ; but the Foolish die for want of Sense.

22. The Blessing of the Lord is what makes rich ; and he adds no Grief with it.

23. It is as Sport to a Fool to do Mischief ; but a Man of Understanding has Wisdom.

24. The very Dread of the Wicked that will come on him ; whereas the Desire of the Righteous will be given.

25. As the Whirlwind passes away, thus the Wicked is gone ; but the Righteous is founded for ever,

26. As Vinegar to the Teeth, and as Smoak to the Eyes, so is the Slothful to those who send him.

27. The Fear of the Lord adds Days ; but the Years of the Wicked will be shortened.

28. The Hope of the Righteous is Gladness ; but the Expectation of the Wicked perishes.

29. The Way of the Lord is Strength to the Perfect ; but Calamity is for the Workers of Iniquity.

30. The Righteous will never be moved ; but the Wicked shall not inhabit the Earth.

31. The Mouth of the Righteous is fruitful with Wisdom ; but a froward Tongue will be cut off.

32. The Lips of the Righteous know Favour, but the Mouth of the Wicked Frowardness.

CHAP. XI.

DECETRUL Scales are Abomination to the Lord ; but a perfect Weight is to his liking.

2. Pride coming, Baseness will come ; but Wisdom is with the Modest.

3. The Integrity of the Upright will lead them ; as the Perverseness of the Treacherous will waste these.

4. Wealth will be unprofitable in the Day of Wrath ; but Righteousness will deliver from Death.

5. The Righteousness of the Perfect will make his Way right ; whereas the Wicked will fall in his Wickedness.

Ver. 6. *Violence, &c.*] his own violent Dealing stops him from speaking ; see Ver. 11. where the Opposition of the Sentences is clearer.

Ver. 8. *disquieted*] as the two famous Jewish Writers *Sol. Jar.* and *Levi* expound it, as *Jun.* and *Trem.* translate, and *Burt.* has it in his *Lexic.* and *Concord.* It is passive in the *Original* as here.

Ver. 10. *and*] *For Vice*, as *Mercer* and *Poole* write, is not here opposed to *Virtue*, but one *Vice* is compared to another ; and the Repetition from Ver. 8. need not be wondered at, if we consider the Frequency of them in the *Scripture* and other *Books* too. Yet two or three of the old *Translators* stumbling at it, have *but he that reproves with Freedom makes Peace* ; which the Author of the *Present State of the Printed Hebrew Text* lays hold of, and struggles to make the *Heb.* appear mistranscribed from Ver. 8. but we are not to part with the *Original* for Imaginations, nor yet for *Translations*, so few too, following one another ; when he did not find his Amendment in

any of the 70 *MS* Copies, with which he would correct the printed ones.

Ver. 15. *Calamity*] not destruction.

Ver. 17. *leaves*] and not *refuses* in the *Orig.* and the following Verb is in the *Conjug.* which signifies to cause or make some other do Something ; whence we may conclude, with *De Dieu*, this is spoken of such as are to give, not receive Reproof, as likewise the former Part.

Ver. 1. *Scales*] *Don't step*, said *Pythagoras*, over the Beam of the Scales, *Diog. Laert.*

Ver. 5. *Righteousness*] *Plato*, according to *Diog. Laertius* in his *Life*, made perfect *Virtue* to consist in four Things, *φρόνησις, δικαιοσύνη, ἀνδρεία, σωφροσύνη* ; *Prudence, Justice, Fortitude and Temperance.* And *Metopius* in his *Book Of Virtue* writes, *Ἀρετὴ ἐστὶ ἀνθρώπου τελειότης φύσεως ἀνθρώπου*, *Man's Virtue is the Perfection of human Nature.*

1b. *will make his Way right*] How inestimable is this divine Sentence !

6. The Righteousness of the Upright will deliver them; but the Treacherous will be taken in Frowardness.

7. When a wicked Man dies, Expectation perishes, as does also the Hope of Power.

8. The Righteous is delivered from Distress, and the Wicked comes in his room.

9. A Hypocrite destroys his Neighbour by the Mouth; but the Righteous are delivered by Knowledge.

10. The City triumphs in the Good of the Righteous, and when the Wicked perish there is Singing.

11. The City is exalted by the Blessing of the Upright, but it is thrown down by the Mouth of the Wicked.

12. He who wants Sense, despises his Neighbour; but a Person of Understanding holds his peace.

13. He that goes with Backbiting reveals a Secret; but one of a faithful Mind covers a Matter.

14. Without Policy a People falls; whereas there is Safety in the Multitude of Counsellors.

15. He will be utterly broke that is engaged for a Stranger; but he who hates striking Hands is secure.

16. A Woman of Grace holds Honour, as terrible Men do Riches.

17. A kind Man is bountiful to his Soul; but the cruel troubles his own Flesh.

18. The Wicked does the Work of Falsehood; but for him who sows Righteousness is the Reward of Truth.

19. Righteousness is right for Life; and he that pursues Evil for his Death.

20. Those of perverse Heart are Abomination to the Lord; but those of perfect Way are to his liking.

21. With Hand to Hand, the Evil will not be quit; but the Offspring of the Righteous will be delivered.

22. As a Jewel of Gold in a Hog's Nose, is a Woman who is fair, and void of Reason.

23. The Desire of the Righteous has only Good: the Expectation of the Wicked has Wrath.

24. There is he who disperses, and there is still Increase; and he who keeps back more than is right, only to be in Want.

25. The Person that blesses will be made fat; as for him who waters, he will also be watered.

26. Him that with-holds Wheat, the Nation will curse; but a Blessing will be on the Head of him who sows.

27. He who enquires early for Good, asks for Favour; and he that seeks for Evil, it will come to him.

28. He will fall who trusts in his Riches; but the Righteous will flourish as a Leaf.

29. He that disturbs his Family will possess the Wind, and the Fool will be Servant to him of a wise Heart.

30. The Fruit of the Righteous is a Tree of Life, and he who gains Souls is wise.

31. Behold the Righteous is recompensed on the Earth, much more the Wicked and Sinner.

C H A P. XII.

HE who loves Instruction, loves Knowledge; but he that hates Reproof is brutish.

2. The Good obtains Favour from the Lord; but a Man of heinous Things he will condemn.

3. Mankind is not established in Wickedness; but the Root of the Righteous will not be moved.

4. A Woman of Ability is a Crown to her Husband; whereas she who makes ashamed is like Rottenness in his Bones.

Ver. 7. *Power*] as the Word indisputably signifies, and *Mercer* comments: accordingly *Mont.* translates it *roborum, the strong*; *Jun.* and *Trem.* have *spes valentissima, the most powerful Hope*.

Ver. 13. *a Secret*] *Chilo* being asked what was difficult? answered notably, *Τὸ τὰ ἀποκρύφια ἀποκρύπτειν, καὶ ὀφθαλμοὺς εὐ διακρίνειν, καὶ ἀδικημάτων ἀνασθεῖν φίλων. Not to divulge Secrets, to dispose of one's Leisure-time well, and to be able to bear Injuries, Diog. Laert. in Vit.*

Ver. 16. *Honour*] The *Gr.* has thrust in here, *but the Woman who hates Righteousness is a Throne of Disgrace. Slothful ones with Riches become needy*; which seems to have been an additional Paraphrase, and so brought into that Text, and from thence to the *Syr.* and *Arab.*

Ver. 17. *bountiful*] not niggardly, as *Misers*.

Ib. *Flesh*] brings Punishment on his own Body, as well as Soul.

Ver. 18. *The Wicked does the Work*] but the Righteous has the Reward, and how different! according to what follows; which might be finely unfolded and expatiated on, but too large for me here, and spoiled in the *com. Transf.*

Ver. 19. *right*] This otherwise signifies *so*, though not *as*, but has a wrong Position in the *Heb.* for that.

Ver. 21. *Hand*] Upon which, writes *Patrick*, *there are as many Glosses almost as Interpreters*: I take it with him to mean Confederacy with others.

Ver. 23. *bar*] or as *Jun.* and *Trem.* render, *To the Desire of the Righteous comes to pass only Good*.

Ib. *Wrath*] of God: as if he had said, A virtuous Person will have what he desires, with a Blessing; and a wicked one not what he properly desires at all, but what he looks for, with a Curse, that is generally.

Ver. 29. *disturbs his Family*] *Stulta administratione sua, by his own silly Management, Jun.* and *Trem.* as *Grot.* expounds it to be one, *qui neque ordinem neque modum servat in administratione rei familiaris, who keeps neither Order nor Measure in managing his household Affairs.*

Ib. *possess the Wind*] have but little Substance left to possess.

Ver. 31. *recompensed*] for doing Ill, agreeable to 1 *Pet.* iv. 17, with *Jun. Merc.* and *Patr.*

5. The Thoughts of the Righteous are Judgment, the Policies of the Wicked Deceit.

6. The Words of the Wicked are to lie in wait for Blood; but the Mouth of the Upright will deliver them.

7. The Wicked are overthrown, and gone,
but the Family of the Righteous stands.

8. A Man is praised after the Manner of his Understanding; but he who is of a perverse Heart becomes contemptible.

9. Better is he who is base, and has a Servant, than he who honours himself, and wants Bread.

10. The Righteous knows the Desire of his Beast; but the Compassions of the Wicked are cruel.

11. He who tills his Ground will be filled with Bread; but he that pursues after vain Things wants Sense.

12. The Wicked desires the Fortification of the evil ones ; but the Root of the Righteous brings forth.

13. In the Transgression of the Lips is the Snare of an evil Man; but the Righteous comes out of Distress.

14. A Person is filled with Good by the Fruit of *his* Mouth, and the Recompence of a Man's Hands is rendered to him.

15. The Way of a Fool is right in his own Sight; but he that hearkens to Counsel is wise.

16. A Fool is known at the Time of his Indignation; but the Discreet covers Baseness.

17. He who utters Truth declares Righteousness, but a Witness of Falsehoods Deceit.

18. There is he that pronounces like the Piercing of a Sword; but the Tongue of the Wife is Healing.

19. The Lip of Truth is established for

evermore; whereas the Tongue of Falſhood
is but for a Moment.

20. Deceit is in the Mind of those who contrive Evil ; but the Counsellors of Peace have Gladness.

21. There does not any Thing bad fall out to the Righteous; but the Wicked are full of Evil.

22. Lips of Falsehood are Abomination to the Lord; but those who do faithfully are to his liking.

23. A discreet Man covers Knowledge;
but the Heart of the Foolish proclaims Folly.

24. The Hand of the Industrious will have Dominion; but the Deceitful will be for Tribute.

25. Trouble in the Heart of Man causes it to bow down; but a good Word makes it glad.

26. The Righteous is more excellent than his Neighbour; but the Way of the Wicked causes them to go astray.

27. The Deceitful does not roast what he catches by hunting; but the Substance of an industrious Man is precious.

28. In the Path of Righteousness is Life,
and at the Way of the Foot-path no Death.

CHAPTER. XIII.

A WISE Son hears the Instruction of a Father, but a Derider not Rebuke.

2. A Man from the Fruit of his Mouth
will eat Good, but the Soul of the Treacher-
ous Violence.

3. He who keeps his Mouth, preserves his Life: he that puts open his Lips, has Calamity.

4. The Stomach of the Slothful desires, and there is Nothing; but the Stomach of the Industrious will be made fat.

Ver. 6. them] for whose Blood the Wicked lie in wait, which is to be understood.

Ver. 10. *Desire*] or *Appetite*; and *knows*, as the Heb. Verb is, how his Beast is fed.

Ib. *cruel*] attended with Cruelty, so as to be cruel rather than compassionate; which plain Meaning, it may be wondered, any should expound away.

Ver. 11. *things*] as *Jun.* and *Trem.* render, and shew, and which seems a fitter Opposite to *tilling Ground* than *Persons*.

Ver. 12. *Fortification*] *matzud*, as *Jeb* xix. 6. from *tzud*, to hunt, being a *Net*; not *matzud*, as here, from *matzud*, a *Fort*: so *Jun.* and *Trem.* render it *praesidium*.

Ver. 16. *Discret*] I have observed, that this *Heb.* Adjective, which ofteneft occurs, with the Substantive and Verb, are all still used in a good Signification throughout this *Book*, or by *Solomon*, but every where else in the *Scripture* with a bad Meaning of *crafty*, &c.. If it is of any Use to inform the Reader, I may add, that there is another Word for *Prudent*, as Ch. xviii. 15.

Ver. 18. *pronounces*] By *Theodotion*, is confident, as if בושח had been בושק

Ver. 19. is but for a Moment] As the Truth will soon be discovered.

Ver. 25. *causes—makes*] according to the *Heb.*

Ver 27. *Deceitful*] So the Word is here and Ver. 24. not *slothful*; it being shewn that a deceitful Person, who is not trusty in Business, will be kept under, and not enjoy what he gets.

Ver. 28. *no*] By taking מַלְּאָח for מַלְּאָח have been produced the following Interpretations: with the *Seventy*, ἀδὸς δὲ πορεύουσιν εἰς θάνατον, *but the Ways of those who are mindful of Injuries are to Death*; in the *Targum*, וְאִרְיָהוּ דְּעִינְתָּא לְסוּתָא, *and the Way of a perverse one is to Death*; *vulg.* *Lat.* iter autem devium ducit ad mortem, *but the byway (as the College of Doway render that into Eng.) leadeth to death*; so *Castal.* haz, via devia ducit ad mortem; and the *Tigur. Verf.* both Senses thus, et hæc ipsa ad mortem nequaquam ducet, *and this it self will not at all lead to Death*. But if those *Translators* had kept as strictly to the rest of the *Heb.* Words as מַלְּאָח they would not have coined such foreign Meanings.

5. The Righteous hates a false Word; but the Wicked causes to stink, and makes ashamed.

6. Righteousness keeps him of a perfect Way; but Wickedness perverts the Sinner.

7. There is he who feigns himself rich without any Thing, he who feigns himself poor with much Substance.

8. The Ransom of a Person's Life are his Riches; but the Poor does not hear Rebuke.

9. The Light of the Righteous will be glad; but the Lamp of the Wicked be extinguished.

10. By Pride is given only Contention; but with those who take counsel is Wisdom.

11. Substance by Vanity will become little; but of him who gathers together by the Hand it will be much.

12. Hope delayed makes the Heart sick; but the Desire coming is a Tree of Life.

13. He that despises the Word will be destroyed himself; but as for him who fears the Commandment, he will be recompensed.

14. The Law of the Wise is a Fountain of Life, to depart from the Snares of Death.

15. Good Understanding gives Favour; but the Way of the Treacherous is rugged.

16. Every discreet one acts with Knowledge; but the Foolish spreads abroad Folly.

17. A wicked Messenger falls into Evil; but an Ambassador of faithful Things is Healing.

18. Poverty and Baseness will be to him that rejects Instruction; whereas he who observes Reproof will be honoured.

19. The Desire brought to pass is sweet to the Soul; but it is an Abomination to the Foolish to depart from Evil.

20. He who goes with the Wise will be wise; but he that joins in fellowship with the Foolish will become evil.

21. Evil pursues Sinners; but Good recompenses the Righteous.

22. A good Person gives a Possession to

Children's Children; and the Wealth of the Sinner is laid up for the Righteous.

23. There is a great deal of Food in the new-broke Ground of the Poor; and there is he who is consumed without Judgment.

24. He that restrains his Rod, hates his Son; but he who loves him, seeks Correction for him early.

25. The Righteous eats so as to satisfy his Appetite; but the Belly of the Wicked wants.

C H A P. XIV.

A Wise Woman builds up her House; whereas the Foolish pulls it down with her own Hands.

2. He who goes on in his Virtue, fears the Lord; but one froward of his Ways despises him.

3. There is a Rod of Pride in the Mouth of a Fool; but the Lips of the Wise preserve them.

4. Without Oxen the Rack is clean; but much Increase is by the Strength of the Ox.

5. A Witness of faithful Things will not lye; but a Witness of Falsehood will utter Lyes.

6. A Derider seeks for Wisdom, and there is none; but Knowledge is easy to him who understands.

7. Go at a distance from a foolish Man, when thou knowest there are not the Lips of Knowledge.

8. The Wisdom of the Discreet is to understand his Way, but the Folly of the Foolish Deceit.

9. Fools deride Guilt; but Favour is among the Upright.

10. The Heart knows the Bitterness of it self; and a Stranger does not mix himself with its Gladness.

11. The House of the Wicked will be destroyed; but the Tent of the Upright will flourish.

Ver. 5. *makes*] These two Verbs are in the Conjug. *Hiphil*, which is active in the strongest Degree; and thus *Kimhi* takes it.

Ver. 7. *feigns*] as Words of this peculiar Conjugation are rendered in the *com. Transf.* 2 *Sam.* xiv. 2. 1 *King.* xiv. 6. and as is evidently meant here.

Ver. 8. *but*] A poor Man escapes Reproof, in Cases where the Life of the rich is in danger, as in publick Affairs.

Ver. 15. *gives Favour*] to those themselves who have good Understanding.

Ver. 17. *Messenger*] The *Septuag.* say *King*, mistaking מלך for, or rather interpreting it by מלך

Ver. 20: *becomes evil*] *Jun.* and *Trem.* *efficiatur peior*, will be made worse; *Cast. malo efficiatur*, will be made bad, and the *Fig. Vers.* the like.

Ver. 22: *is laid up for the Righteous*] Since the Sinner or Miser who lays it up, does no Good with it, but per-

verts the Use of it; *Money*, as our *English Solomon*, *Sir Fran. Bacon* says, *being like Muck or Dung, not good except it be spread*, *Essay* 15.

Ver. 23. *a great deal*] viz. by their Industry.

Ib. *new-broke Ground*] as the Farmers call it, and according to the *Heb.* with *Jer.* iv. 3. *Hos.* x. 12. these being all the Places where it is.

Ver. 1. *own*] without which *with her Hands* might be no more necessary than to the first Part.

Ver. 7. *at a distance from*] Look towards the End of the *Pref.* for the various Ways of turning this in the *com. Transf.* from whence *Patrick* imagining the *Heb.* also signifies *before*, expounds it too in that Sense by, *Observe a Fool*; whereas if that Meaning had any Foundation, it would be overturned here by what follows.

Ver. 8. *Deceit*] viz. to understand it, which makes good Sense, and *is Deceit* scarce any: thus also *Jun.* as I observed after.

12. There is a Way that is right before a Man, but the End of it is the Avenues of Death.

13. Even in Laughter the Heart may grieve, and the End of Joy it self may be Sorrow.

14. He who is turned away in Heart, will be filled from his own Ways; but a good Man from above himself.

15. The Simple believes every Word; but the Discreet considers his Going.

16. The Wise fears, and departs from Evil; but the Foolish is in a Wrath, and confident.

17. He who is soon angry acts foolishly; and a Man of heinous Things is hated.

18. The Simple possess Folly; but the Discreet compass Knowledge.

19. The Evil bow before the Good, and the Wicked at the Gates of the Righteous.

20. The Poor is hated even by his Neighbour; but the Lovers of the Rich are many.

21. He that despises his Neighbour sins; but he who shews Favour to the Meek is blessed.

22. Do not they err that contrive Evil? but Kindness and Truth is of those who contrive Good.

23. There is Advantage in all Labour; but the Talk of the Lips is only for Want.

24. The Crown of the Wise are their Riches; the Folly of Fools is most foolish.

25. A true Witness delivers Lives, and a deceitful one utters Lyes.

26. In the Fear of the Lord is strong Confidence, and there is Refuge for his Children.

27. The Fear of the Lord is a Fountain of Life, to depart from the Snares of Death.

28. In the Multitude of People is the Honour of the King; but in the Deficiency of them is the Calamity of the Prince.

29. He who is delaying of Anger is of much Understanding; but one of a quick Temper exalts Folly.

30. A healing Mind is Life to the Flesh; but Envy is Rottenness to the Bones.

31. He that oppresses the Poor, reproaches his Maker; but he who honours him, shews pity to the Needy.

32. The Wicked is driven away in his Evil; but the Righteous has reliance at his Death.

33. Wisdom rests in the Heart of the Prudent; but *what* is within the Foolish is made known.

34. Virtue advances a Nation; whereas Sin is a Reproach to several.

35. The Favour of the King is for an understanding Servant; but his Indignation for him who makes ashamed.

CHAP. XV.

A SOFT Answer turns away Wrath; but a grievous Word brings up Anger.

2. The Tongue of the Wise uses Knowledge well; but the Mouth of the Foolish utters forth Folly.

3. The Eyes of the Lord are in every Place, watching the Evil and the Good.

4. The Healing of the Tongue is a Tree of Life; but Perverseness in it is a Breaking to the Spirit.

5. A Fool contemns the Correction of his Father; but he who observes Reproof is discreet.

Ver. 14. *from his own Ways*] viz: from the ill Effects of them.

Ib. *a good Man*] who is not turned away; like the other, from Good.

Ib. *from above himself*] from Something divine, as Chap. xv. 24. which being exactly literal from the Heb. as *Montan.* has it *desuper*, makes a good Antithesis, or suitable Opposite to the foregoing Member; but in the *rom. Bib.* contrary Persons are made much the same.

Ver. 16. *fears, and departs*] *Cleantes* was reproached for being fearful; *But therefore*, said he, *I seldom do amiss*, *Diog. Laert.* in *Vit.*

Ib. *Evil*] When *Antisthenes* was asked what Learning was most necessary? He answered, says *Diog. Laert.* *To learn to unlearn what is evil.*

Ib. *is in a Wrath*] *Chald. Targ.* מְחַרְחֵר מְחַרְחֵר *mingle himself with Foolishness*, which last Word is neither in *Buxtorf's* great *Chal. Lexicon*, nor in *Castellut's*; and the *LXX* have μίγνυνται ἀνόμῳ, *mingle with the Unrighteous*: both taking, as *Schindler* notes in his *Lex.* the Heb. Word מְחַרְחֵר from עָרַב instead of עָרַב by Metathesis or Transposition of two Letters, Faults which they are divers times guilty of.

Ver. 18. *compass*] active, and even in the Conjug. *Hi-phil.*

Ver. 23. *Talk*] *Zeno*, when he was asked why we have two Ears; and but one Mouth, said, *Because we should hear more than we speak*, as *Diog. Laert.* writes in his *Life*:

Ver. 24. *most foolish*] as *Heb.* Words may signify superlatively.

Ver. 26. *his*] who fears the Lord, understood from the foregoing.

Ver. 30. *Mind*] For the Heart is *Flesh* it self.

Ib. *Envy*] As *Iron* by the *Rust*, said *Antisthenes*, so are *envious Persons* consumed by *Envy*, *Diog. Laert.*

Ver. 34. *several*] Being here plural, and of the same Meaning as *Nation* before.

Ver. 3. *watching*] *Dioclet* the *Magnesian* in his *Excursion of the Philosophers*, quoted by *Diog. Laertius* in the *Life of Zeno*, says that according to the *Stoics*, the *Apprehension of some Things* is by *Sense*, as *white and black*, *rough and smooth* (which the *Lat.* and *Eng. Transl.* have differently transposed) of others by *Abstr.*, the *Intelligence of the Mind*, as that there is a God, and that he takes care of this World; which admit of *Demonstration*.

Ver. 4. *Perverseness in it is a Breaking to the Spirit*] But the *Sept.* be that preserves it will be filled in Spirit: for which *Simon* says, *Crit. Hist. B. ii. Ch. 5.* he thinks *οὐρεῖται* was before *ἐκλείπει*; a strange Corruption indeed! I will attempt at a likelier, I suppose then *שָׁכַח* was mistaken for *שָׁכַח* and that *סָלַח* being scarce, and so more uncertain, was accommodated thus to the other.

Ver. 5. *Correction*] as rendered Ver. 10. and by *Pagn. Munst. Leo Jud.* and *Merc.* which may answer better to *Reproof*, and well to *Father*.

6. There is much Store in the House of the Righteous; whereas it is troubled by the Increase of the Wicked.

7. The Lips of the Wise scatter about Knowledge, but the Heart of the Foolish not so.

8. The Sacrifice of the Wicked is Abomination to the Lord; but the Prayer of the Upright is to his liking.

9. An Abomination to the Lord is the Way of the Wicked; but him who pursues after Righteousness he loves.

10. Correction is ill to him who forsakes the Path, he that hates Reproof shall die.

11. Hell and Perdition are before the Lord, much more the Hearts of Mankind.

12. A Derider does not love one who reproves him, he will not go to the Wise.

13. A glad Heart makes the Face look well; but by Grief of the Heart is a bruised Spirit.

14. An understanding Heart seeks Knowledge; but the Mouth of the Foolish feeds on Folly.

15. All the Days of the Afflicted are ill; but a cheerful Heart is a continual Feast.

16. A Little with the Fear of the Lord, is better than much Treasure, and Vexation with it.

17. Provision of Pot-herbs, and Love there, is better than a fatted Ox, and Hatred with it.

18. A Man of Wrath mixes Contention; but he who is delaying of Anger pacifies Strife.

19. The Way of the Slothful is like a Hedge of Briers; but the Path of the Upright is cast up.

20. A wise Son makes the Father glad; but the Foolish among Men despises his Mother.

21. Folly is Gladness to him who wants Sense; but a Man of Understanding causes to go right.

22. Thoughts are each made void without Counsel; whereas by the Multitude of Counsellors it stands.

23. A Man has Gladness by the Answer of his Mouth; and how good a Word is in its Time!

24. The Path of Life is above for him who considers, that he may depart from Hell below.

25. The Lord will pluck away the House of the Proud; but will set up the Bounds of the Widow.

26. The Thoughts of the Evil are Abomination to the Lord; but of the Pure are pleasant Sayings.

27. He troubles his Family that is wholly given to Gain; but he who hates Gifts will live.

28. The Heart of the Righteous meditates how to answer; but the Mouth of the Wicked utters forth evil Things.

29. The Lord is far off from the Wicked; but he hears the Prayer of the Righteous.

30. The Light of the Eyes makes the Heart glad, good News makes the Bones fat.

31. The Ear that hears the Reproof of Life, will abide among the Wise.

32. He that rejects Instruction, despises his own Soul; but he who hears Reproof, gets Sense.

33. The Fear of the Lord is the Instruction of Wisdom; and Humility is before Honour.

CHAP. XVI.

OF Men are the Dispositions of the Heart; but the Answer of the Tongue is from the Lord.

2. All the Ways of a Man are pure in his own Sight; but the Lord considers the Spirits.

3. Commit thy Deeds to the Lord, and thy Thoughts will be established.

4. The Lord works all Things for his own sake; and even the Wicked is for the Day of Ill.

Ver. 6. *it is troubled*] viz. a House, according to the Jewish Rab. Levi and others, as Mercer relates; for thus the Heb. is, being a passive Verb.

Ver. 7. *scatter about*] Symmachus turned it *φυσάσκειν* keep, which was as if the Letter *zain* in the Heb. Word had been *xade*, that being like *z* soft, this like a hard *z*.

Ver. 8. *Abomination*] Bias being once on a Voyage with some wicked Persons in a Tempest, when they called upon God, *Σηῶναι (ἐπὶ) μὲν αἰσθηταὶ ἡμῶν ἐνθάδε πᾶσι-οῦται, Ἰσθὲν τὰ γλῶσσας (εἰπὼν) ἵνα μὴ παρατηρήσῃς ὅτι ἐνθάδε πᾶσι-οῦται, Ἰσθὲν τὰ γλῶσσας (εἰπὼν) ἵνα μὴ παρατηρήσῃς ὅτι ἐνθάδε πᾶσι-οῦται*, Hold your tongues (said he) lest he should take notice you are sailing here, Diog. Laert. in his Life.

Ver. 15. *cheerful*] but merry seems much to debase it; nor is this the same as in Ver. 13.

Ver. 16. *Vexation*] For according to the Italian Proverb, *Alta Fortuna alto Travaglio apporto*, Great Fortune brings great Misfortune.

Ver. 19. *Briers*] denoting Difficulties and Perplexities, by reason of Sloth.

Ver. 30. *Light*] for Sight.

1b. *glad*] by seeing delightful Things.

Ver. 1. *Dispositions*] So Mont. has *dispositiones*, Cast. *compositio*, Leo Jud. *est disponere*, it is to dispose, and the vulg. Lat. *est praeponere*.

1b. *but*] Thus Jun. and Trem. Munst. Castal. Leo Jud. Mercer, and the Geneva Bib. agreeable to Ver. 9. and Ch. xix. 21. and Patrick says, our Translation seems to have missed the Sense, by ascribing both to the Lord.

Ver. 4. *works*] which this Heb. Word properly signifies, and others commonly made.

1b. *is*] this latter Part of the Verse being separated from the other by a great Point, and so unlikely to belong to the Verb there, especially as the Verb-substantive is frequently understood, or implied, in Heb.

1b. *for the Day of Ill*] to be punished for the sake of God's Justice; see also Grotius's Letter 91.

5. Every

5. Every one of a lofty Heart is an Abomination to the Lord, with Hand to Hand he will not be quit.

6. Iniquity is purged away by Kindness and Truth, and there is departing from Evil by the Fear of the Lord.

7. When the Lord is pleased with the Ways of a Man, he makes even his Enemies have peace with him.

8. A little with Honesty, is better than Abundance of Increase without Right.

9. The Heart of Man contrives his own Way; but the Lord establishes his Step.

10. There is an Oracle in the Lips of a King, his Mouth does not plead falsely in Judgment.

11. The Balance and Scales of Judgment are of the Lord, all the Weights of the Bag are his Work.

12. It is Abomination for Kings to do Wickedness; because the Throne is established by Righteousness.

13. The Will of Kings is the Lips of Righteousness, and each loves the Speaker of upright Things.

14. The Wrath of the King is Messengers of Death; but a wise Man pacifies it.

15. In the Light of the King's Countenance is Life; and his Favour is as a thick Cloud of the latter Rain.

16. How good it is to get Wisdom rather than Gold! And to get Understanding is to be chosen more than Silver.

17. The High-way of the Upright is to depart from Evil: he who keeps his Way, preserves his Soul.

18. Pride is before Breaking, and a lofty Spirit before a Fall.

19. One of a humble Spirit with the Afflicted, is better than he that divides the Spoil with the Proud.

20. He who considers of a Thing finds Good; and he who trusts in the Lord is blessed.

21. A Person of a wise Heart will be called prudent; and the Sweetness of the Lips adds Doctrine.

Ver. 5. *Hand*] See Ch. xi. 21.

Ver. 6. *by the Fear*] So Henry Lord, in his little Treatise so much esteemed, intitled, *The Religion of the Perses*, pr. at Lond. in quarto 1630, gives it as one of their Rules of Living for every one, *To have such a Fear of God always present with them, as not to commit Sin.*

Ver. 15. *In the Light*] when he looks pleased.

Ver. 26. *turns back*] as the Heb.-Verb signifies, not *craveth*; in which Manner *Muysl.* with *Jun.* and *Trem.* translate the Verse: but this latter Part is done strangely by the Sept. and *forces his own Destruction*; but he that is *perverse in his Mouth brings Destruction*; perhaps they translated it twice, for fear once should not be right.

Ver. 27. *there is like*] *Septuag.* he treasures up; which Maldonat the Jesuit, as quoted by Patr. confirms by the Spanish Inquisition, whereby he that speaks rashly against the

22. Understanding is a Fountain of Life to the Owners of it; but the Instruction of Fools is Folly.

23. The Heart of the Wise instructs his Mouth, and adds Doctrine to his Lips.

24. Pleasant Sayings are as a Honey-comb, sweet to the Soul, and healing to the Bones.

25. There is a Way that is right before a Man, but the End of it is the Avenues of Death.

26. A troublesome Person troubles himself; for his Mouth turns back upon him.

27. An ungodly Man digs up Evil, and in his Lips there is like burning Fire.

28. A froward Man sends forth Contention; and a Whisperer separates a Leader.

29. A violent Man entices his Neighbour; and causes him to go in a Way not good:

30. He winks his Eyes to contrive Frowardness, wagging his Lips he accomplishes Evil.

31. A Crown of Glory is grey Hair that is found in the Way of Righteousness.

32. He who is delaying of Anger, is better than the Powerful; and he who has dominion over his Temper, than he that takes a City.

33. The Lot is cast into the Bosom, but all the Judgment of it is from the Lord.

CHAP. XVII.

A DRY Bit, and Quietness with it, is better than a House full of Sacrifices with Strife.

2. An understanding Servant will have dominion over a Son who makes ashamed; and will divide the Possession among the Brethren:

3. The trying Vessel is for Silver, and the Furnace for Gold; but the Prover of Hearts is the Lord.

4. An Evil-doer hearkens to the Lip of Iniquity: a false one gives ear to the Tongue of Frowardness.

5. He that scoffs at the Poor, reproaches

Faith, is deservedly delivered up to the Fire, which, adds he; I wish were done every where: yet I find his great Skill in expounding the Scripture (in his Commentaries) is much extolled, particularly by Jackson on the Creed, Lib. iii. Cap. 13, 15.

Ver. 28. *separates a Leader*] from those whom he leads; the Heb. Word being singular, and signifying thus.

Ver. 31. *that is found*] *Non cani, non ruga repente auctoritatem arripere possunt; sed honeste aetate superior atque fructus caput auctoritatis extremos:*

*Not from gray Hairs Authority doth flow,
Nor from bald Heads, nor from a wrinkled Brow;
But our past Life, when virtuously spent,
Must to our Age those happy Fruits present.*

Cic. of old Age trans. by Denh.

his Maker: he who is glad at Calamity, will not be quit.

6. The Crown of the Ancient are Children's Children; and the Ornament of Children are their Fathers.

7. The Lip of Excellency is not comely to a vile Person, much less the Lip of Falshood to a Noble.

8. A Gift is a Stone of Favour in the Sight of him who has it, whithersoever it turns, it prospers.

9. He who covers Transgression, seeks Love, but he that repeats a Thing, separates a Leader.

10. A Rebuke goes down into him who understands, more than a hundred Strokes into the Foolish.

11. The Evil seeks only Rebellion, so a cruel Messenger will be sent against him.

12. A Bear deprived of its Young may meet a Man, but not the Foolish in his Folly.

13. He that returns Evil for Good, Evil will not depart from his House.

14. The Beginning of Contention is like one letting out Water, so leave Strife before it is meddled with.

15. He that justifies the Wicked, and he that condemns the Righteous, are even both of them Abomination to the Lord.

16. Why is the Pay with the Foolish, to get Wisdom, when there is no Sense?

17. A Friend loves at all Times, and a Brother is born for Distress.

18. A Man that wants Sense strikes the Hand, entering into an Engagement before his Friend.

19. He who loves Debate, loves Transgression: he that exalts his Gate, seeks Breaking.

20. One of a perverse Heart does not find Good; and he who is changeable with his Tongue, falls into Evil.

21. He that begets the Foolish it is to his Sorrow, and the Father of a vile Person is not glad.

22. A glad Heart makes a good Medicine; but a bruised Spirit dries up the Bones.

23. The Wicked takes a Gift from the Bosom, to turn aside the Paths of Judgment.

24. Wisdom is in the Countenance of him who understands; but the Eyes of the Foolish are at the End of the Earth.

25. A foolish Son is Indignation to his Father, and Bitterness to her who bore him.

26. Even to punish the Righteous is not well, to smite Nobles for Right.

27. He who is acquainted with Knowledge restrains his Sayings: a Man of Understanding is of a precious Spirit.

28. Even a Fool who holds his peace is esteemed wise, he that shuts his Lips prudent.

C H A P. XVIII.

HE who with Desire seeks being separated, meddles with all substantial Matter.

2. The Foolish does not delight in Understanding, but for his Heart to discover it self.

3. When the Wicked comes, there comes also Contempt, and with Vileness Reproach.

4. The Words of a Man's Mouth are

Ver. 6. *The Crown*] which is the Order of the latter Part of the Verse in the *cont. Transf.* and of both in *Heb.*

Ver. 9. *a Leader*] the same as Chap. xvi. 28.

Ver. 13. *not depart*] and so supply the Defect of human Laws against that heinous Crime Ingratitude, which Heaven particularly punishes for; see also *Psa.* cix. 5.

Ib. *from his House*] On which *Patrick* glosses, *but shall descend upon his posterity to all generations*; an Inference, neither deducible from the Text, nor consistent with the Tenor of its Doctrines.

Ver. 14. *leave*] better than *leave off*, which neither accords well with the rest, nor its own *Heb.* Word.

Ver. 17. *Friend*] *Demetrius Phalerens* says, *Friends should visit in Prosperity when they are called, but in Adversity of their own accord without being called*; so *Diog. Laert.* in *Vit.* which latter Part is left out in the *Eng. Transf.*

Ver. 19. *exalts his Gate*] makes the Entrance into his House fine and grand, according to *Kimbi* in the *Book of Routs*, and *Dupart* in the following *Gr. Metre*,

"Ος δ' υπερουλησι θύρας μεγάροισιν ἰῶσιν

"Τψηλὰς ἐπέθηκεν, ὃ δὲ θύρας αἶψαν ὄλεθρον,

and he who for Pride puts a lofty Gate to his House, seeks heavy Ruin: for the literal Sense may claim the Preference.

Ver. 26. *punish*] for Something amiss, when he is otherwise righteous; since his Righteousness will correct him.

Ib. *well*] These being Matters of Prudence, rather than Virtue.

Ib. *for Right*] to have one's Right; as that may occasion him to do more Wrong.

Ver. 27. *restrains*] One of the wise Sayings of *Thales*, as given by *Diogenes Laertius* in his *Life*, is, Οὐ τι τα πολλά ἐκιν ἔργον ἀρετῆς ἀποδοῦναι δοξᾷ. Which the *Eng. Translation*, from the *Lat.* one, *Non multa Verba prudentis animi Indicium sunt*, instead of the Original, has, *Few Words are the Sign of a prudent Judgment*. Whereas it should be, *Not to have many Words shews a prudent Reputation*, or a *Person in Credit*: for such as are not in Reputation commonly endeavour to talk themselves into it, as the imprudent are apt to talk themselves out of it.

Ver. 28. *holds his peace*] *Theophrastus* observing a Man silent in Company, said to him, *If thou art a Fool, thou art wise; but if a wise Man, foolishly*, *Diog. Laert.*

Ver. 1. *He*] Most *Interpreters* taking this for the *Foolish* in the next Ver. expound accordingly; but to me with *Desire seeks* and *does not delight* in the same, are too inconsistent for the same Person.

Ib. *separated*] Somebody that blamed *Chrysippus*, for not keeping Company with others at another Philosopher's House, was answered by him, *If I should mind much Company, I shall not be a right Philosopher*, *Laertius* in *Vit.*

Ver. 2. *discover it self*] i. e. shew its Folly and Disposition.

deep Water, the Fountain of Wisdom is a springing Flood.

5. To respect the Face of the Wicked is not good, to turn aside the Righteous in Judgment.

6. The Lips of the Foolish enter into Strife, and his Mouth calls for Blows.

7. The Mouth of the Foolish is Calamity to him, and his Lips are the Snare of his Soul.

8. The Words of a Whisperer are like those who beat, and they go down to the inner Parts of the Body.

9. Even he that is negligent in his Work, is Brother to a Master of Destruction.

10. The Name of the Lord is a strong Tower; the Righteous runs into it, and becomes high.

11. The Substance of the Rich is his strong Town, and as a high Wall in his Imagination.

12. The Mind of a Man is lofty before Breaking; and Humility is before Honour.

13. To him who returns Word before he hears it out, that is Folly and Shame.

14. The Spirit of a man may sustain his Disease; but as for a bruised Spirit, who can bear it?

15. The Heart of the Prudent gets Knowledge, and the Ear of the Wise seeks for the same.

16. The Gift of a Man makes way for him, and leads him before the Great.

17. He that is first in his Cause is just; but his Neighbour comes and searches him out.

18. The Lot causes Contentions to cease, and parts between the Strong.

19. A Brother trespassed against is more than a strong Town, and the Contentions are as the Bar of a Castle.

20. By the Fruit of a Man's Mouth will his Belly be satisfied: he will be satisfied with the Increase of his Lips.

21. Death and Life are in the Power of the Tongue; and they that love it, will eat the Fruit of it.

22. He who finds a Wife finds Good, and obtains Favour from the Lord.

23. The Poor speaks with Supplications; but the Rich answers with hard Things.

24. A Man with Friends is to make himself friendly; and there is a Lover who cleaves faster than a Brother.

CHAP. XIX.

THE Poor who walks in his Integrity, is better than he that is perverse with his Lips, and foolish.

2. Both for the Soul to be without Knowledge is not good, and he who is hasty with the Feet does amiss.

3. The Folly of Man perverts his Way, and then he repines in his Heart at the Lord.

4. Substance adds many Friends; but the Decayed is separated from his one.

5. A Witness of Falsehoods will not be quit, nor he that utters Lyes escape.

6. Many make supplication before a Noble, and every one is Friend to a Man of Gifts.

7. All the Brothers of the Poor slight him, much more are his Friends far off from him; though he follows with Words, they are Nought.

8. He who gets Sense, loves his own Soul: he who keeps Understanding, finds Good.

9. A Witness of Falsehoods will not be quit, and he that utters Lyes will perish.

10. Delight is not comely for the Foolish, much less for a Servant to have dominion over Princes.

Ver. 4. *a springing Flood*] that has continual fresh Supplies.

Ver. 5. *of the Wicked*] The *Vulg.* adds to it *in Judgment*.

Ver. 6. *calls for Blows*] Sets People from Quarrelling to Fighting.

Ver. 11. *high*] *Watts* has Something like this in his *Lyric Poem of False Greatness*,

So might the Plough-boy climb a Tree,

When Cræsus mounts his Throne,

And both stand up, and smile to see

How long their Shadow's grown.

Alas! how vain their Fancies be

To think that Shade their own!

Ver. 14. *Spirit*] An Ailment of the Body is far more tolerable, than a troubled Conscience or Mind.

Ver. 21. *Tongue*] *Diog. Laertius* relates it was inscribed on the Statues of *Anacharsis*, *Γλώσσας, γαστέρας, αλδαιας κρυπτὰς*, *The Tongue, Belly, and secret Parts are to be restrained.*

1b. *love it*] the Tongue; that is love to talk.

Ver. 22. *a Wife*] To one who enquired of *Menedemus*, whether a good Man should marry? (not a wife Man as in the *Lai. Transf.* nor whether he himself should

marry, as in the *Eng.* but *εὐδαίμων* a good Man) the Philosopher said, *Doest thou think me such a one?* which the Man allowing; Then, replied he, *I am married*, *Diog. Laert.*

Ver. 24. *friendly*] *Cleobulus*, as writes *Diog. Laertius* in his *Life*, says, *Προσέσχεον τῶν μὴ φίλων, τὸν ἴσον τῶν δὲ ἐχθρῶν, τὰς ἐπικυρίας*, *One should take care of being blamed by Friends, and of being insnared by Foes.*

Ver. 1. *Lips, and foolish*] *Syr. Ways*, and rich, to make an exact Antithesis, which *Solomon* might not intend, and neither the Ver. before nor the two following have. The Pains taken by the Author of the *Present State of the Printed Hebrew Text* seem therefore superfluous.

Ver. 2. *Both*] Ignorance and Hurry are both cautioned against, as being generally wrong.

Ver. 3. *Folly*] by want of Knowledge and by hurrying, as before.

Ver. 4. *one*] Friend, as just before; and with how great Advantage!

Ver. 7. *Nought*] while our *English* turn it, as *Amama* takes notice, as if there was *וְלֹא* when *וְלֹא* to him is only put in the *Marg.* for *אֵל* *Antibar. Bib.* p. 473.

11. The Understanding of Man delays his Anger, and it is his Glory to pass over Transgression.

12. The Indignation of a King is like the Roaring of a young Lion, but his Favour as the Dew upon the Grass.

13. A foolish Son is the Calamity of his Father; and the Contentions of a Wife are a continual Dropping.

14. The Possession of Fathers is a House and Substance; but a prudent Wife is from the Lord.

15. Slothfulness causes to fall into a sound Sleep; and the deceitful Person will be hungry.

16. He who keeps the Commandment, keeps his own Soul: he that despises his own Ways, will die.

17. He who shews Favour to the Decayed, lends to the Lord, who will pay him that which he bestows.

18. Correct thy Son, when there is Hope; and let not thy Affection excuse to the letting him die.

19. He that is of great Wrath will suffer Punishment; nay if thou deliverest, thou must also do it again.

20. Hear Counsel, and receive Instruction, that thou mayest be wise at thy End.

21. There are many Thoughts in the Heart of a Man, but the Counsel of the Lord that will stand.

22. The Desire of Mankind is his Kindness; and the Poor is better than a Man of Lyes.

23. The Fear of the Lord is for Life, and he who shall abide full of it, will not be visited with Evil.

24. The Slothful hides his Hand in the Bosom, he will not even bring it back to his Mouth.

25. Smite the Scorer, so the Simple will be discreet; and reprove him that has Understanding, who will understand Knowledge.

26. He that wastes a Father, that causes a Mother to flee, is a Son who makes ashamed, and brings to Confusion.

27. Leave off hearing Instruction, my Son, to err from the Sayings of Knowledge.

28. An ungodly Witness derides Judgment; and the Mouth of the Wicked swallows down Iniquity.

29. Judgments are prepared for Scorners, and Strokes for the Back of the Foolish.

C H A P. XX.

WINE is scornful, strong Drink tumultuous; and any one who errs by it is unwise.

2. The Terror of the King is like the Roaring of a young Lion; he that puts him in a Wrath, offends against his own Life.

3. Ceasing from Strife is Glory to a Man; but every Novice will be tampering.

4. The Slothful not ploughing because of the Winter, begs at Harvest, and there is Nothing.

5. Counsel in the Heart of a Man is as deep Water; but a Man of Understanding draws it up.

6. A Multitude of Men proclaim their respective Kindness; but a faithful Man who can find?

7. The Righteous going on continually in his Integrity, his Children are blessed after him.

8. The King sitting upon the Throne of Judgment, scatters away all Evil with his Eyes.

Ver. 12. *like—as*] suitable to the different Matter, of terrible and mild.

Ver. 14. *prudent Wife*] *Daughters ought to be married*, says the wise *Cleobulus*, being *Virgins in Age*, and *Women in Prudence*: *δὲν ἀνωμαλίας τὰς θυγατέρας, μακρὴν μὲν τὴν ἡλικίαν, τὴν φρονεῖν δὲ γυναικῶς*, *Diog. Laert.*

Ver. 15. *deceitful*] not idle, the same as before.

Ib. *be hungry*] Because People will not employ him, or deal with him.

Ver. 16. *own*] which is necessary, that it may be known whose *his* is, but is not necessary to *Soul*.

Ver. 18. *to the letting or making him die*] since by correcting him he will not die, Chap. xxiii. 13. that is in Hell, as the next Ver. shews; there being such Likeness between divers of the *Proverbs* in distant Places: in this Sense it is taken by the *Septuagint*, the *Targumist*, the *vulg. Lat. Translator*, *Pagnine*, *Jun. and Trem. Leo Juda*, *Castalio*, *Grotius* and *Mercer*; and there is no Proof of any such Noun made from *מָוֶת* to signify *crying*.

Ver. 19. *nay if*] See on *Jer. xxxvii. 10.*

Ver. 22. *Desire*] Good-will.

Ib. *Poor*] who can do no Kindness besides wishing well.

Ib. *Lyes*] false Promises. In this Sense the Terms, like the primary and secondary Planets, enlighten one

another; and this I dare trust for the right and best, though I know no other *Interpreter* that has it.

Ver. 25. *Smite—reprove*] Neither of these are imperative in *Heb.* but of that beautiful Expression described at *Hag. ii. 16.* and with Variety here, the former being the 2d, the latter the 3d Person.

Ver. 2. *Terror*] for *fear* is improper, and scarce signified by the *Heb.* Word, which properly denotes this.

Ver. 5. *draws it up*] The *Lord Bacon*, as *Patrick* produces him, gives six Ways of knowing Men, *by their Countenances, Words, Deeds, Nature, Ends, and the Relations of others*; with this Observation among the rest, that *the weakest and simplest Sort of Persons are best known by their Natures (or Inclinations) but the wisest and most reserved by their Ends and Aims*, *Advanc. of Learn. Lib. viii. 7.*

Ver. 6. *Kindness*] which the *Heb.* Word properly signifies, scarce *goodness* at all in any other sense; and thus it is connective with the following, and the whole perspicuous.

Ver. 8. *scatters*] *Plato* being asked, what was the Duty of one that would govern well? answered in this Manner, *To make the Condition of his Subjects better, Olympeus in his Life.*

9. Who can say, I have purified my Heart, I am clean from my Sin?

10. Different Weights, different Measures are even both of them Abomination to the Lord.

11. Even a Child makes himself known by his Doings, whether his Work is pure, and whether right.

12. The Ear for hearing, and Eye for seeing, were even both of them made by the Lord.

13. Do not love Sleep, lest thou shouldest become poor: open thy Eyes, have Victuals enough.

14. It is bad, bad, says the Buyer; but being gone away, then he brags.

15. There is Gold, and a Multitude of Pearls, but the Lips of Knowledge are a precious Instrument.

16. Take his Garment, when one is engaged for a Stranger; and of him who is for an unknown Woman, receive it in pawn.

17. Food of Falsehood is sweet to a Man, but afterwards his Mouth is full of Gravel.

18. Thoughts are respectively established by Counsel, and by Policies make War.

19. He reveals a Secret who goes about backbiting; and mix not thy self with him that is so simple with his Lips.

20. He who curses his Father or Mother, shall have his Lamp extinguished in black Darkness.

21. A Possession may be hurried up at first, but the End of it will not be blessed.

22. Do not say, I will reward Evil; wait for the Lord, and he will save thee.

23. Different Weights are an Abomination to the Lord, and Scales of Deceit are not good.

24. The Steps of a Person are from the Lord; how then shall Man understand his own Way?

25. It is a Snare for Man to swallow down a holy Thing, and after vows to enquire.

26. A wise King disperses the Wicked, and causes the Wheel to return over them.

27. The Spirit of Man is the Lamp of the Lord, searching all the inner Parts of the Body.

28. Kindness and Truth keep the King, and he supports his Throne by Kindness.

29. The Ornament of young Men is their Strength, the Comeliness of old Men is grey Hair.

30. Corrupt Matter of a Wound is a Cleansing for Ill, and Strokes for the inner Parts of the Body.

CHAP. XXI.

THE Heart of the King is as Streams of Water in the Hand of the Lord, he turns it aside whithersoever he pleases.

2. Every Way of a Man is right in his own Sight; but the Lord considers the Hearts.

3. To do Righteousness and Judgment, is chosen by the Lord more than Sacrifice.

4. The Height of the Eyes, and the Largeness of the Heart, being the Lamp of the Wicked, are Sin.

Ver. 13. Sleep] There is a Proverb of the Italians, *Chi dorme grosse mattinata, va mendicando la giornata*: he who sleeps all the Morning, may go a begging all the Day after.

Ver. 14. The Italian Proverb is very ingenious, *Chi biasima vuol comprare, he that finds fault intends to buy*.

Ver. 16. who is for] What do I see in the com. Bible? Or what is the Meaning of it? Is take a Pledge of him for a strange Woman, to let out a Prostitute on pawn? Or is it to give the Pledge to her? Or was [for] to mean [by reason of,] viz. because it was a strange Woman, as badly expressed in the Bish. Bib. for the unknown sake? The first would be wicked, but though the plainest to the Words, was surely not intended; the second would be ridiculous, therefore doubtless not designed; and the last is very obscure and ill phrased for that Sense, which perhaps the Heb. Word has not, and the strongest Instance for it seems to be in Jer. xi. 14. for their trouble, but that may signify for Help in it, or Deliverance from it; besides this latter Part of the Verse would then depend on the former, and so strange woman to be the same with stranger masc. would be absurd.

Ib. an unknown Woman] Marginal to be as in Ch. xxvii. 13. but textual, unknown Men.

Ver. 17. Falsehood] so, and not deceit, the original Word signifies.

Ver. 19. simple] not flattereth, nor yet enticeth as in the Eng. Marg. the first being also almost opposite to Backbiting or a Backbiter, as the other Heb. Word means (not merely a tale-bearer) and enticeth very different from it.

Ver. 25. swallow down] Instead of devour the chief

Editions of the vulg. Lat. have *devotare*, and all *sancit* Saints.

Ib. to enquire] how his Vows may be performed, which should be enquired before, that he might not vow what he could not do. I choose this Meaning that is so literal, and also mild, which Snare seems rather to denote, than enquiring how to make the Vows void, according to the Assembly's Annot. Patrick, &c. which would be more than a Snare.

Ver. 26. the Wheel] Some think it means to thresh them as it were, according to Isa. xxviii. 28. but this is another Heb. Word for Wheel, and so may seem another Sort of Wheel; besides threshing is done before winnowing: for they would also have *winnow* instead of *disperse*. The literal Sense may be most justifiable.

Ver. 30. Corrupt Matter] from the Root to associate together; whence blueness must be discarded, as well as from Surgery and Truth too.

Ib. inner Parts] the Heart.

Ver. 4. Height] for Pride, as Eyes for Look; and both should be literal or metaphorical.

Ib. Largeness] for Ambition, and so Heart for Mind.

Ib. being] or which are, as Mercer expounds it, both in his Commentary and on Pagnine's Lexicon, and as Cast. translates; here being also no Conjunction, and the Advantage of Sense may shew the same.

Ib. Lamp] according to the Gr. Chald. vulg. Lat. and Genev. Translations, with Castal. as likewise Elias in his Animadversions added to Kimbi's Book of Roots; nay the Heb. Bibles of Plantine and Stephens, the Lexic. too of

5. The Thoughts of the Diligent are only for Advantage, but of every one who is hasty only for Want.

6. The getting of Treasures by a false Tongue, is a driven Vanity of those that seek Death.

7. The Wasting of the Wicked will cut them asunder, because they refuse to do Judgment.

8. The Way of a Man is turning and strange; but as for the Pure, his Work is right.

9. It is better to dwell upon a Corner of the Roof, than with a Woman of Contentions, and in a House of Company.

10. The Soul of the Wicked desires Evil, his Neighbour is not in Favour with him.

11. When the Scornor is punished, the Simple becomes wise; and when the Wise considers, he takes Knowledge.

12. The Righteous considers the Family of the Wicked, *that* it perverts the wicked ones to Evil.

13. He who stops his Ear at the Cry of the Decayed, will call also himself, and none will answer.

14. A Gift in secret suppresses Anger, and a Bribe in the Bosom strong Wrath.

15. It is Gladness to the Righteous to do Judgment; but there is Calamity for the Workers of Iniquity.

16. A Man who goes astray from the Way of Understanding, will rest in the Congregation of the Deceased.

17. He will be a Person of Want, who loves Mirth: such a one as loves Wine and Oil, will not be rich.

18. The Wicked will be a Ransom for the Righteous, and the Treacherous in the room of the Upright.

19. It is better to dwell in the Country of the Wilderness, than with a Woman of Contentions and Indignation.

20. There is a desirable Treasure, with

Oil, in the Habitation of the Wise; but the Foolish among Mankind swallows it up.

21. He who follows after Righteousness, and Kindness, will find Life, Righteousness and Glory.

22. The Wise climbs up the City of the Powerful, and casts down the Strength of its Confidence,

23. He that keeps his Mouth and Tongue, keeps his Mind from Distresses.

24. Proud, haughty, scornful may be his Name, who acts with Wrath in Pride.

25. The Wish of the Slothful causes him to die, because his Hands refuse to work.

26. Every Day he wishes for what is desirable; while the Righteous can give without keeping back.

27. The Sacrifice of the Wicked is Abomination, much more on bringing it heinously.

28. A Witness of Lyes will perish; but a Man can always speak *what* he heard.

29. A wicked Man hardens his Face; but as for the Upright, he considers his Way.

30. There is no Wisdom, no Understanding, nor any Counsel before the Lord.

31. The Horse is prepared for the Day of Battle, but Safety is of the Lord.

C H A P. XXII.

RENOWN is to be chosen more than much Riches; Favour is better than Silver, or than Gold.

2. The Rich and Poor are met; the Lord is the Maker of them all.

3. The Discreet sees Harm, and hides; but the Simple go on, and are punished.

4. The Reward of Meekness, of the Fear of the Lord, is Riches, Honour and Life.

5. Prickles, Snares are in the Way of the Perverse; he who keeps his Soul, will be far off from them.

Buxtorf the Father, and *Vindic.* of the Son, p. 515, 516; for which perhaps more might be said from the *Heb.* besides its making far better Sense, as it seems to me, than taking the Word the other Way, in which it would signify *fallow ground*, that lies still after it has been plowed, not *plowing*, as in *Jer.* iv. 3. *Hos.* x. 12. where it cannot be *plowing*; and *fallow ground* would be absurd here, if *plowing* is not.

Ver. 6. *The getting of*] *Sept.* *he that gets.* *Vulg.* *gathers*; taking the *Heb.* Noun for a Participle.

Ib. *is a driven Vanity of those that seek Death*] *Sept.* *follows vain Things in the Snares of Death.* *Vulg.* *is vain and senseless, and shall stumble at the Snares of Death*: supposing מִבְּקָשׁ to be מִבְּקָשׁ would make *Snares*, wherein they hold together against the *Original*; *stumble*, and some more, is added, &c.

Ver. 12. *is perverts*] of which *Mercer* writes, מִסְּבִיחַ *pervertit* 'ad dominum referri non potest, cujus non est facta mentio,' i. e. *mesalleph*, it perverts, cannot be re-

ferred to God, of whom there is no Mention made. It is thus rendered in our *vulg. Trans.* Ch. xix. 3. *Exod.* xxiii. 8. *Deut.* xvi. 19. and the Noun from it *pervertens*, Ch. xi. 3. & xv. 4. and the Family might properly be said to pervert, by the Prosperity of it, like *Job* xxi. 7, 8, 9, 14. *Psa.* lv. 19. besides their perverting personally.

Ver. 25. *Wish*] being continued, as Ver. 26. by not obtaining it.

Ver. 28. *heard*] to be distinguished from *heard of*.

Ver. 31. *Safety is of the Lord*] Thus in *Pope's Homer*, B. 3.

Whose Arms shall conquer, and what Prince shall fall
Heav'n only knows, for Heav'n disposes all.

Ver. 1. *better*] so the *Heb.* and not the same as before.

Ver. 2. *are met*] by the Disposal of divine Providence, that they may be useful to each other.

Ver. 4. *Reward*] Thus *Jun.* and *Trem.* have it *præmium*, the *Tig. Pers.* and *Cast.* the same; and so *Mercer* expounds it.

6. Put a Child at first into the Entrance of his Way, and even when he is old he will not depart from it.

7. The Rich has dominion over the poor ones; and he that borrows is a Servant to the Man who lends.

8. He that sows Iniquity will reap Vanity, and the Rod of his Fury will fail.

9. He who is of a good Eye will be blessed, because he gives some of his Victuals to the Poor.

10. Drive out the Derider, and Contention will go forth; nay Strife, and Baseness will cease.

11. He who loves to be of a pure Heart, by the Favour of his Lips will the King be his Friend.

12. The Eyes of the Lord preserve Knowledge; but he overthrows the Words of the Treacherous.

13. The Slothful says, There is a Lion abroad, I shall be slain within the Streets.

14. The Mouth of strange Women is a deep Pit, he that is abhorred of the Lord will fall in there.

15. Folly being bound in the Heart of a Child, the Rod of Correction will cause it to be far from him.

16. He who oppresses the Poor to multiply to himself, he who gives to the Rich, each verily tends to Want.

17. Incline thy Ear, and hear the Words of the Wise, and set thy Heart to my Knowledge:

18. For it is pleasant when thou preservest them in thy Inside, *when* they are prepared together in thy Lips.

19. For thy Trust to be in the Lord I make known this Day, even to thee thy self.

20. Do not I write to thee principal Things, in Counsels and Knowledge;

21. To make known to thee the Verity of

the Sayings of Truth, for thee to bring them back to those who send thee?

22. Do not rob the Poor, because he is poor, nor bruise the Afflicted at the Gate:

23. For the Lord will plead their Cause, and spoil the Soul of those that spoil them.

24. Do not join thy self in Fellowship with one given to Anger, nor go in with a wrathful Man;

25. Lest thou shouldest learn his Ways, and receive a Snare to thy Soul.

26. Be not among them who strike the Hand, among such as are engaged for Debts:

27. If thou hast Nothing to pay, why should he take thy Bed from under thee?

28. Remove not the old Bounds, which thy Fathers made.

29. Shouldest thou see a Man ready at his Work, he will stand before Kings; will not stand before the Obscure.

CHAP. XXIII.

WHEN thou fittest to eat with a Governor, consider thoroughly what is before thee:

2. For thou wilt put a Knife to thy Throat, if thou art a Man of Appetite.

3. Desire not his Dainties; for each is very false Food.

4. Do not labour to be rich, refrain from thy own Prudence.

5. Wilt thou cause thy Eyes to fly to it, since it will not be? For it will thoroughly make it self Wings, will fly away as an Eagle in the Air.

6. Do not eat the Victuals of a Man with an evil Eye, nor desire his Dainties:

7. For as he judges in his Mind, so that is: Eat and drink, he says to thee; but his Heart is not with thee.

8. Thy Bit that thou eatest thou wilt vomit up, and lose thy pleasant Words.

Ver. 6. Put a Child] When *Aristippus* was asked, what it was Children should learn? He answered, says *Diog. Laertius*, *ὅτι ἀνδρες γυναικὶν καὶ παισὶν*, *Those Things that they are to practise when they are Men.* And to the 35th Question, proposed by *Ptolemy Philadelphus* King of Egypt, to the Greek Translators, *What is the greatest Neglect in the World?* as related by *Aristeus*, it was answered, *Not to regard our Children, and take care of their Education.*

Ver. 8. The Sept. have additionally at the End, *God blesses (the Complut. Edit. The Lord loves) the cheerful and the Giver, &c.* which *Wall* on 2 Cor. ix. 7. says is cited there (but more truly alluded to) and by *St. Paul's* citing it is right here; which is a *non sequitur* or inconclusive, and the 70 took great Liberty.

Ver. 11. pure] sincere, an Adj.

Ib. the Favour of his Lips] his making petition.

Ver. 12. Knowledge] metonymical for those who do according to Knowledge.

Ver. 17. Patrick makes this the Beginning of another Part, having a new Form of Speech; and the *Vulg.* begins it with *My Son*.

VOL. II.

Ver. 21. Sayings of Truth] *There being*, as *Parnides* observes in *Diog. Laert.* which the *Lat. Translator* has omitted, some Doctrine according to Truth, and some according to Opinion.

Ver. 22. at the Gate] where judicial Causes were tried.

Ver. 29. Shouldest] not a Question, but as *If*, like Ch. xxiv. 10. see *Nold.* at *ON*

Ib. ready] not diligent, but better.

Ver. 2. wilt put] the *Heb.* being not imperative, and the Sense harsh that Way: so *Pagn.* and *Mont.* have *pones*, the *Tig. Bib.* *intendabis*, both in the fut. Tense; *Jun.* and *Trem.* render *alioquin inderas*, *otherwise thou wouldest put*; and in this Manner *Mercer* explains it.

Ver. 3. Dainties] *Diogenes* seeing a young Man going to Supper with some great Persons, took him away home to his Friends, and bid them take care of him, *Diog. Laert.*

Ver. 4. Prudence] in labouring to be rich.

Ver. 5. it] the being rich.

Ver. 7. judges] from the Noun *Gate*, where they judged.

Ib. Mind] heart in our *Transf.* might be taken by Mistake from the following.

G

9. Do

9. Do not speak in the Hearing of the Foolish : for he will despise the Sense of thy Speeches.

10. Remove not the old Bounds, nor enter into the Fields of the Fatherless :

11. For their Redeemer is strong, he will plead their Cause with thee.

12. Bring thy Heart to Instruction, and thy Ears to the Sayings of Knowledge.

13. Do not withhold Correction from a Child : for smiting him with a Rod, he shall not die.

14. Thou shalt smite him with a Rod, and deliver his Soul from Hell.

15. My Son, if thy Heart is wise, my own Heart it self shall be glad ;

16. And my Reins shall triumph, when thy Lips speak upright Things.

17. Let not thy Heart envy Sinners, but be in the Fear of the Lord every Day :

18. Forasmuch as there is a Remainder, and thy Expectation will not be cut off.

19. Hear thou, my Son, and be wise ; and guide thy Heart in the Way.

20. Be not among the Drinkers of Wine, among those who glut themselves with Flesh :

21. For the Drunkard and Glutton will be poor, and Slumbering will cloath with Rags.

22. Harken to this thy Father who begot thee, and do not despise thy Mother when she is old.

23. Buy the Truth, and sell not ; for Wisdom, Instruction and Prudence.

24. The Father of the Righteous will thoroughly rejoice ; and having begot a wise one, will be glad of him :

25. Thy Father and Mother will be glad, particularly she who bore thee will rejoice.

26. Give me thy Heart, my Son, and let thy Eyes keep my Ways :

27. For a Whore is a deep Pit, and an unknown Woman a narrow Well ;

28. She also lies in wait as for a Prey, and adds to the Treacherous among Mankind.

29. To whom is Wo ? To whom Alas ?

To whom Contentions ? To whom Prating ? To whom Wounds without Cause ? To whom Redness of Eyes ?

30. To them that stay at the Wine, to such as go in to search for the Mixture.

31. Do not look on the Wine, though it be red, though it give its Colour in the Cup, sparkling very rightly.

32. At its End it will bite like a Serpent, and sting as a Cockatrice.

33. Thy Eyes will see strange Things, and thy Heart speak perverse ones.

34. Nay thou wilt be as he who lies in the middle of the Sea, or like one lying on the Top of the Mast.

35. Yet sayest, They smiting me, I was not ill, beating me, I did not know ; when shall I awake ? I will seek it yet again.

CHAP. XXIV.

BE neither envious against evil Men, nor desire to be with them :

2. For their Heart meditates Wasting, and their Lips speak Trouble.

3. By Wisdom a House is built, and by Understanding established ;

4. Nay by Knowledge the Chambers are filled with all precious and pleasant Substance.

5. A wise Man is in Strength, and a Person of Knowledge strengthens Ability :

6. For by Policies thou shouldest make war for thy self ; and Safety is in the Multitude of Counsellors.

7. Wise Things are high to a Fool ; he does not open his Mouth at the Gate.

8. Him who contrives to do Evil, will they call a very heinous Man.

9. Sin is the Heinousness of Folly ; and a Scorn is an Abomination to Mankind.

10. Shouldest thou be negligent on the Day of Narrowness, thy Strength will be narrow.

11. If thou with-holdest delivering those

. Ib. that] *Jun. the Meat* ; but it may be rather *the eating*, so *Ment. hoc* ; and it may be hard to make Sense with *he*.

Ver. 13. *die*] as said on Ch. xix. 18. not that trifling Sense, *Beating wont kill or hurt him*, which too it might do.

Ver. 23. *Truth*] *D. Laertius* in the *Life of Plato* quotes him saying in his *Laws*. *Καλὸν μὲν ἡ ἀλήθεια, καὶ μόνον ἔστιν ὅπου δὲ ἡ ψάδιον πείθειται. Excellent is Truth and steadfast, but it does not seem easy to persuade to it.*

Ib. *sell not*] In *Reflections on Languages*, published by *Stackhouse*, p. 115. it is said the Sense of this is, to communicate it to others freely.

Ver. 29. *To whom Alas ?*] In the *vulg. Lat. To whose Father Wo ?* Either by taking *אבוי* to be two Words, as has been supposed, (or which seems likelier) the Fore-part of it for *Father*.

Ver. 33. *strange Things*] as after *perverse things*, the *Heb.* being alike, without *Women* : so *Grotius* expounds the Matter, *Res miras videre tibi videberis*, thou wilt seem to see strange Things, as drunken People do ; and *Mercer*, *Thou wilt see strange Sights*.

Ver. 6. *for thy self*] *id est, bono tuo, that is, for thy Good*, say *Trem.* and *Jun.*

Ver. 10. *on the Day*] This *Jun.* and *Trem.* with *Mere.* join to the following, which the Accents do not allow of.

Ib. *will be*] If People do not exert themselves in Distress, they will be weakened, and suffer.

Ver. 9. *Heinousness*] as the Word frequently signifies, scarce ever thought : so *Jun.* and *Trem.* have *scelus*, the *Fig. Vers. facinus*. It may be taken for the worst Degree of Folly.

who are taken away to Death, and removed to the Slaughter;

12. Since thou sayest, Behold we did not know it: does not he understand who considers the Hearts, and he know who keeps thy Soul, and will render to Man according to his Work?

13. Eat Honey, my Son, for it is good; and the Honey-comb that is sweet to thy Palate:

14. So will the Knowledge of Wisdom be to thy Soul, if thou findest it, and there is the Consequence; thus thy Expectation will not be cut off.

15. Do not lay wait, O Wicked, at the Habitation of the Righteous: do not waste his Lodging-place.

16. Though the Righteous falls seven times, yet he rises up; but the Wicked fall down into Evil.

17. When thy Enemy falls, do not be glad; and when he stumbles, let not thy Heart rejoice:

18. Lest the Lord looking, should be displeased with it, and he turn away his Anger from him.

19. Be not exasperated against Evil-doers: be not envious against the Wicked:

20. For there will be no Remainder to the Evil, the Lamp of the Wicked will be extinguished.

21. Fear the Lord, my Son, and the King: mix not thy self with those who change:

22. For their Calamity will rise up suddenly; and who knows the Oppression of their Years?

23. These Things are peculiarly for the Wise: to take notice of the Face in Judgment is not good:

24. He that says to the Wicked, Thou art righteous, People will curse him, Nations will abhor him;

25. But to those who reprove, it will be pleasant, and the Blessing of Good will come upon them.

26. A Man will kiss the Lips of him who returns right Words.

27. Fit thy Work without, and prepare it for thee in the Field; afterwards also build thy House.

28. Be not a Witness against thy Neighbour undeservedly, when thou hast seduced with thy Lips.

29. Do not say, According as he has done to me, so will I do to him; I will render to the Man according to his Work.

30. I passed over the Field of the slothful Person, and over the Vineyard of the Man wanting Sense;

31. And behold on all of it came up Thistles, Nettles covered the Surface of it, and its Stone-fence was thrown down.

32. And looking, I took notice; seeing, I received Instruction:

33. As there is a little Sleep, a little Slumber, a little folding of the Hands to lie down;

34. Poverty will stride on to thee apace, and manifold Want as a Man with a Shield.

CHAP. XXV.

THESE also are the Proverbs of Solomon, which the Men of Hezekiah King of Judah copied out.

2. It is the Glory of God to conceal a Thing, and the Glory of Kings to search a Thing out.

3. As the Heaven is for Height, and the

Ver. 14. *Consequence*] so the Heb. and its great Stop is here.

Ve. 16. *falls*] in afflictiones scilicet, that is to say, into Afflictions, Jun. and Trem. as also Grotius writes, Cave de peccatis hæc accipias, Beware of taking this as belonging to Sin; nay Patrick says, The Word fall never signifies falling into Sin, as Abundance of learned Men have observed: besides there being Nothing of day in the Text, how grossly wrong are these Words in The Complaint of a Sinner, bound up at the End of Bibles?

The Scripture plain tells me,
The righteous man offendeth
Seven times a day 'gainst thee,
Whereon thy Wrath dependeth.

Ver. 19. *against—be not*] as Psa. xxxvii. 1.

Ver. 21. *Fear*] Διδάσκων δὲ τοὺς νέους ἢ ἀρχαῖς τὰς τοῦ θεοῦ τιμὰς καὶ τὰς τοῦ νόμου, Young Men should be taught to reverence God and the Law, writes Clinias the Pythagorean.

Ver. 22. *their Years*] for so the Heb. may be, and the very same is, Job xxxvi. 11. which seems to agree far best to the Context, denoting the future Trouble, or Continuance of it answerable to suddenly, for those that make Changes in Government; whereas both has not proper Antecedents answerable to it, nor a Preposit. before it to denote them; see also De Dieu.

Ver. 23. *for the Wise*] as the next for a Judge, and the following for a Minister of State, People, like Nations, signifying in the Original those of different Countries; but what are These Things in the pres. Transf. with a full Point at the End of the Verse?

Ver. 27. *prepare*] It is reported that Anacharsis enquiring of the Oracle, whether there was any one wiser than himself, received for Answer that one Myso was; upon this he went to the Village where he lived, and found him sitting up a Plough, which being in the Summer, he said, O Myso, it is not the Time now for ploughing; But, said the other, It is to prepare for it, Diog. Laert. in the Life of Myso.

Ver. 28. *when thou hast*] the Heb. having no not, nor being here imperative, but in the preterperfect Tense; and thus makes a good and concurrent Lesson of Dehortation.

Ver. 32. *Instruction*] The Vulgate subjoins here Ch. vi. 9. only with the latter Part, How long art thou rising up from Sleep?

Ver. 34. *manifold Want*] plur. here, &c. see Ch. vi. 10, 11.

Ver. 1. *copied*] From the Death of Solomon to the Commencement of Hezekiah's Reign being two hundred and sixty Years, and this was probably done from the Prototype or first Exemplar.

Earth

Earth for Depth, there is no searching out the Heart of Kings.

4. Take away the Dross from the Silver, and there will come forth a Vessel for the Founder:

5. Take away the Wicked before the King, and his Throne will be established in Righteousness.

6. Do not honour thy self before the King, nor stand in the Place of the Great:

7. For it is better to be said to thee, Come up hither; than for thee to be put down before the Prince, whom thy Eyes have seen.

8. Go not forth to contend speedily, lest there should be what thou must do at the End of it, when thy Neighbour puts thee to Confusion.

9. Plead thy Cause with thy Neighbour, and do not disclose the Secret to another;

10. Lest he who hears should put thee to reproach, and the ill Report of thee not turn away.

11. As Apples of Gold in Pictures of Silver, is a Word spoken in its Turn.

12. As an Ear-ring of Gold, and a Jewel of famous Gold, is a wise Reprover upon an attentive Ear.

13. Like the Cold of Snow in the Time of Harvest, is a faithful Ambassador to those who send him; and he restores the Soul of his Master.

14. As Clouds and Wind, with no Rain, is the Man that boasts of a false Gift.

15. In delaying of Anger a Leader is persuaded, and a soft Tongue breaks the Bone.

16. Having found Honey, eat *but* thy Sufficiency; lest thou shouldest be glutted with it, and vomit it up.

17. Let thy Foot be rare at thy Neighbour's House; lest he should be cloyed with thee, and hate thee.

18. As a Hammer, a Sword, and an Arrow sharpened, is the Man who gives Evidence against his Neighbour being a false Witness.

19. As a broken Tooth, and a Foot out of Joint, is Confidence in the Treacherous at the Time of Distress.

20. As he that takes away a Garment in a cold Day, and Vinegar to Salt-petre, is he also who sings Songs to a sad Heart.

21. If he who hates thee is hungry, cause him to eat Victuals; and if he is thirsty, make him drink some Liquor:

22. For thou wilt receive Coals upon his Head, and the Lord will recompense thee.

23. The north Wind disturbs the Rain, and an angry Look a lurking Tongue.

24. It is better to dwell upon a Corner of the Roof, than with a Woman of Contentions, and in a House of Company.

25. Like cold Water to the faint Soul, is good News from a Country far off.

26. As a Fountain trampled, and a Spring corrupted, is the Righteous who is moved before the Wicked.

27. To eat much Honey is not good, nor is it Honour for any to search out their own Honour.

28. As a City broke down with no Wall, is the Man in whom there is no Restraint to his Temper.

C H A P. XXVI.

LIKE Snow in Summer, and like Rain in Harvest; so Honour is not comely for the Foolish.

2. As a Bird in wandering, as the Swallow in flying; so a Curse will not come undeservedly.

3. A Whip is for a Horse, a Bridle for an Ass, and a Stick for the Back of the Foolish.

Ver. 6. *nor stand*] *Lacydes*, it is said, being sent for to King *Attalus*, returned answer that Images should be viewed at a distance; as in his *Life* by *Diog. Laert.*

Ver. 11. *As Apples*] The Order of the *Heb.* being thus, here and in Ver. 14, 18, 19, 26, 28, as at Ver. 12, 13, 20, 25.

Ver. 14. *a false Gift*] which he falsely pretends he will give.

Ver. 15. *Bone*] Inveterateness or Stiffness.

Ver. 16. *eat*] enjoy Prosperity with Moderation; which I cannot but think is better, than with others to understand it of Wisdom, Friendship or Pleasure.

Ver. 17. *rare*] or *precious*, according to the *Heb.*

Ver. 20. After this Verse follows in the *Vulg. Lat.* *As a Moth the Garment, and a Worm the Wood, so the Grief of a Man hurts the Heart;* as likewise in the *Gr.* with, in a Garment, &c. and the *Chald.* not much different; but marked for additional by *Origen*, as *Patrick* says from *Jerome* on *Isa.*

Ver. 22. *receive*] as the Word is, and never *beap*, but that taken from *Rom.* xii. 20. and *Coals* may well denote *divine Vengeance*, supposing he who hates still continues to

do so. Thus this uncertain Text in the *com. Transf.* has a determinate Meaning:

Ver. 23. *disturbs*] as I have particularly observed this Day; so truly does the *Scripture* represent Nature. The *Heb.* Word signifies strictly *makes to be in labour* (as a Woman) or *in anguish*, &c. not *driveth away*; nor here *beget*, as *Jun.* and *Trem.* render, for which they are forced to transpose the Words of the next Member, which the *Heb.* must be very uncertain to allow of in such a comparative Sentence; and the *Wind* is strangely made to represent a (*simulantis*) *dissembling Tongue*, rather than an *angry Look*; besides being contrary to *Job xxxvii. 22.*

Ver. 24. Quite left out of the *Bible* of *Pope Sixtus*, though not so in others of the *Vulgate*.

Ver. 26. *moved*] which answers both to the *Heb.* and the Comparisons, *falling down* to neither; so that we need not be at a stand with *Patrick*, &c. to know whether it is falling into Sin or Calamity: but *moved* may signify any being *disturbed* or *troubled*.

Ver. 2. *in wandering*] i. e. goes away in the Air without alighting; so the Curse will.

Ib. not come] *Duport* in his *Gr. Verse*, when he leaves

4. Do not answer the Foolish according to his Folly; lest thou also shouldest be on a level with him:

5. Answer the Foolish according to his Folly; lest he should think himself wise.

6. He cuts off the Feet, drinks down Injury, who sends a Message by the Ministry of the Foolish.

7. The Legs of the lame are contracted, and a Proverb in the Mouth of the Foolish.

8. Like the tying up of a Stone in a Sling, so is the giving Honour to a Fool.

9. As a Thorn going up into the Hand of a Drunkard, is a Proverb in the Mouth of the Foolish.

10. The great Former of all both rewards the Foolish, and rewards Transgressors.

11. As a Dog returns to his Vomit, the Foolish does to his Folly.

12. Shouldest thou see a Man who thinks himself wise, there is more Hope of the Foolish, than of him.

13. The Slothful says, There is a fierce Lion in the Way, a Lion within the Streets.

14. A Door turns about upon its Hinge, and the Slothful upon his Bed.

15. The Slothful hides his Hand in the Bosom, it is wearisome to bring it back to his Mouth.

16. The Slothful thinks himself wiser than seven who render Reason.

17. As one that takes hold of a Dog's Ears, is he who passing by is in a Wrath about Strife which does not belong to him.

18. Like a Madman who throws Sparks, Arrows and Death;

19. So is the Man that cheats his Neighbour, and says, Am not I in jest?

20. By want of Wood the Fire is quenched,

ed, and by there being no Whisperer Contention is still.

21. As Coal to burning Coals, and Wood to Fire, is a Man of Contentions to kindle Strife.

22. The Words of a Whisperer are like those who beat, and they go down to the inner Parts of the Body.

23. As Silver Dross covering over an earthen Vessel, are persecuting Lips, and an evil Heart.

24. He that hates shews himself otherwise with his Lips, but lays up Deceit within him:

25. Though he be gracious with his Voice, do not believe him; for there are seven Abominations in his Heart.

26. The Evil of him, whose Hatred covers it self with Deception, will be disclosed in the Congregation.

27. He that digs a Pit will fall into it; and to him who rolls a Stone, it will return.

28. A false Tongue hates those it has bruised, and a flattering Mouth makes driving away.

C H A P. XXVII.

DO not boast of the next Day; for thou dost not know what a Day will bring forth.

2. Let a Stranger praise thee, and not thy own Mouth; the unknown, and not thy own Lips.

3. A Stone has Heaviness, and Sand Weight; but the Indignation of a Fool is heavier than both of them.

4. Wrath is Cruelty, and Anger a Flood; but who can stand before Envy?

the *com. Transf.* is apt to do it by frigid Additions, as here he subjoins, *after it has fled the Hedge of the Teeth, the Wind carries it away, nor is the Word steadfast.*

Ver. 4. *Do not answer*] *Diog. Laertius* acquaints us, that a young Man talking insolently, *Arcefilous* said, *Is there Nobody will go to play with this Boy?* In *Vit.*

Ver. 4, 5. *Do not answer—Answer*] How can these be consistent? Thus, Do not answer the Foolish, unless (thou thinkest) thy not doing it will make him self-conceited.

Ver. 8. *tying up*] which is thereby made useless in slinging, which seems to me the best Meaning: for why *tying up* else, instead of *putting in*?

Ver. 9. *into the Hand*] As a Drunkard pricks himself by meddling with Thorns, so the Foolish exposes himself by using a Proverb.

Ver. 12. *Shouldest*] Like Ch. xxii. 29. and again Ch. xxix. 20.

Ver. 23. *persecuting Lips*] of a wicked Zealot, or any one who speaks severely against others for being bad, and is bad himself. This Interpretation indeed I have laboured for, because I found none to satisfy me: for how can persecuting or burning denote flattering? And how can angry Language merely be compared to a tinsel Covering? *Buxtorf* too quotes *Sol. Jarhi* on *Psa. vii.* for the *Heb.* Word always to signify *persecuting*.

Ver. 25. Like this are those ancient Greek Verses of *Solon* in *Diog. Laert.*

Περὶ μακροῦ καὶ βραχέως, &c.

*Beware, for wicked Man must still be watch'd,
Lest secret Mischief in his Heart be hatch'd;
When smooth he speaks, and with a Smile as fair
As new-blown Flow'rs exhaling fragrant Air:
Man's double Tongue can flatter, or can bowl,
When prompted by a black corrupted Soul.*

Ver. 28. *bater*] according to the ingenious foreign Proverb, *The Injurer bears a spite to him that he has injured.*

1b. *flattering*] *Antisthenes*, as *Diog. Laert.* writes from *Hecato*, said it was better to fall among *coracas*, Ravens, than *colacas*, Flatterers; because those devoured the Dead, but these the Living.

Ver. 1. *will bring forth*] on which *Duport* adds,

*Ἄλλοτε μητέρα πάλαι γέννη, ἄλλοτε μήνη,
Sometimes a Day is a Step-mother, sometimes a Mother;
but not quite ingeniously, since a Step-mother does not bring forth whom she is such to:*

Ver. 3. *both of them*] If not combined with the Genitive, it should be *they both*, viz. are.

Ver. 4. *Anger*] *Diog. Laertius* relates concerning *Plato*, that he said to *Xenocrates*, *Beat this Boy: for I can't myself, because I am angry; and to a Servant, I would beat thee, if I was not angry.*

5. Reproof published is better than Love that is hid.

6. The Wounds of him who loves are faithful; but the Kisses of him that hates should be intreated.

7. A full Person treads upon the Honeycomb: but to a hungry Person every bitter Thing is sweet.

8. As a Bird that wanders from its Nest, so is a Man who wanders from his Place.

9. Ointment and Perfuming make the Heart glad, and the Sweetness of its Friend by the Counsel of the Soul.

10. Do not leave thy Friend and thy Father's Friend, nor come to thy Brother's House at the Time of thy Calamity; a near Dweller being better than a Brother far off.

11. Be wise, my Son, and make my Heart glad, that I may return him Word who reproaches me.

12. The Discreet seeing the evil, becomes hid; the simple passing on, are punished.

13. Take his Garment, when one is engaged for a Stranger; and of him who is for an unknown Woman, receive it in pawn.

14. He that blesses his Friend aloud, rising early in the Morning, it will be reckoned a Curse to him.

15. A continual Dropping in a showery Day, and a Wife of Contentions are alike:

16. One of those who hide her, may hide the Wind, and the Ointment of his right Hand that will be published.

17. Iron sharpens Iron, and a Man makes sharp the Face of his Friend.

18. He who keeps the Fig-tree, will eat the Fruit of it; and he who observes his Master, will be honoured.

19. As in Water Face is to Face, so is the Heart of Man to Man.

20. The Grave and Perdition are not satisfied, nor are the Eyes of Man.

21. The trying Vessel is for Silver, and the Furnace for Gold, and a Man for the Mouth to praise him.

22. If thou shouldest pound a Fool in a Mortar, among ground Corn with a Pestle, his Folly would not depart from him.

23. Know fully the Sight of thy Flock, take notice of thy Herds:

24. For Store is not for ever; and is the Crown to every Generation?

25. The Grass discovers it self, the Herbage appears, and the Herbs of the Mountains are to be gathered;

26. The Lambs are for thy cloathing, and the He-goats the Price of the Field;

27. And there is Milk enough of the She-goats for thy own Food, for that of thy Family, and for thy Maids to live on.

C H A P. XXVIII.

THE Wicked is one of them who flee when none pursues; but the righteous ones are each as bold as a young Lion.

2. By the Transgression of a Country the Princes of it are many; but by an understanding, knowing Man, the Settlement is prolonged.

3. A Man poor, and oppressing the Decayed, is like Rain which sweeps away, so that there is no Food.

4. They that forsake the Law, praise the Wicked; but those who observe the Law, contend with them.

5. Evil Men do not understand Judgment; but such as seek the Lord, understand all Things.

Ver. 5. *published*] which thereby may cause Amendment.

Ib. *hid*] without shewing any Effect of it, as in *Jam. ii. 16.* and this rightly, with no strained and improbable Distinction of effeminate Friendship, &c.

Ver. 6. *should be intreated*] not admitted without such Intreaty or Desire, as may shew the Hatred gone; the *Heb.* Word signifying Nothing of deceitful.

Ver. 10. *Friend*] One of *Solon's* Precepts, as given by *Diog. Laertius* from *Apollodorus*, is, *φίλους μὴ ταχὺ πρῶτον ἔσθ' ἀν' αὐτοὺς καὶ ἀποδομιματά.* Do not get Friends quickly; but when they are got, do not cast them off.

Ib. *Dweller*] properly, and more suitable than neighbour with near.

Ver. 11. *I*] *Pope Clem.* has it in the 2d Pers.

Ver. 14. *rising early*] being very forward to do it.

Ib. *a Curse to him*] He who is extolled at such a Rate, will be thought the worse for it, as Observation shews.

Ver. 19. *so is the Heart*] A Man's Mind is like his Behaviour generally, though he may alter it sometimes. *Patrick* makes great Difficulty of this Verse, which by keeping strictly to the Words as elsewhere may be got over: it is not Heart to Heart, nor Man to Man, &c.

Ver. 21. *the Mouth*] which resembles a Vessel, and Furnace; and so the *Heb.* is.

Ib. *to praise him*] *Heb.* of his Praise. As Silver and Gold should be purified, so should a Man behave that he may be praised.

Ver. 24. *is not for ever*] does not last without taking care of it.

Ver. 26. *Price*] Value of it, according to the Number kept there.

Ver. 1. *Wicked is one*] being a Noun sing. to a Verb plur.

Ib. *when none pursues*] By reason of the Terrors of his own Conscience. To this Purpose *Juvenal* begins his 13th Satyr; translated by *Creech*,

*He that commits a Sin, shall quickly find
The pressing Guilt lie heavy on his Mind;
Though Bribes or Favour shall assert his Cause,
Pronounce him guiltless, and elude the Laws:
None quits himself; his own impartial Thought
Will damn, and Conscience will record the Fault.*

Ib. *righteous ones are each*] A Noun plur. by a beautiful Contrast, to a Verb sing. of which Nothing appears in the *com. Vers.*

Ver. 3. *so that there is*] But the *Heb.* has here Nothing that signifies *leaveth*; which was *Italic* in the *Geneva Transl.* such Carelessness has there been in the present.

6. The poor who goes in his Integrity, is better than he that is perverse with two Ways, though he is rich.

7. He who keeps the Law is an understanding Son; but he that associates with Gluttons, puts his Father to Confusion.

8. He that increases his Substance by Usury and Interest, gathers it together for him who shews pity to the Decayed.

9. He that turns away his Ear from hearing the Law, even his Prayer is an Abomination.

10. He who causes the upright to err in an evil Way, will fall himself into his own Pit; but the perfect will possess Good.

11. The rich Man thinks himself wise; yet the understanding decayed one searches him out.

12. When the Righteous triumph, there is great Glory; but when the Wicked rise up, Man is to be searched for.

13. He that covers his Transgressions, will not prosper; but he who confesses and forsakes, will obtain Mercy.

14. The Man is blessed who fears continually; whereas he that hardens his Heart, will fall into Evil.

15. As a Lion roaring, and a Bear running to and fro, is a wicked Governor over a decayed People.

16. When a Nobleman wants Understanding, there are great Oppressions; by hating Covetousness, he prolongs Life.

17. A Man who is seized for the Murder of a Person, should go away to the Pit, let none hold him.

18. He who goes with Integrity, will be saved; but he that is become perverse with two Ways, will fall in one.

19. He who tills his Ground, will be filled with Victuals; but he that pursues after vain Things, will be filled with Poverty.

20. A Man of Faithfulness is of great Blessings; but he that is hasty to be rich will not be innocent.

21. To acknowledge the Face is not well, since a Man will transgress for a Bit of Bread.

22. He that hurries on to Wealth is a

Man of an evil Eye, and does not know that Want will come to him.

23. He who reproves a Man will afterwards find Favour, more than he that flatters with the Tongue.

24. He who robs his Father or Mother, and says, It is no Transgression, is himself a Companion to a Man of Destruction.

25. He that is puffed up in Mind, makes Contention; but he who trusts upon the Lord, will be made fat.

26. He that trusts in his own Heart is foolish; but he that walks in Wisdom, will deliver himself.

27. He who gives to the Poor, will not want; whereas he that hides his Eyes, will have large Curses.

28. When the Wicked rise up, Man is hid; but when they perish, the Righteous multiply.

CHAP. XXIX.

THE Man that being much reprov'd hardens the Neck, will be broke at an Instant, and there will be no Healing.

2. When the Righteous multiply, the People are glad; but when the Wicked has dominion, the People sigh.

3. The Man who loves Wisdom, makes his Father glad; but he that associates with Whores, causes Substance to perish.

4. The King makes the Country stand fast by Judgment; but a Person of Presents destroys it.

5. A Man that flatters his Friend, spreads a Net for his Goings.

6. In the Transgression of an evil Person is a Snare; but the Righteous sings, and is glad.

7. The Righteous knows the Cause of the Poor; the Wicked does not understand the Knowledge.

8. Men of Derision insnare a Town; but the Wise turn back Anger.

9. A wise Man comes to Judgment with a foolish one; but he is moved, or laughs, and there is no Rest.

Ver. 12. *is to be searched for*] so, and not as at Ver. 28.

Ver. 17. *seized*] passively, so that he should not be rescued from the Hand of Justice.

Ver. 18. *save*] Lat. *Vulgate praised*.

1b. *with two Ways, will fall in one*] as the Heb. is, the Word for *Ways* being the dual Number; see the like Ver. 6. and *Mercer* there.

Ver. 19. *Things*] see Ch. xii. 11.

1b. *filled with Poverty*] according to the Heb. and our *Genev.* and as before with *Bread*; but *enough* seems ludicrous.

Ver. 23. *flatters*] so *Maximus Tyrius* the Philosopher has his 4th *Dissertation* intitled, *Τὸν φίλον τὸν νότατον* τὸ φίλον λόγῳ, *How a Friend should be distinguished from a Flatterer*; which let the Curious consult.

Ver. 26. *he that walks*] as *he that trusts* in Heb. and *whose* is obsolete.

Ver. 1. *hardens the Neck*] Alluding to Oxen in the Yoke, according to *Bochart, De Sacr. Animal. Lib. iii. Cap. 41.*

Ver. 2. *multiply*] as in Ch. xxviii. ult.

Ver. 4. *Presents*] Heb. *Lifted-offerings*, *Presents* being made of such.

Ver. 6. *is a Snare*] to himself.

Ver. 8. *Derision insnare*] The Justness of which see in the *Lord Bacon's Advanc. of Learn. B. viii. Ch. 2.* or as quoted by *Patrick*.

Ver. 9. *but he is moved, or laughs*] which I think suits the foolish more than the wise, and makes a better Saying: accordingly *Munst.* says, *Sensus est, quando sapiens lo-*

10. Men

10. Bloody Men hate the Perfect; but the Upright enquire after his Soul.

11. The Foolish brings forth all his Mind, but the Wise restrains it back.

12. A Governor hearkening to the Word of Falschood, all his Ministers will be wicked.

13. The Poor and the Man of Frauds meet, the Lord enlightens the Eyes of them both.

14. The King who judges the Decayed in Truth, his Throne will be established for evermore.

15. The Rod of Reproof gives Wisdom; but a Child let go makes his Mother ashamed.

16. When the Wicked increase, Transgression increases; but the Righteous see their Fall.

17. Correct thy Son, and he will cause thee to rest, and will give Delights to thy Soul.

18. When there is no Vision, the People become bare; but he who observes the Law is blessed.

19. A Servant will not be corrected by Words; though he understands, yet he will not answer.

20. Shouldest thou see a Man hasty in his Words, there is hope of the Foolish more than of him.

21. One breeding up his Servant delicately from his Childhood, he will become a son at his End.

22. A Man of Anger makes Contention, and a Master of Wrath has much Transgression.

23. The Pride of Man will humble him; but Honour will uphold him of a humble Spirit.

24. He that divides with a Thief, hates his own Soul; he that hears Cursing, and does not tell it.

25. By Fearfulness Man puts a Snare; but he who trusts in the Lord will be exalted.

26. Many seek the Face of the Governor; but the Judgment of a Man is from the Lord.

27. The Abomination of the righteous ones is the Man of Iniquity; and the Abomination of the Wicked is he of an upright Way.

CHAP. XXX.

THE Words of Agur the Son of Jakeh, the Burden that the Man expressed to Ithiel, not only to him but also Ucal.

2. Because I am more stupid than a Man, and have not the Understanding of Mankind;

3. Having neither learned Wisdom, nor am acquainted with the Knowledge of holy Persons;

4. Who goes up to Heaven, and comes down? Who gathers up the Wind in his double Hand? Who binds up the Waters in a Cloth? Who establishes all the Limits of the Earth? What is his Name? And what is the Name of his Son, that thou knowest?

5. Every Saying of God is pure: he is a Shield to those that trust in him.

6. Do not add to his Words; lest he should reprove thee, and thou be a Liar.

7. I ask two Things of thee; do not withhold from me before I die.

8. Remove far from me Vanity, and lying Words: do not give me Poverty nor Riches, nourish me with the Bread of my Allowance;

quitur, stultus vel ridet, vel furit: the Meaning is, when one who is wise speaks, the foolish either laughs, or is in a fury.

Ver. 10. *enquire after his Soul*] to save it, as Psa. cxlii. 4. which may determine this.

Ver. 12. *will be wicked*] See the Lord Bacon's *Advancement of Learning*, B. VIII. Ch. ii. Parab. 13.

Ver. 13. *the Lord enlightens the Eyes of them both*] agreeable to Ch. xxii. 2. and Mat. v. 45. as Mercer well observes; which Places I think unfold this.

Ib. *them both*] one not to be impoverished, and the other not to impoverish him by Frauds. He that can find a better Interpretation, let him.

Ver. 15. *gives Wisdom*] Lyco, as writes *Diog. Laertius*, said, δὲν ἀγασσέμεν τοῖς πασι τὸν δὲδωκεν καὶ φιλομαθῆναι, ὡς τοῖς ἵπποις μύθονα καὶ κακὸν. Shame and Emulation were as necessary for Children, as a Bridle and Spur for Horses.

Ib. *a Child let go*] *Aristippus* the Philosopher demanding 500 Drachmas of a Man to teach his Son, the other said he could buy a Slave for that; to which he replied, Πῶς, καὶ ἴσως δὲ, *Do, and then thou wilt have two, Diog. Laert. in Vit.*

Ib. *Mother*] The Italian Proverb is, *La buona madre non dice, volete?* The good Mother does not say, Will you?

Ver. 18. *When*] more suitable to the *Heb.* than *where*.

Ib. *observes the Law*] For, as *Archytas* speaks in his Book *Concerning the Doctrine of Manners*, ἡ ἀρετὴ τὰς ἀρετὰς ἀδυναμία ἐστὶν, ἀλλὰ χρῆσις, *Blessedness does not consist in possessing Virtue, but in making use of it.*

Ver. 21. Where see the great *Sir Fran. Bacon* *Ld. Verulam* again.

Ver. 25. *Man puts*] for *Man*, and not the foregoing Word, belongs to the Verb, as the *Heb.* Genders shew.

Ib. *exalted*] the *Heb.* Word not signifying *safe*.

Ver. 1. *Burden*] It being difficult for an unlearned Man, as *Agur* describes himself, to make a Speech to the Learned, which the others probably were; as it was for the Prophets to deliver their minatory Commissions to the unbelieving persecuting Rulers; whence *prophecy*, but so inconsistently and absurdly here, by our Translators.

Ver. 2. *Because*] How good a Connection this (which the *Heb.* Conjunction, not Adverb, signifies, instead of *Surely*) makes of the 4th Ver. to the 3d, and without which the 4th is a detached, disjointed, incoherent Matter, need not be remarked.

Ver. 4. *that thou knowest*] as *De Dieu* would have it rendered, and *Ment.* does it literally; it being not *if*.

Ver. 8. *do not give*] Τὴ γὰρ ἀπαλῆς ἐστὶν τὸ μίσην ὅτι

9. Lest I should be filled, and lye, and say, Who is the Lord? or lest I should be poor, and steal, and take hold of the Name of my God.

10. Do not talk against a Servant to his Master, lest he should curse thee, and thou be guilty.

11. There is a Generation that curses its Father, and does not bless its Mother.

12. There is a Generation that thinks it self clean, yet is not washed from its Filthiness.

13. There is a Generation, how lofty are its Eyes, and its Eye-lids lifted up!

14. There is a Generation whose Teeth are Swords, and its Eye-teeth Knives; to consume the Poor from the Earth, and the Needy from Mankind.

15. The Horse-leach has two Daughters saying, Give, give; these three Things are not filled, four do not say, Here is Plenty;

16. The Grave, and the barren Womb, the Earth that is not filled with Water, and the Fire which does not say, Here is Fuel.

17. The Eye which scoffs at a Father, and despises the gathering of a Mother, that the Ravens of the Valley will pick out, and the young Eagles eat.

18. Those three Things are too wonderful for me, nay four which I do not know;

19. The Way of an Eagle in the Air, the Way of a Serpent upon a Rock, the Way of a Ship in the middle of the Sea, and the Way of a Man with a Maid.

20. So is the Way of a Woman who is an

Adulteress, that eats, and wipes her Mouth; and says, I have done no Iniquity.

21. Under three Things is the Earth disturbed, nay under four, which it cannot bear;

22. Under a Servant when he reigns, and a vile one when he is filled with Food,

23. Under a hateful Woman when she is married, and a Handmaid when she is the Heiress of her Mistress.

24. Those four Things are little on the Earth, but they are the wisest of the wise ones:

25. The Ants that are a People not strong, but prepare their Food in the Summer;

26. The Rabbits that are a People not stout, but make their House in the Rock;

27. The Locust that has no King, but goes forth every one of them destroying;

28. The Spider that takes hold with the Hands, and is it self in the Palaces of the King.

29. Those three Things do march well, or four go well along:

30. An old Lion that is powerful among the Beasts, and does not turn away from the Face of any;

31. He that is girded on the Loins, or a He-goat, and a King with whom there is no rising up.

32. If thou hast fallen by setting thy self up, or if by heinous Things, let the Hand be to the Mouth.

33. For the pressing of Milk brings forth Butter, as the pressing of the Nose does Blood; and the pressing of Anger brings forth Contention.

Idus Iru. For there is no Bounds to what is once above Measure, says Epictetus, Ch. 61. And Horace, Od. Lib. iii. 16.

—Bene est cui Deus obtulit
Parca quod satis est manu:

Which Creech translates,

Happy, to whom indulgent Heav'n
Enough, and sparingly hath giv'n.

Ib. nor Riches] Demophilus in his Greek Similitudes says, Immoderate Riches are a Hindrance to the Mind, as long Garments are to the Body.

Ib. nourish me] Having Food and Raiment, says the Apostle, let us be therewith content, 1 Tim. vi. 8. and the Author of Night Thoughts,

Man wants but little, nor that little long.

Ver. 9. take hold of] as Exod. xx. 7. Deut. v. 11.

Ver. 11, 12, 13, 14. He here brands the Undutiful, the Hypocrites, the Proud, and the Oppressors, as such perhaps who escaped the Law.

Ver. 15. two Daughters] these Annotators interpret to be its forked Tongue.

Ib. Plenty] Heb. Substance.

Ver. 17. scoffs] looks scornfully.

Ib. pick out] The Body being left unburied after some unnatural Death.

Ver. 18. Those] which the Heb. has, and so at Ver. 24, 29.

Ver. 19. with a Maid] I am ashamed of the Obscenity that is fillily thrown upon this Passage by Expositors!

while Way according to the Meaning of it in all the three foregoing Cases is where a Man and Maid go, that is in uncertain By-places at the Time of Courtship.

Ver. 20. So] to wit unknown likewise.

Ib. eats] as it were.

Ver. 27. destroying] Heb. cutting off, which in that Tongue is used for destroying; or it may be taken strictly cutting or biting off, that is the Vegetables, as in Buxt. and Pagn. Lexicons, and as rendered in the com. Transf. Job xxi. 21. see also De Dieu's Explication; who says that by hands is from mere Conjecture, since the Verb has not such a Meaning elsewhere, nor any Noun derived from it.

Ver. 31. He that is girded on the Loins] namely a Horse, not a Grey-hound, as may be easily understood: so Jun. and Trem. render accinctus lumbis equus, a Horse girt on the Loins.

Ib. or a He-goat] The worst of them, and properly the last, making up the three or four, but joined with the Beasts, as being one: for the Heb. Particle is or, never signifying also nor and. This, no Commentator that I know of, meddles with to unfold, not even the curious Mercer, though he mentions it; but being in the Scriptures, it claims some Notice, and would not have been so overlooked in one of the heathen Classics.

Ver. 32. fallen] very aptly; and I don't observe this Verb elsewhere signifies to do foolishly, though that was started by Ab. Ezra, one fond, like some Moderns, of new Meanings.

C H A P. XXXI.

THE Words of King Lemuel, the Burden in which his Mother instructed him.

2. What, my Son? And what, O Son of my Womb? And what, thou Son of my Vows?

3. Give not thy Strength to Women, nor thy Ways to that which destroys Kings.

4. It is not for Kings, O Lemuel, it is not for Kings to drink Wine; nor is the Desire of strong Drink for Princes;

5. Left by drinking, he should forget what is decreed, and change the Cause of any of those that are afflicted.

6. Give ye strong Drink to him who is perishing, and Wine to them of a bitter Soul.

7. Let him drink, and forget his Poverty, remembering his Labour no more.

8. Open thy Mouth for the Dumb, in the Cause of all those that are passing away.

9. Open thy Mouth, judge with Righteousness; and plead for the Afflicted and Needy.

10. * Who finds a Wife of Ability? for her Price is far more than Pearls.

11. * The Heart of her Husband trusts in her, and does not want Spoil.

12. * She recompenses him with Good, and not Evil, all the Days of her Life.

13. * She seeks for Wool and Flax, and works willingly with her Hands.

14. * She is like the Merchants Ships, she fetches her Victuals far off.

15. * And she rises up while it is Night, giving Food to her Family, and the Allowance to her Maids.

16. * She thinks of a Field, and takes it:

with the Fruit of her Hands she plants a Vineyard.

17. * She girds her Loins with Strength, and makes her Arms strong.

18. * She tastes that her Merchandise is good: her Candle is not put out at Night.

19. * She stretches out her Hands to the Spinning-wheel, and the Palms of them hold the Spindle.

20. * She spreads forth the Palm of her Hand to the Afflicted, and stretches out her Hands to the Needy.

21. * She does not fear for her Family, because of the Snow: for they are all cloathed with Scarlet.

22. * She makes her self Tapestries: her Cloathing is fine Linen and Purple.

23. * Her Husband is known at the Gates, when he sits with the Elders of the Country.

24. * She makes Lawn, and sells; and gives the Girdle to the Dealer.

25. * Strength and Honour is her Cloathing; and she will smile at the last Day.

26. * She opens her Mouth with Wisdom, and the Law of Kindness is upon her Tongue.

27. * She watches the Goings of her Family, and does not eat the Bread of Slothfulness.

28. * Her Children rise up, and call her blessed; her Husband, and he praises her.

29. * Many Daughters act with Ability, but thou ascendest above them all.

30. * Favour is Falsehood, and Beauty is Vanity: that Woman who fears the Lord will glory.

31. * Give her of the Fruit of her Hands, and let her Doings praise her at the Gates.

Ver. 1. *his Mother*] So the virtuous and admired Roman Emperor *Marcus Aurelius*, *Meditat. Lib. 1.* relates, that he learned of his Mother to be religious and generous, not to do, nor even intend any Thing evil, to be contented with moderate Diet, and to shun the Excess that Wealth and Grandeur is liable to: in which there is a Resemblance to Ver. 4, 9. particularly.

Ib. *Burden*] Being Self-denial, Ver. 3, 4. and Nothing of prophecy.

Ver. 4. *to drink Wine*] So on the other hand *Prince Hector*, in *Homer*, to his *Mother-Queen*,

*Inflaming Wine, pernicious to Mankind,
Unnerves the Limbs, and dulls the noble Mind.*

Let Chiefs abstain——— *Il. B. 6.*

And it may be observed, that *Samson* the strongest Man, as being a *Nazarite*, drank no strong Liquor from his Birth, as probably also *Mathias* the longest Liver, and *Solomon* the wisest Man is here forbid it on the Authority of a Parent.

Ib. *nor*] as it is in the preceding Verse: for the *Vulgate* renders this strangely indeed, *because there is no Secret where Drunkenness reigns*; and the *Septuag.* in the

Copies that have it, *Princes will be angry, let them not drink Wine*; which take only for a Taste.

Ib. *Desire*] The Word in the Text being *ym* appears to come from *ym* which signifies *to desire*, by only leaving out the last Letter; rather than to be put for *ym* not or rather *none*, which though of frequent Use, is no where else contracted so, nor even to *ym* with the same Vowel, and not each time before is denoted by *ym* besides the Place of its standing may determine this Matter, being next before that for *strong Drink*: accordingly *Trem.* and *Jun.* render it *desiderium*.

Ver. 8. *passing away*] thus the Verb signifies, but there is no Proof that it ever does *to cut off*, and that it signifies *to destroy* simply is not pretended.

Ver. 10. The Verses begin here, and continue to the End, alphabetical in *Heb.* as the Letters are prefixed.

Ib. *Wife*] as the following shews, and as rendered Ch. xviii. 22. where it is with the same Verb.

Ib. *Ability*] according both to the *Heb.* Word, and the Description.

Ver. 21. *Scarlet*] for an additional Garment, or warm one.

NOTES upon the BOOK of ECCLESIASTES.

CHAP. I.

SAYINGS of the Preacher, the Son of David, King at Jerusalem.

2. Every Thing is Vanity, says he, very and utterly vain.

3. What Profit has Man of all his Labour, which he does under the Sun?

4. One Generation goes away, and another comes; though the Earth remains continually.

5. The Sun both rises and sets; and hastening to his Place, he rises there again.

6. The Wind goes to the South, and turns round to the North, fetching a Compass about, and returning in its Circuits.

7. All the Rivers run into the Sea, and yet it is not full: to the Place from whence they came, thither they return to come afresh.

8. All Things are so laborious one cannot tell it: the Eye is neither satisfied by seeing, nor the Ear filled with hearing.

9. What is, the same has been; that which is done, is such as has been done: for there is Nothing new under the Sun.

10. Of what Matter can it be said, See, this is new? It has been already in Ages that were before us.

11. There is no Remembrance of former Things; neither will there be any of them that are later, nor of those which shall be after.

12. I the Preacher, being King over Israel at Jerusalem,

13. Gave my Heart to seek, and search out by Wisdom, concerning all that is done under Heaven; which is a grievous Exercise that God has given Mankind to be afflicted with.

14. I considered all the Works which are done under the Sun, and behold all are Vanity and Vexation of Mind.

15. That which is confused cannot be put in order, nor what is wanting be numbered up.

16. I said thus to my self; Lo I am great, and have more Wisdom than any who has been before me in Jerusalem, and my Heart is acquainted with much Wisdom and Knowledge:

17. I having applied it to understand Wisdom, as also the Knowledge of Madness and Folly; yet know withal that it is Vexation of Mind.

18. For in Abundance of Wisdom there is much Displeasure: and he who increases Knowledge does increase Grief.

CHAP. II.

COME now, thought I in my self, I will try thee with Mirth, and mind Pleasure; but doubtless that also was Vanity.

2. Of Laughter, I concluded it was a mad Thing; and of Mirth, what would that avail?

3. I fought in my Heart, whilst I guided it with Wisdom, to attract my Flesh with Wine, that I might take hold of Folly, till I

Ver. 2. *very and utterly vain*] to be proper and intelligible, as the Translation ought, when the Meaning of the Original is plain: *Fun. and Trem. repeat vanitas vanissima, very vain Vanity, and so Bibliander in the Tigr. Bib. inanitas extrema, our Tyndal al is but playne vanite.*

Ver. 4. *One Generation*] Homer has it under a fine Similitude;

Ὅτι περ φύλλον γεννῇ, τοῖνδε καὶ ἄνθρωποι.
Φύλλα τὰ μὲν τ' ἀνέμῳ χαμάδις χέου, ἄλλα δὲ δ' ὕλη
Τηλεδωσά φέει, ἱερὸν δ' ἐπαγγίλλεται ἔρπ'
Ὡς ἀνθρώπων γεννῇ, ἡ μὲν φύει, ἡ δ' ἀποδύσσει. *Il. 7.*
Like Leaves on Trees the Race of Man is found,
Now green in Youth, now with'ring on the Ground;
Another Race the following Spring supplies,
They fall successive, and successive rise;
So Generations in their Course decay,
So flourish these, when those are past away.

And the Son of Sirach the same in the same Tongue, Ὡς φύλλον θάλλον ἐπὶ δένδρου θωρεῖται τὰ μὲν καὶ ἀσπάζεται, ἄλλα δὲ φέει, ἕως καὶ γεννᾷ σπέρμα καὶ αἰμαίνετο, ἡ μὲν τελευτᾷ, ἡ δὲ γινώσκειται. *Eccles. xiv. 18.*

Ver. 5. *hastening*] *Heb. panting, being a Participle.* The old Lat. has *returns*, as *Symmachus* and *Theodotion* had *runs back*: it is possible *shoph* was supposed to have the Meaning of *shabb* from *shubb*.

Ver. 7. *not full*] the Water being carried up in Vapours by the Heat of the Sun. Of which *Dr. Halley* has a curious Discourse in the *Philosophical Transactions*, Num. 189. applied to the *Mediterranean Sea*, which flows on the Country of *Israel*, and to which these Words may be supposed most particularly relative; concluding that much more Water is expended that Way, than the nine great Rivers, the *Iberus, Rhone, Tiber, Po, Danube, Neister, Borysthenes, Tanais* and *Nile*, with all the little ones that run into it, supply; which however does not empty the Sea, as it falls back in Rain and Dew; see also *Martin's Philosoph. Gram. Part IV. Chap. iii. p. 272.*

1b. *full*] whereby the Rivers might cease running.

Ver. 8. *laborious*] Having first shewed that some of the principal Things in Nature are so, Ver. 4, 5, 6, 7.

Ver. 15. *That which*] in human Affairs, as *done under the Sun.*

1b. *cannot*] by the Ability of Man, Chap. vii. 13.

1b. *numbered up*] made up in Number; a Sense wanting in Commentators, whom I do not find speaking any Thing to the Purpose; and *Jerome* at the Head of them translates, *the Number of Fools is infinite.*

Ver. 2. *thought I*] Instead of *ego, I*, the *vulg. Lat.* has *ergo, therefore*; an Erratum, one may think, of the Scribes.

should

should see what was best for Mankind, to do under Heaven, as long as they live.

4. I did great Matters: built me Houses, planted me Vineyards,

5. Made me Gardens, and Orchards in which I planted Fruit-trees of all Sorts,

6. Making me Pools of Water, to water Nurseries for young Trees;

7. I got Servant-men and Maids, and had Children of the Family, besides more Possession of Herds and Flocks, than any who were before me in Jerusalem;

8. I also gathered me Silver, and Gold, with the Rarities of Kings and Provinces; prepared me Singing-men and Women, as well as Concerts of Musick, the Delights of Mankind.

9. Thus was I greater, and increased more than any who was in Jerusalem before me, my Wisdom too remaining with me.

10. Whatever my Eyes sought I did not keep from them, nor with-hold my Heart from any Joy: for this belonged to me out of all my Labour, that my Heart should be joyful by it.

11. Then looking on all the Deeds that my Hands had done, and on what I had laboured to do; behold all was Vanity, and Vexation of Mind, and there was no Profit under the Sun.

12. Besides I looked to see Wisdom, Madness and Folly: for what can the Man do who shall come after the King, but that which they have done already?

13. However I saw that there is more Profit of Wisdom than Folly, the same as of Light more than Darkness:

14. The Eyes of the Wise are in his Head, but the Fool goes in Darkness; yet I knew also that the same Event falls out to them all.

15. Therefore I said in my Heart, Since it falls out to me even as it does to the Foolish, why am I any wiser? Hence I concluded in my self, that this too was Vanity.

16. For there is no Remembrance of the wise Man nor foolish for ever, since that

which is already will all be forgotten in Time to come; and the Wise dies in the same manner with the Foolish.

17. So I hated Life, because the Work which is done under the Sun was grievous to me: for all is Vanity, and Vexation of Mind.

18. I likewise hated all my Labour that I had performed there, which I must leave to the Man who shall succeed me:

19. And who knows whether he will be wise, or foolish? Yet will he rule over all this in which I have laboured and been wise under the Sun: which is also Vanity.

20. Upon this I turned about to make my Heart despair, of all my Labour which I had done there.

21. For one whose Labour has been with Wisdom, Knowledge and Equity, gives it to another for his Part, who does not labour in that Manner: this is also Vanity, and a great Evil.

22. And what has a Man by all his Labour that he does under the Sun, and the Vexation of his Heart;

23. When all his Days are sorrowful, his Exercise displeasing, and his Mind does not lie still even at Night? this is likewise Vanity.

24. There is Nothing better for Man, than to eat, and drink, and let his Soul enjoy the Good of his Labour; which I saw is from the Hand of God:

25. (For who can eat, or do so faster than I?)

26. Because he gives Wisdom, Knowledge and Gladness, to the Man who is good in his Sight; and to the Sinner Exercise, in gathering and getting together, to give him who is good before God: this is Vanity too, and Vexation of Mind.

C H A P. III.

FOR every Thing there is a Season, and a Time for every Affair under Heaven.

Ver. 12. *Then looking*] Prior paraphrases thus,

My full Design with vast Expence achiev'd,

I came, beheld, admir'd, afflicted, griev'd.

I chid the Folly of my thoughtless Haste:

For, the Work perfected, the Joy was past,
Solomon on the Vanities of the World, B. 2.

Ib. *Vexation*] So of the Persons of Pleasure Young writes, *Instead of rejoicing in tribulation (of which few amongst us ever heard) we sorrow in delight: for to speak the truth (tho' we would not have it divulg'd) we tread this eternal round of vanities, less for the pleasure it brings, than for the pain it suspends, Cent. not Fab. Let. 2.*

Ver. 12. *the King*] Solomon himself.

Ib. *they have done*] who were before him.

Ver. 20. *turned about*] *Vulg. Lat. ceased, and;* there being some Likeness between the *Heb. Words* for turn

about and cease, with [and] supplied to make the latter Sense.

Ver. 24. *enjoy the Good*] live contentedly as Providence disposes of him, which he cannot otherwise.

Ver. 26. *who is good—and to the Sinner*] So that our Great Young does not now stick to assert, 'Heaven and Hell, how distant soever some think them, are really, though not fully, on Earth, *The Centaur not Fabul. Let. 4.*

Ver. 1. *a Time for every Affair*] On the other Hand Theophrastus, who succeeded Aristotle over the School of the Peripatetick Philosophers, has in his Treatise called *Characters of the Gentiles*, a Chapter, viz. 13. of doing Things untimely, or out of Season.

Ib. *Affair*] translated in the *com. Bible, Matter*, Ch. v. 8. never signifying *purpose* that I find.

2. There

2. There is a Time to be born, and a Time to die; a Time to plant, and a Time to root up what is planted;
3. A Time to kill, and a Time to cure; a Time to break down, and a Time to build up;
4. A Time to weep, and a Time to laugh; a Time to lament, and a Time to dance;
5. A Time to cast away Stones, and a Time to gather them together; a Time to embrace, and a Time to be far from it;
6. A Time to seek, and a Time to lose; a Time to keep, and a Time to throw away;
7. A Time to tear, and a Time to sew up; a Time to be silent, and a Time to speak;
8. A Time to love, and a Time to hate; a Time of War, and a Time of Peace.
9. What Profit *has* the Doer in that which he labours in?
10. I have seen the Exercise which God has given to Mankind to be afflicted with.
11. He makes every Thing beautiful in its Time; he also puts Eternity into their Hearts, without which Men would not find out the Work that God does, from the Beginning to the End.
12. I know that there is Nothing good for them, but to be chearful, and to do well in their Lives;
13. And also that every Man should eat, drink, and enjoy the Good of all his Labour: it is the Gift of God.
14. All which he does, I know, must still be; Nothing can be added to it, nor taken from it: thus God does that they may stand in awe before him.
15. That which is, or shall be, has been already; and God requires what is to follow.
16. Seeing further under the Sun, that in the Place both of Judgment and Righteousness, Wickedness was there;
17. I said in my Heart, that God would judge the Righteous and Wicked; since

there is a Time for every Affair, and for every Work there.

18. I said in like manner concerning the State of Mankind, that God would manifest them, and they should see that they themselves are *as* Beasts.

19. For the Event of Men and Beasts is the very same, both dying alike, all having the same Breath; so that Man has no more Excellency than a Beast, since all are Vanity.

20. All go to one Place: all are of Earth, and all turn to it again.

21. Who knows the Spirit of Man that goes upward, and the Spirit of the Beast that goes downward to the Ground?

22. So I saw that there is Nothing better than that a Man should be chearful in his Doings, since this belongs to him: for who can bring him to see what will be after him?

CHAP. IV.

AS I was seeing again all the Oppressions which were done under the Sun, behold the Tears of the Oppressed, who had no Comforter at all, while there was Power on the Side of their Oppressors.

2. Upon which I praised those that are already dead, above them who are yet living:

3. And he that has not yet been is better than both of them, who has not seen the evil Work which is done under the Sun.

4. I also saw in all Labour, that one is envied by another for every right Work: which is likewise Vanity, and Vexation of Mind.

5. A Fool folds his Hands together, and eats his own Flesh.

6. A Handful with Quietness, is better than both the Hands full with Labour, and Vexation of Mind.

7. Moreover I saw Vanity again under the Sun.

Ver. 4. *Time to laugh*] *Myse* one of the ancient wise Heathens, was found laughing to himself, and being asked why he laughed when there was Nobody present? Answered, *Δι' αὐτὸν τῆς αἰτίας, ὅτι οὐκ ἔστιν ὅστις με ἀντιτάσσῃ*, For this very Reason I do; signifying that he should not have laughed in Company, *Aristoxenus Var. Hist. in Diag. Laert.*

Ver. 11. *beautiful*] So *Thales* who lived in the Time of *Craesus* King of *Lydia*, whom *Cyrus* of *Persia* conquered, and was one of the seven wise Men of that Age, had to say, *καλλίστην νόμον, ναίειν γὰρ θεῷ* the World is the most beautiful Thing, since it is the Work of God, *Diag. Laert. in Thalet.*

Ib. *puts—into their Hearts*] makes them sensible, or convinces them, of it.

Ib. *Eternity*] aptly answering to Time before, and according to the frequent Signification of the *Heb.* Word, which is never *World* that I find; as *Ab. Exr.* says it always signifies in Scripture a long Time or Eternity.

Ib. *without which*] literally from the *Heb.* the former Word being rendered thus in the *com. Transf.* *Job* vi. 6. & xxiv. 7. having no Signification of *so*, and the latter is the same that follows in this Verse, whereas the two

that in the *com. Transf.* are of very different Meaning. It may also be asked with *Noldius* in his *Concord.* Not. 1569. *How does Man not find out what is set in his Heart?* The farther Refutation of wrong translating this Verse see in *De Dicu.*

Ver. 12. *Sandys* in his *Paraphrase*,
*What other Good can Man from these produce,
But to take pleasure in their present Use?*

Ib. *to be chearful*] as fitter than *to rejoice*; and for this, and against Sadness, may be read *Hermas's Shepherd*, B. ii. 10.

Ib. *to do well*] referring the unknown Event to Providence, according to the preceding Verse; and as *Craetes* the Mother of *Cleomenes* King of *Sparta* wisely said to him, *Our Actions are all that are in our own Power, and Events wholly belong to Providence.*

Ver. 15. *follow*] viz. the Event or Reward: the *Heb.* not past, nor yet driven away as the *Eng. Marg.* says.

Ver. 17. *for every Work there*] under the Sun, Ver. 16. as Ver. 1. otherwise it is referred to the Place, and to God.

8. 'There was one without a second, having no Child nor Brother, and yet there was no End to all his Labour, neither was his Eye satisfied with Riches, nor *did he say*, For whom do I labour, and let my self want what is good? this also is Vanity, and a grievous Exercise.

9. Two are better than one, because they have a better Reward for their Labour.

10. Nay if they fall, one will help up the other: but wo is to him that falls alone, and there is not another to help him up.

11. Besides if two lie together, they are warm: but how can it be warm to one?

12. In case one also prevails over another, two will stand before him, and a threefold Cord is not soon broke asunder.

13. A poor and wise Child, is better than an old and foolish King, who does not know what Advice to take further:

14. Since he came out of Prison to reign, and the other being born in his Kingdom is poor.

15. I considered all the Living who go about under the Sun, with the next Child that shall stand in his room:

16. There is no End to all the People, nor was to all who were before them; they also that shall be after will not be glad of him: for this too will be Vanity, and Vexation of Mind.

CHAP. V.

TAKE care of thy Foot when thou goest to the House of God, and be nigher to hear than to give the Sacrifice of

Fools: for they know not that they do evil.

2. Be not in a hurry with thy Mouth, nor let thy Heart be hasty to utter any Thing before God: for he is in Heaven, and thou art on the Earth; therefore let thy Words be few.

3. For as a Dream comes with a Multitude of Exercise, a Fool's Voice is with a Multitude of Words.

4. When thou makest a Vow to God, do not delay to perform what thou hast vowed; for he has no Delight in Fools.

5. It is better for thee not to vow, than to vow without performing.

6. Do not suffer thy Mouth to make thy self sin, nor speak before the Angel, that it may be an Error: why should God be in a Wrath at thy Voice, and destroy the Work of thy Hands?

7. For as there are Vanities in a Multitude of Dreams, so in many Words; but do thou fear God.

8. If thou seest Oppression of the Poor, and Spoil of Judgment and Justice in a Province, wonder not at the Affair: for the high One from above the high observes, there being high ones above those.

9. As to the Profit of the Ground, that is for all, the King is served of the Field.

10. He who loves Money will not be satisfied with it, nor he that loves Abundance with Increase: this also is Vanity.

11. When there is much Substance, there are many to consume it; and what Advantage has its Owner, excepting the Sight of his Eyes?

Ver. 8. Eye] which is well mentioned, according to Grotius, because that alone enjoys Riches with the Covetous.

Ver. 9. Sandys,

Two better are than one, of more Regard:

Their Labour less, and greater their Reward.

Ver. 13. foolish King] The Philosopher Sphaerus was charged with denying Ptolemy Philopater to be a King; But, said he, if Ptolemy be such a manner of Person (as a King ought) I say he is a King, Diog. Laert.

Ver. 14. he] How much more proper and unforced is it to understand this of the nearest antecedent King, than of the farthest Child! If we consider also the Unlikelihood of the Child's being in Prison; and how unsuitable it is to apply *born* to the old King, as some do, instead of the Child. Besides how insignificant would it be to mention the King's being born in his own Kingdom! And he could not in the Child's.

Ib. is poor] because a foolish King does not promote his wise Subjects, but by bad Government keeps or makes them poor.

Ver. 16. no End] of ill Government, as the Context both before and after shews; though others would have it the fickle Humour of the People.

Ib. to all the] So the Heb. indicates in the most express Manner; and *all* may denote those in the foregoing Verse, who were then living.

Ver. 1. the Sacrifice of Fools] Thus Persius at the End of his 2d Satyr,

Quin damus id superis, ac magna quod dare lance
Non possit nazni Messala lippa propago?
Compositum jus, saepe animi, sanctasque recessus
Mentis, & incertum generoso pectus honesto.

Rendered by Dryden,

But let us for the Gods a Gift prepare,
Which the Great Man's great Charges cannot bear:
A Soul, where Laws both Human and Divine,
In Practice more than Speculation shine:
A genuine Virtue, of a vigorous kind,
Pure in the last Recesses of the Mind.

Ver. 6. nor speak] Or nor say any Thing before the Angel, that may be an Error; which agrees with the Context.

Ib. before the Angel] at the Place of Divine Worship, as Ver. 1, 2.

Ver. 7. so in many Words] This being after Vanities in Heb.

Ver. 9. In the vulg. Lat. thus; And moreover the King of the whole Earth rules over him that serves: among other very obvious Mistakes, the Translator appears to me to have taken לשרה of the Field, for לשרה to be like a Prince, wrongly supposing that was infinitive, which so should be לשרה not to mention the Points; as also to have turned יתר insuper, moreover, like יתר the rest, instead of Profit.

12. The Sleep of him who works is sweet, whether he eats little or much : but the Fulness of the Rich will not let him sleep.

13. There is a sore Evil *that* I have seen under the Sun ; Riches kept for the Owner of them to his Hurt.

14. Which Riches perish in grievous Exercise, so that the Child whom he begets has Nothing in his Custody.

15. As he came naked out of his Mother's Womb, so he goes away again ; and there is Nothing of his Labour which he carries with him.

16. This also is a sore Evil, that he must go altogether so as he came : for what Profit has he who labours for the Wind ?

17. Nay all his Days he eats in Darkness, with much Displeasure, Diseases that he has, and Wrath.

18. Behold what I have seen to be good, what comely, is to eat, and to drink, and *for a Man* to enjoy the Good of all his Labour which he does under the Sun, the whole Time of his Life which God gives him : for it is what belongs to him.

19. Even every Man to whom God gives Riches, and Substance, and lets him have Power to eat of the same, to take his Part, and to be glad in his Labour, this is the Gift of God.

20. For he does not much remember the Days of his Life, because God answers to the Gladness of his Heart.

CHAP. VI.

THERE is an Evil that I have seen under the Sun, which is much among Men ;

2. A Person to whom God gives Riches, Substance and Honour, and he wants Nothing for his Mind of all that he desires, yet God does not let him have Power to eat of it, but a strange Person eats it : this is Vanity, and a grievous Disease.

3. If a Man begets a hundred Children, and lives many Years, so that he is of a great Age, yet his Mind is not satisfied with Good, and he also has no Burial ; I say, an untimely Birth is better than he.

4. For he comes into Vanity, and goes away into Darkness, with which his Name is covered.

5. That having neither seen nor known the Sun, has more Rest than this ;

6. Even if he should live twice a thousand Years, and see no Good : do not all go to one Place ?

7. All the Labour of Man is for his Mouth, and yet the Appetite is not filled.

8. For what has the Wise more than the Foolish ? What has the Poor who knows how to walk before the Living ?

9. The Sight of the Eyes is better than the Wandering of the Mind : this also is Vanity, and Vexation of Mind.

10. That which is, has been called by its Name already, and it is known what Man himself is ; who cannot debate with him that is stronger than he.

11. Since there are many Things that increase Vanity, what has Man more ?

12. For who knows what is good for Man while he lives, the whole Time of his vain Life, which he passes away as a Shadow ? Because who can tell a Man, what will be after him under the Sun ?

CHAP. VII.

REPUTATION is better than the best Ointment, and the Day of Death than that of one's Birth.

2. It is better to go into a House of Mourning than one of Feasting, because that is the End of all Men ; which he who is living should mind.

3. Displeasure is better than Laughter : for in the Sadness of the Countenance the Heart becomes better.

Ver. 13. *Riches*] One of Chilo's Sayings was, Εὖ λήθεται ἀνὴρ ὁ χρυσὸν ἐκτάσσας, διδοὺς βάσανον παντὶ ἄνθρωπῳ ἀγαθῶν τε καὶ κακῶν τε τοῖς ἰδίοις ἡμετέροις. Gold is tried on Touch-stones, which make manifest what it is ; and the Minds both of good and bad Men the same on Gold.

Ver. 18. *what*] literal from the Heb. which has the Relative twice as here it stands, the latter rendered by our Translators *and*.

Ver. 4. *he*] the same as at the Conclusion of the foregoing Verse, and in Ver. 6. not the *untimely birth*, as our Translators intimate by beginning the next Verse with *Moreover he*, and then Poole so expounds it.

Ver. 8. *What has the Poor*] What does such a one get, though he is a Person of Understanding ? This Interpretation arises easily from the Words, notwithstanding Patrick's great Difficulty, which I cannot but think he makes greater, and that neither of his Meanings are suitable, I may say at all, to the Matter.

Ver. 9. *Wandering*] To one who said it was the greatest Good for every one to enjoy what he desired, Menecemus made answer, *It is much greater to desire what he ought*, Diog. Laert.

Ver. 10. *what Man himself is*] which the Heb. points out so directly, that it may be wondered why our Translators and some others should make so little Sense of it ! But the Septuagint like this : for the first Word is much more the Relative, than a Conjunction. The Targ. widely, *from the Day that there was Man first*.

Ib. *him that is stronger*] God :

Ver. 12. *good for Man*] in the Affairs of this Life.

Ib. *after him*] viz. the Event of what he has or does, especially after his Decease.

Ver. 1. *Reputation*] so Yun. and Trm. render it *fama*.

Ver. 2. *is the End*] The House of dying being the House of Mourning.

4. The Heart of the Wise is in the House of Mourning, but the Heart of the Foolish in the House of Mirth.

5. It is better to hear the Rebuke of the Wise, than for a Man to hear the Song of Fools.

6. For a Fool's Laughter is no other than as the Noise of Thorns under a Pot: this also is Vanity.

7. Since Oppression makes the Wise mad, and a Gift destroys the Heart;

8. The End of an Affair is better than the Beginning of it, a forbearing Spirit better than a haughty one.

9. Be not quickly passionate in thy Mind: for Passion rests in the Bosom of Fools.

10. Do not say, How was it that the former Days were better than these? For thou dost not ask wisely concerning this.

11. Wisdom is good with a Possession, and profitable to those who see the Sun.

12. For Wisdom is for Shelter, as well as Money; and the Profit of Knowledge is, that Wisdom keeps the Owners of it alive.

13. Consider the Work of God: for who can put in order, what he has brought to confusion?

14. In the Time of Prosperity remain in it, and in the Time of Adversity consider: God has also made one over against the other, to the end that Man may not find out any Thing after-it.

15. I have seen all in the Days of my Vanity: there is a righteous one perishes in his Righteousness, and a wicked one continues in his Evil.

16. Be not excessively righteous, nor make thy self too wise; why shouldest thou become desolate?

17. Be not excessively wicked, nor be

foolish; why shouldest thou die before thy Time?

18. It is good for thee to take hold of this, and not let it go with thy Hand: for he who fears God will come out of all those Things.

19. Wisdom strengthens the Wise, more than ten Governors who might be in the City.

20. For there is no righteous Man on the Earth, who does good, and sins not.

21. Do not mind even all Words that are spoken, lest thou shouldest hear thy own Servant curse thee;

22. Especially when thou knowest in thy Heart, that thou hast likewise cursed others many times.

23. All this have I proved by Wisdom; thinking I would be wise, but it was far from me.

24. For who can find out what is far distant, and very deep?

25. I turned about with my Heart, to know, search out, and seek for Wisdom, and Contrivance; as also to know the Wickedness of Folly, and the Foolishness of Madness.

26. And I find the Woman more bitter than Death, who is like Fortifications, her Heart Nets, her Hands Bonds: he that is good before God will escape from her, but the Sinner will be taken by her.

27. See, I have found this, says the Preacher, by each one, doing it by Contrivance.

28. Whom my Mind still seeks for, without finding: though I find one Man out of a thousand, yet not a Woman among all these.

Ver. 7. *Since*] Since Oppression and Bribery may prevail in going to law, &c. it is better to see a Matter ended, and to bear Things. So *Jun.* and *Trem.* have *Gum*, and likewise join this Verse to the following.

Ver. 8. *better*] Because the Trouble and Fatigue of it is then over.

Ver. 12. *Shelter*] *Heb.* Shadow, as *Psa.* xci. 1. It may also be taken for *Comfort* or *Refreshment*, Shadow in that hot Country being as *Sun-shine* in our cold one.

Ib. *Profit*] thus translated *Ch.* i. 3. & ii. 11. & iii. 9. & v. 9, 16. & x. 10.

Ib. *Wisdom*] *Diog. Laertius*, on the Authority of *Demetrius Magnesianus*, writes of *Crates* the Philosopher, that he delivered his Money to a Banker, to be kept for his Children, if they should be silly; but if wise Men or Philosophers, to be given to the Poor, as they would not then want it.

Ib. *alive*] wise Men lengthening (or not shortening) their Lives by Piety, Temperance, Moderation, Caution and Understanding.

Ver. 14. *Time*] *Φαμί δὲ τὸν ἀγαθὸν ἄνδρα, τὴν ἡμέραν τῶν περὶ αὐτὸν μεγάλων καὶ κατὰ τὴν ἀνάγκην χρόνων. ὅτις δὲ καὶ εἴη ὁ ἐντυχίαν τε δυνάμενος καὶ πάλιν ἀτυχίαν. Ἰσὺς βεῖα ἡ ἀγαθὴ Μαν, ἡ ὅτις ἡμέραν καὶ χρόνον ἀγαθὸν ἀνέστη.* I say he is a good Man, who uses Things and Times of great Moment

well, who can indeed bear both Prosperity and Adversity rightly, *Archytas*, Concerning a good and happy Man.

Ib. *remain*] The Verb-substantive *be*.

Ib. *one over against the other*] as if Man passed between them, so that he could not tell which would come upon him next.

Ib. *after it*] the present Time; by which the Meaning is both plain and proper, but neither appears by *him*, nor who the *him* belongs to.

Ver. 20. *For*] Because every one's Imperfections require Wisdom; and so the Verses are properly joined together by this Particle.

Ver. 22. *Especially*] which to render *For*, shews *Solomon* only speaking to Curfers.

Ver. 26. *Fortifications*] the very same Word as in *Chap.* ix. 14. of which see *Prov.* xii. 12.

Ver. 27. *Contrivance*] according to that in *Ver.* 25, 29. & *Ch.* ix. 16.

Ver. 28. *Whom*] This may seem to be the good one before God, *Ver.* 26. and not to be [Which] for *Ver.* 27. to make the direct Contradiction, *this have I found—* but I find not.

Ib. *one Man*] *Empedocles* telling *Xenophanes* it was difficult to find a wise Man; that is likely, said he, because he who does it must be wise himself, *D. Laertius*.

29. This

29. This only have I found, that God has made Man upright, but they have sought many Contrivances.

C H A P. VIII.

WH O is like the Wise, and him that knows the Meaning of a Matter? A Man's Wisdom enlightens his Countenance, so that the Boldness of it is altered.

2. As to me, observe the King's Command; and as to the High One, the Matter of the Oath of God.

3. Do not go troubled from his Presence, nor stand in an evil Matter: for he does all that he pleases.

4. There is Authority in what the Word of a King is: and who will say to him, What art thou doing?

5. He that observes the Commandment, will know no evil Thing: and the Mind of the Wise knows the Time and Manner.

6. For there is a Time and Manner for every Affair; because the Adversity of Man is much upon him:

7. Since he does not know what will come to pass; for who can tell him how it will be?

8. No Man is Ruler over the Spirit to

with-hold it, and there is no Authority at the Time of Death, nor any Artillery in *that* Battle; neither will Wickedness deliver the Owners of it.

9. I have seen all this, and given my Mind to every Work that is done under the Sun. There is a Time in which one Man rules over another to his own Hurt.

10. And thus have I seen the Wicked buried, who came, being gone from the holy Place, and are forgot in the City where they did so: this also is Vanity.

11. Because the Decree is not executed on an evil Deed speedily, therefore the Hearts of Men in them are full of doing Evil;

12. By which a Sinner may do Evil a hundred times, and it may be prolonged to him: though I know too that it will be well with them that fear God, who stand in awe of his Presence.

13. But it will not be well with the Wicked, nor will *his* Time be long, *which* is like a Shadow; because he does not stand in awe before God.

14. There is a Vanity which is done upon the Earth, that there are righteous Persons to whom it falls out according to the Work of the Wicked, and wicked ones to whom it falls out according to the Work of the Righteous; which I thought was Vanity.

Ver. 29. *Man*] or *Men*, as translated elsewhere: the *Heb. Word*, says *Gell.* is appellative, not proper; *God made thee, and me, and every Person upright; as appears by the Opposition following, Essay tow. Amendm. p. 244.* see likewise p. 601.

Ver. 1. *altered*] to which *Dupart* adds by way of Paraphrase in *Gr. Verse*, *He is neither so much with a down-cast Look, nor impudent, as he was before, when he did not know so many Things of Advice; but is very awful, and a grave Brightness shines upon, as also Boldness, mix'd with Meekness on, his Countenance.*

Ver. 2. *As to me*] This is directly in the *Heb.* Manner of Expression, and has an Accent that makes a Stop.

Ib. High One] Where is *great Zakeph* another Stop, nor is this joined to the next Word by *Makkaph*, as in *Ch. iii. 18. & vii. 14.* for which it has been taken; but being thus doubly separated, is to be supposed this Noun, extant also in *Hof. vii. 16. & xi. 7. 2 Sam. xxiii. 1.* and according to *Ch. v. 8. the same easy Sense*, says *Crosi*, with *Prov. xxiv. 21. 1 Pet. ii. 17.* whose *Tagb. Art* see, p. 99, 100.

Ver. 3. *troubled*] for it will be in vain to be discontented at what he orders, which may also gain his Displeasure; and thus the Verb commonly signifies.

Ver. 5. *knows the Time*] Accordingly *Pittacus* advises, *Καὶ πρὸς τὴν, Know the Time, Diog. Laert. in Vita ejus.*

Ver. 6. *because*] Here is the same *Heb.* Particle as at the Beginning of the Ver. signifying *for* or *because*, but not *therefore*; so *Pagn.* and *Merc.* have this *quia*, *Munst. eò quod*, and *Cast. quoniam*: besides *therefore* spoils the Sense; for *Because there is*, as in the *com. Transf.* a time to every purpose, why *therefore* is the misery of man great? That would rather lessen it, by giving him Hope, which often exceeds the Enjoyment of earthly Things, that he shall some time obtain his Purpose.

Ver. 7. *what will come to pass*] In the *com. Lat.* the

Things that are past, wrong both in Tense and Number.

Ib. how] *Heb.* according as; but *when* in the *com. Transf.* directly opposite to what is just before, supposes *man does know that which shall be*, only not the Time of it.

Ver. 8. *to with-hold it*] from his giving up the Ghost, as the Expression is plain for, and the rest of the Verse concerning Death: yet the *Paraphrasts* twist it, as *Patrick*, that *no Prince can hinder Men from thinking what they please*; or as others, that no Subject can save himself against the King's Authority. But when I look back upon those Meanings to the Words, I can't see the Resemblance that should be in them, nor why they must be spoken of Kings and their Subjects.

Ib. Artillery] no offensive Weapons to send at the Enemy; as the Word seems to import, and agrees best with the foregoing: so *Broughton* renders it *armour*; *Jun.* and *Trem.* *missile, Dart*; *Bibliander* in the *Tig. Vers.* (*telorum*) *emissionem*, *throwing darts*, and *Merc.* the like.

Ver. 10. *the Wicked buried*] whose ruling had procured their Death, this Verse being necessarily connected to the former by *thus*; and *Solomon* seems to have mentioned *buried*, because he had seen that himself.

Ib. being gone] before they came to the City, where they perpetrated their Wickedness.

Ib. the holy Place] which may denote their having been religious.

Ib. forgot] *Sept.* and *vulg. Translations*, were praised; which only counting 3 to be 2 might make: to the *Jewish Rabbies* play with this and other Words, but in these *Version*s it was rather a Mistake.

Ib. where they did so] The Author of the *vulg. Lat.* to help out his foregoing; turns it, *as if they were of just Deeds*; and here the prefixing but of 3 to *וְאֵם* might bring it to the same Sense, viz. *as they who had done rightly*, which *Capellus* it seems overlooked.

15. And I praised Chearfulness, because Man has no Good under the Sun, but to eat, drink, and be chearful: for that of his Labour will cleave to him, the Days of his Life which God gives him there.

16. As I was giving my Mind to know Wisdom, and to see the Business which is done upon the Earth, that there is he who does not even see Sleep Day nor Night with his Eyes;

17. I saw that of all the Work of God, Man cannot find out that which is done under the Sun; for the sake of which should a Man labour to seek, he could not find it; nay not if the Wise should think to know it.

CH A P. IX.

FOR I applied all this to my Mind, to manifest it all, that the Righteous, and the Wise, with their Services, are in the Hand of God: Men know neither his Love nor Hatred, by all that is before them.

2. All Things are alike to all; there is the same Event to the Righteous, and the Wicked; to the Good and Clean, and the Unclean; both to him who sacrifices, and him who does not: the Good and the Sinner are alike; he that swears, is as he that fears an Oath.

3. This is a grievous Thing among all which is done under the Sun, that there is the same Event to all; so that even Men's Hearts are full of Evil, and Madness is in them while they live, though after that they must be with the Dead.

4. Because there is *some* Trust for him who is joined to all the Living; for a living Dog himself is better than a dead Lion.

5. Though the Living know that they shall die; but the Dead know nothing, nor have they a Reward any more, since the Remembrance of them is forgot.

6. Both their Love and Hatred, with their Envy is now perished; and they have no

Part any more for ever of all that is done under the Sun.

7. Go, eat thy Food with Gladness, and drink thy Wine with a good Heart: for now God is pleased with thy Deeds.

8. Let thy Cloaths be white at all times, and let not Oil be wanting on thy Head.

9. Enjoy Life with the Wife whom thou lovest, all the Days of thy vain Life, and of thy Vanity, which are given thee under the Sun: for that is what belongs to thee of Life, and of thy Labour which thou doest there.

10. Do all that thy Hand finds to do, with thy Might: for there is no Work, Contrivance, Knowledge, nor Wisdom in the Grave whither thou art going.

11. I saw again under the Sun, that the Race is not for the Swift, nor the Battle for the Strong, neither Food for the Wise, nor yet Riches for Men of Understanding, nay nor Favour for those who have Knowledge; because Time, and Casualty falls out to them all.

12. For even Man does not know his Time, like the Fishes which are taken in an ill Net, and as the Birds that are so in a Snare: like them are Men insnared at an ill Time, when it falls suddenly upon them.

13. However I saw this Wisdom under the Sun, which was great to me:

14. There was a little City, and few Men in it, to which a great King came, inclosed it about, and built great Ramparts against it;

15. And there was a poor wise Man found in it, who delivered the City by his Wisdom: yet the People did not remember that poor Man.

16. Upon which I said, Wisdom is better than Strength: though the Wisdom of a poor Person is despised, and his Words not hearkened to.

17. The Words of the Wise are hearkened to in Quietness, more than the Cry of him who has dominion among Fools.

Ver. 15. *Chearfulness*] better than *Mirth*, Chap. vii. 4. and though the *Heb.* Word is the same there, that might have a more extensive and different Meaning.

Ver. 1. *in the Hand of God*] as if concealed, as well as preserved there.

Ib. know neither his Love] God's Love or Hatred is not known by the outward View of Things, Prosperity or Adversity; and *his* seems necessarily and plainly to be understood from *God* expressed just before.

Ver. 2. *to the Good*] The *Sept.* and *vulg. Lat. Transl.* add *and to the Bad*; but *Unclean* may be opposite both to *Good* and *Clean*, according to *Ab. Ezra*, especially as there is [and] between them.

Ver. 3. *so that*] which is connective, and agreeable to Chap. viii. 11.

Ib. though] alike connective and well; but [and] makes it weak.

Ver. 4. *Because there is some Trust*] Because they have a Dependence on this Life; which I think clears up the Difficulty of understanding the Drift of this Verse well.

Ver. 5. *Reward any more*] He speaks in Regard to the Things of this Life only, as the following Words shew.

Ver. 7. *for now God*] Where *Sandys*,
Why should unfruitful Cares our Souls molest?
Please thou thy God, and in his Favour rest.

Ver. 10. *Do*] *Pittacus* being asked, What is best? Made answer, *Tò παρὸν εὖ ποιεῖν*, *To do well what is present*, *Diog. Laert. in Vit.* Accordingly the famous Roman Emperor *Marcus Aurelius Antoninus* says ingeniously, in his *Meditations*, B. viii. 38. *Τὴν ἰδὴ τὸν χρόνον σκαυτὴ χάριον*, *Know how to bestow the present Time upon thy self.*

18. Wisdom is better than Weapons of War; but one Sinner destroys much Good.

CHAP. X.

DEAD Flies make the Apothecary's Ointment send forth a Stink, so a little Folly does him who is valued for Wisdom and Honour.

2. The Heart of the Wise is at his right Hand, but a Fool's Heart at his left.

3. And even when the Foolish goes along the Way his Heart fails, and he declares to all that he is foolish.

4. If the Spirit of the Governor get up against thee, leave not thy Place: for Healing pacifies great Faults.

5. There is an Evil I have seen under the Sun, as an Error which comes forth from before the Ruler:

6. Folly is put in many high Places, and the Rich sit in a low one.

7. I have seen Servants upon Horses, and Princes walking like Servants upon the Ground.

8. He who digs a Ditch, will fall into it; and him that breaks down a Hedge, a Serpent will bite:

9. He that removes Stones will be in pain by them; he who cleaves Wood, will be in danger by that.

10. If one has made the Iron blunt, and does not whet the Edge, he must increase the Force; but Wisdom is an Advantage to direct.

11. If a Serpent bites out of the Charming, he who charms with the Tongue has no Advantage.

12. The Words of a wise Man's Mouth are a Favour, but a Fool's Lips devour himself.

13. The Beginning of the Words of his Mouth is Folly, and the End of the same grievous Madness.

14. The Foolish has also much Talk; a Man does not know what it is, and who can tell him what will be after it?

15. The Labour of Fools tires each of them, because he knows not how to go to the City.

16. Wo is to thee, O Country, whose King is a Child, and thy Princes eat in the Morning.

17. Happy art thou, O Country, whose King is a Son of the Nobility; and thy Princes eat in Season, for Strength, and not for Feasting.

18. By much Slothfulness a Building decays, and by the Slackness of the Hands a House drops down.

19. Some dress Victuals for Mirth, and Wine makes the Living chearful; but Money answers all Things.

20. Do not curse the King, even in thy Mind, nor the Rich in thy Bed-chamber: for a Bird of the Air will carry the Voice, and that which has Wings will tell the Matter.

CHAP. XI.

CAST thy Breast atop of the Water; for thou wilt find it in many Days.

2. Give a Part to seven, and even to eight: for thou dost not know what Adversity may be on the Earth.

Ver. 18. better]

Great Actions less from Courage, Strength and Speed,
Than from wise Counsels and Commands proceed,
Denham's Transl. of Cicero's Treatise of old Age.

Ver. 3. declares to all] Aristippus being asked, what Difference there was between a wise and a foolish Man; made answer, Send them both naked to those who are unacquainted with them, and thou wilt know, Diog. Laert.

Ver. 4. pacifies] Not to provoke the Indignation of Superiors, Pythagoras expressed by, Do not stir up the Fire with a Sword, D. Laert. in Pythag.

Ver 11. If] So the Heb. is, not surely.

Ib. out of] or when there is not Charming, viz. bites before or after it; so that the right Time should be minded as well as the Matter, according to Chap. viii. 5. and without may have a double and opposite Meaning.

Ib. Charming] See Jer. viii. 17. Psa. lviii. 5.

Ib. Advantage] the same Word as in the foregoing Verse. This may be brought for an Instance of the Benefit of Wisdom to direct. Jun. and Trem. have nullum emolumentum incantationis, no Advantage of charming; thus also the learned Dieu expounds it; and Sandys turns the whole Verse,

If Serpents bite before the Charm be sung,

What then avails ib' Inchanter's babbling Tongue?

Ver. 12. Lips] by indiscreet talking with them.

Ib. devour] as the Lips do Food; but to swallow is the Office of the Throat.

Ver. 14. after it] See Jun. and Ch. vii. 14. but after him seems to stand out of joint.

Ver. 15. to the City] in the most plain Road.

Ver. 18. Slothfulness] Ουδὲν καλὸν ἐκ τῶν παρ' αὐτοῦ γινώσκου, No Good comes of Sloth or Idleness, writes Alan. Tyrinus, Dissert. 34.

Ver. 19. Some dress] act. and plur.

Ib. Victuals] not a feast.

Ver. 20. for] Sandys,

For Birds will bear thy Whisp'rings on their Wings,
To the wide Ears of death-inspiring Kings.

Ver. 1. Cast] If the Bread thou givest to the Poor, seems as much lost as if thou shouldst throw it on the Water; yet thou mayest consider, that even the Water in Time being drawn up into the Air, will fall upon the Ground, and make the Corn grow, whereby thou wilt have thy Bread again. The Meaning of this Verse is explained by the next; but see also Patrick's Par.

Ib. the Water] wet faces in the Bishops Bible, by which one would think those who weep, but their marginal Note is, Be liberal to the poore, although it seem to be cast into the Sea, yet it shall profit thee at the last. Matthews's Bible has, Send thy vittails over the waters.

Ver. 2. Adversity] when thou mayest want Help thy self,

3. If the Clouds are full of Rain, they empty themselves on the Ground; and a Tree will be in the Place where it falls, whether it is to the South, or the North.

4. He who observes the Wind, will not sow; nor will he that minds the Clouds, reap.

5. As thou knowest not what is the Way of the Spirit, nor of the Bones in the pregnant Womb; so dost thou not know the Work of God who makes all Things.

6. Sow thy Seed in the Morning, and cease not thy Hand at the Evening: for thou dost not know which will be right, this or that, or whether both of them will be alike good.

7. The Light indeed is sweet, and it is good for the Eyes to see the Sun:

8. But when a Man lives many Years, being merry in them all; let him remember the Days of Darkness, for they will be many. All that comes is Vanity.

9. Be merry, young Man, in thy Youth, and let thy Mind make thee chearful in thy youthful Days, go in the Ways of thy own Heart, and by the Sight of thy Eyes; but know that God will bring thee into Judgment for all these Things.

10. Therefore put away what displeases from thy Mind, and remove that which is

evil from thy Flesh: for Youth and early Time are Vanity.

CHAP. XII.

AND remember thy Creator in the Days of thy Youth; while the bad Days are not come, nor the Years approached, of which thou wilt acknowledge, thou hast no Delight in them;

2. Whilst the Sun, with the Light, as also the Moon and Stars, are not become dark, nor the Clouds return after the Rain:

3. The Time in which the Keepers of the House will tremble, the stout ones overthrow themselves, the Grinders cease, as being become few, and those that look out at the Windows will be darkened;

4. When the Doors will be shut in the Street with the low Noise of the Grinding, he will rise up at the Voice of the Bird, and all the Daughters of Singing will be brought down;

5. They will also be afraid of being high, there will be Terrors in the Way, the Almond-tree will blossom, the Grasshopper be burdensome, and Desire pine away; because Man is going to his everlasting Home, and the Mourners go about in the Street:

Ver. 3. *Clouds*] which should be imitated in being charitable: for as a Man lives and dies, like a Tree that inclines and falls one Way, so it will be with him after.

Ver. 4. *He &c.*] Intimating by these beautiful and striking Allegories, that we should not refrain from Charity or doing Good, by every Thing that we hear (like the Wind) or see (as the Clouds) to the contrary; nor lose the Season or Opportunity for it, as more obscurely hinted by Seed-time and Harvest.

Ver. 5. *the Work of God*] his Providence according to its present Circumstances; yet, as in the next Verse, we are to continue doing well.

Ver. 8. *But*] which the two *Heb.* Particles unitedly signify, as I here render them.

Ver. 9. *Be merry*] Said ironically, according to almost all *Interpreters*, and the plain Purport of the Expressions; which need not be mentioned, but that *Bp. Patrick* takes it for a *Permission* to do these Things.

Ver. 10. *what displeases*] viz. God, who will bring to Account for it; so *Jun. &c.* but *sorrow*, which I do not find the *Heb.* Word ever signifies, leads quite away from it, though forced back again by its Expositors.

Ver. 2. An allegorical Description of the gloomy State of old Age.

Ib. as also] Our *Translators* seem simply to have used [or] because the *Heb.* Verb is sing. as supposing it belonged to the Nouns severally; which it would not to *Stars*, and surely *Solomon* did not mean it would be one only, without the other. Whereas it is a beautiful Figure of Speech, and not uncommon, to make Verbs agree with their nearest Subject, as here in the *Original* the *Sun*.

Ib. the Clouds return] to bring more Rain.

Ver. 3. *Keepers*] namely the Hands.

Ib. stout ones] the Legs.

Ib. overthrow] The *Heb.* Word not signifying *bow*.

Ib. themselves] one another, by their striking together through Weakness.

Ib. Grinders] the Teeth.

Ib. those that look] the Eyes.

Ver. 4. *Doors*] the Lips.

Ib. in the Street] comparatively without, or as Doors are in the Street; the *Heb.* being not *Streets*, as if real or proper ones, though so perhaps properly expounded.

Ib. with the low] low being an Adjective; not when—is low, as if a Verb.

Ib. low Noise] viz. *Mumbling*, as by ancient People.

Ib. at the Voice] early when the Birds begin singing, for want of Sleep.

Ib. Daughters of Singing] the Instruments of Speech, by which Singing is produced; not all the *Daughters of Musick*.

Ver. 5. *afraid of being high*] lest they should fall, through Weakness and Giddiness, belonging to old Age; and so *Mercer* explains it, *timent loca alta conscendere, they are afraid to get up high Places*.

Ib. Almond-tree] The Head will yield white Hairs. Though this Tree does not seem to be mentioned rather than any other for the Colour of its Blossoms, since they are reddish; but for blooming before Winter is over, which is an Emblem of old Age. This *Interpretation* however new, may stand fairest for what *Solomon* himself, who is not to be thought using an unmeaning Expression, intended.

Ib. the Grasshopper] which an aged Person, withered, lean, and with the Bones sticking out, may be thought to resemble the most of any Thing, as the Poets feigned old *Tithon* to be turned into a Grasshopper; and this *Interpretation* *Lyra* gives, and *Psalm* seems to like best. One may illustrate it by remarking, that the nimble sprightly Grasshopper becomes burdensome to himself at the End of Summer.

Ib. the Mourners] those who visit the Sick; rather than the Funeral Mourners, since a Person is here spoken of as not yet dead, nor is *go about* so apt to the latter.

6. While the silver Cord is not become distant, the golden Bowl cracked, the Pitcher broken at the Spring, nor the Wheel cracked at the Cistern;

7. When Earth will return to the Ground as it was, and the Spirit to God who gave it.

8. Every Thing is Vanity, says the Preacher, very vain.

9. Which is the more *certain* because the Preacher was wise; who still teaches the People Knowledge, has been attentive, searched, and put in order many Proverbs.

10. He endeavoured to find agreeable Words; however what is written is right, the Words of Truth.

11. The Words of the Wife are like Goads, and like Stakes set in, that keep the Cattle together; which are put by the same Shepherd.

12. So be the more admonished by them, my Son; there being no End of making many Books, and much Study being a Labour to the Flesh.

13. Let us hear the Conclusion of the whole Matter: Fear God; and observe his Commandments, for this is all that is for Man.

14. For God will bring every Work into Judgment, even every hidden Thing, whether it be good or evil.

Ver 6. *silver Cord*] the Marrow of the Back, according to Grotius, Poole, Patrick, the Geneva Notes, &c.

Ib. *become distant*] shrunk away from the Vertebrae or Bones: thus the Heb. Verb signifies, not *loosed*.

Ib. *golden Bowl*] the Dura Mater, or the Membrane that covers the Brain, Poole, Patr. and Gen. Not.

Ib. *Pitcher*] the Vena Cava, on the right Side of the Heart, carrying the Blood like a Pitcher.

Ib. *Spring*] the right Ventricle or Cell of the Heart, according to Poole and Patrick; rather than the Bladder after Grotius.

Ib. *Wheel*] the Vena Pulmonalis, and may be called the Wheel by reason of the Circulation of the Blood, in Allusion to the drawing Water with a Wheel.

Ib. *Cistern*] the left Ventricle of the Heart, it having two which hold the Blood; but Grotius would have this the Belly.

Ver. 10. by Sandys, worthy to be transcribed for the Poetry.

He found out Matter to delight the Mind;

And every Word he writ, by Truth was sign'd.

Ver. 11. *Stakes*] differing from Nails in one Heb. Letter.

Ib. *set in*] Heb. *planted*; Stakes being set in a Row, and at about an equal Distance, as Plants are.

Ib. *that keep the Cattle together*] Broughton translates it *in the sheep-folds*; Jun. and Trem. *ad caulas, at the Folds*; and thus it is coherent with *Shepherd*. But Hyde in Not. 15. on Chap. xiv. of *Istin. Mund.* says it is in the *Eng. Bib. sensu plane nullo, i. e. evidently without any Sense*: for, adds he, *it is hard to divine, who are the masters of assemblies; and harder to believe, that it belonged to them, to drive and fasten nails with a hammer, as Smiths or Carpenters.*

Ver. 12. *Labour*] To omit other Instances, Diog. Laertius tells concerning Carneades, that he was intent at his Study, till his Sight was so affected he could not see; and then ordering the Boy to bring a Candle, bid him read, as if it was Night.

Ver. 14. *every Work*] As Plutarch, writing *About such as are punished slowly by the Deity*, says, *Ἀγωνίζεσθαι ὡς ποτὶ ἀδελφῆς κατὰ τὸν βίον, ὅταν δὲ διαγωνίσῃται τότε τὸ ψῆμα τὸν προσηυδέντα, in this Life there is to be striving like Wrestlers, and when it is lived out, then the Reward belonging to it is received.*

NOTES upon THE POEM of SOLOMON.

CHAP. I.

THE chief of Solomon's Poems.
S H E.

2. Let him give me some Kisses with his Mouth, whose Love, which is thy own, is better than Wine.

3. According to the Smell of thy excellent Ointments, thy Name is like Ointment poured out: therefore do the Virgins love thee.

4. O pull me! and we will run after thee; the King who brought me into his Parlours: we will be glad and rejoice through thee, will remember thy Love more than Wine: the Sincere cannot but love thee.

5. Though brown, I am beautiful, Daughters of Jerusalem, like the Tents of Kedar, like Solomon's Curtains.

Ver. 1. *Poem*] Song being of profane Use, perhaps as much as *Ballet* formerly, when it was called in the *Old English Bible*, *The Ballet of Balletes*, nay in the *Bishops Transl.* made but in *Q. Elizabeth's* Reign, and was therefore altered.

Ib. *She*] which with [he] and [they] I annex throughout this *Book*, as necessary to make it plainer, since it is a Dialogue: which Manner of writing was much used in very ancient Times, as appears by *Diogenes Laertius*, who in his *Lives of the Philosophers*, mentions successively *Stilpo* writing 9 *Dialogues*, *Crito*, 17, *Simo* 33, *Glauco* 9, *Simmias* 23, *Cebes* 3; and the Speakers are distinguished in *Matthew's Bib.* 1537.

Ver. 2. *give me*] as we say.

Ib. In the spiritual, which is the principal Sense, *Solomon* seems to begin as with the saving Work of Regeneration; where tho' the Soul first expresses her Love, yet it is in Consequence of the Divine Love first acting in a previous and powerfull Call, according to 1 *John* iv. 19. and as the Bridegroom composed this by Ver. 1. notwithstanding the Bride first speaks.

Ib. *Kisses*] the common Sign of Love.

Ib. *than Wine*] The Soul soon becomes sensible, that the Love of God exceeds any earthly Enjoyment, which urges her on to obtain it.

Ver. 3. *According to*] Besides this, which is several times the Meaning of the *Heb.* Preposition, as any one may be satisfied by the Plenty of Instances produced by *Noldius*, I don't know any that makes agreeable Sense; however not the poor Compliment, that the Virgins loved *Solomon* because of the Smell of his Ointments, much less that his very Name was as Ointment because of that Smell.

Ver. 4. *O pull me!*] feeling, as the yet feeble Soul does, her own Sluggishness, while scarce or but just risen from the Earth.

Ib. *we will run*] I with others who do.

Ib. *who brought*] The Soul does not arrive to such holy Desire, till it has had some Experience of the Presence and Favour of its Saviour, as it was with *Jacob*, *Gen.* xxviii. 16, &c.

Ib. *Parlours*] the best Rooms of Entertainment, where she was treated with Wine, but minded and remembered his Love more than that, according to what follows: better Sense, I presume, than is to be made of *Chambers*; however being not a single one, the Libertine may ease himself of his loose Thoughts. The Word is rendered by our present Translators in 1 *Chr.* xxviii. 11. *parlours*, tho'

6. Look not at me *however*, since I am brown, because I am sun-burnt: for my Mother's Children displeased with me, made me keep the Vineyards, and yet I kept not my own.

7. Tell me, thou whom my very Soul loves, where thou feedest thy Flock, where thou lettest it lie down at Noon: for why should I be concealed as it were by those of thy Companions?

H E.

8. If thou dost not know, O fairest of the fair Sex, come forth in the Tracks of the Flock, and keep thy Kids by the Shepherds Huts.

9. I compare thee, my dear one, to the Horses in Pharaoh's Chariots:

belonging to the Temple, and I turn it so, *Judg.* iii. 24. where it is distinguished from *Chamber*, as I do also in 2 *King.* ix. 2.

Ver. 5. *beautiful*] Although I make a poor Appearance of my being religious, I am sincere and hearty in it, which is truly beautiful.

Ver. 5, 6.] Nothing perhaps in all the celebrated ancient and modern Pastorals comes up to these two Verses, even exclusive of their divine Signification, in the rural Ingenuity, and beautiful Simplicity, of the Thoughts; which to repeat in another Manner for Illustration, might be only to lessen.

Ver. 6. *sun-burnt*] not with the same Verb as before.

Ib. *my Mother's Children*] The mean Show I make is owing to the ill Professors of my Church, who instead of helping have hurt me.

Ib. *made me*] Having Power over her, it may be supposed, by her being younger, and also Envy to her for her being fairer, so forced her out to work, and be tanned in the Sun.

Ver. 7. *Tell me*] The Soul in Love with the Lord, wants to follow him; and ignorant how to do it rightly, seeks it properly by Prayer from himself.

Ib. *why, &c.*] which I have in *manuscript Verse*, designedly plain and close,

*Why should thy Shepherdess, as bid, repine
At others Company, and want of thine?*

Ib. *concealed as it were*] concealing her self from the other Shepherds, while she did not seem to do it, lest she should be taken notice of: the Case of those who are among false Teachers, and such a Church, seeking for the true one. It is undeniable that it is covered or concealed, but seems to have been altered because Translators did not understand the Meaning of it; and thus it suits with *come forth* in the next Verse.

Ver. 8. *keep thy Kids*] as an inferior Shepherdess.

Ib. *by the Shepherds Huts*] whither they would be sure to come.

Ver. 9. *dear one*] The *Hebrew* Word might perhaps be rendered most naturally *Friend*, or in *Latin* *Amica*: but this seems not sufficiently endearing, as belonging to Friendship rather than to connubial Love. *My Dear*, though tender, is trite; and I recollect not at present any Word in our Language more justly expressive of the Original.

Ib. *the Horses*] that seem by what follows to have had fine Collars on their Necks, and Rows (as is denoted in 10. They

10. Thy Cheeks being beautified along with Ringlets, thy Neck around with Ribbands.

11. But we will make thee such Ringlets of Gold, and Beads of Silver.

S H E.

12. While the King is in his Circle, my Spikenard gives a good Scent.

13. My Love is to me like a Bundle of Myrrh, lying all the Night long between my Breasts:

14. My Beloved is to me as a Bunch of Camphire, the Growth of the scented Grounds at Engedi.

H E.

15. Behold, thou art fair, my dear one, thou thy self exceeding fair: thy Eyes, to name no more, are like Doves.

S H E.

16. Lo not fair alone art thou, my Love, but good-tempered too; agreeable to our Bed being green,

17. The Rafter of our Houses Cedar, our Gallery Cypress.

CHAP. II.

H E.

TO be fragrant with the Rose of Sharon, fair with the Lilly of the Valleys, are mine.

2. But like a Lilly among Thorns, so is my dear one among the Daughters.

both the next Verses) of Ornaments on their Bridles down their Cheeks.

Ver. 10.] This Ver. in the *Bishops Bib.* *Thy cheeks and thy necks is beautifull as the turtles, and hanged with spangs.*

Ib. with—*with*] *vulg. Lat. and Gr.* for both *as*, by the Likeness of the Letters *u* and *o* and instead of *Rows* plur. a *Turtle-dove's* sing. but wrong, as shown by *Mercer* in *Comment.*

Ib. *Ringlets*] such as were suitable for a Shepherdess, but he would give her ones proper for a Princess.

Ver. 11. But *we* will make thee] The Accomplishments of a Person before Conversion, whether natural or acquired, are heightened by the divine Benediction after.

Ver. 12. Circle] surrounded by his Courtiers; the Manner in which they used to sit.

Ver. 13. *lying*] as here is not *be* in the *Heb.* that seems too immodest at the best. Nay thus the best Translators have rendered it; and to put Myrrh into the Bosom, says *Patrick*, was the Manner in those Countries.

Ver. 14. Grounds] Inclosures or Plots, more suitable than Vineyards for Camphire.

Ver. 15. like Doves] looking pretty and innocent; see Chap. iv. 1. & v. 12. so *Sandys*,

In either Eye there sits a Dove;
So mild, so full of artless Love.

Ver. 17. Houses] The Pleasure-houses seem to be intended, where the Rafter and Gallery were in Sight.

Ib. Gallery] as Chap. vii. 5.

Ver. 2. Lilly among Thorns] surpassingly beautiful.

S H E.

3. As an Apple-tree amongst the Trees of the Wood, so is my Love among the Sons; in whose Shade I should like to sit, and his Fruit would be pleasant to my Palate.

4. He introduced me into the Banqueting-house, the Sign of which over me was Love.

5. Support me with Cordials, strew Choice of Apples for me; because I am sick with Love.

6. Let his left Hand be laid under my Head, and his right put round my Waist:

7. I strictly charge you, Daughters of Jerusalem, who are among the wild Roes or Hinds, not any how to make his Love be stirred up, till it would.

8. That is the Voice of my Beloved! look yonder he comes! leaping upon the Mountains, skipping over the Hills;

9. My Love, even not unlike a Roe, or youthful Deer. Lo already he stands but behind our Wall, looks through the Windows, appears plainly at the Casement,

10. And pleasantly thus bespeaks me: Get ready, my dear one, my fair one, and come along.

11. For see the Winter is fled away, the rainy Season is quite gone.

12. Earth's Lap displays her infant Flowers, the warbling Spring is welcomed in, and hark how the Turtle-dove cooes in our Clime.

13. The Parent-tree produces its green Figs, and the Vines teeming with Grapes afford a pleasant Smell. Get ready, my dear one, my fair one, and come along.

14. My Dove, who dwellest in the Clefts of the Rock, in the Covert of the steep Place,

Ver. 5. *strew*] *or spread*, as the *Heb.* Word signifies, and is rendered *Jeb xli. 30.*

Ver. 6. *Let*] The Verb here is in the direct Form for the Imperative or *let*, which in the 3d Person is the same with the fut. Tense.

Ver. 7. *I strictly charge you*] being concerned lest the young Women abroad in the Country, from whence she was expecting him to come, according to the next Verse, should endeavour to gain his Affection before he got to her; but she signifies it would be in vain. It seems a lively Image of the Jealousy, the Fear, and yet the Confidence of a Lover.

Ib. *who are among*] at their Country-seats, Hunting, &c.

Ib. *among*] for how profane would it have been in *Solomon* to make Swearing by such Creatures? *Ainsw.* says, 'here may be understood, *ye that are by the Roes*, or 'abide with the Roes;' *Jun.* and *Trem.* have imperatively, *emanate cum capreis, remain out with the Roes.*

Ib. *it would*] The Verb belonging to *Love*, and not to *him*.

Ver. 8. *leaping*] *Bish. hopping.*

Ver. 9. *through*] not *forth*, he being represented as without, which *behind*, and his coming thither from the Hills shew.

Ib. *appears plainly*] *Heb. flourishing*: discovering himself gradually, as it is done divinely.

Ver. 13. *teeming*] The pleasant Smell being while the Vines are in Blossom.

Ver. 14. *steep Place*] *Stairs* in a House does not suit very well, either with *Rock* abroad, or with *Dove*.

let

let me see thy Countenance, hear thy Voice: for this is pleasant, and that is beautiful.

15. Catch the Foxes for us, the little Foxes that spoil the Vineyards; for ours *have* young Grapes.

16. I have a Love of my own, and I am his, who feeds *his Flock* amidst the Lillies.

17. Against the Day dawns, and the sable Shades flee fast away, turn about my Love, resemble the Roe, in Swiftneſs the Fawn, upon the boasted Mountains of Bether.

C H A P. III.

I CONSIDERED where to find him, whom my Soul loved, on my Bed in the Night; but considered alas in vain.

2. I will get up now, *thought I*, and go about in the City, through the Lanes and Streets, to seek for him, with a Lover's Fondneſs; *but* sought, and could not find him.

3. The Watchmen who went about there meeting with me, *I ſaid*, Did you ſee ſuch a one, to whom my Affection is engaged?

4. From them was I gone but a little, before I found him out: I caught hold of him, and held him faſt, till I had led him along to my Mother's Houſe, and into the very Parlour of her who conceived me.

5. I ſtrictly charge you, Daughters of Jeruſalem, who are among the wild Roes or Hinds, not any how to make *his* Love be ſtirred up, till it would.

Ver. 15.] ending the Speech of the Beloved that began Ver. 10. as in *Barton's Hymns*, p. 727. which I prefer to *Patrick's* making the foregoing Verſe and this, a Reply of his to the other, as unapt and confuſed.

Ver. 16. *I have a Love of my own*] That in the *com. Transf.* being Nothing, and I hope it won't be pretended the *Original* is ſo; on the contrary what is there turned *my* is properly *I have*.

Ib. *feeds*] the Flock, as Ch. i. 7. *Gen.* xxxvii. 13, 16.

Ver. 17. *Day dawns*] The heavenly Mind craves for the Coming of her new admired one ſoon. The Progreſs of Regeneration may be ſeen, notably as well as experimentally deſcribed, in *Bramley's Sabbath of Reſt*.

Ib. *reſemble the Roe*] to make haſte in coming to her, as Ver. 8, 9. Chap. viii. 14. and as *ty* ſignifies *againſt* as well as *till*, *Gen.* xliii. 25. it is more likely to be meant by Day than by Night; ſee alſo Ch. iv. 6. He ſhould get ready to come away ſpeedily as ſoon as ever he had the Morning-Light for it. *Turn about* may ſignify her Fear that he was not then coming towards her.

Ib. *Bether*] *Vulg. Lat. Bethel*, where uncommon Names are divers times changed for more common ones.

Ver. 1. *Bed*] The Emblem of Sloth or Negligence, by being in which as a Bed, the Soul's Beloved is loſt, according as at Ch. v. 2, 3.

Ver. 2. *get up*] He being ſought without Effect in a State of Negligence, a good Reſolution of Diligence well proſecuted, and perſeuered in, was proper and neceſſary.

Ver. 3. *Watchmen*] whom *Quarles* in a Note on his Verſe of this *Book* expounds to be *The Miniſters of the Word*, and *Patrick* the like.

Ib. *Did you*] The Perſon divinely reached, and afterwards coming to a Loſs, is upon the Enquiry from the

THE Y.

6. Who is this comes up out of the Wiſdom like Pillars of Smoak, perfumed with Myrrh and Frankincenſe, more than any Powder of the Merchants?

S H E.

7. Behold there are threeſcore ſtout Men, round about his Bed, namely Solomon's, ſome of the ſtouteſt in Iſrael:

8. All of them can handle a Weapon, being inſtructed in War; *and* each have their Swords on their Thighs, by reaſon of Danger dreaded in the Night.

9. King Solomon made him a Marriage-bed of the Wood of Lebanon:

10. To which he put the Poſts of Silver, the Covering of Gold, the Canopy of Purple; the Middle of it being ſpread for Love by the Daughters of Jeruſalem.

11. Go forth, you Daughters of Zion, and ſee King Solomon with the Crown which his Mother crowned him with, on the Day of his Marriage-contract, on the Day of his Heart's Rejoicing.

C H A P. IV.

H E.

BEHOOLD thou art fair, my dear one, thou thy ſelf exceeding fair: thy Eyes are as Doves by thy Locks; thy Hair is like a Herd

Watchmen; but finds Chriſt again, after ſeeking there in vain.

Ver. 4. *gone but a little*] When ſhe turned from them, ſhe ſoon found her Love. A Sarcaſm, it may be doubted whether more ſharp or juſt.

Ib. *held him faſt*] The Favour of God being regained, great Care is taken not to loſe it again.

Ib. *very Parlour*] the beſt Room in the Houſe, and that for Entertainment; look to Ch. i. 3.

Ver. 6. *this*] viz. ſhe, as Ch. viii. 5. which the *Heb.* Verb and Participle here ſhew.

Ib. *more than*] not with as before.

Ver. 8. *inſtructed in*] the ſame as in 1 *Chr.* xxv. 7.

Ver. 9. *Marriage-bed*] which the two foregoing Verſes, and the following one, as well as the Root ſhew: ſo *Jun.* and *Trem.* have it *Thore* for *Toro*, noting it to be that mentioned Ch. i. 16. *Matthæw's Bib. bedſteads*; but the *Biſh.* and *Gen. palace*.

Ver. 10. *Covering*] or *Counterpane*, or *Coverlet*, were not the firſt too little known, and the latter too vulgar. *Heb. Spreading*.

Ib. *ſpread for Love*] made well for the Wedding-night. Others make this Part of it not real, but imaginary: an unſuitable Compound.

Ib. *Love*] *Patrick*, &c. *lovely Figures*, rather *Figures of Love*; and if ſo, on the Covering.

Ib. *by*] Thus have it *Monian. Jun.* and *Patr.* ſeveral *Translators* by reaſon of, ſeveral others only genit. of, the *Heb.* ſcarce allows of the latter, leſs of *for*.

Ib. *Daughters of Jeruſalem*] thoſe whom Solomon had married.

Ver. 1. *as Doves*] Beſides *Doves Eyes* being unapt of it ſelf, as may further appear by Ch. v. 12. ſuch a leſſening Simile does not ſeem to agree with the following.

of

of Goats that brouse on the Side of Mount Gilead ;

2. Thy Teeth are like a Flock to be shorn, that come up from Washing, which all bring forth Twins to Perfection ;

3. Thy Lips are like a scarlet Line, and thy Speech graceful ; as a Piece of Pomegranate are thy Temples by thy Locks ;

4. Thy Neck is like the Tower of David built for an Arsenal of Arms, on which there hang a thousand Bucklers, being all the Shields of valiant Warriors ;

5. Thy two Breasts are like two young Twin-Roes, that graze among the Lillies.

6. Against the Day dawns, and the sable Shades flee fast away, I will take a Tour to the Mountain of Myrrh, and to the Hill of Frankincense.

7. Thou art all over beautiful, my dear one, there is no Blemish in thee.

8. Thou shalt come with me from Lebanon, O Spouse, along with me from Lebanon ; shalt look from the Top of Amanah, from the Summit of Shenir and Hermon, from the Lions Dens, from the Mountains of Leopards.

9. Thou hast transported my Heart, my Sister-Spouse ; thou hast transported my very Heart with one of thy Eyes, with one Chain of thy Neck.

10. How comely is it to love thee ! my Sister-Spouse : how much better this than Wine ! and the Smell of thy Ointments than any Aromatics !

11. Thy Lips, thou Spouse, with the Honey-comb drop Sweetness : Honey and Milk flow from thy Tongue, and thy Garments smell like Lebanon.

12. *Thou art as a Garden* that is barred, my Sister-Spouse, *like a Spring bolted*, a Fountain locked up ;

13. Whose Product is an Orchard of Pomegranates, and other precious Fruits, Camphire together with Spikenard-trees,

14. Spikenard it self and Saffron, sweet Cane and Cinnamon, nay every Sort of Trees bearing Frankincense, Myrrh and Aloes, as likewise all the principal Spices :

15. There being a Garden-fountain, a Well of Spring-water, and Brooks from Lebanon.

S H E.

16. Rouze up, O North-wind, and come, thou South, blow alternately on my Garden, *that* its fragrant Spices may flow forth : *then* let my Love come into the Garden, no more mine, but his own, and eat his precious Fruits.

Nay if the *Eyes* are to be understood as compared to *Doves Eyes*, so might the *Hair* to *Goats Hair*, and the *Teeth* to *Sheep's Teeth*.

Ib. *by*] not *within*, with her Hair hanging over her Eyes, nor Ver. 3. with her Temples hid by it. *Nold. Castal. and Tigr.* without.

Ib. *brouse*] for which may be seen only *Jun. and Trem.* with *Buxi.*

Ver. 2. *to be shorn*] for Sheep are washed first, to cleanse their Wool fit for Shearing ; and as to the Word *even* in the *com. Transf.* which is turned *Italic* by wrong Printing, I see no Foundation for it in the *Original*, the Verb signifying *to cut*, as in 2 *King. vi. 6.*

Ib. *that come up*] as they are washed one after another in a Rank, as Teeth stand.

Ver. 3. *scarlet Line*] *rose coloured ryband, Tynd.*

Ib. *Temples*] where the fine Veins appear.

Ver. 4. *the Shields of valiant Warriors*] of such noted Warriors as had been slain by *Israelites*, according to the Custom of other Nations, of which I suppose *Goliath's* the chief, and most suitable for that Place, 1 *Sam. xvii. 54.* the Strength of whose Armour of Defence might best shew the Valour of those who overcame them. If they had been the *Israelites* Arms, their offensive Weapons, as Swords, &c. would have been more proper ; besides a thousand seem too few of theirs, 1 *Chron. 12.*

Ib. *valiant Warriors*] *Mat. and Bish. the gyantes.*

Ver. 6. *Against*] to be there early in the Morning, to gather the Myrrh and Frankincense. I cannot make Sense of *until*, and the *Heb.* Particle denoting both, I chose the other, as *Ch. ii. 17.* There is the same Word in the same Sense, *Exod. xxii. 26.*

Ver. 8. *shalt come*] He promises to fetch her from the desolate and dangerous Places.

Ib. *Spouse*] called but *dear one* before.

Ib. *Shenir*] so Part of Mount *Hermon* seems to be called from its ancient Name, *Deut. iii. 9.*

Ver. 9. *transported*] with the *Bishops bewitched.*

Ib. *Sister-Spouse*] Like *Mother-Church, Parent-Plant,*

nay *Sister-Plaintiff* by *Dryden*, and *Sister-Fruits* by *Pope* ; and *my* being omitted to the latter, points it out here. Otherwise I should prefer *and added in, before my.*

Ib. *one of thy Eyes, with one Chain*] The Conjunction *and* being elegantly left out, *Patrick* from *Alcuinus*, more fruitful in inventing than exact in comparing, paraphrases both to be, *that lovely unity which I see between thy Pastors, and between the People that live in holy obedience to them* : for how did the Eye obey the Chain ? Was not the former preferable to the latter ? &c.

Ver. 11. *with*] But the *New-Eng. Metre* has, *My Spouse thy lips drop honey-comb,*
both Honey and milk are on ;

honey being for one Syl. and *on* instead of *under* : as in the next Ver. there is *shut* and *up* for Rhime, and Ver. 15. *'live* (for *alive*, instead of *living*) *Waters.*

Ver. 12. *barred*] The righteous Spouse is preserved from the World.

Ib. *Spring*] Instead of this the *Gr. and old Lat.* have *Garden* again, as tho' their Authors took the *Heb. gal.* for *gan.*

Ib. *Spring—Fountain*] Those which *Salomon* is thought to allude to, being about an Hour and a quarter distant from *Bethlehem* southward, have no Passage to them but by a little Hole about four Yards directly down, where in two vaulted Rooms (that might be this *Spring and Fountain*) the Water rises in four Places, and is from thence convey'd under Ground into Pools, and so into a Valley (supposed to be the *Garden*) inclos'd on both Sides with high Mountains, *Maunder. Jour. to Jerus. p. 87, 88.*

Ver. 15. *There being*] which is necessary to connect what follows, and make it intelligible ; this belonging to the Speech of the Bridegroom or Beloved before, according to *Mercer* ; though some would have it said by the Bride or Spouse ; but surely the Matter suits best with the foregoing, and may easier be joined to it.

Ib. *Brooks from Lebanon*] which, as *Rauwolf* relates, have pleasant Groves by them, and arise from Springs making a sweet Noise, *Travels, Pt. 2. Ch. 12.*

C H A P. V.

H E.

I AM come into this my Garden, my Sister-Spouse; I gather my Myrrh with my Spice, I eat my Honey-comb with my Honey, I drink my Wine with my Milk: eat Friends; drink, and carouse, ye my Favourites.

S H E.

2. I was asleep, but my Mind awake, when the Voice of my Love knocking was, Let me in, my Sister, my dear one, my Dove, my most exquisite one; because my Head is full of Dew, my Hair of the Drops by Night.

3. I have undressed my self, *said I*, how can I dress me again? I have washed my Feet, how can I daub them so?

4. But yet my Beloved reaching his Hand through the Hole, my Bowels yerned for him.

5. So I got up to let him in, my Hands dropping Myrrh, and my Fingers liquid Myrrh, upon the Handles of the Bolt.

6. When I had opened for my Love, he was withdrawn, gone away: my Soul was departing for the Speech of him; I sought after him, but could not find him; I called him, but he did not answer me.

7. The Watchmen who went about in the City meeting with me, beat me, wounded

me; the Watchmen of the Walls pulled off my Veil from me.

8. I strictly charge you, Daughters of Jerusalem, if you find my Beloved, that you tell him I am sick with Love.

T H E Y.

9. What is thy Beloved more than another, O fairest of the fair Sex? What is thine above any other, that thou chargest us in such a Manner?

S H E.

10. My Beloved is white and red, *like a Standard set up over ten thousand Men*:

11. His Head is *like a Piece of the finest Gold*; his Hair is curled, *and as black as a Raven*;

12. His Eyes are like Doves at the Channels of Water, washing themselves milk-white, *and sitting plump*;

13. His Cheeks are like a Bed of Spice, *and Heaps of Ointments*; his Lips *as Lillies dropping liquid Myrrh*;

14. His Hands are *like Rings of Gold set with Beryl*; his Belly *like bright Ivory covered with Sapphires*;

15. His Legs *as Pillars of Marble set on Bases of solid Gold*; his Countenance is like Lebanon, *as excellent as the Cedars*;

16. His Mouth is very sweet; and he is all over desirable. This is my Beloved, and this is my dear one, O Daughters of Jerusalem.

Ver. 3. *dress me again*] *Mat. and Bish. do it on thy gayer.*

Ib. daub] *Mat. fete, Bish. fyle, for defile, it seems.*

Ver. 4. *reaching*] or putting forth, as the *Heb.* Word signifies, from him: which according to my understanding it, was to open the Door; but *Patrick* says, *in a threatening manner to punish her*; incoherent with the next, because that would have raised her Fear instead of Affection.

Ver. 5. *dropping Myrrh*] which she might have for Perfume or Ointment, according to Chap. i. 13. & 36. *Est. ii. 12.* and in her Haste, and Commotion of Mind, not put out of her Hands, or cleanse them from.

Ver. 6. *for the Speech of him*] wanting him to speak to her; not *when he spoke*, since she says not only that he was gone, but also did not answer her; and it seems quite overstrained and improper, to be referred to his speaking before, Ver. 2. when, as it appears too, she was not much affected with his Words, but at his putting his Hand through.

Ver. 7. *Watchmen*] whom *Patrick* says he takes in a good Sense, i. e. for Priests, and what they did to her to be out of love and charity: but it was wrong of her then to complain of them; and if such was the Effect of Love, would not Hatred have been better, as producing the contrary?

Ib. beat me] Those appointed for religious Watchmen are apt to treat the tender Seekers hardly.

Ib. Veil] *Mat. garment, Bish. kercheffe.*

Ver. 10. *white and red*] particularly in the Face, as a Standard in the Colour displayed at the Top of it.

Ver. 11. *curled*] as the *Gen.* but *Mat.* and the *Bish. bushed*, whence the present *bushy*.

Ib. as black as a Raven] in *Mat. Bib. browne as the ravynge: Bish. for Raven, crowe.*

Ver. 12. *like Doves*] What Excellency or Difference have the Eyes of Doves when they are by the Waters? On the other hand, the Sparkling of the Eyes has a pretty Resemblance to the fluttering of Doves in washing, and their Stillness to the sitting. So *Patrick* writes, *washed and sitting do not refer unto the Eyes, but unto Doves.*

Ib. milk-white] as the washing is active, it must belong to the Doves; and that it should be with Milk seems quite inconsistent, especially at the Water: a before a Noun is not only used for a Preposition, but to shew the Manner of a Verb, as here of washing.

Ib. plump] *Heb. in or with Fulness.* In *Mat. Bib.* the last Member is, *and remaining in a plentiful Place, in the Gen. and remains by the vessels, Bish. and are set like pearls in gold.*

Ver. 13. *a Bed*] in a Garden, parted into two by a Path.

Ib. Heaps] *Heb. Towers.*

Ib. Ointments] from whence our Translators made sweet.

Ver. 14. *Belly*] But *Patr.* widely fancies the Habit of the High Priest is here represented, and in the next words; it being as much as that of a Priestess at Ch. vii. 2.

Ib. Beryl] The Nails set in the roundish Compass of the Hand, when viewed on the Backside, may be denoted by this.

Ver. 15. *Bases*] which is the proper Meaning of the *Heb.* Word, tho' used also for *Sockets*; but it appears that these were the Feet, on which the Legs stand, much like Pillars on their Bases; whereas *Sockets* are hollow to receive Something into, not have it upon them.

CHAP. VI.

THEY.

WHITHER is thy Beloved gone, O fairest of the fair Sex? Whither is he turned away, that we may seek for him with thee?

SHE.

2. My Beloved is gone down into his Garden, to the spicy Parterres; to eat Fruit in the Walks there, and to gather Flowers.

3. My Love has me for his own, and he is mine, who feeds his Flock amidst the Lillies.

HE.

4. Thou art beautiful, my dear one, with Tirzah it self, magnificently fine like our Jerusalem, awful as stately Standards erected.

5. Turn about thy Eyes, over against me; that they may strengthen me: thy Hair is like a Herd of Goats that brouse on the Side of Gilead;

6. Thy Teeth are like a Flock of Sheep, that come up from Washing, which all bring forth Twins to Perfection;

7. As a Piece of Pomegranate are thy Temples by thy Locks.

8. Among the threescore Queens, fourscore Concubines, and Virgins without Number;

9. That one is my Dove, my exquisite

one, she who is her Mother's only Child, and the pure one of her that she was born of: whom the Maidens bless, when they behold, the very Queens and Concubines extol.

10. Who is this appears as if it were the Morning, as fair as the Moon, clear like the Sun, with the dread Presence of a Banner displayed?

11. As I went down into the Garden that is pruned, to view the green Fruits of the Valley, to see whether the Vine budded, and the Pomegranates blossomed;

12. My Mind made me, I did not know how, like the Chariots of my free People.

13. Return, return, O Shulammites, come back again, that we may see thee. What will you see in the Shulammites? As it were the Company of Mahanaim.

CHAP. VII.

HOW handsome thy Feet are in the Shoes, O Prince's Daughter! The Joints of thy Thighs are like Jewels, when wrought by a Jeweller's Hands;

2. Thy Navel is like a round Bowl that holds choice Liquor, thy Belly like a Heap of Wheat, inclosed about with Lillies;

3. Thy two Breasts are like two young Roes that are Twins;

Ver. 2. *Parterres*] If such Words are thought not common enough for Pastoral, let it be remembered that this is between a King, and a Prince's Daughter, Chap. vii. 1. whom we are not to imagine unacquainted with the politest Terms, especially in a Garden their frequent Resort.

Ib. *eat Fruit*] consentaneously to Ch. v. 1. while *feed* is doubtful, whether transitive or intransitive; by which the Translators might mean either, or neither.

Ver. 5. *over against*] as rendered in the *com. Transl.* Gen. xxi. 16. *Neb.* iii. 19, 25, 27. and cannot signify merely *from*; but is not in 1 Cor. xii. 23. as *Patr.* refers.

Ib. *that*] the *Heb.* never signifying *for*.

Ib. *strengthen*] not *overcome*, the Verb not having that Signification: so *Jun.* and *Trem.* render, *Adverte oculos tuos ex adverso mei, ut illi efferant me, Turn thy Eyes over-against me, that they may exalt me; Ainsworth, Turne-about thine eyes over-against me; for they have lifted me up;* which Sense he pleads for in his *Annotations*; and no Wonder since her Eyes were so pleasing to this her Beloved, Chap. iv. 9. But *Matthewe* has *makes me to proude*; the *Bishops* have *set me on fyre*.

Ib. *thy Hair*] as before, Ch. iv. 1. to assure her that he had still the same Esteem of her, notwithstanding what had happened, *Patr.*

Ver. 7.] The *Sept.* have the whole 3d Verse of the 4th Chap.

Ver. 8. *threescore Queens, fourscore Concubines*] *Solomon* having married so many, as it seems, when he wrote this, being not yet turned from the Lord; which he was as he afterwards increased the Number to a thousand, 1 King. xi. iii. where I since find *Grotius* speaking in the same manner, as likewise *Bochart*.

Ver. 11. *Garden that is pruned*] *Heb.* *Garden of Pruning*: גֻּלְמֵי being from גָּלַם to cut or prune, as גֻּלְמֵי from גָּלַם

and others of like Sort. Besides *Nuts* is plural, and not agreeable to what follows. The best *Transl.* *Jun.* and *Trem.* have *hortes putatas, pruned Gardens*; but the *Heb.* Words are both sing.

Ver. 12.] *Patrick* awkwardly puts this Verse as spoken by the Spouse. It is strangely in *Matthewe's Bible*, *Then the charrettes of the Prince of my people made me suddenly asayed.*

Ib. *makes me*] *Solomon* having in the Ver. before represented himself going into the Garden, to divert the Thoughts of her whom he was then in Love with being gone, shews here the Transport of Love that broke through those Amusements, even to the talking incoherently to himself, as in the next Verse. For an Emblem should be natural or congruous, and perhaps he could not have chosen a fitter Subject than the Love of the Sexes, to shadow the Divine Love between God and the Soul; and particularly here that holy Enthusiasm of the latter, to be felt, but not described, though by Change of the Parties, such as must be allowed to Similies.

Ib. *like the Chariots*] transported, elevated, unconfined, from the low, mean View of a Garden, in Comparison of exalted noble Love. And how vastly will this be enhanced, by taking it in a religious Sense, on the Contrast of heavenly with earthly Things.

Ib. *my free People*] which is the *English* of *ammi nadib* two distinct *Heb.* Words, and not a proper Name either of Person or Place.

Ver. 13. *Shulammites*] *Com. Lat.* *Sunamite*; *Bish.* the first time, *thou perfect one*.

Ib. *Company of Mahanaim*] the Angels who were there, Gen. xxxii. 1, 2. *Mat.* has *more than when she daunceth amonge the men of warre*, the *Bish.* *She is lyke men of war singing in a companie*; both very vulgar.

Ver. 1. *like Jewels*] for the Symmetry, and her good Gait in Walking.

4. Thy.

4. Thy Neck is like an ivory Tower; thy Eyes as the Fish-ponds in Heshbon, at the Gate of Bath-rabbim; thy Nose is like the Tower of Lebanon looking towards Damascus:

5. Thy Head is like Carmel upon thee; and the curled Hair of it as Purple: *thus* the King is confined in the Galleries.

6. How fair and how pleasant thou art, O Love, with Delights!

7. This Height of thine may be compared to the Palm-tree, and thy Breasts to the Bunches.

8. I thought I would climb up the Palm-tree, taking hold of its Branches; since now thy Breasts are like the Bunches on the Vine, and the Smell of thy Nose like Apples;

9. Thy Mouth also is like the best Wine, which sparkles very rightly for my Beloved, making the Lips of those who are asleep to speak.

S H E.

10. I have a Love of my own, and his Affection is towards me.

11. Come, my Love, let us walk forth into the Field, and lodge in the Villages.

12. Let us rise early to go into the Vineyards, *that* we may see if the Vine is budded, the young Grapes appear, and the Pomegranates are in bloom: there will I grant thee my Love.

13. The Mandrakes emit a sweet Smell, and at our Doors are all manner of fine

Fruits, new and old; *which* I have laid up for thee, my beloved one.

C H A P. VIII.

OH that thou wert as my own Brother, who sucked the Breasts of my Mother! *that* meeting with thee abroad, I might kiss thee, and not be despised.

2. I would lead thee along into my Mother's House, who should teach me: I would make thee drink some fine flavoured Wine, the Juice of my own Pomegranates.

3. His left Hand should be laid under my Head, and his right put round my Waist.

4. I strictly charge you, Daughters of Jerusalem, that ye will not any how make *his* Love be stirred up, till it would.

T H E Y.

5. Who is this comes up out of the Wilderness, leaning upon her Beloved? [S H E.] *I that* roused thee up under the Apple-tree; where thy Mother brought thee forth, where she was delivered who bore thee.

6. Put me as a Seal upon thy Heart, as a Signet on thy Arm: for Love is strong like Death, Jealousy as rigid as the Grave; the former burning *like* Coals of Fire, with a divine Flame.

7. Much Water cannot quench Love, nor can even Floods drown it: if a Man would give all the Substance he has for Love, that all would be utterly contemned.

Ver. 4. *towards*] Lebanon being on the west Side of Damascus.

Ver. 5. *Carmel*] Gen. *Verf.* scarlet, which might be thought a Blunder of the Printer, if but in one Edition.

Ib. *in the Galleries*] by looking there at her; the Galleries being for Sight of Things. Gen. *tied in the rafters*; the Bish. have and *lyke a king dwelling among many water conduites*, and Mat. with the foregoing *the beads of thy beads is lyke the Kynges purple folden up in plates*.

Ver. 7. *Bunches*] The Fruit of the Palm-tree, or Dates, which grow in Bunches or Clusters.

Ver. 8. *the Palm-tree*] viz. the Spouse, whose Height he compared to it.

Ib. *Smell of thy Nose*] having a sweet Breath, very proper to be described; though the Ignorant may laugh, as is not uncommon, at their own Ignorance.

Ver. 9. *sparkles very rightly*] as Prov. xxiii. 31. where are the like Words, and both of Solomon; nor has the Heb. here any Meaning of *sweetly*.

Ib. *my Beloved*] the Bridegroom's Friend. What other Interpretations I have met with, as in *Mercer*, &c. that the Spouse, or the Daughters of Jerusalem spoke this, or the Beloved of himself, are each so strained and improper, that I cannot be satisfied either of them was intended.

Ib. *making the Lips, &c.*] Duport in Gr. Verse,

Καὶ ὁμῶς ἀνοίξῃς Βεράν, τῆς καὶ γυναικὸς ἄνθρωπος ἔχον, and opens the Mouth of Mortals, who are held in sweet Sleep. Let it not be wondered why I have so seldom quoted such a learned, curious, and copious Performance of our own Countryman on this and the four foregoing Books; since he is a strict Follower of the com. Eng. Transf. and my Notes are generally upon my leaving it. With the *Vulg. Lat.* there is in the Place of this, and for his Lips and

Teeth to chew over, but the Sept. have turned it, *fit for my Lips and Teeth*; both as if the first Letter in *jeshenim* had been *ἰ* &c.

Ver. 13. *at our Doors*] Fruit, as Apples, &c. being put in Heaps when gathered, without or within, where there is great Plenty; but the old seem plainly in the House, where they are also laid in the same Manner, so not at the Gates, but *Doors*.

Ver. 1. *as my own Brother*] a very natural and striking Wish! which with the rest may exhibit the superior Sense Solomon was endued with.

Ver. 5. *thee up*] namely the Bridegroom; for this, with *thy* and *thee* that follow, are masc. in Heb. therefore *Pool's Interpretation*, making these the Bridegroom's Words, and expounding this, 'When thou wert dead in Trespasses, I revived thee,' &c. must be quite wrong.

Ib. *Apple-tree*] which might spread over the House or Tent.

Ib. *brought thee forth*] But the *Vulg. Lat.* is, *was corrupted*, and for *delivered*, *despised*, as in the Douay English of it: whereas it is the sacred Text that is thus corrupted, and abhorrent of those Words, with the Omission of *thee*; notwithstanding the Canon or Decree in the 4th Session of the Council of Trent, Apr. 8, 1546, *Si quis libros ipsos integros cum omnibus suis partibus, prout in veteri vulgata latina editione habentur, pro sacris & canonicis non susceperit, anathema sit: Whoever shall not receive all the Scripture for holy and canonical, entirely as it is throughout the vulgar Latin Bible, let him be accursed.*

Ver. 6. *upon thy Heart — on thy Arm*] first secretly, then openly.

Ib. *a divine Flame*] Thus Trem. and Jun. have *flamma divina*, as the Heb. properly is.

8. We have a little Sister, whose Breasts are not grown; what shall we do for her, at the Time that she shall be spoken for?

9. If she was a Wall, we might build a Palace of Silver upon it; and if she were a Door, we might inclose it about with Planks of Cedar.

10. I was *as* a Wall, and my Breasts like Towers; then was I as if agreeable to him.

11. Solomon having a Vineyard at Baalhamon, which he let to Farmers, the Man bringing for its Fruit a thousand *Shekels* of Silver;

12. The Vineyard being mine, that I have before me, there are not only a thousand for thee, Solomon, but two hundred for those who keep the Vintage of it.

H E.

13. Let me hear thee who fittest in the Gardens, with thy Associates listening to what thou sayest.

S H E.

14. Come away *then*, my Love, as swift as a Roe, or a Fawn upon the famous Mountains of Spices.

Ver. 9. *was a Wall*] The Advantage here is apparent: if she was, not *be* or *is*, only Part of a House, that might receive a proper advantageous Addition.

Ib. *upon it*] as a Wall, not *upon her* as a Girl.

Ib. *Planks*] for the Lintels and Posts.

Ver. 10. *I was*] viz. the Spouse her self; as at Chap. vii. 8. not the little Sister, as has been thought.

Ib. *agreeable*] or *well*, which the *Heb.* Word frequently signifies, not *favour*.

Ver. 12. *The Vineyard*] spoken of Chap. i. 6. for that this and the foregoing Verse are Part of the Spouse's Speech, not only the Matter and Manner of Expression shew, but likewise *Ainsw.* and *Mercer* at the End of his Comment on it.

Ib. *The Vineyard being mine*] Otherwise I desire the *Interpreters* to give me any tolerable Account of it.

Ib. *two hundred*] shewing her commendable Generosity, and the Advantage of the Vineyard being in her Occupation.

Ver. 13. *fittest*] fem. in *Heb.* as it were, *then Woman* or *Spouse who fittest*.

Ib. *what thou sayest*] The holy Lore that so spontaneously flows from the consecrated Lips of one newly espoused to *Christ*, who as a Child delights to tutor the lesser Children. Since an experienced Child of God must know the exceeding Suitableness of this, and the few other Things of the same Kind here remarked; I have thought over and over, that the present *Poem* represents principally, if not only, the reciprocal Love and Regard of *Christ Jesus*, and the Soul, at the Season of its first Conversion, or during its being initiated into the State of Renovation.

NOTES upon the BOOK of ISAIAH.

CHAP. I.

THE Vision of Isaiah the Son of Amoz, which he saw concerning Judah and Jerusalem, in the Time of Uzziah, Jotham, Ahaz, Hezekiah, Kings of Judah.

2. Hear, O Heaven, and listen, thou Earth, for the Lord speaks: I bred up and advanced Children, and they themselves have rebelled against me.

3. The Ox knowing his Owner, and the Ass his Master's Rack; Israel does not know, my People do not understand.

4. Ah, it is a sinful Nation, a People heavy with Iniquity, an Offspring of Evil-doers, Children that corrupt themselves! they have forsaken the Lord, contemned the holy One of Israel, are turned backward in Alienation.

5. Why will you be smitten any more, by proceeding in Apostacy? The whole Head is diseased, and the whole Heart languishing.

6. From the Sole of the Foot to the Head, there is no Soundness in it; Wounds,

and Swellings, and corrupted Sores; that have neither been squeezed, bound up, nor softened with Ointment.

7. Your Country is desolate, your Cities are burnt with Fire: your very Ground Strangers consume before you, and it is desolate as with an Overthrow by Strangers.

8. And the Daughter of Zion is left as a Booth in a Vineyard, as a Tent in a Cucumber-garden, like a besieged City.

9. Unless the Lord of Armies had left us some little Remainder, we should have been as Sodom, should have been like Gomorrah.

10. Hear the Lord's Commission, you Leaders of Sodom: give ear to the Law of our God, O People of Gomorrah.

11. For what is the Multitude of your Sacrifices to me? says the Lord: I am cloyed with the Burnt-offerings of Rams, and the Fat of fat Cattle; and do not delight in the Blood of Bullocks; Sheep, and He-goats.

12. When ye come to appear before me, who requires this of you, to trample my Courts?

13. Bring an Offering no more in vain,

Ver. 1. *Isaiah*] *Heb. Jeshaiyahu*, not *Jesaiab* as is said in *Henry's Exposition*.

In the Course of my translating this Prophet, I observed that he is very sublime, with various Elegancies of Language, to Chap. xxxvi. as is also *Hezekiah's Prayer*; and on to Chap. lvii. in a good moderate Style, not without some Flights of the former Kind; then to the End more sublime. Which three Sorts of Writing are observed in the Prince of the *Latin Poets*, but, to add my own Observations, with much Disadvantage: for instead of that copious and beautiful Variety of Expression in *Isaiah*, one might almost think *Virgil* composed his *Aeneids*, like a School-boy, by a *Phrase-book*. Next *Isaiah* has doubtless ranged those three Kinds in the best Order; first engaging, and possessing himself of, his Reader's Attention and Admiration (I speak as to Language) whom he pleasantly leads on, and leaves with fresh Endearments; like the Impetuosity and Roaring of a mighty Flood from the Mountain; which then runs smoothly through the Plain, and becomes deep and spacious as it approaches the Sea: so is the Prophet in his Style, engaging and pleasing in this Manner from the Beginning to the End; the Historical Part being as a Rest to the wanting Auditor, accommodated with a peculiar Agreeableness, because it is the fulfilling of what was just before predicted. Thus we see *Isaiah's* Abilities from the very Entrance; unlike *Virgil*, who seems to have commenced Author premature, and written his *Eclogues* as incapable of the *Georgics*, and these as of the *Aeneids*.

Ib. of *Uzziah*] Look at Chap. vi. 1.

Ver. 2. *bred up and advanced*] So *Jun.* and *Trem.* translate, *educavi & extuli*, and the *Heb.* Words signify, from making great and lifting up; the first not nourished or fed, nor the other brought or bred up.

Ver. 3. *understand*] which is the proper Meaning, and agrees with the Comparison.

Ver. 4. *heavy*] as we say with *Sleep*, the *Heb.* Word being so.

Ib. *contemned*] *Castal.* *despicati sunt*, *Jun.* and *Trem.* to look in no more, *spreverunt*, i. e. *despised*, as the Verb signifies, and is rendered in this Book, Chap. v. 24. & lx. 14.

Ib. *turned*] *Heb.* *alienated backward*, passive of a Verb to alienate or be strange. *Pagn. & Montan.* *alienaverunt se*.

Ver. 6. *squeezed*] to get out what the Surgeons call Pus, the corrupt Matter: so the Description is proper to the dressing Ulcers.

Ver. 7. *consume*] that is, the Product of it.

Ver. 9. *Unless*] as this was spoken concerning the Kingdom of Judah by Ver. 8, 11, 21, &c. which was prosperous both under *Uzziah* and *Jotham*, 2 *Chron.* xxvi. & xxvii. and as *Isaiah* is thought to be sawed asunder by *Manasseh*, *Heb.* xi. 37. between whose Reign and *Uzziah's* were 58 Years, he could scarce begin prophesying till the latter End of *Uzziah*, who reigning 52 Years, hinders this from respecting the Time before; it was consequently in the Reign of *Ahaz*, when we find it so to a great Degree, 2 *Chron.* xxviii. 5, 6, 7, 8, 17, 18, 19, 20. This particular Declamation might be put first for the Excellence of it; and several in *Jeremiah* are apparently displaced.

Ib. *some*] by turning back those who were going into Captivity, 2 *Chron.* xxviii. 8,—15.

Ver. 10. *of Sodom*] which they came up to in Sin, though they had escaped its Punishment.

Ver. 12. *requires*] *Wm. Tyndal* in his Prologue to *Genes.* says, *To sow a Seed at the Commandment of God, to do thy Neighbour Service withal, is much better than to build an Abbey of thine own Imagination. What God commandeth not, getteth no Reward with God; how agreeable and illustrative to this Passage of Holy Writ!*

Incense it self is an Abomination to me: of the New-moon and Sabbath, the Calling of the Convocation, I cannot bear with the Iniquity, and of the solemn Day.

14. My Soul hates your New-moons, and appointed Times: they are a Fatigue to me, *which* I am weary of bearing.

15. And when you spread forth your Hands, I will hide my Eyes from you; even though you make many Prayers, I will not hear: your Hands being full of Blood.

16. Wash, purify your selves, put away the Evil of your Deeds from before my Eyes, leave off doing evil:

17. Learn to do good, seek Judgment, direct the Oppressed, judge the Fatherless, plead for the Widow.

18. Come now, and let us reason, says the Lord: if your Sins are as it were Scarlet, they shall be as white as Snow; if they are as red as Crimson, they shall be like Wool.

19. If you are willing, and be obedient, you shall eat the Good of the Country;

20. But if you refuse, and rebel, you shall be consumed with the Sword: for it is the Mouth of the Lord speaks.

21. How is the faithful Town become a Harlot! it was full of Judgment, Righteousness lodged in it, but now Murderers.

22. Thy Silver is become Dross, thy Wine is mixed with Water.

23. Thy Princes are obstinate, and Companions of Thieves; every one loves a Bribe, and follows after Recompences: they do not judge for the Fatherless, nor does the Cause of the Widow come to them.

24. Therefore says the Sovereign Lord of Armies, the strong One of Israel: Ah, I will be comforted for my Adversaries, and revenged on my Enemies.

25. However I will turn back my Hand

upon thee, and having refined out thy Dross as it were purely, and put away all thy Tin;

26. I will restore thy Judges as at first, and thy Counsellors as in the Beginning: afterwards thou shalt be called, The righteous City, the faithful Town.

27. Zion shall be redeemed with Judgment, and those who return of her with Righteousness.

28. Whereas the Breaking of the Rebelious and Sinners shall be together; and such as forsake the Lord shall be consumed.

29. For they shall be ashamed, because of the Oaks which you have desired; and you shall be in Confusion, by reason of the Gardens that you have chosen.

30. Since you shall be like an Oak whose Leaf is withered, and as a Garden which has no Water.

31. The Strong also shall become Tow, and his Work a Spark; both of them burning together, and none quenching.

CHAP. II.

THE Matter which Isaiah the Son of Amoz saw concerning Judah and Jerusalem.

2. In the latter Days, will the Mountain of the Lord's House be established on the Top of the Mountains, and raised up above the Hills: and all Nations will assemble together to it.

3. Nay many People will go, and say, Come, and let us go up to the Mountain of the Lord, to the House of the God of Jacob; that he may teach us of his Ways, and we may walk in his Paths: for the Law shall go forth from Zion, and the Word of the Lord from Jerusalem.

4. He will also judge between the Nations, and determine for many People: so that they

Ver. 13. *bear*] *Johnson* in his great *Dictionary* says, *Perhaps* cannot away with *may mean* cannot travel with: if so, it suits not well here; and if its Meaning is uncertain, it is also unfit.

Ib. *the Iniquity*] being the Object of the Verb before, by the *Heb. Accents* and *Lat. Translators*.

Ib. *solemn Day*] properly the last Day of a Festival, *Buxtorf. Lex.* See *Lev.* xxiii. 36. *Deut.* xvi. 8. *Neb.* viii. 18. *John* vii. 37. *Jun.* and *Trem.* have *interdicti die*.

Ver. 17. *direct*] so it signifies, *Chap.* lii. 12. *Prov.* xxiii. 19. *never relieve*.

Ver. 26. *restore*] In the next Restoration under *Hezekiah*, 2 *Chron.* Chap. xxix, & xxx, & xxxi. which I apply it to, much rather than by missing this and another under *Josiah*, to interpret it as *Lowth* does in his *Commentary* of that after the 70 Years Captivity, to which it also least agrees.

Ver. 27. *return*] not only they that were left in the Country, but those who should return from Captivity, 2 *Chron.* xxxix. 9.

Ver. 29. *Oaks—Gardens*] where after the heathen

Manner they worshipped Idols, *Exek.* vi. 13. *Chap.* lxxv. 3. and at this Time, 2 *King.* xvi. 4.

Ver. 31. *become*] or *be for*, not *as*.

Ib. *Work*] The single Word might be either *Work* or *Worker*, not *Maker*, and the best *Translators* as well as the Context make it the former.

Ib. *a Spark*] His own wicked Work should consume him. A fine Simile!

Ver. 2. *latter Days*] of the Gospel.

Ib. *Mountain*] *Christ* on whom the Gospel Temple or Church is built, *Eph.* ii. 20, 21, 22. 1 *Cor.* iii. 11, 16. 1 *Pet.* ii. 5.

Ib. *raised up*] Its natural Situation being something lower; for the Knowledge of which fine Allusion I am beholden to *Perry's Account* as on *Psn.* cxxv.

Ver. 3. *from Jerusalem*] as *Luk.* xxiv. 47, 49. *Acts* i. 4.

Ver. 4. *determine*] which *Buxtorf.* says is the Meaning of this Word when it has a Dative as here; and the Sense requires it.

Ib. *Nations*] those of them who receive and obey the Gospel, as described Ver. 3, 5. See *Chap.* xi. 9.

will

will beat their Swords into Spades, and their Spears into Pruning-hooks; one Nation will not lift up the Sword against another, nor will they learn War any more.

5. O Family of Jacob, come, and let us go in the Light of the Lord.

6. For thou hast forsaken thy People, the Family of Jacob; because they are filled from the East, are Soothsayers like the Philistines, and clap *Hands* for the Race of Strangers.

7. As their Country is full of Silver and Gold, and there is no End of their Treasures, as it is full of Horses, and there is no End of their Chariots:

8. Their Country is likewise full of Idols; they bow down to the Work of their own Hands, to that which their Fingers have made.

9. Since the Men therefore are bowed down, and each one is low; do not thou lift them up.

10. Enter into the Rock, and hide in the Mould, by reason of the Dread of the Lord, and for his excellent Majesty.

11. The lofty Eyes of Men will be humbled, and the Height of Mortals bowed down; while the Lord alone will be exalted at that Time.

12. For the Lord of Armies will have a Time against every one that is proud and high, and against every one who is lifted up, so that he shall be humbled;

13. And against all the Cedars of Lebanon, which are high and mounted up, and against all the Oaks of Bashan,

14. And against all the high Mountains, and against all the Hills that are raised up,

15. And against every lofty Tower, and against every fortified Wall,

16. And against all the Ships of Tarshish, and against all the desirable Images.

17. Thus the Loftiness of Men will be bowed down, and the Height of Mortals humbled; while the Lord alone will be exalted at that Time.

18. And he will wholly make the Idols pass away.

19. So they shall enter into the Caves of the Rocks, and into the Caverns of the Ground, by reason of the Dread of the Lord, and for his excellent Majesty, when he rises up to shake the Country violently.

20. At that Time Men will throw their silver Idols, and their golden ones, which they have made them to bow down to, both to the Moles and Bats;

21. To enter into the Holes of the Rocks, and into the Craggs of the Quarries, by reason of the Dread of the Lord, and for his excellent Majesty, when he rises up to shake the Country violently.

22. Refrain your selves from Man, whose Breath is in his Nostrils: for wherein is he to be regarded?

C H A P. III.

FOR behold the Sovereign Lord of Armies will take away from Jerusalem and Judah, the Staff of both Kinds, the whole Staff of Victuals, and the whole Staff of Drink,

2. The stout Man and the Warrior, the Judge and the Prophet, with the Diviner and the Elder,

3. The Captain of Fifty, and him who is of a respected Face, as also the Counsellor, the skilful Artificer, and him who understands Eloquence.

4. And I will make Boys their Princes, and Children shall rule over them.

5. The People too shall be exacted upon, one by another, and a Man by his Neighbour: they shall be haughty, the Boy against the Elder, and the Base against the Honourable.

6. Though a Man takes hold of his own Brother, of his Father's Family, saying, Thou hast Cloaths, thou shalt be our Leader, that this Disaster may be under thy Hand:

Ver. 5. *let us go*] that what is foretold in the preceding Verse may be fulfilled.

Ver. 6. *For*] So there was need of the Exhortation in the foregoing Verse, that the Lord who had forsaken them, might return to them again. The *Heb.* Particle is no more *therefore*, than the Connection or Sense of the Passage is.

Ib. *filled*] with Idols, as Ver. 8.

Ib. *from the East*] by the *Affyrians*, who came to help King *Ahaz*, 2 *King.* xvi. 7, 10. 2 *Chr.* xxviii. 16, 20, 23.

Ib. *Philistines*] See 1 *Sam.* vi. 2.

Ver. 7. *full*] by the foreign Nations, Ver. 6.

Ver. 9. *not thou lift*] This proper and usual Signification of the Verb, makes a very adequate and beautiful Passage.

Ver. 10. *Enter*] Here seems to begin a new Prophecy, belonging to the next Chapters, and in Time prior to that

which stands before in this Chap. See on Ver. 6. Chap. iii. 1, 2. & iv. 1. and the *Chron. Tab.*

Ver. 11. *at that Time*] of the Dread of the Lord, Ver. 10.

Ver. 19. *Country*] of *Judah*, concerning which the Prophecy was, Ver. 1. and as Chap. iii. 1, 8. shew.

Ver. 1. *take away*] See 2 *Chron.* xxviii. 19. and as *Jotham* is mentioned Ch. i. 1. this seems to be prophesied in his Time and Prosperity, Ch. iii. 14, 15. with 2 *Chr.* xxvii. 4.

Ib. *both Kinds*] *Heb.* the *Staff.* masc. and *Staff.* fem. See Chap. vi. 13.

Ver. 2. *stout &c.*] as 2 *Chron.* xxviii. 6, 7.

Ver. 4. *make*] in the room of those in the two foregoing Verses.

Ib. *Children*] denoting silly as well as weak Rulers, by the Detail of those whom they were to succeed, which first Quality is not shewn by *Babes* in the *pres. Transf.*

7. He will lift up *his Hand* at that Time, protesting; I will not be one to bind up, for there is no Viſuals nor Cloaths in my Houſe; do not make me a Leader of the People:

8. Since Jeruſalem is ſtumbled, and Judah fallen; becauſe their Tongue and Doings towards the Lord, were to provoke his glorious Eyes.

9. The Impudence of their Face teſtifies againſt them, and they declare their Sin like Sodom, they do not conceal it: wo is to their Soul, for they recompence Evil to themſelves.

10. Say to the Righteous, that it will be well: for they ſhall eat the Fruit of their Doings.

11. Wo is to the Wicked, it will be ill: for the Recompence of his Hands ſhall be done to him.

12. *As for* my People, Children are Exaſters on them, and Women rule over them: my People, thoſe who direct thee cauſe to go aſtray, and devour the Way of thy Paths.

13. The Lord ſtands to plead, and ſtands up to judge the People.

14. The Lord will enter into Judgment with the Elders of his People, and the Princes of them: for you feed on the Vineyard, the Spoil of the Poor is in your Houſes.

15. What Buſineſs have you to bruise my People, and grind the Faces of the Poor? ſays the Sovereign Lord of Armies.

16. And the Lord ſays, becauſe the Daughters of Zion are lofty, and go ſtretching out

the Neck, and winking with the Eyes, walking along mincing as they go, and wear Fetters on their Feet;

17. That he will make the Crown of the Daughters of Zion ſcabbed, and the Lord will make naked their ſecret Parts.

18. At that Time will the Lord take away the Fetter-ornaments, and the Cauls, and the Studs,

19. The Perfume-boxes, and the Chains, and the Spangles,

20. The Tires, and the Bracelets, and the Ribbands, and the Shrines, and the Amulets,

21. The Rings, and the Jewels of the Noſe,

22. The Suits of Cloaths, and the Mantles, and the Aprons, and the Pockets,

23. The Looking-glaſſes, and the Lawn, and the Hoods, and the Veils.

24. And inſtead of Spice there ſhall be Corruption, inſtead of a Girdle cutting off, inſtead of trimmed Work Baldneſs, inſtead of a Gown girding with Sackcloth, burning inſtead of Beauty.

25. Thy Perſons ſhall fall by the Sword, and thy Power by the War.

26. Her Gates ſhall alſo ſorrow and mourn, and ſhe being cleaned ſhall ſit on the Ground.

CHAP. IV.

AND ſeven Women will take hold of one Man at that Time, ſaying, We

Ver. 7. *lift up*] Gen. xiv. 22. Deut. xxxii. 40.

Ib. *Viſuals nor Cloaths*] It is proper the Expreſſion ſhould be vulgar, as it was to be ſpoke by ſuch Perſons: ſo Chap. iv. 1.

Ver. 9. *Impudence*] If this Heb. Word comes from *אִשְׁתָּוְיָ* it ſignifies thus, if from *אִשְׁתָּוְיָ* Acknowledgment; which laſt would rather be *Shame*, and not ſo ſuitable to the following Words, as *Impudence* is. Beſides I find ſeveral hee-mantic or verbal Nouns of this Form, derived like it from perfect Verbs in *Pihel*, but none from the imperfect beginning with *ו* See *Buxtorf Append. Theſ. Gram. Lib. 1.*

Ver. 16. *Fetters*] to make them ſtep ſhort, and regulate their Gait; ſee the *Jewiſh Writers* quoted by *Buxtorf* in *Verbo*.

Ver. 18. *Fetter-ornaments*] as Ver. 16. Conſiderable, and more than once repeated, Care has been taken in rendering theſe Words.

Ib. *Studs*] called in the *preſ. Transf.* only by the general Name of *Ornaments*, Judg. viii. 21, 26. and from their Roundneſs ſhewn by the *Original*, ſeem to have been *Studs*, ſuch as were ſet in Girdles or Necklaces, which both the Camels and Women might have about them. It is not likely they had their Name from the *Chaldean* Word for *Moon* ſo early; nor does *Tires* for the Head agree with Judg. viii. 21.

Ver. 19. *Perfume-boxes*] modernized by the *Snuff-boxes*. It is a Kindred-noun to *Stalls*, Exod. xxx. 34. a precious Ointment which the *Jewiſh Rabbies* ſay theſe were Boxes to hold.

Ib. *Chains*] the allowed Word.

Ib. *Spangles*] from a Root ſignifying to tremble or

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quiver. Little Bits of Gold, &c. wrought into other Things.

Ver. 20. *Tires*] as Ezek. xxiv. 17, 23.

Ib. *Bracelets*] The like Word is ſo tranſlated, 2 Sam. i. 10. and ſaid to belong to the *Arm*, not the *Legs*.

Ib. *Shrines*] Heb. *Houſes of the Soul*, as in the Eng. Marg. by which may be underſtood religious Houſes, or Shrines for Images, Acts xix. 24. Chap. xxviii. or for the Amulets or Charms which follow.

Ib. *Amulets*] Charms or Spells, to preſerve from Inchantment or other Harm, from the Root *to charm* or *inchant*; ſee Chap. ii. 6.

Ver. 22. *Aprons*] or *Scarfs*: but the firſt is more probable, from the ſwaddling Children on them in their Laps, Lam. ii. 20, 22. to which this Word belongs, as alſo becauſe it was the likeliſt for *Ruth* to carry the Corn in, Ruth iii. 15. and ſo *Jun.* and *Trem.* render it *ventralia*, and thus *Grot.*

Ver. 22. *Pockets*] as the Meaning of the Word is in the Plural, 2 King. v. 23. and *Grot.* gives it, with *Fuller*, *Miſc. Sac. L. v. 10.*

Ver. 23. *Hoods*] which were cloſe on the Head.

Ib. *Veils*] hanging looſe over the Head, as the *Jews* wear them.

Ver. 24. *burning*] by being expoſed to the Sun.

Ver. 26. *cleanſed*] as a City of its Inhabitants and Effects.

Ver. 1. *one*] Becauſe there ſhould be few Men left, according to the two foregoing Verſes, and what is recorded to be done, 2 Chron. xxviii. 5, 6, 17, 18.

will eat our own Victuals, and wear our own Cloaths; only let us be called by thy Name, to take away our Reproach.

2. At that Time will the Sprout of the Lord become beautiful and glorious, and the Fruit of the Earth excellent and comely, to those who are escaped of Israel.

3. And he that is left in Zion, and he that remains in Jerusalem, will be called holy, every one who is written as being alive in Jerusalem;

4. When the Lord has washed away the Filthiness of the Daughters of Zion, and washed off the Blood of Jerusalem from within it, by the Spirit of Judgment, and that of Burning.

5. The Lord too will create upon every Settlement of Mount Zion, and upon the Convocations of it, a Cloud by Day with Smoak, and the Shining of a flaming Fire at Night: for there will be a Protection over all the Glory.

6. And there will be a Tabernacle for a Shadow by Day, from the Heat; as also for a Shelter and a Covert, from the overflowing Storm and Rain.

C H A P. V.

I WILL sing now of my Beloved, my beloved One's Song concerning his Vineyard. My Beloved has a Vineyard in a very plentiful Place:

2. Which he fenced about, gathered the Stones out of it, planted it with a choice Vine, built a Tower within it, and also cut out a Wine-press therein; but when he expected it should yield Grapes, it yielded rotten ones.

3. And now, O Inhabitants of Jerusalem, and Men of Judah, I would have you judge between me and my Vineyard.

Ver. 2. *the Sprout*] *Hezekiah strictly at that Time, 2 Chron. xxix. 1, 2, 3, &c.* but ultimately and fully in the Evangelical Sense *Christ*.

Ib. *Fruit*] after the Scarcity, Chap. iii. 1. As it relates to *Christ Jesus*, the *Sprout of the Lord*, and *Fruit of the Earth*, may denote his being *God and Man*.

Ver. 5. *Cloud*] He will protect them as he did in the Wilderness, *Exod. xiii. 21*.

Ib. *Glory*] the Temple and sacred Things which were on Mount Zion.

Ver. 6. *Tabernacle*] to which he compares the divine Protection.

Ib. *overflowing Storm*] *Heb. Flood*.

Ver. 1. *very*] This is one of the most particular *Hebraisms* in Scripture, viz. *the Horn of the Son of Oil*; which I thus resolve, *Horn* usually in a metaphorical Sense signifies *Strength*, not *a Hill*, *Son* as it seems here *Place*, and *Oil* since it is not proper to a *Vineyard Plenty*: so in the Bibles both of *Matthew* and the *Bishops*, a *very fruitful plenteous ground*. *Symmachus* a *Gr. Transl.* turned the latter Words, *in the midst of Olives*, taking $\beta\alpha$ for $\gamma\alpha$ See *Drusius Vet. Interp. Frag.*

4. What was there more to be done to my Vineyard, that I did not do in it? Why when I expected it should yield Grapes, did it yield rotten ones?

5. Now therefore I would let you know, what I will do to my Vineyard: I will take away its Hedge, and it shall be fed on; break down its Fence, and it shall be trampled upon.

6. Nay I will make it desolate, it shall neither be pruned, nor weeded, but the Briers and Brambles shall come up; and I will command the Clouds to rain down no Rain upon it.

7. For the Family of Israel is the Vineyard of the Lord of Armies, and the Men of Judah are the Plant of his Delight: so he expects Judgment, but there is Banding together; Justice, but there is Clamour.

8. Wo be to those who join House to House, who put Field to Field, till there is no Place left; that you alone may be settled within the Country.

9. In my Hearing the Lord of Armies said, that many Houses should become desolate, great and good ones, without Inhabitant.

10. For ten Acres of Vineyard shall yield but one Bath, and a Homer of Seed shall yield but an Ephah.

11. Wo be to those who rising early in the Morning, follow strong Drink, after which in the Evening Wine inflames them;

12. And there is the Harp and Lute, Timbrel and Pipe, as well as Wine at their Entertainments: but they do not mind the Work of the Lord, nor consider the Doing of his Hands.

13. Therefore my People go away captive, by being without Knowledge; and those of their Glory are hungry Persons, and their Multitude are dried up with Thirst.

Ver. 2. *also*] *of it, and also made a wine-press there is left out in my Eng. Bible printed at London, 1708, which I may well mention as a Caution concerning the Press.*

Ver. 5. *I would*] *or let me I pray, Ver. 3.*

Ver. 7. *Banding together*] as the Root shews, to hinder Judgment and Justice by Clamour. The Original is harmonious in this Manner, He expects *mishpat*, but there is *mispah*; *zedakah*, but there is *zegnakah*.

Ver. 8. *you*] He elegantly turns it on themselves. *they in com. Transl.* seems to be through meer Carelessness, especially as so many had it under their Care.

Ib. *Country*] Any one's Sense may tell him that the Earth in general is not here meant.

Ver. 10. *For*] the Reason of the foregoing, as the Particle signifies.

Ib. *Bath*] nearly about seven Gallons and a half Wine-measure.

Ib. *Ephah*] but the tenth Part of what was sown, *Ezek. xlv. 11*. These were, the former for liquid, and this for dry Measure.

Ver. 13. *captive*] 2 *Chron. xxviii. 5, 8, 17*. I have chosen to render this and the next Verse in the present

14. There-

14. Therefore the Grave enlarges it self, and opens its Mouth out of Measure; and their Honour, Multitude and Tumult, with the Triumphant, go down into it.

15. So Man will be bowed down, each one be low, and the Eyes of the Lofty be humbled.

16. And the Lord of Armies will be lofty in Judgment, and the holy God sanctified in Justice.

17. Then will the Sheep feed as their Manner is, and Strangers eat the waste Places of the fat ones.

18. Wo be to them that draw Iniquity with Cords of Vanity, and Sin as with Cart-ropes:

19. Who say, Let him make speed, let him hasten his Doing, that we may see it; and let the Counsel of the Holy One of Israel approach, and come, for us to know it.

20. Wo be to those who call Evil Good, and Good Evil; who put Darkness for Light, and Light for Darkness; put bitter for sweet, and sweet for bitter.

21. Wo be to those who are wise in their own Sight, and of Understanding before their own Face.

22. Wo be to those who are powerful to drink Wine, and valiant Men to mix strong Drink:

23. That justify the Wicked for a Bribe, and take away the Righteousness of the Righteous from them.

24. Therefore as a Flake of Fire consumes the Stubble, and the Flame makes the Litter cease; their Root will be as Corruption, and their Flower will fly up like the Dust: for they reject the Law of the Lord of Armies, and contemn the Sayings of the Holy One of Israel.

25. For this Cause the Lord is angry with his People, and he stretches out his Hand against them, and smites them; so that the Mountains are moved, and their dead Bodies are as the Sweepings within the Streets: for

all this his Anger does not turn back, but his Hand is stretched out still.

26. And he will lift up a Standard for the Nations far off, and whistle for it from the utmost Part of the Earth; that will behold come with Speed swiftly.

27. None will be weary, nor yet stumble among them, they will not slumber nor sleep; neither will the Girdle of their Loins be let loose, nor the Latchet of their Shoes be broken asunder.

28. Whose Arrows are sharpened, and all their Bows bended: the Hoofs of their Horses are counted like the Rock, and their Wheels like the Whirlwind.

29. The Roaring of them will be as of a stout Lion, and they will roar like young Lions; nay rage, lay hold of the Prey, take away, and none will deliver.

30. They will even rage against them at that Time, like the Raging of the Sea: and when one looks at the Country, there will be Darkness, Distress, and the Light will be darkened in the Ruins of it.

CHAP. VI.

IN the Year that King Uzziah died, I saw the Lord sitting upon a Throne high and raised up, and his Skirts filled the Temple.

2. There stood Seraphs above it, having each six Wings: with two he covered his Face, with two his Feet, and with two he flew.

3. And one cried thus to another, Holy, holy, holy is the Lord of Armies, the whole Earth is full of his Glory.

4. The Posts of the Door then moved at the Voice of him who cried, and the House was filled with Sinoak.

5. Upon which I said, Wo is to me, for I am ruined, because I am a Man of unclean Lips, and dwell among a People of the

Tense, as the whole was evidently to be together, not some past and some to come when the Prophet delivered it, see Chap. ix. 2.

Ver. 14. *the Grave*] by reason of the Famine, according to the preceding Verse.

Ver. 17. *feed*] by the Country being so desolate and uninhabited.

Ver. 24. *reject*] not *cast away*, according to Ch. viii. 6. & vii. 15, 16. & liv. 6.

Ver. 25. *as the Sweepings*] or *Scraping*; having the same radical Letters with the Noun in Lam. iii. 45. and the Verb. in Ezek. xxvi. 4. and being so interpreted by *Jarhi* and the *Targumist*, the two best Jewish Expositors. On Supposition that the Letter of Similitude belongs to the Root, it would read *dead Bodies are a cutting*, not *tern*, which I do not see to be agreeable.

Ib. *for all*] when they had been afflicted as before, in the Reign of *Ahaz*.

Ver. 26. *far off*] belonging to *Nebuchadnezzar*, Ch. xxxix. 3. *Jer.* v. 15. for it is plain by the foregoing

Verse, that this was to be another future Punishment, and so brought to pass after the Time of *Jesiah*.

Ib. *it*] How elegantly the *Babylonian* Empire is described, as being one, but containing several Nations, by the Use of the singular and plural Numbers!

Ver. 29. *take away*] This shews they were not the *Affyrians* under *Hexekiah*, as the next Words do that they were not those others who invaded *Judah* under *Ahaz*, because the *Affyrians* then delivered, 2 *King.* xvi. 9. but were the *Babylonians*.

Ver. 30. *rage*] as they did, 2 *Chron.* xxxvi. 17, 18, 19, 20. *Jer.* lii. 10, 13, 14, 15.

Ib. *Ruins*] strictly *Beheadings*, or *Breakings of the Neck*.

Ver. 1. *In the Year*] By Ver. 5, 7, 8, 9. Chap. i. 1. with the *Scholium* on Ch. ii. 10. and *References* there, it is sufficiently clear that now was the Beginning of *Isaiah's* Prophecy; see also on Ch. i. 9.

Ib. *Skirts*] which the *Heb.* is, perhaps as of a *Gown* or *Robe*; but a *Train* is drawn behind.

Ib. *Temple*] added in the *Sistine Bib.* and the House was filled by his Majesty.

same:

same: for my Eyes have seen the King, the Lord of Armies.

6. But one of the Seraphs flew to me, with a Coal in his Hand, which he had taken off with the Tongs from the Altar.

7. And he put *it* to touch my Mouth, and said, Behold this touching thy Lips, thy Iniquity is taken away, and thy Sin purged.

8. Then I heard the Voice of the Lord say, Whom shall I send, and who will go for us? And I answered, Here am I, send me.

9. Go, replied he, and tell this People; Hear still, though you will not understand, and see still, though you will not know.

10. Cause the Heart of this People to be fat, their Ears heavy, and their Eyes dim; lest they should see with their Eyes, hear with their Ears, understand with their Heart, and when they are converted, be healed.

11. And I said, How long, O Lord? Who answered; Until the Cities are waste without Inhabitant, and the Houses without Man, as also the Ground is laid waste with Desolation.

12. And the Lord has removed Man far off, so that there is a great Forsaking within the Country.

13. But there shall yet be a Tenth in it, that shall return, and shall be sown: like the Oak of both Kinds, of which there are Pillars at the Gate Shallecheth, the holy Seed shall be the Pillar of it.

AND in the Time of Ahaz, the Son of Jotham, the Son of Uzziah, King of Judah, Rezin King of Syria, and Pekah the Son of Remaliah King of Israel, came up to Jerusalem to war against it; but could not overcome it.

2. However when it was told the Family of David, that Syria rested upon Ephraim, the Heart of it was moved, and that of its People, as the Trees of the Wood are by means of the Wind.

3. Upon this the Lord said to Isaiah: Go forth now to meet Ahaz, with thy Son Shear-jashub, to the End of the Conduit of the upper Fish-pond, at the Highway of the Fuller's Field.

4. To whom thou shalt say; Take care to be quiet, be not afraid, nor let thy Heart be discouraged at the two Tails of these smoking Firebrands, for the Heat of the Anger of Rezin with Syria, and of the Son of Remaliah;

5. Because Syria, Ephraim, and the Son of Remaliah, have consulted this Harm against thee,

6. Let us go up against Judah, fatigue it, and part it asunder for us, or make the Son of Tabeal King within it.

7. Thus says the Sovereign Lord; It shall not be established, nor come to pass.

8. Though Damascus is the Head of Syria, and Rezin the Head of Damascus; yet within the sixty five Years Ephraim shall be broken from being a People.

Ver. 7. *this &c.*] *I have touched thy Lips with this* in *Valg. Lat.* by only losing one Letter.

Ver. 9. *still*] The *Heb.* Idioms here of an Infinitive following its own finite Verb have this Meaning, according to *Buxtorf's Heb. Gram.* Lib. 2. Cap. 16. Reg. 2. as rendered, *Josh.* xxiv. 10. *Jer.* xxiii. 17. and by *Trem.* and *Jun.* here *indefinitely*.

Ib. will] those Verbs being plural, and not in the imperative Mood like *hear* and *see*.

Ver. 10. *Cause*] for warning them must in some Sense make them worse, because they would reject it, if not be more wicked (as is usual) for being reprov'd.

Ver. 11. *How long*] shall they be thus warned?

Ver. 13. *a Tenth*] which should return from the *Babylonian* Captivity.

Ib. sown] afflicted and oppressed, as they were afterwards.

Ib. both Kinds] Male and Female in the *Heb.*

Ib. Shallecheth] one of the Gates at the west Side of the outer Court round the Temple, 1 *Chron.* xxvi. 16. according to *Lightfoot*, and *Prideaux's Ichnography of the Temple in Connect.* Pt. 1. B. 3. at the Sides of which seem then to be two such large remarkable Trees for Posts. *Jun.* and *Trem.* supposed they grew at the Sides of the Causeway going to this Gate, and kept up the Earth there; but that is too wide from the *Heb.* Words.

Ver. 13. *holy Seed*] The virtuous Offspring of their Forefathers should be such a Pillar, after the Captivity; as were *Ezra*, *Nehemiah*, *Zerubbabel*, the *Maccabees*, &c. very remarkably.

Ver. 1. *to Jerusalem*] as 2 *King.* xvi. 5.

Ver. 2. *rested*] the same Verb as in Ver. 19, which does not signify *to be confederate*. Syria being the Principal in the War, 2 *Chron.* xxviii. 5. seems to have depended on *Israel* as an Auxiliary.

Ib. Heart of it] of *David's* Family; which *Gratius* applies to the *Israelites*, but without any Grounds that I can see.

Ver. 6. *part*] The Verb is usually for *cleave*, or *cut asunder*.

Ib. for us] The *Heb.* being also a Preposition and Pronoun.

Ib. or] So *Jun.* and *Trem.* have *aut*, agreeable to the foregoing Part.

Ib. the Son of Tabeal] who might be *Zichri*, 2 *Chron.* xxviii. 7. see on Ver. 5. there.

Ver. 8. *Though*] As the *Heb.* Particle signifies either *for* or *though*, I preferred that which only would make Sense; viz. though *Ephraim* had such a potent Friend in *Rezin*, yet, &c.

Ib. within] or *in sixty five Years more*, which may be full ones, as *Ch.* xxi. 16. *Jer.* xxviii. *Josh.* i. 11. with iii. 2.

Ib. sixty] of which see the *Chronology* at the End of *Dan.* - The Writer of *Critical Notes on some Pass.* exposes the Conceit of *Louis Capellus*, and of *Gratius*, who would have the 60 be 6, by leaving out 5, which he says was above seven Years after the Death of *Rezin* and *Pekah*; as he does another extravagant Attempt of *Vitringa*, to make it 16, by supposing the 6 after *six* to be a Numeral for 10; yet he himself would make it the latter, both by putting in 60 and putting out 5, a very odd

9. Notwithstanding Samaria is the Head of Ephraim, and the Son of Remaliah the Head of Samaria: *I protest* if you will not believe, that you shall not be confirmed.

10. The Lord also spoke further to Ahaz as follows,

11. Ask for a Sign for thee from the Lord thy God; asking either in the Depth, or the Height above.

12. But Ahaz answering, I will not ask, nor tempt the Lord.

13. He replied: Hear now, O Family of David; Is it little with you to weary Men, that ye weary my God also?

14. Therefore the Lord himself will give you a Sign; Behold a Virgin shall conceive, and bear a Son, whose Name she shall call Immanu-el.

15. He shall eat Butter and Honey, till he knows how to reject Evil, and to choose Good.

16. For before a Child shall know how to reject Evil, and to choose Good, the Country shall be forsaken, with which thou art fatigued by means of its two Kings.

17. The Lord will cause to come upon thee, upon thy People, and Fathers Family, Times that have not come, even from the

Time Ephraim departed from Judah, by the King of Assyria.

18. At which Time the Lord will whistle for the Flies that are at the End of the Rivers of Egypt, and for the Bees which are in the Country of Assyria.

19. So that they shall come, and rest all of them in the desolate Valleys, in the Holes of the Rocks, in all thorny Places, and in all commendable ones.

20. At that Time the Lord will shave with a Razor which is hired, *even* with those beyond the River, with the King of Assyria, the Head and the Hair of the Feet; and it shall also consume the Beard.

21. At which Time a Man shall keep alive a young Cow, and two Sheep.

22. And through the Abundance of Milk that they will give, he shall eat Butter: for every one shall eat Butter and Honey, who is left in the Country.

23. In the same Time every Place, where there were a thousand Vines at a thousand Pieces of Silver, shall be for Briers and Brambles.

24. They shall come thither with Arrows and Bow: for the whole Country shall be Briers and Brambles.

Thing when so done, and not like the different Periods in Dan. ix. 25. which he would justify it by; see his pag. 65—70.

Ver. 9. *Notwithstanding*] Though Pekah King of Israel was so powerful in the manner related in the preceding Verse, yet they ought to believe what was said, as it would certainly be.

Ver. 11. *asking*] it in the Eng. is by mistaking *n* for a Pronoun, which requires other Pointing.

Ver. 14. *Virgin*] See Mat. i. 22, 23. That this Heb. Word always signifies so in Scripture, may be seen in Kidder's *Demonstration of the Messiah*, P. ii. Ch. 5. Virgil has,

*Jam redit et Virgo,
And the blest Maid restores,* Lauderdale.

Ib. *a Son*] Thus Virgil,

*Jam nova progenies caelo demittitur alto,
A golden Progeny from Heav'n descends,* Dryd.

Ver. 15. *Butter and Honey*] By Allusion to the general Diet now foretold, Ver. 22. and as to Jesus it might denote his mean Education, in Contradistinction to Flesh and Dainties.

Ib. *till*] Heb. *to his knowing betw*, which is the same respecting Time; and this is the apparent Meaning of *h* before the infinitive Mood, Psa. xxxvi. 2. and before a Noun, Dent. xvi. 4. Ezek. xxxix. 19. as also there rendered, and likewise here in the Chal. Targum by *וְיָ* and by Grotius *donec*. *Lowth* produces for parallel Instances Lev. xxiv. 12. Job. xxxviii. 13. but the first of them is less clear, and the latter will scarce be allowed that Meaning. However it is not to be thought, that the Knowledge is ascribed to the eating Butter and Honey.

Ib. *knows*] See Luk. ii. 40, 52. It might be partly mentioned to found the Prophecy of the following Verse upon.

Ver. 16. *a Child*] any one newly born when the Prophet spoke this; for it could not be the child Jesus.

Ib. *the Country*] Syria might be principally intended, which had King Pekah to assist it, Ver. 2.

Ib. *forsaken*] Pekah King of Israel being slain in the 5th Year of Ahaz, their Captivity seems to be the Year before, 2 King. xv. 29, 30. as that of Syria might be a Year sooner, 2 King. xvi. 9.

Ib. *fatigued*] the same Verb as in Ver. 6. which never signifies *to abhor*. *Isaiah* was not only fatigued through the Kings with the rest, but by his fruitless prophesying, Ver. 13.

Ib. *by means*] as this Word frequently signifies, but not simply *of*; and the Kings been slain is unapt to *forsaken*; see *De Dieu, Animad.*

Ver. 17. *thee*] for it began upon Ahaz, 2 Chron. xxviii. 20.

Ib. *by*] for the King of Assyria was not the Days, as in the *pres. com. Transf.* so Jun. and Trem. have *per* with Grot.

Ver. 18. *Egypt*] The King of Assyria having subdued Egypt before he went against Judah, Chap. xx. 1. probably took People from thence to help him, Ch. xx. 4. who are represented by *Flies*, as being weaker Insects than *Bees*.

Ver. 19. *desolate*] the fear of Sennacherib's Troops driving the Inhabitants into the fortified Cities, 2 King. xviii. 13.

Ib. *commendable*] fit for such Insects, from the Root *to praise or commend*; Vulgate, *Holes*, by mistaking *n* for *n* Schind. Lex.

Ver. 20. *shave*] As Sennacherib's Invasion of Judah did, rather than *cut*.

Ib. *hired*] because the King of Assyria was by Ahaz, 2 King. xvi. 7, 8.

Ib. *River*] Euphrates, beyond which Assyria lay.

Ib. *Feet*] modestly so expressed.

Ver. 22. *Butter*] shewing hereby the Scarcity of Corn, &c. see Chap. xxxii.

Ver. 24. *thither*] to hunt, Gen. xxvii. 3. but I do not suppose with other Expositors, that the Country was overrun with wild Beasts in a Year or two.

25. However as for all Mountains which are weeded with the Weeding-hook, there shall not come thither the Fear of Briers and Brambles; but it shall be for the sending forth of Oxen, and for the treading of small Cattle.

C H A P. VIII.

THE Lord said to me further, Take thee a great Volume, and write in it with a Man's Pen, concerning Maher-shalhash-baz.

2. And I had faithful Witnesses to testify for me, Uriah the Priest, and Zechariah the Son of Jeberechiah.

3. Having gone to the Prophets, who had conceived, and born a Son: and the Lord said unto me; Call his Name Maher-shalhash-baz.

4. For before the Child shall know how to call, My Father, and My Mother; the Wealth of Damascus, and the Spoil of Samaria, shall be carried away before the King of Assyria.

5. And the Lord proceeded to speak to me again as follows:

6. Because this People reject the Water of Shiloah that runs gently; and there is Joy with Rezin, and the Son of Remaliah:

7. Now therefore behold the Lord will bring up over them, the Waters of the River strong and many, even the King of Assyria and all his Glory; that shall come up over all its Channels, and run over all its Banks.

8. It shall also pass through Judah, overflow, and go over, reaching to the Neck; and the Stretching out of his Wings shall fill the Wideness of the Country, O Immanuel.

9. Join in Confederacy, O People, yet you shall be broke in pieces; and give ear, all who are of the remote Places of the Earth: gird your selves, yet ye shall be broke in

pieces; gird your selves, yet you shall be broke in pieces.

10. Take counsel, yet it shall become void; speak the Word, yet it shall not stand: for it is Immanuel.

11. For thus spoke the Lord to me with a strong Hand, and instructed me from going in the Way of this People thus:

12. You shall not say, a Confederacy, of any of whom this People say, a Confederacy; neither shall you fear as they do, nor be in Dread.

13. Sanctify the Lord of Armies himself; and let him be whom you fear, and whom you dread.

14. So will he become a Sanctuary; but a tripping Stone, and a stumbling Rock to the two Families of Israel, a Gin and a Snare to the Inhabitants of Jerusalem.

15. Among whom many will stumble, fall, be broke, ensnared, and taken.

16. Bind up the Testimony, seal up the Law among my Scholars.

17. And I will tarry for the Lord, who hides his Face from the Family of Jacob, and will wait for him.

18. Behold I and the Children that the Lord has given, are Signs, and Tokens in Israel, from the Lord of Armies who dwells on Mount Zion.

19. And though they say to you, Seek to such as have familiar Spirits, and to Sorcerers that chirp and mutter; Should not the People seek to their God? *What* to the Dead for the Living?

20. It should be to the Law, and to the Testimony; if they do not speak according to this Word, it is not Morning with them.

21. And they shall pass through it with Difficulty, and Hunger: and when they are hungry, and enraged; they will curse their King and God, looking upward.

22. Then will they look on the Earth;

Ver. 25. *Mountains*] whither the People betook themselves for Safety, as Ver. 19.

Ib. *Oxen*] to till the Land.

Ib. *Cattle*] to feed.

Ver. 3. *Having gone*] not after he had the Witnesses.

Ib. *Maher-shalhash-baz*] that is *Speedy for the Spoil, hastening to the Prey*; מִהֵר being an Adjective, not an inf. Verb, as others expound it.

Ver. 6. *this People*] of Judah, to whom Isaiah belonged.

Ib. *Shiloah*] a Brook at Jerusalem, *Neb. iii. 15. John ix.*

7. By this the Lord seems to blame them for distrusting and disregarding his Help, who would defend Jerusalem, *2 King. xix. 34.* and hiring the King of Assyria to save them, *2 King. xvi. 7, 8.* as if they humanly compared their own Ability and the Assyrian King's to Shiloah and the Euphrates at Assyria, the Prophecy being continued under that Simile.

Ib. *Joy*] for the intended Conquest of Judah, *Ch. vii.*

6. As here is a Noun, and not a Verb, it also appears that it does not belong to the foregoing Part, or to the People.

Ver. 7. *them*] Syria and Israel, where Rezin and Pekah the Son of Remaliah reigned.

Ver. 8. *Judah*] of which see the fulfilling, *2 King. 18.*

Ib. *to the Neck*] not quite drowning, aptly expressing Sennacherib's Invasion.

Ib. *Immanuel*] Christ being born there, who is so called, *Mat. i. 23.* It might also denote God's Presence with them then, according to the Meaning of the Word.

Ver. 9. *Join*] spoken ironically, meaning *though you join.*

Ver. 10. *it is*] the Country, as Ver. 8.

Ver. 14. *Stones*] See this explained *Rom. ix. 32, 33. 1 Pet. ii. 8.*

Ib. *stumbling Rock*] according to the *Heb.* by which understand, like such a one as is uneven and craggy to be gone over.

Ver. 18. *Tokens*] as in *Ezek. xii. 11.*

Ver. 20. *Morning*] as the Word signifies, not *Light*; those being unconverted.

Ver. 21. *with Difficulty*] Does one in ten thousand of the common People know that *bestead* means *profited or supplied?* used by *Milton* in the former Sense; and then *hardly* may rather be taken wrong for *scarcely*, or however be uncertain,

and

and there will be Distress and Darkeness, Obscurity by Streightness, and being driven away in the Dark.

CHAP. IX.

THOUGH the Obscurity will not be such to those who are streightened in it, as at the Time he first inflicts it lightly in the Country of Zebulun, and that of Naphtali, and afterwards heavily: at the Way of the Sea, the Side of Jordan, in Galilee of the Gentiles,

2. The People that went in Darkeness see a great Light; they who dwelt in the Country of the Shadow of Death have the Light shining upon them.

3. Thou hast increased the Nation, hast not thou made the Gladness great? They are glad before thee as with the Gladness at Harvest, as Men rejoice when they divide the Spoil.

4. For the Yoke of his Burden, and the Staff of his Shoulder, the Rod of the Exacter

on him, hast thou broke in pieces as at the Time of Midian.

5. Though every Combat of the Combatant is with Commotion, and Cloaths rolled in Blood; yet this will be with Burning, Fuel of Fire.

6. For we shall have a Child born, shall have a Son given, upon whose Shoulders will be the Principality; and his Name will be called, The Wonderful One, the Counsellor, the Powerful God, the Everlasting Father, the Prince of Peace.

7. Of the Abundance of Principality and Peace there will be no End, he being upon the Throne of David, and in his Kingdom, to establish it, and support it, with Judgment and Righteousness: henceforth even for ever, the Zeal of the Lord of Armies will do this.

8. The Lord has sent the Word into Jacob, and it has fallen in Israel.

9. And the People shall all of them know, Ephraim and the Inhabitants of Samaria, who in Pride and Greatness of Heart are saying,

10. The Bricks being fallen down, we

Ver. 1. The Affliction will not be so great during the Captivity of Israel, spoken of in the two last Verses, as at the very Time of destroying their Country, and carrying them into Captivity; which would first be done lightly in Comparison of the following, at those Places, as it was by Tiglath-pileser King of Assyria, 2 King. xv. 29. and afterwards heavily, as it was by Salmanser, 2 King. xviii. 9, 10, 11. see Chap. viii. 7.

Ib. at the Way] See the fulfilling and applying of this, Mat. iv. 13, 14, 15, 16. from which, as also from the Heb. Pauso, and the Judgment of the best Interpreters, it is to be thus parted.

Ib. Sea] that of Galilee or Tiberias, Job. vi. 1.

Ver. 2. see] The Prophets having a Knowledge or View of future Things as if present, might speak of them accordingly; and as it is not so easy to conceive how, or why, they should have a View of them as past, the variable Heb. Tense of the Verb seems best rendered in the Eng. present Tense.

Ver. 3. hast not] By not taking this interrogatively, how inconsistently Interpreters have exhibited it, we have an Example in the com. Bible. And sufficient might be said against the Ways taken by Grot. and Dico to reconcile it.

Ib. Harvest] See Chap. xvi. 9. Dent. xvi. 13, 14.

Ver. 4. Staff] for carrying Burdens I suppose between two, as Num. xiii. 23. see Chap. x. 27.

Ib. Midian] Judg. vii. 21, 22. see Chap. x. 26.

Ver. 5. every &c.] The Chald. Targum widely thus, All that they receive and give is with Wickedness; they have polluted themselves with Iniquities, even as a Garment stained with Blood, from which the Marks of the Spots are not cleansed: so as that is no more useful for any Thing, but to be burnt in the Fire; so will he put against those People them that are as strong as Fire, and they shall kill them.

Ib. Burning] As Mal. iv. 1.

Ver. 6. upon whose Shoulders] Virgil in his *Pollio* or 4th *Eclogue*, partly taken from the *Cumæan Sibyl's* Prophecy of Christ, as by his Ver. 4. *Ultima Cumæi*, &c. writes,

Aspicere convexo nutantem pondere mundum,
Terrasque, tractusque maris, cælumque profundum;

See lab'ring Nature calls thee to sustain

The nodding Frame of Heav'n, and Earth, and Main,

Dryden.

Ib. The Wonderful One] Since Poole, whose Annotations are noted and frequent, pretty ingeniously pleads that the Words may best be taken jointly, *Wonderful Counsellor*, and consequently it might be thought I should have rendered them so: to obviate this, the Reader may be informed, that the Heb. does not admit of that Construction; a Substantive, as Buxtorf asserts, is always put before its Adjective, *Thej. Gram. Lib. ii. Chap. 1. Reg. 2.* for which reason *Wonderful* is not an Adjective to *Counsellor*, but has another Substantive understood, viz. *Person* or *one*; so that if the Words are joined, the latter must be the Genitive of the first, and will then read, *The wonderful (one) of Counsellor*, which is absurd. There are indeed divers Instances, where such an Adjective is followed by a Substantive not Personal, or denoting a Person, as in *Psa. xcvi. 11. the upright (ones) of Heart*; and so it may by a Personal Substantive that is plural, an Example of which occurs *Dan. iv. 17. the lowest of Men*, that is among Men: but, as it may now clearly appear, a singular Substantive of the latter Kind cannot be thus connected. Nor will this Criticism I presume be useless, besides its Application to those Words in the Text. Next as for the Sense of them, Poole's Proposal restricts Christ's being wonderful only to Counsel, and also makes him a Counsellor only wonderful; whereas he was wonderful in all Accomplishments, and a Counsellor in all respects.

Ib. Everlasting Father]

Thus shall Mankind his guardian Care engage,
The promis'd Father of the future Age,

Pope's Messiah.

Ib. Prince of Peace] The same Virgil,

Pacatumque reget patriis virtutibus orbem:

The jarring Nations he in Peace shall bind,

And with paternal Virtues rule Mankind.

Ver. 7. he being] For want of this the com. Version is quite imperfect.

Ib. do this] continue doing it; the original Heb. as also the Transl. of Jun. and Trem. being thus divided.

Ver. 10. fallen down] Pul King of Assyria having invaded their Country, and imposed a Contribution on them, 2 King. xv. 19, 20.

Ib. build up] by joining with Rezin King of Syria; Ch. vii. 1. 2 King. xvi. 5.

will build up with hewn Stone: the Sycomores being cut down, we will change *them* to Cedars.

11. Whereas the Lord will exalt the Adversaries of Rezin against him, and mingle his Enemies together;

12. Syria being before, and the Philistines behind, they shall eat up Israel with the whole Mouth: for all this his Anger does not turn back, but his Hand is stretched out still.

13. Since the People do not return to him who smites them, nor seek the Lord of Armies.

14. So the Lord will cut off from Israel, the Head and Tail, the Branch and Rush, at one Time.

15. The Elder, who is of a respected Face, he is the Head; and the Prophet that teaches Falseness, he is the Tail.

16. Even those who guide this People cause to go astray, and such as are guided by them are devoured.

17. Therefore the Lord will not be glad for their young Men, nor have Mercy upon their Fatherless and Widows; since every one of them is a Hypocrite, and an Evil-doer, and every Mouth speaks Vileness: for all this his Anger does not turn back, but his Hand is stretched out still.

18. For Wickedness burns like Fire, it will consume the Briers and Brambles; and kindle in the Brakes of the Wood, so that they will mount up in lofty Smoak.

19. Through the Wrath of the Lord of Armies is the Country darkened; and the People will be as the Fuel of Fire, they will not spare one another.

20. And they will cut on the right Hand, yet be hungry; and eat on the left, yet be not satisfied: they will eat each one the Flesh of his Arm;

21. Manasseh Ephraim, and Ephraim Manasseh; who will be together against Judah: for all this his Anger does not turn back, but his Hand is stretched out still.

C H A P. X.

WO be to those who make Decrees of Iniquity, and write such grievous Things as they do:

2. To turn aside the Poor from Judgment, and to take away by force the Right of the Afflicted of my People; for Widows to be their Spoil, and that they may prey upon the Fatherless.

3. And what will you do at the Time of Visitation, and at the Wasting that shall come far off? To whom will you flee for Help? and where will you leave your Glory?

4. Without me they will bow down in the Place of Prisoners, and fall in the Place of the Slain: for all this his Anger does not turn back, but his Hand is stretched out still.

5. Wo be to Assyria the Rod of my Anger, in whose Hand my Indignation is a Staff.

6. Whom I send into a hypocritical Nation, and command against the People of my Wrath; to take the Effects for Spoil, and what there is for Plunder, nay to make it be trod on as the Dirt of the Streets.

7. But he does not imagine so, nor his Heart think so: for it is in his Heart to destroy, and cut off Nations not a few.

8. For he says; are not my Princes together Kings?

9. Is not Calno like Carchemish? Is not Hamath like Arpad? Is not Samaria like Damascus?

10. According as my Hand found the idolatrous Kingdoms, whose carved Images were above both those of Jerusalem, and those of Samaria;

11. Shall not I, as I have done to Samaria and its Idols, so do to Jerusalem and its Images?

12. Therefore when the Lord has accomplished all his Work on Mount Zion, and Jerusalem; I will punish the Fruit of the Greatness of the King of Assyria's Heart, and the Glory of his lofty Eyes.

13. For he boasts; By the Power of my Hand have I done *it*, and by my Wisdom; because I am prudent: so I have taken away the Bounds of the People, plundered their prepared Things, and cast down the Inhabitants like a strong one.

14. My Hand too has found the Wealth of the People like a Nest; and as one gathers up Eggs that are left, have I gathered up all

Ver. 11. *Rezin*] he being slain, 2 *King*. xvi. 9.

Ver. 12. *Syria*] when the King of *Affria* had conquered it, and joined it to his own Dominions, *ibid*.

Ib. *Philistines*] they being on the South of *Israel*, as *Syria* was on the North; see 2 *Chron*. xxviii. 18.

Ver. 14. *one Time*] by the final Destruction and Captivity of *Sbalmanser*, 2 *King*. xviii. 10, 11.

Ver. 18. *in lofty Smoak*] by being burnt, as just before: a sublime Sentiment and Expression! which is flattened, and spoiled, by adding *like*.

Ver. 20. *cut*] not *snatch*.

Ver. 21. *Manasseh Ephraim*] they being as Arms to each other.

Ver. 1. *do*] The Verb is *write* as before, and properly rendered by this Auxiliary.

Ver. 4. *in the Place of*] The *Heb*. Particle signifies either this or *under*, the Sense is to determine it.

Ver. 5. *Wo*] the same as Ver. 1. and agreeing with what follows, Ver. 7, 12, &c. but has Nothing at all of the Signification of *O* for the Vocative Case.

the Earth : and there was none that wagged a Wing, opened the Bill, or chirped.

15. Shall the Ax glory against him who cuts with it ? Shall the Saw magnify it self against him who moves it ? As if a Rod should shake at those that lift it up, as if a Staff should set it self up not to be Wood.

16. The Lord, the Lord of Armies, will therefore send Leanness into his fat ones, and make a Burning under his Glory like that of a Fire.

17. For the Light of Israel will become a Fire, and his Holy One a Flame ; which will burn up, and consume his Brambles and Briers at one Time.

18. Nay will waste the Glory of his Woods and arable Land, both Inside and Outside ; and it will be like the fainting of an Ensign.

19. Moreover the rest of the Trees of his Woods will be so few, that a Child may write them down.

20. At which Time the rest of Israel, and those who are escaped of the Family of Jacob, will again no more depend upon him that smote them, but will truly depend upon the Lord, the Holy One of Israel.

21. The rest will return, the rest of Jacob, to the powerful God.

22. For if thy People Israel are as the Sand of the Sea, it is the rest of them will return ; the Consummation determined will overflow with Righteousness.

23. Since a Consuming, and that determined, will the Sovereign Lord of Armies make within the whole Country.

24. Therefore thus says the Sovereign

Lord of Armies ; O my People, who dwell-est at Zion, be not afraid of Assyria, that smites thee with a Rod, and lifts up his Staff against thee, in the Manner of Egypt.

25. For within a very little while the Indignation shall be consumed, and my Anger for their Consumption.

26. And the Lord of Armies will stir up a Scourge against him, like the Slaughter of Midian on the Rock Oreb ; and his Staff upon the Sea, which he will lift up in the Manner of Egypt.

27. At which Time his Burden will depart from thy Shoulder, and his Yoke from thy Neck ; and the Yoke will be spoiled by reason of the Oil.

28. He comes by Aijath, passes through Migron ; at Michmash will he lay up his Arms.

29. They go over the Passage, lie all Night in the Lodging-place at Gebah : Ramah is afraid, Gibeah of Saul flees.

30. Squeak with thy Voice, O Daughter of Gallim ; make *them* hear to Laish, O poor Anathoth.

31. Madmenah removes, the Inhabitants of Gebim who are gathered together.

32. That Day standing yet at Nob, he will shake his Hand at the Mountain of the Daughter of Zion, the Hill of Jerusalem.

33. Behold the Sovereign Lord of Armies will lop the Branch with Violence ; and those who are of high Stature will be cut down, and the Lofty humbled.

34. He will also chop down the Brakes of the Wood with Iron ; and Lebanon shall fall by a magnificent one.

Ver. 15. *moves*] *shaking* being not the proper Action of a Saw.

Ver. 18. *Inside and Outside*] unless the foregoing Things have *soul and body* : as for those who put it *spirit and flesh*, that is worse.

Ver. 20. *the rest*] Those seem to be some of the Kingdom of Israel, who escaped the Assyrian Captivity, or were left behind, Chap. xvii. 6, 9. as Nebuchadnezzar afterwards left some in Judah ; who lived in Subjection to the King of Assyria, but after his Overthrow in Henekiab's Reign, joined themselves to Judah, and returned to the true God : which clearly accounts for this and the two next Verses. *White* in his *Commentary* expounds it to be those who were cooped up by the Army of Sennacherib in Jerusalem : to which *Lowth* objects, as well he might, that they were to return, Ver. xxi. 22. and so he refers it to the Converts under the Gospel, that perhaps less agrees with *at which Time*, or *in that day*. Besides what Conversion was there of the rest of the Jews, who escaped the Destruction by the Romans under Vespasian ? Though many were converted before, that does not agree with this Term *the rest*, *Residue*, or *Remainder*. Notwithstanding *Lowth's* opposing *White's* Interpretation, he himself says, *the Remnant preserved in Jerusalem from Sennacherib's Invasion, were a Type or Figure of Converts under the Gospel*, implying that Remnant to be partly intended ; nay he says it was *the same Remnant mentioned chap. xxxvii. 32.* and writes on [no more stay] thus, viz,

as Ahaz did on the King of Assyria : so that both those Authors seem to apply it to the Kingdom of Judah, whereas the Prophet twice mentions *Israel*, they being then two Nations under those Names.

Ver. 22. *if*] see *Gall Essay*, p. 596.

Ib. *with Righteousness*] those who escaped from the Destruction would be righteous, as in Ver. 20, 21.

Ver. 23. *Consuming*] not the same Word as in the Ver. before.

Ver. 27. *by reason of*] The Yoke should not come on them, when they dressed and anointed, as the Manner was, with Oil. Mystically and spiritually it may refer to *Christ*.

Ver. 28. *comes*] The Prophet describes the March of Sennacherib's Army, *Lowth's Comment*.

Ver. 31. *gathered*] *removes* belonging to both, as *Jun.* and *Trem.* supply it by the same Word, and *to flee* should be *italic* in the *Eng. Transl.*

Ver. 33. *will lop the Branch with Violence*] Instead of which there in the *Chald.* casts *Slaying on his Army*, as the *Treading of one who treads on a Wine-press* ; and the foregoing Verse has a long Paraphrase on it : though in other Places that *Translation* is very literal, especially the first Part by *Onkelos*.

Ver. 34. *Lebanon*] to which he compares the Assyrian Army.

Ib. *magnificent one*] namely an Angel, Chap. xxxvii. 36.

C H A P. XI.

AND a Sprout will come out of the Stem of Jesse, even a Shoot will spring out of his Roots.

2. Upon whom the Spirit of the Lord will rest, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Power, the Spirit of Knowledge and the Fear of the Lord.

3. Which will make him so sensible of the Fear of the Lord, that he will not judge after the Sight of his Eyes, nor determine after the Hearing of his Ears.

4. But will judge the Poor with Righteousness, and determine for the Meek of the Earth with Uprightness; smiting the Earth with the Rod of his Mouth, and killing the Wicked with the Breath of his Lips.

5. The Girdle of whose Reins will be Righteousness, and Faithfulness that of his Loins.

6. Then will the Wolf lodge with the Lamb, the Leopard lie down with the Kid; and the Calf, young Lion, and fat Beast be together, with a little Boy guiding them.

7. The Cow and the Bear too will feed, their young Ones lying down together; and the Lion will eat Straw like the Ox.

8. Nay the sucking Child will delight himself upon the Hole of the Asp, and he that is weaned put forth his Hand upon the Cockatrice's Den.

9. They will not hurt, nor destroy on all my holy Mountain: for the Earth will be full of knowing the Lord, as the Waters cover the Sea.

10. Since there will be a Root of Jesse at that Time, who will stand up for the Standard of the People, to whom the Gentiles will seek; and his Rest will be glorious.

11. At which Time the Lord will proceed again with his Hand, to get the Residue of his People that are left, from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the Isles of the Sea.

12. And lifting up a Standard to the Nations, he will gather those who are driven away of Israel, and bring together the Dispersed of Judah, from the four Coasts of the Earth.

13. The Envy of Ephraim will then depart, and the Distressings of Judah be cut off: Ephraim will not envy Judah, nor Judah distress Ephraim.

14. And they will fly on the Shoulders of the Philistines to the West, will plunder the eastern Race together; stretching forth their Hand to Edom and Moab, and the Ammonites obeying them.

15. The Lord will also utterly destroy the Bay of the Egyptian Sea, shake his Hand over the River with the Strength of his Wind, and striking it at the seven Floods, cause to go through with Shoes.

16. And there will be a High-way for the

Ver. 1. *a Sprout*] *Jesus Christ* indisputably; and the *Heb.* Word being *nozer* may also signify a *Nazarite*, to be the Prophecy spoken of, *Mat.* ii. 23. which has been so difficult to find out; see *Jerome* here.

Ib. *Jesse*] *Christ* himself being represented as *David*, *Jer.* xxx. 9. *Ezek.* xxxvii. 24, 25. *Hos.* iii. 5.

Ib. *even*] the *Sprout* and *Shoot* being the same.

Ib. *Shoot*] *It* turned a Branch, which grows out of the Root, *Gell's Essay*, p. 236.

Ver. 2. *Power*] to do Miracles, &c.

Ib. *Fear*] or *Reverence*; see *Heb.* v. 7.

Ver. 3. *determine*] as *Chap.* ii. 4. though here is no Object for the dative Case.

Ver. 6. *Wolf*] This Union and Familiarity of the Creatures, who may represent People of different Natures, seems to mean no more than the Peace and Unity of the true *Christians*; see *Chap.* ii. 4. or according to *Maimonides*, being no longer like such Beasts, *More Nevoch.* Pt. ii. Ch. 29.

Ver. 9. *Mountain*] That is *Christ*, as in *Chap.* ii. 2, 3. and here observe a Distinction between *Mountain* and *Earth*: the Knowledge of *Christ* would be much in the Earth, but they would be such as were really on him, who would not hurt nor destroy, according to *Chap.* ii. 2, 3, 4.

Ver. 11. *At which Time*] By this and the foregoing Expressions, with *Ver.* 12. it appears that all which follows in this Chapter was to be after the Coming of *Christ*, and as these Words with the great Gospel Conversion shew, about that Time; which *Grotius* forcibly strains to *Hezekiah's*.

Ib. *again*] as he did before from *Egypt*, *Ver.* 16. again relating to *People*, not to *Residue*.

Ver. 12. *gather*] to *Christ*, pursuant to *Ver.* 9. and especially *Gen.* xlix. 10. whereas other Expositors thinking they were to make a real Journey to *Jerusalem*, interpret it yet to be fulfilled: if so it must be the material Mount *Zion* in *Ver.* 9. and that Mountain must actually be raised up above others, if not be removed and placed upon them, to fulfil *Ch.* ii. 2. According to their Exposition the *Breath* *Ver.* 4. is to be understood in the same Manner, and as the *Jews* understand it; one of whom blowing with his Mouth, said to me, so *Christ* would do when he comes, and kill the Wicked. On the contrary this Prophecy must begin figuratively, *Ver.* 1. and must be so interpreted further, if it is consistently applied to the true *Jesus Christ* and Christianity.

Ver. 13. *Distressings*] which is evident and elegant, by considering the Verse together, since the *Heb.* Word signifies this as well as *Adversaries*.

Ver. 14. *fly*] that is *ride apace*, in the literal Sense; see *Ch.* xlix. 22. which has been heretofore weakly unfolded.

Ib. *Race*] or *Heb.* *Sons*.

Ver. 15. *utterly destroy*] That is, says *Sol. Jar.* לִיבְשׁוּ מִצָּרִים to dry it up, that the Captives of Israel may pass through it from Egypt; and *Ab. Ez.* בִּיבְשָׁה וְלֹא יַעֲבֹדוּ חַיִּים שִׁיעָבוּ מִדֶּרֶךְ שֶׁיֵּשְׁבוּ מִדֶּרֶךְ that Israel may pass through it on dry Ground, and the Sea may not stop them from returning quickly; and *Jon.* turns it יָבֵשׁ dry up.

Ib. *seven*] The River *Nile* in *Egypt* ran into the *Mediterranean* by seven Channels, which *Diodorus* names, *Lib.* i. 3. but now only by two, *Prideaux*, *Connec.* Anno 374. so that this is another sure Sign the Prophecy is fulfilled.

Residue of his People that are left, from Assyria; as there was for Israel, at the Time he came up from the Country of Egypt.

CHAP. XII.

AT which Time thou wilt say; I will praise thee, O Lord; though thou hast been angry with me, thy Anger is turned away, and thou dost comfort me.

2. Behold God is my Salvation; I will trust, and not be afraid: for the Lord Jehovah is my Strength and Psalm, and is become Salvation to me.

3. You will also draw Water with Joy out of the Wells of Salvation.

4. And will say at that Time; Praise the Lord, call on his Name, cause his Deeds to be known among the People, make mention that his Name is exalted.

5. Sing melodiously to the Lord, for he does what is excellent: this is made known in the whole Earth.

6. Shout joyfully, and sing, O Inhabitant of Zion: for great is the Holy One of Israel within thee.

CHAP. XIII.

THE Burden of Babylon, which Isaiah the Son of Amoz saw.

2. Lift up a Standard upon the eminent Mountain, elevate the Voice to them, shake the Hand, that they may enter the Gates of the Nobles.

3. I have commanded my Sanctified, have also called my powerful ones for my Anger, those who triumph in my Excellency.

4. There is the Noise of a Multitude on the Mountains, the Likeness of a great People, a tumultuous Noise of the heathen Kingdoms gathered together; the Lord of Armies mustering the Army for War.

5. They come from a Country far off, from the End of the Heaven; even the Lord, and the Weapons of his Indignation, to spoil the whole Country.

6. Lament, for the Day of the Lord is near; it will come as Wafting from the Almighty.

7. Therefore all Hands will be slack, and every Heart of Man melt.

8. And they will be troubled, Pains and Torments will take hold, they will be in Anguish as a Woman in Labour; will be astonished one at another, their Faces being in a Flame.

9. Behold the Day of the Lord is coming, fierce, and with Wrath, and fervent Anger, to make the Country desolate; and he will destroy its Sinners out of it.

10. For the Stars of Heaven, and its Constellations, will not cause their Light to glitter: the Sun will be darkened when it goes forth, and the Moon not make its Light shine.

11. Then will I punish the World for Vice, and the Wicked for their Iniquity; as also make the Pride of the Lofty cease, and will humble the Haughtiness of the Violent.

12. I will cause a Man to be more precious than pure Gold, and Mankind than the famous Gold of Ophir.

13. Therefore will I move the Heaven, and the Earth shall remove from its Place, in the Wrath of the Lord of Armies, and at the Time of his fervent Anger.

14. So that as a Roe driven away, and as a Flock when none gathers together, they shall turn to their respective People, and flee to their several Countries.

15. Every one who is found shall be run through, and every one who is added fall by the Sword.

16. Their Children also shall be dashed to pieces before their Eyes, their Houses be plundered, and their Wives ravished.

17. Behold I will stir up the Medes against them; who will not esteem Silver, nor delight in Gold it self.

18. And the Bows will dash the Youths to pieces; as they will shew no Compassion to the Fruit of the Womb, their Eye will not spare the Sons.

19. Thus Babylon the Glory of the Kingdoms, the Ornament of the Chaldeans Excellency, will be as God's Overthrow of Sodom and Gomorrah.

20. It will never be inhabited, nor dwelt in to all Ages; the Arabian will neither there pitch a Tent, nor the Shepherds cause to lie down there.

Ver. 5. *excellent*] The *Heb.* Word is not plural.

Ver. 7. *slack*] the Meaning of the *Heb.* Word, and properly applicable to *Hands*; but *faint* is neither.

Ver. 8. *troubled*] the usual and proper Signification of this Verb.

1b. *Torments*] the most grievous Pains, as the Word signifies.

Ver. 10. *the Stars*] He describes a total Darkness in Nature, to set forth the Greatness of the Calamity; see Ch. v. 30. & viii. 22.

Ver. 14. *turn*] as *Craesus* King of *Lydia* and others did, who going to help the *Babylonians* were routed by *Cyrus*, *Xenophon*, *Cyropedia* Lib. 6. *Herodotus*, Lib. 1.

Ver. 20. *never*] *Seleucus*, one of the Princes and Successors of *Alexander* called the great, building the City *Seleucia* on the River *Tigris*, a Day and a half's Journey eastward from *Babylon*, where *Bagdad* now stands, and granting it special Privileges; whereas the Situation of ancient *Babylon* on the *Euphrates* was spoiled by turning the River, Chap. xiv. 23. so that it became uninhabited as a

21. But there the wild Beasts of the Deserts will lie down, and their Houses be full of savage Creatures; there too will the young Ostriches dwell, and the Satyrs skip there.

22. Nay the wild Creatures of the Islands will cry out in their destitute Places, and the Dragons in the delicate Palaces: its Time being near to come, and its Days will not be prolonged.

CHAP. XIV.

FOR the Lord will shew Jacob compassion, and yet choose Israel, placing them in their own Country: the Strangers will also be joined to them, and gathered to the Family of Jacob.

2. Whom the People will take, and introduce them to their Place, so that the Family of Israel will take possession of them in the Lord's Country, for Servant-men and Maids; nay they will take those Prisoners who took them so, and rule over their Exacters.

3. And at the Time the Lord causes thee to rest from thy Grief, Disturbance, and the hard Service which thou hast done;

4. Then shalt thou take up this Proverb concerning the King of Babylon that follows: How the Exacter is ceased! the golden one ceased!

5. The Lord has broke the Staff of the Wicked, the Rod of the Governors.

6. He who smote the People in Wrath with a continual Stroke, he who ruled the Nations in Anger is persecuted, none restraining.

7. The whole Earth rests, is quiet: they break out into Singing.

8. The Fir-trees also are glad for thee, the Cedars of Lebanon, *saying*, Since thou hast been laid down, there is no Feller come up against us.

9. The Grave from below is moved for thee, to meet thee coming, it stirs up the Deceased for thee, all the Chief of the Earth, raises up all the Kings of the Nations from their Thrones.

10. All of them will speak to thee in this Manner, Thou art also made as weak as we, thou art become like us.

11. Thy Pride, the Noise of thy Lutes, is brought down to the Grave: the Worms are spread under thee, and the Earth-worms cover thee.

12. How thou art fallen from Heaven, O Day-star, the Offspring of the Morning, cut down to the Ground, become more feeble than the Nations!

13. Though thou sayest in thy Heart, I will get up to Heaven, will make my Throne high above the Stars of God, and sit on the Mountain of the solemn Assembly, at the north Sides:

14. I will get up above the high Places of the Clouds, will be like the Highest One;

15. Yet thou wilt be brought down to the Grave, to the Sides of the Pit.

16. Those that see thee will take a View of thee, look at thee, *saying*, Is this the Man who moved the Earth, who shook the Kingdoms;

17. Who made the World like a Wilderness, and demolished the Cities of it, who did not release his Prisoners home?

City, *Pliny* Lib. vi. 26. *Strabo* Lib. 16. and is become a little Village called *Elugo*, as *Rauwolff* a German Physician writes in his *Travels* there An. Dom. 1574. Pt. ii. Ch. 6, 7.

Ver. 21. *wild Beasts*] *Jerome* in his *Comment* on this and the next Chap. writes that *Babylon* was wholly desolate in his Time, only the Walls were repaired to keep in wild Beasts for the King's Hunting.

Ib. *young*] which is omitted in the *com. Transf.*

Ib. *Ostriches*] according to *Bechart*, *De Animalibus* Lib. ii. 14. So the *old Lat.* and *Tigur. Versions* have it, with those of *Munster* and *Castellio*, besides that there are other *Heb.* Names for Owls.

Ver. 22. *Creatures*] it being uncertain whether Birds or Beasts, but by coming from the Islands it may seem the former.

Ib. *Dragons*] *Benjamin the Jew* in his *Itinerary* pag. 76. says, ראינו בני אדם ליכנס בו מפני דחשיות וחוקריבים שוש בתוכו *People were afraid to go into Nebuchadnezzar's Palace, for the Serpents and Scorpions that were within it.* And *Rauwolff* relates, that it was dangerous going within half a Mile of the Tower of *Babylon*, built by the Children of *Noah* (Part of which remained when he was there, and was half a League in Diameter) for the Reptiles, some of which called *Egle* are very poisonous, excepting two Months in the Winter when they keep in their Holes, Ch. 7.

Ver. 1. *gathered*] or *associated*: the Verb is once in the passive Form besides here, and thus rendered, *Job*. xxx. 7.

Ver. 3. *Disturbance*] from a Verb signifying *to be moved* or *disturbed*: the Word occurs once more, but fem. and is rendered *trembling*, *Ezek.* xii. 18. as the like Noun is *Trouble*, *Job* iii. 26. & xiv. 1.

Ver. 4. *golden one*] viz. the *King of Babylon* just mentioned, and spoken of after; not the *City*, for which there is no *Heb.* Word here. *The Prophet*, says *Buxt.* derides the *King of Babylon* with a *Babylonian Word*. *Aquila* rendered it *Famine*, interpreting דורב wrong by דאב which the *Sept.* sometimes turn to be hungry, according to *Buxt. jun. Vind.*

Ver. 9. *Grave*] The *Heb.* Word is the same as in Ver. 11. *Trem* and *Jun. Sepulchrum*.

Ver. 10. *Thou art*] Here is not the *Heb.* Prefix which is put for a Question: nor do I see why it should be such any more than the next Verse.

Ver. 12. *more than*] or *Heb. above*; *Jun.* and *Trem. supra quam*.

Ib. *feeble*] the Verb being passive without an Object, as in *Job*. xiv. 10.

Ver. 13. *north Sides*] of *Jerusalem*, where Mount *Zion* was according to the *Note* on *Psa.* xlviii. 2.

Ver. 17. *home*] which is very apt to the *Heb.* and suitable with *Jer.* i. 33. and cannot be the *House* of.

18. All the Kings of the Nations do universally lie in Glory, in their several Houses.

19. But thou art cast out of thy Sepulchre as an abominable Shoot, the Cloaths of those who are slain, being thrust through with the Sword, that go down to the Stones of the Pit, like a dead Body which is trod upon.

20. Thou wilt not be united with them in Burial, because thou hast destroyed thy Country, slain thy People: the Posterity of Evil-doers will never be renowned.

21. Prepare Slaughter for his Sons, for the Iniquity of their Fathers; *that* they may not rise up, and inherit the Earth, and fill the Surface of the World with Cities.

22. Nay I will rise up against them, says the Lord of Armies; and will cut off from Babylon the Name and Residue, even Son and Grandson, says the Lord.

23. And I will make it the Inheritance of the Bittern, and Pools of Water, as also sweep it with the Besom of Destruction, says the Lord of Armies.

24. The Lord of Armies has sworn thus; As I have intended, so shall it come to pass, and as I have taken counsel, it shall be confirmed;

25. To break Assyria in my Country, and that I will tread him down upon my Mountains, that his Yoke shall be taken off from them, and his Burden taken off from the Shoulder of each.

26. This Counsel is taken against the whole Earth, and this Hand is stretched out against all the Nations.

27. For the Lord of Armies takes counsel, and who shall make void? And his Hand is stretched out, then who shall turn it back?

28. In the Year that King Ahaz died, there was this Burden.

29. Be not glad, O Philistia all of thee, though the Rod that smote thee is broken: for there will come forth a Cockatrice from the Serpent's Root, whose Fruit will be a flying fiery Serpent.

30. Whereas the First-born of the Poor shall feed, and the Needy lie down securely; but I will cause thy Root to die, with Famine, and he shall slay the Remainder of thee.

31. Lament, O Gate, cry, O City; all of thee, Philistia, shall be dissolved: for there comes a Smoak from the North, and none is alone of his Companies.

32. And what shall be answered to the Ambassadors of the Nation? That the Lord has founded Zion, and the Afflicted of his People will trust in it.

CHAP. XV.

THE Burden of Moab. Because in the Night Ar of Moab is wasted, perished, because in the Night Kir of Moab is wasted, perished;

2. It goes up to Baith and Dibon the high Places, with Weeping: Moab will lament for Nebo, and for Medeba; on all the Heads of it will be Baldness, every Beard be cut off.

3. In its Courts they will be girded with Sackcloth; upon her Roofs and in her Streets every one of it will lament, going down with Weeping.

4. Both Heshbon and Elaleh will cry,

Ib. his Burden] *Sept. their Glory*, doubtless by mistaking לָבַד to signify *Glory* as well as *Burden*, like דָּבַד as *Hammond* remarks at *Mark* xiii. and then changing *his* into *their*.

Ver. 28. this] which follows; see *Jun. &c.* the foregoing being prophesied after this Year, Chap. x. 11, 12. compared with this *Ver. 25.* so that the present *Secl.* is wrong.

Ver. 29. not glad] at taking some of *Judah*, 2 *Chron.* xxviii. 16, 18.

Ib. Rod] King *Uzziah*, 2 *Chron.* xxvi. 6.

Ib. Cockatrice] signifying *Hezekiah*, 2 *King.* xviii. 8.

Ver. 31. North] *Jerusalem* being northward from the Country of the *Philistines*, and it might be invaded on the north Side.

Ib. Companies] according to the *Eng. Marg.* as well as other *Interpreters*, and affording the best Sense..

Ver. 32. Nation] *Philistia*, when it sends as *Assyria* did, 2 *King.* Ch. xviii. and xix. Its being singular disproves *Kings* for *Ambassadors*, as most of the *Gr. Translators* have, as if *malache* was *malche*.

Ver. 1. perished] so, or according to others *cut off*, the Verb signifies in the Conjugation *Niphal*, as it is here, and Chap. vi. 5. *Psa.* xlix. 12, 20. *Hof.* x. 7, 15. *Obad.* v. *Zeph.* i. 11. *Jer.* xlvii. 5. and in the active Form to *cease*, *Jer.* xiv. 17. *Lam.* iii. 49.

Ver. 3. going down with Weeping] in the same Manner as they should go up, *Ver. 5. abundantly* is very odd, not to say ignorant, translating; the Pretence for it may be seen in the *Marg.*

Ver. 19. Shoot] which growing out of the Root besides the Body of a Tree, is pulled or cut up, and thrown away. The same Word is used Chap. xi. 1. & lx. 21. *Dan.* xi. 7. and does not signify *Branch*, as appears by what it is joined with in each Place.

Ver. 22. Son] *Evil-merodach* mentioned 2 *King.* xxv. 27. *Jer.* lii. 31. who was slain by his own Relations, when he had reigned only two Years, *Megasthenes* in *Eusebius Præparat. Evangel.* Lib. 9. *Berosus* in *Josephus against Apion*, Lib. 1.

Ib. Grandson] see *Jer.* xxvii. 7. and *Prideaux's Connection*, Anno 539.

Ver. 23. Pools] *Cyrus* turned the River out of its Channel into a Lake, to take *Babylon*, as described on *Jer.* li. 36. which being left so, overflowed that Side of the Country, *Arrian, De Expeditione Alexandri*, Lib. 7. as it still continues.

Ver. 25. Assyria] One great and general Fault I have frequently observed in our Scripture-Expositors, is making their *Interpretations* from the *com. Eng. Bible*, and laying Stress upon Words there which the *Original* does not support: an Instance of this Kind is here in *Lewth's Commentary*, he imagining *then* to imply the final Deliverance of God's People at that Time, rejects the plain Meaning of their Deliverance by the Destruction of *Sennacherib's* Army, and conceits *that by the Assyrian may be meant some remarkable Enemies, particularly Gog and Magog*; though the *Heb.* has no Adverb of Time for it, but only a mere Conjunction to couple the Parts of the Sentence together.

their Voice will be heard to Jahaz: therefore the armed Men of Moab will cry out, their own Lives will be ill to them.

5. My Heart shall cry for Moab, *for* its Barriers to Zoar, as an Heifer of the third Year: for at the Ascent of Luhith it will go up into it with Weeping, and at the Way of Horonaim will they stir up a Cry of Ruin;

6. For the Water of Nimrim will be desolate, and the Grass will be dried up, the Herbs consumed, there will be no green Thing.

7. Therefore the Residue that it has got, and those Things which they have put up, will be carried into the Valley of Willows.

8. For the Cry will go about the Brder of Moab, her Lamentation to Eglaim, and the same to Beer-elim.

9. For the Water of Dimon shall be full of Blood, and I will put more Things upon Dimon; a Lion to those who are escaped of Moab, and to the Remainder of the Country.

CHAP. XVI.

SEND the Governor of the Country's Sheep, that are from the Rock even to the Wilderness, to the Mountain of the Daughter of Zion.

2. For the Daughters of Moab will be as

a wandering Bird sent out of the Nest, at the Passages of Arnon.

3. Bring Counsel, manage with Judgment, make thy Shadow like Night at the very Noon, hide the expelled ones, do not discover the Wanderer.

4. Let my expelled ones sojourn in thee; O Moab, be a Hiding-place to them from the Face of him who wastes: for the Presser will have an end, the Waster will fail, those that tread down be consumed out of the Country.

5. And the Throne will be established with Kindness, upon which he will sit with Truth, in the Tent of David, judging and seeking Judgment, and being ready in Justice.

6. We have heard of the Pride of Moab, that is very proud, of his Haughtiness, Pride, and Wrath; his false Devisings will not be so.

7. By reason of which Moab will lament for it self, every one of it will wail: for the Foundations of Kir-hareseth will you muse, they being surely bruised.

8. For the Fields of Heshbon are a languishing Place, the Vine of Sibmah, the Lords of the Nations beat down the choice Branches of it; they reach to Jazer, stray in the Wilderness; the Shoots of it are spread abroad, they pass over the Sea.

9. Therefore will I weep with the Weeping of Jazer, *for* the Vine of Sibmah; I will

Ver. 5. *My Heart*] as *Moab* might be a Place of Safety for the expelled People of *Judah*, Chap. xvi. 4.

Ib. *cry*] see *Jer.* xlviii. 34.

Ib. *Barriers*] The *Heb.* Word in other Places signifies a *Bar* or *Bars*, never *fugitives*; and as applied here to a Country, is very aptly *Barriers*, agreeable to Ver. 8. see *Jun.* and *Trem.* Annot.

Ib. *as*] which is to be supplied or understood to make Sense, as often in the *Scripture*; and the former is of Necessity required here, that *Zoar* may not be made a Heifer.

Ib. *it will go up*] viz. *Moab*, as Ver. 2. the *Heb.* Verb being singular. Whence the *vulg. Lat.* has *Weeping will go up*, which the great *Grotius* calls *Egregia allusio*, a choice allusion, and expounds it, *if they should climb up the Mountains, Weeping would go up with them*; but it might be rather *from them*, or according as they are said to *stir* or *raise up a Cry*, however the *Original* is misinterpreted, if only because it has *with* before *Weeping*.

Ver. 6. *Grass*] Upon the *com. Transf.* I would just remark, that it is well for *Hay* to be withered, or it must be so, but of its *withering away* I do not remember to have read elsewhere.

Ver. 7. *Residue*] see *Buxt. Lex.*

Ib. *Valley of Willows*] as *Prideaux* says the Words ought to be rendered, *Connec. An.* 570. *Babylon* standing in a low Place where Willows grew, *Psa.* cxxxvii. 1, 2.

Ver. 8. *Beer-elim*] The Conjecture of *Grotius* here is probable and ingenious, that this was the same Place with that in *Num.* xxi. 16. and thus called because the Princes dug it, Ver. 18. *Beer-elim* being the *Well of the mighty ones*.

Ver. 1. *Country's Sheep*] those that belonged to the Governor of *Moab*, according to which others understand and render it. But our *Eng. Transf.* orders the Lamb to be sent to two or three.

Ib. *Sheep*] The *Moabites* being made tributary to *Da-*

vid, 2 *Sam.* viii. 2. and giving their Tribute in *Sheep* to the Kings of *Israel* after the Partition of the two Kingdoms, 2 *King.* iii. 4. which they had with-held, Ver. 5. are advised to send it to the King of *Judah*, *David's* legal Successor, to whom it belonged, that he might help them against the *Affrians*.

Ib. *from*] Collect the Tribute of Sheep from all Parts of *Moab*.

Ver. 3. *like Night*] to hide, as follows.

Ver. 4. *expelled*] Those who were so by the Troubles and Wars in *Judah*, at the latter Part of *Ahaz's* Reign, 2 *Chron.* xxviii. That Kingdom being oppressed by the *Edomites* on the South, the *Philistines* on the West, and the *Affrians*, if not the *Israelites*, on the North, 2 *Chron.* xxviii. 17, 18, 20. the Prophet very properly made this digressive Address to *Moab*, which was on the East.

Ib. *for*] as the present Affliction would soon be over, when *Hezekiah* reigned, of whom he accordingly speaks in the next Verse; see 2 *King.* xviii. 7, 8.

Ver. 5. *ready*] the proper Meaning of the Word, *Ezr.* vii. 6. *Psa.* xlv. 1. *Prov.* xxii. 29.

Ver. 6. *false Devisings*] *Lowth* says, rather *Strength*, from the *Vulgar Latin*. How little Deference is paid to the *Original*!

Ver. 7. *bruised*] So *Jun.* and *Trem.* *contrita sunt*, from the Root כָּאָח *to bruise*, without the Alteration of any Letter: whereas to make it *stricken*, it is supposed to come from נָחַ when instead of נָ being changed into כָּ as it is sometimes done, and may seem to have been thought the Case here; כָּ in this Word will be quite redundant, as appears by the Form of the Participle in *Niphal*, when the third Radical Letter is נָ and the first כָּ *Buxt. Gram.* Lib. 1. Cap. 34.

Ver. 8. *Fields*] *Theodotion* turned it ἀγροὶ θανάτου, *Fields of Death*, as though שָׂדֵה מוֹת had been for שָׂדֵה חַיִּים

Ib. *reach*] *Jer.* xlviii. 32.

water thee with my Tears, O Heshbon and Elaleh: because the Acclamation for thy Summer-fruits and Harvest is fallen.

10. The Gladness and Rejoicing is also withdrawn from the arable Land, and there will be no Singing, nor Shouting in the Vineyards: the Treader shall not tread out Wine in the Wine-presses; I have caused the Acclamation to cease.

11. My Bowels shall therefore make a Noise like a Harp for Moab, and my inward Part for Kir-haresh.

12. And when it is seen that Moab is become weary upon the high Place, and comes to his Sanctuary to pray, he will not prevail.

13. This is the Matter which the Lord has spoken concerning Moab hitherto.

14. And now he speaks as follows, In three Years as the Years of one hired, the Glory of Moab shall be base, in all the great Multitude; and the Residue being very little, shall not be stout.

C H A P. XVII.

THE Burden of Damascus. Behold Damascus is taken away from being a City, and is become a Heap of Ruin.

2. The Cities of Aroer are forsaken: they shall be for Flocks, which shall lie down, and none make afraid.

3. Both the strong Hold shall be abolished from Ephraim, and the Kingdom of Damascus with the Residue of Syria; which shall be like the Glory of the Israelites, says the Lord of Armies.

4. At which Time the Glory of Jacob shall be impoverished, and the Fatness of his Flesh become lean.

5. And it shall be like a Reaper's gathering together the standing Corn, that he may

reap the Ears with his Arm: it shall even be as one gathers the Ears in the Giants Vale.

6. But there shall be Gleaning-grapes left in it, as at the Brushing of an Olive-tree, two or three Berries in the Top of the uppermost Branch, four or five in the fruitful Branches of it, says the Lord God of Israel.

7. At that Time Man will have regard to his Maker, and his Eyes will look to the Holy One of Israel.

8. And he will not have regard to the Altars, the Work of his own Hands; nor look to that which his own Fingers have made, whether Groves or sun-burnt Images.

9. His strong Cities at that Time will be as a forsaken Bough and an uppermost Branch, which will be left, by reason of the Israelites; though there will be Desolation.

10. For thou hast forgot the God of thy Salvation, and not remembered the Rock of thy Strength: therefore thou having planted pleasant Plants, and set it with a strange Slip;

11. Making thy Plant grow in the Day, and causing thy Seed to flourish in the Morning; the Harvest will be a Heap, at the Time of Sickness and mortal Pain.

12. Wo be to the many noisy People, who make a Noise like that of the Seas; and to the tumultuous Nations, which are in a Tumult like that of strong Waters.

13. The Nations are in a Tumult like that of many Waters, but he will rebuke them, so that they shall flee far off; being pursued like the Chaff of the Mountains before the Wind, and like whirling Stuff before the Whirlwind.

14. At the Evening-time also there will be Trouble, before the Morning he will not be: this will be the Share of those who plunder us, and the Lot of them that prey upon us.

Ver. 14. *three*] from the Year in which *Ahaz* died, Ch. xiv. 28. at whose Death *Hezekiah* being in the first Year of his Reign, as by the *Table of the Kings*, consequently this seems accomplished upon *Moab* in his 4th Year, by the King of *Affyria*, before he began his War against *Samaria*, 2 *King*. xviii. 9.

Ib. *as the Years*] barely fulfilled, without any Overplus; but must be full Years for such, as Chap. xxi. 16. whereas *Usher* makes it but two.

Ver. 3. *Damascus*] whose Inhabitants being carried away, 2 *King*. xvi. 9. was probably peopled again from the Country.

Ib. *Residue*] that were left at the former Captivity, 2 *King*. xvi. 9.

Ver. 4. *At which Time*] whereby the *Chronology* of it is settled.

Ver. 5. *Giants Vale*] so *Josh*. xv. 8.

Ver. 8. *whether*] this being right, and either wrong, as English; which however he who can give a proper Distinction of, must have some Skill in our Language: I have attempted it in my *Grammatical Questions and Observations*, Part i. N^o 902. MS.

Ib. *sun-burnt Images*] Probably those on the Roofs of the Houses, so scorched by the Sun, and called thus by the Prophet in Derision.

Ver. 9. *left*] which the *Affyrians* will leave, as *Jun.* and *Trem.* translate.

Ib. *by reason of*] Through God's Favour remaining to his People, their strong Cities shall not be destroyed, 2 *Chron.* xxxii. 1.

Ver. 10. *pleasant*] In the *vulg. Lat.* *faithful*; neither suitable to the Context, nor true, *y* being mistaken for *x* but in the *Gr.* worse *unfaithful*, by imagining that was more suitable perhaps.

Ver. 11. *Sickness*] The Verb signifying *to be sick*, and not *to grieve*. Besides Sickness and such Pain hinder People from getting in their Harvest, so that it lies in Heaps, and is spoiled.

Ver. 12. *noisy*] being a Noun from the Verb that follows repeated.

Ver. 14. *Morning*] How exactly this came to pass on the *Affyrian Army*! Chap. xxxvii. 36.

C H A P. XVIII.

WO be to the Country shady with Wings, which is on the side of the Rivers of Ethiopia;

2. That sends Ambassadors on the Sea, and in Vessels of Rushes atop of the Water, Go, O swift Messengers, to the Nation drawn out and made bare, to the People terrible not only where they are but further, the Nation measuring by a Line, and treading down, whose Country the Rivers have preyed upon.

3. All Inhabitants of the World, and Dwellers on the Earth, when the Standard is lifted up at the Mountains, see; and when the Trumpet is sounded, hear.

4. For thus said the Lord to me; I will be quiet and look in my Settlement, as the clear Heat in the Sun-shine, like a Cloud of Dew in the Heat of Harvest.

5. For before Harvest, while the Bud is whole, and the green Grape ripening with a Flower; he will both cut off the Suckers with Pruning-hooks, and remove, cut away the Sprouts.

6. They shall be left together for the Fowls of the Mountains, and for the Beasts of the Earth: insomuch that the Fowls shall summer upon them, and all the Beasts of the Earth winter upon them.

Ver. 1. *Wings*] large Mountains, according to *Strabo's* Description, Lib. ult. not the Sails of Ships, which did not make the Country shady.

Ib. *on the side of*] as *Num.* xxi. 1. 1 *Sam.* xiv. 4. for which see *Grot.* with *Jun.* and *Trem. Annot.* What Violence is done to the Text, by expounding the Country to be *Egypt*, undeserving a particular Confutation!

Ver. 2. *That sends*] or *sending*, it being a Participle to *Country* or *Ethiopia*: so not *God sends*, according to the Sense *Lowth* prefers; nor is it probable the *Affyrians* went against *Ethiopia* by Sea, but through *Egypt*. In Support of his Opinion, he interprets *that Time*, Ver. 7. not to mean *the same Time*.

Ib. *sends*] to *Sennacherib* King of *Affyria*, Chap. xxxvii. 9. *Sevechus* the 2d of the *Ethiopian* Line being then King of *Egypt*, with whom *Sennacherib* was at War, and besieging *Pelusium*, the Fear of *Tirhakab* King of *Ethiopia* drove him from thence, *Josephus Antiq.* Lib. x. 1.

Ib. *Sea*] the *Red Sea*, at the farther End of which from *Ethiopia Pelusium* lay.

Ib. *drawn out*] the *Affyrian* Army being come from Home, and also dispersed in several Places, Chap. xxxvi. 2. & xxxvii. 8.

Ib. *made bare*] either for want of Riches to carry on so much War, or by the Multitude of People taken out of their Country for that Purpose.

Ib. *measuring*] making new Provinces and Colonies; of which look *Grotius's* excellent *Notes*.

Ib. *preyed*] This seems to me as if the *Affyrians* under the Pretence that their Country was overflowed or streightened by the *Tigris*, &c. went to war with their Neighbours.

Ver. 3. *when*] at the Time the decisive Battle was to be fought between *Sennacherib* and *Tirhakab*, in which the latter was defeated, Ch. xx. 4.

Ver. 4. *quiet*] as though Providence would not much

7. At that Time a Present will be brought to the Lord of Armies, by the People drawn out and made bare, and from the People terrible not only where they are but further, the Nation measuring by a Line, and treading down, whose Country the Rivers have preyed upon; to the Place of the Name of the Lord of Armies, the Mountain of Zion.

C H A P. XIX.

THE Burden of Egypt. Behold the Lord will ride on a swift Cloud; and come to Egypt; at whose Presence the Idols of Egypt will be moved, and its Heart melt within it.

2. And I will mingle Egypt with it self, so that they shall fight each with his Brother, and each with his Neighbour, City with City, Kingdom with Kingdom.

3. For the Spirit of Egypt shall be emptied within it, and I will devour its Counsel: when they will seek to the Idols, the Charmers, those that have familiar Spirits, and the Sorcerers.

4. I will also shut up Egypt in the Power of hard Lords, and a fierce King shall rule over them, says the Sovereign Lord of Armies.

5. The Water too shall fail from the Sea, and the River waste away, and dry up.

interfere in it, the *Ethiopians* and *Affyrians* being both wicked, and should shortly be punished, as the latter were soon after, Chap. xxxvii. 36.

Ib. *clear Heat*] which is seen to sparkle in a hot Summer's Day, continuing in the same Place.

Ib. *Sun-shine*] *Heb.* *Light* frequently; and is not pretended to be *Herbs* that I know of elsewhere, though another Noun from the same Root is in Chap. xxvi. 19. 2 *King.* iv. 39.

Ib. *Cloud*] which in the still hot Weather scarce moves.

Ver. 5. *before*] Signifying hereby the Nearness of their Destruction.

Ver. 6. *They*] those who are slain of their Armies.

Ver. 7. *a Present*] of what was left by the great Slaughter of the *Affyrians*, 2 *King.* xix. 35.

Ver. 2. *fight*] After the Death of *Setbo* or *Tirhakab*, the Successor of *Sevechus*, in whose Reign *Sennacherib* invaded *Egypt*, Chap. xx. 1. the Country was two Years without any settled Government, in Confusion and Contention, *Diodorus Siculus*, Lib. 1.

Ver. 4. *hard*] *Heb.* as it were *Lords each hard*.

Ib. *Lords*] After the two Years of Anarchy, twelve Noblemen seized the Kingdom, and parted it between them 15 Years, *Herodotus*, Lib. 2. *Diod. Sicul.* ib.

Ib. *King*] Next reigned *Psammitichus* one of them whom the rest first expelled, but he returning with an Army of Robbers, Pirates, &c. overcame them all, and was King many Years, *Herod.* and *Diod. Sic.* ib.

Ver. 5. *fail*] by turning it out of the *Nile* at that Time, into the Lake *Mareotis* or *Marea* 100 Miles in Circumference, on the west Side of the River, before it reached the *Levant* or *Mediterranean Sea*, *Herodotus* in *Euterpe*; and thus all these Things might not be figurative, as *Grotius* says they are. In which View read to Ver. 11.

6. And

6. And the Rivers shall go off, the Streams of Fortification be drawn out, and waste away; the Reeds and the Flags shall wither.

7. The Paper-reeds at the Stream, at the Mouth of it, and every sown Thing of the Stream shall dry up, be driven away, and not be.

8. And the Fishermen shall sorrow, all that cast Hooks into the Stream mourn, and such as spread Casting-nets atop of the Waters languish.

9. Those likewise shall be ashamed who work the fine Threads of Flax, with them that knit the Nets.

10. And all who make the Lake, Ponds of Pleasure, shall be bruised in the Purposes of it.

11. Certainly the Princes of Zoan are Fools, the Counsel of Pharaoh's wise Counsellors is become senseless: how can you say of Pharaoh, I am the Son of the wise ones, the Son of the ancient Kings?

12. Where be they that are thy wise ones now? For let them tell thee, I pray, and make known, what Counsel the Lord of Armies has taken against Egypt.

13. The Princes of Zoan are become foolish, the Princes of Noph are deceived:

those make Egypt go astray, who are the Corner of its Tribes.

14. The Lord has mixed a Spirit of perverse Things within it; and they make Egypt go astray in every Work of it, as a Drunkard does in his Vomit.

15. So that Egypt will have no Work, which the Head or Tail, Branch or Rush can do.

16. At that Time Egypt will be like Women: as it will be afraid, and in dread; by reason of the Shaking of the Hand of the Lord of Armies, which he shakes against it.

17. And the Country of Judah will be a Staggering to Egypt, every one who brings it to his Remembrance will be in dread; by reason of the Counsel of the Lord of Armies, which he takes against it.

18. At the same Time there will be five Cities in the Country of Egypt, that speak the Language of Canaan, and swear to the Lord of Armies; one will be called The City of Destruction.

19. There will be an Altar to the Lord at that Time in the Middle of the Country of Egypt, and a Statue at the Border of it to the Lord.

Ver. 7. *Paper-reeds*] the Reeds of which Paper was first made growing at the Sides of the Nile, with a triangular Stalk about fifteen Feet high, and a Foot and a half in Compass, having several Rinds one within another, *Pliny*, Lib. xii. 13.

1b. *Mouth*] of the Nile at the Mediterranean Sea. *Psammitichus* retiring into the Fens by the Sea-side, as the History relates, might be a second Occasion to that mentioned on Ver. 5. of spoiling the Business done there, according to these Verses.

Ver. 10. *the Lake*] properly from the Heb. Root to shut up: a Place, as *Buxtorf* says in *Lexic.* wherein Water is shut up; see Ver. 5.

1b. *Pleasure*] for which that great Work was at least partly performed. Heb. *the Soul* or *Desire*, by which is not likely to be meant *Fish*. Thus *Jun.* and *Trem.* translate *stagna voluptaria*.

1b. *bruised*] as Ver. 4.

Ver. 11. *of Pharaoh*] that is by personating him, or introducing him to say so of himself, as used both in Discourse and Writing; and *unto* must needs be left, if at all proper.

1b. *ancient Kings*] the Line of whom should fail, Ver. 2, 4.

Ver. 12. *now*] This Word is very different from the first, of which see *Hof.* xiii. 10. and that [where are they] is not a Question by it self appears by the Accent *Kadma*, which is no Point of Division.

1b. *I pray*] which is very frequent.

Ver. 13. *become foolish*] a Verb, as that in Ver. 11. was a Noun.

Ver. 14. *they*] the perverse Things, which is plural in the Heb.

Ver. 17. *Judah*] which lying between Egypt and the King of Assyria's Dominions, was in the Time here prophesied of conquered by that King, 2 *Chron.* xxxiii. 11. at which the Egyptians might well be afraid.

Ver. 18. *Cities*] by the fleeing thither, I suppose, of some of the Inhabitants of Judah, when the King of Assyria made that Conquest of it in the Reign of *Manasseh*:

thus it is properly joined with the foregoing Verse, and agrees with the 20th, which strongly hints this Meaning. Those People might not improbably be allowed five Cities in Egypt, as that was in Alliance with Judah, Ch. xxx. 6, 9. So David and his Men had Ziklag from Achish, 1 *Sam.* xxvii. 6.

1b. *one*] which the Assyrians might carry their Conquests so far as to destroy. The Assembly's Annotation seems notably absurd, each of them shall be called a City, saved from Destruction.

Ver. 19. *Altar*] Through Providence the better Sort might get thither, partly for the Idolatry at Home, 2 *Chron.* xxxiii. and that such might be saved; who then served God there. The Objection that they were blamed for going into Egypt, loses its Force, because it was on other different Occasions: at Sennacherib's Invasion, they sent some to Egypt for Help, Chap. xxxi. 1. when the Lord would wonderfully deliver them himself, and not be deprived of that Honour, and the good Effects of it, by the Egyptians; after the Captivity by Nebuchadnezzar, God would have preserved the Residue in their own Country, and Egypt was to be destroyed, Jer. xlii. those were cogent Reasons for their not going then, neither of all which operated, when Judah was conquered in the Reign of Manasseh. If the Prohibition to go into Egypt or live there was perpetual, this Prophecy must never be fulfilled; see Chap. xxvii. 12, 13. It may not be amiss to mention; that in the Time of the Maccabees one Onias being disappointed of the high Priesthood, went into Egypt where there was a considerable Number of the Jews, and getting into the King's Favour, built a Temple in the District of the City Heliopolis, became the high Priest of it himself, and Sacrifices were offered there as at Jerusalem, *Josephus*, *Antiq.* Lib. xiii. 6. & xx. 8. which continued till a little after the last Destruction of Jerusalem, when that too was destroyed by the same Emperor Vespasian, *Josephus*, *De Bello Judaico*, Lib. vii. 30. Onias persuaded the Jews there to join with him in it, by pretending it was here prophesied of; but at that Time shews it was fulfilled when the other Things before were.

20. And it will be for a Sign and a Witness to the Lord of Armies, in that Country: for when they cry to the Lord because of the Oppressors, he will send them a Saviour, and a great one, who will deliver them.

21. Thus the Lord will not be unknown to the Egyptians, who will know him at that Time, and serve with Sacrifice and Offering, as also make Vows to the Lord, and perform.

22. So the Lord will smite Egypt, and having smitten, heal; since they will return to the Lord, who will be intreated by them, as heal them.

23. At that Time there will be a Highway from Egypt to Assyria, so that the Assyrian will go into Egypt, and the Egyptian into Assyria; nay the Egyptians will serve with the Assyrians.

24. At the same Time will Israel be the

third to Egypt and Assyria, a Blessing in the midst of the Country:

25. Whom the Lord of Armies will bless, saying, Blessed is Egypt my People, Assyria the Work of my Hands, and Israel my Possession.

C H A P. XX.

IN the Year of Thartan's coming to Ashdod, when Sargon King of Assyria sent him, and fighting against Ashdod, he took it;

2. At that Time the Lord spoke by the Ministry of Isaiah, the Son of Amoz, as follows, Go, and undo the Sackcloth from thy Loins, and pull off thy Shoe from thy Foot; and he did so, walking naked and barefooted.

3. According as my Servant Isaiah, continued the Lord, walks naked and bare-

Ver. 20. *Witness*] of the true Religion in that Heathen Country.

Ib. a *Saviour*] *Eliakim*, as Ch. xxii. 20 to 25. to whom it appears very agreeable, though overlooked by the *Annotators*.

Ver. 22. *heal*] Since the *Egyptians* not only permitted the true Service of God in their Country, but joined in it, and repented; he would heal their Troubles and Divisions, which they had while they were without a King: as he did by restoring Monarchical Government to them, a few Years after the Conquest of *Judah*, and as appears about the Time of the Settlement of that Kingdom under *Eliakim's* Administration.

Ver. 23. *Assyria*] which was also in Agreement with *Judah*, by *Manasseh's* returning from Captivity, 2 *Chron.* xxxiii. 13.

Ver. 25. *Work*] As some of the *Assyrians* might be converted to the true God in that Captivity, as well as the *Egyptians*, this will amply account for the whole. We find *Eshar-haddon* the King then reigning, sent a Priest to teach his Colony in *Israel* the Fear of the Lord, that they might be preserved from the Lions, 2 *King.* xvii. 27. which shews some Belief in the true God, and Acknowledgment of his Power; see Ch. lvi. 3, 6, 7, 8.

Ver. 1. *Year*] *Prideaux* expounds this to follow the coming of *Sennacherib*, here called *Sargon*, against *Judah*, in the 14th Year of *Hezekiah's* Reign, 2 *King.* xviii. 13. that he afterwards made war on *Ashdod*, next on *Egypt* and *Ethiopia* three Years, *Connect.* An. 713. and then came against *Judah* the second time, so that his Army was destroyed, and he went home in the 18th Year of *Hezekiah*, having twice besieged *Lachish*, *Connect.* An. 710. But to me it appears otherwise; namely that *Sargon* (which I take to be the Name of this King of *Assyria* while he reigned with his Father *Shalmaneser*, or till he began reigning at his Father's Death, which by the Times of the Kings of *Assyria* and *Judah* at the End of *Dan.* 23. was at the 12th, but according to *Prideaux* the 14th Year of *Hezekiah*, *Isaiah* himself calling him *Sennacherib* afterwards, Ch. xxxvi. 1. & xxxvii. 37.) did first send *Tartan* a principal Man, 2 *King.* xviii. 17. through the Country of *Israel*, then an *Assyrian* Province, to *Ashdod* in the Way to *Egypt*, which being taken, he went the first Year into *Edom* and *Arabia*, *Psa.* xxi. 11, 13, 16. next harassed *Egypt* and *Ethiopia* three Years, Ver. 3, 4. but that while he or his Army was there, the *Egyptians* rose up against him behind, and upon returning to subdue them, those Insurgents fortified themselves in *Pelusion*, at the easternmost Mouth of the *Nile*, which he besieged, but could not take, and retreated from thence

for Fear of *Tirbakah* King of *Ethiopia*, who had raised an Army in the mean Time, and was coming against him, *Josephus, Antiq. Lib. x. 1.* that now he came up against the Cities of *Judah*, Chap. xxxvi. 1. intending to conquer them for himself, 2 *Chron.* xxxii. 1. and *Lachish* lying towards *Egypt*, he invested that; whither *Hezekiah* sent, and paid what *Sennacherib* appointed, 2 *King.* xviii. 14, 15, 16. who notwithstanding sent *Rabshakeh* with Part of his Army forward to *Jerusalem*, after he had got the Money, Chap. xxxvi. 2. 2 *King.* xviii. 17. 2 *Chron.* xxxii. 9. to have it delivered up to him, 2 *King.* xviii. 31. and to join with him, Ver. 23. or upon *Hezekiah's* Refusal (which seems to be meant by the Charge of his rebelling, 2 *King.* 18, 20. 2 *Chron.* xxxii. 10. together with his preparing for the Defence of the City, 2 *Chron.* xxxii. 2—6.) to besiege it with the Forces sent; which *Sennacherib* might think he could then spare, since he was gone out of the *Egyptian* Territories; but *Tirbakah* making use of the Advantage, with the others Flight before, pursued him; upon which he decamped from *Lachish*, 2 *King.* xix. 8. 9. that the Inhabitants might not issue out upon him in the Battle, and going to meet the *Ethiopian* Army, overthrew it, Chap. xviii. 6. after which Time his own Army before *Jerusalem* was destroyed, Chap. xxxvii. 36. & xviii. 7. finally that having defeated *Tirbakah*, he made great Havock in *Edom*, Ch. xxxiv. as being near, and against him; then laid siege to *Libnah* a City thereabouts, not belonging then to *Judah*, 2 *King.* xviii. 22. but when *Rabshakeh* returned to him with the News of his Loss, he went home, 2 *King.* xix. 8. 36. According to this Order the Sabbatical and Jubilee Years fall together as computed at the End of *Dan.* and those Days 2 *King.* xx. 1. referring to the last, must be in the 14th Year of *Hezekiah*, as shewn there.

Now as to the other, how unlikely it is that *Sennacherib* should go first to *Lachish* from Home, as that lay beyond *Jerusalem* from *Assyria*! but in the Way to it from *Egypt*. Nor is there any Intimation at the Beginning of 2 *King.* xviii. 17. that it was three or four Years after what is related in the foregoing Verse, as would seem necessary if it were so: on the contrary we find the King of *Assyria* at *Lachish* as he was before, 2 *King.* xviii. 14. Again, what Appearance or Probability is there of so much Space of Time between Ver. 1, and 2, of *Isa.* xxxvi? *Bedford* however more strangely puts the Siege of *Libnah*, and coming of *Tirbakah* against *Sennacherib*, when the latter was marching into *Egypt*, *Scrip. Cbr. B. vi. 3. 14.* with other Inconsistencies there and in *Table 46.*

Ib. *Thartan's*] the first Letter here being an Aspirate, not as in 2 *King.* xviii. 17.

footed;

footed; for a three Years Sign and Token, against Egypt and Ethiopia:

4. So shall the King of Assyria lead away the Captives of Egypt, and the Exiles of Ethiopia, young Men and old, naked and bare-footed; even with the Breech uncovered, the Nakedness of Egypt.

5. Daunted and ashamed at this, of Ethiopia their Expectation, and of Egypt their Glory;

6. The Inhabitants of this Isle will say at that Time, Behold such is our Expectation, whither we flee for Help, to be delivered from the Face of the King of Assyria; and how shall we escape?

CHAP. XXI.

THE Burden of the Wilderness of the Sea. Like Whirlwinds in the South passing through, it comes from the Wilderness, from a terrible Country.

2. There is a hard Vision declared to me: the treacherous one deals treacherously, and

the Waster wastes (go up, Elam, besiege, O Media; all its Sighing I have caused to cease)

3. Therefore my Loins are full of Disease, Pains seize me like those of a Woman in Labour; I am distorted by hearing, troubled by seeing.

4. My Heart pants, Horror terrifies me: the Twilight that I desire is made fearful to me.

5. In providing the Table, keeping the Watch, eating, drinking; get ready, O Princes, anoint the Shield.

6. For thus said the Lord to me, Go, cause a Watchman to stand, who may tell what he sees.

7. And he saw a Chariot, a Couple of Horsemen, a Chariot with Asses, a Chariot with Camels; having hearkened diligently with much Attention.

8. Upon this he cried out like a Lion; While I have stood upon the Watch-tower, my Lord, continually by Day, and have been placed upon my Ward all Night;

Ver. 3. *three Years Sign*] Trem. and Jun. have *tertiū anni signum*, a Sign of the third Year. The Point *Athnah* for the main Partition of the Verse is at *bare-footed*. And with the Incredibility of *Isaiab's* going so three Years, the Affair being also foreign; it may be observed there was not three nor two Years Space for the Prophet to do it, before it was fulfilled: so that to denote the three Years, it might be done three Days or Times.

Ib. *Token*] rather than *Wonder*, as the Word signifies either; see Chap. viii. 18.

Ver. 6. *this Isle*] to which *Isaiab* himself belonged, Chap. xxxi. & xxxvii. 9. and seems to be spoken in respect to the People, rather than the Country, the *Israelites* being separated from the rest of the World: for would the *Aphodites* say, *How shall we escape?* when they were already taken.

Ver. 1. *Wilderness*] as what it would be.

Ib. *Sea*] *Babylon* which is here spoken of, Ver. 9. having much Water about it, Jer. li. 13.

Ib. *Whirlwinds*] which in the Deserts of *Arabia* and *Lybia* blow up the Sand terribly, so that People are suffocated and buried in it, in which Manner *Cambyses* the Son of *Cyrus* King of *Persia* lost an Army.

Ver. 2. *hard*] *Lowth* writes here in his *Commentary*; "The Words may be thus translated more agreeably both to Grammar and Sense: *A grievous Vision: there is made known (or declared) to me an Oppressor of (or for) the Oppressor, and Spoiler for the Spoiler;*" *Pool* also in his *Annotations* to the same Purpose, and before them *Lightfoot*, *Harm. of Old Test.* Whereas *Lowth* has altered the Pointing from the *Heb.* according to which the Colon should be after *me*, nor does the Word signify an *Oppressor*, besides the repeated Words for that Meaning should have *h* prefixed; and as to the Sense, let it be considered what was the Prophet so troubled at, Ver. iii. 4. but for the Hardships which he foresaw his own People would suffer by *Babylon*? Was it because *Babylon* should be wasted, and the Sighing of *Judah* cease?

Ib. *Elam*] See Jer. xlix. 34, 39.

Ib. *its*] *Judah's*; of which Kind see Instances in Psa. lxxxvii. 1. Jer. xxxiii. 2.

Ver. 4. *Twilight*] as the Word signifies, not *Night*, and very apt to *Deut.* xxviii. 67. Yet *Pool*, in the Manner of our *Eng. Annotators*, infers from *night* in the *Transf.* that this Vision was in the Night, and that it sig-

nified the Destruction of *Babylon* at that Time; and so *Lightfoot*.

Ver. 5. *In providing*] while the Table is providing with the different Courses of Dainties; the Completion of this see *Dan.* v. These four Verbs are infinitive, not imperative like the two next.

Ib. *Princes*] Several take it for the chief of the Enemies who should surprize the City, but by *the Shield*, a defensive Weapon, it was rather the *Babylonians* themselves.

Ver. 6. *to stand*] as if it were to watch for the Vision, Ver. 2.

Ver. 7. *a Chariot with*] Perhaps it might be truly rendered, but that I would not be too bold with the Original *Scripture*, thus, *the Chariot* (before mentioned) *both with Asses and Camels*; however literal as it is, it may be so understood; and will then agree, as it should, with the Relation of it in Ver. 9. from whence it appears *Isaiab* had the Account, since he did not see that Appearance himself; which may seem to be, one Chariot drawn with Asses and Camels, having Men in it, attended by two Horsemen. But several *Interpreters* would have it *Horses* instead of *Horsemen*, with which it is pretended the first Chariot was drawn, and for which Signification of the Word 1 *Sam.* viii. 11. 2 *Sam.* i. 6. are cited, to no Purpose, nor is such an invented, unknown, and unlikely Meaning of the Word to be allowed, which is the Way to endless Uncertainty, how much soever patronized by great Names. Supposing now there were three Chariots, what is the Meaning that one is described without Beasts, the other with nothing in them? It is evident the first and foremost was not standing still, and as for the other being Carriages, that is not very suitable to Chariots; and would not Foot-soldiers rather than such be mentioned, if an Army was to be represented?

Ib. *Asses*] as the two Horsemen might typify *Darius* and *Cyrus*, who conquered *Babylon* and its Empire, so might the two Kinds of Beasts the *Medes* and *Persians*.

Ver. 8. *like a Lion*] following herein the best Expositors: for the Particle of Comparison is frequently understood, and the Watchman to begin his Speech with, *A Lion*, seems very odd, and unsuitable to the rest.

Ib. *all*] he consequently saw all that came, and so his was a certain Account.

9. Behold this is come; a Chariot of Men, a Couple of Horsemen, who speak in this manner, Babylon is fallen, is fallen, and he has broke down all the carved Images of her gods to the Ground.

10. *This* is what I have threshed, and the Product of my Floor: that which I hear from the Lord of Armies, the God of Israel, I declare to you.

11. The Burden of Dumah. He calls to me from Seir, Watchman, what of the Night? Watchman, what of the Night?

12. The Watchman says, The Morning comes, as well as the Night: if you will enquire, do, turn back; come.

13. The Burden of Arabia. In the Wood of Arabia will you lodge, O travelling Companies of Dedanim.

14. Come with Water to meet the Thirsty, you Inhabitants of the Country of Teman, prevent him who flees with Bread for him.

15. For they flee by reason of the Swords, of the extended Sword, as also by reason of the bended Bow, and of the Weight of the Battle.

16. For thus said the Lord to me; within a Year, as the Years of one who is hired, all the Glory of Kedar shall fail.

17. And the Residue of the Number with the Bow, the powerful ones of the Race of Kedar shall be few: for the Lord God of Israel has spoken it.

Ver. 10. *This is what*] to wit this Vision or Matter; so *this* is understood *Jer.* xxiii. 26. &c.

Ib. *have threshed*] obtained by careful constant Watching according to Ver. 7, 8. as also with great Pain and Trouble, Ver. 3, 4. In the other Way, *my Threshing* is thought to mean the *Babylonians*; which is incoherent, because *Isaiah* did not declare it to them, as appears both by the Distance of Time and Place, as it is likewise to [my:] or otherwise the *Israelites*; but to them the Prophecy did not belong, and to either *threshed ones* in that Sense would seem more proper than *Threshing*.

Ib. *Product*] the *Heb.* being *Son*.

Ib. *of my Floor*] the same repeated in other Words, which seems unapplicable to People.

Ver. 11. *from Seir*] at a Distance as he is running away.

Ver. 12. *as well as*] q. d. Why dost thou ask so much of the Night? Stay till the Morning: but if thou wilt enquire, turn back, and come to hear what there is. Thus he seems to represent the *Edomites* so hasty in fleeing by Night, that they would enquire of Things at a Distance, and not stay for an Answer. *Lowth* says, "This Verse hath puzzled all the Commentators;" it was well he did not except himself, who expounds it nearly like others.

Ver. 14. *Come*] the two Verbs being imperative as here rendered.

Ver. 1. *Valley*] strictly I suppose the lower Part of *Jerusalem*, where it is probable *Sennacherib's* Army besieged it, Ver. 7. and where it was destroyed, Chap. xxx. 33. and from thence the City it self as compassed with Mountains, *Psal.* cxxv. 2.

Ib. *Vision*] particularly because this Vision belonged to it, and more generally as being the principal Place for divine Visions.

THE Burden of the Valley of Vision. What is the Matter with thee now, that thou art gone up all of thee to the Roofs?

2. Full of Acclamations! a noisy City! a triumphing Town! thy Slain are not slain with the Sword, nor dead by Battle.

3. All thy Leaders who fled together from the Bow are bound: all that are found of thee are bound together, who have run away far off.

4. Therefore I say, Turn away from me, that I may make bitter Weeping; be not urgent to comfort me, for the Wasting of the Daughter of my People.

5. For it is a Time of Vexation, treading down and Perplexity, by the Sovereign Lord of Armies, in the Valley of Vision; of destroying the Wall, and crying out to the Mountain.

6. Since Elam carries the Quiver with Chariots of Men, with Horsemen, and Kir makes bare the Shield.

7. So that the choicest of thy Vales are full of Chariots, and the Horsemen are fully put at the Gate.

8. He also uncovers the Covering of Judah, and thou lookest at the same Time to the Armour of the House of the Wood.

Ib. *now*] This seems to have been uttered or written in the very Time of the *Assyrian* Invasion, which Observation will give considerable Light to the whole: not before, because the Prophet complains of their Sin done at that Time, Ver. xi. 13. and Ver. 9, 10, 11. especially are not like a Prophecy; not after, because it is inconsistent with *now* here, nor is there any Mention of the remarkable Deliverance, which would have been the principal Thing to have aggravated their Sin, besides to what Purpose should such a Narrative as this to the 15th Verse be?

Ib. *Roofs*] to see what the Enemy was doing: for though some lamented there, yet not all, Chap. xv. 3. *Jer.* xlviii. 38.

Ver. 2. *triumphing*] He calls it as it had been, not was then; which latter in the *Eng. Transl.* is inconsistent with what follows.

Ib. *by Battle*] but by the Executioner, as it appears to me from the next Verse, as in *Jer.* lii. 10, 27. *Lowth* has it, *are dead with Fear*; but I think it is a Trope too much strained for those who are afraid to be called *Slain*; and is it not expressive in the Text, that they were such *Slain as the Sword and Battle makes*?

Ver. 3. *fled together from the Bow are bound*] which is not only quite literal, but the very Order of the original Words; concurring with the next Part, and Ch. xxi. 15. whereas *bound by the Archers* seems an odd Thing, if the Words would bear to be so rendered, which I think they will not.

Ib. *all that*] *Lowth* would have it rendered, *all that are found in thee—have fled*; not considering perhaps there would then be none left in the City.

Ib. *far off*] as Chap. xxiii. 7. & lvii. 9.

Ver. 6. *Elam*] See *Jer.* xlix. 34, 35.

Ver. 8. *uncovers*] dismantled the frontier Places.

9. And you see the Breaches of the City of David, as being many : and gather together the Water of the lower Fish-pond.

10. Nay you number the Houses of Jerusalem, and break down Houses to fortify the Wall.

11. And have made a Pool between the two Walls, for the Water of the old Fish-pond ; but do not look to the Maker of it, nor mind him who formed it long ago.

12. And the Sovereign Lord of Armies calls at the same Time to Weeping, Lamentation, Baldness, and girding with Sack-cloth.

13. When behold there is Joy and Gladness, killing Oxen and slaying Sheep, eating Flesh and drinking Wine ; *with* Let us eat and drink, though we die to Morrow.

14. But it was revealed in my Hearing by the Lord of Armies, This Iniquity shall not be purged away from you, till ye do die, says the Sovereign Lord of Armies.

15. Thus said the Sovereign Lord of Armies : Go, get thee in to this Treasurer Shebna, the Steward of the House, *saying*,

16. What hast thou here ? And whom hast thou here, that thou hast cut thee out here a Sepulchre ? *like* one cutting out his Sepulchre on high, carving him a Dwelling-place in the Rock.

17. Behold the Lord who covers thee with

a Man's Covering, and throughly cloaths thee ;

18. Will roll thee along *as* a Ball rolls, to a Country of large Space : there thou shalt die, and there shall the Chariots of thy Glory be *for* the Baseness of thy Master's House.

19. So will I drive thee from thy Station, and he shall throw thee down from thy State.

20. Moreover at that Time I will call my Servant Eliakim, the Son of Hilkiah.

21. Whom I will cloath with thy Coat, strengthen with thy Belt, and give thy Government into his Hand : inasmuch that he shall be a Father both to the Inhabitants of Jerusalem, and the Family of Judah.

22. And I will put the Key of David's Family upon his Shoulder : so that he shall open, and none shut ; as likewise shut, and none open.

23. I will fix him a Pin too in a firm Place ; and he shall be a Throne of Glory to the Family of his Father.

24. Upon whom they shall hang all the Glory of his Father's Family, of the Offspring and Issue, all the little Vessels, from those of Bowls to all those of Pitchers.

25. At that Time, says the Lord of Armies, shall the Pin that is fixed in a firm Place be removed, cut down, and fall, nay the Weight which is upon it shall be cut off ; for the Lord has spoken it.

Ver. 9. *Breaches*] See 2 Chron. xxxii. 5.

Ver. 11. *made*] 2 Chron. xxxii. 3, 4.

Ver. 15. *this Treasurer*] With the *Vulgate*, *him who dwells in the Tabernacle* : by the Infrequency of *Sochen*, it is scarce to be doubted but the Author sought the Meaning of it in *Shochen*, and put the rest at Will.

Ver. 17. *covers*] or *the Lord covering thee*, the *Heb.* being a Participle *כִּסְיוֹ* by doubling the first radical Letter *ס* as *ל* the other is. Belonging thus to the Root *כסל* it has indisputably this Signification ; and so other Verbs of this Kind have Instances also of the first Letter repeated, as *גלל* Jer. li. 25. *סרר* Dan. viii. 7. & xi. 11. *חרר* Prov. xxvi. 21. *קלל* Eccles. x. 10. *עזק* xxii. 21. *לחח* Prov. xxvi. 18. *כרר* 2 Sam. vi. 14. which agrees well with the next Verb, and the whole, particularly Ver. 2. and is thus translated by *Trem.* and *Jun.*

Ib. *Man's*] as the *Heb.* is, by which may be meant one in high Station.

Ib. *Covering*] *כִּסְיוֹ* is a Noun from the same Root by Duplication of the first Letter as before ; which Manner of Words see in the *Lexicon*, from all the following similar Roots, *בקר*, *גלל*, *גור*, *דרר*, *חל*, *חרר*, *קלל*, *קדר*, *צנן*, *צלל*, *צחח*, *סלל*, *כרר*, *כדר*, *חתח*, *תלל*. But how little can be said for those two Words being derived from *כסל* ! which also signifies *to cast* or *throw*, instead of *carry into Captivity*.

Ver. 18. *Country*] whither he was carried with King Manasseh into Captivity, 2 Chron. xxxiii. 11.

Ib. *Baseness*] being Matter of Reproach.

Ver. 20. *that Time*] when Manasseh was restored to his Kingdom, Eliakim being then, as it appears, prime Minister of State, if not also high Priest, *Prideaux*, *Con-*
nect. Anno 677.

Ver. 23. *a Pin*] to hang Things on against a Wall, &c.

Ver. 24. *of the*] The Offspring and Issue being the Family, it was the Glory of them, and not they themselves, were to hang upon him. The whole Family should contribute to honour him, and derive their Honour from him. To avoid this, as it seems, which our *Eng. Translators* have taken to, others have rendered the Words out of their Meaning : thus *Jerome*, or he who passes for him, has turned both Words, *vasorum diversa genera, several Sorts of Vessels* ; *Jun.* and *Trem.* *proventus ejus et redditus ejus, his Income and his Revenue* ; the *Septuagint* more widely, including the next Words, *ἀπὸ μικρῶν ἕως μεγάλων, from the small to the great*. Both which Inconveniencies are shunned by putting those two Words in the Genitive Case, as governed of *Glory*, and not being the same with it, but with the Family.

Ib. *Offspring and Issue*] Kimbi in his *Commentaries* expounds it, *הבני והבנות Sons and Daughters*, so he does in his *Book of Roots*, with whom agrees *Aben Ezra*, as indeed the latter Word is fem. and herein Eliakim might be a Type of *Christ*, in whom Male and Female are one, *Gal.* iii. 28. But the *Chald. Targum* of *Jonathan Ben Uzziel*, which *Sol. Farhi* follows, has *בְּנֵי וּבְנֵי בָנֵי Sons and Grandsons*, and the male Sex were more likely to be concerned with a prime Minister. However as there appears no more Authority for either than the Opinion of its Votaries, both seem too particular ; and since the first Word is used with *Seed* or *Posterity* in a general Manner, *Ch.* xli. 3. & xlviii. 19. *Job* xxi. 8. it may be rather so here, and the latter Word for *Issue* of the like Meaning with that for *Posterity* in those Places.

C H A P. XXIII.

THE Burden of Tyre. Lament, O Ships of Tarshish, because it is wasted from *having* House, or Entrance; those that it is discovered to from the Country of Chittim.

2. Be silent, you Inhabitants of the Isle, which the Merchants of Zidon, who pass the Sea, have filled.

3. And the Seed of Shihor, the Harvest of the River at great Waters is her Crop; and she is the Market of the Nations.

4. Be ashamed, O Zidon; for the Sea speaks, the Fortrefs of the Sea thus, I am neither in Labour, nor bear, nor breed up young Men, advance Virgins.

5. As at the News concerning Egypt, they will be in Anguish at that of Tyre.

6. Pass to Tarshish, lament, you Inhabitants of the Isle.

7. Is this your triumphing one! whose Feet shall carry her away, from her old State of ancient Time, to sojourn far off?

8. Who has consulted this against crowning Tyre, whose Merchants are Princes, her Dealers the Honourable of the Earth?

9. The Lord of Armies has consulted it, to pollute the Pride of all the Glory, to make all the Honourable of the Earth base.

10. Pass through thy Country like a River, Daughter of Tarshish: there is no Girdle any more.

11. He has stretched out his Hand over the Sea, has moved the Kingdoms; the Lord has commanded concerning the Dealer, to destroy her Fortresses.

12. And he says, Thou shalt triumph no more: O oppressed Virgin, Daughter of Zidon, rise up, pass to Chittim; there also will be no Rest for thee.

13. Behold the Country of the Chaldeans, this being not a People, the Assyrian founded it for those of the desert Places: they having set up his Towers, raised up its Palaces, he made it a Ruin.

14. Lament, O Ships of Tarshish, because your Fortrefs is wasted.

Ver. 1. *Chittim*] It being called thus somewhere, or rather any where on the north Coast of the *Mediterranean Sea*, the News of the Siege of Tyre would go readily to the Ports there, and so be communicated to the Ships. Yet what a Pother *Interpreters* make about it!

Ver. 2. *Isle*] namely Tyre; Places at the Sea being called by the Name here used.

Ver. 3. *of Shihor*] viz. beyond it, that being the Boundary of Egypt towards Tyre; see Gen. xv. 18. *Poole* and *Lowth* plead for this River to be the Nile running through the Middle of Egypt, to whom *Josh. xiii. 3.* is sufficient Answer.

Ib. *the River*] Nile, by whose overflowing Egypt produced great Plenty of Corn.

Ver. 4. *Fortress*] Tyre it self, as Ver. 14. see the like Word Ver. 11.

Ver. 5. *concerning Egypt*] See Exod. xv. 14, 15, 16. *Josh. ii. 9, 10.* In the *vulg. Lat. &c.* it is translated to a different Meaning, but with such Impropriety both of the original and pretended Words, that instead of justifying it with *Poole*, I do not count it worth refuting.

Ver. 7. *triumphing*] *Elulæus* King of Tyre making war upon Gath, the Inhabitants called *Shalmaneser* King of Assyria to their Assistance, with whom several Ports of Phenicia joined, but the Tyrian Fleet of twelve Ships defeated the others of sixty; then the Assyrians besieging the City, it was freed five Years after by the Death of *Shalmaneser*, *Josaphus* from *Menander*, *Antiq. Lib. ix. 14.* and against *Apion* Lib. i. Now the latter falling out according to my Tables at the 12th Year of *Hezekiah*, it seems evident that this Prophecy against Tyre was made at, or soon after, the Time of triumphing for the Deliverance above mentioned; comp. Chap. xx. 1, 2.

Ib. *ancient*] See *Josh. xix. 29.* *Strabo* the Greek Geographer writes, Lib. xvi. that Tyre was the most ancient Phenician City next to *Sidon*; of which there is read Gen. x. 19.

Ib. *far off*] I refer this to the Time of *Alexander's* besieging Tyre, when many of its Inhabitants, before it was taken, went to *Carthage* in Africa, *Justin, Lib. xi. 10.* *Quin. Curtius, Lib. iv. 3, 4.* for their Removal at the Siege of *Nebuchadnezzar* was but about half a Mile, Ver. 10.

Ver. 10. *River*] a very apt Similitude: for the Tyrians invaded by *Nebuchadnezzar*, at last left their Country, and betook themselves to an Island in the Sea, as observed on *Ezek. xxix. 17, 18.*

Ib. *Tarshish*] Tyre having a deal of Merchandise from thence, Ver. 14. *Grot.* says it is in Heb. *to the Daughter*; but there is Nothing between River and Daughter.

Ib. *Girdle*] as this Word is rendered in the other Place where it is found, *Psa. cix. 19.* and here may signify the Fortresses, Ver. 11. or all that the Principality of Tyre had for Defence on its Frontiers; which being destroyed, it was advised to leave that Country, as the foregoing Expression is.

Ver. 12. *Zidon*] The Phenicians frightened by an Earthquake left their Country, and at length built Zidon; where being conquered after several Years by the *Philistines* of *Askalon*, divers of them escaped in their Ships, and built Tyre, *Justin, Lib. xviii. 3.* agreeable to Ver. 2. two hundred and forty Years before the building of *Solomon's* Temple, according to *Josaphus, Antiq. Lib. viii. 2.* but it was much longer by the Note on Ver. 7.

Ver. 13. *Behold*] what a greater known Ruin the Lord had wrought long ago, so might now well destroy Tyre.

Ib. *the Assyrian*] *Nimrod* who might be so called, because he first brought a Colony into Assyria, and built Cities there, Gen. x. 11, 12.

Ib. *founded*] As this must be the first Settlement of the Chaldeans in their Country, by building as the following Words shew, it necessarily leads us to the building of Babylon there, and the Kingdom which *Nimrod* had, Gen. x. 10. & xi. 2, 5. *Marshall's* Interpretation in *Can. Chron. p. 478.* that it was *Nabonassar's* late beginning a new Monarchy at Babylon, seems short of the Matter; as it does not appear that he built the Towers, &c. or that it was done for such People, the Kingdom of Babylon being a Part of the Assyrian Empire which was then divided into two; nor does the future referring the Ruin to the Conquest of *Cyrus*, suit with the Scope of enforcing the Prophecy against Tyre, by an Example of the Chaldeans.

Ib. *desert*] who travelled or wandered in Places yet uninhabited, Gen. xi. 2.

Ib. *his—its*] The Pronouns being different.

Ib. *he*] the Lord, as continued from Ver. 11, 12. see Gen. xi. 8. *Easar-haddon* King of Assyria obtaining the Kingdom of Babylon at a Time of Interregnum there, does not seem to answer well to Ruin, and appears to be divers Years after *Isaiah's* Death.

15. At

15. At which Time Tyre will be forgot seventy Years, as the Time of one King: at the End of the seventy Years Tyre will be like a Harlot who sings.

16. Take a Harp, go round about the City, O forgotten Harlot; play well, sing much, that thou mayest be remembered.

17. For at the End of the seventy Years the Lord will visit Tyre, and she will return to her Hire, and go a whoring with all the Kingdoms of the Earth, upon the Surface of the Ground.

18. Both her Merchandice and Hire will be holy to the Lord; it will not be treasured, nor stored up: for her Merchandice will be for those who dwell before the Lord, to eat sufficiently, and for durable Covering.

CHAP. XXIV.

BEHOLD the Lord will empty the Earth, and make it void, as also turn its Surface upside-down, scattering the Inhabitants of it.

2. And it will be as with the People so with the Priest, as with the Servant so with his Master, as with the Maid so with her Mistress, as with the Buyer so with the Seller, as with the Lender so with the Borrower, as with the Usurer just so with the Giver of Usury to him.

3. The Country will be quite emptied, and thoroughly preyed upon: for the Lord has spoken this Thing.

4. The Earth mourns, it fades; the World languishes, it fades: the high People of the Earth languish.

5. And the Earth is polluted under the Inhabitants of it: for they transgress the Law, change the Ordinance, break the everlasting Covenant.

6. Therefore the Curse consumes the Earth, and the Inhabitants on it are desolate: therefore the Inhabitants of the Earth are burnt up, and few Men left.

7. The new Wine mourns, the Vine languishes, all who were of a glad Heart sigh.

8. The Joy of the Timbrels is ceased, the Noise of Triumphings is ended, the Joy of the Harp is ceased.

9. They do not drink Wine with Singing, strong Drink is bitter to those who drink it.

10. The empty Town is broke down, every House is shut up from Entrance.

11. There is a crying out for Wine in the Streets: all Gladness is obscured, the Joy of the Earth is removed away.

12. Desolation is left in the City, and the Gate is battered with Wasting:

13. When it is thus in the midst of the Earth, among the People; there will be as at the Brushing of an Olive-tree, like the Gleaning-grapes when the Vintage is finished.

14. They will raise up their Voice, will sing: through the Excellency of the Lord will they shout joyfully from the Sea.

15. Therefore honour the Lord in the Fires, the Name of the Lord God of Israel in the Isles of the Sea.

16. We hear Psalms from the Coast of the Earth, Glory to the Righteous One; but I say, I have Leanness, I have Leanness, woe is to me; the Treacherous deal treacherously, even treacherous ones deal perfidiously with Treachery.

17. Dread, a Pit, and a Snare are for thee, O Inhabitant of the Earth.

18. So that he who flees from the Sound of the Dread, will fall into the Pit; and he who gets up from within the Pit, will be taken in the Snare: for the Flood-gates will be opened from on high, and the Foundations of the Earth will shake.

19. The Earth will be thoroughly bruised, the Earth will be thoroughly broke, the Earth will be thoroughly moved;

20. The Earth will thoroughly stagger like one drunk, and be removed about like a Tent: nay its Transgression will be so heavy upon it, that it will fall, and not rise up again.

Ver. 15. *forgot seventy*] from the Beginning of *Nebuchadnezzar's* Reign, till the *Babylonians* who kept it down were subdued by *Cyrus*. Though *Tyre* was not conquered at first, yet doubtless its Commerce, for which it was so noted, *Ezek. xxvii.* was spoiled by *Nebuchadnezzar's* subduing and plundering the neighbouring Countries, and besieging it self; so that *Tyre*, which was much minded for its Merchandice and Wares; was at that Time strictly forgot seventy Years; see *Ezek. xxix. 17, 18.*

Ib. the seventy] that is those seventy already mentioned.

Ver. 17. *return to her Hire, &c.*] Accordingly it appears that in the Time of the *Persian* Empire, *Tyre* had the Trade of the *Red Sea* from the south and east Countries, viz. *Arabia, Africa, Persia,* and the *East Indies*, through the Port of *Elat* on that Sea, and of *Rhinocorura* on the *Mediterranean*, which is dispersed to the west and north Countries, *Strabo, Lib. xvi.*

Ver. 18. *holy*] See *Ezr. iii. 7.* Others apply it to the Gospel, *Act. xxi. 3, 4.*

Ver. 1. *Earth*] Having before prophesied distinctly against particular Countries, he seems now to speak of the whole together: this appears not only by mentioning none particularly, but by the *World*, Ver. 4. *People* being plural in the *Heb.* Ver. 13. *the Isles*, Ver. 15. and *the Kings*, Ver. 21.

Ver. 2. *as*] because they would be destroyed, or stripped of all they had, according to the next Verse.

Ver. 5. *Law*] *Rom. ii. 14, 15.*

Ver. 5. *everlasting Covenant*] properly this was not confined to the *Jews*; see *Heb. viii. 8.* to the End, Chap. lix. 21.

Ver. 10. *Town*] The singular collectively for the plural Number is frequent, as Ver. 12, 17.

Ver. 11. *for Wine*] by reason of the People's fainting.

Ver. 15. *Fires*] Afflictions and Punishments.

Ver. 17. *Dread*] In *Heb. pabud, pabath* and *pah*, with a Similitude of Sound, as observed on Chap. v. 7.

21. At which Time the Lord will punish the Army of the high one on high, as well as the Kings of the Ground upon the Ground.

22. Who will be gathered as Prisoners are into a Pit, and shut up in a Prison; but will be visited a great while after.

23. And the Moon will blush, and the Sun be ashamed; when the Lord of Armies reigns on Mount Zion, in Jerusalem, and before his Elders with Glory.

CHAP. XXV.

O LORD, thou art my God, I will extol thee, will praise thy Name: for thou doest Wonders, the Counsels long ago were faithful and true.

2. For thou makest of a City a Heap, a fortified Town Ruin, of a City that will never be built up a Palace of Strangers.

3. Therefore will the strong People honour thee, the Town of the terrible Nations fear thee.

4. For thou art a Fortress to the Poor, a Fortress to the Needy in his Distress, a Shelter from the overflowing Storm, a Shadow from the Heat; when the Wind of the Terrible is as an overflowing Storm at the Wall.

5. Thou wilt bring down the Noise of the Strangers, as the Heat it self in a dry Place is by the Shadow of a thick Cloud: the Singing of the Terrible will be humbled.

6. And the Lord of Armies will make for all People, on this Mountain, an Entertainment of fat Things, an Entertainment of Wine from the Lees, of fat Things full of Marrow, of Wine from the Lees refined.

7. And he will devour on this Mountain the Sight of the Wrapping that is wrapt over all People, and the Covering that covers over all Nations.

8. He will devour Death eternally, and the Sovereign Lord will wipe off the Tears from all Faces, and take away the Reproach of his People from the whole Earth; for the Lord has spoken it.

9. At which Time it will be said, Behold this is our God, for whom we have waited, and he will save us: this is the Lord, for whom we have waited; we will rejoice, and be glad in his Salvation.

10. For the Hand of the Lord will rest on this Mountain, and Moab will be trod under him, as Straw is for the Dunghil.

11. And he will spread forth his Hands within it, as a Swimmer does to swim, humbling its Haughtiness along with the Flood-gates of his Hands.

Ver. 21. *high one*] the King of *Babylon*, *Dan. v. 23.* the *Heb.* Word being singular.

Ib. *Kings*] the inferior ones. Thus it notably accords with *Jer. xxv. 26.*

Ver. 22. *after*] when the Empire of *Babylon* should be dissolved.

Ver. 23. *ashamed*] of their inferior Light, *Chap. lx. 19. Rev. xxi. 23.* but especially that they had been worshipped, *Deut. iv. 19.* and *xvii. 3. Job. xxxi. 26, 27.*

Ib. *when*] after the *Babylonian* Captivity, when the Temple and *Jerusalem* were rebuilt.

Ib. *his Elders*] his ancient People the *Israelites*: first effected at the Restoration from the *Babylonian* Captivity, and afterwards in the Time of *Christ*.

Ver. 2. *of a City*] the same both times.

Ib. *Palace*] When a City was destroyed by Strangers, they might keep there a Sort of Palace or Manor-house, or the Word may be rendered *Castle*. The *Eng. Bib.* has a very remote Sense, if any.

Ver. 4. *at the Wall*] when the *Affyrian* Army was without the City of *Jerusalem* besieging it, *Chap. xxxvi. 2, 3.* to whose Invasion and Deliverance from it, this and the ten next Chapters seem to have Reference, with other Things annexed; see *Chap. xxxii. 1.*

Ver. 5. *Singing*] which is explicative of, or accords with, *Noise*; and the Word being used but once more in *Scripture*, is thus translated, *Cant. ii. 12.*

Ver. 6. *this Mountain*] Mount *Zion*; but spiritually, *Christ*, as *Chap. ii. 2. & xi. 9.*

Ib. *Entertainment*] such as was made after the Overthrow of *Sennacherib's* Army; in the Evangelical Sense the Blessings that are received from *Christ*.

Ver. 7. *the Wrapping that is wrapt*] *Symmachus*, the *Ruler who rules*; *Jonathan the Targumist*, the *Prince, the Prince*; *Aquila*, *Darkness* twice, and *Theodotion* once: the former might understand חֹשֶׁךְ by שָׁמַיִם being more used.

Ib. *Wrapping—Covering*] the Sorrow and Mourning

for which they were covered; but as relating to the Gospel Ignorance, *Act. xvii. 30. 2 Cor. iii. 14.*

Ib. *all*] As the *Affyrian* Power and Conquests spread a general Consternation and Sorrow, their Destruction would be the means of removing it; however the Work of Christianity was more extensive.

Ver. 8. *eternally*] which is the obvious Meaning of the Word by other Places; *Paul* taking in *Victory*, *1 Cor. xv. 54.* from the *Septuagint*, tho' differently express'd, of which see on *Gen. xlvii. 31.* *Amama* says this *Heb.* never signifies in *Victory*, and that the *Greek* signifies for ever or eternally there in *Cor. Anti-barb. Bibl. in Prov. viii. 22. p. 580.*

Ib. *Reproach*] I am at a Loss to know from whence *re-buke* came into our *Eng. Translations*, since neither from the *Hebrew*, *Chaldee*, *Greek* nor *vulgar Latin*.

Ver. 10. *Moab*] Look *Chap. xvi. 14.* which may settle the Time when this Prophecy was delivered, as early as the Beginning of *Hazekiah's* Reign, and to this *Chap. xxviii. 1, 2, 3.* is a Confirmation. I cannot be of the Belief, that *Moab* is put here for the Enemies of the Church in general; how general soever that Exposition is, especially as it agrees so aptly with that Country.

Ver. 11. *Swimmer*] God would afflict *Moab*, as one who swims dashes and strikes the Water about.

Ib. *Haughtiness*] Look how this agrees to *Moab* in particular, *Ch. xvi. 6.*

Ib. *along with*] depressing *Moab's* Pride, when he plunges down his Hands in swimming.

Ib. *Flood-gates*] which the Hands as spread in swimming resemble, and might also be so called as being represented to be in the Water: these might be mentioned, because with them a Person who swims beats the Water most forcibly; which may signify that God would powerfully punish *Moab*. See this Signification of its Kindred-noun, *Chap. xxiv. 18. Gen. vii. 11. & viii. 2. 2 King. vii. 19. Mal. iii. 10.* and it is rendered *cataractis* by *Jun.* and *Trem. spoils* is a mere invented Word of our last Translators.

12. The strong Hold, the high Place of thy Walls, will he also lay prostrate, humble, bring to the Ground, to the Dust.

CHAP. XXVI.

AT that Time this Poem will be sung in the Country of Judah: We have a strong City, Salvation is put for Walls and Forts.

2. Open the Gates that the virtuous Nation, observing faithful Things, may enter in.

3. Thou keepest the supported Mind in constant Peace, because it trusts in thee.

4. Trust in the Lord for evermore: for in the Lord Jehovah is everlasting Strength.

5. For he will lay prostrate those who dwell on high, the exalted Town: he will humble it, humble it to the Ground, will bring it to the Dust.

6. The Foot shall tread it down, the Feet of the Afflicted, the Steps of the Poor.

7. The Path of the Righteous is Uprightness: O Upright One, thou dost make level the Road of the Righteous.

8. Even in the Path of thy Judgments, O Lord, we wait for thee; to thy Name and Remembrance, is the Desire of the Soul.

9. With my Soul I desire thee in the Night, even with my Spirit within me I seek thee early: for when thy Judgments are on the Earth, the Inhabitants of the World learn Righteousness.

10. Let Favour be shewn to the Wicked, he will not learn Righteousness; he will do

unjustly in the Country of Equity, and not see the Excellency of the Lord.

11. O Lord, thy Hand being lifted up, they do not behold: let them behold, and be ashamed of the Envy at the People, nay let the Fire for thy Adversaries consume them.

12. O Lord, thou disposest Peace for us; since thou even performest for us all our Works.

13. O Lord our God, Masters besides thee having born rule over us, through thee alone we make mention of thy Name.

14. The Dead will not live, the Deceased will not rise up: therefore dost thou visit and destroy them, and causest the whole Remembrance of them to perish.

15. Thou addest to the Nation, O Lord, thou addest to the Nation, art honoured; who didst remove far off to all the Ends of the Earth.

16. O Lord, they visit thee in Distress; pour forth Prayer, thy Correction being upon them.

17. As a Woman that is pregnant, who draws near to bring forth, is in Anguish, cries out in her Pangs; so have we been at thy Presence, O Lord.

18. We have been pregnant, been in Anguish, as it were brought forth Wind: we made no Safety on the Earth, nor did the Inhabitants of the World fall.

19. Thy Dead will live, with my Corpse will they rise up: awake, and sing, ye who dwell in the Mould; for thy Dew is the Dew of Herbs, and the Earth shall cast out the Deceased.

Ver. 2. *Open the Gates*] after the Siege was over; though more largely respecting the Conversion under the Gospel.

Ver. 3. *constant Peace*] It is the same as Chap. lvii. 19. *Jer.* vi. 14. the Word for *Peace* being repeated; and had one of them been in the constructed Form to be *Peace of Peace*, it would have been nearer the *pres. Transf.* but now is rather thus; rendered by *Jun.* and *Trem.* *continuum pacem.*

Ver. 5. *the exalted Town*] *Ninveh* the Metropolis of the *Assyrian Empire*, Chap. xxxvii. 37.

Ver. 7. *Uprightness*] or *very even*, only it would not be proper to render the next Word in that Manner.

Ib. level] as the Beam or Scales are made in weighing, agreeable to Chap. xl. 4. and the former Part of this Verse; in which Sense see this Word *Psa.* lxxviii. 50.

Ver. 10. *Wicked*] A Complaint upon such as were among themselves, continued in the next Verse.

Ver. 11. *let*] which I cannot but prefer to *shall*.

Ver. 12. *for us*] both Times the same; and so the latter Part has such an Agreement with the former, as the connective *for* requires. I might add, *all our Works* are not in us.

Ib. Works] Those strictly-intended here, seem to be such as God did for his People, and upon that Account called *theirs*: for they could not be universal, since evil Works must be excluded.

Ver. 13. *Masters*] those recorded 2 *Chron.* xxviii. in the Time of *Ahaz*.

VOL. II.

Ib. make] Thou hast still preserved us a People to praise thee.

Ver. 14. *The Dead*] in particular those who were destroyed of *Sennacherib's Army*, Chap. xxxvii. 36.

Ib. therefore] thou destroyest them with the Intent, that they shall not live again.

Ver. 15. *addest*] by bringing home the Captives, and those that fled away for Fear.

Ver. 18. *made*] neither kept themselves safe, nor destroyed their Enemies. This Verse may be counted the Conclusion of the Poem begun Ver. 1.

Ib. Inhabitants of the World] the Enemies of Judah, perhaps called thus for their great Number, and being of divers Nations, 2 *Chron.* xxviii.

Ver. 19. *Thy dead*] the People of Judah or Jerusalem, who were appointed to Death by the Enemy: for the Condition which *Rabshakeh* offered was Captivity, if they went out to him, Chap. xxxvi. 16, 17. so that it may be supposed no less than Death was their Doom, as they kept the City against him.

Ib. my Corpse] *Isaiah* himself being one among them. *Lowth's Commentary* has it remarkably, he says it is *God's Answer*, and *thy dead are the Church's dead*, and *my dead God's or Christ's dead*, both being the same, which he applies to the last Resurrection: whereas that is to be both of the Just and Unjust, *Act.* xxiv. 15.

Ib. cast out] The Simile of *dead Bodies* being continued. This last Member of the Verse is indeed rendered in other very different Meanings, which I have considered, and prefer that in our *Eng. Bible*.

20. Go, my People, enter into thy Chambers, and shut thy Door upon thee: hide as it were a little Moment, till the Indignation is passed over.

21. For behold the Lord will come out of his Place, to punish the Inhabitants of the Earth for their Iniquity; and the Earth shall discover its Blood, and cover over the Slain of it no longer.

C H A P. XXVII.

AT that Time the Lord will punish, with his hard, great, and powerful Sword, Leviathan the stretching Serpent, even Leviathan the crooked Serpent; and will slay the Whale which is in the Sea.

2. At the same Time sing of it, There is a Vineyard of red Wine.

3. I the Lord will keep it, will water it every Instant: lest any should hurt it, I will keep it Night and Day.

4. I having no Wrath, who would put against me Briers and Brambles in Battle? which I would march through, burning them up together.

5. Otherwise by taking hold of my Strength, that he might make peace with me, he should make it.

6. He will cause those who come of Jacob to take root; Israel shall blossom, and bud

forth: and they shall fill the Surface of the World with Fruit.

7. Does he smite it, as the Smiter of it is smitten? Is it slain according to the Slaughter of his slain ones?

8. When it shoots forth, thou wilt contend with it in Measure: he will take away with his hard Wind, at the Time of the East-wind.

9. Therefore by this will the Iniquity of Jacob be purged away, and this is all Fruit to put away his Sin: when he makes all the Stones of the Altar as Chalk-stones scattered about, the Groves and Sun-burnt Images will not stand up.

10. For the fortified City will be solitary, the Habitation removed, and it will be left like the Wilderness: there the Calf will feed, and there he will lie down, and consume the Branches of it.

11. When its Bough is withered, they will be broke off, the Women coming will light them: since they are a People of no Understanding, therefore he who made them will not have mercy upon them, nor he who formed them be gracious to them.

12. At which Time the Lord will beat off from the Flood of the River to the Stream of Egypt; and you will be gathered up one by one, O Israelites.

13. At the same Time the great Trumpet will be sounded, and they will come who

Ver. 20. *Door*] *doors* appears to be by misunderstanding the which as *Buxt.* says, and the *Heb. Keri* shews, is redundant.

Ib. *Moment*] the small Time of the *Affyrian* Invasion, or Siege of *Jerusalem*; but may be occasionally applied to many other Things, publick and private.

Ver. 21. *punish*] as it seems particularly by the *Affyrian* Conquests and Slaughters, which were very great for several Years after the Time this was prophesied, as Chap. xxv. 10. Those who consult the *Commentators*, may often observe how they trifle in general Meanings.

Ib. *discover*] through the Multitude of those who are slain, and the few left to bury them.

Ib. *no longer*] as dead Bodies used to be buried after Battles, &c.

Ver. 1. *hard*] I see no Reason why this Epithet alone should be turned out of its proper Meaning. The *LXX* have *bely*, as if with τ added.

Ib. *Leviathan*] *Affyria*, or *Sennacherib* its King, as flinted by *at that Time*: yet mystically it may denote *Antichrist*; not *Satan*, which *Rev.* xii. 9. & xx. 2. are cited to prove in the *Assembly's Annotations*; for he was cast out and bound, not slain.

Ib. *stretching*] straight like a *Bar*, according to the Etymology of the Word, as well as turning crooked, the two Properties of a Serpent here described. *Buxt. extensus*.

Ib. *Whale*] the same, as being at the great River *Tigris*, &c.

Ver. 2. *sing of it*] of *Judab*, an Antecedent understood, as in *Psa.* lxxxvii. 1.

Ib. *red Wine*] being the best Sort, *Prov.* xxiii. 31.

Ver. 7. *Does he smite it*] does God smite *Judab*.

Ib. *the Smiter*] the *Affyrian* Nation or King.

Ib. *his*] the Lord's, Chap. xxxvii. 36. which otherwise should be *its*; whereas *him* in the *com. Transf.* would

rather belong to the latter *he*, and be the same *him* as the other, wrong.

Ver. 8. *take away*] some of the Leaves, &c. not blow the Tree down. *stayeth* in the *pres. Transf.* is without any Foundation in the *Heb.* and I believe in all other *Versions* whatever, the Preposition for *with* being also left out; yet *Louth* expounds by it, as the certain Sense.

Ver. 9. *this is all Fruit*] viz. all the fore-mentioned Chastisement, which *the* before *Fruit* spoils.

Ib. *Chalk-stones*] when the Stones of the idolatrous Altars of *Manassah*, 2 *Chron.* xxxiii. 3, 4, 5. or of that in particular which *K. Abaz* had made, 2 *King.* xvi. were scattered about (for the Verb does not signify *beaten in sunder*) like Chalk-stones, which lie neglected as unfit for building.

Ver. 10. *For*] consonant to the two foregoing Verses, and the proper Meaning of the *Heb.* Particle.

Ib. *City*] *Jerusalem*; which our *Translators* seem to have taken for some Heathen City, and so turned the foregoing *Heb.* Particle out of its proper Meaning *for*, into *yet*.

Ib. *solitary*] at the Captivity of *Manassah*, 2 *King.* xxi. 13. 2 *Chron.* xxxiii. 11.

Ib. *removed*] *Heb.* sent away.

Ver. 11. *Bough*] on which the Branches grow, being sing. and might mean the King. He describes the Desolation of the City under the Similitude of a Tree.

Ver. 12. *beat off*] as Fruit from the Tree where it hung, Ver. 11. & Ch. xvii. 6. not as Corn is threshed, by which some expound it; for that signified Punishment, and does not suit with being gathered up one by one.

Ib. *the River*] *Euphrates* at *Affyria*.

Ver. 13.] the same in Sense with the foregoing Verse, but express'd in another Manner, as also more plainly and fully. By this being joined in Time to that in the 10th Verse, as the Beginning of both these Verses shews, it are

are perishing in the Country of Assyria, as also those who are driven away in that of Egypt; and will worship the Lord on the holy Mountain at Jerusalem.

C H A P. XXVIII.

WO be to the Crown of Pride, to the Drunkards of Ephraim, whose fine Glory will be a fading Flower; which is at the Head of the Valley of the fat ones, who are knocked down with Wine.

2. Behold a powerful and strong one of the Lord, like an overflowing Storm of Hail, a Tempest of Destruction, like an overflowing Storm of mighty Water that runs over, will lay to the Ground with the Hand.

3. The Crown of Pride, the Drunkards of Ephraim, will be trod down with the Feet.

4. And his fine Glory, which is at the Head of the Valley of the fat ones, will be a fading Flower; like the First-fruit before the Summer-fruit, which as he who sees is looking on, while it is yet in his Hand, he is devouring it.

5. At that Time will the Lord of Armies be for a Crown of Glory, and for a fine Diadem to the Residue of his People;

6. As also for a Spirit of Judgment to him that sits in Judgment, and for Power to them who turn back the Battle to the Gate.

7. Since these likewise err with Wine, and go astray with strong Drink; the Priest and Prophet err with strong Drink, are swallowed

up by Wine, go astray by strong Drink; they err in seeing, stagger in judging.

8. For all Tables are full of Vomit, of Filthiness, without any Room.

9. Whom shall he teach Knowledge? And whom shall he cause to understand the Report? Such as are just weaned from the Milk, taken from the Breasts?

10. For there is Precept to Precept, Precept to Precept, Line to Line, Line to Line, here a little, there a little.

11. For with mimicking Lips, and with another Tongue he speaks to this People.

12. To whom he says, Make this a Rest for the tired one to rest, and this a Quietness; yet they will by no means hearken.

13. So the Lord's Commission will be to them, Precept to Precept, Precept to Precept, Line to Line, Line to Line, here a little, there a little; that they may go, and fall backward, as also be broke, ensnared and taken.

14. Therefore hear the Lord's Commission, O scornful Men, that rule this People who are in Jerusalem.

15. Because you declare, We have made a Covenant with Death, and made Provision against the Grave: though the overflowing Scourge passes on, it will not come to us; for we have put Lying for our Shelter, and hid our selves in Falschhood.

16. Therefore thus says the Sovereign Lord; Behold I will found a Stone in Zion, a proved Stone, a precious Corner of a Foundation laid: he who believes will not be in haste.

falls out, as well as agrees, with what is described at the End of Chap. xix. the Account of which may likewise serve for this.

Ver. 13. *in the Country*] *Lat. Vulg. from the Country* both times.

Ver. 1. *Ephraim*] This appears not to be another Discourse, only a Digression concerning the Country of *Israel*, to Ver. 5.

Ib. *Head*] *Samaria*, as being the Metropolis, and situate on a Hill, 1 *King*. xvi. 24.

Ib. *Valley*] the *Heb.* Word for which is *sing.* and that for *fat ones* plur. as this is also *fem.* and that *masc.*

Ver. 2. *one*] *Salmanser* King of *Assyria*, 2 *King*. xviii. 9, 10, 11.

Ib. *a Tempest*] *De Dieu* observes that according to the Point in the *Heb.* Word it signifies *Gate*, and by adding to it strains it to that Meaning; but in *Buxtorf's Concordance* the Pointing is for this.

Ver. 3. *The Crown of Pride*] The Verb being *fem.* and plur. *Lewis de Dieu* argues for it to be *the Crown, the Pride*, both which are also *fem.* in *Heb.* but it cannot be so, because *Crown* is there in the constructed Form for *Crown of*, as in Ver. 5. as well as Ver. 1. and the Verb might be put *fem.* as being nearer to *Crown* in the *Heb.* than to *Drunkards*, or for the neut. Gender.

Ver. 4. *devouring*] having a greedy Desire for it, as the *Assyrians* for *Samaria*.

Ver. 5. *Residue*] the other two Tribes, with whom the true Worship of God then was, 2 *Chron.* xxix. & xxx. & xxxi.

Ver. 6. *Battle*] 2 *King*. xviii. 7, 8.

Ib. *to the Gate*] beating, and driving the Enemies thither.

Ver. 9. *weaned*] Shall he teach those who are as silly as Children?

Ver. 11. *mimicking*] as Parents and Nurses speak, when they mimic the Child's Talk: whereas *stammering* is different both to the Meaning of the Word and Matter, since the next Verse and [For] in this shew it not to be a future punishing them by a strange People, as commonly interpreted.

Ver. 12. *make*] the Verb being imperative.

Ib. *this a Rest*] Harken to the present Instruction mentioned in the three preceding Verses, that there may be Rest from such Labour.

Ib. *tired one*] *Isaiab*, if not God himself, tired of instructing them so much to no Purpose.

Ver. 13. *So*] Since they would not hearken, it would be to their Condemnation.

Ver. 15. *made*] by the Agreement with *Sennacherib*, 2 *King*. xviii. 14, 15, 16. while others apply it to Nothing.

Ib. *made Provision*] as in *Buxt. Lex.* or *acted with Sight or Foresight*, from the Verb *to see*.

Ib. *though*] notwithstanding the *Assyrians* go on conquering.

Ib. *Lying*] Probably many of them did not intend to fulfil the Treaty with *Sennacherib*, only for the Present till he was gone, whatever *Hezekiab* did.

Ver. 16. *Therefore*] agreeable to Ch. vii. 14.

Ib. *not be in haste*] to see it done before the Time,

17. And

17. And I will put Judgment to the Line, and Righteousness to the Plummets; then shall the Hail remove away the Shelter of Lying, and the Waters overflow the Hiding-place.

18. Your Covenant too with Death shall be abolished, and your Provision against the Grave shall not stand: when the overflowing Scourge passes on, you shall be trod down by it.

19. At its passing on it shall take you; for Morning by Morning it shall pass on, both in the Day and Night; and it will be Nothing but Disturbance to understand the News.

20. For the Bed is too short for one to stretch himself out, and the Covering narrow when he crouches together.

21. For the Lord will rise up as at Mount Perazim, will be moved as at the Vale of Gibeon; to do his Deed, his strange Deed, and to work his Work, his unknown Work.

22. And now do not deride, lest your Bonds should become strong: for a Consuming, and that determined, have I heard from the Sovereign Lord of Armies upon the whole Country.

23. Give ear, and hear my Voice: hearken, and hear my Speech.

24. Does the Ploughman plough all Day to sow? Does he open and harrow his Ground?

25. Does he not, when he has made the Surface of it level, scatter the Coriander, sprinkle about the Cummin, put the principal Wheat, the remarkable Barley, and the Rye in its Bounds?

26. Since his God instructs him in what is right, he teaches him.

27. For the Coriander is not threshed with the Threshing-instrument, nor the Wheel of the Cart turned about upon the Cummin; but the Coriander is beat out with a Staff, and the Cummin with a Stick.

28. Bread-corn is bruised, though he will not thresh it perpetually; and he breaks with the Wheel of his Cart, what he does not bruise with his Horsemen.

29. This also comes forth from the Lord of Armies, who performs Counsel wonderfully, does great Matters.

C H A P. XXIX.

W O be to Ariel, to Ariel the Town where David encamped: add Year to Year, the Feasts shall be cut off.

2. And I will strengthen Ariel, so that there shall be Sorrow and Sorrowing; and it shall be as Ariel to me.

3. And I will encamp against thee with a Battalion, laying siege against thee with a Camp, and will raise up Forts against thee.

because he depends on the Truth of it. The Sept. taking π for or as I have asbamed, as quoted Rom. ix. 33. & x. 11. 1 Pet. ii. 6.

Ver. 18. *abolished*] for Sennacherib sent his Army through the Country to Jerusalem, for all the Treaty of Peace.

Ver. 20. *Bed*] signifying the Agreement with Sennacherib as before.

Ib. *when*] So this Prefix signifies, which does not make a comparative Degree.

Ib. *crouches together*] Heb. *gathers himself together*; not *wrap himself*, which it appears might be done when he was stretched out.

Ver. 21. *Perazim*] Look 2 Sam. v. 20. 1 Chron. xiv. 11.

Ib. *Gibeon*] See Josh. x. 10. & 1 Chron. xiv. 15, 16.

Ver. 22. *Country*] See the like Chap. x. 23. and that it is particular is confirmed by Ver. 14.

Ver. 24. *Does*] The Meaning intended appears to be, that God who teaches the Husbandman to do thus, Ver. 26. will not himself always correct, as this Verse may denote, but withal bestow Grace and Favour, according to the next; however their present Wickedness might cause it to be concealed from them by such a Similitude; see Mat. xiii. 13.

Ver. 25. *Coriander*] or *Gith*, a sort of Cockle, the Seed of which as Kimbi writes in the Book of Roots is black, and adds *Ab. Ezra*, less than Cummin. The Septuagint who might best know such a Word have it *μαλάνθιον*, and so Jun. and Trem. *melanthium*, in Eng. *Coriander*.

Ver. 27. *beat out*] in a milder Manner, as the Lord sometimes corrects his People.

Ver. 28. *bruised*] Though the Punishment of the Lord's People may upon other Occasions be sharp, it will not always continue like that of the Wicked. By the

Husbandman's sowing those several Kinds, Ver. 25. as likewise by the farther Use made of them in this and the foregoing Verse, it appears that the Whole was to represent the Israelites.

Ib. *and he breaks*] This Member of the Sentence is affirmative, not negative.

Ib. *does not*] Though our Translators were to make no Comment, is there not one wanting to explain, *Bread-corn is bruised, because he will not—bruise it?*

Ver. 29. *performs*] both those Verbs are active.

Ib. *does great Matters*] Heb. *makes Matter great*.

Ver. 1. *Ariel*] which may be interpreted a strong Lion, denoting Jerusalem.

Ib. *add*] that is though you add, as Jer. xli. 11. The Festivals should be hindered or spoiled for more than a Year, as Chap. xxxii. 10.

Ib. *Feasts*] the common and obvious Meaning of the Word, which has also no Article for the Object or Accusative Case.

Ib. *cut off*] which is the allowed Signification of the Word; and not only the Targumist translates *כִּדְמִיָּהּ יִכְרְעוּ* when the Feasts shall cease, but Ab. Ezra expounds it in the same Manner, and in the Tigurin Version is *festi dies evertentur, the feast days shall be overthrown*, as there is in the vulg. *Est, solentates evolutae sunt*.

Ver. 2. *Sorrow and Sorrowing*] like the Heb. Words *toaniyah* and *aniyah* of the same Meaning, and Affinity in Sound.

Ib. *as Ariel to me*] by dealing with it roughly as with a strong Lion.

Ver. 3. *encamp*] by the Assyrian Army, according to Lowth and White, in their Commentaries; which God caused or permitted to come, to humble that City, Ver.

4. Others have understood it of the Chaldeans in Zedekiah's Reign, which is not only out of the Course of the Prophecy, but appears not to be meant, because here is

4. Thus

4. Thus shalt thou be brought down, mutter from the Ground, and thy Speech shall be whispering from the Dust: thy Voice shall be even from the Ground like one that has a familiar Spirit, and thy Speech chirp from the Dust.

5. Moreover the Multitude of thy Strangers shall be like small Dust, as shall the Multitude of the Terrible be like Chaff that passes away; nay it shall be at an Instant suddenly.

6. Thou shalt be visited from the Lord of Armies with Thunder, and with an Earthquake, and a great Noise, a Whirlwind, and Tempest, and the Flame of a consuming Fire.

7. And like a Dream, a Vision of the Night, will be the Multitude of all the Nations that come to war against Ariel, even all that are at war with it and its Fortification, and streighten it.

8. For it will be as when a hungry Man dreams plainly that he eats, but he awakes, and his Stomach is empty; and as when a thirsty Man dreams plainly that he drinks, but awakes, and behold he is faint, and his Stomach longing: so will be the Multitude of all the Nations that come to war against Mount Zion.

9. Stay, and be astonished; be amazed, and cry out: they are drunk, but not with Wine; they stagger, but not with strong Drink.

10. For the Lord has poured out the Spirit of sound Sleep upon you, and closed up your

Eyes: the Prophets, and your chief ones, the Seers has he covered.

11. And the Vision of all is to you like the Words of a sealed Book, which some give to one that is a Scholar, saying, Do read this; and he answers, I cannot, because it is sealed:

12. On the other hand the Book being given to one who is not a Scholar, saying, Do read this; he answers, I am no Scholar.

13. The Lord having said, Because this People come nigh with their Mouth, and honour me with their Lips, but remove their Heart far from me, and their Fear to me is taught by the Commandment of Men:

14. Therefore behold I will proceed to do wonderfully to this People, what is wonderful and a Wonder; so that the Wisdom of their wise Men shall perish, and the Understanding of their learned ones be hid.

15. Wo be to those that get deep to hide Counsel from the Lord, whose Works are in Darkness; and they question, Who sees us? And who knows us?

16. Will not your turning upside down, be counted like the Potter's Clay, when the Work should say of him who made it, He did not make me; or the Thing formed say of him who formed it, He did not understand?

17. Shall not Lebanon within a very little while be turned into arable Land, and the arable Land be counted a Wood?

18. At which Time the Deaf will hear

no Mention of the City being taken, which would scarce have been omitted for lesser Circumstances, nay the contrary is plain, Chap. xxx. 19. and if Particulars agree as well, nay better, to the former, there need be no Hesitation of applying it to that, as coming to pass also next after the Prediction; see Chap. xxx. 31. which the LXX by great Mistake have as David.

1b. *Battalion*] the Part of the main Army that was sent before, Chap. xxxvi. 2. It is not an Adverb, but a Noun, *Bux. Lex.*

1b. *a Camp*] as the like Nouns signify a Garrison, 1 Sam. xiv. 1, 12. this *Jun.* and *Trem.* accordingly render *statiois*.

Ver. 5. *thy Strangers*] the *Ethiopian* and *Egyptian* Army, Chap. xxxvii. 9. *Josephus, Antiq. Lib. x. 1.* This seems ill applied to the *Affyrians*, nor does it appear that their Overthrow is spoken of till the latter Part of the following Chapter.

Ver. 6. *with*] as with.

1b. *Whirlwind*] thus rendered Ch. v. 28. & xvii. 13. & xxi. 1. and commonly, in particular at *Nab. i. 3.* where what our *Eng. Translators* have turned here *storm* and *tempest*, is *whirlwind* and *storm*; the two Words *Storm* and *Tempest* denoting the same Thing.

Ver. 7. *like a Dream*] how the next Verse shews.

1b. *a Vision*] by Apposition, as Grammarians speak, not by Government.

1b. *Multitude*] not of Nations, but of the People of them.

1b. *Nations*] there being divers under the *Affyrian* Empire, as well as afterwards under the *Babylonian* or *Chaldean*.

Ver. 8. *but*] though they receive large Presents, as we read 2 *King. xviii. 14, 15, 16.* and seem to be satisfied like the Dreamer, yet they will be as craving as before; accordingly it was demanded afterwards that the Inhabitants of *Jerusalem* should yield themselves up to the King of *Affyria*, 2 *King. xviii. 31, 32.*

Ver. 9. *be amazed*] For *Buxtorf* puts the Meaning of *ryw* in *Hithpabel*, *Stupere*, *Obstupefcere*, as in Chap. xli. 10, 23. which seems to suit best with the Context, and the Verb has no such Signification as *to cry out*; *cry out* and *cry* being also so unrhethorical, as to be an *Anticlimax*.

Ver. 13. *and their Fear to me is taught by the Commandment of Men*] The *Sept.* translate after the Manner of *Mat. xv. 9.* which is cited from them; and this I confess appears to be in the Manner *Hammond* speaks of on *Heb. viii.* but not as he says, that the *Heb.* was otherwise read, when they so rendered it; it being in vain by taking *for* and *taught* may be *teaching* with different Vowels.

Ver. 14. *to do wonderfully*] which is an infinite Verb in *Heb.* and the like Words are here tripled after the Manner in Ver. 2.

Ver. 16. *Will not*] *EN* is used in asking a Question, as *Jun.* and *Trem.* here translate, though not negatively; which both the Sense requires, and the Particle has that Use frequently.

1b. *when*] Thus *Jun.* and *Trem.* turn it *quum*, the known Meaning; nor is there any Thing here to make it interrogative. And if we attend to the Sense, *shall the Work say* is as though it was *the Work of Clay does not say*; which makes it unlike what those People did, while it is compared to that.

the Words of the Book, and the Eyes of the Blind will see out of Dimness and Darkness.

19. The Meek will also increase Gladness through the Lord, and the Needy among Men rejoice through the Holy One of Israel.

20. For the Terrible shall have an End, the Derider fail, and all who watch for Iniquity be cut off;

21. Those that make a Man an Offender for a Word, lay a Snare for him who reproves at the Gate, and turn aside the Righteous with an empty Pretence.

22. Therefore thus says the Lord concerning the Family of Jacob, who redeemed Abraham; Jacob now shall not be ashamed, nor shall his Face be pale.

23. For when he sees his Children, the Work of my Hands within him, they will sacredly reverence my Name, as they will the Holy One of Jacob, and be in fear of the God of Israel.

24. Such too as err in Spirit will know Understanding, and the Murmurers learn Doctrine.

C H A P. XXX.

WO be to the Persons who are rebellious, says the Lord, to perform Counsel, but not from me, and to cover with a Covering, but not of my Spirit; that they may add Sin to Sin;

2. Who go to get down to Egypt, without asking of my Mouth, to be strengthened with the Strength of Pharaoh, and to trust in the Shelter of Egypt.

3. So the Strength of Pharaoh shall become Shame to you, and the Trust in the Shelter of Egypt Confusion.

4. Though his Princes are at Zoan, and his Ambassadors come to Hanes:

5. Every one shall be ashamed of a People that do not profit them, that are neither Help, nor Profit; but Shame, and also Reproach.

6. The Burden of the Beasts of the South: Into a Country of Distress and Streightness, from whence are the stout Lion and the old

one, the Viper and flying fiery Serpent, they carry their Wealth upon the Shoulders of Ass-colts, and their Treasures upon the Bunches of Camels, to a People that will not profit.

7. As the Egyptians will help in vain, and to no Purpose; therefore do I call concerning this, The Strength of them is to sit still.

8. Now come, write it upon a Table to them, and describe it in a Book, that it may be for the future Time, perpetually for evermore.

9. For it is a rebellious People, lying Persons, Persons that are not willing to hear the Law of the Lord:

10. Who intimate to the Lookers, Do not look; and to the Seers, Do not see right Things for us, speak to us Flatteries, see Delusions:

11. Depart from the Way, turn aside from the Path, cause the Holy One of Israel to cease from our Presence.

12. Therefore thus says the Holy One of Israel; Because you despise this Word, and trust in Oppression and Frowardness, depending upon it:

13. This Iniquity shall therefore be to you like a falling Breach, swelling out in a high Wall: whose Breaking comes suddenly at an Instant.

14. And he will break it as a Potter's Pitcher is broke, beating in pieces without sparing; insomuch that there will not be found, when it is beat in pieces, a Sherd to take Fire from the Hearth, or to take Water out of the Lake.

15. For thus says the Sovereign Lord, the Holy One of Israel; In returning and Rest you shall be saved, in Quietness and Trust shall be your Power; but you will not.

16. On the contrary you vaunt, No, for we will flee upon Hories; for this cause you shall flee: and we will ride upon the Swift; for this cause those who pursue you shall be swift.

17. One thousand from before the Rebuke of one, from before the Rebuke of five shall you flee; till you are left like a Pole upon the Top of a Mountain, and like a Standard upon a Hill.

Ver. 20. *Terrible*] the three Sorts mentioned in this Verse seem to point out the Wicked among themselves, and this the higher Rank spoken of in the next Verse.

Ver. 21. *who reproves*] the Prophets especially.

Ib. *at the Gate*] where the great Men used to sit, to transact the publick Affairs.

Ver. 2. *to Egypt*] That this was in the Time of *Hezekiah*, not of *Zedekiah* as some expound it, the three last Verses shew, as also the next Chap. Ver. 1, 5, 8. See too Ch. xxxvi. 6, 9. and *Grot.* on Ver. 1.

Ver. 4. *Though*] which the Sentence that follows does shew.

Ver. 6. *South*] the Beasts which carried the Presents that Way to *Egypt*, according to the following Expressions.

Ib. *Serpent*] according as the Wilderness between *Judea* and *Egypt* is described, *Deut.* viii. 15.

Ver. 11. *Holy One*] The Prophet notwithstanding immediately delivers his Message in that Name.

Ver. 14. *he will break it*] God would break their *high Wall* or Defence; not break the *Iniquity*, as in *Poole's* and the *Assembly's Annotations* it is weakly interpreted.

Ver. 15. *the Holy One*] not in the *Vulg. Lat.*

Ver. 17. *from before*] as commonly rendered in the *pres. Transf.* especially with this Verb.

18. And

18. And therefore will the Lord wait to be gracious to you, and therefore will he be exalted to have mercy upon you: for the Lord is a God of Judgment, all who wait for him are blessed.

19. For the People will abide at Zion in Jerusalem: thou wilt not weep at all, he will be exceeding gracious to thee at the Voice of thy Cry; as soon as he hears it, he will answer thee.

20. And though the Lord gives you the Bread of Distress, and the Water of Oppression; thy Teachers will fly away no more, but thy Eyes will see them.

21. And thy Ears will hear a Word following thee say, This is the Way, walk in it; when you are going either to the right Hand, or the left.

22. Then will you defile the Covering of the carved Images of Silver, and the Surplice of thy molten Image of Gold: thou wilt separate them like her who has the Infirmary; wilt say to it, Get thee out.

23. And he will give Rain for thy Seed, with which thou shalt sow the Ground, and Bread of the Crop of the Ground, that will be fat and gross: thy Cattle, at that Time, will feed on an enlarged Pasture.

24. Both the Oxen and the Ass-colls that till the Ground, shall eat grown Provender, which is winnowed with the Fan, and the Winnowing-instrument.

25. There will also be Streams, Rivers of Water upon every high Mountain, and upon every Hill that is raised up, at the Time of the great Slaughter, when the Towers fall.

26. Moreover the Light of the Moon will be like that of the Sun, and the Light of the Sun will be sevenfold, like that of seven Days, on the Day the Lord binds up the Breaking of his People, and heals the Stroke of their Wound.

27. Behold the Name of the Lord comes far off, burning with his Anger, and the Burden is heavy: his Lips are full of Indignation, and his Tongue is as a consuming Fire.

28. His Breath too like an overflowing Flood will be up to the middle of the Neck, to shake the Nations with the Shaking of Vanity; and there will be a Bridle upon the Jaws of the People, causing to go astray.

29. You will have a Poem as at the Night the Feast is sanctified, and Gladness of Heart as when one walks with a Pipe, to come to the Mountain of the Lord, to the Rock of Israel.

30. And the Lord will make the Majesty of his Voice be heard, and cause the coming down of his Arm to be seen, in the Wrath of Anger, and the Flame of consuming Fire; by scattering, with an overflowing Storm, and Hail-stones.

31. For by the Voice of the Lord will Assyria be broke in pieces, that smites with a Rod.

32. And every Passing of the founded Staff, which the Lord will cause to rest upon him, will be with Timbrels and Harps; and with Battles of Shaking will he fight against it.

33. For Tophthah was provided heretofore,

Ver. 18. *therefore*] because they would be in such Need of it.

Ib. *Judgment*] against their Enemies; for even in this he would be gracious and merciful to his People, by delivering them from their Enemies. What Shifts do the Annotators use, to make this Word suit with the Text!

Ver. 19. *abide at Zion*] not flee as from other Places, Ver. 16, 17.

Ib. *at all*] See Gen. iii. 4.

Ver. 20. *Oppression*] This is distinguished from *Affliction*, Deut. xxvi. 7. Job. xxxvi. 15. Psa. xlv. 24. and is suitable here, because of its being done by their Enemies the Assyrians.

Ib. *fly away*] This Verb being made from a Noun signifying a *Wing*; as if one should say, *will wing it no more*.

Ver. 21. *following*] continuing to warn, and direct; but how *behind* does not concern me to examine.

Ver. 22. *Surplice*] Heb. *aphudab*, like an Ephod, or another Name for it, as in Exod. xxviii. 8. & xxxix. 5. where there is the same Word.

Ib. *her who has the Infirmary*] See Lev. xii. 2. & xv. 19, 20.

Ver. 23. *Rain for thy Seed*] as shewn on Deut. xi. 14.

Ver. 24. *grown*] as Malt is when it is made, from the Root *to be leavened*; which it might be by soaking it in Water, to be eat so.

Ib. *Fan*] what the Heb. Words belonging to it shew.

Ver. 25. *upon every high*] hereby denoting an unusual Blessing, as also in the following Verse.

Ib. *Towers*] erected by the Assyrians to storm Jerusalem.

Ver. 28. *Bridle*] agreeable to 2 King. xix. 7, 28. Chap. xxxvii. 7, 29.

Ver. 28. *causing to go astray*] from the intended Way.

Ver. 29. *as at the Night the Feast is sanctified*] Vulg. Lat. *as the Voice of the sanctified Solemnity*, where *vox*, *Voice*, is to be supposed crept in for *nox*, *Night*.

Ib. *Rock*] according as the same Word is literally rendered in the like Sense, Deut. xxxii. 31.

Ver. 31. *Assyria*] as fulfilled, Chap. xxxvii. 36.

Ib. *smites*] as we read 2 King. xv. 19, 20, 29. 2 Chron. xxviii. 20. 2 King. xviii. 9, 10, 11, 13, &c.

Ver. 32. *every Passing*] by which I understand *every Stroke*.

Ib. *founded*] settled as a Foundation for this.

Ib. *Timbrels*] according to Ver. 29. and alluding to the Custom, when the Children were sacrificed to *Molech* at *Tophthah*, 2 King. xxiii. 10. of playing on *toph*, a *Timbrel*, to drown the Crying, from whence was the Name of the Place, *Lib. Jalkut* on Jer. vii.

Ib. *Shaking*] The Pestilence, with which, as *Berosus* says in *Josephus*, Ant. Lib. x. 2. the Assyrians were slain, 2 King. xix. 35. seizing Persons with violent Pains, Vomiting, Intermittions of Heat and Cold, &c. aptly denoted by *Battles of Shaking*.

Ver. 33. *Tophthah*] elsewhere called *Tophthah*, by Jerusalem, Jer. xix.

Ib. *for the King*] for the King of Assyria's Overthrow, that being the Place where, according to *Josephus*, he lost so many Men, Chap. xxxvii. 36.

even

even for the King was it prepared; he has made it deep and large; its Bon-fire is Fire and much Wood, the Breath of the Lord like a Flood of Brimstone kindles it.

C H A P. XXXI.

WO be to those who go down to Egypt for Help, depending upon Horses, and trusting upon Chariots, because they are many, as also upon Horsemen, because they are very numerous; and have no Regard to the Holy One of Israel, nor seek the Lord.

2. Whereas he being wise, will bring Adversity, and not put away his Words; but will rise up against the House of the Evil-doers; and against the Help of the Workers of Iniquity.

3. The Egyptians on the contrary are Men, and not God; as their Horses are Flesh, and not Spirit: and the Lord will stretch out his Hand, so that the Helper shall stumble, and he who is helped fall, all of them failing together.

4. For thus said the Lord to me; As a Lion roaring, even a young Lion for his Prey, against whom a Multitude of Shepherds is called, that is not daunted at their Voice, nor humbled at their Noise; so will the Lord of Armies come down to make war for the Mountain of Zion, and for the Hill of it.

5. As Birds flying, so will the Lord of Armies protect Jerusalem; protecting he will rescue, passing over will deliver.

6. Return to him, from whom the Israelites have made deep Apostacy.

7. For at that Time shall each one reject his silver Idols, and his golden ones, which your Hands have made you for Sin.

8. Then shall Assyria fall by the Sword of no Person, and the Sword of no Man shall consume him; but he shall flee from the Presence of the Sword, and his chosen ones be for Tribute.

9. So he shall pass on to his Rock for Dread, and his Princes shall be daunted at the Standard, says the Lord, whose Fire is at Zion, and his Oven at Jerusalem.

C H A P. XXXII.

BEHOLD the King will reign with Righteousness, and as for the Princes, they will rule with Judgment.

2. A Man will also be like a Hiding-place from the Wind, and a Covert from the overflowing Storm, like Streams of Water in a dry Place, as the Shadow of a huge Rock in a faint Country.

3. Then will the Eyes of the Seers not be dim, and the Ears of the Hearers will hearken.

4. The Heart too of the Hasty will understand Knowledge, and the Tongue of those who stammer soon speak plain Things.

5. The Vile will no more be called noble, nor the Niggard be said to be liberal.

6. For the Vile speaks Vileness, and his Heart commits Iniquity; to act Hypocrisy, and speak to the Lord erroneously, to make the Stomach of the Hungry empty, and the Drink of the Thirsty to be wanting.

7. And the Instruments of the Niggard

Ib. deep] as being in a Valley, 2 *King*. xxiii. 10. *Jer*. vii. 31.

Ib. Bon-fire] by Allusion to that which used to be made for the Children, 2 *Chron*. xxviii. 3. & xxxiii. 6. *Jer*. vii. 31.

Ver. 1. to Egypt] as we find the People of *Judah* did, 2 *King*. xviii. 24. Chap. xxxvi. 9.

Ver. 5. flying] as easily and readily as they fly, and as they carefully hover over their Young.

Ver. 7. reject] like Chap. v. 24. so in Chap. xli. 9.

Ver. 8. Sword of no] The Destruction being made by an Angel, Chap. xxxvii. 36. see 1 *Chron*. xxi. 16, 27.

Ib. flee] that is *Sennacherib* himself, Chap. xxxvii. 37.

Ib. chosen ones] who were destroyed in *Judah*, and so given to it as Tribute.

Ib. for Tribute] which is exactly and undeniably from the *Heb.* and never rendered in the Meaning of *discomfited*, but always by that of *Tribute*, elsewhere in the *com. Transf.* the same being divers times used in the *Original*.

Ver. 9. his Rock] the City of *Nineveh*, with strong Walls and Castles, Chap. xxxvii. 37.

Ib. at Jerusalem] shewing that the Destruction of the *Assyrian* Army was there, but not in the City; see 2 *King*. xix. 35.

Ver. 1. the King] *Hezekiah*. From the Beginning of Chap. xxv. to the End of Chap. xxxv. appears to be one

Prophecy, chiefly concerning *Sennacherib's* Expedition against *Judah* and *Jerusalem*, the Accomplishment of which immediately follows: only there is a Prediction of the Destruction of *Edom*, Chap. xxxiv. being made by *Sennacherib* at the same Time, and the Captivity and Return of *Judah* under *Manassah*, being soon after, in Ch. xxvii. as also Addresses to God and the People, with Gospel Prophecies intermix'd, according to the Manner of those Writings, *Isaiah's* especially, and a Digression concerning *Israel* in Chap. xxviii. and that at *Ver. 15*. It further appears that this was prophesied in *Hezekiah's* Reign, and at the Beginning of it by Chap. xxv. 10. because the People are blamed for seeking Help from *Egypt*, Ch. xxx. & xxxi. with which there might be an early Alliance, or the Speech prophetic; whereas in the Time of *Abaz* they applied for Aid to *Assyria*, 2 *King*. xvi. against which *Hezekiah* rebelled, 2 *King*. xviii. 7. and as the *Heb.* Word signifies either *the* (present) *King*, or *a* (future) *King*, and the like may be said of *the Princes*; I do not see Cause to think with any, that this Chapter was composed before the preceding ones, and in a former Reign.

Ib. the Princes] Such as those mentioned Ch. xxxvi. 3. who we find behaved well, Ch. xxxvi. 11, 22. & xxxvii. 2. see also 2 *Chron*. xxxii. 3.

Ver. 2. A Man] *Hezekiah*, according to 2 *Chron*. xxxii. 2—8.

are evil: he consults heinous Things, to destroy the Poor with false Sayings, even when the Needy speaks what is right.

8. But the Noble consults noble Things; and by noble Things will he stand.

9. You Women who are at ease, rise up, hear my Voice: you confident Daughters, give ear to my Saying.

10. Days above a Year will you be moved, O confident ones; for the Vintage will fail, the Gathering not come.

11. Tremble, you who are at ease, be moved, O confident ones, pulling off, and making naked, then girding *Sackcloth* upon the Loins.

12. They will be making Lamentation for the Teats, for the desirable Fields, for the fruitful Vine.

13. Upon the Ground of my People the Thorns, the Briers will come up; Burning will be upon all the joyful Houses of the triumphing Town.

14. For the Palace will be forsaken, the Tumult of the City left; the Ascent and Tower will be for Dens a long Time; the Joy of wild Asses, the Pasture of Flocks:

15. Till the Spirit is poured out upon us

from on high, and the Wilderness becomes arable Land, and the arable Land is reckoned a Wood;

16. And Judgment dwells in the Wilderness, and Righteousness inhabits the arable Land;

17. And the Work of Righteousness is Peace, and the Service of Righteousness Quietness and Security, a long Time;

18. And my People dwell in a peaceable Habitation, in secure Dwellings, and in quiet Resting-places.

19. Though it hails coming down on the Wood, and the City is humbled with Humiliation;

20. You will be blessed who sow by all Waters, sending forth the Foot of the Ox and the Ass.

C H A P. XXXIII.

W O be to thee that wastest, and thou art not wasted; and that art treacherous, and People are not treacherous to thee: when thou finishest wasting, thou shalt be wasted; when thou makest an end of being treacherous, they will be treacherous to thee.

Ver. 8. *consults*] So excellently in the late noble Poem called *Night-Thoughts*, Night 2.

If nothing more than Purpose in thy Power,

Thy Purpose firm is equal to thy Deed:

Who does the best his Circumstance allows,

Does well, acts nobly; Angels could no more.

Ver. 9. *Women*] because they used to gather Grapes, as in the next Verse.

Ver. 10. *Days above a Year*] These being the literal Words, seem to be thus fulfilled: the 14th and 15th Years of *Hezekiah*, as computed in the *Chronology* at the End of *Dan*, were one a Sabbatical Year, and the other a Year of Jubilee, which began in Autumn, *Lev.* xxv. 9. when they were not to sow Corn, nor prune the Vines, but live on the old Stock, *Lev.* xxv. 4, 11, 21. and the King of *Affyria* came against *Judah* in the 14th Year, Chap. xxxvi. 1. which according to the usual Time of warlike Expeditions, was probably before the Season for Harvest and Vintage, which his Troops destroying in some Places, and hindering the People from gathering in at others, must make a Scarcity for the next whole Year, though the *Affyrians* did not stay so long; in which Manner those Words in the Text appear to be exactly accomplished.

Ver. 13. *Ground*] because the *Affyrians* hindered them from putting it in order, against the Years of Rest mentioned Ver. 10.

Ib. Burning] the same Word as in Chap. iii. 24. and so *Jun.* and *Trem.* render it: for were Thorns and Briers to grow upon all the Houses? Neither can it signify *yea*.

Ib. Town] which may be put indeterminately for *Towns*, and being a different Word from that for *Cities*, 2 *King.* xviii. 13. 2 *Chron.* xxxii. 1. both may indicate that *Sennacherib* took and burnt the Towns where his Army went, but did not stay long enough to take the fortified Cities, which could hold out a tedious Siege against him.

Ver. 14. *Palace*] which might be without the Metropolis, as it is usual for Kings to have.

Ib. Tumult] arising from the Business and Pleasures, which ceased in the Siege. It comes from a Verb signifying *to be tumultuous*, and there is the same Word so rendered in Chap. xxxiii. 3.

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Ib. the Ascent] into *Jerusalem* at the east Side, *Neh.* iii. 26. which was inclosed with a great Wall, 2 *Chron.* xxvii. 3.

Ib. Tower] of which see *Neh.* iii. 26, 27. Those Words in the *Heb.* are both singular.

Ib. a long Time] Those Places might be spoiled by the *Affyrians*, especially as they were by *Tophet*, where their chief Camp was, Chap. xxx. 33. and so lay waste till *Manasseh's* Return from Captivity, who rebuilt them, 2 *Chron.* xxxiii. 14. till shew it could not be for ever.

Ver. 15. *Till*] When could this and the three next Verses be better fulfilled, than in the latter good Part of *Manasseh's* Reign and the whole of *Josiah's*? The only happy Times the Kingdom of *Judah* enjoyed after *Hezekiah*, and doubtless the best that People have known ever since: in which *Amon's* two Years Reign, especially as he was young, could make no great Interruption.

Ver. 17. *Quietness*] *The End*, said *Democritus* in *Diog. Laert.* is a quiet Mind, not the same as *Pleasure*, but that by which the Soul is bless'd with Tranquillity and Constancy, not disturbed by Fear, Superstition, nor any other Passion.

Ver. 17. *a long Time*] viz. that Peace, &c. should be so.

Ver. 19. *hails*] Though it is bad Weather (as we say) and you hear a Storm coming, by the Hail rattling on the adjacent Wood where you are sowing; it will be well for you not to leave off, after such a Time of Scarcity: According to *De Dieu*, this Place is so very difficult, that he deserves to be praised, who endeavours to explain it.

Ib. humbled] by the Famine which the *Affyrians* made, so that they could less spare Corn for sowing.

Ver. 20. *blessed*] as doing well for the Nation.

Ib. by all Waters] in the Vales, which produce the best Crops.

Ib. Ox and] with which they ploughed their Ground, *Deut.* xxi. 10. Chap. xxx. 24.

Ib. Ass] Though Asses were not so frequently employed in this Work, it would be well to use them now, to sow the more Land.

Ver. 1. *thee*] the King of *Affyria*.

Ib. art treacherous] as we read, 2 *King.* xviii. 14, 17.

2. O Lord, be gracious to us, we wait for thee: be thou the Arm of these every Morning, our Safety also in the Time of Distress.

3. By the Sound of the Tumult the People flee, by thy being high the Nations are dispersed.

4. And your Spoil is gathered as the Caterpillar gathers: as Grasshoppers run to and fro, he does upon it,

5. The Lord is exalted, for he dwells on high; he fills Zion with Judgment and Righteousness.

6. And the Stedfastness of thy Time, the Strength of Safety, will be Wisdom and Knowledge; the Fear of the Lord that will be his Treasure.

7. Behold their mighty ones cry abroad, the Ambassadors of Peace weep bitterly.

8. The Highways are desolate, he who passed in the Path is ceased: he breaks the Covenant, despises the Cities, regards no Man.

9. The Country mourns, it languishes; Lebanon is ashamed, it withers; Sharon is like a Desert; Bashan also shakes off, and Carmel.

10. Now will I rise up, says the Lord, now will I make my self high, now will I be lifted up.

11. You conceive Litter, bring forth Stubble: your Breath is a Fire that consumes you.

12. And the People are like the Burnings of Lime, Thorns cut down that are burnt in the Fire.

13. Hear, you who are far off, what I do; and acknowledge my Power, you who are near.

14. The Sinners in Zion are afraid, Trembling seizes the Hypocrites: Which of us

can lodge in consuming Fire? Which of us can lodge in everlasting Hearths?

15. He who goes on in righteous Matters, and speaks upright Things, who rejects the Gain of Oppressions, shakes his Hands from holding a Bribe, stops his Ear from hearing Blood, and closes up his Eyes from seeing Evil;

16. Such a one will dwell in the Heights, the Fortifications of the Rocks will be his high Place: his Victuals will be given, his Drink sure.

17. Thy Eyes will look on the King in his Beauty, they will see the Country in remote Places.

18. Thy Heart will meditate Terror: Where is the Secretary? Where is the Paymaster? Where is the Counter of the Towers?

19. Thou wilt not see a People who are strong, a People of too deep Things in Language for the Hearing, of a mimicking Tongue unintelligible to thee.

20. Look on Zion the Town of our solemn Assemblies; let thy Eyes see Jerusalem, a quiet Habitation, a Tent that will not be pulled down; none of its Pins will be removed perpetually, nor any of its Cords be broke asunder.

21. But there will the Lord be magnificent to us, a Place of Rivers, Streams of a very large Space; in which a Fleet with Oars cannot go, nor a stately Ship pass it.

22. For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us.

23. Thy Cords being stretched out, will not strengthen their Mast right, will not spread the Sail: then will the Plunder of the large Spoil be divided, the Lame will take what there is for Prey.

Ver. 3. *Tumult*] occasioned by the Death in the *Affyrian* Army.

Ver. 4. *Spoil*] of the *Affyrian* Army that died.

Ver. 6. *thy*] as Ver. 17, &c. not as some would *Hezekiah's*.

Ib. *his*] such a one's, as *their* Ver. 2.

Ver. 7. *Ambassadors*] *Tartan*, *Rab-saris*, and *Rab-shakeb*, 2 *King*. xviii. 17. to cry and weep being alike, the *Annot.* of the *Assembly* and *Grot.* seems inconsistent, that these were *Hezekiah's* Messengers, and the valiant ones *Sennacherib's* Captains.

Ib. *Peace*] which they offered, 2 *King*. xviii. 23, 31. but it being on such hard Conditions, this seems used ironically.

Ver. 8. *he*] *Sennacherib*, Ver. 1.

Ver. 9. *withers*] as Chap. xix. 6. the only Place where this Verb is found besides.

Ver. 12. *People*] of the *Affyrian* Army from several Countries, the *Heb.* Word being plural.

Ver. 14. *seizes*] surprised being rather astonished or amazed, and so at least doubtful; thus *Jer.* li. 41.

Ver. 15. *rejects*] as, without specifying Particulars, I have observed in general the Verb is to be understood, when constructed with *as* as it is here.

Ver. 17. *King*] *Hezekiah*.

Ib. *they*] the Eyes, it being fem. When thou art rid

of the *Affyrians*, thou mayest travel any where in the Country.

Ver. 18. *meditate Terror*] be thinking of the Terror thou art delivered from.

Ib. *Where*] are the *Affyrian* Officers and Directors of the Siege, who struck such a Terror? They are now not to be seen, according to the following Verse.

Ib. *Paymaster*] of the Army: the Soldiers being animated by their great Pay. As the Word signifies to weigh (Silver as formerly) or pay, not receive.

Ver. 21. *Rivers*] which had been stopped up, 2 *Chron.* xxxii. 3, 4.

Ib. *in which*] their small Rivers being not navigable, they were in no Danger of the Enemy from thence.

Ver. 23. *Thy*] Having spoken of Ships, Ver. 21. he directs his Prophecy to *Affyria* under that Comparison.

Ib. *Cords*] So the *Original* undeniably signifies, agreeable to the Context, but never *Tacklings* that I know of.

Ib. *stretched out*] by becoming slack, and so weak; or else to do what follows, which they were insufficient for: the Word has this Meaning, but I think not that of *loosed*; which if they had been, they might easily have been tied again.

Ib. *the Lame*] as having but a little Way to go.

24. And

24. And the Inhabitant will not complain, I am ill: the Iniquity of the People who dwell in it will be forgiven.

C H A P. XXXIV.

COME near, you Nations, to hear; and hearken, O People: let the Earth hear, and what it is filled with; the World, and all its Offspring.

2. For the Fury of the Lord is against all the Nations, and Wrath against all their Army: he will utterly destroy them, deliver them to the Slaughter.

3. So that their Wounded shall be cast down, their Stink come up from their dead Bodies, and the Mountains be dissolved by their Blood.

4. As also the whole Army of the Heaven will waste away, the Heaven will be rolled up like a Book; and all its Army fall like a Leaf falling from the Vine, and as it does from the Fig-tree.

5. For my Sword shall be soaked in Heaven; behold it shall come down against Edom, and against the People of my Curse to Judgment.

6. The Sword of the Lord will be filled with Blood, fattened with Fat, with the Blood of Lambs and He-goats, with the Fat of the Kidneys of Rams: for there will be a Sacrifice of the Lord in Bozrah, and a great Slaughter in the Country of Edom.

7. Nay the Unicorns will come down with them, and the Bullocks with the Bulls; inso-much that their Country will be soaked with Blood, and their Mould fattened with Fat.

8. For it will be the Day of the Lord's

Vengeance, the Year of Recompences for the Contention of Zion.

9. The Brooks of it will also be turned into Pitch, the Mould of it into Brimstone, and its Land will be burning Pitch.

10. It will not be quenched by Night nor Day, the Smoak of it will go up for ever: it will be waste from Age to Age, none will pass through it to all Eternity.

11. But the Pelican and Bittern will inherit it, as likewise the Owl and Raven dwell therein: he will also stretch out upon it the Line of Emptiness, and the Stones of Vacancy.

12. They will call for the Nobles of it in the Kingdom, but none will be there; and all its Princes will be Nought.

13. Thorns too will come up in the Palaces of it, the Thistle and Bramble in its strong Holds; and it will be a Habitation of Dragons, a Court for young Ostriches.

14. And the wild Creatures of the Deserts will meet those of the Islands, and the Satyr call to his Companion; the Screech-owl will certainly be quiet there, and find Rest for her self.

15. There the great Owl will make a Nest, lay, hatch, and put together in her Shadow; the Kites will certainly be gathered there one to another.

16. Seek from the Book of the Lord, and read; there will not one of these be lacking, they will not want one another: for it is my Mouth commands, and it is his Spirit gathers them.

17. Moreover he casts the Lot for them, and his Hand divides it to them by Line: they will inherit it for ever, dwell in it to all Ages.

Ver. 24. *the Iniquity*] for which the *Affyrians* would be suffered to afflict *Judah*.

Ver. 2. *all the Nations*] those in general of that Part of the Earth, whom the *Affyrians* over-ran.

Ver. 4. *Army*] like that which was foretold of *Babylon*, Chap. xiii. 10. and of *Egypt*, *Ezek.* xxii. 7, 8. as this is of *Edom*, Ver. 5, 6.

Ver. 5. *Edom*] See the Note on Chap. xx. 1.

Ver. 6. *Lambs*] the People so called, because the Slaughter is termed a *Sacrifice*.

Ver. 8. *Zion*] to which the *Edomites* were Enemies, 2 *Chron.* xxviii. 17. *Amos* i. 11.

Ver. 9. *turned*] like *Sodom* and *Gomorrab*, as was also said of *Babylon*, Chap. xiii. 19.

Ver. 10. *waste*] Besides the Devastation which *Edom* suffered by War, through a Sedition that was among its own People, one Party left the Country, removing into the South-west of *Judea*, and the rest joined themselves to the *Ismaelites*, *Strabo* Lib. 16.

Ib. *none will pass*] as in a Road.

Ver. 11. *Pelican*] as *Psa.* cii. 6. *Lev.* xi. 18. *Deut.* xiv. 17. In the former of which it is distinguished from a *Cormorant*.

Ib. *inherit*] To the End of this Chapter, omitting the next Verse, it accords with what is expressed concern-

ing *Babylon* at the Conclusion of Chap. xiii. and those Creatures remaining there does not suit to the future Destruction of the whole Earth, or End of the World; nor does the Verse after this.

Ib. *Emptiness*] for which see *Gen.* i. 2. In the *com. Bib.* it is rendered a *thing of nought*, Chap. xxix. 21. *nothing*, *Job.* vi. 18. in other Places usually *vanity* or *vain*.

Ver. 12. in *the Kingdom*] where none will be found, as *there* is local; so that *in* seems better supplied, as in the next Verse, than *to*, which should be *Italick* in the *com. Transf.* It is variously rendered.

Ver. 13.] *Cowley* from this and Ver. 11.

Then shall the Market and the Pleading-place, Be choak'd with Brambles, and o'ergrown with Grass.

The Serpents through thy Streets shall howl, And in thy lower Rooms the Wolves shall howl, And thy gilt Chambers lodge the Raven and the Owl.

Ib. *Thistle*] The plural Word is turned *thorns*, *Prov.* xxiv. 31. where it is distinguished from *Nettles*; see *Bux.* *Lex.*

Ib. *young*] *Heb.* *Daughters of*, omitted in the *vulg. Transf.*

Ib. *Ostriches*] See Chap. xiii. 21.

Ver. 16. *Book*] the Decree.

C H A P. XXXV.

THE Wilderness and dry Place will be joyful at them, nay the Desert will rejoice, and flourish like a Rose.

2. It will flourish exceedingly, and rejoice even with Joy and Singing; the Glory of Lebanon will be given to it, the Comeliness of Carmel and Sharon: they will see the Glory of the Lord, the Comeliness of our God.

3. Strengthen the weak Hands, and make the staggering Knees stout.

4. Say to those who are of a hasty Mind; Be strong, do not fear: behold your God will come with Vengeance, God with a Recompence; he will come, and save you.

5. Then will the Eyes of the Blind be opened, and so will the Ears of the Deaf.

6. Then the Lame will leap like a Stag, and the Tongue of the Dumb sing: for Waters will break out in the Wilderness, and Floods in the Desert.

7. The parched Place will likewise become a Pond, and the thirsty one Springs of Water: in the Habitation of Dragons, at the Place of lying down in it, there will be Grass, with Reeds and Rushes.

8. And a Road will be there; even a Way which will be called The holy Way; the Unclean will not pass along it, but it will be for those: such as walk in the Way, even the Simple, will not go astray.

9. No Lion will be there, nor Beast that breaks through go up it, *they* will not be found there; where the Ransomed will walk.

10. And the Redeemed of the Lord will return, and come to Zion with Singing, and lasting Gladness upon their Head: they will

obtain Joy and Gladness, whereas Sorrow and Sighing will flee away.

C H A P. XXXVI.

AND it came to pass in the fourteenth Year of King Hezekiah, *that* Sennacherib King of Assyria came up against all the fortified Cities of Judah, that he might take them.

2. The King of Assyria also sent Rabshakeh from Lachish to Jerusalem, against King Hezekiah with a huge Army; and he stood at the Conduit of the uppermost Fish-pond, in the High-way of the Fuller's Field.

3. And there went out to him Eliakim the Son of Hilkiah, who was Steward of the House, Shebna the Scribe, and Joah the Son of Asaph the Recorder.

4. To whom Rabshakeh said: Tell now Hezekiah; thus says the great King, the King of Assyria; What Trust is it wherein thou trustest?

5. Is it, I say (but sayest in vain) There is Counsel and Power for War? Now upon whom dost thou trust, that thou rebellest against me?

6. Behold thou trustest upon the Staff of this bruised Reed Egypt; which a Man leaning upon, it will enter into his Hand, and pierce it: so will Pharaoh King of Egypt be to all that trust upon him.

7. And though thou sayest to me, We trust on the Lord our God; is it not he whose Chapels and Altars Hezekiah has taken away, and said to Judah and Jerusalem, You shall worship before this Altar.

8. Therefore now engage thy self, I pray,

Ver. 1. *Wilderness*] of Judah, adjacent to Edom, Psa. lxi. 1. whose Verdure was heretofore consumed by the Idumean Cattle.

Ver. 2.] On which Pope in his Poem intitled *Messiah*,
See Nature hastes her earliest Wreaths to bring,
With all the Incense of the breathing Spring:
See lofty Lebanon his Head advance,
See nodding Forests on the Mountains dance,
See spicy Clouds from lowly Sharon rise,
And Carmel's flow'ry Top perfume the Skies!

And farther on Ver. 1, 7.

The Swain in barren Deserts with Surprise
Sees Lillies spring, and sudden Verdure rise;
And starts; amidst the thirsty Wilds, to hear
New Falls of Water murm'ring in his Ear:
On rifted Rocks, the Dragon's late Abodes,
The green Reed trembles, and the Bulrush nods.

Ib. *given*] meaning it would be like Lebanon in Fruitfulness. Finely express'd!

Ib. *see*] as being frequented by the People of Judah, not of Edom.

Ver. 4. *came*] this being notably accomplished on Sennacherib's Army.

Ver. 5. *will*] metaphorically fulfilled then, Chap. xxxiii. 24. but ultimately under the Gospel, to the End of the Chapter.

Ib. *and so will*] the Verb being repeated.

Ver. 6. *Waters*] that were stopped, as Chap. xxxiii. 21.

Ver. 7. *it*] the Heb. having a sing. fem. Pronoun, answerable to *Habitation*; whereas the Word for *Dragons* is plur. and masc.

Ver. 8. *holy*] as leading to the holy City, or as Grotius says to the Temple.

Ib. *pass*] *pass over* is as if it were going across the Way, which does not appear to be the Meaning, and there is no Particle for *over*.

Ib. *these*] mentioned in Verse, 5, 6.

Ib. *the Simple*] it will be so plain, and easy to find.

Ver. 10. *return*] having been driven, or kept away by the Siege.

Ib. *to Zion*] to bring their Offerings, and worship God there.

Ver. 1. *it came to pass*] This is not in the same Narration beginning 2 King. xviii. 13. which is however mostly in the same Words, so far as the Matter is alike; whither I refer the Reader for Notes. This Piece of History is very properly inserted, not only to shew the fulfilling of the foregoing Prophecy, but to illustrate the obscure Passages, and is a Confirmation of the general Exposition given to the preceding Chapters.

Ver. 5. *Is it*] very aptly from the foregoing:

to my Master the King of Assyria; and I will give thee two thousand Horses, if thou art able to put thee Riders upon them.

9. How then wilt thou turn back the Face of one Captain, of the least of my Master's Servants; and put thy Trust upon Egypt, for Chariots and Horsemen?

10. And am I now come up without the Lord against this Country, to destroy it? The Lord said to me, Go up to this Country, and destroy it.

11. Then said Eliakim, Shebna and Joah, to Rabshakeh, Speak, we pray, to thy Servants in Syriack, for we understand it; and do not talk to us in the Jewish Language, in the Hearing of the People who are upon the Wall.

12. But Rabshakeh replied, Has my Master sent me to thee and thee, to speak these Words? Was it not to the Men who sit upon the Wall, to eat their Dung and drink their Piss with you?

13. So Rabshakeh stood, and called aloud in the Jewish Language as follows: Hear the Words of the great King, the King of Assyria.

14. Thus says the King, Let not Hezekiah deceive you: for he is not able to deliver you.

15. Nor let Hezekiah make you trust on the Lord by saying, The Lord will thoroughly deliver us, this City shall not be given into the Power of the King of Assyria.

16. Do not hearken to him: for thus says the King of Assyria; Make a Blessing for me, and come out to me; then eat each one of his own Vine, and each one of his own Fig-tree, as also drink each the Water of his Cistern:

17. Till I come, and fetch you away to a Country like your own, a Country of Corn and Wine, a Country of Bread and Vineyards:

18. Lest Hezekiah should persuade you thus, The Lord will deliver us. Have the gods of the Nations delivered their respective Lands, from the Power of the King of Assyria?

19. Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? For have they also delivered Samaria from my Power?

20. Which are they among all the gods of these Countries, who have delivered their Country from my Power, that the Lord should deliver Jerusalem from it?

21. They however held their Peace, and did not answer him a Word: for this was the King's Commandment, Do not answer him.

22. Next Eliakim the Son of Hilkiah who was the Steward of the House, Shebna the

Scribe, and Joah the Son of Asaph the Recorder, went to Hezekiah with the Cloaths torn; and told him the Words of Rabshakeh.

C H A P XXXVII.

WHICH when King Hezekiah heard, he tore his Cloaths, covered himself with Sackcloth, and went to the House of the Lord.

2. He also sent Eliakim who was the Steward of the House, Shebna the Scribe, and the Elders of the Priests, having covered themselves with Sackcloth, to Isaiah the Son of Amoz the Prophet.

3. To whom they said; Thus says Hezekiah, This Day is a Day of Distress, Rebuke and Contempt: for the Children are come to the Birth, and there is no Might to bring forth.

4. Perhaps the Lord thy God will hear the Words of Rabshakeh, whom the King of Assyria his Master has sent to reproach the living God, and will rebuke the Words which the Lord thy God has heard: therefore put up a Prayer for the Residue that is found.

5. Accordingly the Servants of King Hezekiah went to Isaiah.

6. And he said to them; So shall you tell your Master; Thus says the Lord, Be not afraid by reason of the Words that thou hast heard, with which the young-Men of the King of Assyria have blasphemed me.

7. Behold I will put such a Spirit into him, and he shall hear such News, that he shall return to his own Country: in which I will cause him to fall by the Sword.

8. And Rabshakeh returned, and found the King of Assyria fighting against Libnah: for he had heard that he was marched from Lachish.

9. Who heard say concerning Tirhakah King of Ethiopia, He is come forth to fight with thee; and when he heard it, he sent Messengers to Hezekiah with Orders:

10. Thus shall you make a Speech to Hezekiah King of Judah; Let not thy God deceive thee, in whom thou trustest, by saying, Jerusalem shall not be given up into the Power of the King of Assyria.

11. Behold thou hast heard what the Kings of Assyria have done to all Countries, to destroy them utterly; and shalt thou be delivered?

12. Did the gods of the Nations deliver them whom my Fathers destroyed, Gozan, Haran, Rezeph, and the Edenites who were in Thelassar?

13. Where is the King of Hamath, the King of Arpad, and the King of the City of Sepharvaim, of Hena and Ivah?

A 4

14. And

14. And when Hezekiah had received the Letter from the Hands of the Messengers, and read it; he went up to the House of the Lord, and spread it before him.

15. To whom he prayed, saying:

16. O Lord of Armies, the God of Israel, who inhabitest the Cherubs, thou thyself art God, alone, of all the Kingdoms of the Earth: thou having made the Heaven, and the Earth.

17. Incline thy Ear, O Lord, and hear; open thy Eyes, O Lord, and see: even hear all the Words of Sennacherib, who has sent to reproach the living God.

18. Indeed, O Lord, the Kings of Assyria have laid waste all the Countries, and their Land;

19. And he put their gods into the Fire: for they were not gods, but the Work of Men's Hands, Wood and Stone; so they destroyed them.

20. Now therefore, O Lord our God, save us from his Power; for all the Kingdoms of the Earth to know, that thou art the Lord alone.

21. Then Isaiah the Son of Amoz sent Word to Hezekiah: Thus says the Lord God of Israel, of what thou hast prayed to me concerning Sennacherib King of Assyria;

22. This is the Matter that the Lord speaks against him; The Virgin, the Daughter of Zion despises thee, mocks thee, the Daughter of Jerusalem shakes the Head after thee.

23. Whom hast thou reproached, and blasphemed? And against whom hast thou raised the Voice, and looked up on high? At the Holy One of Israel?

24. Thou hast reproached the Lord by the Ministry of thy Servants, and said; I will go up to the Height of the Mountains, to the Sides of Lebanon, with the Multitude of my Chariots: where I will cut down his tall Cedars, the choicest of his Fir-trees; and come to the Height of his Border, to the Wood of his Carmel.

25. I have dug, and drunk Waters; and dried up all the Streams of the Siege with the Soles of my Feet.

26. Hast not thou heard long ago I made it? From Days of old Time that I formed it? Now have I brought it to pass, that thou

shouldst be to lay waste fortified Cities to ruinous Heaps.

27. Therefore were their Inhabitants short-handed, were daunted, and ashamed: they were *like* the Herb of the Field, and the tender Pot-herb, Grass of the Roofs, and a Field of Corn blasted before it is grown up.

28. And I know thy Dwelling, going out and coming in, as also thy being moved against me.

29. Because thy being moved against me, and thy Tumult is come up into my Ears, therefore will I put my Hook into thy Nose, and my Bridle into thy Lips, and make thee return in the Way wherein thou camest.

30. And this shall be a Sign to thee; the eating this Year that which grows of it self, and in the second Year what grows up again (then in the third Year sow you, and reap, and likewise plant Vineyards, and eat the Fruit of them)

31. That a Remnant escaped of the Family of Judah which is left, shall again take root below, and yield Fruit above.

32. For a Residue shall go forth from Jerusalem, and a Remnant escaped from Mount Zion: the Zeal of the Lord of Armies will do this.

33. Therefore thus says the Lord concerning the King of Assyria; He shall not come to this City, nor shoot an Arrow there, nor come before it with a Shield, nor make a Rampart against it.

34. In the same Way wherein he came, shall he return, and not come to this City, says the Lord.

35. But I will defend this City to save it, for my own sake, and for the sake of my Servant David.

36. And the Angel of the Lord went out, and slew a hundred eighty and five thousand in the Camp of Assyria; so that when they rose early in the Morning, behold all of them were dead Corpses.

37. So Sennacherib King of Assyria marched, and going back again, dwelt at Nineveh.

38. And as he was worshipping in the House of Nisroch his god, Adrammelech and Sharezer his Sons slew him with the Sword; who escaped to the Country of Ararat: and Esar-haddon his Son reigned in his room.

Ver. 18. Countries] The Author of *State of the Heb.* p. 510. says, *The true English is*, which he puts in Capitals, *ALL THE LANDS AND THEIR LAND*, then asks, *Can we doubt of a Mistake here?* adding *The other Copy in 2 King. xix. 17. reads Nations.* From which who would not think it was *Lands* he takes offence at? But the Correction he proposes is *Lands*, as

he rendered it before, instead of *Land*, to be *the Lands and their Lands*; but is not this worse instead of better?

Ver. 21, of what] it being a Relative in *Heb.* as it is also translated in the *com. Bib.* 2 *King.* xix. 20.

Ver. 27. a Field of Corn blasted] the *Heb.* Word, a little different from that in 2 *King.* xix. 26. thus signifying, *Burst.*

C H A P. XXXVIII.

IN those Days Hezekiah was sick likely to die, to whom Isaiah the Son of Amoz the Prophet came, and said unto him; Thus says the Lord, Make thy Will, for thou wilt die, and not live.

2. Upon this Hezekiah turned about his Face to the Wall, and prayed to the Lord,

3. And said, I beseech thee, O Lord, remember now, how I have walked continually before thee in Truth, and with a perfect Heart, and have done what thou wast pleased with; and Hezekiah wept a great deal.

4. Then Isaiah had the Lord's Commission as follows;

5. Go, and tell Hezekiah; Thus says the Lord God of thy Father David, I have heard thy Prayer, seen thy Tears; behold I will add to thy Time fifteen Years:

6. As also deliver thee and this City from the Power of the King of Assyria; and will defend this City.

7. And this shall be a Sign to thee from the Lord, that he will do this Thing which he has spoken.

8. Behold I will cause the Shadow of the Degrees, that is gone down upon those of Ahaz on the Sun-dial, to return backward ten Degrees. So the Sun returned ten Degrees, upon those which it was gone down.

9. The Writing of Hezekiah King of Judah, when he had been sick, and was recovered from his Sickneſs.

10. I said in the cutting off of my Days, I shall go to the Gates of the Grave, shall want the rest of my Years.

11. I said; I shall not see the Lord, the Lord in the Country of the Living; I shall behold Man no more with the Inhabitants of the World.

12. My Age is removed, and carried away from me, like a Shepherd's Tent: I cut off my Life like a Weaver, he cuts me from the Thrums: both Day and Night thou art making an end of me.

13. I propose that against the Morning, like a Lion, so he will break all my Bones: both Day and Night thou art making an end of me.

Ver. 9. *The Writing*] H. Dod, who made the *Psalms* into Verse, and seems to have been a Man of religious Experience, has in the *Contents* to this, "The worthiest of all the elect are subject to the greatest torments of this life, both in body and mynde."

Ver. 12. *from the Thrums*] whence a Piece of Cloth is cut off, when it is weaved. So *Jun.* and *Trem.* render a *peniculis*, and suitable to this the Word is translated *Hair*, Cant. vii. 5.

Ver. 15. *said it*] had engaged for *Hezekiah's* living longer, Ver. 5, 7, 8.

16. *for*] as the *Heb.* Particle divers times signifies:

14. Like a Crane, a Swallow, so I chirp; I make moan like a Dove: my Eyes are drawn out on high; O Lord, it oppresses me, engage for me.

15. What shall I say? He has both said it to me, and done: I shall go gently along all my Years, for the Bitterness of my Soul.

16. O Lord, in these Things People live; and among all in those is the Life of my Spirit: as thou hast made me recover, and kept me alive.

17. Behold for Peace I had continual Bitterness: but thou hadst a love for my Soul, to be out of the Ditch of Consumption; for thou didst cast all my Sins behind thy Back.

18. For the Grave will not give Thanks to thee, Death will not praise thee: those who go down to the Pit will not wait for thy Truth.

19. The living one himself will give thanks to thee, like me this Day: the Father to the Children will make known thy Truth.

20. There was the Lord to save me: therefore we will play on my striking Instruments all the Days of our Life, in the House of the Lord.

21. Isaiah had also said, Let them take a Bunch of Figs, and bruise upon the Boil, and he shall recover.

22. Hezekiah too said, What shall be the Sign that I shall go up to the House of the Lord?

C H A P. XXXIX.

AT that Time Merodach-baladan, the Son of Baladan, King of Babylon sent a Letter, and a Present to Hezekiah; because he heard that he had been sick, and was got well.

2. And Hezekiah was glad of them, shewing them the House of his Odour, the Silver, Gold, Spices, the good Oil, the whole House of his Vessels, and all that was found in his Treasures: there was Nothing, which he did not shew them, in his House, and in all his Dominion.

3. Afterwards Isaiah the Prophet came to King Hezekiah, and said to him, What did

that is the Afflictions would make him humble, and keep him as it would others spiritually alive, according to the following Expressions: *Grot.* expounds it thus, *toto vitat mea tempore cogitatio hujus amaritiei mihi recurrat, I shall remember this grievous Affliction as long as I live.* The present *Transf.* is indefensible.

Ver. 16. *hast*] as Ver. 9. shews.

Ver. 17. *continual*] as the like is rendered *Jer.* xlviii. 5.

Ver. 18. *by Wither,*

*For nor the Grave nor Death can honour Thee;
Nor hope they for thy Truth that buried be.*

these Men say? And from whence did they come to thee? And he answered, They came to me from a Country far off, from Babylon.

4. And upon his enquiring, What did they see in thy House? Hezekiah acknowledged, They saw all that was in it; there was Nothing which I did not shew them, in my Treasures.

5. Then said Isaiah to him; Hear the Commission of the Lord of Armies,

6. Behold the Days are coming, when all that is in thy House, and what thy Fathers have treasured up to this Day, shall be carried away to Babylon; there shall be Nothing left, says the Lord.

7. Nay they shall take of thy Sons who shall proceed out from thee, whom thou shalt beget; and they shall be Officers in the Palace of the King of Babylon.

8. Whereupon Hezekiah said to him, The Lord's Commission that thou speakest is good: because, as he said, there will be Peace and Truth in my Days.

CHAP. XL.

COMFORT, comfort my People, says your God.

2. Speak kindly to Jerusalem, and cry to it, that its War is fulfilled, and its Iniquity is finished, that it has received double from the Hand of the Lord for all its Sins.

3. There is the Voice of one crying in the Wilderness, Prepare the Way of the Lord, make a straight Road in the Desert for our God.

4. Every Valley shall be raised up, and every Mountain and Hill be put down; the crooked shall become straight, and the uneven Places a Plain.

5. Since the Glory of the Lord will be revealed, and all Flesh will see it together: for the Mouth of the Lord has spoken it.

6. The Voice says, Cry; and he asks, What shall I cry? All Flesh is Grass, and all the Kindness of it like the Flower of the Field.

7. The Grass withers, the Flower fades, because the Wind of the Lord blows on it: surely the People are Grass.

8. The Grass withers, the Flower fades; but the Word of our God will stand for ever.

9. Get you up on the high Mountain, O Zion Preachers; elevate your Voice with Strength, O Jerusalem Preachers: elevate, do not fear; say to the Cities of Judah, Behold your God!

10. Lo the Sovereign Lord will come with Power, and his Arm will rule for him: behold his Reward will be with him, and his Work before him.

11. He will feed his Flock like a Shepherd, will gather together the Lambs in his Arm, and carry them in his Bosom; will lead those gently that are with Young.

12. Who is it measures the Waters by his Handful, computes the Heavens by a Span, contains the Dust of the Earth in a Cup, weighs the Mountains on a Balance, and the Hills in Scales?

13. Who disposes the Spirit of the Lord, or is a Man of his Counsel that informs him?

14. With whom is there counsel taken, that causes him to understand, instructs him in the Path of Judgment, teaches him Knowledge, and makes known to him the Way of Understanding?

15. Behold the Nations are as a Drop from the Bucket, and are counted like the small Dust of the Scales: lo he can take up the Isles as a little Thing.

Ver. 1. *Comfort*] The *Babylonian Captivity* being foretold in Ver. 6. of the foregoing Chapter, *Isaiah* goes on to speak of the Deliverance and Return from it, as we see very expressly, Chap. xliii. 14. & xlv. 28. & xlv. 1. nevertheless the Holy Spirit seems to intend it more largely of the Gospel, whatever the Prophet did, 1 Pet. i. 10, 11, 12.

Ver. 2. *War*] *Malitia, malice*, being erroneously got into the *vulg. Lat.*

[*Ib. double*] not double what they deserved, but what was or would have been the Punishment of others, because they had received far greater Knowledge and Blessings, *Dan. ix. 12. Am. iii. 2.*

Ver. 3. *Way*] This is incongruously expounded of the Return from Captivity, especially by those who are for referring such prophetic Passages to the Gospel Times, to be understood in some secondary Sense, as they apprehend, not in their primary one; since the *Way* is that of the Lord, and for God, i. e. Christ, as the Evangelists directly interpret it, *Mat. iii. 3. Mark. i. 1, 2, 3.* besides it is all *Flesh* that is spoken of, Ver. 5.

Ver. 3, 4. On these *Pope* as follows,

*Hark! a glad Voice the lonely Desert hears,
Prepare the Way; a God, a God appears:*

*A God, a God! the vocal Hills reply;
The Rocks proclaim th' approaching Deity.
Lo Earth receives him from the bending Skies;
Sink down ye Mountains, and ye Vallies rise:
With Heads declin'd, ye Cedars, Homage pay;
Be smooth ye Rocks, ye rapid Floods give way.*

Ver. 6. *Kindness*] So the *Heb.* not *goodliness*.

Ver. 9. *Preachers*] The original Word is singular and feminine to agree with the City; but that the Place it self is not meant, *get up upon the Mountain* shews. It agrees notably well with the first Preachers of the Gospel, who received their Commission there, *Luk. xxiv. 49. Act. i. 8, 12. & ii. 4.*

Ver. 11. *carry in his Bosom*] This fine Expression is dropped in the *Gr. Sept. Vers.* see also on Chap. li. 18.

Ver. 12. *by his Handful*] the Waters being all but one Handful of his, and so of the rest; whereby his containing the Dust in a Cup or Measure agrees with them, otherwise not.

Ver. 15. *can take*] rather than does do it. *Hervey* in his very late *Meditations*, Vol. ii. p. 130. speaks of a *solid Correction* of translating this Passage by *Vitrina*, the Isles are as some light thing which flies about; when the Verb does not signify to fly of any Kind, nor in any Lan-

16. And

16. And Lebanon is not sufficient to burn, nor are the Beasts of it sufficient for a Burnt-sacrifice.

17. All Nations are as Nothing before him, they are counted with him to be of nought and Emptiness.

18. To whom therefore will you liken God? And what Likeness will you compare to him?

19. The Artificer covers the carved Image, and the Goldsmith spreads it over with Gold, and casts Chains of Silver.

20. He who is poor for Offering chooses a Tree that will not rot; he seeks him a skilful Artificer, to prepare a carved Image that shall not be moved.

21. Do not ye know? Do ye not hear? Has it not been told you from the Beginning? Have not ye understood *from* the Foundations of the Earth?

22. That he sits upon the Compass of the Earth, and the Inhabitants of it are as Grasshoppers; that he stretches out the Heavens like a Canopy, and extends them like a Tent to dwell in?

23. That he causes Princes to be Nothing, makes the Judges of the Earth as Emptiness?

24. They are also not planted, also not sown, their Stem also does not take root in the Earth: and he too blows on them, so that they wither, and the Tempest carries them away as Stubble.

25. To whom then will you liken me, and am I equal? says the Holy One.

26. Look up on high, and see who created these, that brings forth their Army by Number: he calls them all by Name; by the Abundance of Might and strong Power, there is not one lacking.

27. Why dost thou say, Jacob, and speak, Israel, My Way is hid from the Lord, and my Judgment passed from my God?

28. Dost not thou know? Dost thou not hear? *that* the everlasting God, the Lord, the Creator of the Ends of the Earth, is neither faint, nor weary? There is no searching out of his Understanding.

29. He gives Power to the Faint, and makes Strength abound to him that is of no Might.

30. The Youths will be both faint and weary, and the young Men will stumble down.

31. But those who wait for the Lord will renew Power, they will mount up with the Wing like Eagles, will run, and not be weary; will go, and not be faint.

CHAP. XLI.

BE silent to me, O Isles, and let the People renew Power: let them come nigh, then let them speak; let us draw near together to Judgment.

2. Who stirs up the righteous one from the East, will call him to his Foot, deliver up the Nations before him, and cause *him* to rule Kings; will make *them* as Dust by his Sword, as driven Stubble by his Bow?

3. He shall pursue them, shall pass peaceably, in the Way that he has not come with his Feet.

4. Who did work, and perform, calling the Generations from the Beginning? I the Lord, the first and last, it was I.

5. The Isles see, and fear; the Ends of the Earth are afraid, draw near, and come.

6. Each one helps his Neighbour, and says to his Brother, Be strong.

7. And the Artificer strengthens the Goldsmith, he that makes smooth with the Hammer him who smites on the Anvil: he says of the Joint, It is good; and strengthens it with Nails, *that* it may not be moved.

guage, neither has it any Relative *which* before it, nor is the Noun *a light thing*. And I am persuaded that *Hervy* himself, who writes so honourably of the *Holy Scripture*, would not have the Truth of it give way even to his own sublime Eloquence.

Ver. 17. *to be of Nought*] as the *Heb.* very well signifies; and all Nations cannot be counted less than nothing.

Ver. 19. *covers*] as carved or graven Things are cut, not melted: so *Jun. tegit*.

Ver. 21. *from*] Our Translators may seem to have mistaken the first Letter of the *Heb.* to *Foundations* for this, by not marking it *Italic* as an Addition to the Original.

Ver. 22. *That*] ¶

Ver. 29. *Strength abound*] making it to abound, where it did not so much as exist, *Hervy*, *Ib.* p. 150. but not properly *increaseth*.

Ver. 2. *the righteous one*] The Annotators are here put to it, to know whether this was *Abraham* or *Cyrus*: my Reasons for the latter are, 1. though the *Heb.* preterperfect Tense is frequently used in the Prophets for the Time to come, yet not the future Tense without a Conjunction for the Time past, and all the Verbs in this and the next Verse are future, excepting the first; 2. *Abra-*

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ham's Victory Gen. xiv. 15. is unlikely to be called *ruling Kings*; 3. this Speech is directed to the *Isles*, Ver. 1, 5. not to the *Israelites*. As for this agreeing to *Cyrus*, see Chap. xlv. 1, 13. & xlv. 11. & xlii. 3. and *De Dieu, Animad.*

Ver. 3. *shall pursue*] *Lowth* writes in his *Commentary*, "The Preterperfect Tense is here put for the Future." What Preterperfect Tense? That of the *com. Eng. Bible*? For the *Heb.* Verbs are in the Future Tense. This Way of commenting I have complained of before. As for the *Eng. Translators*, they evidently put it so because they understood it of *Abraham*, as the marginal Note to *Elizabeth's Bible* expresses it.

Ver. 5. *draw near*] as the remote Nations towards *Europe* by the Seas, did to assist *Neriglissar* King of *Babylon* against *Cyrus*, and afterwards to help *Cresus*, the famous Auxiliary of *Belshazzar* the last King of *Babylon*, *Xenoph. Cyroped.*

Ver. 7. *Joint*] This Word occurs but twice besides, in the plur. Num. and is there rendered *joyns*, 1 King. xxii. 34. 2 Chr. xviii. 33.

Ib. *good*] as the *Heb.* is, and not *ready*.

8. But thou art Israel my Servant, Jacob whom I have chosen, the Offspring of Abraham one who loved me :

9. Whom I took hold of from the Ends of the Earth, and called thee from the Nobles of it, saying to thee, Thou art my Servant, I have chosen thee, and not rejected thee.

10. Do not fear, for I am with thee ; be not amazed, for I am thy God : I will strengthen thee, also help thee, also uphold thee with the right Hand of my Righteousness.

11. Lo all who are incensed against thee shall be ashamed, and put to confusion : they shall be as Nothing, and the Men that strive with thee shall perish.

12. When thou seekest them, thou shalt not find those Men who contend with thee : the Men that are at war with thee shall be as Nought, even like Nothing at all.

13. For I the Lord thy God hold thy right Hand fast, saying to thee, Do not fear, I will help thee.

14. Do not fear, worm Jacob, O Men of Israel ; I will help thee, says the Lord, even thy Redeemer, the Holy One of Israel.

15. Behold I will put thee for a Flail, a new Threshing-instrument that has Edges : thou shalt thresh the Mountains, beat small, and make the Hills like Chaff.

16. Thou shalt winnow them, and the Wind shall carry them away, and the Whirlwind scatter them : whereas thou shalt rejoice through the Lord, shalt glory through the Holy One of Israel.

17. The Afflicted and Needy seek for Water, and there is none, their Tongue fails with Thirst : I the Lord answer them, the God of Israel do not leave them.

18. I open Rivers upon the high Places, and Fountains within the Vales ; I make the Wilderness a Pond of Water, and a dry Country Springs of Water.

19. I put in the Wilderness the Cedar, the best Cedar, with the Myrtle, and the Tree of Oil ; I place in the Desert the Fir, Pine, and Box together ;

20. In order for them to see, know, apply and consider together ; that the Hand of the Lord has done this, and the Holy One of Israel created it.

21. Draw near with your Cause, says the Lord : bring nigh your strong Matters, says the King of Jacob.

22. Let them bring nigh, and declare to us what Things will come to pass : let them declare of the former Things what they are ; that we may apply our Mind, and know their End ; or let them publish to us the Things that will come.

23. Declare the Things which will arrive hereafter ; for us to know that you are gods : do both Good and Hurt ; that we may be amazed and see together.

24. Lo you are of nothing, and your Work is of the Viper : he that chooses you is abominable.

25. I have stirred up one from the North, who shall arrive, from the Rising of the Sun shall he call on my Name ; and he shall come to the Rulers as to Mortar, as the Potter treads the Clay.

26. Who has declared from the Beginning, that we may know ? And aforetime, that we may say, *He is righteous* ? Even none declares, even none causes to hear, even none hears your Sayings.

27. *I the first say* to Zion, Behold, behold them ; and I give a Preacher to Jerusalem.

28. Well I see that there is no Man, and of these that there is no Counsellor, when I ask them, who does return Word.

29. Lo all of them are Vanity, their Deeds nought ; their molten Images are Wind and Emptiness.

Ver. 9. *Ends of the Earth*] from *Egypt*, as I think *Jun.* and *Trem.* with *Grot.* best explain it ; rather than the future bringing them from Captivity, or *Abraham* from *Chaldea*, as others interpret it ; which seems doing Violence to the Context.

Ver. 15. *a Flail*] this being the general Name, and the other particular, as *Bux.* says under פָּרֶסֶת and is turned *threshing-instruments* in the other Places, 2 *Sam.* xxiv. 22. 1 *Chr.* xxi. 23. having no Meaning at all of *sharp*.

Ib. *Threshing-instrument*] *Varro* describes one, *fit a tabula lapidibus aut ferro exasperata; quam imposito auriga; aut pondere grandi, trahitur jumentis junctis, ut discutiat e spica grana; made of a Board studded with Stones or Iron, which is drawn by Cattle harnessed together, with either the Driver himself or some great Weight on it, that it may shake the Corn out of the Ear, De Re Rust. Lib. i. 52.* agreeing with *Buxtorf's* Account from the *Jews* at this Word : and what *Smith* says of the *Turks* illustrates this and the next Ver. well, viz. *They tread out their Corn with Oxen, drawing a square Plank-board, about a Foot and half or two Feet over, studded with Flints; and winnow*

it upon their Threshing-floors in the open Air, the Wind blowing away the Chaff, Ray's Collect. of Trav. Tom. 2.

Ver. 20. *apply*] or *put*, as Ver. 22.

Ver. 21. *nigh*] not *forth* by the *Heb.*

Ver. 22. *come to pass*] which I prefer before *happen*.

Ib. *former Things*] which though done, are yet unknown.

Ib. *our Mind*] not *them*, which our Translators add, and shorten the other.

Ver. 24. *Viper*] the like Word being so, Chap. xxx. 6. & lix. 5. *Jab* xx. 16. in which Places only they are found. Thus *Jun.* and *Trem.* render it *viperæ*, and *Grot.* *viperina*.

Ver. 25. *one*] *Cyrus*.

Ib. *Rising*] *Media* lying northward, and *Persia* eastward.

Ib. *call on*] See *Exr.* i. 2, 3.

Ver. 27. *I the first*] as Ver. 4. and agreeable to the next Verb. So *Cast.* and the *Tig. Bib.* have, and *Munsl.* with *Grot.* expound it.

Ib. *say*] or *declare*, from the foregoing Verse.

Ib. *behold them*] God shews those Things to his People, which the Idols cannot.

C H A P. XLII.

LO my Servant whom I uphold, my chosen one *that* my Soul is pleased with; I have put my Spirit upon him, he shall bring forth Judgment to the Nations.

2. He shall neither cry out, raise up, nor make his Voice be heard in the Street.

3. A shaken Reed shall he not break, nor quench the dim Flax, he shall bring forth Judgment to Truth.

4. He shall not be dim, nor shake, till he has put Judgment on the Earth; and the Isles shall wait for his Law.

5. Thus says God the Lord, who created the Heaven, and stretched it out, spread forth the Earth and its Offspring, gave Breath to the People upon it, and Spirit to them that go thereon;

6. I the Lord call thee in Righteousness, take hold of thy Hand, keep thee, and make thee the Covenant of the People, the Light of the Nations:

7. To open the Eyes of the Blind, to bring the Prisoner out of the Prison, those who sit in Darkness out of the House of Restraint.

8. I am the Lord, that is my Name; and I will not give my Glory to another, nor my Praise to carved Images.

9. The former Things behold they are come, and I declare new ones; before they spring forth, I publish them to you.

10. Sing a new Poem to the Lord, his Praise from the End of the Earth, you who go down to the Sea, and what it is filled with, the Isles and their Inhabitants.

11. Let the Wilderness and the Cities of it chant up, the Villages *which* Kedar inhabits: let the Inhabitants of the Rock sing aloud, let them cry out from the Top of the Mountains.

12. Let them render Glory to the Lord, and declare his Praise in the Islands.

13. The Lord will go forth as a strong one, will stir up Zeal like a Warrior: he will shout, nay cry; will strengthen himself against his Enemies, *saying*:

14. I have held my Peace long ago, have been silent, restrained my self: like a Woman in labour I will cry out, I will make desolate and swallow up together.

15. I will cause the Mountains and Hills to be waste, and dry up all their Grass; as also make the Rivers Isles, and dry up the Ponds.

16. And I will make the Blind go in a Way they know not, will cause them to tread in Paths they are ignorant of; I will make Darkness Light before them, and crooked Things straight: these Things will I do for them, and not leave them.

17. They shall be turned back, be confounded with Shame, that trust in a carved Image, who say to a molten Image, You are our gods.

18. O Deaf, hear; and you Blind, look that you may see.

19. Who is blind unless my Servant is; and so deaf as my Messenger *that* I send? Who is so blind as the Perfect; and so blind as the Servant of the Lord?

20. Seeing many Things, yet thou dost not observe: he opens the Ears, but does not hear.

21. The Lord is delighted by reason of his Righteousness: he will make the Law great, and magnificent.

22. Whereas this is a People preyed upon, and plundered, the chosen ones all of them being ensnared, and hid in Houses of Restraint: they are a Prey, and none delivers; *for* Plundering, and none says, Restore.

23. Who among you will give ear to this; will hearken, and hear what is behind?

24. Who gave Jacob for Plundering, and Israel to those that take the Prey? Did not the Lord? It is he whom we have sinned against; and they were not willing to go in his Ways, nor hearkened to his Law.

25. So he poured out the Wrath of his Anger upon him, and the Strength of War: and it set him on fire round about, yet he did not understand; and burnt him, but he did not lay *it* to Heart.

Ver. 1. *my Servant*] *Jesus Christ*, Mat. xii. 17, 18, &c. as doing the Will and Work of God, *Joh. iv. 34. & vi. 38. & xvii. 4.* see Chap. lli. 13. & llii 11. *Zech. iii. 8.*

Ver. 3. *dim*] an Adjective from the Verb in the next Verse; *smoking* being made from the *Sept. Transf.* and not from the *Original*.

Ver. 4. *be dim*] *id est, ignorantia fallitur, that is, be mistaken through Ignorance*, Grot. thus rendered *Gen. xxvii. 1. Deut. xxxiv. 7.* (as it should *Joh xvii. 5.*) and *darkened*, *Zech. xi. 17.*

Ver. 5. *Heaven*] being represented as one Thing by stretching, and the View of it; which its being only plural in the *Heb.* is not to make so here.

Ver. 11. *chant up*] according to that both before and after; and if active, the *Poem of Praise*, Ver. 10.

Ib. Kedar] See Chap. lx. 7.

Ver. 19. *unless my Servant is*] which is evidently the Meaning; and *but* not right, as *Noldius* observes on it in his *Concord*. Since there were others blind; as indeed the latter Part of the Verse shews, which this must not contradict. By *my Servant* understand *Israel* as a People.

Ver. 22. *People*] a Description of them as they would be in the Time of the *Babylonian Captivity*.

Ib. the chosen ones] The *Heb.* Word *bahurim* signifies either this or *young men*, and is rendered the latter in the *com. Lat. and Tig. Bibles*, as also by *Jun. and Trem.* but the other seems more suitable. *In holes* is with the *Heb. baburim*.

C H A P. XLIII.

HOWEVER now thus says the Lord thy Creator, O Jacob, and the Former of thee, O Israel; Do not fear, for I have redeemed thee, have called thee by Name, thou art mine.

2. Though thou passest through the Waters, I will be with thee; and through the Rivers, they shall not overflow thee: though thou goest through the Fire, thou shalt not be scorched, nor shall the Flame burn thee.

3. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I give Egypt for thy Ransom, Cush and Seba instead of thee;

4. Than whom thou art more precious in my Sight, art honourable, and I love thee: so I give Men instead of thee, and People instead of thy Life.

5. Do not fear, for I will be with thee: I will bring thy Offspring from the East, and gather thee from the West.

6. I will say to the North, Deliver up; and to the South, Do not restrain; bring my Sons from far off, and my Daughters from the End of the Earth:

7. Every one that is called by my Name, and whom I have created for my Glory, whom I have formed, even whom I have made.

8. Bring forth the blind People that has Eyes, and the deaf ones to whom are Ears;

9. All the Nations being gathered together, and the People assembled; who among them shall declare this, and publish to us former Things? Let them produce their Witnesses, that they may be justified; or let them hear, and say, It is Truth.

10. You are my Witnesses, says the Lord, and my Servant whom I have chosen; that

you know, and believe me, and understand that I am he: there was no God formed before me, nor shall there be after me.

11. I my self am the Lord, and there is no Saviour besides me.

12. I declared, saved, and caused to hear, when there was no strange one among you; and you are my Witnesses, says the Lord, that I was God.

13. From that Time also I am he, and none delivers from my Power: I work, and who shall turn it back?

14. Thus says the Lord your Redeemer, the Holy One of Israel; For your sake I send to Babylon, and bring down the Bars all of them, with the Chaldeans, their Noise in the Ships.

15. I am the Lord your Holy One, the Creator of Israel your King.

16. Thus says the Lord, who made a Way in the Sea, a Path in the strong Waters;

17. Who brought forth the Chariot and Horse, the Force and Strength: they lay down together, did not rise up; were extinguished, were quenched like Flax:

18. Do not remember former Things, nor consider old Times.

19. Behold I will do a new Thing; now it shall spring forth, shall you not know it? I will even make a Way in the Wilderness, Rivers in the Desert.

20. The Beast of the Field shall honour me, the Dragons and young Ostriches; because I give Waters in the Wilderness, Rivers in the Desert, to make my People, my Chosen drink.

21. I have formed this People for my self, they shall declare my Praise.

Ver. 3. *give Egypt*] The latter Part of the following Verse evidently means the same, therefore both are to be considered together. Next *Seba* is known or allowed to be in *Arabia*, where we are to look for the other Country as adjacent, of which see *Gen. ii. 13*. By the Agreement of those very Names, and the Matter spoken of, this appears to be the same with that in *Chap. xlv. 14*, which was plainly by the foregoing Verse there about the Time of the Return from the *Babylonian Captivity*; consequently this was too; nay do not the 5, 6, & 14 Verses of this Chapter confirm it? Others interpret it of *Sennacherib's* invading those Countries, and *Judah's* escaping by that means: but I imagine they did not consider the last-mentioned Particulars, as pointing out a more coherent Sense; besides there is no Mention of that King's Wars with *Cush* and *Seba*, nor did his other Wars hinder him from going against *Judah*, which was also delivered in another Manner.

Ver. 4. *Than*] *Since* seems made to justify another Interpretation of the foregoing Ver.

Ver. 8. *People*] the Idols.

Ib. that has] This being sing. in the *Heb.* and the Difference of Expression very fine.

Ver. 9. *former*] See *Chap. xli. 22*.

Ver. 10. *Servant*] as I think *Cyrus*.

Ver. 13. *From*] the same as in Ver. 5, 6. not signifying before.

Ver. 14. *Noise*] It signifies rather *Singing* than *Crying*, from the Root *to sing*, and may denote the Greatness of their Business and Jollity there. *Peole* interprets it by outcries as they flee away from the Persians in Ships; whereas *Cyrus* turned the Water out of the River at *Babylon*, and got into the City at the Channel, as shewn on *Jer. li. 36*. so that he might have seized the Ships first if there had been Occasion. The *Assembly* in their *Annotations*, being aware that the River was turned away, represent the Cry to be while they seek to flee away by shipping; but as they certainly would not get into the Ships for that Purpose, when they saw the Water gone, their Cry would be out of them. Such as this comes of commenting upon a Translation, instead of the Original.

Ver. 16. *a Way in the Sea*] By there being no Sea at *Babylon*, nor Chariots and Horses brought forth when it was taken, this appears not to be then; but a Commemoration of what God did at the *Red Sea*, which it particularly suits, as also with Ver. 18, 19. following: so is not, with the next or intermediate Verse, to be rendered in the present and future Tense.

Ver. 19. *a Way in the Wilderness*] instead of that before in the Sea, Ver. 16.

Ver. 21. *this People*] the Christians.

22. Whereas

22. Whereas thou hast not called upon me, O Jacob; for thou hast been weary of me, O Israel.

23. Thou hast not brought me the small Cattle of thy Burnt-offerings, nor honoured me with thy Sacrifices: I have not caused thee to serve with a Present, nor made thee weary with Frankincense.

24. Thou hast not bought me sweet Cane with Money, nor filled me abundantly with the Fat of thy Sacrifices; but hast caused me to serve with thy Sins, hast made me weary with thy Iniquities,

25. I my self am he who will blot out thy Transgressions for my own sake, and not remember thy Sins.

26. Cause me to remember, let us come together to Judgment: do thou declare, that thou mayest be justified.

27. Thy first Father sinned, and thy Interpreters transgressed against me.

28. So I profaned the Princes of the holy Place, and made Jacob a Curse, and Israel Revilings.

C H A P. XLIV.

BUT now hear, Jacob my Servant, and Israel whom I have chosen.

2. Thus says the Lord thy Maker, and the Former of thee from the Womb, who will help thee: Do not fear, my Servant Jacob, and Jesurun whom I have chosen.

3. For I will pour forth Waters upon the Thirsty, and Brooks upon the dry Ground: I will pour forth my Spirit upon thy Posterity, and my Blessing upon thy Offspring.

4. And they shall spring forth amongst the Grass, as Willows by the Rivers of Water.

5. One shall say, I am the Lord's, another call himself by the Name of Jacob, and another shall write with his Hand, The Lord's, and surname himself by the Name of Israel.

6. Thus says the Lord the King of Israel, and his Redeemer the Lord of Armies; I am the first, and I am the last, and there is no God besides me.

7. Moreover who, like me, can call, declare, and set in order to me, since I placed the ancient People? And let those declare to them the Things that approach, and such as shall come.

8. Be you not in dread, nor afraid; have not I published to thee, and declared from that Time? And you are my Witnesses: is there a God besides me? There is even no Rock, I know none.

9. The Formers of a carved Image are all of them Emptiness, and their desirable Things do not profit: nay they are their own Witnesses, *that* they do not see, nor know, that they may be ashamed.

10. Whoever forms a god, and covers a carved Image, it is profitable for Nought.

11. Lo all his Companions shall be ashamed, and the Artificers themselves more than *other* Men: all of them shall gather themselves, stand up, be in dread, be ashamed together.

12. The Smith for the Ax, both works with the Coal, and forms it with the Hammers; as also works it with his strong Arm, being even hungry, and of no Strength, drinking no Liquor, and being faint:

13. (The Carpenter stretches forth the Line, marks it out by the Rule, makes it with the Chisels, marks it out with the Compasses; and makes it like the Shape of a Person, according to the Comeliness of Man, to abide in the House)

14. That he may cut him down Cedars; and he takes the Cypress and Oak, and fortifies himself with the Trees of the Wood: he plants an Ash, and the Rain makes *it* grow up.

15. Then it is for Men to burn, and he takes some of them, and is warm; he even kindles *it*, and bakes Bread: he also makes a god, and bows down to *it*; makes it a carved Image, and worships them.

16. Half of it he burns in the Fire, upon half of it he eats Flesh; he roasts Meat, and is satisfied; he is also warm, and says, Ha, I am warm, I see the Fire.

Ver. 27. *first Father*] *Adam*.

Ver. 7. *People*] the *Israelites*, not Mankind at the Creation, the *Heb.* Word being singular, whereas it is frequently plural for *People* in general; and *you are my Witnesses from that Time* in the next Verse confirms it: yet *Psalm* and *Leviticus* both have it doubtful which is meant; and the *Assembly* expound them to be the *Elect*, as if they were more ancient than others.

Ib. *these*] the pretended gods.

Ver. 8. *Rock*] no other god that is so.

Ver. 10. *Whoever*] or *Who* indefinite, which must appear preferable to *Who* interrogative, the *Heb.* signifying either.

Ib. *covers*] as Chap. xl. 19.

Ver. 11. *more than*] thus *Jun.* and *Trem.* render *magis quam*, and *Grot.* *pro ceteris*, *more than others*.

Ver. 12. *Ax*] according to *Pagn. Mont. Munst.* and *Grot.* nay as in *Jer.* x. iii. where this Word only is besides; and the Image here described a wooden one.

Ver. 13. *Line*] which may be stretched out, rather than a *Rule*; see also *Grot.* So this Word is translated in the *com. Bibl.* Chap. xxviii. 10, 13, 17. & xxxiv. 11, 17. and joined with the same Verb, *Job* xxxviii. 5, *Lam.* ii. 8. *Zeck.* i. 16. nor is it turned *rule* any where else. The other Word is found but this once.

Ver. 14. *That he may cut*] or *to cut*; for so the *Heb.* is, and thus agrees with *Ax* in Ver. 12.

17. And the Residue of it he makes a god, his carved Image: he worships it, bows down to it, prays to it, and says, Deliver me, for thou art my god.

18. They do not know, nor understand: for it covers over their Eyes from seeing, their Hearts from considering.

19. And he does not recall to Mind, neither is there Knowledge, nor Understanding to say, Half of it have I burnt in the Fire, and have also baked Bread upon the Coals of it, I have roasted Flesh, and eat; and I make the rest of it an Abomination, worship the Growth of a Tree.

20. He feeds on Ashes, a deluded Heart turns him aside; so that he does not deliver his Soul, nor say, Is there not Falseness in my right Hand?

21. Remember these Things, O Jacob and Israel, for thou art my Servant: I have formed thee, thou art a Servant to me, O Israel, thou shalt not be forgot by me.

22. I abolish thy Transgressions as a thick Cloud, and thy Sins like a common one: return to me, for I redeem thee.

23. Sing, O Heavens, for the Lord does it; shout you lower Places of the Earth; break out, O Mountains, into Singing, the Wood and every Tree in it: for the Lord redeems Jacob, and glorifies himself in Israel.

24. Thus says the Lord thy Redeemer, and the Former of thee from the Womb; I am the Lord, who made all Things, stretched out the Heaven alone, spread forth the Earth of my self;

25. He who frustrates the Signs of the false Devisers, and makes the Diviners mad, turns the Wise back, and causes their Knowledge to be foolish;

26. Who makes the Word of his Servant stand, and will perform the Counsel of his Messengers; who says to Jerusalem, Thou shalt be inhabited; and to the Cities of Judah, You shall be built up, and I will raise up the waste Places of it;

27. Who says to the Depth, Be wasted away, and I will dry up thy Rivers;

28. Who says of Cyrus, He is my Shepherd, and shall perform all my Will; even

saying to Jerusalem, Thou shalt be built up; and to the Temple, Thou shalt be founded.

CHAP. XLV.

THUS says the Lord to his anointed one, namely Cyrus, whose right Hand I take hold of, to subdue the Nations before him, and that I may let loose the Loins of Kings; to open the Doors before him, and that the Gates may not be shut up:

2. I will go before thee, and make the crooked Places straight; will break the Doors of Brass, and cut off the Bars of Iron.

3. So will I give thee the Treasures of Darkness, and the Things laid up in hidden Places; in order for thee to know that I the Lord, who call thee by Name, am the God of Israel.

4. For the sake of my Servant Jacob, and Israel my chosen one, I even call thee by thy Name, I surname thee, though thou dost not know me;

5. I am the Lord, and there is none else, there is no God excepting my self: I will gird thee, though thou dost not know me;

6. In order that they may know from the Rising of the Sun, and from the West, that there is none besides me: I am the Lord, and there is none else.

7. The Former of Light, and Creator of Darkness, the Maker of Peace, and Creator of Harm; I the Lord am the Doer of all these.

8. Distil, O Heavens, from above, and let the Skies flow down with Righteousness; let the Earth open, and let them be fruitful with Salvation, and let Righteousness spring forth together: I the Lord have created it.

9. Wo be to him that contends with the Former of himself; let an earthen Vessel with the earthen Vessels of the Ground: shall the Clay say to the Former of it, What dost thou make? or thy Work, He has no Hands.

10. Wo be to him that says to a Father, What hast thou begot? Or to the Woman, What hast thou brought forth?

11. Thus says the Lord, the Holy One of Israel, and his Former; Ask of me Things

Ver. 17. *a god*] It is related that one Phidias having made a Statue or Image of Minerva, Stilpo the Philosopher asked whether Minerva the Daughter of Jupiter was a goddess? And being told Yes; made Reply, But that is not the Daughter of Jupiter, but of Phidias, therefore no goddess, Diog. Laert. in his Life. A noble Testimony for a Heathen, against the Religion of his own Country!

Ver. 18. *it*] Idolatry as before described; not [he] is wit God, as our Trans. render, and Poole expounds it.

Ver. 22. *Transgressions*] greater than common Sins, Psa. xix. 13. & xxxii. 1. & lix. 3. xxxvi. 1.

Ib. *as a thick Cloud*] which, notwithstanding its Appearance, soon evaporates away; but does not suit well

with blotted out. This I prefer of the several Interpretations put on it.

Ver. 26. *his Servant*] Isaiah himself.

Ver. 27. *dry up*] See Jer. li. 36.

Ver. 1. *let loose the Loins of Kings*] disrobes them; the Apparel of those Times and Countries being fastened on with Girdles, Lev. viii. 7. Job. xii. 18.

Ver. 2. *Brass*] the City of Babylon having a hundred such Gates; see the Note on Dan. iv. 30.

Ver. 3. *Treasures*] 34000 Pound-weight of Gold, besides other Things, as Pliny relates, Nat. Hist. xxxiii. 3.

Ver. 7. *Harm*] Punishment for Sin.

to come, concerning my Children and the Work of my Hands command me.

12. I made the Earth, and created Man upon it: I, *even* my Hands, stretched out the Heaven, and I commanded all that belonged to it.

13. I will stir one up in Righteousness, and make all his Ways right: he shall build up my City, and send away my Captives, not for Price nor Gift, says the Lord of Armies.

14. Thus says the Lord; The Labour of Egypt, and Merchandise of Cush and the Sebaïtes, huge Persons, shall pass to thee; and they shall be thine, shall go after thee, shall pass in Chains: nay they shall bow down to thee, make supplication to thee, *saying*, Certainly God is in thee, and there is none else, no other God.

15. Surely thou wast a God who hiddest thy self, O God of Israel, the Saviour.

16. They will be ashamed, and also put to confusion all of them: the Artificers of the painful Idols will go to confusion together.

17. Israel will be saved through the Lord, with the Salvation of Ages: they will not be ashamed, nor put to confusion for eternal Ages.

18. For thus says the Lord, the Creator of the Heaven, God himself the Former of the Earth and Maker of it, he who established it, did not create it in vain, formed it to be inhabited; I am the Lord, and there is none else.

19. I have not spoken in Secret, in a dark Place of the Earth, have not said to the Offspring of Jacob in vain, Seek me: I the Lord speak Righteousness, declare upright Things.

20. Gather, and come, and get your selves nigh together, you who are escaped of the Nations: those do not know who lift up the Wood of their carved Image, and pray to a god that cannot save.

21. Declare, and bring nigh, let them also take counsel together: who has published this from old Time, has declared it from then? Have not I the Lord? And there is no God besides me, a righteous God, and a Saviour, there is none excepting my self.

22. Look to me, and be saved, all you

Limits of the Earth: for I am God, and there is none else.

23. I have sworn by my self, the Word is gone out of my Mouth in Righteousness, and shall not come back; that to me every Knee shall bow, every Tongue swear.

24. Certainly through the Lord, shall it be asserted, have I Righteousness and Strength: to him shall there be coming; and all that are incensed against him shall be ashamed.

25. Through the Lord shall the whole Offspring of Israel be justified, and shall glory.

C H A P. XLVI.

BELL bends, Nebo stoops; their Images are on the Beasts and Cattle: your Things that are carried, are loaded up, are a Burden to the tired one.

2. They stoop, they bend together, they cannot deliver the Burden; but go themselves into Captivity.

3. Harken to me, O Family of Jacob, and all the Residue of the Family of Israel, that are loaded up from the Belly, carried from the Womb.

4. To old Age also I am he, and to grey Hairs I bear: I make, and I carry, as likewise I bear and deliver.

5. To whom will you liken me, make equal, and compare me, that we may be alike?

6. They squander Gold out of the Bag, and weigh Silver on the Balance: they hire a Goldsmith, and he makes it a god: they worship, even bow down.

7. They carry him upon the Shoulder, bear him, and cause him to rest in his Seat; and he stands, without removing from his Place: each of them also cries to him, but he does not answer, saves him not from his Distress.

8. Remember this, and shew your selves Men; bring it again to Mind, O Transgressors.

9. Remember the former Things long ago: for I am God, and there is none else; the God, and there is none like me:

10. Who declare the End from the Be-

Ver. 13. *one*] that is *Cyrus*, Ver. 1.

Ver. 14. *The Labour of Egypt*] the Product of the Egyptians Labour. As the preceding Verse shews to what Period of Time this belongs, those Places and People were within a few Years of it conquered by the Persians, who freed the Jews from Captivity; and the latter perhaps not only assisted the Persians in the Conquest of those Countries, but had a Superiority over them afterwards, as also a Tribute from thence according to *Ezr.* i. 4. & vi. 8, 9. & vii. 21, 22. and some might be proselyted to the Belief of the true God and Religion; all which might contribute to the fulfilling of this Verse. Yet it may be

allowed a final Accomplishment by the Gospel Conversion.

1b. *thee*] which being each of them feminine in *Heb.* cannot belong to *Cyrus*, but to the City of *Jerusalem*, or Country of *Judah*.

Ver. 15. *wast*] as being the Speech continued from the End of the foregoing Verse.

Ver. 19. *Seek me*] in vain is before this, and manifestly not a Part with it; which is quite absurd.

Ver. 1. *bends—stoops*] by being taken down from where they stood, to be carried away.

Ver. 3. *loaded up*] put up for a Load to be carried; the same Verb as in Ver. 1.

ginning, and the Things which are not done from old Time; who say, My Counsel shall stand, and I will do all my Will;

11. Who call a Bird from the East, the Man of my Counsel from a Country far off: I have both spoken, and will bring it to pass; I have formed, I will also do it.

12. Harken to me, you Stout-hearted, who are far off from Righteousness.

13. I have brought my Righteousness near, it shall not be far off, nor shall my Salvation stay; and I will put Salvation in Zion, for Israel my Glory.

C H A P. XLVII.

COME down, and sit in the Dust, O Virgin Daughter of Babylon, sit on the Ground; there is no Throne, O Daughter of the Chaldeans: for thou shalt no more have People call thee tender and delicate.

2. Take the Mill, and grind Meal; uncover thy Locks, make the Path bare, uncover the Leg, pass through the Rivers.

3. Thy Nakedness shall be uncovered, thy Reproach also be seen: I will take vengeance, and not meet like Man;

4. *Even* our Redeemer, whose Name is the Lord of Armies, the Holy One of Israel.

5. Sit silent, and enter into Darkness, O Daughter of the Chaldeans: for thou shalt no more have People call thee the Mistress of Kingdoms.

6. I was in a Wrath against my People, made profane my Possession, and delivered them into thy Power; who didst shew no compassions to them, madest thy Yoke very heavy upon the Ancient.

7. Nay thou hast boasted, I shall be Mistress for ever; while thou didst not lay these Things to thy Heart, didst not remember the End of it.

8. Now therefore hear this, *that* art she who dwells securely with Pleasure, who says in her Heart, I am, and there is none else but me; I shall not sit a Widow, nor know Loss of Children.

9. Whereas these two Things shall come to thee at an Instant in one Day, Loss of Children and Widowhood: according to their Perfection shall they come upon thee, for the Multitude of thy Witchcrafts, for the Strength of thy Enchantments so much.

10. For thou hast trusted in thy Wickedness, hast fancied none sees thee; thy Wisdom and Knowledge it self turned thee away; and thou hast said in thy Heart, I am, and there is none else but I.

11. Therefore shall Evil come upon thee, which thou knowest not the Rise of; and Calamity fall upon thee, which thou canst not pacify; nay Wasting shall come upon thee suddenly, *that* thou knowest not of.

12. Stand up now in thy Enchantments, and in the Multitude of thy Witchcrafts, wherein thou hast laboured from thy Youth; if perhaps thou canst profit, if perhaps thou shalt be terrible.

13. Thou art wearied in the Multitude of thy Counsels: let the Observers of the Heaven, the Lookers on the Stars, those that make known concerning the Months stand up now, and save thee from the Things which shall come upon thee.

14. Behold they shall be like Stubble, the Fire shall burn them, they shall not deliver themselves from the Power of the Flame: there shall not be a Coal to warm, a Fire to sit before it.

15. So shall they be to thee with whom thou hast laboured: thy Merchants from thy Youth shall stray to their several Passages, none shall save thee.

C H A P. XLVIII.

HEAR this, O Family of Jacob, who are called by the Name of Israel, and came forth from the Waters of Judah; who swear by the Name of the Lord, and make mention of the God of Israel, neither in Truth nor Righteousness:

2. Though they are called those of the holy City, and lean upon the God of Israel; whose Name is the Lord of Armies.

Ver. 11. *a Bird*] *Cyrus*, who should come swiftly and easily; and *ravenous* does not seem a proper Epithet to add. *Pope Sixtus* in his *Bibles* has, *the just one*, but arbitrarily.

Ver. 2. *Path*] as *Psa.* lxxvii. 19. *Jer.* xviii. 15. and not *leg.*

lb. bare] by treading it.

Ver. 4. *Even*] The Words of this Verse being the Prophet's own; which are thus connected properly with the foregoing.

Ver. 7. *while*] as this Particle signifies; neither *that*, nor *so that*.

Ver. 9. *two Things*] *Babylon* revolting from under the *Persians* in the Reign of *Darius Hystaspis*, upon his besieging it, the Inhabitants that they might not want Pro-

vision, killed the Women and young Children, only allowing each Man to save one of his Wives and a Servant-maid, *Herodotus*, Lib. iii. by which *Prideaux* counted this Prophecy signally fulfilled, *Connect.* Anno 517. and *Blackwell*, *Introd. to Glas.* p. 90.

lb. according to] in by Mistake of one similar Letter for another.

Ver. 10. *fancied*] as *thought*, to be seen on 1 *Sam.* xviii. 17.

Ver. 11. *Rise*] *Heb.* *Morning*.

Ver. 14. *not be a Coal*] The Fire shall so consume all, that it shall burn quite out.

Ver. 2. *Though*] according to *Gret.* the best Translators, and what the Context requires.

3. I declared the former Things at that Time, they came out of my Mouth, and I published them; I did *them* suddenly, and they came to pass:

4. By reason I know that thou wast stubborn, thy Neck being *like* a Sinew of Iron, and thy Forehead Brafs.

5. So I declared to thee at that Time, published to thee before it came; lest thou shouldest pretend, My idol did them, and my carved and molten Image commanded them.

6. Thou hast heard, look on all of it; and will you not declare *it*? I publish to thee at present Things new and kept, which thou hast not known.

7. They are created now, and not at that Time, or before this Day, and thou hast not heard them; lest thou shouldest say, Behold I knew them.

8. Thou hast even not heard, even not known, even thy Ear was not opened at that Time: for I know that thou art thoroughly treacherous, and hast been called a Transgressor from the Womb.

9. For the sake of my Name I will delay my Anger, and for my Praise will I close up towards thee; without cutting thee off.

10. I try thee indeed, but not with Silver: I choose thee in the Furnace of Affliction.

11. For my own sake, my very own sake I do *it*; for how should it be profaned? And I will not give my Glory to another.

12. Hearken to me, O Jacob, and Israel my called one; I am he, I am the first, I also am the last.

13. My Hand too founded the Earth, and my right Hand palmed the Heaven: I calling to them, they stood up together.

14. Be gathered together, all of you, and hear; who among them has declared these Things? The Lord loves one that shall do his Will on Babylon, and his Arm will be *on* the Chaldeans.

15. I myself speak, do also call him, bring him, and he shall make his Way prosperous.

16. Come near to me, hear this; I have not spoken in Secret from the Beginning, I have been there from the Time that it was:

and now the Sovereign Lord and his Spirit sends me.

17. Thus says the Lord thy Redeemer, the Holy One of Israel; I the Lord thy God make thee learn to profit, cause thee to go in the Way thou shouldest walk.

18. Oh that thou wouldest hearken to my Commandments! then should thy Peace be like a River, and thy Righteousness like the Waves of the Sea:

19. Nay thy Posterity should be like the Sand, and the Offspring of thy Bowels like the Gravel of it; its Name should not be cut off, nor destroyed from before me.

20. Go out of Babylon, flee from the Chaldeans with the Voice of Singing; declare, publish this, make it go forth to the End of the Earth: say, The Lord has redeemed his Servant Jacob.

21. And they were not thirsty in the waste Places *in which* he caused them to walk, he made the Water flow to them from the Rock; cleaving the Rock, so that the Water gushed out.

22. The Wicked, says the Lord, have no Peace.

CHAP. XLIX.

HEARKEN to me, O Isles, and listen, O People far off; the Lord called me from the Womb, made mention of my Name from my Mother's Bowels.

2. And he made my Mouth like a sharp Sword, he hid me in the Shelter of his Hand; and made me a bright Arrow, concealed me in his Quiver.

3. Moreover he said to me, Thou art my Servant, an Israelite by whom I will be glorified.

4. To which I answered, I having laboured in vain, consumed my Might for Emptiness and Vanity; surely my Judgment is with the Lord, and my Work with my God.

5. And now says the Lord, who formed me from the Womb for a Servant of his, to bring back Jacob to him, and Israel that is not gathered; so shall I be honoured in the Sight of the Lord, and my God will be my Strength;

Ver. 3. *that Time*] *Heb.* *then*; the same as in Ver. 8. and different from that in Ver. 16.

Ver. 6. *will you not*] *Grotius* following the *vulg. Lat.* which has [not] left out, and putting *can* instead of *will*, ascribes it to the Idolaters; in which Manner any Thing may be made to have a quite contrary Meaning: as here the Power of performing the Deed, is ascribed to the People (if not other People) as Idolaters; when it should be the Will or Deed it self, to them as *Israelites*, Ver. 1.

Ver. 14. *one*] *Cyrus*, as Chap. xlv. 13.

Ver. 16. *I*] namely, *the Lord*, as Ver. 3, 5. Ch. xlv. 19.

Ib. *sends me*] *Isaiah* himself.

Ver. 19. *its*] thy Posterity's.

Ver. 1. *me*] *Jesus Christ*, whom *Isaiah* personates.

Ver. 3. *an Israelite*] for it is evident not to be spoken to the People *Israel*, Ver. 5, 6.

Ver. 5. *and Israel*] as the Connection is between *Jacob* and this in the next Verse; and which the great *Heb.* Partition being at *gathered*, and not at *him*, favours: thus *Castal.* renders, *et Israelitas ei allegendor;* and to gather the *Israelites* to him; and *De Dieu* I find since just as I do, *et Israellem qui non colligitur.*

6. He even says, It is too light for thee to be a Servant to me, to raise up the Tribes of Jacob, and bring back the preserved of Israel; so I will put thee for the Light of the Nations, and to be my Salvation to the End of the Earth.

7. Thus says the Lord the Redeemer of Israel, the Holy One of it, to him whom Persons despise, the Nation abhors, a Servant of Governors; Kings shall see, and rise up, Princes, and shall bow down; by reason of the Lord that is faithful, the Holy One of Israel, who will choose thee.

8. Thus says the Lord; I answer thee in the Time of Favour, and help thee on the Day of Salvation: nay I will keep thee, and put thee for the Covenant of the People, to establish the Earth, to cause to possess the desolate Possessions;

9. To say to the Prisoners, Come forth; to those who are in Darkness, Discover your selves: they shall feed on the Ways, and their Pasture shall be in all high Places.

10. They shall not be hungry nor thirsty, neither shall the Heat nor Sun smite them: for he who has compassion upon them will guide them, and lead them gently by the Springs of Water.

11. Besides I will make all my Mountains a Way, and my High-ways shall be exalted.

12. Behold some shall come from far, behold some from the North and the Sea, and others from the Country of the Sinites.

13. Sing, O Heaven, rejoice, O Earth, and break out, you Mountains, in singing; because the Lord has comforted his People, and had compassion upon his afflicted ones.

14. Notwithstanding Zion says, The Lord has forsaken me, and my Lord forgot me:

15. Does a Woman forget her Babe, not to have compassion upon the Child of her Womb? Even forget as these may, I will not forget thee.

16. Lo I have engraved thee upon the Palms of my Hands; thy Walls are before me continually.

17. Thy Children shall make haste; those who destroy thee, and cause thee to be waste, shall go out of thee.

18. Look up round about, and see; all of them are gathered together, they are coming to thee: By my living, says the

Lord, thou shalt put them all on like an Ornament, and tie them on as a Bride *does*.

19. Though there have been thy waste and desolate Places, and the Country of thy Destruction; yet now thou shalt be too narrow for the Inhabitants, and they shall be far off who devoured thee.

20. The Children when thou hast been destitute, shall yet say in thy Hearing, The Place is narrow for me, make me Room that I may inhabit.

21. And thou shalt say in thy Heart, Who begot me these, I being deprived of Children, and solitary? I was a Captive, and one gone away, who then bred up these? Lo I being left alone, these where were they?

22. Thus says the Sovereign Lord; Behold I will lift up my Hand to the Nations, and raise my Standard to the People: at which they shall bring thy Sons in the Arms, and thy Daughters shall be lifted up on the Shoulders.

23. Nay Kings shall be thy Nourishers, and their Princesses thy Nurses; they shall bow down to thee with the Face to the Ground, and lick up the Dust of thy Feet: thus shalt thou know that I am the Lord; for whom they that wait shall not be ashamed.

24. May the Prey be taken from the Powerful? Or will the just Captivity be delivered?

25. Yet thus says the Lord; Even the Captivity of the Powerful shall be taken, and the Prey of the Violent be delivered: for I will contend with him who contends with thee, and will save thy Children.

26. Making thy Oppressors eat their own Flesh, and they shall be drunk with their own Blood as with new Wine: so all Flesh shall know that I am the Lord thy Saviour, and thy Redeemer, the Strong One of Jacob.

C H A P. L.

THUS says the Lord; Where is the Writing of your Mother's Divorce, whom I have sent away; Or which of my Creditors is it to whom I have sold you? Lo ye were sold by your own Iniquities, and your Mother was sent away by your own Transgressions.

Ver. 6. *too—far*] which *is* here signifies.

Ver. 7. *to him*] *Christ Jesus*.

Ib. *a Servant*] to wit a Subject, instead of being a Governor himself; which Expression *De Dieu* seemed to think did not agree to *Christ*.

Ver. 15. *Does*] for *Can* signifies she cannot, contrary to *may* which follows.

Ver. 20. *yet*] rather than *again*, as *Poole* observes.

Ib. *narrow*] as *too* was left out Ver. 6. so it is here put in wrongly in the *vulg. Transl.*

Ver. 23. *for whom*] for which see *L. de Dieu's Animad.* and certainly it should not be turned *for*, the casual Conjunction.

Ver. 24. *May*] Can such great Deliverance be wrought?

2. Why when I came, was there no Man? When I called, did none answer? Is my Hand at all diminished from redeeming? And is there not Strength in me to deliver? Behold with my Rebuke I dry up the Sea, I make the Rivers a Wilderness; their Fish stinks, and dies with Thirst, because there is no Water.

3. I cloath the Heaven with Gloominess, and make Sackcloth its Covering.

4. The Sovereign Lord gives me the Tongue of Scholars, to know how to speak a Word seasonably to the Faint: he awakes Morning by Morning, awakes my Ear to hear like Scholars.

5. The Sovereign Lord opens my Ear, and I do not rebel; am not turned back.

6. I give my Body to those who smite, and my Cheeks to such as pluck off the Hair: I do not hide my Face from Confusion, and Spitting.

7. However the Sovereign Lord helps me, therefore I am not put to confusion; therefore I set my Face like a Flint, and know that I shall not be ashamed.

8. He that justifies me is near; Who will contend with me? Let us stand up together: Who has a Trial with me? Let him approach to me.

9. Behold the Sovereign Lord helps me; who is it shall condemn me? Lo all of them will decay like a Garment, the Moth will eat them.

10. Whoever among you fears the Lord, hearkens to what his Servant says; who walks in Darkness, and to whom there is no Shining: let him trust in the Name of the Lord, and depend on his God.

11. Lo all of you who light a Fire, who surround the Sparks; Go by the Burning of your Fire, and by the Sparks ye kindle: from my Ministry here is this for you, that ye shall lie down with Grief.

CHAP. LI.

HEARKEN to me, you who follow Righteousness, who seek the Lord; look to the Rock you were cut from, and to the Cavity of the Pit you were dug out of.

2. Look to Abraham your Father, and to Sarah who bore you: for I called him alone, blessed him, and multiplied him.

3. For the Lord will comfort Zion, will comfort all its waste Places, and make its

Wilderness like Eden, and its Desert like the Garden of the Lord: Joy and Gladness shall be found in it, Thanksgiving and the Voice of a Psalm.

4. Attend to me, my People; and, my Nation, give ear to me: for a Law shall go forth from me, and I will cause my Judgment to rest for the Light of the People.

5. My Righteousness is near, my Salvation goes forth, and my Arms shall judge the People: the Isles shall wait for me, and hope for my Arm.

6. Look up to the Heaven, and behold on the Earth that is under; though the Heaven shall vanish away like Smoak, the Earth decay like a Garment, and those who inhabit it die even so; yet my Salvation shall be for ever, and my Righteousness not be broken.

7. Harken to me, you that know Righteousness, the People in whose Heart is my Law: do not fear the Reproach of Man, nor be daunted by their Revilings.

8. For the Moth shall eat them like a Garment, as shall the Worm like Wool; whereas my Righteousness shall be for ever, and my Salvation to the latest Age.

9. Awake, awake, put on Strength, O Arm of the Lord: awake as in Days of old Time, the Ages long ago: art not thou the same that cut Rahab, that made the Dragon in Anguish?

10. Art not thou the same that dried up the Sea, the Waters of the great Gulf? That made the Depths of the Sea a Way for the Ransomed to pass?

11. So the Redeemed of the Lord shall return, and come to Zion with Singing, and everlasting Gladness upon their Head: they shall obtain Joy and Gladness, Sorrow and Sighing shall flee away.

12. I myself am he who will comfort you: who art thou, that thou shouldest be in fear of Man who shall die, and of the Son of Man who shall be made like Grass;

13. And shouldest forget the Lord thy Maker, the Stretcher out of the Heaven, and Founder of the Earth; and be in dread continually every Day by reason of the Wrath of him that streightens, according as he is prepared to destroy? And where is the Wrath of him that streightens?

14. The Ranger makes haste to be released, that he may not die in the Pit, nor want his Bread.

15. But I am the Lord thy God, who cleaved the Sea, when the Waves of it were

Ver. 7. *However*] For being improper here, as well as less signified by the *Heb.* Conjunction.

Ver. 11. *surround the Sparks*] for People use to get round a Fire, and not have a Fire round them.

Ver. 9. *Awake, awake*] So we repeat the Imperative, as *Come, come, &c.*

Ver. 13. *to destroy?*] being a single Question, by *Jun.* and *Trem.* to look no further, with *who art, &c.* in the foregoing Verse, which may vindicate itself.

tumultuous; whose Name is the Lord of Armies.

16. And I will put my Words into thy Mouth, and cover thee in the Shelter of my Hand; to plant the Heaven, and found the Earth, and say to Zion, Thou art my People.

17. Awake thy self, awake thy self, rise up, O Jerusalem, who drinkest from the Hand of the Lord the Cup of his Wrath, that drinkest the Dregs of the Cup of Horror, wringing *them* out.

18. There is no Leader for her of all the Sons whom she bore, and none who takes hold of her Hand of all the Sons that she bred up.

19. Those two Things are befallen thee; who bemoans thee? Wasting and Breaking, even Famine and Sword; By whom shall I comfort thee?

20. Thy Sons are fainted, they lie in the Top of all the Streets, like a wild Bull in a Net: they are filled with the Wrath of the Lord, the Rebuke of thy God.

21. Therefore now hear this, O afflicted, and drunken one, but not with Wine.

22. Thus says thy Sovereign Lord, and thy God, who contends for his People; Behold I will take the Cup of Horror out of thy Hand, the Dregs of the Cup of my Wrath, thou shalt drink it again no more.

23. And I will put it into the Hand of those that make thee sorrowful, who say to thee thy self, Bow down, that we may go over; then thou layest thy Body as the Ground, and like the Street to them who pass over.

C H A P. LII.

AWAKE, awake, put on thy Strength, O Zion; put on the Garments of thy Glory, O Jerusalem the holy City: for the Uncircumcised and Unclean shall come into thee again no more.

Ver. 17. *Awake thy self*] as the *Heb.* is here.

Ver. 18. *Leader*] By the *Septuag.* *Symmachus*, and *Targum*, *Comforter*, wrong interpreting לְרֹאשׁ by מְרִיץ as the former of the three also do, in Chap. xl. 11. *Exod.* xv. 13.

Ver. 19. *even*] being wasted by Famine, and destroyed by the Sword, the two Things here mentioned; whereas in the *com. Transf.* there are four. And thus I since find *Grotius* expounding it, viz. *Hæc duo sunt fames & cædes; sed utrumque bis nominat: idem enim sunt vastitas & fames; item contritio & gladius. These two Things are Famine and Slaughter; but he names each of them twice: for Wasting and Famine are the same, as also Destruction and the Sword. But Jun. and Trem. put them transversely. Instead of even, Pagn. has few, or; and Munst. hoc est, that is.*

Ver. 20. *Net*] made probably, to catch such wild Beasts as would not gnaw it asunder, of Ropes; as now of Twine for Rabbits in Warrens.

Ver. 23. *self*] as undoubtedly the Meaning is; and how does *fool* sort with *body*, may be the same?

2. Shake thy self from the Dust, arise, sit up, O Jerusalem: release thy self from the Bonds of thy Neck, O captive Daughter of Zion.

3. For thus says the Lord, You are sold for Nothing, and you shall be redeemed without Money.

4. For thus says the Sovereign Lord, My People went down to Egypt, formerly to sojourn there, and Assyria has oppressed them, for Nought.

5. And now what have I here? says the Lord, for my People are taken for Nothing: their Governors cause to lament, says the Lord, and continually every Day is my Name contemned.

6. Therefore my People shall know my Name, even at the same Time that I am he who speak, behold I my self.

7. How beautiful upon the Mountains will be the Feet of him who preaches, who publishes Peace, preaches Good, publishes Salvation, who says to Zion, Thy God reigns!

8. Thy Watchmen will raise up the Voice, with the Voice will sing together: for they will see Eye to Eye, when the Lord brings back Zion.

9. Break out, sing together, you waste Places of Jerusalem: for the Lord will comfort his People, will redeem Jerusalem.

10. The Lord will make bare his holy Arm, in the Sight of all the Nations; and all the Limits of the Earth shall see the Salvation of our God.

11. Depart, depart, go forth from thence, do not touch the Unclean: go forth from within it, be pure, you who carry the Lord's Things.

12. For you shall not go forth in Haste, nor go in Flight; since the Lord will go before you, and the God of Israel be your Rear-guard.

13. Behold my Servant shall prosper: he shall be exalted, advanced, and be very high.

Ver. 2. *sit up*] from lying in the Dust; and concordant with *arise*.

Ver. 4. *Nought*] God had or got Nothing of either of those Nations for this. Thus the *Heb.* signifies, and is rendered by *Pagn.* with *Jun.* and *Trem.* *pro nihilo*; which the latter expound *sine pretio*, without Price.

Ver. 5. *here*] He had no more of the *Chaldeans* for his People, than he had of the others, even Nothing at all, and besides was contemned by them; therefore he would bring them back from Captivity, Ver. 6, 8. The [therefore] and [that] in the *com. Transf.* of this Verse, seem each of them to spoil the Sense.

Ver. 10. *make bare*] as the right Arm was for War or other Business, by turning up the Vest, according to the Figure of Heroes in the ancient Medals and Statues.

Ver. 12. *in Haste*] as they did from Egypt, *Exod.* xii. 33, 39.

Ver. 13. *my Servant*] *Jesus Christ*.

Ib. *advanced*] extolled, being praised or celebrated, this *Heb.* Word, though very much used, I presume never signifies.

14. As many are astonished at thee, so disfigured is his Appearance more than a Man, and his Form more than Mankind;

15. So shall he sprinkle many Nations, the Kings shall shut up their Mouth at him: for that which has not been told them they shall see, and what they have not heard shall they understand.

C H A P. LIII.

WH O believes our Report? And to whom is the Arm of the Lord revealed?

2. For he grows up before him as a Sprout, and like a Root out of dry Ground; he has neither Shape nor Comeliness: and when we see him, there is no Appearance that we should desire him.

3. He is one despised and shunned of Men, a Man of Griefs, and who knows Illness; and as it were hiding of the Face by us, being despised, and we not esteeming him.

4. Surely he carries our Illness, and bears our very Griefs; yet we esteem him stricken, smitten of God, and afflicted.

5. Whereas he is pierced for our Transgressions, bruised for our Iniquities: the Correction of our Peace is upon him, and by his Sore are we healed.

6. All of us have strayed like Sheep, we have turned each one to his own Way; and the Lord causes the Iniquity of us all to meet on him.

7. Exacted upon, and afflicted as he is, he does not open his Mouth: like a Lamb is he brought to the Slaughter, and is dumb as a Sheep before her Shearers, without opening his Mouth.

8. He is taken from Restraint and Judgment; yet who can tell his Generation, though he is cut off from the Country of the Living, being stricken for the Transgression of my People?

9. Moreover he makes his Grave with the Wicked, and with the Rich at his Death:

for no Wrong that he does, nor Deceit being in his Mouth.

10. But the Lord is pleased to bruise him, he causes *him* to be ill: though thou makest his Life a Sacrifice for Guilt, he will see an Offspring, will have the Time long, and the Pleasure of the Lord will prosper in his Hand.

11. From the Labour of his Soul that he sees he will be satisfied: my righteous Servant will make many righteous by his Knowledge; as he will bear their Iniquities.

12. Therefore will I divide to him for many, and he shall divide the Spoil with the Strong; forasmuch as he pours out his Soul to Death, and is numbered with Transgressors: for he carries the Sin of many, and intercedes for the Transgressors.

C H A P. LIV.

SING, O barren one, who dost not bear; break out in Singing and shout joyfully, thou that dost not bring forth: for the Children of the Desolate shall be more than those of the married one, says the Lord.

2. Enlarge the Place of thy Tent, and let them stretch out the Curtains of thy Tabernacles, do not withhold: lengthen thy Cords, and make thy Pins strong.

3. For thou shalt break out at the right Hand and the left; thy Offspring inheriting the Nations, and they shall make the desolate Cities be inhabited.

4. Do not fear, since thou shalt not be ashamed; and be not confounded, since thou shalt not blush: for thou shalt forget the Shame of thy Youth, and remember the Reproach of thy Widowhood no more.

5. For thy Maker is thy Husband, whose Name is the Lord of Armies; and thy Redeemer the Holy One of Israel, who is styled the God of the whole Earth.

6. For the Lord calls thee, as a Wife left and grieved in Spirit, and a Wife of Youth who hast been rejected, says thy God.

Ver. 3. *Illness*] Affliction of Body or Mind, *Mat.* iv. 1, 2. & viii. 20. *Joh.* xi. 33, 35. *Mat.* xxvi. 38. *Luk.* xxii. 44. *Mat.* xxvii. 46. the *Heb.* Word more strictly denotes *Sickness* or *Disease*.

Ver. 3, 4. *esteem*] This Word here nicely answers to the *Heb.* one in the double Meaning of *value* or *regard*, and *think* or *count*.

Ver. 4. *be*] See the fulfilling of this, *Mat.* viii. 16, 17.

Ver. 8. *Restraint*] while he was had to *Annas*, *Caia-phas*, *Pilate*, *Herod*, and back to *Pilate* again, who sentenced him to Death, *Joh.* xviii. 13, 24, 28, 29. *Luk.* xxiii. 7, 11, 24.

Ib. *Generation*] his innumerable Posterity of *Christians*, and his own eternal Age, according to Ver. 10.

Ib. *though*] *for* being unsuitable.

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Ver. 9. *Wicked*] near the Malefactors, *Joh.* xix. 41, 42. Ib. *Rich*] *Joseph* of *Arimathea*, *Mat.* xxvii. 57, 60. Accordingly the *Heb.* Word for *Rich* is singular, as that for *Wicked* is plural.

Ib. *Death*] The Original is *Deaths*; *Jesus* being both crucified, and pierced to the Heart with a Spear, from whence the Water came, *Joh.* xix. 18, 34.

Ib. *for me*] agreeable with the same Conjunction of those *Hebrew* Particles, *Joh.* xvi. 17. and in divers other Places *for* signifies *for*, but not *because*, which also spoils the Sense. What Confusion and Impertinence have been made of these two Verses!

Ver. 12. *for many*] The *Heb.* Preposition here rendered *for* is different from that which follows *with*; on the other hand *many* is the same here as further in the Verse: so *Jun.* and *Trem.* translate *pro multis*.

7. I left thee for a little Moment, but will gather thee with great Compassions.

8. In an Instant of Wrath I hid my Face a Moment from thee; but with everlasting Kindness will I have compassion upon thee, says the Lord thy Redeemer.

9. For this is *as* the Waters of Noah to me, who sware those Waters should pass over the Earth no more: so have I sworn I would not be in a Wrath against thee, nor rebuke thee.

10. Though the Mountains should depart, and the Hills be removed; yet my Kindness shall not depart from thee, nor the Covenant of my Peace be removed, says the Lord who has compassion upon thee.

11. O afflicted one, driven tempestuously, not comforted; behold I will cause thy Stones to lie with Paint, and will lay thy Foundation with Sapphires.

12. I will also make thy Casements of Pyropus, thy Gates of Carbuncle Stones, and all thy Bounds with Stones of Delight.

13. Nay all thy Children shall be taught by the Lord, and their Peace shall be much.

14. Thou shalt be established in Righteousness: shalt be far from Oppression, for thou shalt not fear; and from Calamity, for it shall not come near thee.

15. Behold none shall come together at all from me; whoever comes together against thee, shall fall for thy sake.

16. Lo I created the Smith who blows the Coal in the Fire, and brings forth the Instrument for his Work; and I created the Destroyer to spoil.

17. Every Instrument which is formed against thee shall have no Success, and thou shalt condemn every Tongue that rises up against thee to Judgment: this shall be the Possession of the Servants of the Lord, and their Righteousness shall be from me, says the Lord.

CHAP. LV.

HO every one that is thirsty, come you to the Waters, and he who has no

Money; come, buy, and eat; even come, buy Wine and Milk, without either Money or Price.

2. Why do you spend Money for what is not Bread, and your Labour for what does not satisfy? Harken attentively to me, and eat that which is good, and let your Soul delight it self in Fatness.

3. Incline your Ear, and come to me; hear, and your Soul shall live: and I will make with you an everlasting Covenant, the sure Favours of David.

4. Behold I give him *for* a Witness to the People, a Ruler and Commander to them.

5. Lo thou shalt call a Nation thou didst not know, and a Nation that did not know thee shall run to thee; for the sake of the Lord thy God, and for the Holy One of Israel, because he makes thee glorious.

6. Seek the Lord when he is to be found, call upon him when he is near.

7. Let the Wicked leave his Way, and the Man of Iniquity his Thoughts: and let him return to the Lord, who will have mercy upon him; and to our God, for he will abundantly pardon.

8. For your Thoughts are not mine, nor my Ways yours, says the Lord.

9. Since *as* the Heaven is high above the Earth; so are my Ways high above yours, and my Thoughts above yours.

10. For according as the Rain comes down, and the Snow from the Heaven, and does not return thither, but waters the Earth, makes it bear, and causes *it* to spring forth; yielding Seed to the Sower, and Bread to the Eater:

11. So shall my Word be which goes out of my Mouth, it shall not return to me empty; but shall do what I desire, and have Success in that for which I send it.

12. For you shall go out with Gladness, and be had forth with Peace: the Mountains and Hills shall break out into Singing before you, and all the Trees of the Field clap Hands.

13. The Fir-tree shall come up in the room of the Thorn, the Myrtle-tree shall in that of the Bramble; and it shall be to

Ver. 8. *but*] To this Purpose is that excellent Sentence in the famous *Persian Book*, entituled *Giavidan Khird*, *The Wisdom of all Times*, exhibited in the *Univer. Hist.* B. i. Chap. xi. 5. from *Beauchamp's Essays on important Subjects*, Sect. 11. i. e. 'Thunder is seldom heard, but the Sun shines every Day: we see ten thousand Instances of God's Goodness, for one extraordinary Act of Vengeance.'

Ver. 10. *Though*] evidently better than *For*.

Ver. 15. *at all*] See on 1 *King*. ix. 6.

Ver. 16. *created*] and consequently had Power over those whom he himself made.

Ib. *the Smith*] who makes the Instruments of War.

Ver. 4. *him*] *Christ*, the *David* just mentioned; and

not *Jeremiah*, of whom *Gratius* wretchedly interprets this, with Chap. liii. &c.

Ver. 5. *thou*] *Jesus Christ*.

Ib. *a Nation*] the latter singular like the former, only having a Verb, that is plural, as to a Noun of Multitude with the Grammarians.

Ib. *because*] *Lat. quia*; but *Sixtus* dropping the *a*, has *qui*, *who*. Chap. liii. &c.

Ver. 9. *my Thoughts above yours*] This Manner of Expression is so natural to our Language, that I heard a very ignorant Man reading this in the *com. Bible*, after repeating *Ways* uncouthly, say *yours* for *your Thoughts*; and if *yours* as here were to be turned into *Hab.* the *Way* to do it would be as it is now in the *Original*.

the Lord for a Name, for an everlasting Sign which shall not be cut off.

C H A P. LVI.

THUS says the Lord; Keep Judgment, and do Righteousness: for my Salvation is near to come, and my Righteousness to be revealed.

2. The Man is blessed who does this, and the Son of Man who takes hold of it; that keeps the Sabbath from profaning it, and keeps his Hand from doing any Evil.

3. And let not the Son of a Stranger who is joined to the Lord speak thus, The Lord has quite put me apart from his People; nor let the Eunuch say, Lo I am a dry Tree.

4. For thus says the Lord concerning the Eunuchs who keep my Sabbaths, choose that which I desire, and take hold of my Covenant;

5. Even to them will I give in my House, and within my Walls a Space, and a Name better than of Sons or Daughters: I will give each of them an everlasting Name, which shall not be cut off.

6. And the Sons of a Stranger who are joined to the Lord, to minister to him, and to love the Name of the Lord, to be Servants to him; every one that keeps the Sabbath from profaning it, and those who take hold of my Covenant;

7. Even them will I bring to my holy Mountain, and make them glad in the House of my Prayer; their Burnt-offerings and Sacrifices shall be with Favour upon my Altar: for my House shall be called the House of Prayer for all People.

8. Says the Sovereign Lord who gathers those that are driven away of Israel, I will yet gather to him, with such as are his gathered ones.

9. Every Beast of the Field, come to eat, every Beast in the Wood.

10. His Watchmen are blind, all of them ignorant, all dumb Dogs, they cannot bark: they snore, lie down, they love to slumber.

11. Nay Dogs of a strong Appetite that know not when there is enough, and Shepherds are they unknowing how to understand: all of them look to their own Way, each one to his Gain from his very Border.

12. Come, *say they*, I will fetch Wine, and let us swallow the Liquor; and there will be to Morrow as there is this Day, a very great deal.

C H A P. LVII.

THE Righteous perishes, and no Man regards: and pious Men are taken away, none understanding that the Righteous is taken away by reason of the Evil.

2. Going in his Uprightness, he comes to Peace, they rest upon their Beds.

3. But draw near hither, you Sons of the Soothsayers, the Offspring of the Adulterer and her that commits Fornication.

4. At whom do you delight your selves? At whom do you enlarge the Mouth, thrust out the Tongue? Are not you Children of Transgression, an Offspring of Falsehood?

5. That were inflamed among the Oaks, under every green Tree; that killed the Children in the Vallies, under the Craggs of the Rocks?

6. Thy Part was among the smooth Stones of the Valley, they, they were thy Lot; to them likewise didst thou pour out the Offering, offer up Oblation: shall I have Comfort in these Things?

7. Thou didst put thy Bed upon a Mountain, high and raised up; thither also thou wentest up to offer Sacrifice.

8. And didst put thy Remembrance behind the Door, and the Post: for thou discoveredst thy self away from me, and wentest up; didst enlarge thy Bed, and cut it out for thee by reason of them; thou lovedst their Bed, beheldest the Space.

9. Moreover thou didst observe the King with Oil, multiply thy Ointments, send thy Ambassadors even far off, and humble thy self to Hell.

Ver. 4. *concerning*] not unto, as *them* shews, Ver. 5.

Ver. 7. *my Prayer*] thus *my* is annexed, not to *house*.

Ver. 9. *Every Beast*] the heathen Nations; by whom God would punish *Israel*.

Ver. 10. *His*] *Israel's*, Ver. 8.

Ver. 4. The Lord speaking by *Isaiab*, in the latter Part of *Hezekiah's* Reign, to the ungodly Scoffers, some of whom were gross Idolaters in the Time of *Ahaz*, and now profane, or hypocritical as in the next Chapter, others the wicked Offspring of that idolatrous Generation, Ver. 3. rehearses up their former Crimes as follow, Ver. 12. upon Occasion of their present Scoffing, as in this Verse, and their disregarding him, by reason of his long Silence from reproofing them, Ver. 11. This may be as a Key for the whole, to the Middle of the 13th Verse;

for want of which, there has been but a superficial Knowledge of it exhibited by several Expositors.

Ver. 5. *were*] Here are *Heb.* Participles, which may be of any Time.

Ib. *Oaks*] not *idols*.

Ver. 6. *didst*] This and the following are past Tenses in the *Heb.*

Ver. 8. *cut*] So the Verb signifies, and accordingly *Ment.* renders it *excidisti*, *Jun.* and *Trem.* *cadens*; and in *Peale's Annot.* it is said, 'The Verb here used being thus put by it self never signifies *to make a Covenant*.'

Ver. 9. *observe*] for it is not pretended the Verb *רָאָה* ever signifies *wentest* or *to go*, nor yet any of its similar Verbs.

Ib. *the King*] of *Assyria*.

Ib. *humble*] as in 2 *King.* xvi. 7.

10. Being weary in the Greatness of thy Way, thou didst not say, It is past Hope: thou foundest the Life of thy Hand, therefore thou wast not sick.

11. And for whom art thou troubled, and dost fear; that thou lyeest, and dost not remember me, regardest not? Have not I held my peace, even long ago, so that thou dost not fear me?

12. I will declare thy Righteousness, and Deeds; which shall not profit thee.

13. When thou criest, let thy Companions deliver thee; but all of them the Wind shall carry away, Vanity shall take; whereas he who trusts in me shall possess the Country, and inherit my holy Mountain.

14. And he shall say, Cast up, Cast up, make the Way ready: take up the Stumbling-block out of the Way of my People.

15. For thus says he who is high and raised up, dwelling in Eternity, whose Name is holy; I dwell in the high and holy Place, and with him that is of a mortified and humble Spirit, to revive the Spirit of the Humble, and to revive the Heart of the mortified ones.

16. For I will not contend for ever, nor be in a Wrath eternally; since the Spirit would be overwhelmed from before me, and the Souls I have made.

17. For the Iniquity of his Gain I was in a Wrath, and smote him; hiding while I was in a Wrath: as he went away deserting, in the Way of his own Heart.

18. I see his Ways, yet I will heal him; nay will lead him, and render Comforts to him and his Mourners:

19. Creating the Fruit of the Lips; he that is far off and he who is near shall have constant Peace, says the Lord, and I will heal him.

20. But the Wicked are like the Sea driven

out, when it cannot be still, and its Waters drive out Mire and Dirt.

21. There is no Peace, says my God, to the Wicked.

C H A P. LVIII.

CALL with the Throat, do not restrain, elevate thy Voice like a Trumpet; declaring to my People their Transgression, and to the Family of Jacob their Sin:

2. Notwithstanding they seek me Day by Day, and delight to know my Ways; like a Nation that does Righteousness, and forsakes not the Judgment of its God: they ask of me righteous Judgments, delight in coming near to God.

3. Why when we fast, *say they*, dost not thou see; when we afflict our Soul, dost not thou know? Behold you find Delight on the Day of your Fast, and exact all your Labours.

4. Lo you fast for Strife and Contention, and to strike with a wicked Fist: you should not fast as at present, to make your Voice be heard on high.

5. Is it a Fast like this which I choose, for Man to afflict his Soul a Day? Is it to bow down his Head like a Rush, and spread Sackcloth and Ashes? Dost thou call this a Fast, and a Day of the Lord's Favour?

6. Is not this the Fast which I choose, to let loose the Bonds of Wickedness, to undo the Packs of the Yoke; as also to let the Oppressed go free, and that you should break every Yoke asunder.

7. Is it not to divide thy Bread to the Hungry, and that thou shouldest bring the afflicted, the lamenting ones home? When thou seest the Naked that thou shouldest co-

Ver. 10. *the Life of thy Hand*] the Delight of thy Endeavour: which by the foregoing Verses and the 13th appears to be foreign Favour and Alliance, accompanied with Idolatry; a Complaint of the same Kind as that in Chap. ii. 6, 8.

Ver. 15. *with him*] The last of *Demophilus's Sentences* is, *Ψυχὴς ἀνθρώπου τόπον διανοήσας ἐν γῆς ἢ ἐν οὐρανῷ, ὁ θεὸς οὐκ ἔστι, ὅπου ἔστιν ἡ καθαρή ψυχή.* God has no Place on the Earth where he dwells more, than in a pure Mind. And Young in his famed *Night-Thoughts* writes, N. 8.

*Th' Almighty from his Throne, on Earth surveys
Nought Greater, than an Honest, Humble Heart;
An Humble Heart, His Residence! pronounc'd
His second Seat; and Rival to the Skies.*

Ver. 19. *constant*] See Chap. xxvi. 3.

Ver. 20. *cannot be still*] *Hipparchus* writes in his Book *Concerning Quietness of Mind*, Πάντα τὰ κατὰ τὸν βίον ἀδίκημα, κακὰ, παρανομία, καὶ ἀσέβηματα, ἐκ τῶν κατὰ τὴν ψυχὴν παθιμάτων ἐστὶ. All the Mischief, Wickedness, Crimes, and Profaneness of human Life, are from the Passions of the Mind.

Ver. 3. *exact all your Labours*] their oppressive ones from their Servants, Ver. 6.

Ver. 4. *to strike with a wicked Fist*] *Sept.* you strike the Poor with the Fists, whose Copy therefore, it is said in *Crit. Notes*, p. 75. had *פך* instead of *פס* but were that to be granted as probable, it is to be granted as more probable that their Copy was erroneous, since an Omission is much likelier than an Addition.

Ib. *Voice*] in Prayer.

Ver. 5. *Rush*] The Author of *Crit. Notes*, p. 76. calls this similitude of a bulrush improper, adding, it is notorious enough, that it is the least apt to bow down its head of any plant, and therefore from some old *Transf.* would have it circle; not satisfied so, he is for changing a Letter to make *as be in*. But if he himself mistook a *Rush* for a Reed, and if no such Meaning of the *Heb.* Word can be proved as circle, I fancy these two Things will not be potent enough to require the third, a Change of the *Original*.

Ver. 6. *the Fast*] So the Angel to *Hermas* mentioned *Rom.* xvi. 14. Book 3. Simil. 5.

Ib. *Packs of the Yoke*] as being drawn by the Yoke.

Ver. 7. *lamenting ones*] for which see *Buxt. Diss.* at *פך* rendered in the *com. Transf.* by misery, *Lam.* i. 7. & *iii.* 19. where it only is besides.

ver them, and not hide thy self from thy own Flesh?

8. Then shall thy Light break out like the Morning, and thy Health spring forth speedily; thy Righteousness too shall go before thee, the Glory of the Lord shall be thy Rear-guard.

9. Then shalt thou call, and the Lord will answer; thou shalt cry out, and he will say, Here am I: if thou wilt put away from within thee the Yoke, the putting out of the Finger, and speaking Vanity;

10. And wilt let forth thy Affection to the Hungry, and satisfy the afflicted Soul: thus shall thy Light rise in Darkness, and thy Dimness be like Noon.

11. Nay the Lord will lead thee continually, satisfy thy soul in Droughts, and deliver thy Bones; so that thou wilt be like a watered Garden, and like a Spring of Water whose Water does not fail.

12. And those of thee shall build up the ancient waste Places, thou shalt raise up the Foundations of several Generations; and shalt be called the Fencer up of the Breach, the Restorer of Paths to abide in.

13. If thou wilt turn back thy Foot from the Sabbath, the doing thy own Delight on my holy Day; and wilt call the Sabbath delicate, to be holy to the Lord, honourable; and wilt honour him from doing thy own Ways, from finding thy Delight, and talking of such a Thing:

14. Then shalt thou be delicate with the Lord, and I will make thee ride upon the high Places of the Earth, and cause thee to eat of the Possession of thy Father Jacob: for the Mouth of the Lord has spoken it.

CHAP. LIX.

BEHOLD the Hand of the Lord is not diminished from saving, nor his Ear heavy from hearing.

2. But your Iniquities do make separation between you and your God; and your Sins hide his Face from hearing you.

3. For your Hands are polluted with Blood, and your Fingers with Iniquity: your Lips tell Lyes, your Tongue discourses what is unjust.

4. None calls for Righteousness, nor yet comes to Judgment with Truth: trusting upon Emptiness, and speaking vain Things; conceiving Trouble, and bringing forth Vanity.

5. They break open Cockatrices Eggs, and weave Spiders Webs: he who eats of their Eggs dies, and that which is squeezed breaks open with a Viper.

6. Their Webs will not become a Garment, nor will they cover themselves with their Deeds: their Deeds are vain ones, and the Work of Violence is in their Hands.

7. Their Feet run to Evil, and they make haste to shed innocent Blood: their Thoughts are vain ones, Wasting and Breaking are in their High-ways.

8. They are unacquainted with the Way of Peace, and there is no Judgment in their Roads: they pervert their Paths for themselves, none who treads therein knows Peace.

9. Therefore Judgment is far from us, and Righteousness does not reach us: waiting for Light, there is Darkness; for Shining, we walk in Dimness.

10. We feel for the Wall like the Blind, grope about as it were without Eyes: we stumble at Noon as at the Twilight, are in desolate Places like the Dead.

11. We make a Noise like Bears all of us, make moan sadly like Doves: we wait for Judgment, but none is; for Salvation, which is far from us.

12. For our Transgressions are become many before thee, and our Sins testify against us; because they are with us, and we are sensible of our Iniquities!

13. Transgressing, and lying against the Lord, as also turning back from after our God; speaking Oppression and Apostacy, conceiving and discoursing Words of Falsehood from the Heart.

14. Inasmuch that Judgment is turned backward; and Righteousness stands far off: for Truth stumbles in the Street, and Uprightness cannot enter in.

15. Nay Truth is lacking; and he who departs from Evil makes himself a Spoil: which the Lord sees, and it displeases him, because there is no Judgment.

16. And as he sees that there is no Man, and is astonished that there is no Intercessor; his own Arm works Salvation for him, and his Righteousness that upholds him.

17. He even wears Righteousness as a Breast-plate, and a Helmet of Salvation on his Head: he wears likewise the Garments of Vengeance for Cloathing, and puts on Zeal as a Cloak.

1b. *thy own Flesh*] the Needy being of the same Flesh with thy self.

Ver. 9. *putting out*] to point at in Derision.

Ver. 11. *deliver*] Nothing of *make fat*.

Ver. 13. *turn back thy Foot from the Sabbath*] not go about on that Day, in Business or Pleasure.

Ver. 14. *Then*] at that Time, as the *Heb.* Particle denotes, and not as after other *Isi* in the *pres. Eng. Bib.*

VOL. II.

1b. *ride*] See *Dent.* xxxii. 13.

Ver. 4. *Vanity*] the same Word rendered thus in the like Expression, *Jeb* xv. 35.

Ver. 9. *from us*] the Prophet here personating the People he before spoke of; yet the *Vulg. Lat.* is *from you*, but not all Copies.

Ver. 15. *sees*] to agree with the foregoing, as also better with the future Tense, Ver. 18.

18. Just according as the Recompences should be will he render Wrath to his Adversaries, Recompence to his Enemies: to the Isles will he render Recompence.

19. Thus will they fear the Name of the Lord from the West, and his Glory from the Rising of the Sun: when the Adversary comes as a Flood, the Spirit of the Lord will set up a Standard against him.

20. And the Redeemer shall come to Zion, even to those who return from Transgression in Jacob, says the Lord.

21. As for me, this shall be my Covenant with them, says the Lord, my Spirit that is upon thee, and my Words which I put in thy Mouth, shall not depart out of it, nor out of the Mouth of thy Offspring, nor out of that of their Offspring, says the Lord, henceforth even for ever.

CHAP. LX.

GET ready, shine; for thy Light is come, and the Glory of the Lord is risen upon thee.

2. Though behold Darkness covers the Earth, and Dimness the People; yet upon thee will the Lord rise, and his Glory appear upon thee,

3. So that the Nations will go to thy Light, and the Kings to the Brightness of thy Rising.

4. Look up, round about, and see; all of them will be gathered together, will come to thee: thy Sons will come from far, and thy Daughters be nursed at the Side.

5. Then wilt thou see, and assemble together; nay thy Heart will fear, and be enlarged: for the Multitude of the Sea will be turned to thee, the Forces of the Nations come to thee.

6. Abundance of Camels will cover thee, the Dromedaries of Midian and Ephah, all of them coming from Sheba: they will carry Gold and Frankincense, and declare the Praises of the Lord.

7. All the Sheep of Kedar shall be gathered

together to thee, the Rams of Nebajoth minister to thee: they shall ascend my Altar in Favour, and I will adorn the House of my Comeliness.

8. Who are these that fly like a Cloud, and as Doves to their Windows?

9. For the Isles shall wait for me, and the Ships of Tarshish first, to bring thy Sons from far, their Silver and Gold with them, to the Name of the Lord thy God, and to the Holy One of Israel, because he adorns thee.

10. The Sons of the Stranger shall also build up thy Walls, and their Kings minister to thee: though I smote thee in my Wrath, yet I have compassion upon thee in my Favour.

11. And thy Gates shall be open continually, they shall not be shut Day or Night; to bring the Forces of the Nations to thee, and that their Kings may be introduced.

12. For the Nation and Kingdom that will not serve thee shall perish, and the Nations shall be quite wasted.

13. The Glory of Lebanon shall come to thee, the Fir, Pine, and Box together; to adorn the Place of my Sanctuary, and that I may glorify the Place of my Feet.

14. Nay the Sons of them who afflict thee shall go to thee bowing, and all that condemn thee shall bow down at the Soles of thy Feet; and shall call thee, The City of the Lord, the Zion of the Holy One of Israel.

15. Instead of thy being forsaken and hated, and none passing through; I will make thee an everlasting Excellency, the Joy of all Ages.

16. And thou shalt suck the Milk of the Nations, as thou shalt even the Breast of Kings: so thou shalt know that I the Lord am thy Saviour, and thy Redeemer the Strong One of Jacob.

17. Instead of Brass I will bring Gold, as I will instead of Iron Silver, instead of Wood Brass, and instead of Stones Iron; besides I will make thy Officers peaceable, and thy Exacters righteous.

Ver. 1. *shine*] by being illuminated with the Glory of the Lord, not by arising as the Sun, which the Heb. Verb shews; but the Lord and his Glory should rise so. This being the principal Chapter from whence *Alexander Pope Esq.* extracted his fine *Poem the Messiah*, hear him once more:

Rise, crown'd with Light, imperial Salem rise! Ver. 1.

Exalt thy tow'ry Head, and lift thy Eyes!

See a long Race thy spacious Courts adorn; Ver. 4.

See future Sons and Daughters yet unborn,

In crowding Ranks on ev'ry Side arise,

Demanding Life, impatient for the Skies!

See barbarous Nations at thy Gates attend, Ver. 3.

Walk in thy Light, and in thy Temple bend!

See thy bright Altars throng'd with prostrate Kings,

And heap'd with Products of Sabea Springs! Ver. 6.

For thee Idume's spicy Forests blow,

And Seeds of Gold in Ophyr's Mountains glow.

See Heav'n its sparkling Portals wide display,

And break upon thee in a Flood of Day!

No more the rising Sun shall gild the Morn, Ver. 19, 20.

Nor Evening Cynthia fill her silver Horn;

But lost, dissolv'd in thy superior Rays,

One Tide of Glory, one unclouded Blaze

O'erflow thy Courts: The Light himself shall shine

Reveal'd, and God's eternal Day be thine.

Ver. 4. *be nursed at the Side*] *Jerome* in his *Commentary* suck Milk; but how, unless he took *ead*, the Side, for *shad*, the Breast? And the *Vulg.* rise from the Side, how but by *surgent*, rise, being a Corruption from *sugent*, suck?

Ver. 9. *For*] the Heb. rational Conjunction.

Ver. 15. *Instead of*] the same as Ver. 17.

18. Violence

18. Violence shall be heard no more in thy Country, Wasting or Breaking in thy Bounds; on the contrary thou shalt call thy Walls Safety, and thy Gates Praise.

19. The Sun shall be for a Light to thee no more by Day, nor for Brightness the Moon give thee light; but the Lord will be for an everlasting Light to thee, and thy God for thy Adorning.

20. Thy Sun shall set no more, nor thy Moon withdraw: for the Lord will be for an everlasting Light to thee, and the Days of thy Mourning shall be finished.

21. And thy People shall all of them be righteous, for ever shall they inherit the Country: the Shoot of his Plants shall be the Work of my Hands, to adorn my self.

22. A little one shall become a thousand, and a small one a numerous Nation: I the Lord will hasten it at its Time.

CHAP. LXI.

THE Spirit of the Sovereign Lord is upon me, because the Lord has anointed me to preach to the Meek; has sent me to bind up those who are of a broken Heart, to proclaim Liberty to the Captives, and the opening of the Prison to such as are bound;

2. To proclaim the Year of Favour with the Lord, and the Day of Vengeance with our God, to comfort all the Mourners;

3. To put for the Mourners of Zion, to give them Adorning instead of Ashes, the Oil of Joy instead of Mourning, the Raiment of Praise instead of a melancholy Mind: and they shall be called Oaks of Righteousness, the Plant of the Lord, to adorn himself.

4. And they shall build up the ancient waste Places, shall raise up the former Desolations; repairing the waste Cities, the Desolations of several Ages.

5. Even the Strangers shall stand, and feed

your Sheep; and the Sons of the Foreigner be your Husbandmen and Vine-dressers.

6. And you shall be called the Priests of the Lord, they shall say of you, The Ministers of our God; you shall eat the Wealth of the Nations, and boast your selves in their Glory.

7. Instead of your double Shame and Confusion, they shall sing with their Part; therefore shall they inherit double in their Country; they shall have everlasting Gladness.

8. For I the Lord love Judgment, hate Spoil for Burnt-sacrifice; and I will make their Work be in Truth, and confirm with them a lasting Covenant.

9. Their Posterity shall also be known in the Nations, and their Offspring among the People: all who see them shall acknowledge that they are the Posterity whom the Lord has blessed.

10. I will be exceeding joyful through the Lord, my Soul shall rejoice through my God: for he has clothed me with the Garments of Salvation, has put on me the Robe of Righteousness; as a Bridegroom becomes like a Priest with Adorning, as a Bride decks her self with her Things.

11. For as the Earth brings out its Sprout, and as a Garden causes its sown Seed to sprout forth; so will the Sovereign Lord cause Righteousness and Praise, to sprout forth before all Nations.

CHAP. LXII.

FOR the sake of Zion I will not hold my peace, nor for Jerusalem's sake be still; till its Righteousness go forth as Brightness, and the Salvation of it like a Lamp that burns.

2. Then will the Nations see thy Righteousness, and all the Kings thy Glory; and thou wilt be called by a new Name, which the Mouth of the Lord will fix upon.

Ver. 21. *his Plants*] after the *Heb. Text*, which *Munst.* and *L. Jud.* follow, and both *Græc.* and *De Dieu* prefer; my being *marginal*. And the Verse in the *Original* is parted as here, not as in the *com. English*.

Ver. 1. *Sovereign Lord*] The Author of the *State of Pr. Heb.* all alert, writes, *We have here a Confirmation*, of what he had *before suppos'd* (only *suppos'd* it seems before, which may be Answer enough to that) that *Adonai* was sometimes inserted before *Jehovah*, to prevent the pronunciation of the latter. For, adds he, will any one say, that these words were both originally in this verse? Why not? Because *St. Luke* tells us, *ch. iv. 18.* *Jesus found the Place where it was written the Lord, with which agree the Gr. &c. p. 510.* If it was the *Gr. Transf.* then which *Jesus* had, as appears by all understanding it, Ver. 22. this only proves it was *the Lord* there, because it was *the Lord* there; nay were it the *Heb.* we are to suppose *Luke* made this Quotation, like others, from that *Transf.*

Ver. 3. *put for*] namely the *Adorning &c.* following.

Ver. 7. *double Shame*] as *De Dieu* would, and *Jun.* and *Trem.* with *Cast.* and the *vulg. Lat.* have it; which the *Heb.* having Nothing for *you shall have and for*, is a Plea in the behalf of; and therefore that follows another, since it has now its proper Force, but with the Addition in the *com. Transf.* is in a manner made insignificant; and the like might be said of *double*.

Ver. 10. *becomes like a Priest*] which is strictly to the *Heb.* and not *decketh*.

Ver. 1. *I*] *Isaiah*, as that which follows does manifest, but especially Ver. 10. of the last Chap. and therefore not *God*, after the *Interpretation* of *Grotius*.

Ver. 2. *wilt be*] *Vulg. Lat.* *hast been*, by the Change only of a homogeneous Letter *b* for *v* in *Lat.*

lb. a new Name] expressed, Ver. 4.

3. Thou wilt also be a fine Crown in the Lord's Hand, and a royal Diadem in the Hand of thy God.

4. Thou wilt no more be termed Forsaken, nor will thy Country any more be styled Desolate: for thou wilt be called My Delight in it, and thy Country Married; because the Lord will delight in thee, and thy Country will be married.

5. For as a young Man marries a Virgin, thy Sons will marry for thee; and with the Joy of the Bridegroom because of the Bride, will thy God be joyful by reason of thee.

6. I have appointed Keepers upon thy Walls, O Jerusalem, who shall not hold their peace all Day and all Night continually: you that make mention of the Lord have no Silence;

7. And give him no Silence, till he establish, and till he make Jerusalem Praise on the Earth.

8. The Lord has sworn by his right Hand, and by his strong Arm, I will no more give thy Corn for Food to thy Enemies, nor shall the Sons of the Foreigner drink thy Wine, for which thou hast laboured.

9. But those who gather it up shall eat it, and praise the Lord: and such as gather it together shall drink it in my holy Courts.

10. Pass through, pass through the Gates, make ready the Way of the People: cast up, cast up a High-way, make clear from Stones, lift up a Standard for the People.

11. Behold the Lord publishes to the End of the Earth; Say to the Daughter of Zion, Behold thy Salvation is coming; lo his Reward is with him, and his Work before him.

12. And they will be called The holy People, The Redeemed of the Lord; as thou wilt be Sought for, A City not forsaken.

CHAP. LXIII.

WHO is this comes from Edom, with Garments dyed from Bozrah; this who is glorious in his Cloathing, ranging in

the Greatness of his Might? I who speak in Righteousness, great to save.

2. Why art thou red with thy Cloathing, and thy Garments like one who treads at the Wine-press?

3. I have trod the Press alone, and there was no Man of the People with me; I even trod them in my Anger, and trampled them in my Wrath: so that the Strength of them was sprinkled upon my Garments, and I stained all my Cloaths.

4. For the Day of Vengeance is in my Heart, and the Year of my Redeemed is come.

5. And I beheld that there was no Helper, and was astonished that there was no Upholder; so my own Arm wrought Salvation for me, and my Wrath that upheld me.

6. Thus have I trod down the People in my Anger, and made them drunk in my Wrath; bringing down their Strength to the Ground.

7. I will make mention of the Lord's Favours, the Praises of the Lord, according to all which he himself bestows on us; and the great Good to the Family of Israel, which he bestows on them, according both to his Compassions, and the Multitude of his Favours.

8. And he says, Certainly they are my People, Sons that will not act falsely; so he is a Saviour to them.

9. In all their Distress was not he distressed? And the Angel of his Presence saved them, in his Love and Compassion he redeemed them; nay he took them up, and carried them at all Times long ago.

10. Yet they rebelled, and grieved his Holy Spirit; upon which being turned to be an Enemy towards them, he fought against them.

11. Nevertheless he remembers the ancient Times of Moses, of his People: Where is he who brought them up out of the Sea, with the Shepherd of his Flock? Where is he who put his Holy Spirit within him?

12. Who being at the right Hand of Moses, caused them to go with his glorious Arm?

Ver. 5. *for thee*] So Trem. and Jun. *tibi*, as likewise Leo Jud. it being improbable, as Poole writes, that the Spirit of God should carry on so sacred a Prophecy by a Similitude so abhorrent to Nature, the Sons should marry the Mother.

Ver. 1. *from Edom*] from the Slaughter the Lord made there, as described Chap. xxxiv. 5, 6. which is a clear unforced Solution of the great Difficulty Expositors have found in it.

Ver. 3. *Strength*] and not blood from the Heb. being indeed the same Word as in Ver. 6. and here including Brains, with all the Juices of the Body.

Ver. 6. *made them drunk in my Wrath*] That is, according to Kimbi, כוס חמתי עד שישכרו I will make them drink the Cup of my Wrath, till they are drunk. The Sept. leave out this Part; and the Chald.

has tread down here, and for that before *kill*: for those old Translators were often very inaccurate; though we are obliged to accept of their Help sometimes for Want of better. As for the preterite Tense which I use here and in Ver. 3. I not only follow Jun. and Trem. the very best and most accurate Translators, with the ingenious Cast. and the Tig. Verf. but to me it appears indicated by the antecedent Verbs; which according to Elias Lev. in Habbacur, Orat. i. Sect. 5. are to direct the Time, whether past or future, of the subsequent ones.

Ver. 9. *was not he*] The textual Reading being not as in Chap. ix. 3. & xlix. 5. where our Translators follow it, but theirs here is marginal.

Ver. 12. *being at*] thus with Tre. and Jun. is ad existens; the Heb. Prefix much rather denoting at than by; see also De Dien.

Who

Who cleaved the Water from their Face, to make himself an everlasting Name?

13. Who caused them to go through the Depths, like a Horse through the Wilderness, they not stumbling?

14. As a Beast that goes down into the Valley, the Spirit of the Lord caused him to rest: so didst thou guide thy People, to make thy self a glorious Name.

15. Behold from Heaven, and see from thy holy and glorious Dwelling: Where is thy Zeal and Power, the Yearning of thy Bowels, and thy Compassions to me, that are restrained?

16. For thou art our Father, though Abraham does not know us, nor Israel acknowledge us; thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting.

17. Why dost thou let us stray from thy Ways, O Lord, letting our Heart be hardened from thy Fear? Return for the sake of thy Servants, the Tribes of thy Possession.

18. The People of thy Holiness having inherited for a little while; our Adversaries tread down thy Sanctuary.

19. It is us, thou didst never rule over them, they have not been called by thy Name.

CHAP. LXIV.

OH that rending the Heaven, thou wouldest descend, that the Mountains would flow down at thy Presence;

2. As the Fire burns the Things that are melted, the Fire causes the Water to bubble up; to make thy Name known to thy Adversaries, *that* the Nations may be moved at thy Presence:

3. When thou shalt do terrible Things *which* we do not expect, shalt descend, the Mountains flowing down at thy Presence.

4. They have even never heard, have not perceived by the Ear; the Eye has not seen, O God, besides thee, *what* he does for him who waits for him.

5. Thou meetest him that is joyful in do-

ing Righteousness, those who remember thee in thy Ways: lo thou art in a Wrath when we sin; being in them for ever, we are saved.

6. But we are all of us as an unclean Thing, and all our own Righteousness is as a Garment cast away; nay we all wither like a Leaf, and our Iniquities carry us away like the Wind.

7. There being none who calls on thy Name, who stirs up himself to take hold of thee: for thou hidest thy Face from us, and dissolvest us by means of our Iniquities.

8. Yet now, O Lord, thou art our Father: we are the Clay, and thou art our Potter; and all of us are the Work of thy Hand.

9. Be not in a Wrath, O Lord, very much, nor remember Iniquity for evermore: behold look, we beseech thee, all of us are thy People.

10. Thy holy Cities are a Wilderness: Zion is a Wilderness, Jerusalem desolate.

11. Our holy and glorious House, in which our Fathers praised thee, is burnt with Fire; and all our desirable Things are become waste.

12. Wilt thou in these Things restrain thy self, O Lord, hold thy peace, and afflict us very much?

CHAP. LXV.

I AM sought out by those that did not enquire, and found by them who did not ask for me: I say, Here, here am I, to a Nation not called by my Name.

2. I spread forth my Hands every Day to a rebellious People, who go in a Way *that* is not good, after their own Thoughts:

3. A People who provoke me to my Face continually; who sacrifice in Gardens, and burn incense upon Bricks.

4. Who sit among the Graves, and stay all Night among those that are kept; who eat the Flesh of the Hog, and the Piece of Abominations *from* their Vessels;

Ver. 13. *like a Horse*] easily and safely like him.

Ver. 14. *into the Valley*] to rest there in the Shadow by the Water.

Ib. *so*] for the People to go on easily, as a Beast does down a Descent.

Ver. 17. *let*] For a Proof of this way of rendering it, if required, see the Note on Exod. vii. 3. and Lowth's Commentary here. So Jun. and Trem. translate it, *Quare sineres aberrare nos.*

Ver. 2. *the Things that are melted*] the Heb. being plural, and not an Adject. or Particip. to Fire. The Septuag. have translated, *As Wax is melted by the Presence of the Fire, and the Fire will burn the Adversaries*; the Targumist more widely and wildly, *When thou didst send thy Anger like Fire in the Days of Elijah, the Sea was dissolved*, alluding to 1 King. viii. 38.

Ver. 4. *never*] Heb. *from ever not.*

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Ver. 5. *is joyful in doing*] or *joyfully does*; as the Verb for *return* means, and is translated, *again.*

Ib. *being*] for *is* makes void the Sense; consult the best Translators, and Noldius under 160.

Ib. *in them*] in thy Ways.

Ver. 7. *by means*] as translated Jer. v. 3. Heb. *by the Hand*, and so cannot mean *because.* The Targ. *deliverest us into the Hand.*

Ver. 2. *every Day*] the same is frequent in the Psalms.

Ib. *is not good*] was unsuitably.

Ver. 4. *among those that are kept*] which is literal whatever it signifies. Jun. and Trem. rendering *custodita*, *things kept*, explain it thus in their Comment, *nempe Idola; quæ per contemptum vocantur, propterea quod ipsa non custodiunt Cultores suos, sed Custodibus habent opus: that is they were Idols, and called so in Contempt, because they could*

5. Who say, Approach to thy own, come not nigh me, for I am holier *than* thou: these are a Smoak in my Nose, a Fire burning every Day.

6. Lo it is written before me, I will not hold my peace: but will reward, even reward into their own Bosom,

7. Your Iniquities and those of your Fathers together, says the Lord, who burn incense upon the Mountains, and reproach me upon the Hills: so I will measure their former Work into their own Bosom.

8. Thus says the Lord; As the new Wine is found in a Bunch of Grapes, and one says, Do not destroy it, because there is a Blessing in it: so will I do for the sake of my Servants, not to destroy them all.

9. For I will bring an Offspring out of Jacob, and an Inheritor of my Mountains out of Judah; this which my chosen ones shall inherit, and my Servants dwell there.

10. Then shall Sharon be for a Fold of Flocks, and the Vale of Achor for the Herds to lie down, for my People who seek me.

11. Whereas you are Forsakers of the Lord, forgetting my holy Mountain, providing the Table for the Troop, and filling the Mixture for the Number.

12. So I will number you to the Sword, and all of you shall bow down to the Slaughter; because I have called, and you would not answer, have spoken, and you would not hearken: but you have done what I was displeased with, and chosen that in which I did not delight.

13. Therefore thus says the Sovereign Lord: Behold my Servants shall eat, but you shall be hungry; behold my Servants shall drink, but you shall be thirsty; behold my Servants shall be glad, but you shall be ashamed;

14. Behold my Servants shall sing for Chearfulness of Heart; but you shall cry for Grief of it, and lament for the Breaking of Spirit.

15. And you shall leave your Name for a

Curse to my chosen ones, and the Sovereign Lord will cause thee to die; and will call his Servants by another Name.

16. He who blesses himself on the Earth, shall do it by the God of Truth; and he who swears on the Earth, shall do that by the same God; because the former Distresses shall be forgot, and because they shall be hid from my Eyes.

17. For behold I will create new Heavens, and a new Earth; and the former shall not be remembred, nor come into Mind.

18. But be you joyful, and rejoice for evermore, in that which I create: for behold I will create Jerusalem a Rejoicing, and his People a Joy.

19. Nay I will rejoice for Jerusalem, and be joyful for my People; and there shall no more be heard in it the Voice of Weeping, or that of Crying.

20. There shall thenceforth be no more either a Babe in Age, or an old Man who has not filled his Days, but the Child shall die in his hundredth Year; yet the Sinner being so old shall be cursed.

21. They shall also build Houses, and inhabit; as likewise plant Vineyards, and eat the Fruit of them.

22. They shall not build, and another inhabit; they shall not plant and another eat: for the Days of my People shall be like those of a Tree, and my chosen ones shall become old in the Work of their Hands.

23. They shall not labour for Vanity, nor bring forth for Trouble: for they are the Posterity of the Blessed of the Lord, and their Offspring with them.

24. Moreover before they call, I will answer; while they are speaking, I will hear.

25. The Wolf and Lamb shall feed as one, and the Lion eat Straw like the Ox; as for the Serpent, Dust shall be his Meat: they shall do no Hurt, nor destroy on all my holy Mountain, says the Lord.

not keep those who worshipped them, but must be kept themselves. But perhaps it was rather the dead Bodies of such as were deified, or else kept for Necromancy or some Superstition, and this is more coherent with the Expression just before.

Ib. *Piece*] indisputably according to the *Text*, with *Jun.* and *Trem.* as also *Grot. broth*, being a marginal Reading.

Ver. 5. *Approach to thy own*] according to the *Original*, with *Jun.* and *Trem.* not meaning *stand*.

Ver. 9. *this which*] *Judah*; but the [it] obscure in the *com. Transf.* is so expounded, otherwise more so.

Ver. 11. *Forsakers of*] or *forfaking*, like those that follow, being *Participles* in *Heb.* which are of the 2d as well as 3d Person, and the Speech is continued in the 2d.

Ver. 15. *your Name*] of *Idolaters*, agreeable to Ver. 11, 16.

Ib. *another Name*] as Chap. lxi. 2.

Ver. 16. *by the God of Truth*] For after the *Babylonian* Captivity, the *Jews* never fell into Idolatry, as they had done before.

Ib. *my*] *Com. Lat. our*.

Ver. 20. *not filled*] There must needs be both *infants* and *old men* before their time was filled, but they should not die such.

Ver. 24. *before they call*] Some pious Reader may possibly allow me the Liberty, without thinking it impertinent, of just mentioning as an Instance; that a few Days before penning this, after waiting and longing for the Accomplishment of the Work here exhibited, my Soul was drawn into deep Supplication for it to the Lord; while the unknown Letter, to crown my Hopes, was written, and coming.

C. H. A. P. LXVI.

THUS says the Lord: Heaven is my Throne, and the Earth my Footstool; Where is this House which you build for me? And where is this Place of my Rest?

2. For my Hand made all these, whereby all these have been, says the Lord: but to him will I look that is afflicted, and smitten in Spirit, and trembles at my Word.

3. Killing an Ox is *like* slaying a Man, sacrificing a Lamb *like* cutting off a Dog's Head, offering up an Oblation *like* the Blood of a Hog, perfuming with Frankincense *like* blessing an Idol: they even choose their own Ways, and their Soul delights in their Abominations.

4. I will also choose their Mockings, and bring their Fears to them; because I called, and none answered, spoke, and they did not hearken: but they did what I was displeased with, and chose that which I did not delight in.

5. Hear the Word of the Lord, you who tremble at his Word; Your Brethren that hated you, that drove you far off for my Name's sake said, Let the Lord be glorified; whereas he will appear to your Gladness, and they will be ashamed.

6. There is a Voice of Tumult from the City, a Voice from the Temple; the Voice of the Lord who renders a Recompence to his Enemies.

7. Before she is in labour, she brings forth: before the Pangs come on her, she is even delivered of a Male.

8. Who has heard the Like of this? Who has seen the Like of these Things? Is the Earth made to be in labour in one Day? Is a Nation brought forth at one Time? For *so* Zion is in labour, moreover brings forth her Sons.

9. Shall I break open, and not cause to bring forth? says the Lord: Shall I cause to bring forth, and yet shut up? says the Lord.

10. Be glad with Jerusalem, and rejoice with her, all who love her; be joyful with her in Joy, all who mourn for her:

11. That you may suck, and be satisfied with the Breast of her Comforts; that you may squeeze out, and delight your selves by the Splendor of her Glory.

12. For thus says the Lord; Behold I will extend Peace to her like a River, and the Glory of the Nations like an overflowing Flood, and you shall suck; you shall be carried at the Side, and be delighted upon the Knees.

13. As one whom his Mother comforts, so will I comfort you, and you shall be comforted in Jerusalem.

14. Which seeing, your Heart shall be joyful, and your Bones flourish like an Herb; since the Hand of the Lord will be known with his Servants, and Indignation with his Enemies.

15. For behold the Lord will come with Fire, and his Chariots like a Whirlwind; to render his Anger in Wrath, and his Rebuke in Flames of Fire.

16. For by Fire will the Lord come to Judgment, and by his Sword, with all Flesh; and the Slain of the Lord will be many.

17. Those who consecrate and cleanse themselves at the Gardens, behind one within, eating the Flesh of the Hog, that which is abominable, and the Mouse, shall be consumed together, says the Lord.

18. And it shall come about for me, by their Doings and Thoughts, to gather together those of all Nations and Tongues; that they may come, and see my Glory.

19. Among whom I put a Sign, and send such as escape of them, to the Nations of Tarshish, Pul and Lud that draw the Bow, Tubal and Greece; to the Isles far off, which have not heard my Fame, nor seen my Glory: and they shall declare my Glory in the Nations.

20. Besides they shall bring all your Brethren from all the Nations, *for* a Present to the Lord, on Horses, in Chariots, in tilted Wagons, on Mules and swift Beasts, to my holy Mountain Jerusalem, says the Lord; as the Israelites bring a present in a clean Vessel to the Lord's House.

Ver. 2. *whereby*] as I had translated before I saw the frivolous Objection in *Crit. Notes*, p. 76. of a *flat tautology*, chargeable only on *Translation*, not on the *Original*; which notwithstanding the Author would have removed by altering the *Heb.* *וְהָיָה* into *וְהָיָה לִי* to make *and all these things are mine*. 'Tis only the insertion of one letter, he says, a little Matter with our modern *Antihæbræoli*; but it is also parting one Word into two.

Ib. *afflicted*] rather than *poor*, both in regard to the *Heb.* Word, and the Context.

Ver. 8. *the Earth*] the Women of the whole Earth.

Ib. *moreover*] So the *Heb.* Particle standing here signifies, and not *as soon as*; which also spoils the sense, because *travailed* and *brought forth* are the same.

Ver. 17. *one*] the Idol placed there I suppose, as more likely than a *tree*.

Ver. 18. *to gather*] to receive the *Gentiles*, by reason of the Sins of the *Jews*.

21. And I will take of them also for Priests, for Levites, says the Lord.

22. For as the new Heaven and new Earth, which I will make, shall remain before me, says the Lord; so shall your Offspring and Name remain.

23. And from one New-moon to the other, as also from one Sabbath to the

other, all Flesh shall come to worship before me, says the Lord.

24. Moreover they shall go forth, and see the dead Bodies of those Men who have transgressed against me: for their Worm shall not die, nor their Fire be quenched; but they shall be loathsome to all Flesh.

NOTES upon the BOOK of JEREMIAH.

CHAP. I.

THE Words of Jeremiah the Son of Hilkiash, one of the Priests that were at Anathoth in the Country of Benjamin.

2. Who had the Lord's Commission in the Time of Josiah the Son of Amon King of Judah, in the thirteenth Year of his Reign;

3. As also in the Time of Jehoiakim, till the ending of the eleventh Year of Zedekiah, the Sons of Josiah, Kings of Judah, till those of Jerusalem were carried away in the fifth Month.

4. First I had the Lord's Commission as follows,

5. I knew thee before I formed thee in the Belly, and before thou camest out of the Womb I consecrated thee, making thee a Prophet to the Nations.

6. But I said, Alas, Sovereign Lord I behold I know not how to speak: for I am a Child.

7. Upon this the Lord replied to me; Do not say, I am a Child: for thou shalt go to all whom I send thee to, and speak all that I command thee.

8. Be not afraid of their Presence: for I will be with thee, to deliver thee, says the Lord.

9. Besides the Lord put forth his Hand, and touched my Mouth, saying to me himself; Behold I put my Words in thy Mouth.

10. See, I set thee this Day over Nations and Kingdoms; to root up, break down, destroy and demolish, to build and to plant.

11. I had further the Lord's Commission thus, What dost thou see, Jeremiah? And upon my saying, I saw a Stick of an Almond-tree;

12. Thou seest well, replied the Lord to me, as I am hastening about my Commission to do it.

13. Having the Lord's Commission again as follows, What dost thou see? I answered, that it was a Pot to which the Fire was blown, with its Mouth from the north Part.

14. The Lord then said to me: Adversity shall be opened from the North against all the Inhabitants of the Country.

15. For behold I will call all the Families of the northern Kingdoms, says the Lord, who shall come, and put their several Thrones at the Entrance of the Gates of Jerusalem, and at all the Walls of it on every Side, as likewise at all the Cities of Judah.

16. Thus will I pronounce my Judgments to them for all their Wickedness; who have forsaken me, burnt incense to other gods, and bowed down to the Works of their own Hands.

17. Do thou therefore gird thy Loins, get ready, and speak to them all that I command thee: be not daunted at their Presence, lest I should daunt thee in it.

18. And lo I put thee to Day for a fortified City, an iron Pillar, and brazen Walls against the whole Country; to the Kings of Judah, its Princes, Priests, and the People of the Country:

19. Who though they fight against thee, shall not prevail over thee; since I will be with thee, says the Lord, to deliver thee.

CHAP. II.

IHAD then the Lord's Commission as follows:

2. Go and proclaim in the Hearing of those of Jerusalem, that the Lord says thus; I remember thee, the Kindness of thy Youth, the Love of thy Espousals, at thy going after me in the Wilderness, in a Country that was not sown;

3. Israel being holy to the Lord, the First-fruits of his Increase: all who offending would consume him, Adversity came on them, says the Lord.

4. Hear the Lord's Commission, you House of Jacob, even all the Families of the House of Israel,

5. Who says thus; What Injustice did your Fathers find in me, that they got far

Ver. 4. *I had the Lord's Commission as follows*] to be a little moderniz'd to the Genius of our Language, as the Heb. Verb too does not signify *came*. The Expression is to be understood, says Caryl, that the Lord did secretly reveal himself to the Spirits of his Prophets, and not by any external audible Voice: it was an inward, not an outward Word, *Exposit. on Job.* Vol. I. Ch. i. p. 86.

Ver. 6. *know not how*] Heb.

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Ver. 13. *from*] as if coming from the North with open Mouth southward, Ver. 14. to take in Flesh, as the Babylonians did against Judah; and it certainly signifies *from*, not *towards*; see likewise Gell's *Essay*, p. 513.

Ver. 3. *came*] in the Preterperfect Tense, according to the Sense of the Place, and Lowth in his *Commentary*, with Grot. *Leo Jud. Jun.* and Trem.

from me, and went after Vanity, becoming vain?

6. And did not say, Where is the Lord who brought us up from the Country of Egypt, conducting us through the Wilderness, through a desert Country with Pits, through a dry Country of the Shadow of Death, through a Country where no Man passed, nor Men dwelt there?

7. Besides I brought you into a Country of arable Ground, to eat the Fruit and Goodness of it; yet being come in, you have defiled my Country, and made my Possession abominable.

8. The Priests do not enquire, Where is the Lord? But those who handle the Law are ignorant of me, even the Shepherds transgress against me, and the Prophets prophesy by Baal, going after Things which do not profit.

9. Therefore will I still contend with you, says the Lord, and even with your Children's Children.

10. For pass to the Isles of Chittim, and see, send also to Kedar, and understand thoroughly, even see whether there is such a Thing as this:

11. Whether a Nation has changed gods, though they are not gods? Yet my People have changed their Glory, for that which does not profit.

12. Be astonished, O Heavens, at this, nay be horribly afraid, and very waste, says the Lord.

13. Because my People have done two bad Things: forsaken me the Fountain of spring Water, to hew them out Cisterns, broken ones which will hold no Water.

14. Is Israel a Servant? Was he born a Slave? Wherefore is he become a Prey?

15. The young Lions have roared at him, uttering their Voice, and made his Country desolate: his Cities are burnt down, being without Inhabitant.

16. Even the Race of Noph and Tahananes have fed on thee at the Crown of the Head.

17. Hast not thou done this to thy self, by thy forsaking the Lord thy God, at the Time when he conducted thee in the Way?

18. And now what Business hast thou in the Way to Egypt, to drink the Water of Shihor? Or what Business hast thou in the

Way to Assyria, to drink the Water of *that* River?

19. Thy own Wickedness corrects thee, and thy Turnings away reprove thee: know therefore and see, that thy forsaking the Lord thy God is an evil and bitter Thing; not having my Fear, says the sovereign Lord of Armies.

20. Though long ago I broke thy Yoke, burst thy Bonds, and thou saidst, I will not transgress; when upon every high Hill, and under every green Tree thou art ranging about, committing Whoredom.

21. Whereas I planted thee a choice Vine, all of it true Seed; how then art thou turned into the straggling *Branches* of a strange Vine to me?

22. For if thou shouldest wash thy self with Nitre, and have much Soap, thy Iniquity is marked before me, says the Sovereign Lord.

23. How canst thou plead, I am not defiled, I have not gone after Baalim? See thy Way in the Valley, know what thou hast done; *like* a swift Dromedary traversing her Ways:

24. *Like* a wild Ass used to a Wilderness, that snuffs up the Wind at her own Desire; at her Occasion who can turn her back? Any who seek her need not be tired, in her Month they may find her.

25. With-hold thy Foot from being bare, and thy Throat from Thirst; but thou sayest, It is past Hope, it cannot be; for I love Strangers, and shall go after them.

26. As a Thief is ashamed when he is found, so are the Family of Israel themselves ashamed, their Kings, Princes, and Priests, and Prophets;

27. Who say to the Wood, Thou art my Father; and to the Stone, Thou hast brought me forth; for they turn to me the Back, and not the Face: yet in the Time of their Adversity they will say; O rise up, and save us.

28. Then where will be thy gods that thou hast made thee? Let them rise up, if they can save thee in the Time of thy Adversity: for thou hast as many gods as thou hast Cities, Judah.

29. What would you plead with me for? Who have all rebelled against me, says the Lord.

30. I have stricken your Posterity in vain.

Ver. 13. *spring Water*] or *Water of Life*; but tho' that is the Meaning, *Life* or *living* does not agree with the rest of the Simile, and we might in the same Manner put the Meaning of *Fountain, Water, &c.*

Ver. 17. *done this to thy self*] So in one Line of *Pythagoras's Golden Verses*,

Ἦσαν δ' ἀνδρώνας αἰδαίοντα νικῶντα ἑχοῦντα.

Thou mayest know that Men have Destruction of their own Accord.

Ver. 22. *much Soap*] For this, it seems, was plentiful there; being the only Commodity now that Country affords, several Ship-loads of which are yearly exported into *Turky* and *Egypt*, and is made of the Ashes of certain fat Turf, *Cortan's Trav.* in 1738.

Ver. 25. *from being bare*] by wearing out the Shoes, in going after Idols and Idolaters.

they would not receive Correction: your own Sword has consumed your Prophets, like a destroying Lion.

31. You Generation, see the Lord's Commission: have I been a Wilderness to Israel? a Country of divine Darkeness? Wherefore do my People say, We govern, we will come to thee no more.

32. Does a Virgin forget her Ornaments, a Bride her Ribbands? Whereas my People have forgot me Days out of Number.

33. Why dost thou make thy Way in seeking Love good? For which Reason thou also teachest the evil ones thy Ways.

34. In thy Skirts is further found the Blood of the Lives of the needy innocent ones: I have not found it by digging, for it is upon all these.

35. Nevertheless thou sayest, Because I am innocent, certainly his Anger will turn away from me: behold I will come to judgment with thee for saying, I have not sinned.

36. Why dost thou go away so much to alter thy Way? Thou shalt be ashamed of Egypt too, as thou hast been of Assyria.

37. Thou shalt also come out of it with thy Hands upon thy Head: for the Lord rejects thy Securities, and thou shalt not prosper in them.

C H A P. III.

TO proceed; Behold should a Man send away his Wife, and when she is gone from him she should become another Man's, might he return to her any more? Would not that Country be quite polluted? Yet committed Whoredom as thou hast with many Neighbours, do thou return to me, says the Lord.

2. Look up to the high Places, and see where thou hast not been lain with: thou hast sate for them in the Ways, like an Arabian in the Wilderness, and polluted the Country with thy Whoredoms and Wickedness.

3. Therefore have the Showers been withheld; and there has been no latter Rain; yet hast thou the Forehead of a Woman *that* is a Whore, thou refusest to be ashamed.

4. Wilt not thou henceforth call to me; My Father, thou art the Guide of my Youth?

Ver. 31. *divine Darkeness*] *Heb. Darkeness of Jab* or *the Lord*.

Ver. 33. *make—good*] that is justify it to be right, as *Nollius* expounds it in his *Concordantia Particularum Hebraeorum*, p. 507. This is literal from the *Heb. Text*.

1b. *teachest the evil ones thy Ways*] viz. to justify themselves in Wickedness.

Ver. 34. *these*] which I rather ascribe to the *innocent ones*, than with some to the *Skirts* or *Idols*.

Ver. 36. *to alter*] This locomotive Disposition in Reli-

5. Will he retain *Anger* for ever? Will he keep it perpetually? *Though* indeed thou hast spoken and done as evil Things as thou couldest.

6. The Lord also said to me in the Time of King Josiah: Hast thou seen that which deserting Israel did? She went upon every high Mountain, and under every green Tree, and there committed Whoredom.

7. Yet I said after she had done all these Things, Return to me; but she would not: and her treacherous Sister Judah saw it.

8. However I saw, when by reason of all in which deserting Israel had committed Adultery, I sent her away, and gave her a Writing of Divorce; that treacherous Judah her Sister did not fear, but went, and committed Whoredom likewise her self.

9. And through the Lightness of her Whoredom she polluted the Country, committing Adultery with Stone and Wood.

10. Nay for all this too her treacherous Sister Judah has not returned to me with her whole Heart, but falsely, says the Lord.

11. Therefore continued the Lord to me: Deserting Israel having justified her self more than treacherous Judah.

12. Go, and proclaim these following Words northward; Return, deserting Israel, says the Lord, I will not make my Countenance lour against you: for I am kind, adds he, I will not retain *Anger* for ever.

13. Only acknowledge thy Iniquity, that thou hast transgressed against the Lord thy God; dispersing thy Ways to Strangers under every green Tree, and you have not hearkened to what I said, says the Lord.

14. Return, deserting Posterity, says he, for I am married to you; whom I will take one of a City, and two of a Family, bringing you to Zion.

15. And will give you Shepherds according to my own Heart, who shall feed you with Knowledge and Understanding.

16. In those Days also when you are increased, and become fruitful in the Country, says the Lord, it will no more be said, The Ark of the Lord's Covenant; nor will it come into the Mind: they will neither remember it, nor count, which will be done no more.

17. At that Time Jerusalem shall be called

gion, the Opposite of Bigotry, as in Chap. xlviii. 11. is, if not equally, to be shunned.

Ver. 37. *come out of it*] viz. the Ambassadors sent thither.

Ver. 1. *To proceed*] the Verb being infinitive.

1b. *Behold*] which it is, and not *if*.

Ver. 3. *yet*] or as some render this along with the first Conjunct. *and though*.

Ver. 9. *her Whoredom*] *Judah's*.

Ver. 13. *dispersing thy Ways*] A Periphrasis, or perhaps *Heb. Idiom*, for ranging about.

Ver. 16. *count*] This being after the *Babylonian Capti-*

The Throne of the Lord, to which all Nations will be gathered, to the Name of the Lord at Jerusalem; and they will go no more after the Imagination of their evil Heart.

18. The Family of Judah shall go with that of Israel in those Days, and they shall come out of the north Country, to this which I made your Forefathers possess.

19. When I say; How shall I put thee among the Sons, and give thee the desirable Country, the glorious Possession of the Armies of the Nations? I say withal; Thou shalt call me, My Father, and not turn away from following me.

20. Surely as a Wife is treacherous to her Companion, so have you been treacherous against me, O Family of Israel, says the Lord.

21. There was a Voice of Weeping heard upon the high Places, the Supplications of the Israelites: for they had made their Way crooked, they had forgot the Lord their God.

22. Return, deserting Posterity, I will heal your Turnings away: say, Behold we are come to thee, because thou art the Lord our God.

23. Surely in vain from the Hills, the Multitude of Mountains, surely by the Lord our God is the Salvation of Israel.

24. Shame having consumed the Labour of our Fathers from our Youth, their Flocks and Herds, Sons and Daughters.

25. We lie down in our Shame, and our Confusion covers us; because we our selves have sinned against the Lord our God, as well as our Fathers, from our Youth to this Time, and not hearkened to what he said.

CHAP. IV.

IF thou wilt return, O Israel, says the Lord, thou mayest return to me: and if thou wilt take away thy Abominations from my Face, thou shalt not remove.

2. But shalt swear, By the Lord's living; truly, justly and righteously: through whom the Gentiles shall be blessed, and glory through him.

3. For thus says the Lord to the Men of Judah and Jerusalem: Break up for your selves the fallow Ground, and do not sow in the Thorns.

4. Be circumcised to the Lord, taking

away the Foreskins of your Hearts, O Men of Judah, and Inhabitants of Jerusalem; lest my Wrath should come forth like Fire, and burn, so that none can quench it, by reason of the Wickedness of your Deeds.

5. Declare in Judah, and publish in Jerusalem, saying; Sound the Trumpet in the Country, proclaim fully as follows, Get together, and let us go into the fortified Cities.

6. Lift up the Standard towards Zion, gather together, do not stay: for I will bring Adversity from the North, and a great Breach.

7. The Lion comes up from his Thicket, and the Destroyer of the Nations marches on, coming out of his Place; to make thy Country desolate, that thy Cities may be waste, having no Inhabitant.

8. For this gird your selves with Sackcloth, cry, and lament; because the Lord's fervent Anger is not turned back from us.

9. On that Day, says the Lord, shall the Courage of the King perish, as also that of the Princes, the Priests too shall be astonished, and the Prophets wonder.

10. Upon this I said; Alas, Sovereign Lord, surely thou hast quite deceived this People, and Jerusalem, in saying, You shall have Peace, whereas the Sword reaches to the very Life.

11. At that Time it shall be said to this People, and Jerusalem; There is a clear Wind of the high Places in the Wilderness, at the Way to the Daughter of my People, neither to winnow, nor to purify.

12. A full Wind from those Places shall come for me: even now I pronounce the Judgments to them.

13. Behold he will come up like the Clouds, and his Chariots will be like a Whirlwind, his Horses swifter than Eagles: wo is to us, for we are wasted.

14. Wash thy Heart from Wickedness, Jerusalem, that thou mayest be saved; how long shall thy vain Thoughts lodge within thee?

15. For a Voice declares from Dan, and publishes the Vanity from Mount Ephraim.

16. Make mention to the Nations, to publish concerning Jerusalem, that Keepers are coming from a far Country, who utter their Voice against the Cities of Judah.

vity, when the Ark never returned to Jerusalem, nor the Country of Judah, but was probably destroyed, visit seems not the Meaning; so *Jun.* and *Trem.* render by *recesses*.

Ver. 19. *How*] How shall I count you that are so wicked any of my Children, on whom I should bestow such a good Inheritance?

Ib. *Armies*] the Chaldeans, &c. to whom the Country belonged in the Time of Captivity.

Ver. 5. *fully*] *Heb.* *fulfil*, not *gather together*; and the *Heb.* Verbs do sometimes thus serve for Adverbs.

Ver. 6. *gather*] as rendered every where else by our Translators, viz. Ch. vi. 1. *Exod.* ix. 19. *Isa.* x. 31.

Ver. 11. *Wind*] See Chap. li. 1.

Ver. 15. *from Dan*] as Chap. viii. 16.

Ib. *the Vanity*] vain Security, it being the same Noun as in the foregoing Verse.

Ver. 16. *Keepers*] to keep in Custody as they do Prisoners: for this in the *Chald.* is, *an Army of People plundering as Grape-gatherers*; *notzerim* being rendered as *botzerim*, and the rest added in.

17. Like

17. Like those who look after a Field are they against her on every Side, because she has rebelled against me, says the Lord.

18. Thy own Way and Deeds have caused these Things to thee: this is of thy own Wickedness, that it is bitter, that it reaches to thy Heart.

19. O my Bowels, my Bowels, I am in Anguish at the Sides of my Heart, which is disturbed in me, I cannot be silent; because thou hearest, my Soul, the Sound of the Trumpet, the Noise of War.

20. Breach upon Breach is to be proclaimed, as the whole Country is to be wasted: my Tents are wasted presently, my Curtains in an Instant.

21. How long shall I see the Standard, shall I hear the Sound of the Trumpet?

22. For my People are foolish, not knowing me, they are silly Children, and they do not understand: they are wise to do ill, but know not how to do well.

23. I saw the Earth, and behold it was vacant and void; as also the Heaven, and it had no Light.

24. I saw the Mountains, and behold they shook; as likewise all the Hills, which were moved swiftly.

25. I saw that behold there were no Men, and all the Fowls of the Air were fled.

26. I saw that behold the arable Ground was a Wilderness, and all its Cities were destroyed by reason of the Lord, that is of his fervent Anger.

27. For thus says the Lord: All the Country shall be desolate, though I will not make an entire End.

28. The Earth will mourn for this, and the Heaven above be gloomy; because I have spoken, I have purposed, and will not repent, nor turn back from it.

29. At the Sound of the Horsemen and Archers shall the whole City flee, they shall go into the Thickets, and get up on the Rocks: every City shall be forsaken, and no Person dwell in them.

30. When thou art wasted, what wilt thou do? Though thou art cloathed with Scarlet, though thou art decked with Ornaments of Gold, though thou tearest thy Eyes with Paint, in vain dost thou make thy self handsome: the Doters despise thee, they will seek thy Life.

31. For I have heard a Voice like a Woman's in labour, Anguish like hers who first brings forth, the Voice of the Daughter of

Zion panting, spreading out her Hands; Wo is to me now, because my Life is tired with Slayers.

C H A P V.

GO about in the Streets of Jerusalem, look now, know, and seek in the broad Ways of it; if you can find a Person, if there is one who executes Judgment, seeks the Truth, I will pardon it.

2. Therefore they swear falsely, even though they say, By the Lord's living.

3. O Lord, are not thy Eyes on the Truth? Thou hast smitten them, yet they did not grieve; having consumed them, the rest refused to receive Correction: they made their Faces harder than a Rock, refusing to return.

4. Upon which I said; Certainly those are poor, they are foolish, because they do not know the Way of the Lord, the Judgment of their God;

5. I will get me to the great ones, and speak to them, since these know the Way of the Lord, the Judgment of their God: whereas the latter broke the Yoke together, burst the Bonds.

6. The Lion therefore from the Wood will slay them, the evening Wolf will waste them, the Leopard watch over their Cities, out of which every one who goes will be torn in pieces; because their Transgressions are multiplied, their Turnings away become numerous.

7. Where shall I pardon thee at this Place? Thy Sons have forsaken me, and swear by those that are not gods: though I have filled them, yet they commit Adultery, and go together by Troops at the Harlot's House.

8. They are like Horses that are fed early, neighing each one for his Neighbour's Wife.

9. Shall not I punish for these Things? says the Lord; and shall not my Soul be revenged on such a Nation as this?

10. Get up on its Walls, and destroy, but do not make an entire End: take away its Breastworks, because they are not the Lord's.

11. For the Family of Israel, and that of Judah, are quite treacherous against me, says the Lord.

12. They lye against the Lord, in this manner; It will not be, for Adversity will not come upon us, we shall see neither Sword nor Famine.

Ver. 18. *that it*] viz. this is the Effect of thy Wickedness; made improper and obscure by *because*.

Ver. 30. *Eyes*] not *face*. *Stibium*, or Antimony pulverized, is said to have been used by the Ancients to make the Eyes and Eyebrows look black and large.

Ver. 2. *By the Lord's living*] This being the Form of swearing, *Hof. iv. 15.* see *Gen. xlii. 15, 16.*

Ver. 4. *those*] the common People of the City, Ver. 1.

Ver. 7. *Where*] as the *Heb.* signifies, not *How*. It may shew the Wickedness was too great to be pardoned, in all Parts of the City, as Ver. 1. see *Ysa. lxi.*

13. But the Prophets will become Wind, and there is no Commission in them; it will be done thus to themselves.

14. Therefore thus says the Lord God of Armies: Because you speak this Thing, behold I will make my Words in thy Mouth Fire, and this People Wood, and the former shall consume the latter.

15. Behold I will bring against you a Nation from a Place far off, O Family of Israel, says the Lord; which is a strong Nation, one that was of old Time, a Nation whose Language thou dost not know, nor understand what they speak.

16. Their Quiver is like an open Grave, all of them are stout Men.

17. And they will eat thy Harvest and Bread, *which* thy Sons and Daughters should eat, as they will also thy Flocks and Herds, they will eat of thy Vines and Fig-trees; they will impoverish thy fortified Cities, in which thou dost trust, with the Sword.

18. But yet in those Days, says the Lord, I will not make an intire End of you.

19. And when you say, What does the Lord our God do all these Things to us for? thou shalt answer them, according as you have forsaken me, and served strange gods, in your own Country, so shall you serve Strangers in a Country *that* is not yours.

20. Declare this which follows in the Family of Jacob, and publish it in Judah:

21. Hear this now, you silly People, with no Sense; who have Eyes, but do not see, who have Ears, but do not hear:

22. Will not you fear me? says the Lord; will you not be afraid of my Presence? who have put the Sand the Bounds to the Sea, by an everlasting Statute, which it cannot pass: and though its Waves are moved, yet they cannot prevail; nor pass it, though they are boisterous.

23. But this People have an unruly and rebellious Heart: they are departed, and gone away.

24. Nor do they say in their Heart, Let us now fear the Lord our God, who gives the Rain, both the first and latter Rain in their Season; he keeps for us the appointed Weeks of Harvest.

25. Your Iniquities have turned away these Things, and your Sins with-held that which is good from you.

26. For there are found among my People wicked Men, who observe as the Fowlers set Snares, they set a destroying Thing, catch Persons.

27. As a Cage is full of Birds, so are their Houses full of Deceit; by reason of which they are become great, and rich.

28. They are fat, are bright, they even surpass the evil Things: the Cause which is of the Fatherless they do not plead, yet prosper, nor do they judge the Right of the needy ones.

29. Shall not I punish for these Things? says the Lord? shall not my Soul be revenged on such a Nation as this?

30. An astonishing, and horrible Thing, is brought to pass in the Country:

31. The Prophets prophesy falsely, and the Priests rule by their means, my People loving it should be so; but what will you do at the End of it?

CHAP. VI.

GATHER together, you Benjaminites, from within Jerusalem, sound the Trumpet in Tekoa, and put up the Token at Beth-hackerem: for Adversity appears from the North, and a great Breach.

2. To a Pasture, and delicate Place, do I compare the Daughter of Zion.

3. To which Shepherds come with their Flocks, pitch Tents by it round about, feed in their several Places, *saying*;

4. Prepare War against it; arise, and let us go up at Noon: wo is to us, for the Day is turned about, and the Shadows of the Evening are stretched forth.

5. Arise, let us go up then by Night, and destroy its Palaces.

6. For thus says the Lord of Armies; Cut down Wood, and make a Rampart against Jerusalem; that is the City to be visited, all that is within it being Oppression.

7. As a Spring sends out its Water, so does that its Wickedness: Violence and Wasting are heard in it, before me there is continually Sickness and Wounds.

8. Be instructed, Jerusalem, lest my Soul should hang loose from thee, lest I should make thee desolate, a Country uninhabited.

Ver. 17. *eat of*] I presume not *eat up*.

Ver. 26. *Fowlers*] which the *Heb.* Noun signifies, not *snares*, the Verb signifying to *set snares*.

Ver. 1. *together*] *to flee* added in the *Eng.*

Ver. 2. *Pasture*] The *Heb.* Word has properly this Meaning, which the next Verse abundantly confirms; whereas to signify *comely* there must be supposed a Change

of the Letter *א* into *י* besides the Inconsistency it produces; see *Lewth's Commentary*, with *Grot.*

Ver. 3. *saying*] several times added thus in the *com. Transf.* as Ver. 17.

Ver. 8. *hang loose*] strictly to the Meaning of the *Heb.* Word, and in an Idiom of our own.

9. Thus adds the Lord of Armies, They shall thoroughly glean the Remainder of Israel as a Vine: put thou back thy Hand like a Grape-gatherer into the Baskets.

10. To whom shall I speak, and testify, that they may hear? Behold their Ear is uncircumcised, so that they cannot hearken: behold the Lord's Commission is a Reproach to them, they are not pleased with it.

11. I am therefore filled with the Lord's Wrath, am weary of containing; I will pour it out upon the Children in the Street, and upon the young Men consulting together: for both the Husbands with the Wives will be taken, and the Old with such as are full of Days.

12. Their Houses will also be turned to others, the Fields and Women together: for I will stretch forth my Hand against all the Inhabitants of the Country, says the Lord.

13. Because from the least of them to the very greatest, every one is covetous; and from the Prophet even to the Priest, every one deals falsely.

14. And they heal the Breach of my People lightly, saying, Constant Peace; when there is none.

15. Are they ashamed, because they do Abomination? They are even not at all ashamed, nor do they know how to blush: therefore shall they fall among those who fall, at the Time that I visit them they shall stumble, says the Lord.

16. Who expressed himself thus; Stand by the Ways, and look, and ask for the ancient Paths, where the good Way is, and go in it; so shall you find rest for your Souls; but they said, We will not go *there*.

17. I further set up Watchmen over them, saying, Harken to the Sound of the Trumpet; but they said, We will not.

18. Therefore hear, you Nations, and know, you Assembly, what shall be upon them.

19. Hear, O Earth, behold I will bring Adversity on this People, the Fruit of their own Thoughts; because they have not hearkened to my Words, nor my Law, but rejected it.

20. Wherefore is Frankincense brought to me from Sheba, and the best sweet Cane from a Country far off? Your Burnt-offerings are not acceptable, nor your Sacrifices sweet to me.

21. For which Reason the Lord says thus: Behold I will put Stumbling-blocks to this People, and the Fathers and Sons shall stumble on them together, the Inhabitant and his Neighbour perish.

22. Lo, continues the Lord, a People shall come from the north Country, and a great Nation shall be stirred up from the Sides of the Earth.

23. Who will take hold of Bow and Spear, they are cruel, and have no compassion, their Voice makes a Noise like the Sea, and they ride upon Horses, each set in order like a Warrior against thee, O Daughter of Zion.

24. We having heard the News of it, our Hands are slack, Distress has taken hold of us, Anguish as of a Woman in labour.

25. Go not forth into the Field, nor walk in the Way: for the Sword of the Enemy, Dread is round about.

26. O Daughter of my People, gird thee with Sackcloth, and roll thy self in Ashes, make thee Mourning *as* for an only Child, very bitter Lamentation; since the Waster will suddenly come against us.

27. I have made thee a Tower, a Fortress among my People; that thou mayest know, and try their Way.

28. All of them are most unruly, they go about backbiting, are *like* Brass and Iron: they are all of them Corrupters.

29. The Bellows are burnt, the Lead is consumed by the Fire, one still casts in vain, the Wicked being not pulled away.

30. Rejected Silver they shall call them, because the Lord has rejected them.

C H A P. VII.

A COMMISSION which Jeremiah had from the Lord was as follows:

2. Stand at the Gate of the Lord's House, and proclaim there this following Commission: Hear the Commission of the Lord, all Judah, who come in at these Gates to worship him.

3. Thus says the Lord of Armies, the God of Israel; Let your Ways and Deeds be good, and I will cause you to dwell in this Place.

4. Trust ye not on false Things, saying

Ver. 9. *put thou back thy Hand*] to take out what is left.

Ver. 10. *I*] Jeremiah himself.

Ver. 14. *of my People*] *of the daughter* seems added unsuitably, as the People are spoken of plurally both before and after.

Ver. 24. *We*] spoken by the Prophet in the Name of his People.

Ver. 27. *I*] *says God*, to be understood.

Ver. 29. *the Lead*] used in casting.

1b. *still*] it being not a Noun, but the Verb repeated.

Ver. 4. *false Things*] so *Castal.* has *falsis rebus*, as *Jun.* and *Trem.* have *rebus falsis*; and by comparing the same Ver. 8. with Ver. 10. it appears that the coming and standing before God there, were those Things which would be false to trust on by such as were wicked People; see the latter Word thus rendered Ver. 23.

1b. *they are of*] to make it Sense, and agreeable to Ver. 10. as *Jun.* and *Trem.* likewise translate.

they are of the Lord's Temple, over and over again.

5. But let your Ways and Deeds be thoroughly good : if you thoroughly do Justice between one and another,

6. If you do not oppress the Stranger, Fatherless or Widow, neither shed innocent Blood in this Place, nor go after other gods to your own Hurt ;

7. Then will I cause you to dwell in this Place, in the Country which I gave to your Forefathers from Age to Age.

8. Behold you trust upon false Things, which do not profit.

9. Will you steal, murder, commit Adultery, swear falsely, burn incense to Baal, and go after other gods whom you do not know ;

10. Then come, and stand before me in this House which is called by my Name, and say, We are delivered, in order to do all these Abominations ?

11. Is this House, which is called by my Name, become a Cave of Robbers in your Sight ? Even I indeed see *it*, says the Lord.

12. But go now to my Place which was at Shilo, where I made my Name remain at first, and see what I did to it by reason of the Wickedness of my People Israel.

13. And now because ye have done all these Works, says the Lord, when I spoke to you, and that early, but ye would not hearken, and called you, but ye would not answer ;

14. I will therefore do to the House that is called by my Name, on which you trust, and to the Place which I gave you and your Forefathers, according as I did to Shilo.

15. And I will cast you from before me, as I have cast all your Brethren, the whole Offspring of Ephraim.

16. So do not thou pray for this People, neither put up Cry or Prayer for them, nor interceed with me : for I will not hearken to thee.

17. Dost not thou see what they do, both in the Cities of Judah, and Streets of Jerusalem ?

18. The Sons pick up Wood, the Fathers make a Fire, and the Women knead Dough ; to make Cakes for the Work of Heaven, and pour out Drink-offerings to other gods, that they may provoke me.

19. Do they provoke me ? says the Lord : Is it not themselves, by reason of the Shame of their own Faces ?

20. Therefore thus says the Sovereign

Lord : Behold my Anger and Wrath shall be poured forth at this Place, upon Men, Beasts, the Trees of the Field, and the Fruit of the Ground ; which shall burn, and not be quenched.

21. Add your own Burnt-offerings to your Sacrifices, as the Lord of Armies the God of Israel says, and eat Flesh.

22. For I did not speak to your Forefathers, nor command them at the Time that I brought them out of the Country of Egypt, concerning the Things of Burnt-offering or Sacrifice.

23. But this is the Thing I commanded them, Harken to what I say, so will I be a God to you, as you shall a People to me ; and you must go in every Way which I command you, that it may be well for you.

24. Nevertheless they would not hearken, nor incline their Ear ; but went in the Counsels, in the Imagination of their own evil Heart, so were backwarder, and not forwarder.

25. Even from the Time when your Forefathers came out of the Country of Egypt to this Time, I have sent you all my Servants the Prophets, and that daily rising early.

26. Yet they would not hearken to me, nor incline their Ear ; but made their Neck stiff, doing worse than their Fathers.

27. So thou shalt speak all these Words to them, though they will not hearken to thee ; and call to them, though they will not answer thee.

28. Upon which thou shalt say to them, This is a Nation that will not hearken to what the Lord its God says, nor receive Correction : the Truth being perished, and cut off from their Mouth.

29. Shave thy Hair off, and throw *it* away, as also take up a Lamentation upon the high Places ; because the Lord has rejected, and forsaken the Generation of his Wrath.

30. For the Posterity of Judah have done what I was displeased with, says the Lord, having put their detestable Things in the House which is called by my Name, to defile it ;

31. And have built the Chapels of Topheth, which are in the Valley of the Son of Hinnom, to burn their Sons and Daughters in the Fire ; which I did not command, nor did it come into my Mind.

32. Therefore behold the Days are coming, says the Lord, when it shall no more be called Topheth, or the Valley of the Son of

Ver. 18. *Work*] See Chap. xlv. 17.

Ver. 22. *at the Time*] as Chap. xi. 4. the Levitical Offerings being appointed afterwards, and not immediately from God, but by *Moses* ; as neither essential, nor moral.

Ver. 24. *were*] the Verb-substantive.

Ver. 31. *Chapels*] different from those in Ver. 29. and here plural ; see Num. xxxiii. 52.

Ib. *Topheth*] See Isa. xxx. 33.

Hinnom, but the Valley of Slaughter: for they shall bury in Topheth, till there is no Room.

33. And the dead Bodies of this People shall become Food, both to the Fowls of the Air, and the Beasts of the Earth, none frightening away.

34. Thus will I cause to cease, as well from the Cities of Judah as the Streets of Jerusalem, the Voice of Joy and that of Mirth, the Voice of the Bridegroom and that of the Bride; since the Country shall become waste.

C H A P. VIII.

AT that Time, says the Lord, they shall bring the Bones of the Kings of Judah, with those of its Princes, as likewise of the Priests, Prophets, and Inhabitants of Jerusalem, out of their Graves.

2. And they shall spread them to the Sun, Moon, and all the Army of Heaven that they loved, and served, after which they went, which they sought and bowed down to: they shall not be gathered up, nor buried, they shall become Dung upon the Surface of the Ground.

3. Death shall also be chosen rather than Life, by the whole Residue who are left of this wicked Family, and that in all Places whither I have expelled them, says the Lord of Armies.

4. Besides thou shalt tell them, the Lord says thus: Do Men fall, and not get up? Does a Man turn away, and not return?

5. Why is this People of Jerusalem turned away, with a perpetual Turning away? They hold fast Deceit, they refuse to return.

6. I hearken, and hear, *that* they do not speak right; no Man repents for his Wickedness, saying, What have I done? Every one of them returns to their own Course, as a Horse rushes into the Battle.

7. Even the Stork in the Air knows its appointed Time, as also the Turtle-dove, the Crane and Swallow, observe the Time of their coming; whereas my People do not know the Judgment of the Lord.

8. How can you say, We are wise, and the Law of the Lord is with us? Lo surely he made *it* in vain, the Pen of the Scribes was vain.

9. *Those* wise ones are ashamed, daunted, and taken: behold they reject the Lord's Commission, and what Wisdom have they?

10. Therefore I will give their Wives to others, their Fields to those who shall have possession: for from the least to the very greatest, every one is covetous, from the Prophet even to the Priest, every one deals falsely.

11. And they heal the Breach of the Daughter of my People lightly, saying, Constant Peace; when there is none.

12. Are they ashamed, because they do Abomination? They are even not at all ashamed, nor do they know how to blush: therefore shall they fall among those who fall, at the Time of their Visitation they shall stumble, says the Lord.

13. I will quite take them away, adds he: there shall be no Grapes on the Vine, nor yet Figs on the Fig-tree, even the Leaf shall wither, and the Things which I have given them pass from them.

14. What do we sit still for? Gather together, and let us go into the fortified Cities, and be silent there; since the Lord our God has made us silent, and given us Water of Gall to drink, because we sinned against the Lord.

15. We wait for Peace, but there is no Good; for a Time of Healing, but lo it is Disturbance.

16. The Snorting of his Horses is heard from Dan, at the Sound of the Neighings of his strong ones the whole Country shakes: as they are come, and consume the Country with what it is full of, the City and those who dwell therein.

17. For behold I will send Serpents, Cockatrices among you, which will have no Charming; and they shall bite you, says the Lord.

18. I would get refreshment against Sorrow, my Heart languishing in me.

19. Lo the Voice of the Cry from the Daughter of my People, is by reason of the remote Places of the Earth; Is not the Lord in Zion? Is not its King in it, *saying*, Why do they provoke me by their carved Images, by the Vanities of Strangers?

20. The Harvest is past, the Summer ended, yet we are not saved.

21. For the Breach of the Daughter of my People am I broken; I am gloomy, Astonishment takes hold of me.

22. Is there no Balsam in Gilead, no Physician there? For why is not the Health of the Daughter of my People recovered?

Ver. 4. *Do Men*] *Heb.* Verbs do so comprehend this Subject, like Adjectives the same Substantive in *Lat.* and sometimes *Eng.* as the *righteous, wicked, &c.* see Chap. xvi. 6.

1b. *Does a Man*] as before; thus the Sense is clear.

Ver. 8. *in vain*] The Lord made his Law in vain for them, since they did not practise it, though they had it.

Ver. 13. *quite take them away*] This being parallel to that in *Zeph. i. 2.* may be referred thither; where it is thoroughly discussed.

CHAP. IX.

OH that my Head was Water, and my Eyes were a Fountain of Tears; that I might weep Day and Night, for the Slain of the Daughter of my People!

2. Oh that I had in the Wilderness a Lodging-place of Travellers, that I might leave my People, and go from them! for they are all Adulterers, treacherous on the solemn Day.

3. And they bend their Tongue *like* their Bow with Falsehood, but are not strong for the Truth on the Earth: for they go forth from one Wickedness to another, and do not know me, says the Lord.

4. Take heed each of his Neighbour, and do not trust on any Brother; because every Brother thoroughly defrauds, and every Neighbour goes about backbiting.

5. They also delude their respective Neighbours, and do not speak truly: they teach their Tongue to tell Lyes, they are tired by doing perversely.

6. Thy Dwelling is in the midst of Deceit; through Deceit they refuse to know me, says the Lord.

7. Therefore thus says the Lord of Armies: Behold I will try, and prove them; for how shall I do by reason of the Daughter of my People?

8. Their Tongue is *like* an Arrow hammered out, it speaks Deceit: when one speaks peaceably to his Neighbour with his Mouth, in his Mind he appoints his lying in wait.

9. Shall not I punish them for these Things? says the Lord; shall not my Soul be revenged on such a Nation as this?

10. I will take up Weeping and Mourning for the Mountains, and a Lamentation for the Pastures of the Wilderness, because they are burnt up, without a Man passing through, nor can they hear the Voice of Cattle: both the Fowls of the Air, and the Beasts are fled, gone away.

11. And I will make Jerusalem Heaps, a Habitation of Dragons; as also cause the Cities of Judah to be desolate, without Inhabitant.

12. Who is a wise Man, that he may understand this; and to whom the Mouth of the Lord has spoken, that he may declare it? For what does the Country perish, being

burnt up like a Wilderness, without any passing through?

13. For their forsaking my Law, says the Lord, which I put before them, and not hearkening to what I said, nor walking in it;

14. But going after the Imagination of their own Heart, and after Baalim, what their Fathers taught them.

15. Thus therefore says the Lord of Armies, the God of Israel: Lo I will make this very People eat Wormwood, and give them Water of Gall to drink.

16. I will disperse them too among the Gentiles, whom neither they nor their Fathers knew; and will send the Sword after them, till they are consumed.

17. Consider, as the Sovereign Lord adds, and call for lamenting Women to come, and send for wise ones to come.

18. Let them also make haste, and take up Mourning for us: let our own Eyes also cause the Tears to run down, and our Eyelids the Water to flow.

19. For a Voice of Mourning is heard from Zion; How we are wasted! we are exceedingly ashamed, because we have left the Country, because our Dwellings have cast us out.

20. For hear the Lord's Commission, you Women, and let your Ear receive that of his Mouth; that you should teach your Daughters Mourning, and one another Lamentation.

21. Because Death is come up into our Windows, is entered into our Palaces; to cut off the Children from being abroad, the young Men from the Streets.

22. Pronounce; Thus says the Lord, Even Men's dead Bodies shall fall like Dung out in the Field, and like the Handfuls behind a Reaper, none gathering up.

23. Let not the wise Man, as the Lord says, glory in his Wisdom, nor the strong in his Strength, let not the rich one glory in his Riches.

24. But let him who glories, do it in this; that he understands, and knows me; that I am the Lord doing Kindness, Justice and Righteousness on the Earth: for I delight in these Things, says the Lord.

25. Behold the Days are coming, continues he, when I will punish every one who is circumcised with the uncircumcised;

Ver. 2. *solemn Day*] The Word signifying thus, as has been noted elsewhere: *fun.* and *Trem.* accordingly translate, *interdicti die perfide agunt, they act treacherously on the holy Day.*

Ver. 6. *Thy*] *Jeremiah's.*

Ver. 7. *try*] either in the Furnace, or otherwise; in the former Sense it would mean *refine*, which *melt* does not, much less the other, and so neither of them.

Ver. 8. *hammered out*] according as in 1 *King.* x. 16. 2 *Chron.* ix. 15, 16. the other Places of it.

Ver. 12. *without*] *that* in the *com. Eng.* being not a Relative, as it may seem to be, but standing for *so that.*

Ver. 20. *For*] the same as the preceding Verse begins with; and *Yet* is as distant from the Sense of the Matter, as from the Signification of the Particle.

26. Egypt, Judah, Edom, the Ammonites, Moab, and all that are separated at a Corner, dwelling in the Wilderness: for as all *other* Nations are uncircumcised, the whole Family of Israel are in Heart.

C H A P. X.

HEAR the Commission which the Lord speaks for you, O Family of Israel;

2. Who says thus: Do not learn the Way of the Gentiles, nor be daunted at the Signs of the Heaven, though the Gentiles are daunted at them.

3. For the Ordinances of those People are Vanity it self: because one cuts down a Tree at the Wood, the Work of an Artificer's Hands, with an Ax;

4. Which he makes beautiful with Silver and Gold, they fasten the Parts with Nails and Hammers, that it may not stir.

5. They are solid like a Palm-tree, and cannot speak; are carried entirely, because they cannot go: be not afraid of them; for they can do no hurt, and on the contrary there is Nothing in them to do good:

6. By reason that there is none like thee, O Lord; who art great, as is also thy Name, in Power.

7. Who would not fear thee, O King of Nations? For it is suitable to thee; since among all the wise Men of the Nations, and in all their Kingdoms, there is none like thee.

8. Whereas those are senseless, and ignorant together: that Wood is very vain Instruction.

9. Silver beat out is brought from Tarshish, and Gold from Uphaz, the Work of an Artificer, and of a Founder's Hands: their Cloathing is blue and purple, they are all the Work of skilful Men.

10. But the Lord is the true God, he is a living God, and an everlasting King: at his Wrath the Earth shakes, and the Nations cannot bear his Indignation.

11. You may reason with them after this manner, The gods who did not make the Heaven and the Earth, will perish both from the Ground and under this Heaven.

12. When he, who made the Earth by his Power, established the World by his Wisdom, and by his Understanding stretched out the Heaven,

13. Utters *his* Voice, there is Abundance of Water in the Heaven, he causing the Vapours to ascend from the Border of the Earth; he makes the Lightnings with the Rain, and brings the Wind out of his Treasuries.

14. Every Man is too senseless to know, every Founder is ashamed through the carved Image: for his molten Image is Falsehood, and there is no Breath in them.

15. They are Vanity, the Work of Errors; in the Time of their Visitation they will perish.

16. The Share of Jacob is not like these; for he is the Former of all Things, and Israel is the Tribe of his Possession; his Name being the Lord of Armies.

17. Gather up thy Commodity out of the Country, thou who abidest in the Fortification.

18. For thus says the Lord, Behold I will sling away the Inhabitants of the Country at this Time, and distress them, that they may find *it*.

19. Wo is to me through my Ruin, my Blow being grievous; yet I say, Certainly though this is a Disease, I must bear it.

20. My Tent is wasted, and all my Cords are broke asunder: my Children are gone out of me, and are not; there is none to stretch out my Tent any more, or put up my Curtains.

21. For the Shepherds are become senseless, and do not seek the Lord: therefore they will not prosper, and all that are grazing of them will be dispersed.

22. The Noise of the Report behold is come, even of a great Stirring out of the north Country, to make the Cities of Judah desolate, a Habitation of Dragons.

Ver. 26. *Edom*] See *Ezek.* xxv. 13.

Ib. *Ammonites*] See *Ezek.* xxv. 3.

Ib. *other*] It is clear that all *these* Nations were not uncircumcised, as in the *com. Transf.* if it were only because *Judah* was not; whereas it is well known the *Egyptians* were circumcised (see on *Gen.* xvii. 26.) under whom the *Ethiopians* might be here comprehended, &c. the *Moabites*, says the *Universal History*, *used Circumcision*, Book I. iv. 1. and the *Ammonites were circumcised*, Id. I. iv. 2. which can scarcely be doubted of the *Edomites*, being Descendants of *Abraham*. Besides the *Hebrew* has divers times Nothing for *either*, it being to be understood by the Sense, as in *Exod.* iv. 7. & xxxvi. 10. & xxvi. 3. & xxxix. 20. *Lev.* xi. 23. & xx. 24, 26. *Numb.* v. 19, 20. & x.

21. & xxxvi. 3. *Judg.* vii. 7. & xvi. 17. 2 *Chron.* xxix.

34. Thus the whole Passage will be plain and correct.

Ver. 4. *be*] not *they*.

Ib. *the Parts*] *Heb.* *them*.

Ver. 5. *solid*] rendered in the *com. Transf.* *beaten work*, *Exod.* xxv. 18, 31, 36, &c. coming from the Verb *to be hard*, without any Meaning of *upright* in either. The Idols had no Capacity of Speech or Motion, according to the following Words, but were like a solid inanimate Tree: *Jun.* and *Trem.* explain it, *ut stipites rigent, they are as stiff as stakes*.

Ver. 11. This Verse, as a Direction to the People when in Captivity, is in the *Chaldee* Tongue.

Ver. 14. *too*] *D*

23. I am sensible, O Lord, that Man's Way is not of himself, it is not of the Person who goes to order his own Steps.

24. Correct me, O Lord, but in Judgment; not in thy Anger, lest thou shouldest make me little.

25. Pour out thy Wrath upon the Gentiles who do not know thee, and upon the Families that call not on thy Name; because they have been consuming Jacob, and that so as to make an end of him, and have made his Habitation desolate.

C H A P. XI.

A COMMISSION which Jeremiah had from the Lord was as follows:

2. Hear you the Words of this Covenant, and speak to the Men of Judah, with the Inhabitants of Jerusalem.

3. To whom thou shalt declare, that the Lord God of Israel says thus; The Man is cursed who will not hearken to the Words of this Covenant,

4. Which I commanded your Forefathers at the Time I brought them out of the Country of Egypt, from the iron Furnace, as follow, Harken to what I say, and do them, entirely as I command you; so shall you be a People to me, as I will a God to you.

5. That I may confirm the Oath which I swore to your Forefathers, to give them a Country flowing with Milk and Honey; as it is this Day. To which I made answer, So let it be, O Lord.

6. Proclaim all these following Words, added the Lord to me, both in the Cities of Judah, and the Streets of Jerusalem; Hear you the Words of this Covenant, and do them.

7. For I have fully testified to your Fathers, at the Time I brought them up from the Country of Egypt, and till this Time, and that early, that they should hearken to what I say.

8. Nevertheless they would not hearken, nor incline their Ear, but went each in the

Imagination of their own evil Heart: I will therefore bring upon them all the Words of this Covenant, which I commanded them to do, but they would not.

9. The Lord said to me further; There is a Conspiracy found among the Men of Judah; and the Inhabitants of Jerusalem.

10. They are turned back to the Iniquities of their former Fathers, who refused to hearken to my Words, and went themselves after other gods to serve them: the Family of Israel, and that of Judah, have broke my Covenant which I made with their Forefathers.

11. Therefore, as the Lord says, behold I will bring Adversity on them, which they shall not be able to get out of; and though they cry to me, yet I will not hearken to them.

12. The Cities of Judah and the Inhabitants of Jerusalem may then go, and cry to the gods to whom they burn incense; but they shall not save them at all in the Time of their Adversity.

13. For thou hast as many gods as thou hast Cities, Judah; and you have made us many Altars to the Shame, those to burn incense to Baal, as there are Streets in Jerusalem.

14. So do not thou pray for this People, nor put up Cry or Prayer for them; because I will not hearken at the Time they call to me for their Adversity.

15. What has my Beloved to do in my House, she having done very heinously with many, and the holy Flesh being gone from thee? When thou hast Wickedness, then thou rejoicest.

16. The Lord called thy Name a green fair Olive-tree, with handsome Fruit, upon which he has kindled a Fire with the Sound of a great Noise, and they have broke the Sprouts of it.

17. And the Lord of Armies who planted thee, has pronounced Evil against thee, by reason of the Evil of the Family of Israel, and that of Judah, which they did of themselves, to provoke me by burning incense to Baal.

18. Which the Lord let me know, and I did: thou then shewedst me their Deeds.

Ver. 25. *Pour &c.*] from *Psa.* lxxix. 6, 7.

Ib. *that so*] The same Verb being repeated, to set it forth strongly, as elsewhere, and in the same Tense; tho' the Author of *State of the Pr. Heb.* saying, it makes the Sentence absurd, turns it future, that it may be so; and adds, *We may conclude it occasion'd by the Verb sing. just before, and to be inserted by a Transcriber, who, resolving to have the true reading, inserted both, p. 505.* whereas the Verb before is not sing. but plur. like this; whither is the Zeal without Judgment then, that he reflects with, to be returned? Nor is this all of it, for he counts this Verb a various Reading of the next after it, and that a true and original Word, yet says, neither of them are necessary to the Sense, and perhaps both added by Transcribers.

Ver. 2. *you*] *Jeremiah* and the other Prophets.

Ver. 12. *may*] In *Peole's Annotations* it is said, 'Shall' (in the *com. Transf.*) here signifieth *Will*, and might as 'well have been so translated;' but that *may* is better than either will easily appear, on comparing each with the Matter of the Context.

Ver. 15. This Verse being what the Lord said, like the foregoing, *my Beloved* will be *his People*, as *Chap. xii. 7.* and the next Verse begins the Prophet's Words.

Ib. *holy Flesh being gone*] The Flesh of their Sacrifices being not holy, as it had been, by reason of the People's Wickedness.

Ver. 18. *then*] deficient in the *Lat. Vulg.*

19. But

19. But I was like a Sheep or an Ox brought to the Slaughter, not knowing that they devised Devices *thus* against me, Let us destroy the Tree with the Food of it, even cut him off from the Country of the Living, and let his Name be remembered no more.

20. So, O Lord of Armies, who judgest righteously, trying the Reins and Heart, let me see thy Vengeance on them; for I discover my Cause to thee.

21. Therefore thus says the Lord concerning the Men of Anathoth who seek thy Life, saying, Do not prophesy in the Name of the Lord, that thou mayest not die by our Hands;

22. Even the Lord of Armies says thus; Behold I will punish them, the young Men shall die by the Sword, their Sons and Daughters shall die by Famine;

23. And there shall be no Remainder of them: for I will bring Adversity on the Men of Anathoth, the Year of their Visitation.

C H A P. XII.

THOU art righteous, O Lord, though I should plead with thee, yet let me speak of the Judgments to thee: Why does the Way of the Wicked prosper? All those are quiet who deal treacherously.

2. Thou hast planted them, they have also taken root; they grow, nay they yield Fruit; in whose Mouth thou art near, but far from their Reins.

3. However thou knowest me, O Lord, seekest me, and triest my Heart to thee: pull them out like Sheep for the Slaughter, and prepare them for the Day of slaying.

4. How long shall the Country mourn, and the Grass of every Field wither? By reason of the Wickedness of those who dwell in it, the Beasts and Fowls are destroyed, though they say, He will not see our End.

5. If thou runnest with Footmen, and they tire thee, how wilt thou be amongst Horses? And that in a peaceable Country *on which* thou trustest, how wilt thou do in the Height of Jordan?

6. For thy very Brothers, and thy Father's Family, themselves have been treacherous to thee, even they have called a Multitude after thee: do not believe them, though they speak good Things to thee.

7. I have forsaken my House, have left my Possession, delivered the Beloved of my Soul into the Power of her Enemies.

8. My Possession is to me like a Lion in the Wood, it utters its Voice against me; for which reason I hate it.

9. As a ravenous Bird of a *different* Colour is my Possession to me, which the others round about are against: come, gather together, all you wild Beasts, approach to devour.

10. Many Shepherds destroy my Vineyard, tread down my Plat, cause my desirable Plat to be a desolate Wilderness.

11. Each is making it desolate, it mourns being desolate to me: the whole Country is become so, because no Man regards.

12. The Waters are come upon all the high Places in the Wilderness, for the Sword of the Lord consumes from one End of the Country to the other: there is no Peace to any Flesh.

13. They have sown Wheat, but reap Thorns, they are become sick without profiting, and are ashamed of your Crops, by reason of the Lord's fervent Anger.

14. Thus says the Lord *however* concerning all my evil Neighbours, who meddle with the Possession which I made my People Israel possess; Behold I will pluck them from their Country, as I will also the Family of Judah from among them.

15. And after I have plucked them out, I will return, and have compassion upon them, bringing them again to their several Possessions, and to their own Country.

16. If they will then at all learn the Ways of my People, to swear by my Name, By the Lord's living, according as they taught my People to swear by Baal, they shall be built up amongst my People.

17. But if they will not hearken, I will pluck out that Nation, by plucking out and destroying, says the Lord.

Ver. 19. *Tree*] The Papists have in their Bible, *Let us cast Wood on his Bread*, by which they understand the *Cross* on Christ's Body, supposing the Original to be wrong, and their *Transl.* right.

Ver. 1. *Wicked prosper*] So *Menelaus* in *Homer* expostulates with *Jupiter*,

From whence this Favour to an impious Foe?

A godless Crew, abandon'd and unjust,

Still breathing Rapine, Violence and Lust? Il. 13.

Ver. 4. *He*] *Jeremiah*, of whom it may be well supposed to be spoken, but with no Propriety of God.

Ver. 5. *If thou*] the Words of the Lord to *Jeremiah*.

Ib. *Footmen*] to which the Prophet's Relations, named in the next Verse, are compared.

Ib. *be amongst*] *Heb.* *mingle thy self with*; not contend, as by the same Word in Chap. xxii. 15. and there only besides, does appear.

Ib. *Horses*] signifying the great Men at *Jerusalem*.

Ver. 14. *evil Neighbours*] the *Edomites*, *Moabites*, &c. who were carried into Captivity about the same Time as the People of *Judah* were, as on *Ezek.* xxv. 3. 13.

Ver. 16. *at all*] Look at 1 *King.* ix. 6.

Ver. 17. *by plucking out and destroying*] as the *Heb.* is.

C H A P. XIII.

THE Lord said thus to me, Go, and get thee a linen Girdle, and put it upon thy Loins, without letting it come into Water.

2. So I got a Girdle according to the Lord's Commission, and put upon my Loins.

3. And I had the Lord's Commission again as follows,

4. Take the Girdle which thou hast got, that is upon thy Loins, and getting ready, go to Euphrates, and hide it there in a Hole of the Rock.

5. Accordingly I went, and hid it at Euphrates, as the Lord commanded me.

6. And a great while after the Lord said to me, Get ready, go to Euphrates, and take the Girdle from thence, which I commanded thee to hide there.

7. With that I went to Euphrates, and digging, took the Girdle out of the Place where I had hid it; and behold the Girdle was spoiled, it was not fit for any Thing.

8. Then I had the Lord's Commission as follows:

9. Thus says the Lord, After this Manner will I spoil the Pride of Judah, and the great Pride of Jerusalem.

10. This wicked People who refuse to hearken to my Words, that walk in the Imagination of their own Heart, and go after other gods, to serve and worship them, shall be like this Girdle, which is not fit for any Thing.

11. For as a Girdle is close to a Man's Loins, so have I caused the whole Family of Israel and that of Judah to be close to me, says the Lord; that they might be to me a People, Renown, Praise, and an Ornament: but they would not hearken.

12. Thou shalt therefore declare this Expression to them; Thus says the Lord God of Israel; Every Bottle shall be filled with Wine; and when they answer thee, Do not we certainly know that it shall?

13. Thou shalt reply to them, Thus says the Lord, Behold I will fill all the Inhabitants of this Country, the Kings who sit for

David upon his Throne, the Priests, Prophets, and all the Inhabitants of Jerusalem, with Drunkenness.

14. And I will disperse them one with another, even the Fathers and Sons together, says the Lord: I will neither pity, spare, nor have compassion, not to destroy them.

15. Hearken, and give ear, be not haughty: for it is the Lord who speaks.

16. Render Glory to the Lord your God, before he makes it dark, and before your Feet stumble upon the obscure Mountains; and when you wait for Light he causes it to be the Shadow of Death, makes it Darkness.

17. But if you will not hearken to this, my Soul shall weep in secret Places by reason of the Pride; my Eye shall also thoroughly shed Tears, and cause them to run down, because the Flock of the Lord is taken captive.

18. Say both to the King and Queen; Humble your selves, sit down: for your Principalities, your fine Crown, shall come down.

19. The southern Cities shall be shut up, none opening: Judah shall all of it be taken captive, the very happy Place shall.

20. Look up, and see those who come from the North: where is the Flock that is given to thee, thy fine Sheep?

21. What wilt thou say when he punishes thee; since thou hast taught those Leaders to be the chief against thy self? Will not Pains seize thee as of a Woman in labour?

22. And when thou sayest in thy Heart, Why are these Things befallen me? It will be for the Abundance of thy Iniquity that thy Skirts are uncovered, thy Heels injured.

23. Can an Ethiopian change his Skin, or a Leopard his Spots? Are you likewise able to do well, who are used to do ill?

24. So I will disperse them as the Stubble which passes away, by the Wind of the Wilderness.

25. This is thy Lot, the Share of thy Measures from me, says the Lord; who hast forgot me, and trusted in Falsehood.

26. Whom I will also make bare with thy Skirts over thy Face, so that thy Vileness shall be seen.

Ver. 4. *go to Euphrates*] near to which he might then be on some other Occasion; which I suppose, as more likely than that he went so far as that River was from Judah twice on Purpose only, or that being so far it was but done in a Vision.

Ver. 14. *disperse*] for so the Verb signifies.

Ib. *not so*] according to the *Heb.* which is not a Conjunction, or *but*.

Ver. 19. *the very happy Place*] or *Place of Happiness*, Place being understood in *Heb.* or *Judah of Happiness*; it being a Noun of the plur. Number, which sometimes denotes *very*; as the Noun it self signifies *Prosperity*, &c.

or adjectively *peaceable, prosperous, happy*; see *Buxt. Lex.* with *Jun.* and *Tram.*

Ver. 20. *thee*] the King, Ver. 18.

Ver. 22. *injured*] which might be galled or bruised with Stones, &c. by going into Captivity, Ver. 19. for the *Heb.* Verb does not signify *made bare*.

Ver. 23. *Ethiopian*] an *African Blackmoor*.

Ver. 26. *Whom*] which not only a Conjunction denotes in *Heb.* from some foregoing Pronoun, but here especially from *who* in the preceding Verse, while the *con.* *Transf.* is poor Sense, if any.

Ib. *make bare*] Turn back to *Psa.* xxix. 9.

27. Thy Adulteries and Neighings, the Lewdness of thy Fornication, are upon the Hills, in the Field; I see thy Abominations: wo is to thee, Jerusalem; wilt not thou be clean? How long hence shall it be?

C H A P. XIV.

THE Lord's Commission which Jeremiah had upon the Account of the Scarcity of Things.

2. Judah mourns, and the Gates of it languish, they are sad on the Earth; and the Cry of Jerusalem goes up.

3. When their Nobles send their little ones for Water, they come to the Pits, finding none; they return with their Vessels empty, are ashamed, put to confusion, and cover their Heads.

4. By reason that the Ground is chapt, because there is no Rain on the Earth, the Husbandmen are ashamed, they cover their Heads.

5. For even the Hind when it brings forth in the Field forsakes, because there is not fresh Grass.

6. The wild Asses standing upon the high Places, snuff up the Wind like Dragons: their Eyes fail, because there is no Grass.

7. Though our Iniquities testify against us, O Lord, act for thy Name's sake: for our Turnings away are many, we have sinned against thee.

8. O Hope of Israel, the Saviour of it in Time of Distress, why art thou like a Stranger in the Country, and like a Traveller who turns aside to lodge?

9. Why art thou like a Man tired, as a stout one not able to save? Since thou art amongst us, O Lord, and we are called by thy Name, do not leave us.

10. Thus says the Lord concerning this People, So they love to wander, they do not restrain their Feet; therefore the Lord being not pleased with them, will now remember their Iniquity, and visit their Sins.

11. The Lord also said to me; Do not pray for this People for what is good:

12. When they fast, I will not hearken to their Cry; and when they offer up Burnt-offering and Oblation, I will not be pleased with them; but I will consume them by the Sword, Famine and Pestilence.

13. And I answered; Alas, O Sovereign Lord, behold the Prophets say to them, You will not see the Sword, nor have Famine, but I will give you true Peace in this Place.

14. Upon which the Lord replied to me; The Prophets prophesy falsely in my Name, I did not send them, nor command them, neither speak to them: they prophesy to you a false Vision, a Divination, a Thing of Nought, and the Deceit of their own Heart.

15. Therefore thus says the Lord; Concerning the Prophets that prophesy in my Name, though I did not send them, and who say, There will not be Sword and Famine in this Country; by the Sword and Famine those Prophets shall be consumed.

16. The People likewise, to whom they prophesy, shall be thrown into the Streets of Jerusalem, by reason of the Famine and Sword, none burying them themselves, their Wives, Sons nor Daughters: so will I pour out their Wickedness upon them.

17. Besides thou shalt express these Words to them: Let my Eyes cause Tears to run down Night and Day without ceasing; because the Virgin, the Daughter of my People, is broke with a great Breach, with a very grievous Blow.

18. If I go out into the Field, there are the Slain with the Sword: and if I go into the City, there are the Diseased with the Famine: for both Prophet and Priest go about to a Country that they do not know.

19. Hast thou quite rejected Judah? Does thy Soul loath Zion? Why hast thou smitten us, so that there is no Healing for us? We wait for Peace, but there is no Good; and for a Time of Healing, but lo it is Disturbance.

20. We acknowledge our Wickedness, O Lord, the Iniquity of our Fathers: for we have sinned against thee.

21. Do not contemn, for thy Name's sake, do not make the Throne of thy Glory vile; remember, not to break thy Covenant with us.

22. Are there any of the Vanities of the Gentiles that can make it rain? Or can the Heaven it self give Showers? Is it not thou, O Lord our God? We will therefore wait for thee, since thou doest all these Things.

Ver. 2. *sad*] metaphorical like *languish*, or *the Gates so for the People*; either Way it seems better than *black*, as the Word signifies both.

Ib. on the Earth] lying down where they were thrown.

Ver. 9. *tired*] more suitable to the Matter than *astonied*. So *Jun.* and *Trem.* have it *fatiscens*; *Buxt.* *defatigatus*.

Ver. 16. *them themselves*] So the *Heb.*

Ver. 18. *for*] relative to the foregoing Verse.

C H A P. XV.

THE Lord said to me further: If Moses and Samuel stood before me, my Soul should not be towards this People: send *them* from my Presence, and let them go forth.

2. And when they ask thee, Whither shall we go forth? Thou shalt answer them, Thus says the Lord, Those who are for Death to Death, those who are for the Sword to the Sword, those who are for the Famine to the Famine, and those who are for Captivity to Captivity.

3. I will also set over them four Kinds of Things, says the Lord, the Sword to slay, and the Dogs to tear, as likewise the Fowls of the Air and the Beasts of the Earth, to devour and destroy.

4. Moreover I will deliver them to Disturbance in all the Kingdoms of the Earth, by reason of Manasseh the Son of Hezekiah King of Judah, for what he did in Jerusalem.

5. For who will pity thee, Jerusalem? Or who will bemoan thee? Or who will turn aside to enquire how thou doest?

6. Thou hast forsaken me, says the Lord, art gone backward: therefore will I stretch out my Hand against thee, and destroy thee; I am weary of being sorry.

7. And I will fan them with a Fan at the Gates of the Country, I will deprive them of their Children, will destroy my People, who do not return from their Ways.

8. Their Widows are more numerous to me than the Sand of the Seas, I have brought to them a Spoiler at Noon against the Mother of the young Men, have made *him* fall upon her, the City, suddenly, together with Terrors.

9. She who bore seven languishes, her Soul expires, her Sun is gone down while it is yet Day, she is ashamed, and blushes; I will also deliver the Residue of them to the Sword before their Enemies, says the Lord.

10. Wo is to me, my Mother, that thou hast born me a Man of Strife, and a Man of Contention to the whole Earth: I neither lending, nor they lending to me, every one of them reviles me.

11. The Lord said; Shall it not be well

with the Residue of thee? Shall not I intercede for thee at the Time of Adversity, and that of Distress, with the Enemy?

12. Will Iron break the northern Iron and Steel?

13. Thy Wealth and Treasures will I give to be a Prey without Price; even for all thy Sins, and in all thy Borders.

14. And I will make *thee* pass with thy Enemies into a Country thou dost not know: for the Fire lighted in my Anger shall burn against you.

15. Thou knowest, O Lord, remember and visit me, as also take vengeance for me on my Persecutors, in the Forbearance of thy Anger do not take me away: know how I bear Reproach for thy sake.

16. When thy Words are found, I eat them, and a Word of thine is to me the Joy and Gladness of my Heart: for I am called by thy Name, O Lord God of Armies.

17. I do not sit in the Counsel of those who laugh, nor do I triumph: by reason of thy Hand I sit alone, for thou hast filled me with Indignation.

18. Why is my Grief perpetual, and my Blow mortal, refusing to be healed; thou being wholly to me as a failing Thing, Water that is unstedfast?

19. Therefore thus says the Lord; If thou wilt return, I will bring thee back, thou shalt stand before me; and if thou wilt take out the precious from the vile, thou shalt be as my Mouth: let them return to thee, but do not thou return to them.

20. And I will make thee to this People as a fortified brazen Wall, so that though they fight against thee, they shall not prevail over thee: for I am with thee, to save and deliver thee, says the Lord.

21. Nay I will deliver thee from the Power of the Wicked, and redeem thee from that of the violent ones.

C H A P. XVI.

IHAD the Lord's Commission too as follows:

2. Thou shalt not take thee a Wife, nor shalt thou have Sons or Daughters in this Place.

Ver. 4. *Disturbance*] See *Deut.* xxviii. 25.

Ver. 8. *her*] which is fem. in *Heb.* and must needs be the Mother before.

Ib. *together with Terrors*] this being last, with a Conjunction between *Terrors* and *City*.

Ver. 10. *lending*] that being a great Occasion of Contention.

Ver. 11. *Shall not*] *Heb.* making a Question, and here being [not] both times; so *Jun.* and *Trem.*

Ib. *intercede for thee*] there being a Preposition for the *for* in *Heb.* and thus *Jun.* and *Trem.* translate. But what

Sense is it for the enemy to entreat him well, if the *Heb.* Verb ever signifies *entreat*, as it does *intercede*? Or if *entreat* was used by our Translators for *treat*, that is far from any Meaning of the Original.

Ver. 12. *northern*] which shews it to be meant of *Nebuchadnezzar* and the *Chaldeans*, according to *Munster*, and consequently that the first Iron was the People of *Judah*; not this they, and the former *Jeremiah*, or the contrary, as some expound: so the two next Verses belong to the People, called *you* at last, and not to the Prophet.

3. For the Lord says concerning the Sons and Daughters who are born in this Place, as also concerning the Mothers who bear them, and the Fathers who beget them in this Country;

4. That they shall die with grievous Deaths, being neither lamented, nor buried; shall become Dung upon the Surface of the Ground: as they shall be consumed by the Sword, and Famine; their dead Bodies becoming Food for the Fowls of the Air, and the Beasts of the Earth.

5. Do not go, as the Lord says, into the House of the Funeral-banquet, neither go to lament, nor bemoan them; because I have taken away my Peace from this People, says the Lord, Kindness and Compassions.

6. Both great and small shall die in this Country, without being buried; neither shall Men lament for them, nor a Man cut himself, nor be made bald for them.

7. And they shall not divide for them in Mourning, to comfort any one for the dead, nor make them drink the Cup of Comforts, whether for his Father or Mother.

8. Nor shalt thou go into the House of Feasting, to sit with them; to eat, and drink.

9. For thus says the Lord of Armies, the God of Israel, Behold I will cause to cease from this Place in your Sight, and in your Days, the Voice of Joy and that of Mirth, the Voice of the Bridegroom and that of the Bride.

10. And when thou declarest to this People all these Words, and they say to thee, For what does the Lord speak all this great Evil against us? And what is our Iniquity? Or what is our Sin which we have committed against the Lord our God?

11. Then thou shalt answer them; *It is* because your Fathers forsook me, says the Lord, and went after other gods, whom they served and bowed down to, not only forsaking me, but not observing my Law:

12. And ye your selves do evil, even worse

than your Fathers; for behold you go each after the Imagination of his own evil Heart, not hearkening to me.

13. So I will cast you from this Country into one which neither you nor your Fathers have known, where you may serve other gods Day and Night, as I will grant you no Favour.

14. Therefore behold the Days are coming, says the Lord, when it shall no more be sworn, By the Lord's living, who brought up the Israelites from the Country of Egypt;

15. But, By the Lord's living, who brought up the Israelites from the north Country, and from all the Countries whither he had driven them: for I will bring them back into their own Country, which I gave to their Forefathers.

16. Lo I will send for many Fishermen, says the Lord, who shall fish for them; and after that I will send for many Huntsmen, who shall hunt them from every Mountain, from every Hill, and out of the Holes of the Rocks.

17. For my Eyes are upon all their Ways, they are not concealed from my Face, nor is their Iniquity hid at a distance from my Eyes.

18. And at first I will doubly recompense their Iniquity and Sin, for their profaning my Country; they having filled my Possession with the Carcases of their detestable and abominable Things.

19. O Lord, my Strength, my Fortrefs, and my Refuge at the Time of Distress, let the Gentiles come to thee from the Limits of the Earth, and say, Certainly our Fathers possessed Falsehood, Vanity, and Things in which there was no Profit.

20. Shall Man make gods for himself, even such as are not gods?

21. Therefore behold I will cause them to know at this Time, I will make them sensible of my Hand and Power; so they shall know that my Name is the Lord.

Ver. 4. *Ground*] Here is not only the *Heb.* grand Partition of the Verse by the Point *Athnah*, but the latter Part appears a Repetition of the former in different Expressions; which is spoiled in the *com. Eng. Bible*.

Ver. 5. *Funeral-banquet*] the like Word rendered *banquet*, *Am.* vi. 7. and Nothing from this Root occurs elsewhere in *Scripture*; see for it *De Dieu*, *Anim.* and *Ezek.* xxiv. 17.

Ver. 7. *divide*] *scil. cibum*, namely Food, writes *Buxt.* in *Lex.* and so *Jun.* and *Trem.* translate and expound, *Cast.* and the *old Lat. Transf.* having Bread, for which *Grot.* also refers to *Ezek.* xxiv. 17. agreeable to *Cup* following. The Verb is but once more in this Conjugation, and that in the same Sense, *Isa.* lviii. 7. and in the other Conjug. is always used for dividing the Hoof in Beasts: indeed how should tearing themselves comfort, as in the *com. Transf.*?

Ver. 14. *Therefore*] because they should be expelled into another Country, Ver. 13.

1b. *By the Lord's living*] As in Chap. v. 2. and according to Chap. xxxviii. 16. 1 *Sam.* xiv. 39. & xxv. 34. 2 *Sam.* iv. 9. 1 *King.* ii. 24. and what Sense does the *common* make?

Ver. 16. *Fishermen*] the *Egyptians*, as living by the Red Sea, the Mediterranean and the great River Nile, and according to *Ezek.* xxix. 3. *Isa.* xix. 8. who afflicted Judah, 2 *King.* xxiii. 29, 33, 34, 35.

1b. *Huntsmen*] the *Babylonians* or *Chaldeans*, from their Founder Nimrod, *Gen.* x. 9, 10. and the Exercise of their Inland Country.

Ver. 18. *doubly*] the Meaning and Reason of which see at *Isa.* xl. 2.

C H A P. XVII.

THE Sin of Judah is written with an iron Pen, with a diamond Pencil; it is engraved upon the Table of their Heart, as well as on the Horns of your Altars:

2. While their Children remember their Altars and Groves, by the green Trees, upon the high Hills.

3. O my Mountain in the Field, I will give thy Wealth, all thy Treasures to be a Prey, thy Chapels for Sin in all thy Borders.

4. For thou hast made an intermission, even for thy self, from my Possession which I gave thee, and I will cause thee to serve thy Enemies in a Country that thou dost not know; since you have lighted a Fire in my Anger, *which* shall burn for ever.

5. Thus says the Lord: The Person is cursed that trusts in Man, makes Flesh his Arm, and his Heart departs from the Lord.

6. Who shall be like a Shrub in the Desert, which does not perceive when Good comes, but remains at the parched Places in the Wilderness, a salt Country, and not inhabited.

7. The Person is blessed that trusts in the Lord, and the Lord is his Trust.

8. Who shall be like a Tree planted by the Water, and shooting forth its Roots by the River, and not perceiving when Heat comes, but its Leaf is green; and it is not troubled in a Year of Scarcity, nor leaves off yielding Fruit.

9. The Heart is the most deceitful of all Things, as it is mortal; who knows it?

10. I the Lord search the Heart, try the Reins; even to give each one according to his Ways, the Fruit of his Deeds.

11. As a Partridge puts together, and does not hatch; he that gets Riches, and not by Right, will leave them in the midst of his Days, and at his End be vile.

12. The Place of our Sanctuary has been a high Throne of Glory from the Beginning.

13. O Lord, the Hope of Israel, let all who forsake thee be ashamed: let my Corrections be written in the Country, because they have forsaken the Lord, the Fountain of Spring-water.

14. Heal me, O Lord, that I may be healed; save me, that I may be saved: for thou art my Praise.

15. Behold they say to me, Where is the Lord's Commission? Let it come now.

16. Whereas I am not urgent more than a Shepherd after thee, nor desire the mortal Time thou knowest: what comes out of my Lips is before thy Face.

17. Be not a Calamity to me, who art my Refuge in the Time of Adversity.

18. Let my Persecutors be ashamed, but not me; let them be daunted, but not my self: bring upon them a Time of Adversity, and break them with a double Breaking.

19. The Lord said thus to me: Go, and stand at the Gate of those of the People, through which the Kings of Judah go in and out, and at all the Gates of Jerusalem,

20. Saying to them; Hear the Lord's Commission, you Kings of Judah, all Judah it self, and all the Inhabitants of Jerusalem, who enter in at these Gates.

21. Thus says the Lord; Take heed of your own selves, and do not carry a Burden on the Sabbath-day, or bring in at the Gates of Jerusalem.

22. Neither shall you bring a Burden out of your Houses on the Sabbath-day, nor do any Business; but sanctify that Day, as I commanded your Fathers:

23. Who would not hearken, nor incline their Ear; but made their Neck stiff, not to hearken, nor receive Instruction.

24. However if you will at all hearken to me, says the Lord, not to bring in a Burden at the Gates of this City on the Sabbath-day, and will sanctify that Day by doing no Business on it;

25. There shall enter in at the Gates of this City, Kings and Princes who sit upon David's

Ver. 3. *my Mountain*] Zion.

Ver. 6. *which does not perceive*] Or *and not perceiving*, as I render in the next Verse; not for this and the following to belong to [who] or [he,] as it reads in the *com. Transf.* but to *Shrub*, like that in Ver. 8. to *Tree*.

Ib. *at the parched Places*] *Chald. Targumist* לְבַיִת לְבָנִים *without Children*: for as Schindler writes in his *Lexicon*, *Accipit pro* לְבַיִת *steriles, ob literarum* בֵּי *and* י *junilem sonum, He took it to be so by reason of the like Sound of the first Letters.*

Ver. 9. *of all*] In the *com. Lat.* *The Heart of Man is perverse, as if omnium, of all, as some Copies have, was changed into hominis, of Man.*

Ib. *mortal*] the same Word as in Ver. 16. A like Noun signifies a *Man*, as being mortal.

Ver. 11. *not by Right*] So Chilo advises well, ἐν ἰσχύϊ ἀρετῆς μᾶλλον ἢ κέρδις ἀσχερῆς ἢ μετὰ γὰρ ἀπὸ ἀλλότρου, τὸ

δὲ δὲ καλῶς, *to choose Loss rather than filthy Gain: for by the former a Man grieves but once, but by the latter always.* *Diog. Laert. in ejus Vita.*

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Throne, riding in Chariots and on Horses, with their Princes, the Men of Judah and Inhabitants of Jerusalem, and this City shall remain for ever.

26. They shall also come from the Cities of Judah, the Places round about Jerusalem, the Country of Benjamin, the Vale, the Mountain and the South, bringing Burnt-offering, Sacrifice, Meat-offering and Incense, as likewise Thank-offering to the House of the Lord.

27. But if you will not hearken to me, to sanctify the Sabbath-day; and not to carry a Burden, and enter in at the Gates of Jerusalem on the Sabbath-day; I will kindle a Fire at the Gates of it, which shall consume the Palaces of Jerusalem, and not be quenched.

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A COMMISSION which Jeremiah had from the Lord was as follows,

2. Get ready, and go down to the Potter's House, where I will let thee hear my Words.

3. So I went down to the Potter's House, and behold he was making a Thing upon the Wheels.

4. But the Vessel which he made, as one of Clay, being spoiled in the Potter's Hand, he made it again another Vessel, according as he pleased to do.

5. Then I had the Lord's Commission thus:

6. Cannot I do to you like this Potter, O Family of Israel? says the Lord: behold as the Clay is in the Potter's Hand, so are you in mine, O Family of Israel.

7. In the Instant I speak against a Nation or Kingdom, that I will pluck up, break down, and destroy;

8. If that Nation against which I speak returns from its Evil, I shall be sorry for the Harm which I intended to do to it.

9. And in the Instant I speak against a Nation or Kingdom, that I will build, and plant;

10. If it does that which displeases me, not hearkening to what I say, I shall be sorry for the Good with which I said I would do well for it.

11. Now therefore do tell the Men of Ju-

dah, and the Inhabitants of Jerusalem as follows; Thus says the Lord, behold I am forming Harm against you, and contriving a Device against you: do you return each from his evil Way, and make your Ways and Deeds good.

12. But they answer, It is past Hope: for we will go after our own Devices, and do each the Imagination of his evil Heart.

13. Therefore thus says the Lord; Ask now in the Nations, who has heard such Things as these? The Virgin of Israel has done a very horrible Thing.

14. Shall one forsake the Snow of Lebanon from the Rock of the Field? Will the strange cold running Water be left?

15. For my People have forgot me, they have burnt incense to Vanity; and have made others stumble in their Ways from the everlasting Paths, to go in By-paths, a Way not cast up;

16. To make their Country desolate, an everlasting Hissing: every one who passes by it shall be astonished, and shake his Head.

17. I will disperse them as with an East-wind before the Enemy; will shew them the Back, and not the Face, at the Time of their Calamity.

18. Besides they say, Come, and let us contrive Devices against Jeremiah, for the Law will not perish from the Priest, or Counsel from the Wise, or the Commission from the Prophet: come, and let us smite him with the Tongue, and not hearken to any of his Words.

19. Hearken to me, O Lord, and hear the Voice of those who contend with me.

20. Shall Evil be recompensed for Good? Because they have dug a Pit for my Life: remember I have stood before thee, to speak well for them, to avert thy Wrath from them.

21. Therefore deliver their Children to the Famine, make them flow out by means of the Sword, let their Wives be deprived of Children, and be Widows; let their Men be slain dead, their young Men be killed with the Sword in War.

22. Let a Cry be heard from their Houses, when thou bringest a Troop against them suddenly: for they have dug a Pit to take me, and hid Gins for my Feet.

Ver. 11. *do you return*] to prevent the foregoing.

Ver. 14. *Lebanon*] upon which Mountain the Snow lies in the Summer, as *Maundrell* relates, in his *Journey from Aleppo to Jerusalem*, p. 138. and that Part of it being then melted, and running from the Rock into the Field, was grateful to the thirsty Labourer there; agreeable to the Account *De la Roque* has published, *Voyage de Syrie*, Tom. I. p. 89. as likewise *Dr. Rauwolf* says (who went up with the Patriarch of the *Maronites*, that inhabit and possess

Lebanon, after he had been brought to him at *Tripoli*, a Day's Journey off, to be cured of the Gout) *You find there Snow all the Summer long, which they bring down into the Bazars or Exchanges (at Tripoli) to sell, to cool their Drink with it, chiefly in the Dog-days*, *Travels*, Pt. II. Chap. xii. and *Corten* relates, he found some Snow there on Aug. 18. according to which the Sense is natural, as well as the *Translation* literal, notwithstanding the confused Work that has been made of this Verse.

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20. Shall Evil be recompensed for Good? Because they have dug a Pit for my Life: remember I have stood before thee, to speak well for them, to avert thy Wrath from them.

21. Therefore deliver their Children to the Famine, make them flow out by means of the Sword, let their Wives be deprived of Children, and be Widows; let their Men be slain dead, their young Men be killed with the Sword in War.

22. Let a Cry be heard from their Houses, when thou bringest a Troop against them suddenly: for they have dug a Pit to take me, and hid Gins for my Feet.

Ver. 11. *do you return*] to prevent the foregoing.

Ver. 14. *Lebanon*] upon which Mountain the Snow lies in the Summer, as Maundrell relates, in his *Journey from Aleppo to Jerusalem*, p. 138. and that Part of it being then melted, and running from the Rock into the Field, was grateful to the thirsty Labourer there; agreeable to the Account *De la Roque* has published, *Voyage de Syrie*, Tom. I. p. 89. as likewise Dr. *Rauwolff* says (who went up with the Patriarch of the *Maronites*, that inhabit and possess

Lebanon, after he had been brought to him at *Tripoli*, a Day's Journey off, to be cured of the Gout) *You find there Snow all the Summer long, which they bring down into the Bazars or Exchanges (at Tripoli) to sell, to cool their Drink with it, chiefly in the Dog-days*, *Travels*, Pt. II. Chap. xii. and *Certen* relates, he found some Snow there on Aug. 18. according to which the Sense is natural, as well as the *Translation* literal, notwithstanding the confused Work that has been made of this Verse.

23. And thou, O Lord, knowing all their Counsel against me for Death, do not purge away their Iniquity, nor blot out their Sin from before thee; but let them be thrown down before thee, act against them at the Time of thy Anger.

CHAP. XIX.

THUS says the Lord: Go, and get a Potter's earthen Pot, with some of the Elders both of the People and Priests,

2. And going forth to the Valley of the Son of Hinnom, which is at the Entrance of the Sun-gate, proclaim there the Words that I tell thee,

3. As follows: Hear the Lord's Commission, O Kings of Judah, and Inhabitants of Jerusalem, thus says the Lord of Armies, the God of Israel; Behold I will bring Adversity upon this Place, at which the Ears of every one that hears it shall tingle:

4. Because they have forsaken me, and made this Place strange, burning incense in it to other gods, whom neither they, their Fathers, nor the Kings of Judah knew; and have filled this Place with the Blood of Innocents,

5. Having built up the Chapels of Baal, to burn their Children in the Fire for Burnt-offerings to him, which I did not command, nor speak, neither did it come into my Mind.

6. Therefore behold the Days are coming, says the Lord, when this Place shall no more be called Topheth, or the Valley of the Son of Hinnom, but the Valley of Slaughter.

7. For I will make the Counsel of Judah and Jerusalem void in this Place, I will cause them to fall by the Sword before their Enemies, and by the Hands of those who seek their Lives, and will give their dead Bodies for Food to the Fowls of the Air, and the Beasts of the Earth.

8. I will also make this City desolate, and a Hissing: every one who passes by it shall be astonished, and hiss for all its Plagues.

9. Nay I will cause them to eat the Flesh of their Sons, and that of their Daughters, they shall eat the Flesh too of their several Neighbours, in the Siege, and in the Streightness, with which their Enemies, and those who seek their Lives, shall streighten them.

10. Then shalt thou break the Pot in the Sight of the Men who go with thee,

11. And say to them: Thus says the

Lord of Armies; After this Manner will I break this People and City, as one does a Potter's Vessel, which can no more be mended; and they shall bury in Topheth, till there is no Place to bury.

12. So will I do to this Place, says the Lord, and to its Inhabitants, even to make this City like Topheth.

13. And the Houses of Jerusalem, with those of the Kings of Judah, shall be defiled like the Place of Topheth; by reason of all the Houses upon whose Roofs they burn incense to the whole Army of the Heaven, and pour out Drink-offerings to other gods.

14. And Jeremiah coming from Topheth, whither the Lord sent him to prophesy, stood in the Court of the Lord's House, and said to all the People;

15. Thus says the Lord of Armies, the God of Israel, Lo I will bring on this City, and upon all its Cities, all the Adversity which I have spoken of against it; because they have made their Neck stiff, not hearkening to my Words.

CHAP. XX.

BUT when Pashur the Son of Immer the Priest, who was the chief Officer in the House of the Lord, heard that Jeremiah prophesied these Things;

2. He beat the Prophet Jeremiah, and put him in the Stocks that were at the uppermost Gate of Benjamin, which was at the House of the Lord.

3. However the next Day when Pashur took him out of the Stocks, Jeremiah said to him: The Lord does not call thy Name Pashur, but Dread on every Side.

4. For thus says the Lord; Behold I will make thee a Dread to thy self, and to all that love thee, who shall fall by the Sword of their Enemies, which thy Eyes shall see; I will likewise deliver all Judah into the Power of the King of Babylon, who shall carry them away into Babylon, and slay them with the Sword.

5. Nay I will deliver all the Strength of this City, all its Business, and all the precious Things of it, even all the Treasures of the Kings of Judah will I deliver, into their Enemies Power, who shall plunder them, take them, and carry them into Babylon.

6. And thou Pashur, with all who dwell in thy House, shall go into Captivity, and thou shalt come to Babylon, where thou

Ver. 2. *Valley*] whereabouts it ends, by the Valley of *Jehoshaphat* running across the Bottom of it, as in *Maland. Journ.* p. 100.

Ver. 3. *Dread on every Side*] as Ver. 10.

thalt die, and be buried there, thy self and all that love thee, to whom thou hast prophesied falsely.

7. Thou didst persuade me, O Lord, and I was persuaded; thou wast too strong for me, and didst prevail: I am become Sport every Day; every one of them scoff at me.

8. For since I spoke, I have cried out, Violence and Wasting have I called out: for the Lord's Commission has been a Reproach to me, and a Mocking every Day.

9. And I said I would not make mention of him, nor speak any more in his Name; but there was in my Heart like a burning Fire shut up in my Bones, insomuch that I was weary of containing, and could not.

10. Though I heard the ill Report of many *thus*, Dread being on every Side, Tell, that we may tell it; all the Men who were at peace with me watched for my Halting, *saying*, Perhaps he will be persuaded, that we may prevail against him, and take our Vengeance on him.

11. But the Lord is with me as a powerful terrible one, therefore my Persecutors will stumble, and not prevail: they will be exceedingly ashamed, because they have no Success, the everlasting Confusion will not be forgotten.

12. And, O Lord of Armies, who triest the righteous one, seest the Reins and Heart; let me see thy Vengeance on them, for I discover my Cause to thee.

13. Sing to the Lord, praise the Lord: for he delivers the Soul of the needy one from the Power of Evil-doers.

14. Let the Day be cursed on which I was born, the Day when my Mother bore me not be blessed.

15. Let the Man be cursed who declared thus to my Father, There is a Male-child born to thee, making him exceeding glad.

16. And let that Man be like the Cities which the Lord overthrew, without repenting; let him even hear the Cry in the Morning, and the Shouting at the Time of Noon:

17. Because he did not put me to death at the Womb, or let my Mother be my Grave, and her Womb be always with Child.

18. Why did I come out of it, to see La-

bour and Sorrow, and that my Days should be consumed in Shame?

C H A P. XXI.

A COMMISSION which Jeremiah had from the Lord, when King Zedekiah sent to him Pashur the Son of Malchijah, and Zephaniah the Son of Maaseiah the Priest, to say,

2. Do enquire for us of the Lord, because Nebuchadrezzar King of Babylon fights against us: perhaps the Lord will deal with us according to all his Wonders, that he may go up from us.

3. Upon this Jeremiah told them, that they should say to Zedekiah:

4. Thus says the Lord God of Israel; Behold I will turn aside the Weapons of War that are in your Hands, with which you fight the King of Babylon, and the Chaldeans who lay siege against you without the Wall, and will bring them together into the midst of this City.

5. Nay I my self will fight you, by a Hand stretched out, and a strong Arm, even in Anger, Wrath, and great Fury.

6. For I will smite the Inhabitants of this City, both Men and Beasts; they shall die with a great Pestilence.

7. And after that, says the Lord, I will deliver Zedekiah King of Judah, his Servants, and the People, even those who are left in this City from the Pestilence, Sword and Famine, into the Power of Nebuchadrezzar King of Babylon, and into that of their Enemies, and of such as seek their Life; and he shall put them to the Sword, he shall neither spare them, pity, nor have compassion.

8. However thou shalt tell this People, that the Lord says; Behold I put before you the Way of Life, and the Way of Death:

9. He who abides in this City shall die by the Sword, Famine or Pestilence; and he who goes out, and falls to the Chaldeans, who lay siege against you, shall live, and have his Life for Spoil.

10. For I have put my Face against this City for Hurt, and not for Good, says the

Ver. 7. *persuade*] to prophesy, which as the *Heb.* Word signifies, is certainly fitter than *deceived*; and is the same with that better rendered *enticed*, Ver. 10.

Ver. 8. *for*] the same as at the Beginning of the Verse, having respect to the End of the foregoing: for though I do not think with *De Dieu*, and as in the *Geneva marginal Note*, that the *Violence and Wasting* here mentioned was what would be done to the People of *Judah* by their Enemies; so neither to be what the People of *Judah* did, or endeavoured to do to *Jeremiah*, after *Jun.* and *Trem.* with *Kimbi*; since *Reproach* and *Mocking* was not *Wasting*, and therefore *because* must be wrong: but I look upon

this *Violence and Wasting* to be that which those People did to one another, being the Wickedness they were to be punished for, as may plainly appear by Chap. vi. 7. where the same Words are used, and for which the Prophet cried out against them, and they scoffed at him for it.

Ver. 10. *Though*] as manifestly better than *For*, which thwarts the Sense.

Ib. *watched*] *Antisthenes* said *we should carefully mind our Enemies, for they are the first who observe our Faults*, *Diog. Laert.*

Ver. 4. *fight the King*] The Verb being active in *Heb.* with an Accusative Case, as sometimes in *Eng.*

Lord : it shall be delivered into the Power of the King of Babylon, who shall burn it with Fire.

11. And to the King of Judah's Family, hear the Lord's Commission :

12. O Family of David, thus says the Lord ; Administer Judgment betimes, and deliver him who is spoiled from the Power of the Oppressor ; lest my Wrath should come forth like Fire, and burn, so that none can quench, by reason of the Evil of your Deeds.

13. Lo I am against thee, that inhabitest the Vale, the Rock of the Plain, says the Lord ; you that vaunt, Who can come down against us ? And who can enter into our Habitations ?

14. But I will punish you according to the Fruit of your Deeds, says the Lord ; and will kindle a Fire in its Wood, which shall consume all Things round about it.

CHAP. XXII.

THE Lord said thus : Go down to the King of Judah's House, and speak there this following Commission :

2. Hear the Lord's Commission, O King of Judah, thou who sittest upon David's Throne, with thy Servants and People that come in at these Gates.

3. Thus says the Lord ; Execute Judgment and Righteousness, and deliver him who is spoiled from the Power of the Oppressor, neither wrong the Stranger, Fatherless or Widow, do no violence, nor shed innocent Blood in this Place.

4. For if you at all perform this Commission, there shall come in at the Gates of this House Kings who sit for David upon his Throne, riding in Chariots, and on Horses, each with his Servants and People.

5. But if you will not hearken to these Words, I swear by my self, says the Lord, that this House shall become waste ;

6. Though, as the Lord says to the House of the King of Judah, thou wast Gilead to me, the Top of Lebanon, that I would make thee a Wilderness, like Cities uninhabited ;

7. And would prepare Destroyers against thee, each with his Weapons, who should cut down thy choicest Cedars, and cast them into the Fire.

8. Then shall many Gentiles pass by this City, and say one to another, Why did the Lord do after this Manner to this great City ?

9. And the others shall answer, Because they forsook the Covenant of the Lord their God, bowed down to other gods, and served them.

10. Do not weep for the Dead, nor bemoan him : weep grievously for him who goes away, because he will no more return, or see his native Country.

11. For thus says the Lord concerning Shallum the Son of Josiah King of Judah, who reigning in the room of his Father Josiah, went out of this Place ; He shall return thither no more,

12. But shall die in the Place whither they have carried him away, and see this Country no more.

13. Wo is to him who builds his House with that which is not just, and his Chambers with what is not right ; that makes his Neighbour serve for Nothing, and will not give him his Reward :

14. Who says, I will build me a large House, and spacious Chambers ; as also cuts him out Windows, and it is cieled with Cedar, and painted with Vermilion.

15. Shalt thou reign because thou art within Cedar ? Did not thy Father eat and drink, and doing that which was right and just, it was then well with him ?

16. He administered Judgment to the Afflicted and Needy ; then it was well : Was not this Knowledge with me ? says the Lord.

17. Because thy Eyes and Heart are upon Nothing but thy Gain, upon shedding innocent Blood, and upon executing both Oppression and Trouble :

18. Therefore thus says the Lord concerning Jehoiakim the Son of Josiah King of Judah ; They shall not lament for him, Ah my Brother ! or, Ah Sister ! they shall not lament for him, Ah Lord ! or, Ah his Dignity !

19. He shall be buried with the Burial of an Ass, being drawn and cast beyond the Gates of Jerusalem.

20. Go up Lebanon, and cry, as also utter thy Voice on Bashan, and cry from the Passages, because all who love thee are broken.

Ver. 13. *Vale*] of Jerusalem, as in *Psa.* cxxv. 2.

Ver. 3. *wrong the Stranger*] *Stranger*, &c. being before the Verb *wrong* in *Heb.*

Ver. 6. *that*] It is plain by the *Heb.* this belongs to the Oath, being in the Manner of Swearing then used.

Ver. 10. *the Dead*] King Josiah, 2 *Chron.* xxxv. 25.

Ver. 11. *Shallum*] who was Josiah's 4th Son, 1 *Chr.* iii. 15. and probably took the Name of *Jehoabaz* on his being made King, 2 *King.* xxiii. 31. 2 *Chr.* xxxvi. 1.

Ver. 12. *die*] as was fulfilled, 2 *King.* xxiii. 34.

Ver. 14. *its Wood*] i. e. the Wood of *thee the Inhabitant*, Ver. 13. for *Family*, Ver. 12. as the fem. Gender shews.

Ver. 16. *Knowledge*] as the *Heb.* is, not *to know* : so also *Jam.* and *Trem.* have it.

Ver. 18. *Therefore*] *Jehoiakim* being spoken of and to, from the Beginning of the 13th Ver. and not as *Grotius* supposes, that it begins here,

Ver. 19. *Jerusalem*] See the Note on 2 *Chron.* xxxvi. 6.

21. I speaking to thee in thy Quietness, thou saidest, I will not hearken: this has been thy Way from thy Youth, because thou wouldest not hearken to what I said.

22. The Wind shall feed on all thy Shepherds, and those who love thee shall go into Captivity: for then thou wilt be ashamed, and put to confusion for all thy Wickedness.

23. Thou that dwellest on Lebanon, who hast a Nest made on the Cedars, how canst thou be pitied, when Pains come to thee, the Anguish as of a Woman in labour?

24. By my living, says the Lord, though Coniah the Son of Jehoiakim King of Judah were even a Seal upon my right Hand, I would pluck thee from thence.

25. And I will deliver thee into the Power of such as seek thy Life, and into the Power of those whose Face thou art afraid of, even into the Power of Nebuchadrezzar King of Babylon; and that of the Chaldeans.

26. I will also cast thee out, and thy Mother who bore thee, into another Country, where you were not born, and you shall die there.

27. But into the Country whither they put up their Desire to return, they shall not return thither.

28. Is this Man Coniah a despised scattered Idol? Is he an Instrument in which there is no Delight? Why *else* are he and his Offspring cast out, and thrown into a Country which they do not know?

29. O Country, Country, Country, hear the Lord's Commission,

30. Who says thus, Write down this Person without an Heir, a Man *that* shall not prosper in his Days: for no Person of his Offspring shall prosper, sitting upon the Throne of David, and ruling any more in Judah.

C H A P. XXIII.

WO be to the Shepherds who destroy, and disperse the Flock of my Pasture, says the Lord.

2. Therefore thus says the Lord God of Israel, concerning the Shepherds who feed my People: You having dispersed my Flock,

driven them away, and not visited them; behold I will visit you for the Wickedness of your Deeds, says the Lord.

3. And I will gather together the Residue of my Flock from all Countries whither I have driven them, bringing them again into their Folds, and they shall be fruitful, and multiply.

4. I will also set up Shepherds over them, who shall feed them; and they shall no more fear, nor be daunted, neither shall they be lacking, says the Lord.

5. Behold the Days are coming, says the Lord, when I will raise up to David a righteous Sprout, even a King shall reign, and have Success, executing Judgment and Righteousness on the Earth.

6. In his Days Judah shall be saved, and Israel dwell securely: and this is his Name, by which he shall be called, The Lord our Righteousness.

7. Therefore behold the Days are coming, says the Lord, when they shall no more swear, By the Lord's living, who brought up the Israelites from the Country of Egypt;

8. But, By the Lord's living, who brought up, and who caused the Offspring of the Family of Israel to come, from the north Country, and from all the Countries whither I had driven them: for they shall dwell in their own Country.

9. My Heart within me is broke for the Prophets, all my Bones shake, I am like a drunken Person, even like a Man who is overtaken by Wine; by reason of the Lord, and by reason of his holy Words.

10. For the Country is full of Adulterers, and by reason of Swearing the Country mourns, the Pastures of the Wilderness are dried up; their Course being evil, and their Power not right.

11. For both Prophet and Priest are profane, even in my House have I found their Wickedness, says the Lord.

12. Their Way shall therefore be to them as slippery ones in Darkness; they shall be driven on, and fall in it: for I will bring what is bad upon them, the Year of their Visitation, says the Lord.

13. I saw Impertinency indeed in the Prophets of Samaria, they prophesied by Baal, and made my People Israel err:

Ver. 23. *be pitied*] passive.

Ver. 28. *else*] which clears up the Sense, otherwise obscure, and may well be supposed understood in the *Heb.* with the Particle *for* *suby*, as not to be express'd otherwise.

Ver. 30. *without an Heir*] to inherit the Kingdom, as the rest of this Verse shews: for *Zedekiah* was set up by the King of *Babylon*, being not the proper Heir to it, 2 *King*. xiv. 17. and that *Jeconiah* was not *childless*, ap-

pears not only by 1 *Chr.* iii. 17. & *Mat.* i. 12. but by Ver. 28. of this Chap.

Ver. 2. *concerning*] as Ver. 15.

Ver. 4. *be lacking*] *Chald.* *quake*, as if taking the Signification of *קד* which is diverse, from *קד* *Vulg.* *there shall be none to be sought of the Number.*

Ver. 13. *indeed*] for which see *Grot.* as also *Jun.* and *Trem.* translate, and our *English* the same truly, *Ecd.* xi. 7.

14. But I see a horrible Thing in the Prophets of Jerusalem; they commit Adultery, and go in Falsehood, as also strengthen the Hands of Evil-doers, not to return each from his Evil: they are all of them to me like those of Sodom, and its Inhabitants like those of Gomorrah.

15. Therefore thus says the Lord of Armies concerning the Prophets; Behold I will make them eat Wormwood, and drink the Water of Gall: for Profaneness is gone forth from the Prophets of Jerusalem into the whole Country.

16. Do not hearken, continues the Lord of Armies, to the Words of the Prophets who prophesy to you; they make you vain, preaching a Vision of their own Heart, not from the Mouth of the Lord.

17. They say still to such as condemn me; The Lord declares, You shall have Peace; and to every one that goes in the Imagination of his own Heart they say, No Harm will come upon you.

18. For who stands in the Counsel of the Lord, and sees, and hears his Commission? Who hearkens to his Commission, and hears?

19. Lo the Lord's Whirlwind goes forth with Rage, even a remaining Whirlwind; which shall remain upon the Head of the Wicked.

20. The Anger of the Lord shall not return, till he has performed, and till he has established the Thoughts of his Heart: in the latter Days you will understand it fully.

21. I have not sent those Prophets, though they run: I have not spoken to them, though they prophesy.

22. Whereas if they stood in my Counsel, they would cause my People to hear my Words, that they might turn them back from their evil Way, and from the Evil of their Deeds.

23. Am I a God near, says the Lord, and not a God far off?

24. Can a Person *then* hide in secret Places, so that I shall not see him? says the Lord: Do not I fill Heaven and Earth? says the Lord.

25. I hear what the Prophets say, who prophesy Falsehood thus in my Name; I have dreamed, I have dreamed.

26. How long will *this* be in the Heart of the Prophets who prophesy Falsehood, and are Prophets of the Deceit of their own Heart;

27. Who think to make my People forget my Name, by their Dreams which they tell one to another, as their Fathers forgot my Name for Baal?

28. The Prophet *indeed* who has a Dream, let him tell the Dream; and he who has my Commission, let him speak my Commission truly: *but* what has the Chaff to do with the Wheat? says the Lord.

29. Is not my Commission thus like a Fire, says the Lord, and like a Hammer that breaks the Rock in pieces?

30. Therefore behold I am against the Prophets, says the Lord, who steal my Words one from another.

31. Behold I am against the Prophets, says the Lord, who bring their Tongue, and declare, He says.

32. Behold I am against those who prophesy false Dreams, says the Lord, and telling them, make my People err by their Lyes and Unsteadfastness; and since I neither sent them, nor commanded them, they will not profit this People at all, says the Lord.

33. And when this People, or a Prophet, or Priest thus asks thee, What is the Burden of the Lord? Say to them, What Burden? Since I will forsake you, says the Lord.

34. As for the Prophet, Priest and People, who says, The Burden of the Lord, I will punish that Man and his Family.

35. Thus shall you say each to his Neighbour, and each to his Brother, What has the Lord answered? or, What has the Lord spoken?

36. And you shall mention the Burden of the Lord no more: for the Burden to each shall be his own Word, as you alter the Words of the Living God, the Lord of Armies our God.

37. Thus shalt thou say to the Prophet,

Ver. 18. *sees*] he who does; may see as follows, Ver. 19, 20. which Exposition I count better than supposing the false Prophets spoke this.

Ver. 19. *remaining*] agreeable to the following Verse: so *Jun.* and *Trem.* have *permanens*.

Ver. 22. *they would*] The principal Partition of the Verse is at *Counsel*, which determines this to be the Sense, as it is also more agreeable.

Ib. *might*] not *should*; for the true Prophets did not.

Ver. 23. *Am I*] Since they own me to be a God near, by their pretending I send them, and speak to them; how then do they dare to cloak themselves with Lyes in my Presence, who not only hear but know their Lyes?

Ver. 27. *Dreams*] That the *Jews* were much addicted

to this, may appear by *Juvenal*, *Sat.* vi. l. 546. who says, *Qualiacumque voles Judæi Somnia vendunt*, The Jews sell what Dreams soever one would have.

Ver. 29. *thus*] when truly delivered, Ver. 28.

Ver. 32. *not profit this People*] But according as in *Pierce Plowmans Vision*,

I found there seven, all the four orders.

Preached to the people, for profit of themselves.

Ver. 33. *What Burden*] Instead of *What* here the *Gr.* having *Tou are*, it appears the *Translator* took or mistook *אשר אמר* for *אשר אמר* putting a final Mem instead of the other, besides his double Dislocation.

Ver. 33. *Since I will forsake you*] q. d. What then have you to do with my Burden?

What

What has the Lord answered thee? or, What has the Lord spoken?

38. But since ye say, The Burden of the Lord, therefore the Lord declares thus; Because ye express this Word, The Burden of the Lord, when I have sent to you, that ye should not say so:

39. For this reason to I, even my self, will still forget you; as also forsake you, and the City which I gave to you and your Fathers, to be away from before me.

40. And I will put everlasting Reproach upon you, with everlasting Confusion which shall not be forgotten.

C H A P. XXIV.

THE Lord shewed me plainly, that there were two Baskets of Figs placed before the Temple of the Lord, after Nebuchadrezzar King of Babylon had carried away Jechoniah the Son of Jehoiakim King of Judah, and the Princes of Judah, with the Carpenters and Smiths, from Jerusalem, and brought them to Babylon:

2. One Basket with very good Figs, like those that are first ripe; and the other Basket with very bad ones, which could not be eat for the Badness.

3. Then the Lord said to me, What dost thou see, Jeremiah? And I answered, Figs, the good Figs very good, and the bad ones very bad, which cannot be eat for the Badness.

4. Whereupon I had the Lord's Commission as follows:

5. Thus says the Lord God of Israel; Like these good Figs, so will I acknowledge them of the Captivity of Judah, whom I have sent from this Place to the Country of the Chaldeans for Good.

6. And putting my Eyes upon them for Good, I will bring them back into this Country, and build them up without throwing down, and plant them without plucking up.

7. I will also give them a Heart to know me, that I am the Lord, and they shall be a People to me, as I will a God to them; when they return to me with their whole Heart.

8. On the contrary like the bad Figs, which cannot be eat for the Badness (for the Lord says thus) so will I deliver Zedekiah King of Judah, and his Princes, with the Residue of Jerusalem that are left in this Country, as likewise those who dwell in the Country of Egypt;

9. I will even deliver them to Disturbance, to Harm in all the Kingdoms of the Earth, to be a Reproach and a Proverb, a Taunt and a Curse, in all Places whither I shall drive them.

10. And I will send against them the Sword, Famine and Pestilence, till they are consumed from the Country, which I gave to them and their Fathers.

C H A P. XXV.

A COMMISSION which Jeremiah had concerning all the People of Judah, in the fourth Year of Jehoiakim the Son of Josiah King of Judah, that was the first Year of Nebuchadrezzar King of Babylon,

2. Which the Prophet Jeremiah spoke to all the People of Judah, as well as all the Inhabitants of Jerusalem, was as follows:

3. From the thirteenth Year of Josiah Son of Amon King of Judah, to this very Time, being the twenty third Year, I have had the Lord's Commission, and spoken to you, and that early, but ye would not hearken.

4. Nay the Lord has sent to you all his Servants the Prophets, and that early, (though ye would not hearken, nor incline your Ear to hearken)

5. Saying; Return now each from his evil Way, and from the Evil of his Deeds, so dwell in the Country which the Lord gave to you and your Fathers, from Age to Age.

6. And do not go after other gods, to serve them, and bow down to them, nor provoke me with the Doing of your Hands, that I may not do you hurt.

7. Yet ye would not hearken to me, says the Lord; to the end that ye might prove me with the Doing of your Hands, to your own Hurt.

8. Therefore thus says the Lord of Armies: Because ye will not hearken to my Words,

Ver. 6. *back*] Though the fulfilling of this is not recorded in Scripture, yet as *Jehoiachin* surrendered himself up, *Nebuchadrezzar* might send back those whom he then took away.

Ver. 7. *when*] so *Jun.* and *Trem.* translate it *cum*, and *Cast.* *quum* differently spell'd; *Gret.* *postquam*, after; others *quia*, because.

Ver. 8. *Egypt*] whither the last Remainder of the People went, Chap. xliii. as may be here intimated they would.

Ver. 3. *twenty third*] reckoning the three Months of Vol. II.

Jehoahaz, 2 King. xxiii. 31. and what *Josiah* reigned over 31 Years, 2 King. xxii. 1. for one of them; for else it would not have been so many from &c. tho' *Lightfoot* having said, that *some Years* passed between the Death of *Josiah*, and the Reign of *Jehoiakim*, retracts it (as he oddly terms it) with saying, *The three Months Reign of Jehoahaz is to be reckoned in the last Year of Josiah; as Jeremy makes the Account plain, Jer. xxv. 3. Harm. of old Test.* yet not so plain, but that he might have retracted again. A farther Use of this see on 2 King. xxiii. 36.

9. Behold, I will send, and fetch all the Families of the North, says the Lord, with Nebuchadrezzar King of Babylon my Servant, and will bring them against this Country, and against its Inhabitants, as well as against all these Nations round about; and will utterly destroy them, making them a Desolation, Hissing, and everlasting Wastings.

10. Thus will I cause to perish from them the Voice of Joy and that of Mirth, the Voice of the Bridegroom and that of the Bride, the Sound of the Mill, and the Light of the Candle.

11. Even this whole Country shall be waste and desolate, and these Nations shall serve the King of Babylon seventy Years.

12. But when seventy Years are fulfilled, I will punish the King of Babylon, and that Nation, says the Lord, for their Iniquity, as also the Country of the Chaldeans, and will make it everlasting Desolations.

13. And I will bring upon that Country all my Words which I have spoken against it, all that is written in this Book, which Jeremiah has prophesied against all the Nations.

14. For many Nations and great Kings shall also make them serve; and I will recompense them according to their Work, and according to the Doing of their Hands.

15. For thus said the Lord God of Israel to me; Take the Cup of the Wine of this Wrath from my Hand, and make all the Nations to which I send thee drink it.

16. That they may drink, be moved, and mad, by reason of the Sword which I will send among them.

17. Accordingly I took the Cup from the Lord's Hand, and made all the Nations drink, to which the Lord sent me:

18. Jerusalem, and the Cities of Judah, with its Kings and Princes, to make them a Wasting, Desolation, Hissing, and a Curse, as at present;

19. Pharaoh King of Egypt, with his Servants, his Princes, and all his People,

20. And all the mixed People, all the Kings of the Country of Uz, all the Kings of the Country of the Philistines, Ashkelon, Gaza, Ekron, and the Residue of Ashdod,

21. Edom, Moab, and the Ammonites,

22. As likewise all the Kings of Tyre, all those of Zidon, and the Kings of the Region which is at the Side of the Sea,

23. Dedan, Tema, Buz, and all that are separated at a Corner,

24. With all the Kings of Arabia, and all those of the mingled People who dwell in the Wilderness,

25. All the Kings too of Zimri, all those of Elam, all those of the Medes,

26. And all the Kings of the North, near and far off one with another, nay all the Kingdoms of the Earth that are upon the Surface of the Ground; and the King of Sheshach shall drink after them.

27. Moreover thou shalt tell them: Thus says the Lord of Armies, the God of Israel; Drink, be drunk, vomit, fall, and do not rise, by reason of the Sword which I will send among you.

28. And if they refuse to take the Cup from thy Hand to drink, thou shalt declare to them: Thus says the Lord of Armies; You shall thoroughly drink.

29. For lo I am beginning to make it ill to the City which is called by my Name; and shall you be at all quit? You shall not; since I will call for the Sword against all the Inhabitants of the Earth, says the Lord of Armies.

30. So do thou prophesy to them all these following Words; The Lord will roar from on high, and utter his Voice from his holy Habitation, he will roar aloud in his Dwelling, will testify with Acclamation like the Grape-treaders against all the Inhabitants of the Earth.

31. The Noise is come to the End of the Earth, because the Lord has a Contention with the Nations, he is come to judgment with all Flesh, delivering those who are wicked to the Sword, says the Lord.

32. Thus says the Lord of Armies; Behold Affliction shall go forth from one Nation to another, and a great Whirlwind shall be stirred up from the Sides of the Earth.

33. And the Slain of the Lord shall be at that Time from one End of the Earth to the other of it: they shall neither be lamented, gathered up, nor buried, they shall become Dung atop of the Ground.

34. Lament, O Shepherds, and cry, and roll your selves in Ashes, ye stately ones of the Flock, because your Days are fulfilled to be slaughtered; as also your Dispersings, and ye shall fall like a desirable Vessel.

35. And Flight shall perish from the Shep-

Ver. 18. *present*] it being then begun on *Judah*, Ver. 1. *Dan. i. 1.* therefore we need not suppose with *Lowth* in his *Commentary*, that this was afterwards added either by *Baruch's Ammannensis*, or *Exra*.

Ver. 20. *Residue*] After the *Affyrians* had taken this Place, *Isa. xx. 1.* *Herodotus* relates that *Psammetichus* King of *Egypt* got Possession of it by a Siege or Blockade

of 29 Years, *Lib. II.* so that the future Inhabitants might well be called the *Residue*.

Ver. 22. *Region*] the Part of *Syria* which lay by the *Mediterranean Sea*. Thus it is in the *Eng. Marg.* with the *Transf. of Jun.* and *Trem.* thus *Grot. Lowth*, and others expound it; not only so, but the Compass of *Nebuchadnezzar's* Conquests shews it.

herds, and Escaping from the stately ones of the Flock.

36. There shall be the Voice of the Shepherd's Cry, and the Lamentation of the stately ones of the Flock, because the Lord has wasted their Pasture.

37. And the peaceable Dwellings are cut off, by reason of the Lord's fervent Anger.

38. He has forsaken as a Lion his Den: for their Country is become desolate, by reason of the Fury of the Oppressor, and by reason of his fervent Anger.

C H A P. XXVI.

IN the Beginning of the Reign of Jehoiakim the Son of Josiah King of Judah, there was this following Commission from the Lord:

2. Thus says the Lord; Stand in the Court of the Lord's House, and speak to those of all the Cities of Judah who come to worship at the Lord's House, all the Words which I command thee to speak to them: do not diminish a Word.

3. Perhaps they will hearken, and return each from his evil Way, that I may be sorry for the Harm which I intended to do to them, by reason of the Evil of their Deeds.

4. And thou shalt tell them: Thus says the Lord; If you will not hearken to me, to go in my Law which I have put before you,

5. By hearkening to the Words of my Servants the Prophets whom I send to you, and that early, though you would not hearken;

6. Then will I make this House like Shiloh, and make this City a Curse to all the Nations of the Earth.

7. Accordingly the Priests, Prophets, and all the People, heard Jeremiah speak these Words at the House of the Lord.

8. But when Jeremiah had made an end of speaking all which the Lord commanded that he should speak to all the People, the Priests, Prophets, and all the People took him, and said; Thou shalt quite die:

9. Why dost thou prophesy in the Lord's Name, that this House shall be like Shiloh, and this City be waste without Inhabitant? And all the People were gathered against Jeremiah at the House of the Lord.

10. And when the Princes of Judah heard these Things, they came up from the King's House to that of the Lord, and sitting down at the Entrance of the Lord's new Gate,

11. The Priests and Prophets said thus to

the Princes, and all the People, This Man should be condemned to die, because he has prophesied against this City, as ye have heard with your own Ears.

12. With that Jeremiah said to all the Princes, and People as follows; The Lord sent me to prophesy both against this House and City, all the Words which ye have heard.

13. Now therefore let your Ways and Deeds be good, and hearken to what the Lord your God says, that the Lord may be sorry for the Harm which he has spoken against you.

14. As for me, behold I am in your Power: do to me as you please, and approve of.

15. But know certainly that if you kill me, you will put innocent Blood upon yourselves, both on this City and its Inhabitants: for truly the Lord sent me to you, to speak all these Words in your Hearing.

16. At this the Princes and all the People, said to the Priests and Prophets, This Man should not be condemned to die, since he has spoken to us in the Name of the Lord our God.

17. Besides some of the Elders of the Country rose up, and said thus to the whole Congregation of the People:

18. Micah the Morastite prophesied in the Time of Hezekiah King of Judah, and spoke to all the People of Judah as follows; Thus says the Lord God of Armies, Zion shall be ploughed a Field, Jerusalem shall become Heaps, and the Mountain of the House the high Places of a Wood.

19. Did Hezekiah King of Judah, and all Judah, do any Thing to kill him? Did not he fear the Lord, and making supplication before him, the Lord was sorry for the Harm which he had spoken against them? We shall therefore do great Evil against our selves.

20. But there is an Instance too of Urijah the Son of Shemaiah of Kirjath-jearim, who prophesied in the Name of the Lord, and that both against this City and Country, according to all the Words of Jeremiah.

21. And when King Jehoiakim, with all his mighty Men, and all his Princes heard his Words, the King endeavoured to kill him; which Urijah hearing, he was afraid, and fled, going into Egypt.

22. Whither King Jehoiakim sent Elnathan the Son of Achbor, and other Men with him;

23. Who fetched Urijah out of Egypt, and bringing him to King Jehoiakim, he

Ver. 2. *to those*] for it could not be the *Cities* themselves,

Ver. 7. *at*] as in Ver. 2. and see on 2 *Chron.* xxiii. 12: Ver. 18. *as follows*] *Mic.* iii. 12:

slew him with a Sword, and cast his dead Body into the Graves of those of the People.

24. However the Power of Ahikam the Son of Shaphan was with Jeremiah, not to deliver him into the Power of the People, to kill him.

CHAP. XXVII.

AT the Beginning of the Reign of Jehoiakim's Brother, Son of Josiah King of Judah, Jeremiah had this following Commission from the Lord :

2. Thus said the Lord to me : Make thee Bonds and Yokes, and put them upon thy Neck.

3. Then send them to the Kings of Edom, Moab, the Ammonites, Tyre and Zidon, by the Hands of the Ambassadors who come to Jerusalem, to Zedekiah King of Judah.

4. And command them as follows concerning their Masters : Thus says the Lord of Armies, the God of Israel, You shall say thus to your Masters ;

5. I made the Earth, the Men and Beasts that are upon the Surface of it, by my great Power, and Arm stretched out ; so I give it to whom I please.

6. Now therefore I give all these Countries into the Power of Nebuchadnezzar King of Babylon my Servant, and I also give him the Beasts of the Field to serve him.

7. Even all Nations shall serve him, his Son, and Son's Son, till the very Time also of his own Country comes, when many Nations and great Kings shall make him serve.

8. In the mean while I will punish that very Nation and Kingdom, which will not serve the same Nebuchadnezzar King of Babylon, nor put its Neck in his Yoke, with the Sword, Famine and Pestilence, says the Lord, till I have consumed them by his Power.

9. Do ye not hearken therefore to your Prophets, Diviners, Dreamers, Astrologers, or Wizards, those who tell you that ye shall not serve the King of Babylon.

10. For they prophesy Falsehood to you ; that they may remove you far off from your own Country, and that I may drive you away, and ye may perish.

11. As for the Nation which will bring its Neck into the King of Babylon's Yoke, and serve him, I will let it remain in its own Country, says the Lord, which it shall till, and dwell in.

12. I spoke likewise to Zedekiah King of Judah, according to all these following Words ; Bring your Necks into the King of Babylon's Yoke, and by serving him, and his People, live.

13. Why will thou and thy People die, by the Sword, Famine and Pestilence, as the Lord has spoken concerning the Nation that will not serve the King of Babylon ?

14. So do not hearken to the Words of the Prophets who tell you, that ye shall not serve the King of Babylon : for they prophesy Falsehood to you.

15. Though I have not sent them, says the Lord, yet they prophesy in my Name falsely ; that I may drive you away, and ye your selves may perish, with the Prophets who prophesy to you.

16. I also spoke as follows to the Priests, and to all this People : Thus says the Lord ; Do not hearken to the Words of your Prophets who prophesy to you, that behold the Instruments of the Lord's House shall now quickly be brought back from Babylon : for they prophesy Falsehood to you.

17. Do not hearken to them, serve the King of Babylon, and live : why should this City become waste ?

18. But if they are Prophets, and if the Lord's Commission is with them, let them vouchsafe to intercede with the Lord of Armies, that the Instruments which are left in the House of the Lord, and that of the King of Judah, and in Jerusalem, may not go to Babylon.

19. For thus says the Lord of Armies touching the Pillars, and concerning the Sea, the Bases, and the rest of the Instruments that are left in this City,

20. Which Nebuchadnezzar King of

Ver. 1. *Brother*] namely *Zedekiah*, as express'd Ver. 3, 12. & Chap. xxviii. 1. Such an Omission of *Brother*, see 2 Sam. xxi. 19. Luk. vi. 16. *Sister* 2 Sam. xxi. 8. 1 Chron. vii. 15. *Wife* Job. xix. 25. 1 Chron. vii. 14. Mat. i. 6. *Son* Chap. xxxii. 12. Gen. xiv. 14. 2 Sam. xv. 36. Mat. x. ii. 3. Mar. iii. 17, 18. Job. xii. 4. & xiii. 2. *my Sons* Job. xxi. 2. *Father* 2 Chron. xxxvi. 10. and *Mother* Mar. xv. 47. & xvi. 1. Luke xxiv. 10. and when the true Person may be certainly known otherwise, as here especially by Ch. xxviii. 1. such a Manner of Writing might be used. It may well be said, as in *Poole's Annotations*, of the various Attempts hitherto made of resolving this Difficulty, that it is doubtful whether any hath been fully satisfactory : *Lewin* perceiving the Insufficiency of the rest, imprudently supposes *Jehoiakim* is a

Mistake for *Zedekiah*, and *Usher* puts it in *Zedekiah's* Reign.

Ver. 7. *Son*] *Evil-merodach*, Chap. lii. 31.

Ib. *Son's Son*] *Belshazzar*, Dan. v. for tho' *Neriglissar* reigned next to *Evil-merodach*, he was *Nebuchadnezzar's* Son-in-law by the Marriage of his Daughter ; and *Laborsearcho* his Son after him, yet he was but *Nebuchadnezzar's* Daughter's Son. Besides this was to be the last by the Text : and that *Belshazzar* was the direct Offspring of *Nebuchadnezzar* appears by 2 Chron. xxxvi. 20. Dan. v. 2, 11, 18.

Ib. *shall make him serve*] which need not be turned so unaptly as *shall serve themselves of him*, especially since there is not *themselves* in *Heb.* so in other Places of this Book.

Babylon did not take, when he carried away Jechoniah the Son of Jehoiakim King of Judah, from Jerusalem to Babylon, with all the Nobles of Judah and Jerusalem;

21. Even the Lord of Armies, the God of Israel says thus, concerning the Instruments that are left at the House of the Lord, and that of the King of Judah, and at Jerusalem,

22. They shall be carried to Babylon, and be there, till the Time that I visit them, says the Lord; when I will bring them up, and restore them to this Place.

C H A P. XXVIII.

AND at the Beginning of the Reign of Zedekiah King of Judah, in that fourth Year, in the fifth Month, Hananiah the Son of Azur the Prophet, who was of Gibeon, said to me as follows at the House of the Lord, in the Presence of the Priests and all the People:

2. Thus speaks the Lord of Armies, the God of Israel, saying; I have broke the Yoke of the King of Babylon,

3. Within the Space of two Years, I will bring back to this Place all the Instruments of the Lord's House, which Nebuchadnezzar King of Babylon took from hence, and carried them to Babylon.

4. I will likewise bring back to this Place, Jechoniah the Son of Jehoiakim King of Judah, and all those of the Captivity of Judah who went into Babylon, says the Lord: for I will break the Yoke of the King of Babylon.

5. Upon this the Prophet Jeremiah himself said to the Prophet Hananiah in the Presence of the Priests, and that of all the People who stood at the Lord's House,

6. As follows; So let it be, the Lord do so: the Lord confirm thy Words which thou hast prophesied, that the Instruments of the Lord's House, and all that are carried away, shall be brought back from Babylon to this Place.

7. But hear now this Matter which I speak in thy Hearing, and in that of all the People;

8. The Prophets who were before both me and thee of old Time, have prophesied against many Countries, as well as great Kingdoms, of War, Harm and Pestilence.

9. The Prophet who prophesies of Peace, when the Prophet's Word comes to pass, he will be known to be the Prophet whom the Lord has truly sent.

10. Nevertheless the Prophet Hananiah took off the Yoke from the Prophet Jeremiah's Neck, and broke it.

11. Hananiah also said in the Presence of all the People as follows; Thus says the Lord, After this Manner will I break the Yoke of Nebuchadnezzar King of Babylon, within the Space of two Years, from the Neck of all the Nations. So the Prophet Jeremiah went his Way.

12. However Jeremiah had the Lord's Commission as follows, after the Prophet Hananiah had broke the Yoke from his Neck;

13. Go, and tell Hananiah, that the Lord says thus, Though thou hast broke the wooden Yokes, thou hast made iron ones in their room.

14. For thus says the Lord of Armies, the God of Israel, I have put an iron Yoke upon the Neck of all these Nations, that they may serve Nebuchadnezzar King of Babylon, which they shall do; and I have also given him the Beasts of the Field.

15. The Prophet Jeremiah said to him further, Hear now, Hananiah, the Lord has not sent thee, but thou makest this People trust upon Falschhood.

16. Therefore thus says the Lord, Behold I will cast thee from the Surface of the Ground: thou shalt die this Year, because thou hast spoken Apostacy against the Lord.

17. Accordingly the Prophet Hananiah died that Year, in the seventh Month.

C H A P. XXIX.

AND these are the Words of the Epistle which the Prophet Jeremiah sent from Jerusalem, to the rest of the Elders that were carried away, to the Priests, Prophets, and all the People, whom Nebuchadnezzar carried away from Jerusalem to Babylon;

2. After King Jechoniah, with the Queen and Eunuchs, the Princes of Judah and Jerusalem, as also the Carpenters and Smiths, were gone out of Jerusalem;

3. By the Hand of Elasah the Son of Shaphan, and Gemariah the Son of Hilkiyah, whom Zedekiah King of Judah sent to Babylon, to Nebuchadnezzar King of it, as follow:

4. Thus says the Lord of Armies, the God of Israel, to all that are carried away, whom I caused to be carried away from Jerusalem to Babylon:

Ver. 13. *hast made*] *caused to be made*, which Meaning *thou shalt make* destroys; and that the Yokes were already made

the next Ver. shews, nay this Verb here is in the Preterite Tense.

5. Build Houses, and dwell; as likewise plant Gardens, and eat their Fruit.

6. Take Wives, and beget Sons and Daughters; take Wives also for your Sons, and give your Daughters to Husbands, that they may bear Sons and Daughters; thus increase there, and be not lessened.

7. Moreover endeavour for the Prosperity of the City, whither I have caused you to be carried away, and pray for it to the Lord; because in the Prosperity of that you shall have it.

8. For thus says the Lord of Armies, the God of Israel; Let not your Prophets who are amongst you, and your Diviners deceive you; nor do ye hearken to your Dreams which ye cause to be dreamed:

9. Because they prophesy falsely to you in my Name; I have not sent them, says the Lord.

10. But when seventy Years are fulfilled at Babylon, as the Lord says, I will visit you, and confirm my good Word concerning you, by bringing you back to this Place.

11. For I know the Thoughts which I think concerning you, says the Lord; Thoughts of Prosperity, and not of Harm, to give you an End, and what is hoped for.

12. Then shall you call on me, and when you go, and pray to me, I will hearken to you.

13. And enquiring for me, you shall find, when you seek me with your whole Heart.

14. I will even be found by you, says the Lord, I will turn back your Captivity, and gather you from all the Nations and Places whither I have driven you, says the Lord; and will bring you back to the Place, from whence I have caused you to be carried away.

15. Though you say, The Lord has raised up Prophets for us at Babylon;

16. Yet thus says the Lord of Armies himself, concerning the King that sits on the Throne of David, and all the People that dwell in this City, your Brethren who are not gone out with you into Captivity;

17. Behold I will send against them the Sword, Famine and Pestilence, and make them like horrible Figs, which cannot be eat for the Badness.

18. And I will not only pursue after them with the Sword, Famine and Pestilence, but will deliver them to Disturbance in all the Kingdoms of the Earth, to be a Curse, an Astonishment, a Hissing and Reproach, in all Nations whither I shall drive them;

19. Forasmuch as they have not hearkened to my Words, says the Lord, which I sent to them by my Servants the Prophets, and that early, though you would not hearken, says the Lord.

20. Hear you therefore the Lord's Commission, all that are of the Captivity, whom I have sent away from Jerusalem to Babylon.

21. Thus says the Lord of Armies, the God of Israel, concerning Ahab the Son of Kolaiah, and Zedekiah the Son of Maaseiah, who prophesy Falsehood to you in my Name; Behold I will deliver them into the Power of Nebuchadrezzar King of Babylon, and he shall slay them in your Sight:

22. And the following Curse shall be taken from them, by all those of the Captivity of Judah, who are at Babylon, The Lord make thee like Zedekiah and Ahab, whom the King of Babylon roasted in the Fire.

23. Because they have done Vileness in Israel, having committed Adultery with their Neighbours Wives, and spoken a false Commission in my Name, which I did not command them; I both know, and am a Witness, says the Lord.

24. And to Shemaiah the Nehelamite thou shalt say as follows:

25. Thus speaks the Lord of Armies, the God of Israel, saying; Because thou hast sent Letters in thy own Name to all the People who are at Jerusalem, as well as to Zephaniah the Son of Maaseiah the Priest, and all the Priests, as follow:

26. The Lord has made thee Priest in the room of Jehoiada the Priest, for you to be Officers of the Lord's House, that when any Man is mad, and makes himself a Prophet, thou mayest put him in the Stocks, or in the Pillory.

27. Now therefore why dost not thou rebuke Jeremiah the Anathothite, who makes himself a Prophet to you?

28. By reason that he has sent Word to us at Babylon, It will be long; build Houses, and dwell; as likewise plant Gardens, and eat their Fruit.

29. And Zephaniah the Priest read this Letter in the Hearing of the Prophet Jeremiah;

30. Upon which Jeremiah had the Lord's Commission as follows:

31. Send Word to all that are of the Captivity; Thus says the Lord concerning Shemaiah the Nehelamite, Because Shemaiah has

Ver. 8. *do ye hearken*] For by *hearken* only, it may rather belong to the Prophets and Diviners.

Ib. *cause*] by setting those Feigners of Dreams to dream for you, and so such Dreams may be called yours.

Ver. 15. *Prophets*] the false ones mentioned Ver. 21. for I cannot understand this with *Grat. &c.* of the true Prophets.

prophefied to you, though I did not fend him, and made you trust upon Falſhood ;

32. Therefore thus ſays the Lord, Behold I will puniſh Shemaiah the Nehelamite, and his Offspring : he ſhall have no Man dwelling among this People, nor ſhall he ſee the Good which I will do for my People, ſays the Lord, becauſe he has ſpoken Apoſtacy againſt the Lord.

C H A P. XXX.

A COMMISSION which Jeremiah had from the Lord was as follows :

2. Thus ſpeaks the Lord God of Iſrael, ſaying : Write thee all the Words which I ſpeak to thee in a Book.

3. For behold the Days are coming, ſays the Lord, when I will bring back the Captivity of my People Iſrael and Judah, continues he, and will cauſe them to return to the Country which I gave their Forefathers, and they ſhall inherit it.

4. Theſe being the Words which the Lord ſpeaks concerning Iſrael and Judah :

5. For thus ſays the Lord ; We hear a Voice of Trembling, Dread, and not of Peace.

6. Ask now, and ſee whether a Man is in labour ! Why do I ſee every Man with his Hands upon his Loins like a Woman in labour, and all Faces changed into Paleneſs ?

7. Alas, for that Day is great, unparalleled by any ; it being a Time of Diſtreſs to Jacob, yet he ſhall be ſaved out of it.

8. And on that Day, ſays the Lord of Armies, I will break off the Yoke of it from thy Neck, and burſt thy Bonds ; inſomuch that Strangers ſhall make him ſerve no more.

9. But they ſhall ſerve the Lord their God, and David their King, whom I will raiſe up to them.

10. So do not thou fear, my Servant Jacob, ſays the Lord, nor be daunted, O Iſrael : for lo I will ſave thee from far off, and thy Offspring from the Country of their Captivity ; ſo that Jacob ſhall return, and reſt, and be quiet, none making afraid.

11. For I am with thee, ſays the Lord, to ſave thee : though I will make an entire End of all the Nations whither I diſperſe thee, yet I will not make an entire End of thee ; but will correct thee regularly, and not let thee be at all quit.

12. For thus ſays the Lord ; Thy Breach is mortal, thy Wound grievous.

13. There is none to plead thy Cauſe to be cured, thou haſt no Medicines of healing up.

14. All who loved thee have forgot thee, they do not ſeek thee ; becauſe I have ſmit-ten thee with the Wound of an Enemy, the Correction of a cruel one, for the Abundance of thy Iniquity, thy Sins being numerous.

15. Why doſt thou cry for thy Breach ? Thy Grief is mortal : for the Abundance of thy Iniquity, thy Sins being numerous, I have done theſe Things to thee.

16. Therefore all who conſume thee ſhall be conſumed, all thy Adverſaries ſhall every one of them go into Captivity, all who plunder thee ſhall become Plunder, and all who prey upon thee will I deliver for Prey.

17. For I will recover Health to thee, and heal thee of thy Wounds, ſays the Lord, though they call thee one driven away, that Zion whom none ſeeks for.

18. Thus ſays the Lord ; Lo I will bring back the Captivity of Jacob's Tents, and have compaſſion upon his Dwelling-places, the City too ſhall be built upon its own Heap, and the Palace abide in its own Manner.

19. And there ſhall come out of them Thankſgiving, and the Voice of thoſe who make themſelves merry : I will alſo multiply them, and they ſhall not be few ; as like- wiſe honour them, and they ſhall not be ſmall.

20. Beſides his Children ſhall be as in old Time, and his Aſſembly ſhall be eſtabliſhed before me ; who will puniſh all that oppreſs him.

21. Nay his noble one ſhall be of himſelf, and his Governor come out from within him ; whom I will bring near, and he ſhall approach to me : for who is it that has engaged his Heart to approach me ? ſays the Lord.

22. And you ſhall be a People to me, as I will a God to you.

23. Behold the raging Whirlwind of the Lord ſhall go forth, a continuing one ; it ſhall remain grievouſly upon the Head of the Wicked.

24. The fervent Anger of the Lord ſhall not return, till he has done it, and till he has confirmed the Thoughts of his Heart : in the latter Days you will conſider it.

Ver. 2. *I ſpeak*] particularly now ; as all the *Annotators* I have by me, who expound it, refer it to the following Words.

Ver. 8. *of it*] of the Day ; for whither can *his* be referred ?

Ver. 21. *noble one*] ſing, in *Heb.*

C H A P. XXXI.

AT that Time, says the Lord I will be a God to all the Families of Israel, as they shall a People to me.

2. Thus says the Lord, The People that remained from the Sword found Favour in the Wilderness, at my going to make Israel it self rest.

3. The Lord appeared to me from far, *saying*; I have even loved thee with an everlasting Love, therefore have I drawn thee with Kindness.

4. I will yet build thee, so that thou shalt be built up, O Virgin of Israel: thou shalt yet be decked with thy Timbrels, and go forth in the Dance of those who make themselves merry.

5. Thou shalt yet plant Vines on the Mountains of Samaria; the Planters shall not only plant, but make *them* common.

6. For there shall be a Day *when* the Keepers shall proclaim on Mount Ephraim, Arise, and let us go up Zion, to the Lord our God.

7. For thus says the Lord; Sing with Gladness for Jacob, shout joyfully in the chief of the Nations, publish, praise, and say, O Lord, save thy People, the Residue of Israel.

8. Behold I will cause them to come from the north Country, and gather them from the Sides of the Earth, the Blind and the Lame, she who is with Child, and she who is in labour being together among them: a great Company shall return hither.

9. They shall come with Weeping, and with Supplications will I bring them, I will make them go by Brooks of Water, in a straight Way wherein they shall not stumble: for I am a Father to Israel, and Ephraim he is my First-born.

10. Hear the Lord's Commission, O Nations, and declare in the Isles far off, and say, He who scatters Israel will gather him, and keep him as a Shepherd his Flock.

11. For the Lord redeems Jacob, and ransoms him from the Power of such as are too strong for him.

12. So shall they come, and sing on the Height of Zion, and assemble together to the Goodness of the Lord, for Wheat, Wine, Oil, and the young ones of the Flock and Herd; and their Soul shall be like a watered Garden, nay they shall sorrow again no more.

13. Then shall the Virgin be glad in the Dance, with young Men and old together;

and I will turn their Mourning into Joy, I will comfort them, and make them glad from their Sorrow.

14. I will also water the Soul of the Priests with Fatness, and my People shall be satisfied with my Goodness, says the Lord.

15. Thus says the Lord, A Voice is heard at Ramah, Lamentation, very bitter Weeping, Rachel weeping for her Children; refusing to be comforted concerning them, because they are not.

16. Thus says the Lord, With-hold thy Voice from weeping, and thy Eyes from Tears: for there shall be a Reward to thy Work, says the Lord, and they shall return from the Country of the Enemy.

17. So there is Hope at thy End, says the Lord, that *thy* Children will return to their own Border.

18. I thoroughly hear Ephraim bemoaning himself; Thou hast chastised me, and I have been chastised like a Heifer untaught: bring me back, that I may be brought back, since thou art the Lord my God.

19. For after I was brought back, I repented; and after I was informed, I struck upon *my* Thigh: I was ashamed, and even in confusion, because I bore the Reproach of my Youth.

20. Is Ephraim a precious Son to me? Is he a Child of Delights? For since I spoke against him, I thoroughly remember him still: therefore my Bowels yern for him, I will thoroughly have compassion upon him, says the Lord.

21. Set thee up Monuments, make thee Spires, put thy Mind to the Road, the Way thou wentest: return, O Virgin of Israel, return to these thy Cities.

22. How long wilt thou withdraw thy self, O deserting Daughter? For the Lord creates a new Thing on the Earth, a Woman shall compass a Man.

23. Thus says the Lord of Armies, the God of Israel; They shall yet utter this Expression in the Country of Judah, and in the Cities of it, when I bring back their Captivity, The Lord bless thee, O righteous Habitation, O holy Mountain.

24. And there shall dwell in Judah it self, and all the Cities of it together, Husbandmen, and such as march with a Herd.

25. For I water the tired Soul, and fill every sorrowful Soul.

26. Whereupon I awaked, and looked, my Sleep having been sweet to me.

27. Lo the Days are coming, says the

Ver. 6. *go up Zion*] not merely [to] it, for which the Heb. here has Nothing.

Ver. 15. *Rachel*] the same as in Gen.

1b. *are not*] as quoted in Mat. ii. 18.

Ver. 21. *Spires*] See Hof. xii. 14.

Ver. 22. *Woman*] *Israel* here compared to one, as just before, being weak in respect of its *manly* Enemies.

Lord, when I will sow the Family of Israel and that of Judah, with the Seed both of Man and Beast.

28. And according as I have watched over them, to pluck up, break down, demolish, destroy, and hurt; so will I watch over them, to build up, and plant, says the Lord.

29. In those Days they shall no more say, The Fathers did eat Grapes which were not ripe, and the Children's Teeth are set on edge:

30. But each shall die for his own Iniquity: every Man's own Teeth, who eats Grapes which are not ripe, shall be set on edge.

31. Lo the Days are coming, says the Lord, when I will make a new Covenant with the Family of Israel, and that of Judah;

32. Not like the Covenant which I made with their Forefathers, at the Time I took hold of their Hand, to bring them out of the Country of Egypt (which Covenant of mine they broke, though I was married to them, says the Lord:)

33. But this shall be the Covenant which I will make with the Family of Israel after those Days, says the Lord; I will put my Law in their inward Part, and write it upon their Heart, and will be a God to them, as they shall a People to me.

34. And they shall teach no more each one his Neighbour, or each his Brother, that they should know the Lord: for they shall all know me, even from the least to the greatest of them, says the Lord; since I will forgive their Iniquity, and remember their Sin no more.

35. Thus says the Lord, who has made the Sun for a Light by Day, the Ordinances of the Moon and Stars for Light at Night, who breaks the Sea when the Waves of it are boisterous, whose Name is the Lord of Armies;

36. If these Ordinances depart from before me, says the Lord, the Offspring of Israel shall also cease from being a Nation before me at all Times.

37. Thus says the Lord, If the Heaven above can be measured, and the Foundations of the Earth below searched out, I will also reject the whole Offspring of Israel for all that they have done, says the Lord.

38. Lo the Days are coming, says the Lord, when the City shall be built to the

Lord, from the Tower of Hananeel to the Corner-gate.

39. And a Measuring-line shall yet go forth before it upon the Hill Gareb, and turn about to Goath.

40. To conclude, all the Vale of the Carcases and Ashes, and all the Fields to the Brook Kidron, to the Corner of the Horse-gate eastward, shall be holy to the Lord: it shall not be plucked up, nor demolished any more for ever.

C H A P. XXXII.

A COMMISSION that Jeremiah had from the Lord in the tenth Year of Zedekiah King of Judah, which was the eighteenth Year of Nebuchadrezzar.

2. At which time the King of Babylon's Army laid siege against Jerusalem, and the Prophet Jeremiah was shut up in the Court of the Prison, which was at the King of Judah's House.

3. Whom Zedekiah King of Judah had shut up, saying; Why dost thou prophesy, that the Lord says thus? Behold I will deliver this City into the Power of the King of Babylon, who shall take it;

4. And Zedekiah King of Judah shall not escape out of the Power of the Chaldeans, but shall wholly be given into that of the King of Babylon, whose Mouth his Mouth shall speak with, and whose Eyes his Eyes shall see;

5. He shall also carry Zedekiah to Babylon, where he shall be till I visit him, says the Lord: though you fight with the Chaldeans, you shall not prosper.

6. And Jeremiah said: I had the Lord's Commission as follows;

7. Behold Hanameel the Son of Shallum thy Uncle will come to thee, saying, Buy thee my Field which is at Anathoth, for the Right of Redemption is thine to buy it.

8. So Hanameel my Uncle's Son came to me into the Court of the Prison, according to the Lord's Commission, and said to me, Do buy my Field that is at Anathoth, which is in the Country of Benjamin: for both the Right of Inheritance, and the Redemption are thine; buy it for thy self. Then I knew that it was the Lord's Commission.

Ver. 32. *though I was married to them*] At a loss, I don't doubt, for the Meaning of the *Heb.* here, as being various, and but seldom used, the *Gr. Translator* rendered *and I neglected them*, which the Apostle quoted *Heb. viii.* 9. putting perhaps that Sense to *בני* from *בני* rather than *בני* less known, though *Grotius* would have the last be the true original Word.

Ver. 33. *after*] which belongs to the foregoing, and Vol. II.

not to the following; as may be seen both by the *Heb.* Pointing, and by the Quotation of it in *Heb. viii. 10.*

Ver. 40. *Fields*] *Com. Lat. Country of Death*, by the Author's following the *marginal Reading*, and interpreting the Word as two.

Ver. 5. *visit him*] probably by Death; see Chap. xxxiv. 5. & *lii. 11.*

9. Accordingly I bought the Field which was at Anathoth, of Hanameel my Uncle's Son, and weighed the Money to him, seventeen Shekels of Silver.

10. I further signed and sealed the Writing, and had Witnesses to testify, when I weighed the Money in the Scales.

11. Next I took the Writing of the Purchase, that which was sealed by the Commandment and Statutes, and that which was published.

12. And I delivered the Writing of the Purchase to Baruch, the Son of Neriah, the Son of Mahseiah, both in the Sight of Hanameel my Uncle's Son, and of the Witnesses that signed the Writing of the Purchase, in the Sight of all the Jews who sat in the Court of the Prison.

13. And I commanded Baruch in their Sight as follows:

14. Thus says the Lord of Armies, the God of Israel; Take these Writings, both this Writing of the Purchase that is sealed, and this other which is published, and put them in an earthen Vessel, that they may remain many Days.

15. For thus says the Lord of Armies, the God of Israel, Houses, Fields and Vineyards, shall yet be purchased in this Country.

16. And I prayed to the Lord, after I had delivered the Writing of the Purchase to Baruch the Son of Neriah, as follows:

17. Ah Sovereign Lord, behold thou hast made the Heaven and Earth by thy great Power, and thy Arm stretched out; there is not any Thing too wonderful for thee:

18. Shewing Kindness to Thousands, and recompensing the Iniquity of the Fathers into the Bosom of their Children after them; the Great Powerful God, his Name being the Lord of Armies.

19. Great in Counsel, and grand in Action, whose Eyes are open on all the Ways of Mankind, to give to each according to his own Ways, and the Fruit of his Deeds.

20. Who has put Signs and Miracles in the Country of Egypt till this Time, in Israel, and among Men; so that thou hast made thee such a Name, as there is at present.

21. And thou broughtest thy People Israel out of the Country of Egypt, with Signs, Miracles, a strong Hand, an Arm stretched out, and great Fear.

22. Thou also gavest them this Country, which thou hadst sworn to their Forefathers

that thou wouldest give them, a Country flowing with Milk and Honey.

23. But when they were entered in; and inherited it, they did not hearken to what thou saidst, nor go in thy Law, they have not done whatever thou didst command them to do: therefore hast thou made all this Adversity befall them.

24. Lo there are Ramparts, they are come to the City to take it, nay the City is delivered into the Power of the Chaldeans who fight against it, by reason of the Sword, Famine and Pestilence: so that what thou hast spoken is come to pass, and behold thou seest it.

25. Yet thou hast said to me, O Sovereign Lord, Buy thee the Field with Money, and have Witnesses to testify; when the City is delivered into the Power of the Chaldeans.

26. Upon this Jeremiah had the Lord's Commission as follows:

27. Behold I am the Lord, the God of all Flesh; is any Thing too wonderful for me?

28. Therefore thus says the Lord; Behold I will deliver this City into the Power of the Chaldeans, and into that of Nebuchadrezzar King of Babylon, so that he shall take it.

29. And the Chaldeans who fight against this City shall come, and set this City on fire, burning it, with the Houses upon whose Roofs they offer incense to Baal, and pour out Drink-offerings to other gods, that they may provoke me:

30. Because the Israelites, and People of Judah, have done only what I was displeased with from their Youth; because the Israelites have only provoked me with the Work of their Hands, says the Lord:

31. Because this City has been to me for my Anger and Wrath, even from the Time that they built it to this Time, that I might put it away from before me;

32. For all the Evil of the Israelites and the People of Judah, which they themselves have done to provoke me, their Kings, Princes, Priests and Prophets, with the Men of Judah, and Inhabitants of Jerusalem.

33. And they have turned to me the Back, and not the Face; nay though I taught them, and that early, they did not hearken to receive Instruction.

34. But have put their Abominations in the House which is called by my Name, to defile it.

35. Besides they have built the Chapels of

Ver. 12. *Mahseiah*] This is not the same Name as in Chap. xxix. 21, 25.

Ver. 20. *till*] those Things remaining there till now.

Ver. 25. *Yet—when*] as observed it should be in *Psalm's Annotations*.

Baal, which are in the Valley of the Son of Hinnom, to make their Sons and Daughters pass through *the Fire* to Molech, which I did not command them, nor did it come into my Mind, that they should do this Abomination, in order to make Judah sin.

36. And now therefore thus says the Lord God of Israel, concerning the City of which you say, It will be delivered into the Power of the King of Babylon, by the Sword, Famine and Pestilence;

37. Behold I will gather them from all Countries, whither I drive them in my Anger, my Wrath, and in great Fury; and will bring them back to this Place, making them dwell securely.

38. And they shall be a People to me, as I will a God to them.

39. Moreover I will give them one Heart, and one Way, to fear me at all Times, for their own Good, and their Children's after them.

40. And I will make an everlasting Covenant with them, that I will not turn back from following them to do them good; but will put my Fear in their Heart, that they may not depart from me.

41. Nay I will be joyful for them to do them good, and will truly plant them in this Country, with my whole Heart and Soul.

42. For thus says the Lord; According as I have brought all this great Harm on this People, so will I bring upon them all the Good which I speak concerning them.

43. And Fields shall be bought in this Country, of which you say, It is desolate without Man or Beast, is delivered into the Power of the Chaldeans.

44. They shall buy Fields for Money, sign and seal Writings, and have Witnesses to testify in the Country of Benjamin, the Places round about Jerusalem, and the Cities of Judah, with those of the Mountains, of the Vales, and of the South: for I will bring back their Captivity, says the Lord.

C H A P. XXXIII.

AND Jeremiah had the Lord's Commission again, while he was yet shut up in the Court of the Prison, as follows:

2. Thus says the Lord the Maker of it,

the Lord that formed it to establish it, whose Name is the Lord,

3. Call to me, and I will answer thee, and tell thee great and reserved Things, which thou dost not know.

4. For thus says the Lord God of Israel, concerning the Houses of this City and those of the Kings of Judah, that are broke down by the Ramparts and the Sword;

5. Though coming to fight with the Chaldeans, is *but* to fill them with the dead Bodies of Men, whom I slay in my Anger and Wrath, and for all whose Wickedness I hid my Face from this City.

6. Behold I will bring on it Health and Healing, and will heal them, as also reveal to them Plenty of Prosperity and Truth.

7. For I will bring back the Captivity of Judah and that of Israel, and will build them up as at first.

8. And I will cleanse them from all their Iniquity by which they sin against me, as well as forgive all their Iniquities by which they have both sinned and transgressed against me.

9. Which shall be for me a Name of Joy, a Praise, and Glory to all the Nations of the Earth; that shall hear all the Good which I do to them, nay shall be afraid and tremble, for all the Good and Prosperity which I perform for them.

10. Thus says the Lord; There shall yet be heard in this Place (of which you say, It is waste, without Man or even Beast) both in the Cities of Judah and the Streets of Jerusalem, that are desolate without either Man, Inhabitant or Beast;

11. The Voice of Joy and that of Mirth, the Voice of the Bridegroom and that of the Bride, the Voice of those who say, Praise the Lord of Armies, because the Lord is good, since his Kindness is for ever; of such as bring Thank-offerings to the House of the Lord: for I will bring back the Captivity of the Country as at first, says the Lord.

12. Thus says the Lord of Armies; There shall be yet in this Place that is waste, both without Man and Beast, and at all the Cities of it, a Habitation of Shepherds who make the Flocks lie down.

13. At the Cities of the Mountains, those of the Vales and of the South, as also in the Country of Benjamin, the Places round

Ver. 36. *therefore*] as that in Ver. 28. because the Lord is God, and can do any Thing, Ver. 27: Not as *Lowth* says, the Particle is often (or ever) taken for *notwithstanding*.

Ver. 2. *it*] the City of Jerusalem, Ver. 4. See the like Introduction of it, with a Relative without an Antecedent, *Psa.* lxxxvii. 1. and the same Words, *Isa.* xxii. 11.

Ver. 6. *Prosperity*] as the same Word is rendered Ver. 9.

Ver. 11. *Mirth*] and thus different from *Joy*, and is the same Expression that is used Chap. vii. 34. & xvi. 9. & xxv. 10.

Ib. *Praise*] How literally this was fulfilled see *Ezr.* iii. 11.

about Jerusalem, and at the Cities of Judah, shall the Flocks yet pass by the Hands of him that numbers *them*, says the Lord.

14. Behold the Days are coming, says the Lord, when I will confirm the good Matter which I speak, to the Family of Israel and that of Judah.

15. In those Days, and at that Time I will make a righteous Sprout grow to David, who shall do Judgment and Righteousness in the Country.

16. In those Days shall Judah be saved, and Jerusalem dwell securely; and this is what it shall be called by, The Lord is our Righteousness.

17. For thus says the Lord; There shall not fail to David a Man sitting upon the Throne of the Family of Israel.

18. Nor shall there fail to the Priests, the Levites, a Man from before me, offering up Burnt-offerings, burning Meat-offerings, and performing Sacrifices at all Times.

19. Jeremiah had the Lord's Commission further as follows:

20. Thus says the Lord; If you can make void my Covenant of Day, and that of Night, so that there shall not be Day and Night in their Time;

21. My Covenant may also be made void with my Servant David, for him not to have a Son reigning upon his Throne, and with the Levites, the Priests, my Ministers.

22. As the Army of Heaven cannot be counted, nor the Sand of the Sea measured; so will I multiply the Offspring of my Servant David, and the Levites who minister to me.

23. Moreover Jeremiah had the Lord's Commission as follows:

24. Dost not thou mind what this People speaks, namely, The two Families which the Lord chose, even them does he reject? so they condemn my People from being any more a Nation before them.

25. Thus says the Lord; If my Covenant is not for Day and Night, if I did not appoint the Ordinances of Heaven and Earth;

26. Then will I reject the Offspring of Jacob and David my Servant, not to take Governors of his Offspring, for the Offspring of Abraham, Isaac and Jacob: for I will bring back their Captivity, and have compassion upon them.

A COMMISSION which Jeremiah had from the Lord, when Nebuchadnezzar King of Babylon, with all the People of his whole Army, and all the Kingdoms of the Earth in the Dominion of his Hand, fought against Jerusalem and all its Cities, was as follows:

2. Thus says the Lord God of Israel; Go, and speak to Zedekiah King of Judah, telling him the Lord says thus; Behold I will deliver this City into the Power of the King of Babylon, who shall burn it with Fire.

3. And thou shalt not escape from his Power, but shalt be actually taken, and delivered into it; so that thy Eyes shall see the King of Babylon's Eyes, his Mouth shall speak with thy Mouth, and thou shalt go to Babylon.

4. Yet hear the Lord's Commission, O Zedekiah King of Judah, concerning whom the Lord says thus; Thou shalt not die by the Sword.

5. Thou shalt die in Peace, and with the Burnings of thy Fathers, the former Kings who were before thee; so shall they burn for thee, and lament for thee, Ah Lord: for I speak the Word, says the Lord.

6. Accordingly the Prophet Jeremiah spoke to Zedekiah King of Judah, all these Words in Jerusalem;

7. When the King of Babylon's Army fought against Jerusalem, and all the Cities of Judah that were left, even Lachish and Azekah: for those fortified Cities remained of the Cities of Judah.

8. A Commission which Jeremiah had from the Lord, after King Zedekiah made a Covenant with all the People who were at Jerusalem, to proclaim Liberty to them,

9. That each Person should let his Servant-man and Maid, being a Hebrew Man and Woman, go away free, that no Person should make those serve who were Jews his Brethren.

10. For when all the Princes and People who entered into the Covenant, heard that each Person should let his Servant-man and Maid go away free, that no Person should make them serve any more, they obeyed, and let *them* go away.

11. But after that they made the Servant-men and Maids, whom they had let go away free, return again, and brought them into subjection for Servant-men and Maids.

Ver. 16. *The Lord is*] For a Place could not be *the* Lord.

Ver. 24. *this People*] which I understand to be the Gentiles, as at Ver. 9.

Ib. from being] exactly from the *Heb.* and properly in *Eng.* but *despising the People* would not make *them* be no more a nation.

Ver. 11. *brought them into subjection*] So truly did Solomon say, *Tous rhumz rois apaxnion quous nait rāp ināva, mē mē quous rē nāpā nait mōtē, rēyur taw dē mēkon, dānōtaw dēxtōtaw.* *Laws are like Spiders Webs; since if any light or weak Thing falls into them they hold it, but with a bigger are broke asunder, Diag. Laert. in Vit.*

12. Upon which Jeremiah had the Lord's Commission from him as follows :

13. Thus says the Lord God of Israel ; I made the following Covenant with your Forefathers, at the Time I brought them out of the Country of Egypt, out of the Place of being Servants ;

14. At the Term of seven Years, you shall each let his Brother being a Hebrew, who has been sold to thee, go away, even when he has served thee six Years shalt thou let him go away free from thee ; but your Forefathers did not hearken to me, nor incline their Ear.

15. And whereas you were returned now, and did what I approved of, in proclaiming Liberty each to his Neighbour, and made a Covenant before me in the House which is called by my Name ;

16. You are turned back, and have profaned my Name, for you have each Person made his Servant-man and Maid, whom you had let go away free according to their Desire, return again, and have brought them into Subjection, to become Servant-men and Maids to you.

17. Therefore thus says the Lord ; As you do not hearken to me, in proclaiming Liberty each Person to his Brother and Neighbour, behold I proclaim Liberty to you, says the Lord, to the Sword, Pestilence and Famine, and will deliver you to Disturbance in all the Kingdoms of the Earth.

18. And I will deliver the Men that have transgressed my Covenant, who have not confirmed the Words of the Covenant which they made before me, by the Calf that they cut in two, and passed between the Pieces of it ;

19. Even the Princes of Judah and those of Jerusalem, the Eunuchs, Priests, and all the People of the Country, who passed between the Pieces of the Calf,

20. Will I deliver into the Power of their Enemies, and into the Power of such as seek their Life : so that their dead Bodies shall become Food for the Fowls of the Air, and the Beasts of the Earth.

21. And Zedekiah King of Judah, with his Princes, will I deliver into the Power of their Enemies, and into the Power of such as seek their Life, even into that of the King of Babylon's Army who are gone up from you.

22. Behold I will command, says the Lord, and make them return to this City,

which they shall not only fight against, but take, and burn with Fire ; the Cities of Judah will I also make desolate without an Inhabitant.

C H A P. XXXV.

A COMMISSION which Jeremiah had from the Lord, in the Time of Jehoiakim the Son of Josiah King of Judah, was as follows,

2. Go to the Family of the Rechabites, and speak to them, and bringing them to the House of the Lord into one of the Rooms, give them Wine to drink.

3. Accordingly I took Jaazaniah, the Son of Jeremiah, the Son of Habaziniab, together with his Brethren, all his Sons, and the whole Family of the Rechabites.

4. Whom I brought to the House of the Lord, into the Room of the Sons of Hanan, the Son of Igdaiah, a Man of God ; which was by the Room of the Princes, that was above the Room of Maaseiah, the Son of Shallum, the Keeper of the Door.

5. And I put before the Sons of the Family of the Rechabites Pots full of Wine, and Cups, bidding them drink Wine.

6. But they said : We will not drink Wine, for Jonadab the Son of Rechab our Father commanded us thus ; You shall not drink Wine, your selves nor your Children for ever ;

7. Neither shall you build House, sow Seed, plant Vineyard, nor have it ; but shall dwell in Tents all your Days, that you may live many Days upon the Surface of the Ground where you are Strangers.

8. And we have hearkened to what Jehonadab the Son of Rechab our Father said, in all that he commanded us ; not drinking Wine in all our Days, our selves, our Wives, Sons or Daughters ;

9. Nor building Houses for us to dwell in, nor having Vineyard, Field or Seed ;

10. And have dwelt in Tents, hearkening and doing according to all that Jonadab our Father commanded us.

11. But when Nebuchadrezzar King of Babylon came up into the Country, we said, Come, and let us go to Jerusalem, by reason of the Army of the Chaldeans, and of that of the Syrians : so we dwell in Jerusalem.

12. Then had Jeremiah the Lord's Commission as follows ;

Ver. 14. Term] See *Exod.* xxi. 2. *Dent.* xv. 12. Perhaps it was any Time in the 7th Year, as they let their Land then lie still, and had Little for the Servants to do.

Ver. 4. 10] for which the *Heb.* has Nothing but the Verb, as in *Gen.* x. 11. but *in* for *into* following.

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Ver. 8. *Jehonadab*] as it is in the *Heb.* here, &c.

Ib. *not drinking Wine*] From the Beginning of the Reign of *Jehu*, when we read of this *Jehonadab*, 2 *King.* x. 15. to the Beginning of *Jehoiakim's* Reign, is by the *Chron. Tab.* 283 Years.

13. Thus says the Lord of Armies, the God of Israel: Go, and say to the Men of Judah, and the Inhabitants of Jerusalem; Will you not receive Instruction, by hearkening to my Words? says the Lord.

14. The Words of Jehonadab the Son of Rechab, with which he commanded his Children not to drink Wine, are confirmed; since they do not drink *it* to this Day, but hearken to their Father's Commandment: whereas I have spoken to you, and that early, yet ye have not hearkened to me;

15. And have sent to you all my Servants the Prophets, and that early, to say, Return now each from his evil Way, let your Deeds be good, and go not after other gods to serve them, so shall ye dwell in the Country which I gave you and your Fathers; nevertheless ye have not inclined your Ear, nor hearkened to me.

16. Since the Children of Jehonadab the Son of Rechab have confirmed their Father's Commandment which he enjoined them, and this People has not hearkened to me;

17. Therefore thus says the Lord God of Armies, the God of Israel; Behold I will bring on Judah, and all the Inhabitants of Jerusalem, the whole Adversity which I have spoken against them; because I have spoken to them, and they would not hearken, as likewise called to them, and they would not answer.

18. Besides Jeremiah said to the Family of the Rechabites; Thus says the Lord of Armies, the God of Israel, Because ye have hearkened to the Commandment of your Father Jehonadab, observed all his Precepts, and done entirely as he commanded you;

19. Therefore thus says the Lord of Armies, the God of Israel, There shall not fail to Jonadab the Son of Rechab, a Man standing before me at all Times.

AND in the fourth Year of Jehoiakim the Son of Josiah King of Judah, Jeremiah had this following Commission from the Lord;

2. Take thee a Volume of a Book, and write in it all the Things which I have spoken to thee, against Israel, Judah and all Nations, from the Time I spoke to thee in the Days of Josiah to this Time.

3. Perhaps the Family of Judah will regard all the Ill which I intend to do to them, that they may return each from his evil Way, and I may forgive their Iniquity and Sin.

4. Then Jeremiah called Baruch the Son of Neriah, and Baruch wrote from Jeremiah's Mouth all the Words which the Lord had spoken to him, in the Volume of the Book.

5. And Jeremiah commanded Baruch thus; I am shut up, I cannot go to the House of the Lord.

6. So go thou, and read in the Volume which thou hast written from my Mouth, the Words of the Lord in the Hearing of the People, at the Lord's House, on the Day of Fasting; and thou shalt also read them in the Hearing of all Judah, who come from their Cities.

7. Perhaps they will fall down with their Supplication before the Lord, and return from their respective evil Ways: for great is the Anger and Wrath, with which the Lord speaks concerning this People.

8. And Baruch the Son of Neriah did according to all that the Prophet Jeremiah commanded him, by reading the Words of the Lord in the Book at the Lord's House.

9. For in the fifth Year of Jehoiakim the Son of Josiah King of Judah, in the ninth Month, they proclaiming a Fast before the Lord for

Ver. 17. *would not hearken*] But if they *had not heard*, as in the *vulg. Transf.* would not they have been excusable?

Ver. 4. *Baruch wrote*] See with this Chap. xlv.

Ver. 5. *I am shut up*] *Forbid to go from home by the King, Grot.* to which *Jun.* and *Trem.* add the Excommunication of the Priests, and the Command of God; and to the last may be subjoin'd, as *Paul, Act. xx. 22.*

Ver. 9. *For*] *Usher* and *Prideaux* hold that *Baruch* read those Words twice in the Temple: the first time as is pleaded in the 4th Year of *Jehoiakim*, Ver. 1. but the Text only informs us that the Lord then communicated the Matter to *Jeremiah*, after which there must be some Time for writing the whole, next it was not to be read till the Fast-day; so that there was Time enough for the Day of the King's Inauguration to the Throne to come between, which would make it be in two different Years. The other Reason given is, that *Jeremiah* was shut up the former Time, Ver. 5. and at Liberty to hide the latter, Ver. 26. whereas the first might well be before the Fast, when *Jeremiah* said so of himself, and the last at it; but the Shutting up does not appear to be Im-

prisonment, but rather a Prohibition to go to the Temple. On the other hand *Baruch's* reading it in the 5th Year, on the Fast as he was ordered at first, the Improbability of its being suffered to be so publicly read a second time, and the Novelty of it to all the Princes in the ninth Month of the fifth Year, Ver. 12, 16, 22. with no Command for reading it twice, are Circumstances for its being but once read, which I presume will not be so easily answered. *Trem.* and *Jun.* also translate *enim, for*; and tho' *Lightfoot* supposes it was done twice, yet not above two Months asunder, by the Year beginning between.

1b. ninth] Since there was no other constant Fast ordered by the Law, but that on the tenth of the seventh Month, *Lev. xxiii. 4, 27.* nor appears to have been kept before the Captivity; consequently they were religious, or hypocritical, enough to make this Fast: notwithstanding in the *Universal History*, B. I. Chap. vii. 7. by consulting Ver. 22. and not this, it is supposed to be the Fast first mentioned, and Something framed to make up the intermediate Time of about two Months, from the Book being read at the Temple and to the King; which latter seems to have been done the next Day.

all the People in Jerusalem, and all those who came from the Cities of Judah thither ;

10. Baruch read in the Book, the Words of Jeremiah at the Lord's House, in the Room of Gemariah the Son of Shaphan the Scribe, in the uppermost Court, at the Entrance of the new Gate of the Lord's House, in the Hearing of all the People.

11. But when Michaiah the Son of Gemariah, the Son of Shaphan, had heard all the Words of the Lord from the Book ;

12. He went down to the King's House into the Scribe's Room, and behold all the Princes were sitting there, Elishama the Scribe, Delaiah the Son of Shemaiah, Elnathan the Son of Achbor, Gemariah the Son of Shaphan, Zedekiah the Son of Hananiah, and all the Princes ;

13. And Michaiah told them all the Things which he had heard, when Baruch read in the Book in the Hearing of the People.

14. Upon this all the Princes sent Jehudi, the Son of Nethaniah, the Son of Shelemiah, the Son of Cushi, to Baruch, that he should take in his Hand the Volume wherein he had read in the Hearing of the People, and come to them ; which Baruch the Son of Neriah did accordingly.

15. Then they said to him, Sit down now, and read it in our Hearing ; so Baruch did.

16. And when they heard all the Things, they were afraid one with another, and said to Baruch, We will thoroughly tell the King all these Things.

17. Besides they asked Baruch thus, Tell us now, how didst thou write all these Words from his Mouth ?

18. He pronounced, said Baruch to them, all these Words out of his Mouth to me, and I wrote *them* in the Book with Ink.

19. At which the Princes replied to Baruch, Go, thou and Jeremiah hide, and let no Man know where you are.

20. And they went into the Court to the King, having laid up the Volume in the Room of Elishama the Scribe, and told all the Things in the King's Hearing.

21. Who sent Jehudi to fetch the Volume, and when he had fetched it out of the Room of Elishama the Scribe, Jehudi read it in the Hearing of the King, and of all the Princes who stood beside him.

22. Now the King was sitting in the Winter-house in the ninth Month, and there being a Fire burning on the Hearth before him ;

23. As soon as Jehudi had read three or four Leaves, he mangled it with a Scribe's Pen-knife, and threw it into the Fire which was on the Hearth, till the whole Volume was consumed in the same.

24. Neither was the King, or any of his Servants, who heard all these Words afraid, nor tore their Garments.

25. And Elnathan, Delaiah, and Gemariah did also interceed with the King, not to burn the Volume, yet he would not hearken to them.

26. On the contrary the King commanded Jerahmeel the Son of Hammelech, Seraiah the Son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the Scribe, and Jeremiah the Prophet ; but the Lord hid them.

27. Nevertheless Jeremiah had the Lord's Commission, after the King had burnt the Volume, with the Words which Baruch wrote from his Mouth, as follows :

28. Take thee again another Volume, and write in it all the former Words that were in the first Volume, which Jehoiakim King of Judah has burnt.

29. Concerning whom thou shalt declare ; Thou hast burnt, as the Lord says, this Volume, saying, Why didst thou write in it, that the King of Babylon will actually come, destroy this Country, and make Man and Beast cease from it ?

30. Therefore thus says the Lord concerning Jehoiakim King of Judah ; He shall have none sitting upon the Throne of David, his dead Body shall also be cast to the Heat in the Day, and to the Frost in the Night.

31. I will not only punish him, but his Offspring and Servants for their Iniquity, and will bring upon them, the Inhabitants of Jerusalem and Men of Judah, all the Ill which I have spoken to them, and they would not hearken.

32. Jeremiah accordingly took another Volume, and gave it to Baruch the Son of Neriah the Scribe, who wrote in it from Jeremiah's Mouth, all the Words of the Book which Jehoiakim King of Judah had burnt in the Fire ; and there were yet added to them many such Words as those.

Ver. 18. *Ink*] Once for all I would just mention what Consideration is to be had in using some *Concordances*, by reason of the uncertain Spelling ; as this even in the *Cambridge* one is *ynk* under *y*, and in *Bibles* of the *pres. Transf.* was at first *yuke* ; and Printers alter the Letters as

they please, from whence is much Variety, unfit for the *Holy Scripture*.

Ver. 30. *Throne*] *Jehoiachin* his Son reigning but about a Quarter of a Year, in Time of great Trouble, might have no Coronation, and so not sit upon the Throne ; a Circumstance unobserved by the *Commentators*.

C H A P. XXXVII.

AND when King Zedekiah the Son of Josiah, whom Nebuchadrezzar King of Babylon made King in the Country of Judah, reigned in the room of Coniah the Son of Jehoiakim,

2. Neither he, his Servants, nor the People of the Country hearkened to the Words of the Lord, which he spoke by the Ministry of the Prophet Jeremiah.

3. However King Zedekiah sent Jehucal the Son of Shelemiah, and Zephaniah the Son of Maaseiah the Priest, to the Prophet Jeremiah, saying, Pray now for us to the Lord our God;

4. While Jeremiah went in and out among the People, they having not put him into the Prison-house.

5. When Pharaoh's Army was come out of Egypt, and the Chaldeans who laid siege to Jerusalem, hearing the News of them, went up from Jerusalem.

6. Whereupon the Prophet Jeremiah had the Lord's Commission as follows:

7. Thus, as the Lord God of Israel says, shall ye tell the King of Judah, who has sent you to me to enquire of me; Behold Pharaoh's Army that is come out for your Help, will return to Egypt its own Country.

8. And the Chaldeans shall come again, and fighting against this City, shall take it, and burn it with Fire.

9. Thus says the Lord; Do not deceive your selves, saying, The Chaldeans are quite gone from us; because they are not gone.

10. Nay if ye had smitten all the Army of the Chaldeans who fought with you, so that there remained *but* wounded Men among them, they should rise up in their several Tents, and burn this City with Fire.

11. Moreover when the Army of the Chaldeans went up from Jerusalem, by reason of Pharaoh's Army;

12. Jeremiah was going out of Jerusalem, to go to the Country of Benjamin, that he might part himself from being there among the People.

13. But when he was at the Gate of Benjamin, a chief Officer was there, whose Name was Irijah, the Son of Shelemiah, the Son of Hananiah, and he took the Prophet Jeremiah, saying, Thou art deserting to the Chaldeans.

14. And though Jeremiah said, It is false, I am not; he would not hearken to him: but Irijah took him, and brought him to the Princes.

15. Enraged therefore at Jeremiah, they beat him, and put him into the House of Confinement, that of Jehonathan the Scribe, for they made that the Prison-house.

16. When Jeremiah was come into the Dungeon-house, and into the Cells, and had abode there many Days;

17. King Zedekiah sent, and fetching him, the King asked him privately in his House, whether there was any Commission from the Lord? And Jeremiah answered, Yes, adding, Thou wilt be delivered into the Power of the King of Babylon.

18. Besides Jeremiah said to King Zedekiah; How have I offended thee, thy Servants, or this People, that you have put me into the Prison-house?

19. And where are your Prophets who prophesied to you, that the King of Babylon would not come against you, nor this Country?

20. Now therefore hear, I pray, my Lord O King, let me fall down, I pray, with Supplication before thee, and do not make me return to the House of Jehonathan the Scribe, lest I should die there.

21. So King Zedekiah commanded, that they should commit Jeremiah to the Court of the Prison, and give him a Piece of Bread daily out of the Bakers Street, till all the Bread was consumed out of the City. Thus Jeremiah abode in the Court of the Prison.

C H A P. XXXVIII.

AND Shephatiah the Son of Mattan, Gedaliah the Son of Pashur, Jucal the Son of Shelemiah, and Pashur the Son of Malchiah heard the following Words which Jeremiah had spoken to all the People;

2. Thus says the Lord, He that abides in this City shall die by the Sword, Famine or Pestilence; but he who goes forth to the Chaldeans shall live, and shall have his Life for Spoil, that he may live.

3. Thus says the Lord, This City shall be wholly delivered into the Power of the King of Babylon's Army, which shall take it.

4. Therefore the Princes said to the King, Let this Man, we pray, be put to death; for by reason of this he makes the Hands of the Warriors who are left in this City slack, and the Hands of all the People, by speaking these Words to them: for this Man does not endeavour for the Prosperity of this People, but the Adversity.

Ver. 7. *will return*] not *shall*, because they were blamed and punished for it, *Ezek.* xxix. 6, 7, 8.

Ver. 10. *Nay*] so *Nold.* in *Heb. Part.* For having Nothing to do here.

5. And King Zedekiah said, Behold he is in your Power, for there is no King can be capable of any thing with you.

6. So they took Jeremiah, and cast him into the Dungeon of Malchiah the Son of Hammelech, which was in the Court of the Prison, letting him down with Cords; and there being no Water in the Dungeon but Mire, Jeremiah sunk in the Mire.

7. But when Ebed-melech a Cushite Man, an Eunuch who was in the King's House, heard that they had put Jeremiah into the Dungeon, the King sitting at the Gate of Benjamin;

8. Ebed-melech went out of the King's House, and spoke thus to him;

9. My Lord O King, these Men have done ill, in all that they have done to the Prophet Jeremiah, whom they have cast into the Dungeon, and he will die where he is for Hunger, since there is no more Bread in the City.

10. At this the King ordered Ebed-melech the Cushite, that he should take along with him from thence thirty Men, and get up the Prophet Jeremiah out of the Dungeon, before he was dead.

11. Accordingly he took the Men along with him, and going into the King's House under the Treasury, took from thence old Rags and old Things worn out, and let them down with Cords to Jeremiah, into the Dungeon.

12. To whom this Ebed-melech said, Put now the old Rags and Things worn out, under thy Arm-pits with the Cords; and Jeremiah did so.

13. Thus they drew Jeremiah with Cords, and got him up out of the Dungeon, and he abode in the Court of the Prison.

14. Then King Zedekiah sent, and fetched the Prophet Jeremiah to him, into the third Entry which was at the House of the Lord; and the King said to him, I will ask thee a Matter, do not conceal it from me.

15. Who saying to Zedekiah, When I tell thee, wilt not thou quite put me to death? And when I counsel thee, thou wilt not hearken to me;

16. King Zedekiah swore secretly to him thus, By the Lord's living, who made us this Soul, I will not put thee to death, nor deliver thee into the Power of these Men who seek thy Life.

17. Upon which Jeremiah said to him; Thus says the Lord God of Armies, the God of Israel; If thou wilt at all go out to the King of Babylon's Princes, thy Life shall be saved, and this City shall not be burnt with Fire; so both thou and thy Family will live.

18. But if thou wilt not go out to them, this City will be delivered into the Power of the Chaldeans, who will burn it with Fire, and thou wilt not escape from their Power.

19. And King Zedekiah answered Jeremiah, I am anxious about the Jews who are deserted to the Chaldeans, lest they should deliver me into their Power, and they should mock me.

20. They will not deliver thee, replied Jeremiah, hearken to what the Lord says, I pray, which I speak to thee; that it may be well with thee, and thy Life may be saved.

21. Whereas if thou refusest to go forth, this is the Matter which the Lord has shewn me;

22. That behold all the Women who are left in the King of Judah's House, shall be had out to the Princes of the King of Babylon, and they will say, The Men that were at peace with thee persuading thee, and prevailing over thee, thy Feet are sunk in the Dirt, they are turned backward.

23. They will not only have out all thy Wives and thy Children to the Chaldeans, but thou thyself wilt not escape from their Power: for thou wilt be taken by the Power of the King of Babylon, and wilt cause this City to be burnt with Fire.

24. Zedekiah however said to him: Let no Man know of these Things, and thou shalt not die.

25. And though the Princes should hear that I have talked with thee, and should come to thee, saying to thee, Tell us now what thou hast spoken to the King, conceal it not from us, and we will not put thee to death, as also what the King spoke to thee;

26. Do thou answer them, I prostrated my self with Supplication before the King, that he would not make me return to the House of Jehonathan to die there.

27. And all the Princes coming to Jeremiah, and asking him, he told them according to all these Words which the King had commanded: so they held their Peace to him, for the Matter was not understood.

28. Jeremiah afterwards abode in the

Ver. 5. *no King*] See this Sense proved by the Accent in Buxtorf's *Theaur. Gram.* Lib. II. xix.

Ver. 15. *thou wilt not*] So the Prophet might well conclude, says Lowth, from his former Behaviour, Chap. xxxvii. 2. but this Author takes unnecessary Trouble for it, to prove that the negative Interrogation *Halo*, is sometimes equivalent to an Affirmative; because it is not *Halo* here, but is a simple Negative.

VOL. II.

Ver. 22. *the Dirt*] As if *botz* had its Meaning from *bozh*, the Author of the *Targum* rendered it *Shame*.

Ib. *they are*] his Feet from going out, Ver. 17. as Jeremiah persuaded him to, Ver. 20. and his Counsellors probably against; otherwise it might have respect to his Flight, Chap. lli. 7, 8. which is more likely to me, than to mean the Persons.

Court of the Prison, till the Time that Jerusalem was taken, where he was when Jerusalem was taken.

C H A P. XXXIX.

IN the ninth Year of Zedekiah King of Judah, in the tenth Month, came Nebuchadrezzar King of Babylon with all his Army to Jerusalem, and they laid siege against it.

2. In the eleventh Year of Zedekiah, on the Ninth of the fourth Month, the City was broke open.

3. And all the King of Babylon's Princes came in, and sate at the middle Gate, Nergal-sharezer, Samgar-nebo, Sarfechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the Residue of the Princes of the King of Babylon.

4. And as soon as Zedekiah King of Judah and all the Warriors saw them, they fled, and went out of the City by Night, the Way of the King's Garden, at the Gate between the two Walls, going out the Way of the Plain.

5. But the Army of the Chaldeans pursued after them, and overtook Zedekiah in the Plains of Jericho: whom having taken, they brought up to Nebuchadnezzar King of Babylon, at Riblah in the Country of Hamath, and he pronounced the Judgments on him.

6. Then the King of Babylon killed Zedekiah's Sons at Riblah in his Sight, he also killed all the Nobles of Judah.

7. Next he put out Zedekiah's Eyes, and bound him with Chains to carry him to Babylon.

8. Besides the Chaldeans burnt the King's House, and those of the People with Fire, and broke down the Walls of Jerusalem.

9. The rest of the People too that were left in the City and elsewhere, with the Deserters who had deserted to him, did Nebuzaradan the Captain of the Guard carry away to Babylon.

10. However some of the poor People, who had Nothing, he left in the Country of Judah, and gave them Vineyards and Fields at the same Time.

11. But Nebuchadrezzar King of Babylon gave command concerning Jeremiah, by the Service of Nebuzaradan the Captain of the Guard, thus,

12. Take him, and put thy Eyes on him,

that thou mayest do Nothing ill to him; but as he speaks to thee, so do with him.

13. Accordingly he himself, in conjunction with Nebushasban, Rab-saris, Nergal-sharezar, Rab-mag, and all the King of Babylon's Captains,

14. Sent, and took Jeremiah out of the Court of the Prison, and delivered him to Gedaliah the Son of Ahikam, the Son of Shaphan, that he might carry him out home: so he dwelt among the People.

15. Now Jeremiah had the Lord's Commission, while he was shut up in the Court of the Prison, as follows:

16. Go, and tell Ebed-melech the Cuthite, that the Lord of Armies the God of Israel says thus; Behold my Words shall come to pass on this City for Ill, and not for Good, and they shall be before thee at that Time.

17. But at the same Time I will rescue thee, says the Lord, and thou shalt not be given into the Power of the Men of whose Face thou art afraid.

18. For I will thoroughly deliver thee, and thou shalt not fall by the Sword, but shalt have thy Life for Spoil, because thou hast trusted in me, says the Lord.

C H A P. XL.

A COMMISSION which Jeremiah had from the Lord, after Nebuzaradan the Captain of the Guard let him go from Ramah, *follows*; who, when he had taken him, and he was bound in Fetters among all those of the Captivity of Jerusalem and Judah, that were carried away to Babylon,

2. Fetched Jeremiah, and said to him; The Lord thy God spoke this Adversity to this Place;

3. And the Lord has brought *it*, and done according as he spoke: because ye sinned against the Lord, and did not hearken to what he said, therefore this Thing is come to pass on you.

4. And now behold I release thee to Day from the Fetters which have been upon thy Hand; if thou likest to go with me to Babylon, do, and I will look to thee; but if thou dislikest to go with me to Babylon, refrain: see the whole Country is before thee; go whither thou likest, and approvest of, to go.

5. Who being not yet returned, *he said*, Return then to Gedaliah the Son of Ahikam, the Son of Shaphan, whom the King of Ba-

Ver. 6. *Sons*] his Daughters being alive after this, Ch. xli. 10.

Ver. 9. *elsewhere*] those who fled out of the City, and were caught, Ver. iv. 5.

Ver. 1. *follows*] beginning Chap. xlii. 9.

bylon has set over the Cities of Judah, and dwell with him among the People, or go where-ever thou pleasest to go. So the Captain of the Guard gave him Provision and a Present, and let him go.

6. Jeremiah accordingly went to Gedaliah the Son of Ahikam at Mizpah, and dwelt with him among the People that were left in the Country.

7. All the Princes themselves likewise of the Forces who were in the Field, and their Men, hearing that the King of Babylon had set Gedaliah the Son of Ahikam over the Country, and that he had committed to him the Men, Women and Children, and those of the Poor of the Country, who were not carried away to Babylon;

8. Came to Gedaliah at Mizpah, namely Ishmael the Son of Nethaniah, Johanan and Jonathan the Sons of Kareah, Seraiah the Son of Tanhumeth, the Sons of Ephai the Netophathite, and Jezaniah the Son of a Maachathite, with their Men.

9. To whom Gedaliah the Son of Ahikam, the Son of Shaphan, swore thus; Be not afraid of serving the Chaldeans, dwell in the Country, and serve the King of Babylon, and it shall be well with you.

10. As for me, behold I will dwell at Mizpah, to attend before the Chaldeans who will come to us: as for you, gather Wine, Summer-fruit and Oil, and put into your Vessels, dwelling in your Cities which you have taken.

11. And when all the Jews too who were in Moab, among the Ammonites, in Edom, and those who were in any of the Countries, heard that the King of Babylon had placed in Judah such as were left, and that he had set over them Gedaliah the Son of Ahikam, the Son of Shaphan;

12. They all returned from all the Places whither they were driven, and came into the Country of Judah, to Gedaliah at Mizpah, gathering Wine and Summer-fruit very much.

13. And Johanan the Son of Kareah, with all the Princes of the Forces who were in the Field, came to Gedaliah at Mizpah,

14. Saying to him, Dost thou know at all, that Baalis King of the Ammonites has sent Ishmael the Son of Nethaniah, to take away thy Life? But Gedaliah the Son of Ahikam would not believe them.

15. And Johanan the Son of Kareah saying thus to Gedaliah at Mizpah secretly, Do let me go and slay Ishmael the Son of Nethaniah, and no Man shall know it: why

should he take away thy Life, that all the Jews who are gathered to thee may be dispersed, and the Residue of Judah perish?

16. Gedaliah the Son of Ahikam said to him, Thou shalt not do this Thing, for thou speakest falsely of Ishmael.

C H A P. XLI.

HOWEVER in the seventh Month, Ishmael the Son of Nethaniah, the Son of Elishama, one of the royal Family, having with him ten of the King's chief Men, came to Gedaliah the Son of Ahikam at Mizpah; where as they were eating Victuals together,

2. He and they rose up, and smote Gedaliah the Son of Ahikam, the Son of Shaphan with the Sword, and killed him, whom the King of Babylon had set over the Country.

3. All the Jews likewise that were with Gedaliah at Mizpah, and the Chaldeans that were found there, the Warriors did Ishmael slay.

4. Moreover the second Day of his killing Gedaliah, when no Man knew it,

5. There came fourscore Men from Shechem, Shilo and Samaria, with the Beard shaved, the Garments torn, having cut themselves, with an Offering and Frankincense in their Hand, to bring to the House of the Lord.

6. And Ishmael the Son of Nethaniah went out of Mizpah to meet them, going along weeping as he went, and when he met them, he said to them, Come to Gedaliah the Son of Ahikam.

7. But when they were come within the City, he himself, and the Men that were with him, killed them, *throwing them* into the midst of a Pit.

8. Nevertheless ten Men being found among them, who said to Ishmael, Do not kill us, because we have Treasures in the Field of Wheat, Barley, Oil and Honey; he refrained, and did not kill them among their Brethren.

9. And the Pit wherein Ishmael threw all the dead Bodies of the Men, whom he slew at the Side of Gedaliah, was the same that King Asa made by reason of Baasha King of Israel, which Ishmael the Son of Nethaniah filled with the Slain.

10. Then Ishmael took all the Residue of the People Prisoners that were at Mizpah, the King's Daughters, as well as all the People that were left there, whom Nebuzaradan the Captain of the Guard had com-

Ver. 9. *at the Side*] according to the Sense the same is rendered in Chap. xxxviii. 10, 11. so *Jun.* and *Trem.*

translate it *ad latus*; *Cass. secundum*, by; and can scarce be pretended to signify *because of*.

mitted to Gedaliah the Son of Ahikam; those Ishmael the Son of Nethaniah having taken Prisoners, went to pass to the Ammonites.

11. But Johanan the Son of Kareah, and all the Princes of the Forces who were with him, hearing of all the Evil that he had done;

12. Took all the Men, and went to fight with Ishmael the Son of Nethaniah, whom they found at the great Water which is in Gibeon.

13. And when all the People that were with Ishmael saw Johanan the Son of Kareah, and all the Princes of the Forces who were with him, they were glad.

14. So all the People that Ishmael had taken Prisoners from Mizpah turned about, and went back again to Johanan the Son of Kareah.

15. Ishmael himself however escaped with eight Men from the Face of Johanan, and went to the Ammonites.

16. Afterwards Johanan the Son of Kareah, and all the Princes of the Forces who were with him, took from Mizpah all the Residue of the People that he had recovered from Ishmael the Son of Nethaniah, after he had slain Gedaliah the Son of Ahikam, the Men that were Warriors, with the Women, Children and Eunuchs, whom he had brought back from Gibeon.

17. And they went, and abode at the Lodging-place of Chimham, which is by Beth-lehem, that they might go to enter into Egypt;

18. By reason of the Chaldeans, since they were afraid by reason of them, because Ishmael the Son of Nethaniah had slain Gedaliah the Son of Ahikam, whom the King of Babylon had set over the Country.

C H A P. XLII.

AND there came nigh all the Princes of the Forces, with Johanan the Son of Kareah, Jezaniah the Son of Hoshaiah, and all the People from the least to the greatest,

2. Saying to the Prophet Jeremiah; Let us fall now with Supplication before thee,

and pray for us to the Lord thy God, for all this Residue, since we are left a few out of many, as thy Eyes see us:

3. That the Lord thy God may tell us the Way in which we should go, and the Thing which we should do.

4. To whom the Prophet Jeremiah said, I hear, behold I will pray to the Lord your God according to your Words; and what thing soever the Lord answers you, I will tell you, and with-hold nothing from you.

5. And they replied to Jeremiah; The Lord be a true and faithful Witness with us, whether we do not act entirely so as the Matter is, with which the Lord thy God sends thee to us.

6. Whether it be good or ill, we will hearken to what the Lord our God says, to whom we send thee; in order that it may be well with us, when we do thus.

7. And at the End of ten Days Jeremiah having the Lord's Commission,

8. Called to Johanan the Son of Kareah, to all the Princes of the Forces who were with him, and all the People from the least to the greatest,

9. And said to them: Thus says the Lord God of Israel, to whom you sent me to prostrate my self with your Supplication before him;

10. If you will at all abide in this Country, I will build you up, and not pull down, as also plant you, and not pluck up; since I am sorry for the Ill which I have done to you.

11. Be not afraid by reason of the King of Babylon, because of whom you are afraid; be not afraid of him; says the Lord; for I am with you to save you, and deliver you from his Power:

12. And I will grant you Compassions, so that he shall have compassion on you, and let you return to your own Country.

13. But if you say, We will not abide in this Country; not hearkening to what the Lord your God speaks:

14. Saying, No, for we will go into the Country of Egypt, in which we shall not see War, nor hear the Sound of the Trumpet, nor have a Famine of Bread, and there we will abide;

15. Now therefore hear the Lord's Commission, O Residue of Judah: Thus says the

Ver. 2. *Let us fall—with Supplication*] in the *Heb.* *Let our Supplication fall*; not *be accepted*, as may be seen by the rendering of the like Expression in the *com. Transf.* Chap. xxxvi. 7. & xxxviii. 26. and even in the 9th Ver. of this Chap.

Ver. 10. *at all*] The Signification of *still* being when the Words are transposed.

Ver. 11. *by reason of—because of*] not merely *of*, as *aliter*.

Ver. 13. *not hearkening*] The Matter the same with the foregoing, and no Conjunction between; besides that these are not the Words of the People, since they pretended they would hearken to the Lord in this particular Matter, Ver. 6. agreeable to Chap. xliii. 2. as also the next Ver. to this beginning with their *Saying*, shews they were not supposed to say these Words: so that *neither* is both wrong and improper.

Lord of Armies, the God of Israel; If you at all put your Faces to go into Egypt, and do go in to sojourn there;

16. The Sword which you are afraid of shall overtake you there in the Country of Egypt, and the Famine which you are anxious about shall follow close after you there at Egypt, insomuch that you shall die there.

17. Thus shall it be with all the Persons who put their Faces to go into Egypt to sojourn there, they shall die by the Sword, Famine and Pestilence; and shall have no Remainder or Remnant, by reason of the Adversity which I will bring upon them.

18. For thus says the Lord of Armies, the God of Israel, As my Anger and Wrath has been poured forth upon the Inhabitants of Jerusalem, so shall my Wrath be poured forth upon you when you go into Egypt; so that you shall become an Execration, Astonishment, Curse and Reproach, and shall see this Place no more.

19. The Lord has spoken concerning you, O Residue of Judah; Do not go into Egypt; know certainly that I charge you this Day.

20. For you erred in your Minds when you sent me to the Lord your God, saying, Pray to the Lord our God for us, and entirely as he says, so tell us, and we will do it.

21. And I having told you this Day, ye do not hearken to what the Lord your God says, nor to any Thing with which he has sent me to you.

22. Now therefore know fully, that you shall die by the Sword, Famine and Pestilence, in the Place whither you delight to go, to sojourn.

C H A P. XLIII.

NEVERTHELESS when Jeremiah had made an end of speaking to all the People, all the Words of the Lord their God already mentioned, with which he sent him to them;

2. Azariah the Son of Hoshaiah, Johanan the Son of Kareah, and all the proud Men, said thus to Jeremiah; Thou speakest falsely, the Lord our God has not sent thee to say, Do not go into Egypt to sojourn there.

3. But Baruch the Son of Neriah persuades thee against us, in order to deliver us into the Power of the Chaldeans, that they may kill us, and carry us away to Babylon.

4. So Johanan the Son of Kareah, all the Princes of the Forces, and all the People would not hearken to what the Lord said, to abide in the Country of Judah.

5. On the contrary that Johanan, and all those Princes, took all the Residue of Judah, who were returned from all the Nations whither they had been driven, to sojourn in the Country of Judah,

6. Men, Women and Children, with the King's Daughters, and every Person that Nebuzaradan Captain of the Guard had left with Gedaliah the Son of Ahikam, the Son of Shaphan, as also Jeremiah the Prophet, and Baruch the Son of Neriah;

7. And went into the Country of Egypt, for they would not hearken to what the Lord said, going to Tahpanhes.

8. However Jeremiah had the Lord's Commission at Tahpanhes as follows:

9. Take great Stones in thy Hand, and hide them among the Clay in the Brick-kiln, which is at the Entrance of Pharaoh's House at Tahpanhes, in the Sight of the Men of Judah;

10. And tell them: Thus says the Lord of Armies, the God of Israel; Behold I will send, and fetch Nebuchadrezzar King of Babylon my Servant, whose Throne I will put above these Stones which I have hid, and he shall pitch his Pavilion over them.

11. Nay he shall come, and smite the Country of Egypt, those who are for Death with Death, those who are for Captivity with Captivity, and those who are for the Sword with the Sword.

12. And I will set the Houses of the gods of Egypt on fire, whom he shall burn and carry captive; and being cloathed with the Country of Egypt, as a Shepherd is with his Garment, he shall go out from thence in Peace.

13. He shall also break the Statues of Beth-shemesh in pieces, which are in the Country of Egypt, as well as burn the Houses of the gods of Egypt with Fire.

C H A P. XLIV.

A COMMISSION which Jeremiah had to all the Jews who dwelt in the Country of Egypt, namely at Migdol, Tahpanhes and Noph, in the Country of Pathros, was as follows:

Ver. 21. *do not*] These four last Verses might be spoken after the People's Refusal.

Ver. 12. *Shepherd*] who wears more Cloaths than ordinary, to secure himself against the Weather to which he is so much exposed; and especially puts on his upper

Garment, a Cloak or great Coat, when he is about to return home, which makes the Comparison very good.

Ver. 1. *to*] It being spoken to those Jews in the second Person.

2. Thus says the Lord of Armies, the God of Israel: You have seen all the Adversity which I have brought upon Jerusalem, and all the Cities of Judah, so that behold they are waste at this Time, and none dwells in them;

3. By reason of their Wickedness which they did to provoke me, by going to burn incense, to serve other gods, whom neither they, you, nor your Fathers knew.

4. Notwithstanding I had sent to you all my Servants the Prophets, and that early, saying, Oh, do not this abominable Thing which I hate!

5. But they did not hearken, nor incline their Ear, to return from their Wickedness, not to burn incense to other gods.

6. My Wrath and Anger therefore was poured out, and kindled in the Cities of Judah and Streets of Jerusalem, so that they became waste and desolate, as at present.

7. And now thus says the Lord God of Armies, the God of Israel; Why do ye commit a great Evil against your selves, to cut off from you Man and Woman, Child and sucking Babe, from within Judah, to leave you no Remainder;

8. By provoking me with the Works of your Hands, by burning incense to other gods in the Country of Egypt, whither you are gone to sojourn; that you may be cut off, and that you may become a Curse and Reproach in all the Nations of the Earth?

9. Have you forgot the Wickedness of your Fathers, with that of the Kings of Judah and of their Wives, as also your own and your Wives Wickedness, which they have committed in the Country of Judah and the Streets of Jerusalem?

10. They are not mortified to this Day, neither have they feared, nor gone in my Law and Ordinances, which I did put both before you and your Fathers.

11. Therefore thus says the Lord of Armies, the God of Israel; Behold I will put my Face against you for Ill, even to cut off all Judah.

12. For I will take the Residue of Judah who have put their Faces to go into the Country of Egypt to sojourn there, and they shall all be consumed, shall fall in that Country, being consumed by the Sword and Famine, with which they shall die from the

least to the greatest; and become an Execution, Astonishment, a Curse and Reproach.

13. Thus will I punish those who dwell in the Country of Egypt, as I have punished Jerusalem, with the Sword, Famine and Pestilence.

14. So that the Residue of Judah who are gone to sojourn there in the Country of Egypt, shall have no Remnant or Remainder; that they may return to the Country of Judah, whither they lift up their Mind to return to dwell: for none shall return but those who escape.

15. Nevertheless all the Men who knew that their Wives burnt incense to other gods, and all the Women that stood by, a great Company, even all the People who dwelt in the Country of Egypt at Pathros, made Jeremiah the following Answer;

16. In the Thing which thou hast spoken to us in the Name of the Lord, we will not hearken to thee.

17. But will actually do every Thing that comes out of our own Mouth, to burn incense to the Work of Heaven, and pour out Drink-offerings to it, as we, our Fathers, Kings, and Princes have done, in the Cities of Judah and Streets of Jerusalem, when we were satisfied with Bread, were well, and saw no Ill.

18. Whereas ever since we left off burning incense to the Work of Heaven, and pouring out Drink-offerings to it, we have wanted every Thing, and have been consumed by the Sword and Famine.

19. And when we burnt incense to the Work of Heaven, and poured out Drink-offerings to it, did we make Cakes for it, to make images to it, or pour out Drink-offerings to it, without our Husbands?

20. Then Jeremiah replied to all the People, both Men and Women, even all the People who answered him in that Manner, as follows;

21. Did not the Lord remember the Incense which you burnt in the Cities of Judah, and the Streets of Jerusalem, your selves, and your Fathers, Kings and Princes, with the People of the Country, and that come into his Mind?

22. And the Lord being no longer able to bear, by reason of the Evil of your

Ver. 10. *They*] the *Wives* especially, Ver. 9. according to Ver. 15. 19. and whom this Word denotes just before in *they have committed*; without such passing from one Person to another, and back again, as *Grotius* speaks of.

Ver. 17. *Work*] accordingly called *Army*, Chap. viii. 2. & xix. 13. 2 *Chr.* xxxiii. 3, 5. *Isa.* xl. 26. compared with *Gen.* ii. 1, 2. rendered by *Jun.* and *Trem.* *rebus*, *Things*; by *Munst.* & *L.* *Jud.* *machinae*, *Fabrick*; and *Pagnine* in his great *Heb. Lexicon* puts it *operi*, *Work*;

as likewise *Mercer* in the *Additions* to the same, says the simple Meaning is, *machinae*, *operi*, or *artificia*; see also *Buxt. Lex.* under *לָאָץ* & *Amam. Anti. B.* in Cap. vii. 18.

Ver. 19. *make images*] as *עָצָב* seems here properly to signify from the Noun *עֲצָבִים*, *Images*, and being in the Conjugation *Hiphil* intimating to *make*; and *Kimhi* in the *Book of Roots* expounds exactly as here *עָצָבִים לֹא עָצָבִים* Which *Abomination* of theirs, as it is called, Ver. 22. has a notable Resemblance to Popery.

Deeds, because of the Abominations which you did, your Country became waste, desolate, and a Curse, without Inhabitant, as at present.

23. By reason that you burnt incense, and sinned against the Lord, not hearkening to what the Lord said, nor going in his Law, Ordinances and Testimonies, therefore this Adversity befel you, as at present.

24. Besides Jeremiah said to all the People, including all the Women: Hear the Lord's Commission, all Judah who are in the Country of Egypt;

25. Thus it is the Lord of Armies, the God of Israel, says; You and your Wives have not only spoken with your Mouths, but fulfilled with your Hand, what follows, We will actually perform our Vows which we have made, to burn incense to the Work of Heaven, and pour out Drink-offerings to it: you thoroughly confirm your Vows, and actually perform them.

26. Therefore hear the Lord's Commission, all Judah who dwell in the Country of Egypt; Behold I swear by my great Name, says the Lord, that my Name shall no more be pronounced in the Mouth of any Man of Judah, in the whole Country of Egypt, saying, The Sovereign Lord lives.

27. Behold I will watch over them for Ill, and not for Good; insomuch that all the Men of Judah who are in the Country of Egypt, shall be consumed by the Sword and Famine, till they are finished.

28. Only a few Persons who escape the Sword, shall return from the Country of Egypt to that of Judah: thus all the Relidue of Judah that are gone into the Country of Egypt to sojourn there, shall know whose Word shall be confirmed, mine or theirs.

29. And this shall be a Sign to you, says the Lord, that I will punish you in this Place, in order for you to know that my Words shall be thoroughly confirmed against you for Ill.

30. Thus says the Lord, Lo I will deliver Pharaoh-hophra King of Egypt into the Power of his Enemies, and into the Power of those who seek his Life, as I did Zedekiah King of Judah into that of Nebuchadnezzar King of Babylon his Enemy, and he who fought his Life.

C H A P. XLV.

A COMMISSION which the Prophet Jeremiah spoke to Baruch the Son of Neriah, when he wrote the foregoing Words in a Book from Jeremiah's Mouth, in the fourth Year of Jehoiakim the Son of Josiah King of Judah, was as follows:

2. Thus says the Lord God of Israel to thee, O Baruch;

3. Thou hast said, Wo now is to me, for the Lord adds Sorrow to my Grief: weary as I am of my Sighing, I find no Rest.

4. Tell him thus, as what the Lord says; Behold that which I have built up I will pull down, and that which I have planted I will pluck up, even this whole Country.

5. And wouldest thou seek great Things for thy self? Do not: for lo when I bring Adversity upon all Flesh, says the Lord, I will give thee thy Life for Spoil in all Places whither thou goest.

C H A P. XLVI.

A COMMISSION which the Prophet Jeremiah had against the Gentiles;

2. Namely Egypt, the Army of Pharaoh-necho King of it that was by the River Euphrates at Carchemish, which Nebuchadnezzar King of Babylon defeated in the fourth Year of Jehoiakim the Son of Josiah King of Judah:

3. Put in order the Shield and Buckler, and approach to the Battle.

4. Harness the Horses, and get up, you Horsemen, as also stand in the Helmets, scour the Spears, put on the Corsets.

5. Why do I see them daunted, turned backward, and their stout Men either beat down, or quite fled without turning about? There shall be Dread on every Side, says the Lord.

6. Let not the Swift flee, nor the Stout escape: they stumble and fall, northward by the Side of the River Euphrates.

7. Who is this comes up like a Stream, whose Waters are moved like the Rivers?

8. Egypt comes up like a Stream, and the Waters are moved like the Rivers, and he says, I will go up, will cover the Country, destroy the City and the Inhabitants in it.

Ver. 22. *desolate*] as Ver. 6. though *Astonishment* suits better to the People, Ver. 12. those *Heb.* Words having this twofold Meaning.

Ver. 30. *Pharaoh-hophra*] called in profane History *Apries*, he being defeated and taken by *Amasis*, whom

Nebuchadnezzar had left King of Egypt, was strangled in his Palace at *Sais*, *Herodot.* Lib. II. *Diod. Sicul.* Lib. I. Pt. 2. Accordingly observe it is not said, the Lord would deliver him into the Power of the King of Babylon, though he conquered Egypt, and though it is said so of *Zedekiah*.

9. Come up, O Horses, and glory, you Chariots, let the stout Men also come forth, the Ethiopians and Libyans who handle the Shield, and the Ludites who handle, bend the Bow.

10. That being a Day for the Sovereign Lord of Armies, a Day of Vengeance to be revenged on his Adversaries, when the Sword shall consume, and be satisfied, nay be drunk with their Blood: for the Sovereign Lord of Armies has a Sacrifice in the north Country, at the River Euphrates.

11. Go up to Gilead, and take Balsam, O Virgin, Daughter of Egypt: in vain shalt thou have many Medicines, thou shalt have no healing up.

12. The Nations hear of thy Vileness, and thy Cry fills the Country: for the Stout have stumbled against the Stout, both of them are fallen together.

13. A Commission which the Lord spoke to the Prophet Jeremiah, that Nebuchadrezzar King of Babylon should come to smite the Country of Egypt:

14. Declare you in Egypt, publish at Migdol, as likewise at Noph and Tahpanhes, say, Place and make thy self ready; for the Sword will consume round about thee.

15. Why are thy strong ones swept away? They could not stand, because the Lord drove them away.

16. He made many stumble, they even fell one on another, and said, Rise up, and let us return to our own People and our native Country, by reason of the oppressing Sword.

17. They call out there, Pharaoh King of Egypt is a Noise, he has passed the appointed Time.

18. By my living, says the King, whose Name is the Lord of Armies, as Tabor is among the Mountains, and Carmel at the Sea, he shall come.

19. Make thee Instruments of Captivity, O Daughter, who dwellest in Egypt: for Noph shall become desolate, and waste without Inhabitant.

20. Egypt being like a very handsome Heifer, Slaughter comes, from the North it comes.

21. Her hired Men too within her are like

Heifers of the Stall, for they also are turned about, fled away together without standing; because the Day of their Calamity is come upon them, the Time of their Visitation.

22. Her Voice goes along like a Serpent; because they march with an Army, and come to her with Axes as Fellers of Wood.

23. They cut down her Coppice, says the Lord, though it cannot be searched out: for they are more than the Locusts, and even out of Number.

24. The Daughter of Egypt is ashamed, being delivered into the Power of the People of the North.

25. The Lord of Armies, the God of Israel says; Behold I will punish the Multitude from No, even Pharaoh and Egypt, with its gods and Kings, and not only Pharaoh, but those who trust in him.

26. And will deliver them into the Power of such as seek their Lives, and into that of Nebuchadrezzar King of Babylon, and of his Servants: yet after that it shall be inhabited as in old Time, says the Lord.

27. But do not thou fear, my Servant Jacob, nor be daunted, O Israel: for lo I will save thee from far off, and thy Offspring from the Country of their Captivity; so that Jacob shall return, and rest, and be quiet, none making afraid.

28. Do not thou fear, my Servant Jacob, says the Lord, since I am with thee: though I will make an entire End of all the Nations whither I drive thee, I will however not make an entire End of thee, but will correct thee regularly, and not let thee at all be quit.

C H A P. XLVII.

THE Lord's Commission which the Prophet Jeremiah had concerning the Philistines, before Pharaoh smote Gaza.

2. Thus says the Lord: Behold Waters come up from the North, which are an overflowing Flood, and overflow the Country with what it is full of, the City and those who dwell in it; so that the Men cry, and every Inhabitant of the Country laments.

3. At the Sound of the Stamping of the

Ver. 9. *Ludites*] See Ezek. xxx. 5.

Ver. 18. *at the Sea*] See on 1 King. xviii. 43.

Ver. 20. *Slaughter*] as more proper both to *Heifer*, and to the Meaning of the *Heb.* Word than *destruction*.

Ver. 21. *like Heifers of the Stall*] pampered like them, and unfit to stand a Battle.

Ver. 22. *like a Serpent*] as whispering, I suppose, for Fear of being discovered by the Enemy.

Ver. 25. *from No*] called afterwards *Alexandria*, where the Army might rendezvous, before they marched out; see *Nab.* iii. 8.

Ver. 26. *deliver*] See Chap. xlv. 30.

Ver. 1. *Gaza*] in the Country of the *Philistines*, 1 Sam. vi. 17. *Amos* i. 6, 8.

Ver. 2. *from the North*] It would pass indisputable, I suppose, that this Destruction was made by one of the Kings of Egypt, to whom *Pharaoh* was a common Name, but that it was from the North, and Egypt lay on the South of the *Philistines*: for it looks unlikely that the *Egyptians* began the Conquest, and another People carried it on, especially the *Babylonians* or *Affyrians* as expounded, because they were not Allies but Enemies to the *Egyptians*, and so would rather have saved the *Philistines* from them; however had such an odd Thing fallen out, one might fully

Hoofs of his strong Beasts, at the Bustling of his Chariots, the Noise of his Wheels, the Fathers do not turn about to the Children through Slackness of Hands ;

4. For the Day that comes to waste all the Philistines, to cut off from Tyre and Zidon every Helper who remains : because the Lord wastes the Philistines, the Residue of the Region of Caphtor.

5. Baldness is come on Gaza, Ashkelon is perished, the Residue of their Vale : how long wilt thou cut thy self ?

6. Alas, O Sword of the Lord, how long wilt thou not be quiet ? Withdraw into thy Sheath, be quiet, and still.

7. How can it rest, when the Lord has given it a Command ? To Ashkelon and the Harbour of the Sea, there has he appointed it.

C H A P. XLVIII.

CONCERNING Moab, thus says the Lord of Armies, the God of Israel : Wo is to Nebo, because it is wasted, Kiriathaim is ashamed, being taken, the high Place is ashamed, and daunted.

2. There is no Praise of Moab any more, at Heshbon they contrive Harm against it, Come, and let us cut it off from being a Nation : thou shalt also be cut down, O Madmen, the Sword shall go after thee.

3. There is a Voice of Crying from Horonaim, of Wasting and great Ruin.

4. Moab is ruined, its little ones cause a Cry to be heard.

5. For at the Ascent of Luhith it goes up with continual Weeping, and in the Descent of Horonaim the Adversaries hear a Cry of Ruin.

6. Flee, escape with your Lives, and be like a Shrub in the Wilderness.

7. For since thou dost trust in thy own Works and Treasures, thou shalt also be taken ; and Chemosh shall go forth into Captivity, his Priests and Princes together.

8. And the Waster shall come to every City, so that no City shall escape, the Vale too shall perish, and the Plain be destroyed, which the Lord says.

9. Give Moab Wings, that it may fly quite away ; since its Cities will be desolate, without an Inhabitant in them.

10. Cursed be he who does the Lord's Work deceitfully, and cursed be he who with-holds his Sword from Blood.

11. Moab has been quiet from his Youth, and he has been at rest on his Lees, for he has not been emptied from one Vessel to another, nor gone into Captivity ; consequently his Taste remains in him, and his Smell is not changed.

12. Therefore behold the Days are coming, says the Lord, when I will send to him Rangers, who shall make him range about, empty his Vessels, and disperse the Bottles belonging to them.

13. And Moab shall be ashamed of Chemosh, as the Family of Israel were of Beth-el their Trust.

14. How can you say, We are stout, and Men of Ability for War ?

15. Moab is wasted, and gone up *from* its Cities, and the choicest of his chosen ones shall go down to the Slaughter, says the King, whose Name is the Lord of Armies.

16. The Calamity of Moab is near to come, and his Adversity hastens exceedingly.

17. Bemoan him, all you who are round about him, and all that know his Name, say, How the strong Staff is broke, the fine Stick !

18. Come down from the Glory, and sit with Thirst, O Daughter who dwellest in Dibon : for the Waster of Moab is come up against thee, destroying thy Fortifications.

19. Stand at the Way, and watch, O Inhabitant of Aroer, ask him who flees, and her that is escaped thus, What is come to pass ;

20. Moab being ashamed because it is

expect the Description would have shewn it ; but instead of this the Affliction of Gaza is afterwards mixed with that of the rest, plainly denoting it to be the same Overthrow of their Country, and consequently by the Egyptians. The Army also coming from the North is so far from being an Inconsistency, that it fixes the Time and Manner at least to me, as follow : Pharaoh-necho King of Egypt going to war against the King of Assyria, was interrupted in his March by Josiah, whom he defeated and slew, 2 King. xxiii. 29. 2 Chron. xxxv. 20. and it seems as if he had met with a like Interruption at Gaza, that Country being brought under Assyria before, Isa. xx. 1. and so took the City, as it lay in his Way, on the Side towards Egypt. He afterwards gaining the Victory by the River Euphrates, Josephus, Antiq. Lib. x. 6. and bringing the Kingdom of Judah into Subjection as he came back, 2 King. xxiii. 33. 34. how agreeable it is to suppose he now also did to the Philistines,

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what is here prophesied concerning them, coming thus against them from the North. So it agrees well also with Zephaniah's Prophecy, Chap. i. 1. & ii. 4.

Ver. 4. *from Tyre and Zidon*] whom the Philistines might help, as being their Neighbours.

Ver. 6. *Withdraw*] put up thy self being a strange Action for a Sword.

Ver. 1. *Moab*] That the Overthrow and Captivity of the Moabites, was at the same Time with that of the Ammonites; appears by Ezek. xxv. 10. therefore see on Ezek. xxv. 3, 13.

Ib. *daunted*] as in Ver. 39.

Ver. 5. *it goes up*] as Isa. xv. 5. and the Heb. has also with here.

Ver. 8. *which*] the Heb. Relative being here.

Ver. 12. *Bottles belonging*] Towns belonging to the Cities, as Bottles to a Vessel for emptying it. But *their* reads uncertain to which of the three it pertains.

U u

daunted,

daunted, lament, and cry : tell in Arnon, that Moab is wasted.

21. For Judgment is come on the Country of the Plain ; on Holon, and on Jahzah, and upon Mephaath,

22. And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23. And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24. And upon Kerioth, and upon Bozrah, nay upon all the Cities of the Country of Moab, far off and near.

25. The Horn of Moab is cut off, and his Arm is broke, says the Lord.

26. Make him drunk, because he magnifies himself against the Lord ; that Moab may clap *Hands* in his Vomit, and he himself likewise become Derision.

27. For was not Israel Derision to thee ? Was he found among Thieves ? Because by thy Words against him, thou art moved.

28. Forsake the Cities, and dwell in the Rock, O Inhabitants of Moab, and be like a Dove that makes a Nest in the Sides of the Pit's Mouth.

29. We have heard of the Pride of Moab, who is very proud, his Loftiness, Pride, Haughtiness, and the Ambition of his Heart.

30. I know his Wrath, says the Lord, but it is not so, his false Devices do not so accomplish.

31. Therefore I shall lament for Moab, and cry for Moab all of it, one shall bemoan the Men of Kir-heres.

32. O Vine of Sibmah, I shall weep for thee with the Weeping of Jazer, thy Sprouts being gone over the Sea, as far as that of Jazer : the Waster is fallen both upon thy Summer-fruit and Vintage.

33. Thus is Gladness and Rejoicing taken away from the arable Land, even from the Country of Moab ; and I have made the Wine cease from the Wine-presses, none shall tread with Acclamation, that which is shall not be Acclamation.

34. From the Cry of Heshbon they utter their Voice to Elaleh, to Jahaz, from Zoar to Horonaim, as a Heifer of the third Year :

for the Waters of Nimrim also shall become desolate.

35. I will cause to cease likewise in Moab, says the Lord, him who offers up at the Chapel, and him who burns incense to his gods.

36. Therefore shall my Heart make a Noise for Moab like Pipes, as it shall also for the Men of Kir-heres : therefore the rest which he does will perish.

37. For every Head will be bald, and every Beard diminished : upon all Hands will there be Cuttings, and upon the Loins Sackcloth.

38. Upon all the Roofs of Moab, and in all its Streets there shall be wholly Lamentation : for I have broke Moab as a Vessel in which is no Delight, says the Lord.

39. They lament, How it is daunted ! How Moab has turned about the Back with Shame ! So Moab is become Derision and Daunting, to all who are round about him.

40. For thus says the Lord ; Behold he shall fly as an Eagle, and spread forth his Wings to Moab.

41. Kerioth is taken, and the Fortifications are seized ; the Heart of the powerful ones of Moab at that Time shall be as the Heart of a Woman in Pains.

42. And Moab shall be destroyed from being a People, because he has magnified himself against the Lord.

43. Dread, the Pit, and the Snare are for thee, O Inhabitant of Moab, says the Lord.

44. He that flees from the Presence of the Dread shall fall into the Pit, and he who gets up out of the Pit shall be taken in the Snare : for I will bring on Moab it self the Year of their Visitation, says the Lord.

45. Those who flee from the Power stand in the Shadow of Heshbon ; but the Fire shall come out of Heshbon, and the Flame from within Sihon, which shall consume the Corner of Moab, and the Crown of the Head of the tumultuous Race.

46. Wo is to thee, Moab, the People of Chemosh are perished : for thy Sons and Daughters are both taken captive.

47. Yet I will bring back the Captivity

Ver. 26. *clap Hands*] as he did at *Israel*, Ver. 27. and in the Manner of a Drunkard.

Ver. 27. *Was he found*] Was he so bad as one of a Gang of Thieves ?

Ver. 36. *therefore*] the same as the Verse begins with, and referring to the same in the foregoing Verses.

Ib. *the rest*] of offering, burning incense, &c. Ver. 35.

Ver. 39. *daunted*] which Verb is not only the Root of the following Noun here rendered *dismaying* in the *com. Transf.* but the same with that Verb rendered *dismayed*, Chap. xlix. 37. & l. 36.

Ver. 40. *to*] not *over*, as in Chap. xlix. 22:

Ver. 45. *from the*] as the most literal *Translators* render it, and *ours* with the same Verb, 1 Sam. xvii. 24. &

xix. 8. 2 Sam. xxiii. 11. *Isa.* xxiv. 18. & xxxi. 8. 1 Chr. xi. 13. *Zech.* ii. 6. & xiv. 5. *Josh.* x. 11. *Exod.* xiv. 25. & iv. 3. and even in the Verse before this. *Jonath.* seems to have taken it in the Sense of *wisdom*, translating in the *Chald.* *their Power being shortened, they fled.*

Ib. *Power*] *Vulg. Snare*, which is the Meaning of *פֶּדַי* instead of *פָּדַי*

Ib. *Fire*] alluding to, or partly using the old Proverb or Song, *Num.* xxi. 28.

Ver. 46. *Wo*] See *Num.* xxi. 29.

Ver. 47. *bring back*] *Bedford* not finding when this, and that of the *Ammonites*, Chap. xlix. 6. was done, interprets it of bringing again another Captivity upon them, which is supposed to be fulfilled in 1 Mac. v. 6, 7, &c. of

of Moab in the latter Days, says the Lord. Hitherto is the Judgment of Moab.

C H A P. XLIX.

CONCERNING the Ammonites, thus says the Lord: Has Israel no Sons? Has he no Heir? Why does their King inherit Gad, and his People dwell in its Cities?

2. Therefore behold the Days are coming, says the Lord, when I will make a Noise of War be heard at Rabbah of the Ammonites, and it shall become a desolate Heap, and its Daughters shall be burnt with Fire; then shall Israel be Heir to those who are Heirs to him, says the Lord.

3. Lament, O Heshbon, because Ai is wasted; cry, O Daughters of Rabbah, gird your selves with Sackcloth, cry, and run about into the Hedges, for their King shall go into Captivity, his Priests and Princes together.

4. Why dost thou boast of thy Vales, thy flowing Vale, O deserting Daughter? She that trusts in her Treasures, saying, Who shall come to me?

5. Behold I will bring Dread upon thee, says the Sovereign Lord of Armies, from all that are round about thee: and you shall be driven away each one straight forward, none gathering him who wanders.

6. Yet after that I will bring back the Captivity of the Ammonites, says the Lord.

7. Concerning Edom, thus says the Lord of Armies: Is Wisdom no more in Teman, Counsel perished from the understanding ones, their Wisdom become superfluous?

8. Flee, be turned about, dwell deep, O Inhabitants of Dedan: for I will bring the Calamity of Esau upon him, the Time when I will visit him.

9. If those who gather Grapes came to thee, would they not leave Gleaning-grapes? If Thieves by Night, they would spoil but what was sufficient for them.

10. But I have made Esau bare, discovered his secret Places, and he shall not be able to hide: his Offspring is wasted, with his Brethren and Neighbours, and there is none to say,

11. Leave thy Orphans, I will save them alive, and let thy Widows trust upon me.

12. For thus says the Lord; Behold they whose Judgment was not to drink of the Cup do thoroughly drink, and shalt thou thyself be wholly quit? Thou shalt not be quit, but shalt thoroughly drink.

13. For I swear by my self, says the Lord, that Bozrah shall become a Desolation, Reproach, Wasting and a Curse; and all its Cities shall become perpetual Waites.

14. I have heard a Report from the Lord, and an Ambassador is sent into the Nations, Gather your selves together, come against it, and rise up to War.

15. For behold I make thee small among the Nations, despised among Mankind.

16. Thy Terribleness deceives thee, the Pride of thy Heart, thou that dwellest in the Clefts of the Rock, who holdest the Height of the Hill: though thou makest thy Nest as high as an Eagle, I will bring thee down from thence, says the Lord.

17. And Edom shall become desolate, every one who passes by it shall be astonished, and hiss for all its Plagues.

18. As at the Overthrow of Sodom and Gomorrah, with its Neighbours, says the Lord, no Person shall inhabit there, nor Son of Man sojourn in it.

19. Behold like a Lion he shall come up from the Height of Jordan, against the Habitation of the Strong, for I will make him run off from it in an Instant; and who is the chosen one that I shall set over it? For who is like my self? And who shall appoint for me? And who is that Shepherd that can stand before me?

Scrip. Chron. B. VI. iii. 51. not considering perhaps that they must come back before they were carried away again, as the first Captivity was universal, Ver. 42, 44. Chap. xlix. 5. nor does the Verb. signify repeating a thing in the same manner. According to his Exposition the Israelites would rejoice when they were carried into Captivity again, Psa. xiv. 7. The returning of those People to their own Country is not a Matter likely to be recorded among the few Scraps we have of their History, and they might go back but a few at a time, it is sufficient that they were there again, Exr. ix. 1. Neh. xiii. 23. & iv. 7. Dan. xi. 41. and Josephus relates they were a populous Nation in his Time, Antiq. Lib. I. 11. see also Bel. Jud. i. 4.

Ver. 1. Ammonites] Look Ezek. xxv. 2.

Ib. their King] that of the Ammonites.

Ver. 2. Heap] Vulg. Tumult, by tumultum for tumulum.

Ib. Heir] as fulfilled 1 Mach. v. 6, 7, 8.

Ver. 6. bring back] This was manifestly done, from Joseph. Ant. Lib. XII. 12. and elsewhere, Grot.

Ver. 7. See Ezek. xxv. 13. Obad. i.

Ver. 8. dwell deep] in Caves and Pits, to hide from the Enemy, Ver. 10.

Ver. 9. See the like, Obad. v. &c.

Ver. 10. none] no Brethren nor Neighbours. Jun. and Trem. translate, adeo ut nullus supersit qui dicat: so that none remains who may say.

Ver. 12. shalt thou thyself] shalt in the pres. Bibles not being in Concord with he, and indeed I find shall in the 4to Edit. 1613; but then that does not agree with the Heb. where the Verb is of the second Pers. as just after.

Ver. 19. Lion] Jordan being beset with Bushes and Trees, and thought to harbour such; see Maundrell's Journal, p. 81.

Ib. he shall come] Nebuchadnezzar, the same as in Ver. 22. as appears by the like Expression.

Ib. from the Height of Jordan] as being northward, and so suiting with the Babylonian King or Nation here, Ch. i. 14, 15. & xxv. 9. and with that of the Medes in Ch. I. 44. according to Ver. 3, 9, 41. of the same; whereas Edom, whose coming against Judah some inter-

20. There-

20. Therefore hear the Counsel of the Lord which he has taken concerning Edom, and what he intends concerning the Inhabitants of Teman; that the little ones of the Flock shall draw them, that their Pastures shall be made desolate for them.

21. The Earth is moved at the Noise of their Fall, by the Cry their Voice is heard at the Red Sea.

22. Behold like an Eagle he shall come up, and fly, spreading forth his Wings over Bozrah; and the Heart of the powerful ones of Edom at that Time shall be as the Heart of a Woman in Pains.

23. Concerning Damascus; Hamath is ashamed, and Arpad; for having heard ill News, they are quite discouraged: there is Trouble at the Sea, it cannot be quiet.

24. Damascus is slack, turns about to flee, and Terror seizes: Distress and Pangs take hold of it as of a Woman in labour.

25. Which said, How the City of Praise is not forsaken, the Town of my Joy!

26. Therefore shall its young Men fall in the Streets of it, and all the Warriors be cut off at that Time, says the Lord of Armies.

27. And I will kindle a Fire in the Wall of Damascus, which shall consume the Palaces of Ben-hadad.

28. Concerning Kedar, and concerning the Kingdoms of Habor, which Nebuchadnezzar King of Babylon shall conquer, thus says the Lord: Arise, go up to Kedar, and waste the Sons of the East.

29. Their Tents and Flocks shall they take away, their Curtains, all their Instruments and their Camels they shall take for themselves, and proclaim against them Dread on every Side.

30. Flee, remove very far, dwell deep, O Inhabitants of Habor, says the Lord: for Nebuchadnezzar King of Babylon has taken Counsel against you, and intends Something against you.

31. Arise, go up to the quiet Nation that dwells securely, says the Lord, which has neither Gates nor Bars, dwelling alone.

32. For their Camels shall become Prey, and the Multitude of their Cattle Spoil, and I will scatter in every Wind those who are separated at a Corner, as also bring their Calamity from all Sides of it, says the Lord.

33. And Habor shall become a Habitation of Serpents, a Desolation for ever; no Person shall dwell there, nor Son of Man sojourn in it.

34. The Lord's Commission which the Prophet Jeremiah had concerning Elam, in the Beginning of the Reign of Zedekiah King of Judah, was as follows:

35. Thus says the Lord of Armies; Behold I will break the Bow of Elam, the chief of their Power.

36. And will bring to Elam the four Winds from the four Borders of the Heaven, and will scatter them in all these Winds; inasmuch that there shall be no Nation whither the Elamites who are driven away shall not come.

37. So the Elamites shall be daunted before their Enemies, and before those who seek their Life, and I will bring Adversity upon them, even my fervent Anger, says the Lord; nay will send the Sword after them, till I have consumed them.

38. I will also put my Throne in Elam, and cause the King and Princes to perish from thence, says the Lord.

39. However in the latter Days I will bring back the Captivity of Elam, says the Lord.

CH A P. L.

A COMMISSION which the Lord spoke concerning Babylon, concerning the Country of the Chaldeans, by the Ministry of the Prophet Jeremiah.

pret this to be, was southward: and thus *Nebuchadnezzar* is spoken of, Ch. iv. 6, 7.

Ib. off from it] viz. *Jordan*, the Names of Places being fern. *Lowth* in his *Commentary* says this should be rendered, and make him run, or seize upon her; asserting that the Preposition *Menal* (as he calls it) doth likewise signify upon, for which he cites 1 *King*. ix. 5. where it is cut off from, not upon; besides *נָחַל* is for not and.

Ver. 20. that] or shall not interrogative.

Ver. 21. their] plural.

Ver. 30. you] At the End is by the *Heb.* *them*: for tho' *Munster's Bible* has *you*, yet he altered Words in that Manner, conformable to the *Translations*; and tho' *Buxtorf's great Basil Bible* has *you* a marginal Reading, I don't find it authentically so, &c. And why may it not be *them*, applicable to *Inhabitants*, according to such Changes of Expression which are frequent in the *Heb. Scripture*, and agreeing with *their* in Ver. 32?

Ver. 31. quiet] nothing of wealthy.

Ver. 34. *Elam*] afterwards Part of *Persia*, lying on the East of the River *Tigris*, *Dan.* viii. 2. which *Xenophon*

relates was conquered by *Nebuchadnezzar*, *Cyropæd.* Lib. VI. *Jun.* and *Trem.* refer this Prophecy to the *Scythians* taking Part of the Empire of the *Medes* from them, which they held 28 Years, *Herodotus*, Lib. I. but as *Elam* was not in *Upper Asia*, which was what the *Scythians* took, the *Medes* recovered that again, by *Prideaux's* Computation, eight Years before *Jeremiah* prophesied it, *Connell.* An. 606.

Ver. 35. Bow] for the *Persians*, says *Herodotus*, teach their Sons three Things only, to ride, shoot with a Bow, and speak Truth, Lib. I. p. 25. agreeable likewise to *Isa.* xxii. 6.

Ver. 39. bring back] *Elam* afterwards joining *Cyrus*, helped to subdue the *Babylonians*, *Isa.* xxi. 2. for *Panthea* the Wife of *Abgadates* Prince of *Shushan*, the Capital of *Elam*, being taken Prisoner by *Cyrus* in his first Battle with the *Babylonians*, he kept her safe for her Husband; who upon this Kindness revolted to *Cyrus*, and was afterwards slain fighting for him, *Xenophon*, *Cyropæd.* Lib. V, & VI.

2. Declare in the Nations, and publish, nay setting up a Standard, to publish without concealing, proclaim, Babylon is taken, Bel ashamed, Merodach daunted, its Images are ashamed, its filthy Idols daunted.

3. For there comes up a Nation against it from the North, which shall make its Country so desolate, that there shall be no Inhabitant in it: both Man and Beast shall remove, go away.

4. In those Days, and at that Time, says the Lord, will the Israelites themselves and the Men of Judah come together, going along weeping as they go, and seeking the Lord their God.

5. They will ask the Way to Zion with their Faces thither, saying, Come, and let us be joined to the Lord by an everlasting Covenant that shall not be forgot.

6. My People are lost Sheep, their Shepherds have made them go astray, turned them back on the Mountains: they have gone from Mountain to Hill, have forgot their Resting-place.

7. All who found them have consumed them, and their Adversaries said, We are in no fault, soasmuch as they have sinned against the Lord, the Habitation of Righteousness, even the Lord on whom their Forefathers hoped.

8. Remove from within Babylon, and go out of the Country of the Chaldeans, and be like the He-goats before the Flock.

9. For lo I will rouse, and bring up against Babylon, a Company of great Nations from the north Country; who setting themselves in order against it, from thence it shall be taken: their Arrows shall be as of a powerful depriving one, none shall return void.

10. And Chaldea shall become Spoil, all who spoil it shall be satisfied, says the Lord.

11. Though you are glad, though you triumph, who plunder my Possession, though you are full as a Heifer at Grass, and bellow as Bulls;

12. Your Mother shall be exceedingly ashamed, even she who bore you shall be confounded: behold it shall be the last of

the Nations, a dry Wilderness, and a Desert.

13. By reason of the Lord's Wrath it shall not be inhabited, but be desolate all of it: every one who passes by Babylon shall be astonished, and hiss for all its Plagues.

14. Set your selves in order against Babylon round about, all who bend the Bow, shoot at it, do not spare Arrows; because it has sinned against the Lord.

15. Shout against it round about, that has given its Hand; the Foundations of it are fallen, its Walls demolished: for it being the Lord's Vengeance, be revenged on it; as that has done, do to it.

16. Cut off the Sower from Babylon, and him who holds the Sickle at Harvest-time: by reason of the oppressing Sword they shall turn about each to his own People, and flee to their several Countries.

17. Israel is like a scattered Sheep that a Lion has driven away: first the King of Assyria consumed him, and lastly this Nebuchadrezzar King of Babylon has broke his Bones.

18. Therefore thus says the Lord of Armies, the God of Israel; Behold I will punish the King of Babylon and his Country, as I did the King of Assyria.

19. And will bring back Israel to his Habitation, so that he shall feed at Carmel and Bashan, and his Mind shall be satisfied on Mount Ephraim and Gilead.

20. In those Days, and at that Time, says the Lord, when the Iniquity of Israel is sought, there shall be none, and when the Sins of Judah, they shall not be found: for I will pardon those whom I cause to remain.

21. Go up against the very Country of Rebellions, and to the Inhabitants of Pekod: waste, and utterly destroy after them, says the Lord, doing entirely as I command thee.

22. There is a Noise of War in the Country, and of great Ruin.

23. How the Hammer of the whole Earth is cut off, and broke! How Babylon is become desolate among the Nations!

Ver. 2. *daunted*] By the Figure of Rhetorick called *Prosopopœia*, in which inanimate are reckoned as animate Beings; and see Chap. xlviii. 1, 39. where there is the same Verb.

Ver. 9. *depriving*] the *Heb.* Word being *maschil*, not *maschil*; see *Buxtorf's Gram. Lexic. and Concord.*

Ver. 12. *shall be the last*] as the Sense requires, and besides the *Heb.* has a considerable Point or Pause at *Nations*.

Ver. 13. *not be inhabited*] Look *Isa.* xiii. 20.

Ver. 15. *Hand*] in Friendship to confirm the grand Treaty of Alliance, which *Nabonadius* or *Belsazzar* made with *Craesus* King of *Lydia*, against *Cyrus*, but were both overcome, *Xenophon, Cyropædia* Lib. VI. *Herodot.* Lib. i.

See *Ezek.* xvii. 18. *Lam.* v. 6. *Louth* and other *Eng. Annotators* very improbably expound it by submitting to the Conqueror: for as *Cyrus* took *Babylon* by the Sword, and had subdued all the rest of the Empire before, what Agreement was there to be made?

1b. *Walls*] About 20 Years after the first taking of *Babylon* by *Cyrus*, upon its rebelling, *Darius Hystaspis* took it again, by means of *Zopyrus* one of his Generals, who having mangled himself, fled thither as a Deserter, under Pretence that *Darius* had done it; upon which being made General there, he delivered up the City to him: and he it was that flung down the Walls of *Babylon*, to a quarter Part of the Height they were before, *Herodot.* Lib. iii. *Justin,* Lib. i. 10.

24. I have laid a Snare for thee, and thou art also taken, Babylon, when thou wast not aware: thou art found; and also caught, because thou hast made war against the Lord.

25. The Lord has opened his Treasury, and brought out the Weapons of his Indignation: for it is the Work of the Sovereign Lord of Armies in the Country of the Chaldeans.

26. Come against it from the Border, open its Magazines, cast it up like Heaps, and utterly destroy it: let there be Nothing of it left.

27. Waste all its Bullocks, let them go down to the Slaughter: wo is upon them, because their Day is come, the Time of their Visitation.

28. There is the Voice of those who flee, and escape from the Country of Babylon, to tell in Zion the Vengeance of the Lord our God, the Vengeance of his Temple.

29. Call the Shooters together against Babylon, all who bend the Bow, encamp against it round about, let none of it escape, recompense it according to its Work; according to all that it has done, do to it; because it has behaved proudly towards the Lord, towards the Holy One of Israel.

30. Therefore shall its young Men fall in the Streets of it, and all its Warriors be cut off at that Time, says the Lord.

31. Behold I am against thee, O proud one, says the Sovereign Lord of Armies: for thy Day is come, the Time *when* I will visit thee.

32. So the Proud shall stumble and fall, and none raise him up; and I will kindle a Fire in his Cities, which shall consume all *that* are round about him.

33. Thus says the Lord of Armies; The Israelites and Men of Judah are oppressed together, and all who have taken them Prisoners hold them fast, refuse to let them go.

34. Their Redeemer is strong, whose Name is the Lord of Armies, he will thoroughly plead their Cause; that he may make the Country quiet, and disturb the Inhabitants of Babylon.

35. The Sword is upon the Chaldeans, says the Lord, as likewise on the Inhabitants of Babylon, its Princes and wise Men.

36. The Sword is on the false Devisers, and they shall be foolish: the Sword is on its stout ones, and they shall be daunted.

37. The Sword is both on its Horses and

Chariots, and on all the mixed People who are within it, and they shall be *as* Women: the Sword is on its Treasures, and they shall be plundered.

38. There is a Drought on its Waters, and they shall be dried up: for it is a Country of carved Images, and they glory in the dreadful Idols.

39. Therefore shall the wild Creatures of the Deserts with those of the Islands inhabit, and the young Ostriches dwell in it; and it shall no more be inhabited perpetually, nor dwelt in to all Ages.

40. As God overthrew Sodom and Gomorrah, with its Neighbours, says the Lord, no Person shall inhabit there, nor Son of Man sojourn in it.

41. Behold a People shall come from the North, and a great Nation with many Kings be stirred up from the Sides of the Earth.

42. Who will hold the Bow and Spear, they are cruel, and will have no compassion, their Voice will make a Noise like the Sea, and they will ride upon Horses; each being set in order as a Man for War against thee, O Daughter of Babylon.

43. The King of Babylon hears the News of them, and his Hands are slack; Distress takes hold of him, Anguish as of a Woman in labour.

44. Behold like a Lion he shall come up from the Height of Jordan, against the Habitation of the Strong, for I will make them run off from it in an Instant; and who is the chosen one that I shall set over it? For who is like my self? And who shall appoint for me? And who is that Shepherd that can stand before me?

45. Therefore hear the Counsel of the Lord which he has taken concerning Babylon, and what he intends concerning the Country of the Chaldeans; that the little ones of the Flock shall draw them, that the Pasture shall be made desolate for them.

46. The Earth is moved at the Noise of the taking of Babylon, and the Cry is heard in the Nations.

C H A P. LI.

THUS says the Lord: Behold I will stir up against Babylon, and those who dwell in the midst of them that rise up against me, a destroying Wind.

2. And will send Winnowers to Babylon,

Ver. 30. *Streets of it*] here as Chap. xlix. 26.

Ver. 38. *dried up*] See Chap. li. 36.

Ib. *glory*] as I render with *Munst. Cast. &c.* rather than *are mad*, as seeming to accord better with the Context, and with *in*, the Verb having both Meanings.

Ib. *dreadful*] by *Jun. and Trem.* because they terrified the Minds of the Superstitious; or perhaps for their terrible Form.

Ver. 44. *against*] the same as in Chap. xlix. 19.

Ver. 1. *Wind*] In *Thevenot's Travels*, as well as other Writers on eastern Affairs, is an Account of a hot Wind in the eastern Countries, that sometimes comes and destroys People at once. *Mahomet* also makes mention of it in the *Koran*, or *Alcoran*, Chap. ii. as living in those Parts.

who shall winnow it, and make its Country empty: for they shall be against it on every Side in the Time of Adversity.

3. At him that bends let the Bender bend his Bow, and at him who lifts himself up in his Corset; and do not spare its young Men, utterly destroy its whole Army.

4. That the Slain may fall in the Country of the Chaldeans, and those who are pierced through in the Streets of it.

5. For Israel is not become a Widow, nor is Judah *so* from his God, from the Lord of Armies; though their Country was full of Guilt, contrary to the Holy One of Israel.

6. Flee from within Babylon, and deliver each his own Life, be not cut off in its Iniquity: for it is the Time of the Lord's Vengeance, he is rendering a Recompence to it.

7. Babylon has been a Cup of Gold in the Lord's Hand, that has made all the Earth drunk: the Nations drank of its Wine, therefore they are mad.

8. Suddenly is Babylon fallen, and ruined: lament for it, take Balm for its Grievance, perhaps it may be healed.

9. When we would have healed Babylon, it would not be healed; forsake it, and let us go to our respective Countries: for the Judgment of it reaches to the Heaven, and is got up to the Skies.

10. The Lord having brought forth our Righteousness, come, and let us rehearse in Zion the Work of the Lord our God.

11. Scour the Arrows, compleat the Shield, the Lord having stirred up the Spirit of the Kings of the Medes, because his Intent is against Babylon to destroy it; for it is the Vengeance of the Lord, the Vengeance of his Temple.

12. Lift up the Standard on the Walls of Babylon, make the Watch strong, set up the Watchmen, prepare the Ambuscades: for the Lord is both intending and doing, what he has spoken concerning the Inhabitants of Babylon.

13. Thou who dwellest by many Waters, with Plenty of Treasures, thy End is come, the Extent of thy Gain.

14. The Lord of Armies swears by his own self, I will fill thee with Men as Canker-

worms, and they shall cry out against thee with Acclamation.

15. When he, who made the Earth by his Power, established the World by his Wisdom, and by his Understanding stretched out the Heaven,

16. Utters *his* Voice, there is Abundance of Water in the Heaven, he causing the Vapours to ascend from the Border of the Earth; he makes the Lightnings with the Rain, and brings the Wind out of his Treasuries.

17. Every Man is too senseless to know, every Founder is ashamed through the carved Image: for his molten Image is Falschood, and there is no Breath in them.

18. They are Vanity, the Work of Errors; in the Time of their Visitation they will perish.

19. The Share of Jacob is not like these; for he is the Former of all Things, and *Israel* is the Tribe of his Possession: his Name being the Lord of Armies.

20. Thou art a Club to me, Weapons of War; and by thee I disperse Nations, and by thee destroy Kingdoms,

21. By thee I also disperse the Horse and his Rider, and by thee disperse the Chariot and him who rides in it,

22. And by thee I disperse Man and Woman, and by thee disperse the old Man and the Boy, and by thee disperse the young Man and the Virgin,

23. As likewise by thee disperse the Shepherd and his Flock, and by thee disperse the Husbandman and his Yoke of Oxen, and by thee disperse Captains and Rulers.

24. But I will recompense to Babylon, and to all the Inhabitants of Chaldea, all the Harm which they have done to Zion, in your Sight, says the Lord.

25. Lo I am, against thee, O destroying Mountain, says the Lord, that destroyest the whole Earth, and I will stretch out my Hand upon thee, will roll thee down from the Rocks, and make thee a burnt Mountain:

26. Inasmuch that People shall neither take of thee a Stone for a Corner, nor a Stone for Foundations, since thou shalt be perpetual Desolations, says the Lord.

27. Set up the Standard in the Country,

Ver. 3. *Bender*] to be, as the *Heb.* is, like the other. The Author of the *State of the Pr. Heb. Text* says, *We read in print ידרך ידרך הדרך אל ne tendat tendat tendens, words the Impropriety of which is too striking to want a Comment, p. 514.* True of his own *Latin*, but in the *Heb.* we read *לך* at or to, Thanks be to the Pointing! not *לך* let not.

Ver. 17. *too senseless to know*] right to the *Heb.* the same as in Chap. x. 14. however our [by] here is as much besides Sense as besides the *Original*.

Ver. 19. *Israel*] added from Chap. x. 16. which is the last of five Verses like these.

Ver. 20. *Club*] to dash to pieces, as both the Root of the Word and the Context shew; *Buxt.* says, to break the Enemies Armour.

Ib. by thee I disperse] by Babylon, according to the *Translations* of *Jun.* and *Trem. Munst. Leo Jud.* and *Cast.* as also to art, and especially to Ver. 25. & Cap. l. 23.

found the Trumpet in the Nations, prepare the Nations against it, call together against it the Kingdoms of Ararat, Minni and Ashchenaz, appoint a Commander against it, bring up the Horses as the rough Cankerworms.

28. Prepare against it the Nations with the Kings of the Medes, its Captains, and all the Rulers of it, nay the whole Country of its Dominion.

29. So the Country shall be moved, and tremble : for the Lord's Intents will be confirmed against Babylon, to make the Country of it desolate without Inhabitant.

30. The powerful ones of Babylon leave off fighting, they remain in the Fortifications, their Power fails, they are as Women, they burn its Habitations, the Bars of it are broken.

31. One Post shall run to meet another, and one Messenger to meet another, to tell the King of Babylon that his City is taken at the Outside,

32. And that the Passages are seized, the Rushes burnt with Fire, and the Warriors troubled.

33. For thus says the Lord of Armies, the God of Israel ; The Daughter of Babylon is like a Floor, it is Time to thresh her, within a little while her Harvest-time will come.

34. Nebuchadrezzar King of Babylon has consumed me, routed me, placed me as an empty Vessel, devoured me like a Dragon, filled his Paunch with my Dainties, has driven me away.

35. The Violence to me, and my Flesh be upon Babylon, she who inhabits Zion says ; and my Blood be on the Inhabitants of Chaldea, does Jerusalem say.

36. Therefore thus says the Lord : Behold I will plead thy Cause, and take vengeance for thee, making its Sea dry, and drying up its Fountain.

37. And Babylon shall become Heaps, a Habitation of Dragons, an Astonishment and Hissing, without Inhabitant.

38. They shall roar together like young Lions, yell like Lions Whelps.

39. I will make Entertainments for them when they are hot, and make them drunk, so that when they have triumphed, they shall

sleep a perpetual Sleep, and not awake, says the Lord.

40. I will bring them down like Sheep for Slaughter, like Rams with He-goats.

41. How Sheshach is taken ! And how the Praise of the whole Earth is seized ! How Babylon is become desolate among the Nations !

42. The Sea is come up over Babylon, she is covered with the Multitude of its Waves.

43. Her Cities are become desolate, a dry Country, and a Desert, a Country wherein no Person dwells, nor Son of Man passes through it.

44. I will punish Bel too in Babylon, and make what he has swallowed come out of his Mouth, and the Nations shall no more assemble together to him ; the Wall of Babylon also shall fall.

45. Come out from within it, my People, and escape each with his own Life, from the fervent Anger of the Lord :

46. Lest your Heart likewise should be discouraged, and you should be afraid at the News which will be heard in the Country ; when News will come one Year, and there will be News the Year after it, that there is Violence in the Country, Governor against Governor.

47. Therefore behold the Days are coming, when I will bring a Visitation upon the carved Images of Babylon, and its whole Country shall be ashamed, and all its Slain fall within it.

48. Then will the Heaven and Earth, with all that is in them, sing for Babylon, because Wasters will come to it from the North, says the Lord.

49. Not only the Slain of Israel are to fall by Babylon, but also of Babylon it self shall fall the Slain of the whole Country.

50. You who are escaped from the Sword, get away, do not stand still ; remember the Lord far off, and let Jerusalem come into your Mind.

51. We are ashamed, because we hear Reproach, Confusion covers our Faces : for Strangers are entered into the Sanctuary of the Lord's House.

52. Therefore behold the Days are coming,

Ver. 36. *dry*] *Babylon* being exceeding strong, of which see *Dan.* iv. 30. *Cyrus* besieged it almost two Years in vain. But then there having been a large Lake of 160 Miles in Compass made on the West of the City, to receive the River which ran through it by a Canal above, while vast Banks or Walls were made at the Sides of the River within the City, *Herodotus*, Lib. 1. *Diodorus Siculus*, Lib. 2. *Abydenus* in *Eusebius*, *Præpar. Evan.* Lib. 9. *Cyrus* turned the River into that Lake, and into two other Canals on the east Side, by which his Army got into the City on both Sides in the Channel ; and it being designedly in the Night of a great Festival, *Dan.* v. 1, 30. the Gates were carelessly left open towards the River,

there being one at the End of each Street there, by which means *Babylon* was taken, *Herodotus*, *ibid.* *Xenophon*, *Cyropædia* Lib. 7.

Ver. 37. *Dragons*] not presently upon taking the City, but afterwards, as on *Isa.* xiii. 22.

Ver. 39. *hot*] inflamed with Wine ; see Ver. 57.

Ver. 41. *desolate*] the same as in Ver. 43. Ch. xlix. 17. and according to the *Transf. of Jun.* and *Trem.* with *Cast.*

Ver. 42. *The Sea*] comparatively.

Ver. 44. *swallowed*] *Xerxes* returning from the *Grecian War*, plundered and destroyed the Temples at *Babylon*, *Strabo*, Lib. 16. *Herodot.* Lib. 1. *Diod. Siculus*, Lib. 2.

Wall] See on Chap. l. 15.

says

says the Lord, when I will bring a visitation upon its carved Images, and the Wounded shall cry throughout the whole Country.

53. Though Babylon should get up to the Heaven, and though it should fortify the Height of its Strength, Waters should come to it from me, says the Lord.

54. There is the Sound of a Cry from Babylon, and of a great Ruin from the Country of the Chaldeans ;

55. Because the Lord has wasted Babylon, and destroyed the great Sound out of it, though their Waves make a noise like many Waters, and the Noise of their Sound be uttered ;

56. Because a Waster is come against Babylon it self, and the stout ones of it are taken, each of their Bows is broke : for the Lord God of Recompences will thoroughly reward.

57. And I will make its Princes, wise Men, Captains, Rulers, and stout ones drunk, when they shall sleep a perpetual Sleep, and not awake, says the King, whose Name is the Lord of Armies.

58. Thus says the Lord of Armies, The broad Walls of Babylon shall become quite bare, and its high Gates be burnt with Fire ; so that the People shall labour for what is vain, and the Nations for the Fire, and shall be tired.

59. This was the Commission which the Prophet Jeremiah gave Seraiah, the Son of Neriah, the Son of Maaseiah, in charge ; when he went for Zedekiah King of Judah to Babylon, in the fourth Year of his Reign, Seraiah being a quiet Prince.

60. For Jeremiah wrote the whole Adversity which would come on Babylon in a Book, all these Words written concerning Babylon.

61. And Jeremiah said to Seraiah ; As soon as thou art arrived at Babylon, see that thou readeſt all these Words ;

62. And say withal, O Lord, it is thou

hast spoken concerning this Place, that it shall be cut off, that none shall dwell in it, whether Man or Beast, but it shall be perpetual Desolations.

63. And when thou hast made an end of reading this Book, thou shalt tie a Stone to it, and throw it into the middle of Euphrates,

64. Saying, Thus shall Babylon sink, and not rise, by reason of the Adversity which I will bring upon it, so that they shall be tired. Hitherto are the Words of Jeremiah.

C H A P. LII.

ZEDEKIAH was in his twenty first Year when he began reigning, and reigned eleven Years in Jerusalem ; whose Mother's Name was Hamutal, the Daugliter of Jeremiah of Libnah.

2. And he did what the Lord was displeased with, according to all that Jehoiakim had done.

3. For it came to pass in Jerusalem and Judah, that Zedekiah rebelled against the King of Babylon, by the Anger of the Lord, till he had cast them from before him.

4. And in the ninth Year of his Reign, on the tenth of the tenth Month, came Nebuchadrezzar King of Babylon, with all his Army, against Jerusalem, and encamped against it, building Forts against it round about.

5. So the City came to be in a Siege, till the eleventh Year of King Zedekiah.

6. When on the ninth of the fourth Month the Famine became so grievous in the City, that there was no Food for the People of the Country.

7. Thus the City was broke into, and all the Warriors fled, going out of the City by Night the Way of the Gate between the two Walls, which was by the King's Garden, the Chaldeans being against the City round about ; and they went the Way of the Plain.

Ver. 57. *drunk*] at the Feast when Babylon was taken, *Dan. v. 1, 3, 4.*

Ib. perpetual Sleep] The City being surprized that Night, and not only the King himself, *Dan. v. 30.* but the thousand Princes who were at the Feast slain, *Xenophon, Cyrop. Lib. 7.*

Ver. 58. *broad Walls*] The Breadth of them being 29 Yards, *Herodotus, Lib. 1.*

Ib. bare] of Towers, &c. as the Meaning is not broken.

Ib. Gates] done by King Darius 2d. as the other on Chap. 1. 15.

Ib. for] See *Hab. ii. 13.*

Ver. 59. *for Zedekiah*] Divers have thought it unlikely that K. Zedekiah went then to Babylon, as there is no other Hint of such a remarkable Affair ; *Prideaux* says, *Seraiah* was then sent to Babylon by Zedekiah, *Connest. An. 595. Jun. and Trem.* render it a (*from*) *Tzidkija*, and so *Grot.* *Ezra* being four Months coming from Babylon to Jerusalem, *Ezr. vii. 9.* if K. Zedekiah had gone to Babylon, his Stay there and Return would scarce have been less than a Year, and in that Year of his Reign the false fawning

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Prophet *Hananiah* prophesied that *Nebuchadnezzar's* Yoke should be broke, *Jer. xxviii. 4, 11.* which he would hardly ventured to have done so publicly, if *Zedekiah* had been then at *Babylon.* On the contrary there is Account of *Zedekiah's* sending some thither to *Nebuchadnezzar*, Chap. xxix. 3. one of whom this *Seraiah* might probably be. And *for* may signify *for*, which supposing to be the Meaning designed, might not have been so well exhibited by another *Heb.* Particle, as *ל* or *ב* might be taken for *to*, *by* for *against*, and either of them for *concerning* ; besides if *with* was intended, it should be *עִמּוֹ* to have it plain.

Ib. quiet] The *Heb.* is *Prince of Quietness*, that Language using Substantives so for Adjectives : but hence some have taken him for a *Chamberlain*, and *Jon.* in the *Targum* as if an *Almoner*, by wrong accepting or expounding the Word *menubab* for or by *minhab.* Our Reading is the most substantial.

Ver. 64. *Words*] of his Prophecies, or his *Commissions* ; which does not hinder but that he might write the last Chapter.

Y y .

8. But

8. But the Army of the Chaldeans pursued after the King, and overtook Zedekiah on the Plains of Jericho, all his Army being dispersed from him.

9. And taking the King, they carried him up to the King of Babylon at Riblah, in the Country of Hamath; and he pronounced the Judgments on him.

10. Next the King of Babylon killed the Sons of Zedekiah before his Eyes, as he did likewise all the Princes of Judah at Riblah.

11. He also put out Zedekiah's Eyes, and the King of Babylon binding him with Chains, carried him to Babylon, and put him into a House of close Confinement to the Day of his Death.

12. Moreover on the tenth of the fifth Month, which was in the nineteenth Year of King Nebuchadrezzar King of Babylon, Nebuzaradan the Captain of the Guard, who attended before the King of Babylon, came into Jerusalem,

13. And burnt the House of the Lord, with that of the King: all the Houses likewise of Jerusalem, especially every great one did he burn with Fire.

14. And all the Walls of Jerusalem round about, did the whole Army of the Chaldeans, who were with him, break down.

15. Some also of the poor People, and the rest of the People that were left in the City, and the Deserters who deserted to the King of Babylon, with the rest of the Multitude, Nebuzaradan the Captain of the Guard carried away.

16. Yet he left some of the Poor of the Country, for Vine-dressers and Husbandmen.

17. And the Pillars of Brass which were at the Lord's House, as also the Bases, and the brasen Sea that was there, the Chaldeans broke; and took away all the Brass of them to Babylon.

18. The Pots too, the Shovels, musical Instruments, Bowls, Spoons, and all the

brasen Things with which they ministered, those took:

19. As did the Captain of the Guard the Basons, Censers, Bowls, Pots, Candlesticks, Spoons and Cups, what was Gold in Gold, and what was Silver in Silver;

20. *With* the two Pillars, one Sea, and the twelve brasen Oxen that were under the Bases, which King Solomon made for the House of the Lord, the Brass of all these Things being without Weight.

21. As for the Pillars, the Height of one was eighteen Cubits, and a Line of twelve Cubits inclosed it, the Thickness of which was four Fingers, being hollow.

22. And the Chapter upon it was Brass, the Height of one being five Cubits with the Infolding, and the Pomegranates upon the Chapter round about were all Brass; the other Pillar too had like these, along with the Pomegranates.

23. And there were ninety six Pomegranates sideways, all the Pomegranates upon the Infolding round about being a hundred.

24. Besides the Captain of the Guard took Seraiah the principal Priest, Zephaniah the second Priest, and the three Door-keepers.

25. And out of the City he took one Officer, who was General over the Warriors, and seven Men of those that were intimate with the King who were found in the City, as also the chief Scribe of the Army that mustered the People of the Country, and sixty Men of the same People who were found within the City:

26. Even them did Nebuzaradan the Captain of the Guard take, and carried them to the King of Babylon at Riblah;

27. Who smote them, and killed them there in the Country of Hamath. Thus was Judah carried away from their own Country.

28. These were the People whom Nebuchadrezzar carried away: in the seventh Year three thousand twenty three Jews.

Ver. 12. *into*] He coming as seems likely to the Camp without the City three Days before, 2 King. xxv. 8. Here is \square for *into* before *Jerusalem*, but not in *Kings*.

Ver. 13. *every great one*] near the City. Both *great* and *House* are singular in the *Heb*.

Ver. 19. *Censers*] See *Exod.* xxvii. 3.

Ver. 20. *Oxen*] as 1 King. vii. 25.

Ib. *the Bases*] which appear to have been between the Oxen and the Sea, 1 King. vii. 25. that the Sea might lie the firmer on the Oxen: other Expositions, not to be allowed, see in *Buxtorf's Vindie.* p. 936.

Ver. 21. *twelve Cubits*] long, the Circumference of a Pillar; and not of the Line, of which *Grot.* writes so strangely, and from the Irreconcilableness of his own Notion, supposes an Error in the Scripture Number.

Ver. 23. *sideways*] on the four Sides, which with one at each Corner make a hundred.

Ib. *a hundred*] See 2 Chron. iii. 16. & iv. 13.

Ver. 25. *Officer*] as *Louth* says it is better rendered.

Ib. *seven*] It being *five*, 2 King. xxv. 19. why might

not *Jeremiah* mean by two more, *Barnab* the Brother of Prince *Seraiah*, Chap. xxxii. 12. & li. 59. and *Ebed-melech*, Chap. xxxviii. 7. who thought they might be taken and carried to the King of *Babylon*, were saved alive according as *Jeremiah* had foretold, Chap. xlv. 5. & xxxix. 18. and perhaps upon his Account. But then they must be excepted out of *them* in Ver. 27.

Ib. *intimate*] expressed the same as in *Ezt.* i. 14.

Ver. 28: *These*] who were carried away at other Times, besides the three noted Captivities in the 1st, 8th and 19th Years of *Nebuchadnezzar*, *Dan.* i. 1. with *Jer.* xxv. 1. 2 King. xxiv. 12. & xxv. 8. according to *Capellus*, *Chron.* ad A. M. 3398, & 3414. *Usher*, *Chron. Sacr.* p. 36. The Consideration of which might have saved some Expositors the Trouble they have taken to reconcile the Number in this Verse with those in 2 King. xxiv. 14, 16. See *Stackb. Hist. Bib.* p. 940. 2d. Edit. *Bedf. Scrip. Chron.* p. 602.

Ib. *seventh*] when *Jeboiakim* rebelled, in the last Year of his Reign, 2 King. xxiv. 1, 2.

29. In the eighteenth Year of Nebuchadrezzar, he carried away from Jerusalem eight hundred thirty two Persons.

30. In the twenty third Year of Nebuchadrezzar, did Nebuzaradan the Captain of the Guard carry away of the Jews, seven hundred forty five Persons : all the Persons being four thousand and six hundred.

31. And in the seven and thirtieth Year of the Captivity of Jehoiachin King of Judah, on the twenty fifth of the twelfth Month, Evil-merodach King of Babylon, in the Year that he began reigning, lifted up the Head of

Jehoiachin King of Judah, bringing him out of the Prison-house.

32. To whom he spoke well, and put his Seat above those of the Kings who were with him at Babylon.

33. And changing his Prison-garments, he did eat Victuals continually before him, all the Days of his Life.

34. For his Provision was a continual one given him from the King of Babylon, each Day's Allowance the very same Day, till that of his Death, all the Days of his Life.

Ver. 29. *eighteenth*] when Nebuchadnezzar went from Jerusalem against the Egyptian Army, Chap. xxxvii. 5.

Ver. 34. *till that of his Death*] The Author of the *State of Pr. Heb. Text*, p. 481, 482. reckons the *Inser-*

tion of these Words a Corruption, as being *a most unnecessary Tautology*, and as being *not in 2 King. xxv. 30.* whereas each of these Things shews the Unlikelihood of this being put in after the first.

NOTES upon the LAMENTATIONS of JEREMIAH.

CHAP. I.

HOW the City sits solitary, that had many People, being like a Widow! She that was great among the Nations, a Princess among the Provinces, is become tributary.

2. ^a She weeps sadly in the Night, and her Tears are on her Checks, she has no Comforter of all her Lovers: all her Friends are treacherous to her, they are become her Enemies.

3. ^a Judah is carried away captive, by the Affliction and great Servitude, she dwells among the Gentiles, she finds no Rest: all who pursued her overtook her between the Streights.

4. ^a The Ways of Zion mourn, because none come to the solemn Assembly, all her Gates are desolate, her Priests sigh, her Virgins are sorrowful, and she has Bitterness,

5. ^a Her Adversaries are become the chief, her Enemies are in Quietness, since the Lord has made her sorrowful for the Multitude of her Trespases; her Children are gone into Captivity before the Adversary.

6. ^a And all her Beauty is gone out of the Daughter of Zion: her Princes are like Deer that find no Pasture, and go without Strength before the Pursuer.

7. ^a Jerusalem remembers in the Days of her Affliction and Lamentings, all her desirable Things which there were in former Times; when her People fell into the Power of the Adversary, and none helped her, the Adversaries seeing her, laughed at her Resting-days.

8. ^a Jerusalem has sinned exceedingly, therefore she is become separate: all who honoured her vilify her, because they have seen her Nakedness; she also sighs and turns backward.

9. ^a Her Uncleaness is in her Skirts,

she did not remember her End; upon which she came down wonderfully, none comforting her. See my Affliction, O Lord, for the Enemy has made himself great.

10. ^a The Adversary has spread out his Hand upon all her desirable Things: for she has seen the Gentiles enter into her Sanctuary, whom thou didst command they should not come into thy Congregation.

11. ^a All her People sigh, they seek for Bread, having given their desirable Things for Food to restore Life. See, O Lord, and consider, for I am become vile.

12. ^a All that pass *this* Way to whom it does not belong, behold and see, if there is any Grief like mine that is done to me, with which the Lord has made sorrowful at the Time of his fervent Anger.

13. ^a He has sent Fire from on high into my Bones, which has power over them: he has spread a Net for my Feet, turned me backward, made me desolate all Day, and languishing.

14. ^a The Yoke of my Trespases is tied on by his Hand, they being plaited together, and coming upon my Neck, he makes my Strength decay: the Lord has delivered me into the Power of those I cannot rise up from.

15. ^a The Lord has trod down all my stout ones in the midst of me, he has called a Company together against me to break my young Men: the Lord has trod the Winepress to the Virgin, the Daughter of Judah.

16. ^a For these Things I weep, my Eye, my Eye runs down with Water, because the Comforter that would restore my Life is far off from me: my Children are desolate, because the Enemy has prevailed.

17. ^a Zion spreading forth her Hands, has no Comforter: the Lord has commanded concerning Jacob, his Adversaries should be round about him; among whom Jerusalem is become separated.

Lamentations] Those who made *Titles* to the *Books of Scripture*, might as well have put this singular as *Revelation*, nay better.

It is not likely, not tho' *Usher* says it, *Annal. Mun.* 3394. that these are the *Lamentations* mentioned 2 *Chron.* xxxv. 25. of which see there; but were made by *Jeremiah* after, and upon Account of, the *Babylonish* Captivity; as appears by several Passages, particularly Ver. 3, 5, 10, 18. of this Chap. & Chap. ii. 6, 7, 9, 15, 17, 20. & iii. 45, 47. & iv. 1, 4, 5, 6, 9, 10, 11, 12, 15, 17, 18, 20, 22. & v. 2, 6, 10, 18. They are very Alphabetical, the Verses of this Chapter begin regularly with the 22 *Heb.* Letters; as likewise those of the 2d and 4th, only the

16th and 17th Letters there are transposed; and the 3d Chap. has three Verses beginning on each Letter, with the like Transposition.

Ver. 3. *ly*] as *Grotius* observes it should be.

Ver. 9. *End*] See *Isa.* xlvii. 7.

Ver. 12. *to whom it does not belong*] The *Heb.* has Nothing to make it a Question. The *Vulg.* has *O you, Chald.* I adjure you, *Gr.* To you; all by mistaking the Original.

lb. with which the Lord has made sorrowful] The vulgar *Lat. Translator* has turned it, as the Lord has spoken; being mistaken by the Likeness of *לִּי* which is made from *לָא* to the Root *לָא*.

18. * The Lord he is righteous, for I have rebelled against his Command: hear, I pray, all People, and see my Grief; my Virgins and young Men are gone into Captivity.

19. p I called for my Lovers, who deceived me: my Priests and Elders expired in the City, when they were seeking Food for themselves to restore their Lives.

20. 7 See, O Lord, since I am in Distress; my Bowels are disturbed, my Heart is turned within me, because I have exceedingly rebelled: the Sword deprives of Children abroad, there is as it were Death at home.

21. w They hear that I sigh, having no Comforter; all my Enemies hear of my Harm, rejoicing that thou hast done it: thou wilt bring the Time thou hast proclaimed, that they shall be like me.

22. n Let all their Evil come before thee, and do to them as thou hast done to me for all my Trespases: for my Sighs are many, and my Heart is faint.

C H A P. II.

* **H**OW the Lord makes it cloudy to the Daughter of Zion in his Anger! he has thrown the Ornament of Israel from Heaven to the Earth, and not remembered his Footstool in the Day of his Anger.

2. 2 The Lord has devoured all the Habitations of Jacob without sparing, has demolished in his Wrath the fortified Places of the Daughter of Judah, beating *them* down to the Ground: he has made the Kingdom and its Princes profane.

3. 2 In the Heat of his Anger has he cut off the whole Horn of Israel, he has drawn back his right Hand from the Face of the Enemy, and burnt against Jacob as a flaming Fire that consumes round about.

4. 7 He bent his Bow like an Enemy, stood with his right Hand like an Adversary, and killed all who were desirable to the Eye: he has poured out his Rage as Fire in the Tent of the Daughter of Zion.

5. n The Lord is like an Enemy, he has devoured Israel, devoured all her Palaces, has destroyed his fortified Places, and multiplied on the Daughter of Judah Sorrow and Sadness.

6. 1 And he has done Violence to his Tabernacle, as if it were one in a Garden, has

destroyed his solemn Assembly: the Lord has made that and the Sabbath to be forgot in Zion, and contemned in the Indignation of his Anger the King and the Priest.

7. 1 The Lord has cast off his Altar, detested his Sanctuary, delivered up the Walls of her Palaces into the Power of the Enemy: they have made a Noise in the House of the Lord, as on a Day of the solemn Assembly.

8. n The Lord intended to destroy the Wall of the Daughter of Zion, he stretched out the Measuring-line, did not draw back his Hand from devouring; so that he made the Fort and Wall mourn, they languished together.

9. 2 Her Gates are sunk down into the Ground, he has destroyed and broke her Bars: her King and Princes are among the Gentiles, there is no Law, nor do her Prophets find Vision from the Lord.

10. 1 The Elders of the Daughter of Zion sit on the Ground, being silent, having put Dust upon their Heads, *and* being girded with Sackcloth: the Virgins of Jerusalem put down their Heads to the Earth.

11. 2 My Eyes fail with Tears, my Bowels are disturbed, my Liver is poured out on the Ground, for the Ruin of the Daughter of my People, by the Children and sucking Babes fainting in the Streets of the Town.

12. 5 They say to their Mothers, Where is there Corn and Wine? when they are fainting away, as one wounded in the Streets of the City, when they are pouring forth their Lives into their Mothers Bosoms.

13. 2 What shall I cause to testify for thee? What shall I liken to thee, O Daughter of Jerusalem? What shall I make equal to thee, that I may comfort thee, O Virgin, Daughter of Zion? For thy Ruin is great like the Sea; who can heal thee?

14. 2 Thy Prophets have seen for thee vain and impertinent Things, and not discovered thy Iniquity, to turn back thy Captivity: they have also seen for thee vain Burdens, and Expellings.

15. 2 All who pass *that* Way clap Hands at thee, they hiss, and shake their Heads at the Daughter of Jerusalem, *saying*, Is this the City which they say was perfect in Beauty, the Joy of the whole Earth?

16. 2 All thy Enemies open their Mouths against thee, they hiss, and gnash the Teeth, saying, We have devoured *her*; certainly this

Ver. 20. *my Bowels are disturbed*] Both in Tyndal's and Cranmer's Bibles, *my wombe is disquieted*; and with the latter after *me* in a small Letter and Parenthesis, denoting what is more in the *vulg. Lat.* and *I am full of heavynesse*, which in Tyndal's of 1549. is in the full Letter without a Parenthesis, and the following omitted, *because I rebelled stubbornly*.

Ver. 3. *his right Hand*] God's, as Ver. 4, 8.

Ver. 9. *sunk down into the Ground*] being thrown down, and covered with Rubbish.

Ver. 14. *vain Burdens*] idolatrous and superstitious Service, the Effect of which follows.

is the Day which we waiting for, have found, and seen.

17. ⁹ The Lord has done what he purposed, has accomplished his Saying which he commanded in old Time, having demolished without sparing, and made the Enemy glad over thee, exalting the Horn of thy Adversaries.

18. ⁸ Their Heart cries to the Lord: O Wall of the Daughter of Zion, let Tears run down as a River Day and Night, give thy self no Rest, let not the Apples of thy Eyes be still.

19. ⁸ Get up, cry out in the Night, at the Beginning of the Watches pour forth thy Heart as Water before the Face of the Lord, lift up thy Hands to him, for the Life of thy Children, who are fainting for Hunger at the Top of all the Streets.

20. ⁷ See, O Lord, and behold to whom thou doest thus: shall the Women eat the Fruit of themselves, Children that are swaddled? Shall the Priest and Prophet be killed in the Sanctuary of the Lord?

21. ⁸ The Youths and the Elders lie on the Ground in the Streets, my Virgins and young Men are fallen by the Sword: thou hast slain at the Time of thy Anger, hast killed without sparing.

22. ⁷ Thou hast called as on a Day of the solemn Assembly my Fears round about, and there has been no Remnant nor Remainder at the Time of the Lord's Anger: those whom I swaddled and brought up, my Enemy has consumed.

C H A P. III.

¹ I AM the Man who has seen Affliction by the Rod of his Wrath.

2. ⁸ He has led and made me go into Darkness, and not Light.

3. ⁸ Certainly he is turned back against me, he turns his Hand all Day.

4. ² He has made my Flesh and Skin decay, has broke my Bones.

5. ² He has built up against me, and surrounded with Gall and Trouble.

6. ² In dark Places he makes me dwell, as those dead long ago.

7. ² He has made a Fence about me, so that I cannot get out, he has made my Chain heavy.

8. ² Moreover when I cry, and that aloud, he stops up my Prayer.

9. ² He has fenced up my Ways with hewn Stone, made my Paths crooked.

10. ⁷ As a Bear lying in wait is he to me, a Lion in secret Places.

11. ⁷ My Ways has he turned aside, and pulled me in pieces, he has made me desolate.

12. ⁷ He has bent his Bow, and set me as a Mark for the Arrow;

13. ⁷ Making the Brood of his Quiver come into my Reins.

14. ⁷ I am Sport for all my People, their Musick all Day,

15. ⁷ He has filled me with bitter Things, made me drunk with Wormwood.

16. ¹ And has broke my Teeth with Gravel, covered me over with Ashes.

17. ¹ Thou hast also cast away my Life from Peace, I have forgot Prosperity:

18. ¹ So that I said, My Strength and Hope are perished from the Lord;

19. ¹ Remembering my Affliction and Lamenting, the Wormwood and Gall;

20. ¹ Which my Soul thoroughly remembers, and is bowed down in me.

21. ¹ This I bring again to my Mind, therefore I wait;

22. ⁷ It is the Kindness of the Lord that we are not consumed, because his Compassions do not fail.

23. ⁷ They are new every Morning, thy Faithfulness is great.

24. ⁷ The Lord is my Part, says my Soul, therefore I wait for him.

25. ⁸ The Lord is good to such as are waiting for him, to the Soul that seeks him.

26. ⁸ It is good that one should wait, and be silent for the Salvation of the Lord.

27. ⁸ It is good for a Man that he should bear the Yoke in his Youth:

28. ¹ Who sits alone, and is silent, because he has put it upon him;

29. ¹ Who puts his Mouth into the Dust, there being perhaps Hope;

30. ¹ Who puts his Cheek to him that strikes him, who is filled with Reproach.

31. ² For the Lord will not cast away for ever.

32. ² For if he makes sorrowful, yet he has compassion, according to the Multitude of his Favours.

Ver. 20. *swaddled*] agreeing with the Verb of the same, Ver. 22.

Ver. 22. *as on a Day*] when the People were called together.

Ver. 1. *I am the Man*] It seems to me, that *Jeremiah* speaking in the first Person singular means himself, as proper; see besides this Ver. 14, 24, 48, 51, 53, 57, 59.

Ver. 21. *This*] which follows in Ver. 22. not the

foregoing; therefore the Section is placed wrong in the *com. Translation*.

Ib. *wait*] which the *Heb.* Word properly signifies, and especially here, that it may not disagree with Ver. 18.

Ver. 27. *Yoke*] *Diog. Laertius* tells us that *Aristotle* had to say, *three Things were necessary for Youth, phronesis, audacious, honourous, Wit, Exercise and Learning, in ejus Vit.*

33. ² Because he does not from his Heart afflict, nor cause Mankind to be sorrowful.

34. ³ To crush under his Feet all the Prisoners of the Earth,

35. ⁴ To turn aside the Judgment of a Man before the Face of the Supreme Being,

36. ⁵ To deal perversely with a Person in his Cause, the Lord will not see.

37. ⁶ Who is it says, and it comes to pass, the Lord not commanding?

38. ⁷ Does not Ill as well as Good proceed from the Mouth of the Supreme Being?

39. ⁸ Why does a living Person bewail himself, a Man for his Sin?

40. ⁹ Let us search and trace out our Ways, and return to the Lord.

41. ¹⁰ Let us lift up our Heart with the Hands, to God in Heaven.

42. ¹¹ We having revolted, and rebelled, thou dost not pardon.

43. ¹² Thou coverest with Anger, and pursuest us, thou slayest without sparing.

44. ¹³ Thou coverest thy self with a Cloud, so that Prayer cannot pass through.

45. ¹⁴ As that which is scraped off and rejected, hast thou made us among the People.

46. ¹⁵ All our Enemies open their Mouths against us.

47. ¹⁶ Fear and a Pit are for us, Wasting and Ruin.

48. ¹⁷ With Streams of Water does my Eye run down, for the Ruin of the Daughter of my People.

49. ¹⁸ My Eye flows out, and is not still, having no Rest;

50. ¹⁹ Till the Lord looks, and sees from Heaven.

51. ²⁰ My Eye affects my Mind, by reason of all the Daughters of my City.

52. ²¹ Eagerly have my Enemies hunted me as a Bird, without cause.

53. ²² They have cut off my Life in the Dungeon, throwing a Stone on me.

54. ²³ The Water flowing over my Head, I said, I am cut off.

55. ²⁴ I called on thy Name, O Lord, out of the lowest Dungeon.

56. ²⁵ Thou didst hear my Voice, saying,

Hide not thy Ear at my Breathing, at my Cry.

57. ²⁶ Thou camest near in the Day I called on thee, thou saidst, Do not fear.

58. ²⁷ Thou, Lord, didst plead the Causes of my Soul, didst vindicate my Life.

59. ²⁸ O Lord, thou seest my Wrong; execute Judgment for me.

60. ²⁹ Thou seest all their Vengeance, all their Devices towards me;

61. ³⁰ Thou hearest their Reproach, O Lord, all their Devices against me;

62. ³¹ The Lips of them who rise up against me, and their Study against me all Day.

63. ³² Look on their sitting down or rising up, I am their Melody.

64. ³³ Render to them a Recompence, O Lord, according to the Work of their Hands.

65. ³⁴ Give them Overwhelming of Heart, thy Curse to them.

66. ³⁵ Pursue and destroy them in Anger, from under the Heaven of the Lord.

CHAP. IV.

* **H**OW the Gold is obscured! The best famous Gold is changed; the Stones of the Holy Place are poured forth at the Top of all the Streets.

2. ¹ The precious Sons of Zion, to be esteemed with pure Gold, how they are counted for earthen Pitchers, the Work of the Potter's Hands!

3. ² Even Dragons draw forth the Breast, they give their young ones suck; *but* the Daughter of my People is become cruel, like the Ostriches in the Wilderness.

4. ³ The Tongue of the sucking Babe cleaves to the Roof of his Mouth for Thirst: the Children ask for Bread, none dividing to them.

5. ⁴ They that did eat with Delights, are desolate in the Streets: those who were bred up in Scarlet, embrace Dunghills.

6. ⁵ For the Punishment of the Iniquity of the Daughter of my People is greater than that of the Sin of Sodom, which was overthrown in a Moment, and no Hands remained in her.

Ver. 38. *Does not Ill*] according to *Jeb ii. 10. Am. iii. 6.* In the *com. Translation* it is worded as if it was an Assertion, that *evil and good proceedeth not out of the mouth of the most High*, as I have known it taken to be, and I suppose is commonly, by not minding the *Note of Interrogation*; and so understanding *evil*, as indeed most properly, in a moral, not a physical Sense.

Ver. 39. *Sin*] The *Original* has not here any other Word for the *punishment of*.

Ver. 65. *thy Curse to them*] For this the *old Lat.* has only, *thy Labour*, but the *Chald.* let *thy Fatigue fatigue them*, and the *LXX* joining it to *Heart* before have, *the Labour of my Heart*; so that too much Stress should not be laid on those *ancient Persons*: they seem to have derived *taalah*, *Curse*, from *laah* instead of *alah*, or to have taken it for *telaah*.

Ver. 6. *no Hands remained in her*] to help her; the *Heb.* being thus.

7. † Her Nazarites who were more pure than Snow, whiter than Milk, more red in Body than Carbuncles, whose Trimming was like Sapphire;

8. † Their Visage is darker than Black, they are not known in the Streets; their Skin sticks to their Bones, it is withered, it is like a Stick.

9. † Those are better who are slain with the Sword, than they that are with the Famine; because the latter languish away, being pierced through, for the Fruits of the Field.

10. † The Hands of compassionate Women boiled their own Children, who became Meat for them in the Ruin of the Daughter of my People.

11. † The Lord has accomplished his Wrath, has poured out his fervent Anger, and kindled a Fire in Zion, which has consumed the Foundations of it.

12. † The Kings of the Earth, and all the Inhabitants of the World did not believe, that the Adversary and Enemy would have entered in at the Gates of Jerusalem.

13. † By the Sins of her Prophets, the Iniquities of her Priests, who have shed the Blood of the Righteous within her;

14. † They wandered as the Blind in the Streets, were polluted with Blood, so that their Garments could not be touched.

15. † Get away, it is unclean, they called concerning them, get away, get away, do not touch; when they fled away, as well as wandered: they said among the Gentiles, They shall sojourn no more.

16. † The Face of the Lord has parted them, he will no more look on them; who did not respect the Faces of the Priests, nor favour the Elders.

17. † As for us yet, our Eyes fail for our vain Help: we have watched with our Watching, for a Nation that could not save.

18. † They hunt our Steps from going in our Streets: our End has been approaching, our Days are fulfilled, for our End is come.

19. † Those who pursue us are swifter than the Eagles of the Air; they follow us upon the

Mountains, they lie in wait for us in the Wilderness.

20. † The Breath of our Nostrils, the Lord's anointed one, was taken in their Pits; of whom we said, We shall live in his Shadow among the Gentiles.

21. † Be joyful and glad, O Daughter of Edom, who dwellest in the Country of Uz; however the Cup will pass to thee, thou wilt be drunk, and become naked.

22. † Thy Iniquity is accomplished, O Daughter of Zion, he will no more carry thee away captive: he will visit thy Iniquity, Daughter of Edom, will carry thee away captive for thy Sins.

C H A P. V.

REMEMBER, O Lord, how it is with us, look on, and see our Reproach.

2. Our Possession is turned to Strangers, our Houses to Foreigners.

3. We are Orphans without a Father, our Mothers as Widows.

4. Our Water we drink for Money, our Wood comes at a Price.

5. We are persecuted on our Necks, are tired without having Rest.

6. We have put Hands to the Egyptians, to Assyria, to be satisfied with Bread.

7. Our Forefathers have sinned, those who are not, and we bear their Iniquities.

8. Servants have dominion over us, none rescuing from their Power.

9. We did fetch our Bread in *Danger* of our Lives, by reason of the Sword in the Wilderness.

10. Our Skins were black like an Oven, because of the Tempests of Famine.

11. They humbled the Women in Zion, the Virgins in the Cities of Judah.

12. The Princes were hanged up by their Hand, the Faces of the Elders were not honoured.

13. They took the young Men to grind, and the Boys fell down with the Wood.

Ver. 9. *languish away*] on which Sandys,
For they in ling'ring Torments pine away;
And find not Death so cruel as Delay.

Ver. 15. *They shall sojourn no more*] vulg. Lat. *He will dwell among them no more*, but not after the Heb.

Ver. 16. *The Face of the Lord has parted them*] by turning from them; and this also answers to *Faces* after, not signifying anger.

Ver. 20. *Breath*] Zedekiah, as late Interpreters seem to agree.

Ver. 22. *will carry thee away captive*] the same Verb as before in this Verse, and is rendered to this Sense in the Passive of the same Conjugation, Nab. ii. 7. besides that *by* for follows it, which is left out in the common Version, and thus Jun. and Trem. translate the two Words, *deportabit propter*.

Ver. 12. *Hand*] *By the Hand of their Enemies*, Lowth; but *their* is left out of the com. Lat. which denotes it to be their own Hand, so that this is a dangerous Manner of translating.

14. The Elders are ceased from the Gate,
the young Men from their Musick.

15. The Joy of our Heart is ceased, our
Dancing is turned to Mourning.

16. The Crown of our Head is fallen off:
wo to us now, because we have sinned.

17. For this our Heart is languishing, for
these Things are our Eyes darkened:

18. For Mount Zion that is desolate, on
which the Foxes go.

19. Thou, O Lord, abidest for ever, thy
Throne to Generation and Generation.

20. Why dost thou forget us eternally, leave
us for a long while?

21. Bring us back to thee, O Lord, that
we may be brought back, renew our Days as
in old Time.

22. But thou dost utterly reject us, thou art
very much in Wrath against us.

NOTES upon the BOOK of EZEKIEL.

CHAP. I.

NOW in the thirtieth Year, on the fifth of the fourth Month, as I was among the Captives at the River Chebar, Heaven was opened, and I saw Visions of God.

2. On which Day, it being the fifth Year of King Joiachin's Captivity,

3. Ezekiel the Son of Buzi, the Priest, had the Lord's Commission expressly, in the Country of the Chaldeans, at the River Chebar, where the Hand of the Lord was upon him.

4. I saw that behold there was a Whirlwind came out of the North, a great Cloud, and Fire flashing, with Brightness to it round about; and at the midst of it, within the Fire, was like the Colour of a live Coal.

5. At the midst of it was also the Likeness of four living Creatures: and this was their Appearance, they had the Likeness of a Man.

6. And each of them had four Faces, and each four Wings.

7. Their Feet were straight ones, and the Soles of them like those of a Calf's Foot, which sparkled as the Colour of polished Brass.

8. Nay there were Man's Hands under their Wings on their four Parts, and they four had their Faces and Wings.

9. Their Wings were joined one to another; they did not turn about when they went, each one going straight forward.

10. And the Likeness of their Faces was, those four had the Face both of a Man and a Lion on the right Side, the same four had the Face of an Ox on the left, as they had also of an Eagle:

11. Thus were their Faces. And their Wings were spread upward; each one had two joined together, and two covered their Bodies.

12. And they went each one straight forward, going whither the Spirit was to go, not turning about when they went.

13. As for the Likeness of the living Creatures, their Appearance was as burning Coals of Fire, as the Appearance of Lamps, that went about between the living Creatures; and the Fire was bright, out of which came Lightning.

14. And the living Creatures ran, and returned, as the Appearance of Lightning.

15. As I was looking at them, behold there was a Wheel on the Earth by *each* of them, with its four Outfides.

16. The Appearance of the Wheels, and their Work, was like the Colour of a Beryl, and those four had the same Likeness; their Appearance also, and their Work, was as it were one Wheel within another.

17. When they went it was upon their four Parts, and that without turning about.

18. By their Felloes, and the Height that was to them, they were dreadful; those four having also their Felloes full of Eyes round about.

19. Moreover when the living Creatures went, the Wheels went by them; and when the former were lifted up from the Earth, the latter were.

20. Whither the Spirit was to go, they went, the Spirit being to go thither; and the Wheels were lifted up over against them, for the Spirit of the living Creature was in the Wheels.

21. When those went, they went; and when those stood still, they did; and when those were lifted up from the Earth, the Wheels were lifted up over against them, as the Spirit of the living Creature was in the Wheels.

22. Besides the Likeness of the Firmament over the Heads of the living Creature was as the Colour of terrible Ice, stretched out over their Heads above.

Ver. 1. *thirtieth*] from the Reformation and great Passover in *Josiah's* Reign, as shewn in the *Chronology* at the End of *Dan*.

Ver. 15. *each of them*] there being four Wheels, as there were living Creatures, Ver. 5, 16, 18. Chap. x. 9.

Ib. *Outfides*] the same as the Parts, Ver. 17. Each of those Wheels being one Wheel within another, Ver. 16. viz. across each other, would be composed of four

Semicircles on the Outside; and so might go either forward or sideways, without turning about, Ver. 17. Ch. x. 11. *Levith* would have this translated so that it might be the four Faces of each living Creature, but seems not to have minded that the Gender of the Pronoun agrees with the *Heb.* Word for Wheel, not with that for *living Creature*, which would also make a mere Tautology.

23. And under the Firmament their Wings were straight one to another; each on one Side having two which covered their Bodies, and each on the other having two that did.

24. I further heard the Sound of their Wings like that of great Waters, as the Voice of the Almighty, when they went, the Sound of the Noise being like that of an Army: when they stood still, they let down their Wings;

25. And having done so, there was a Voice from the Firmament that was over their Heads.

26. Above which was the Likeness of a Throne, as the Appearance of Sapphire Stone; and over the Likeness of the Throne, there was a Likeness as the Appearance of a Man upon it above.

27. I saw too as the Colour of a live Coal, as the Appearance of Fire at the Inside of it round about, from the Appearance of his Loins upward; and from that of his Loins downward I saw as the Appearance of Fire, with Brightness to it round about.

28. Like the Appearance of the Bow that is in a Cloud on a showery Day, so was that of the Brightness round about. This was the Appearance of the Lord's Glory; which I seeing, fell upon my Face, and heard the Voice of one that spoke.

C H A P. II.

WHO said to me, Man, stand upon thy Feet, and I will speak to thee.

2. And the Spirit came into me, as he spoke to me, and made me stand upon my Feet, that I might hear him who spoke to me.

3. Then he said to me: Man, I send thee to the Israelites, to rebellious Gentiles who have rebelled against me; they and their Fathers have revolted from me, to this very Day.

4. Nay they are Persons of an impudent Face, and stubborn Heart, to whom I send thee, and thou shalt declare to them, Thus says the Sovereign Lord.

5. And they, whether they will hearken

or forbear, for they are a rebellious Family, shall however know that there has been a Prophet among them.

6. And thou Man, be not afraid of them, nor yet of their Words, though there are froward Things and Briers with thee, and thou dwellest with Scorpions: be not afraid of their Words, nor daunted at their Looks, though they be a rebellious Family.

7. Thou shalt speak my Words to them, whether they will hearken or forbear, for they are rebellious.

8. But thou Man, hear what I speak to thee, Be not thou rebellious as *that* Family is; open thy Mouth, and eat what I give thee.

9. Upon this I looked, and behold there was a Hand reached out to me, and lo a Volume of a Book was in it.

10. Which he spread before me, and it was written both on the Foreside and Backside; and there were written on it Lamentations, mournful Discourse, and Wo.

C H A P. III.

AND he said to me, Eat, Man, what thou findest, namely this Volume; and go, speak to the Family of Israel.

2. So I opened my Mouth, and he made me eat it;

3. Saying to me, Man, let thy Belly consume, and fill thy Bowels with this Volume which I give thee: and as I eat, it was sweet in my Mouth like Honey.

4. Again he said to me: Man, go, get thee to the Family of Israel, and speak to them with my Words.

5. For thou art not sent to a People of deep Speech and hard Language, *but* to the Family of Israel:

6. Not to many People of deep Speech and hard Language, whose Words thou dost not understand; to whom if I had sent thee, they would have hearkened to thee.

7. But the Family of Israel will not, for they will not hearken to me; because they are all of a stubborn Forehead, and impudent Heart.

Ver. 27. *upward*] *Lowth* takes notice of the Stops being placed wrong in this Verse; which makes it differ both from the *Heb.* Pointing, and Chap. viii. 2. nor has the Printer, I suppose, put it right in *Lowth's* Amendment.

Ver. 1. *Man*] The *Heb.* which is literally *Son of Adam* or *Adamite*, on a strict Examination appears to mean no more nor other than *Man*; accordingly the judicious *Castellio* renders it only *Homos*, as *Beza*, *Rev.* xiv. 14. While some would have it signify a mean Person, others an eminent one, they both play or trifle with Words; see *Don.* vii. 13. & *Anania*, *Anti-barb. Bib.* in *Psa.* cii. 21.

Ver. 3. *Gentiles*] called so for their odious Wickedness, the Word being plural; which the *English Translators* changing into singular, quite spoil the Sense.

Ver. 6. *froward Things*] from the *Chald.* not occurring elsewhere in the *Heb. Scripture*, tho' frequent in the *Targum*.

Ver. 7. *rebellious*] the very same only as in the foregoing Ver. without any Thing for *most*.

Ver. 7. *stubborn*] The Expression of Chap. ii. 4. is changed, that being applied here to the Face, which was there to the Heart, and the contrary.

8. Behold I make thy Face strong over against their Faces, and thy Forehead over against theirs;

9. As a Diamond stronger than a Rock I make thy Forehead: do not fear them, nor be daunted at their Looks, though they be a rebellious Family.

10. He said to me further; Man, all my Words which I shall speak to thee, receive in thy Heart, as well as hear with thy Ears.

11. And go, get thee to those of the Captivity, to the Posterity of thy People, and speak to them in this manner, Thus says the Sovereign Lord, whether they will hearken or forbear.

12. Then the Spirit had me away, and I heard a Voice behind me with great Stirring, *which said*, Blessed be the Glory of the Lord from its Place:

13. The Noise of the living Creatures Wings, that touched one another, and the Noise of the Wheels over against them, being a Noise of great Stirring.

14. Thus the Spirit having me, and taking me away, I went with Bitterness in the Vehemency of my Spirit, but the Hand of the Lord was strong upon me.

15. And I came to those of the Captivity at Tel-abib, who abode at the River Chebar; and I abode where they did, astonished there among them seven Days.

16. At the End of which I had the Lord's Commission as follows:

17. Man, I have made thee a Watchman to the Family of Israel, that thou mayest hear the Matter from my Mouth, and warn them from me.

18. When I say to the Wicked, Thou shalt quite die; and thou dost not warn him, nor speak to warn the Wicked from his wicked Way to keep him alive; such a one's Blood, who dies for his Iniquity, will I require of thee.

19. Nevertheless when thou warnest the Wicked, and he does not return from his Wickedness, and his wicked way; he shall die for his Iniquity, but thou hast delivered thy Soul.

20. Moreover when the Righteous returns from his Righteousness, and does Iniquity, and I put a Thing to stumble at before him, he shall die; and that in his Sin, when thou dost not warn him, and his Righteousness

which he has done shall not be remembered, and I will require his Blood of thee.

21. But when thou warnest the Righteous, that he may not sin, and he does not; he shall thoroughly live when he is warned, and thou hast delivered thy Soul.

22. And the Hand of the Lord was upon me there, and he said to me, Rise up, go forth to the Vale, where I will speak to thee.

23. Which I did accordingly, and behold the Glory of the Lord stood there, like the Glory which I saw at the River Chebar; then I fell upon my Face.

24. But the Spirit came into me, and made me stand upon my Feet; and he spoke with me, saying to me: Go, shut up thy self within thy House.

25. For behold thou, Man, shalt have Cords put upon thee by them, with which they will bind thee, so that thou shalt not go out among them.

26. I will also make thy Tongue cleave to the Roof of thy Mouth, that being dumb, thou mayest not be a Person who reproves them: for they are a rebellious Family.

27. However when I speak to thee, I will open thy Mouth, and thou shalt declare to them; Thus says the Sovereign Lord, He who will hearken, let him; and he that will forbear, let him: for they are a rebellious Family.

CHAP. IV.

AND do thou, Man, take thee a Brick, and putting it before thee, engrave upon it the City Jerusalem.

2. Against which lay Siege, build a Fort, make a Rampart, put a Camp, and set Captains round about.

3. Do thou also take thee an iron Pan, and put it *for* an iron Wall between thee and the City; towards which thou shalt set thy Face, that there may be a Siege, and shalt assault it: which shall be a Sign to the Family of Israel.

4. Besides lie thou on thy left Side, and put the Iniquity of the Family of Israel upon it; whose Iniquity thou shalt bear the Number of the Days which thou liest so.

5. For I give thee the Years of their Iniquity, according to the Number of the Days, namely three hundred and ninety: thus shalt thou bear the Iniquity of the Family of Israel.

6. When thou hast finished these, thou shalt

Ver. 15. *Tel-abib*] another Place by the same River, Chap. i. 7.

Ver. 24. *he spoke*] the Lord, not the Spirit, as the Alteration of the Gender in the Verbs shews; see Chap. ii. 2.

Ver. 2. *Captains*] translated so 2 King. xi, 4, 19. in our

present Bible, and here by *Jun.* and *Trem.* accordingly *primores*; as likewise by *Kimbi* in the *Book of Ruth* expounded to be *שרי חזקיות* Captains of an Army.

Ver. 5, 6. The Numbers here see computed in the *Chronology* at the End of *Daniel*.

lie next on thy right Side, and bear the Iniquity of the Family of Judah forty Days : I appoint thee each Day for a Year.

7. And thou shalt set thy Face towards the Siege of Jerusalem, and with thy Arm made naked, shalt prophesy against it.

8. And behold I will put Cords upon thee, so that thou shalt not turn from one of thy Sides to the other, till thou hast finished the Days of thy Siege.

9. Moreover do thou take thee Wheat, Barley, Beans, Lentiles, Millet and Rye, which thou shalt put into one Vessel, and make Bread of them for thee; this thou shalt eat the Number of the Days that thou liest on thy Side, even three hundred and ninety.

10. And thy Meat which thou eatest shall be by Weight, twenty Shekels a Day; and that from Time to Time.

11. Thou shalt likewise drink Water by Measure, the sixth Part of a Hin; from one Time also to another.

12. And thou shalt eat it as a barley Cake, baking it with the Ordure, the Excrements of Man in their Sight.

13. For thus, said the Lord, shall the Israelites eat their defiled Bread among the Nations, whither I will drive them.

14. At this I said, Alas! O Sovereign Lord, behold my Soul is not defiled; I having not eat of a Carcase, or that which is torn, from my Youth till now, neither has abominable Flesh come into my Mouth.

15. Then he replied to me, See, I give thee the Dung of Oxen instead of human Ordure; upon which thou shalt make thy Bread ready:

16. Saying to me; Man, behold I will break the Staff of Bread in Jerusalem; so that they shall eat Bread by Weight and with Trouble, as also drink Water by Measure and with Desolation:

17. That they may want Bread and Water,

be desolate one with another, and be wasted away in their Iniquity.

C H A P V.

DO thou, Man, take thee further a sharp Sword, a Barber's Razor take thee that, and shave thy Head and Beard; then take thee weighing Scales, and divide the Hairs.

2. One third Part thou shalt burn in the Fire within the City, when the Days of the Siege are fulfilled; thou shalt take another, striking round about it with the Sword; and the other shalt thou scatter in the Wind, and I will draw forth a Sword after them.

3. Besides thou shalt take of them a few in Number, and tie them up in thy Skirts.

4. Next shalt thou take some of them again, and cast them into the midst of the Fire, and burn them in it; from which there shall come out a Fire to the whole Family of Israel.

5. Thus says the Sovereign Lord; This is Jerusalem, which I have put in the midst of the Nations, the Countries being round about her.

6. But she has rebelled against my Rules wickedly more than the Nations, and against my Ordinances more than the Countries that are round about her; though they have rejected my Rules, and as for my Ordinances they have not gone in them.

7. Therefore thus says the Sovereign Lord: Because you have done *it* more abundantly than the Nations which are round about you, have not gone in my Ordinances, nor performed my Rules; neither have you done according to the Rules of those Nations:

8. For which cause, continues he, behold I myself am against thee, and will execute Judgments within thee in the Sight of the Nations.

Ver. 7. *naked*] Look *Ihu. lii. 10.*

Ver. 15. *Dung*] the Manner of using which in those Parts, for want of Wood, *Ranwolff* travelling there shews; that a Hole being made in the Ground, a Pot for dressing Victuals is fastened in it Part of the Depth, and Room being left at one Side, the Dung when dry is put under it, which burning, gives a great Heat so confined; and the Food is made ready with a little Fire, sooner than with a great one on our open Hearths, *Trav. Pt. II. Ch. x.* and *Gorten* tells, he saw in several Places, Bread baked with Fire of the Dung of Oxen and Camels, not for Scarcity of Wood, but because it was better, burning, when quite dried by the Sun, like Charcoal. And their baking Bread is like our making Pancakes, being done on a Copper Plate fixed up between Bricks, and the Fire made in the Hollow under; with the Bread in Cakes, about the Size of a common Plate, and about an Inch thick, *Compend. Library, B. III. Ch. viii.*

Ver. 16. *Measure*] The *Heb.* Word is *mesburab*, whence ours.

1b. *Desolation*] See Chap. xii. 19. where, and there

only, is the same Word besides, belonging to the Verb there rendered *may be desolate*.

Ver. 1. *the Hairs*] in *Heb.* *them*, so that *hair* should not be *Italick* in the *com. Transf.* as if there was no *Heb.* for it.

Ver. 3. *few*] which may signify those who were left with *Gedaliah*, 2 *King. xxv. 22.*

Ver. 6. *rebelled against*] The same Verb, in the same Conjugation, and with the same Preposition as in *Deut. i. 26, 43. & ix. 24. Psa. cv. 28. Josh. i. 18. 1 Sam. xii. 14.* nor does this Verb ever signify *to change* elsewhere. Besides how did other Nations and Countries change those Things, which they had not? The *Sept.* have, *thou shalt say* or *tell*, wrongly supposing *נאמר* belonged to *אמר* instead of *נאמר* and the 3d Person fem. and 2d Person masc. are alike in *Heb.*

Ver. 7. *done it more abundantly*] the *Wickedness*, Ver. 6. but it is confessed in *Pool's Annotations*, following the *com. Verf.* that there is Difficulty in assigning what they multiplied in.

9. Nay I will do in thee what I have not done, nor will do like it any more, by reason of all thy Abominations.

10. Therefore the Fathers shall eat the Sons within thee, and the Sons their Fathers; and I will not only execute Judgments in thee, but scatter all the Residue of thee to every Wind.

11. By my living therefore, says the Sovereign Lord, because thou hast defiled my Sanctuary, with all thy detestable and abominable Things, I will even diminish, and my Eye shall have no compassion, nor will I also spare.

12. One third Part of thee shall die with the Pestilence, and be consumed with Famine within thee; another shall fall by the Sword round about thee; and I will scatter the other to every Wind, and draw forth a Sword after them.

13. Thus shall my Anger be accomplished, and I will make my Wrath rest on them, that I may comfort my self; and they shall know that I the Lord speak in my Zeal, when I have accomplished my Wrath on them.

14. And I will make thee a Wasting and Reproach among the Nations which are round about thee, in the Sight of every one who passes along.

15. So that it shall be a Reproach, Reviling, Instruction, and Astonishment to the Nations which are round about thee; when I execute Judgments in thee, with Anger, Wrath, and wrathful Rebukes; I the Lord speak it.

16. When I send the ill Arrows of Famine among them, that are for Destruction, which I will send to destroy you, and increase the Famine upon you, breaking your Staff of Bread.

17. Not only Famine will I send upon you, but ill Beasts, that shall make thee destitute, nay Pestilence and Blood shall pass through thee, I will also bring the Sword upon thee: I the Lord speak it.

C H A P. VI.

AND I had the Lord's Commission as follows:

2. Man, put thy Face towards the Mountains of Israel; and prophesy to them,

3. Saying: O Mountains of Israel, hear the Sovereign Lord's Commission, who says thus to the Mountains, Hills, Channels and Vallies; Behold I my self will bring a Sword against you, and destroy your Chapels.

4. Your Altars also shall be desolate, your sun-burnt Images broke down; and I will make your Slain fall before your filthy Idols.

5. Nay I will put the Carcases of the Israelites before their filthy Idols, and scatter your Bones round about your Altars.

6. In all your Habitations the Cities shall be laid waste, and the Chapels be desolate; that your Altars may be laid waste, and be desolate, your filthy Idols may be broke, and cease, your sun-burnt Images be cut down, and your Works abolished.

7. The slain one shall fall too in the midst of you, and you shall know that I am the Lord.

8. Yet I will leave some that you shall have who escape the Sword among the Nations, when you shall be scattered in the Countries.

9. And those who escape of you shall remember me among the Nations, whither they shall be carried captive, who am grieved with their whoring Heart which is departed from me, and with their Eyes that go a whoring after their filthy Idols; and they shall be loathsome to themselves, for the Evils which they have done, in all their Abominations.

10. And they shall know that I am the Lord, who do not speak in vain of doing this ill to them.

11. Thus says the Sovereign Lord; Strike with thy Hand, stamp with thy Foot, and exclaim, Alas! for all the heinous Abominations of the Family of Israel, by which they shall fall with the Sword, Famine and Pestilence.

12. He that is far off shall die with the Pestilence, and he that is near shall fall with the Sword, as also he who remains and is besieged shall die with the Famine: thus will I accomplish my Wrath on them.

13. And they shall know that I am the Lord, when their Slain are among their filthy Idols round about their Altars, at every high Hill, on all the Tops of the Mountains, under every green Tree, and under every thick Oak, the Places where they gave a pleasant Smell to all their filthy Idols.

14. For I will stretch out my Hand against them, and make the Country desolate, and that more than the Wilderness at Diblah, in all their Habitations: so shall they know that I am the Lord.

C H A P. VII.

BESIDES I had the Lord's Commission as follows:

Ver. 7. *slain one*] being singular here.
Ver. 9. *who*] the *Heb.* Relative.

Ib. *grieved*] more-befitting God than *broken*.

2. And thou Man, thus says the Sovereign Lord to the Country of Israel: The End is come, the very End, upon the four Borders of the Country.

3. Now is the End upon thee, and I will send my Anger on thee, judge thee according to thy Ways, and render upon thee all thy Abominations.

4. My Eye shall have no compassion upon thee, nor will I spare; but will render thy Ways upon thee, and thy Abominations shall be within thee; and you shall know that I am the Lord.

5. Thus says the Sovereign Lord: One Evil, Evil it self behold is come.

6. The End is come, the very End is, it awakes for thee: behold it is come.

7. The Morning is come to thee, O Inhabitant of the Country: the Time is come, the Day of Vexation is near, and not the Echoing of the Mountains.

8. Now will I soon pour out my Wrath upon thee, accomplish my Anger on thee, judge thee according to thy Ways, and render upon thee all thy Abominations.

9. And my Eye shall have no compassion, nor will I spare; I will render upon thee according to thy Ways, and thy Abominations which are within thee, and you shall know that I am the Lord who strike.

10. Behold the Day, lo it is come, the Morning is come forth, the Rod is blossomed, Pride is budded out.

11. Violence is risen up to a Rod of Wickedness: there shall be none of them, nor of their Multitude, nor of any of them, neither shall there be lamenting for them.

12. The Time is come, the Day is approached; let him who buys not be glad, nor him that sells mourn: because there is Rage for the whole Multitude of it.

13. For he who sells shall not return to that which is sold, though he is yet living their Life: because the Vision is for the whole Multitude of it not to return, nor shall any one strengthen himself in the Iniquity of his Life.

14. They have sounded the Trumpet, that all might prepare, but none goes to the Battle: because there is my Rage for the whole Multitude of it.

15. The Sword shall be without, the Pesti-

lence and Famine within: he that is in the Field shall die by the Sword, and as for him who is in the City, the Famine or Pestilence shall consume him.

16. But they that are to escape of them shall escape, and be at the Mountains as Doves of the Vallies, all of them making a Noise, each one for his Iniquity.

17. All Hands shall be slack, and all Knees become as Water.

18. And they shall gird themselves with Sackcloth, Horror shall cover them, there shall be Shame in all Faces, and Baldness on all their Heads.

19. They shall throw their Silver into the Streets, and their Gold shall be separate, their Silver and Gold shall not be able to deliver them at the Time of the Lord's Wrath; they shall neither satisfy their Minds, nor fill their Bellies: because they are the Stumbling-block of their Iniquity.

20. As for the Beauty of his Ornament, he made it excellent; but they made in it the Images of their abominable, their detestable Things: therefore I put it separate from them.

21. And I will give it into the Hands of Strangers for a Prey, and to the Wicked of the Earth for a Spoil, who shall profane it.

22. I will also turn about my Face from them, when they profane my secret Place; into which Robbers shall enter, and profane it.

23. Make a Chain: for the Country is filled with Trials of Blood, and the City with Violence.

24. Therefore I will bring the worst of the Gentiles, and they shall possess their Houses; I will also make the Excellency of the strong ones cease, and their holy Places shall be profaned.

25. Destruction is coming, and though they seek for Peace, there shall be none.

26. One Calamity shall come upon another, and there shall be one Report after another; and they shall seek for a Vision from the Prophet, but the Law shall perish from the Priest, and Counsel from the Elders.

27. The King shall mourn, the Prince be clothed with Desolation, and the People of the Country shall be troubled in their Business: I will do to them after their Way, and judge them with their own Judgments, and they shall know that I am the Lord.

Ver. 7. *Echoing*] such as in *Isa.* xvi. 9, 10. where is the same *Heb. Word*; yet, how poorly has this been expounded!

Ver. 13. *return*] at the Year of Jubile.

Ver. 27. *in their Business*] This was so hard to under-

stand, that even *Castalio*, with his great Liberty in giving the Sense, has it like *our Eng.* as likewise the very industrious *Jun.* and *Trem.* without any Exposition; though it was their Minds that were to be troubled, concurrent with the foregoing.

C H A P. VIII.

AND in the sixth Year, on the fifth of the sixth Month, I was sitting in my House, and the Elders of Judah sat before me, where the Hand of the Sovereign Lord fell upon me.

2. And I saw plainly that there was a Likeness as the Appearance of Fire, from the Appearance of his Loins downward Fire; and from his Loins upward as the Appearance of Shining, like the Colour of a live Coal.

3. And he reached out the Shape of a Hand, and taking me by a Lock of my Head, the Spirit lifted me up between the Earth and Heaven, and brought me to Jerusalem in the Visions of God, to the Door of the inner Gate that looks northward, where there was the Seat of the Image of Jealousy which makes jealous.

4. Behold also the Glory of the God of Israel was there, according to the Appearance which I saw in the Vale.

5. Then he said to me, Man, look up now the Way *that* is northward; which I did accordingly, and behold on the North at the Gate of the Altar, there was this Image of Jealousy in the Entry.

6. He further said to me, Dost thou see, Man, what they do, the great Abominations which the Family of Israel do here, that I may be far off from my Sanctuary? But turn yet again, thou shalt see greater Abominations.

7. So he brought me to the Door of the Court, and I saw plainly that there was a Hole in the Wall.

8. Upon this he said to me, Man, dig now

in the Wall; which I did accordingly, and behold there was a Door.

9. When he said to me, Go in, and see the wicked Abominations which they do here.

10. And going in, I saw plainly that there were all Shapes of creeping Things and detestable Beasts, with all the filthy Idols of the Family of Israel, drawn upon the Wall round about every where.

11. Before which stood seventy Men of the Elders of the Family of Israel, and Jaazaniah the Son of Shaphan in the midst of them, each with his Censer in his Hand; and there went up a plentiful Cloud of Incense.

12. Whereupon he said to me, Dost thou see, Man, what the Elders of the Family of Israel do in the Dark, each in the Chambers of his Pictures? For they say, The Lord does not see us, the Lord has forsaken the Earth.

13. He likewise said to me, Turn yet again, thou shalt see greater Abominations which they do.

14. And bringing me to the Door of the Gate of the Lord's House, which was towards the North, behold Women sat there weeping for Tammuz.

15. Dost thou see, said he to me, Man? Turn yet again, thou shalt see greater Abominations than these.

16. Next he brought me into the inner Court of the Lord's House, and behold at the Door of the Temple of the Lord, between the Porch and Altar, were about five and twenty Men, with their Backsides to the Temple of the Lord, and their Faces eastward, towards which they bowed down to the Sun.

Ver. 1. *sixth Year*] as in Chap. i. 2.

Ver. 2. *saw*] It is evident the Account of this Vision continues to Chap. xi. 25. and by the Manner of relating it *Interpreters* have concurred, that *Ezekiel* saw it while the Elders were present, in an Extasy of Mind. But *Lewth* in his *Commentary* mentions with Approbation one of great Character, who by the *Preface* seems to be the *Bishop of Coventry and Litchfield*, that thinks the Prophet saw it in the fourth Month before called *Tammuz*, by reason of what he beheld, Ver. 14. and that now he only told it to those who were sitting with him. According to this the first Verse of this Chap. and the last Verse of the 11th have properly an immediate Connection, and all between them is as if it were in a Parenthesis, which is very particular: if it had been so, there were two Ways proper to represent it, either by putting the Matter of this first Verse forward to that last, or placing that last Verse backward to this; but if the Intent was to shew that the Appearance was when the Elders were there, the Method now used is the proper one to describe it, which we may therefore conclude to be the Reality of the Matter. Besides the *Hand of the Lord being upon him* was an Introduction to the former Vision, Chap. i. 3., and would scarce have been mentioned, especially at such a Distance, for the mere telling of the Narration. The Pretence concerning *Tammuz*, even if such a Conjecture is allowed, that the only Time of weeping for him was in the 4th Month, would be of little or indeed no Weight; since the Vision was to shew *Ezekiel* what Abominations were done at *Jerusalem*, which was unnecessary to be at the very

Time they were performed, nor is it likely that the several Things were really done successively, as the Prophet beheld them in the Vision.

Ver. 3. *lifted*] As strange as it may seem, *Lewth* pretends there was a *Local Translation of the Prophet from Chaldaea to Jerusalem*, to help out the foregoing Notion, I suppose: according to which *Ezekiel* must have dug in the Wall, and gone in, Ver. viii. 10. but that surely would not have been suffered by the 70 Men, much less would they have performed that idolatrous Service, which they were so careful to conceal in a dark secure Room after he was got in; and absurd must it be for them to say, *The Lord does not see us*, Ver. 12. when they saw the Prophet looking on; nay if all was actually done, one of the six Men must mark those mentioned, Ch. ix. 4. and the other five slay the rest, Ver. 5, 6, 7, 8. whereas they are afterwards represented alive in the 11th Chap. being what might consist in a Vision.

1b. *inner Gate*] of the inner Court.

Ver. 10. *every where*] the *Heb.* being *round about round about*.

Ver. 14. *Tammuz*] See the *Chronology* at the End of *Exod.*

Ver. 16. *Door*] which was at the east End of the Temple, the most holy Place being at the West, and there was no other Way in; but this was the outer Door of the Porch, the Altar for Buint-offerings being in the middle of the inner Court.

1b. *Men*] who by the Place described were Priests, *Joel* ii. 17.

1b. *Sun*] as was the Manner of the *Magian* Idolaters

17. And

17. And he said to me; Dost thou see, Man? Is any Thing lighter to the Family of Judah, than to act the Abominations which they do here? For they have filled the Country with Violence, and turned back to provoke me, behold they also put forth the Branch to their Nose.

18. Therefore I will likewise act in Wrath, my Eye shall have no compassion, nor will I spare; nay call in my Hearing, as they may with a loud Voice, I will not hearken to them.

C H A P. IX.

HE called in my Hearing too with a loud Voice as follows, Let those who have the Visitation of the City approach, each with his destroying Weapon in his Hand.

2. And behold there came six Men from the Way of the uppermost Gate, which looks northward, each with his dispersing Weapon in his Hand, among whom was one Man clothed with Linen, having a Writer's Inkhorn on his Loins; and they went in, and stood by the brasen Altar.

3. The Glory of the God of Israel was also lifted up from the Cherub which it was upon, to the Threshold of the House; and he called to the Man clothed with Linen, who had the Writer's Inkhorn on his Loins.

4. To whom the Lord said, Pass through the midst of the City, namely Jerusalem; and make a Mark upon the Foreheads of the Men who sigh and cry, for all the Abominations which are done within it.

5. And to the others he said in my Hearing; Pass through the City after him, and slay; let your Eye have no compassion, nor do ye spare.

6. Kill till they are destroyed old and young, with Virgins, Children and Women, but do not go nigh any Man upon whom there is the Mark, and begin at my Sanctuary. So they began with the old Men who were before the House.

7. Defile the House, added he to them, and fill the Courts with Slain, go forth. Accordingly they went forth, and slew in the City.

8. Now as they were slaying them, and I was left, I fell upon my Face, and cried out, saying, Alas! O Sovereign Lord, wilt thou destroy the whole Residue of Israel, in thy pouring out thy Wrath upon Jerusalem?

9. At which he answered me; The Iniquity of the Family of Israel and Judah is inexpressibly great, the Country being full of Blood, and the City of turning aside: for they say, The Lord has forsaken the Earth, and the Lord does not see.

10. As for me also, my Eye shall have no compassion, nor will I spare; I will render their Way on their own Head.

11. And behold the Man clothed with Linen, on whose Loins was the Inkhorn, brought back Word thus, I have done, as thou didst command me.

C H A P. X.

I FURTHER saw plainly that in the Firmament which was over the Head of the Cherubs, there appeared above them like a Sapphire Stone, as the Appearance of the Likeness of a Throne.

2. And he said thus to the Man clothed with Linen, Go in between the Wheels, under the Cherub, and fill both thy Hands with Coals of Fire from between the Cherubs, and sprinkle over the City. And he went in my Sight.

3. Now the Cherubs stood on the right Side of the House, when the Man went in, and a Cloud filled the inner Court:

4. But then the Glory of the Lord went up from the Cherub, over the Threshold of the House; so that the House was filled with the Cloud, and the Court with the Brightness of the Lord's Glory.

5. And the Sound of the Wings of the Cherubs was heard to the outer Court, like the Voice of God Almighty when he speaks.

6. And when he had commanded the Man clothed with Linen, that he should take Fire from between the Wheels, betwixt the Cherubs, and he was gone in, and stood by the Wheels;

of those Times, whose Priests by a Conspiracy about 70 Years after, promoting one of themselves to the Persian Empire, on the Death of Cambyfes the Son of Cyrus, and the Faction being overturned, that Sort of Idolatry fell to decay, but was afterwards revived by Zoroastres, Hyde's *Religio veterum Persarum*.

Ver. 17. Branch] probably of some particular Wood idolatrously consecrated to the Sun; see 2 Mac. vi. 7.

ib. Nose] to smell to it.

Ver. 2. each with] with being wanting in the com. Eng. Bib. as an Ablative Sign of the Manner; where also his from the Heb. 1 is left out.

Ver. 3. lifted up] The Heb. Verb being passive, the

Eng. should indeed be the same; but then it should be such a Verb as may be made passive, which *go up* being a Neuter Verb cannot: so that the putting *was to go up* in the com. Transf. does not make it passive like the Heb. but instead of that, which it seems was designed, only throws it into a wrong Tense.

Ver. 9. inexpressibly] as at Exod. i. 7.

Ver. 2. both thy Hands] being the dual, not sing. Number, and as in Ver. 7.

Ver. 4. went up] as already related, Chap. ix. 3. which afterwards resumed its Place over the Cherubs, Ver. 18.

7. A Cherub reached out his Hand from between the rest, to the Fire which was between them, *of which* he took up, and put into both the Hands of him that was clothed with Linen; who received *it*, and went out.

8. Besides there appeared at the Cherubs the Shape of a Man's Hand under their Wings.

9. And I saw plainly that there were four Wheels by the Cherubs, one Wheel by one Cherub, and another Wheel by another; and the Appearance of the Wheels was like the Colour of a Beryl Stone.

10. As for their Appearances, those four had the same Likeness, as it were of one Wheel within another.

11. When they went, it was on their four Parts, and that without turning about: for they went to the Place that the Head looked, following it, not turned about in their going along.

12. And their whole Body, with their Backs, Hands and Wings, as also the Wheels, namely those which they four had, were full of Eyes round about.

13. As for the Wheels, it was called to them in my Hearing, O Wheel.

14. And each had four Faces: the first Face was that of a Cherub, the second Face that of a Man, the third that of a Lion, and the fourth that of an Eagle.

15. So the Cherubs were lifted up: that being the living Creature which I saw at the River Chebar.

16. Moreover when the Cherubs went, the Wheels went by them; and when the former took up their Wings to go up from the Earth, the latter also did not turn about from them.

17. When those stood still, they did; and when those were lifted up, they were lifted up with them: for the Spirit of the living Creature was in them.

18. Then the Glory of the Lord went out from the Threshold of the House, and stood over the Cherubs.

19. Who took up their Wings, and were lifted up from the Earth in my Sight, having the Wheels over against them when they

went out; and this stood at the Door of the east Gate of the Lord's House, with the Glory of the God of Israel over them above.

20. That was the living Creature which I saw under the God of Israel, at the River Chebar; and I knew that they were Cherubs.

21. Each had four Faces apiece, and each four Wings; and there was the Likeness of a Man's Hands under their Wings.

22. As to the Likeness of their Faces, they were the same which I saw at the River Chebar, the Appearances of them, and themselves; each one going straight forward.

C H A P. XI.

AND the Spirit took me up, and brought me to the east Gate of the Lord's House, which looks eastward, and behold at the Door of the Gate were five and twenty Men; among whom I saw Jaazaniah the Son of Azzur, and Pelatiah the Son of Benaiah, Princes of the People.

2. Upon this he said to me; Man, these are the Persons that devise Iniquity, and give evil Counsel in this City:

3. Who persuade, not nearly to build Houses; that is the Pot, and we are the Flesh.

4. Therefore prophesy against them, prophesy, Man.

5. And the Spirit of the Lord fell upon me, and he said to me: Declare, thus says the Lord, you have said so, O Family of Israel; for I know what Things come up in your Mind.

6. You have multiplied your Slain in this City, and filled the Streets of it with them.

7. Therefore thus says the Sovereign Lord; Your Slain whom you have made within it, they are the Flesh, and that is the Pot; but I will bring you out from within it.

8. You have been afraid of the Sword, and I will bring the Sword upon you, says the Sovereign Lord.

9. And I will not only bring you out from within it, but will deliver you into the Power of Strangers, and execute Judgments on you.

Ver. 14. *Cherub*] which by Chap. i. 10. appears to be like that of an Ox; and *cherab* with the same Letters in *Chaldees* signifies *to plough*, the proper Work of Oxen in those Times. The Appearance however might be something different as *Ezekiel* saw it, direct and sideways.

Ib. *second*] In the former Vision as they were coming towards him, Chap. i. 4. *Ezekiel* begins mentioning the Faces on the right Side, first the Man's, next the Lion's, then tells those on the left in the same Manner: whereas here he begins with the Cherub's Face, which might now be next to him, or because it was the proper Face, and counts them as they were placed round after each other.

Ver. 17. *with them*] either mistaken by our *Translators* for *themselves*, or left out, more likely the former.

Ver. 3. *nearly*] or *in a near Place*, according to the *Heb.* which is more than *near*; and by the Pointing belongs to what follows, as the Verb is also infinitive, not imperative. They being afraid the City should be besieged by *Nebuchadnezzar*, Ver. 8. 2 *Chr.* xxxvi. 13. as it was about three Years after, Ch. viii. 1. 2 *King.* xxv. 1. might properly advise not to build Houses near the City, because they would be an Advantage to the Besiegers; see *Trem.* and *Jun.*

Ib. *Pot*] to hold the Flesh; which the Lord nevertheless declares the City should not them, Ver. 7, 9, 11.

Ver. 5. *he said*] See Chap. iii. 24.

10. You

10. You shall fall by the Sword, I will judge you at the Border of Israel, and you shall know that I am the Lord.

11. That shall not be a Pot to you, nor shall you be Flesh within it: I will judge you at the Border of Israel.

12. And you shall know that I am the Lord, who have not gone in my Ordinances, nor done my Rules, but have done according to the Rules of the Nations that are round about you.

13. When I prophesied, Pelatiah the Son of Benaiah also dying, I fell upon my Face, and cried aloud thus, Alas, O Sovereign Lord, wilt thou make the Residue of Israel be consumed?

14. Again I had the Lord's Commission as follows:

15. Man, thy own Brethren, thy Kinsmen, and all the whole Family of Israel, are they to whom the Inhabitants of Jerusalem have said, Get you far off from the Lord, this Country is given to us for an Inheritance.

16. Therefore declare, Thus says the Sovereign Lord, Removed them as I have far off among the Nations, and scattered them as I have in the Countries; yet will I be a little Sanctuary to them in the Countries whither they are come.

17. For which reason declare; Thus says the Sovereign Lord, I will also bring you together from the People, and gather you from the Countries into which you are scattered, and will give you the Land of Israel.

18. Thither shall they come, and take away all its detestable and abominable Things from it.

19. And I will give them one Heart, and put a new Spirit within you: I will even take away the stoney Heart out of their Body, and give them a Heart of Flesh:

20. That they may go in my Ordinances, observe my Rules, and do them; so may be a People to me, and I be a God to them.

21. But I will render their Way on their Heads, whose Mind goes according to the Mind of their detestable and abominable Things, says the Sovereign Lord.

22. Then the Cherubs took up their Wings, having the Wheels over against them; over whom was the Glory of the God of Israel above.

23. And the Glory of the Lord went up from the midst of the City, and stood upon

the Mountain which was at the east Side of it.

24. Afterwards the Spirit took me up, and brought me into Chaldea to them of the Captivity, in the Vision by the Spirit of God: so the Vision which I saw went up from me.

25. And I spoke to them of the Captivity all the Lord's Matters, which he shewed me.

C H A P. XII.

BESIDES I had the Lord's Commission thus:

2. Man, thou dwellest among a rebellious Family; who having Eyes to see, do not see, and Ears to hear, do not hear, because they are a rebellious Family.

3. Therefore thou Man, prepare thee Goods to be carried away, and carry away by Day in their Sight, and that from thy own to another Place: perhaps they will consider, though they be a rebellious Family.

4. When thou hast brought out thy Goods by Day in their Sight, as Goods to be carried away; thou shalt come forth thy self at Evening in their Sight, as those who are carried away do.

5. Dig for thy self in their Sight through the Wall, and bring out through it.

6. Thou shalt carry upon the Shoulder in their Sight, bringing out in the Twilight, covering thy Face, that thou mayest not see the Ground: for I make thee a Token to the Family of Israel.

7. And I did so as I was commanded: I brought out my Goods by Day, as Goods to be carried away, and at Evening I dug for my self through the Wall with my own Hand; I brought out in the Twilight, carrying upon the Shoulder in their Sight.

8. In the Morning I had the Lord's Commission as follows:

9. Man, did not the Family of Israel, the rebellious Family, ask thee, What art thou doing?

10. Tell them, that the Sovereign Lord says, This Burden is for the Prince in Jerusalem, and the whole Family of Israel, amongst whom they are.

11. Say; I am your Token: as I have done, so shall it be done to them, they shall come into Captivity among those that are carried away.

Ver. 12. *who*] the *Heb.* Relative.

Ver. 24. *brought*] viz. back again, Ch. viii. 3.

Ver. 10. *amongst whom they are*] which the *Heb.* *verbatim* *whom they are amongst them* must certainly signify, this being the very *Heb.* Manner of expressing it, or the like; and *they* appears to mean those belonging to the

Prince, Ver. 14. as the same is used Ver. 12. not to interpret with others, *among them* to be *among themselves*.

Ver. 11. *among those that are carried away*] or *in the Captivity*, as the same Noun is rendered Ver. 4.

12. For the Prince who is amongst them shall carry on the Shoulder in the Twilight, and come forth; they shall dig through the Wall to bring out through it: he shall cover his Face, to the intent that he may not see the Ground with the Eye.

13. And I will spread my Net over him, so that he shall be taken in my Hunting-net: nay I will bring him to Babylon, the Country of the Chaldeans; yet he shall not see it, though he shall die there.

14. All who are round about him being his Helpers, and all his Troops will I scatter in every Wind, and draw forth a Sword after them.

15. And they shall know that I am the Lord, when I disperse them in the Nations, and scatter them in the Countries.

16. I will notwithstanding leave of them a few Persons, from the Sword, Famine and Pestilence; that they may tell all their abominable Things in the Nations whither they come, and they shall know that I am the Lord.

17. Moreover I had the Lord's Commission as follows:

18. Man, thou shalt eat thy Victuals with Quaking, and drink thy Liquor with Disturbance and Trouble.

19. And thou shalt pronounce to the People of the Country; Thus says the Sovereign Lord, about the Inhabitants of Jerusalem, concerning the Land of Israel; They shall eat their Victuals with Trouble, and drink their Liquor with Desolation; that her Country may be desolate from what it is filled with, by reason of the Violence of all who dwell in it.

20. The Cities which are inhabited shall be laid waste, the Country shall become desolate, and you shall know that I am the Lord:

21. I had also the Lord's Commission thus:

22. What Proverb, Man, is this of yours concerning the Land of Israel, that the Time is prolonged, and every Vision perishes?

23. Therefore declare to them, that the Sovereign Lord says; I will make this Proverb cease, and they shall no more use it for a Proverb in Israel; but tell them, The Time is near, and the Matter of every Vision.

24. For there shall be no more any vain Vision, or flattering Divination, within the Family of Israel.

25. Since I am the Lord, who will speak the Matter which I have to speak, and it shall be done, without any longer Delay: for I will not only speak the Matter, O rebellious Family, but do it in your Days, says the Sovereign Lord.

26. The Lord's Commission I had further as follows;

27. Man, behold the Family of Israel say, The Vision which he sees is for many Days, and he prophesies of Times far off.

28. Therefore tell them; Thus says the Sovereign Lord, None of my Words shall be delayed any more, the Matter which I speak shall also be done, says the Sovereign Lord.

C H A P. XIII.

AND I had the Lord's Commission thus:

2. Prophecy, Man, to the Prophets of Israel that prophecy, and say to them who are Prophets of their own Minds: Hear the Lord's Commission;

3. Thus says the Sovereign Lord; Wo be to the vile Prophets, who go after their own Spirit, and have seen Nothing.

4. Thy Prophets, O Israel, are like the Foxes in the waste Places.

5. You do not go up into the Breaches, and make up the Fence for the Family of Israel, that they may stand in the Battle on the Day of the Lord.

6. They see Falsehood and lying Divination, saying, The Lord says, when the Lord has not sent them; and they make others wait for the Matter to be confirmed.

7. Do not you see a false Vision, and tell a lying Divination, when you declare, The Lord says, and I have not spoken?

8. Therefore thus says the Sovereign Lord: Because you speak Vanity, and see Lying: therefore behold I am against you, says the Sovereign Lord.

9. And my Hand shall be against the Pro-

Ver. 13. *not see*] for Zedekiah's Eyes were put out, before he was carried thither, 2 King. xxv. 7.

Ver. 19. *Desolation*] it coming from the Verb that follows; and is accordingly rendered by *Fun.* and *Trem. desolatione*, as it is likewise by *Pagn. Munst.* and the *vulg. Lat. Transl.* by *Leo Jud. vastatione*.

Ver. 22. *concerning*] not the same Particle as in the next Verse before *Israel*, and those to whom Ezekiel prophesied were not in the Land of Israel: thus *Fun.* and *Trem.* render it *de*, as it has often this Meaning.

Ib. the Time is prolonged] So the Jews have soothed themselves up since the Coming of Christ; there being great Expectation among them, as well as Proof, that

it would be about the Time it was, of which see in short Grotius's *Truth of the Christian Religion*, Lib. v. 14. wherein he mentions, that the Hebrew Master Nehumias, who was 50 Years before, said then openly, that the Time of the Messiah signified by Daniel, could not be prolonged beyond those fifty Years: however Le Clerc in a Note thereon, says it would have been right for Grotius to have told whence he had it, and supposes it was only from some Jew; but Patrick in his *Eng. Transl.* of that notable Book, shews otherwise in the Pref.

Ver. 4. *like the Foxes in the waste Places*] running any whither, being of no Certainty, Ver. 3, 6. nor Use, Ver. 5.

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phets who see Vanity, and divine Lying; they shall not be in the Counsel of my People, neither shall they be written in the Writing of the Family of Israel; nor come into the Land of Israel; and you shall know that I am the Sovereign Lord.

10. Forasmuch as they make my People err, by saying, Peace, when there is none; as also one builds a mud Wall, and behold others plaister it with untempered Mortar.

11. Say to those who plaister with untempered Mortar, that it shall fall: there is an overflowing Shower, and you, O great Hailstones, shall fall, and a very tempestuous Wind shall cleave asunder.

12. When behold the Wall is fallen, will it not be said to you, Where is the Plaistering which you plaistered?

13. Therefore thus says the Sovereign Lord; I will even cleave asunder with a very tempestuous Wind in my Wrath, and there shall be an overflowing Shower in my Anger, with great Hailstones in Wrath to consume.

14. So will I demolish the Wall which you plaister with untempered Mortar, and throw it down to the Ground, so that its Foundation shall be discovered; and when it falls, you shall be consumed within it, and shall know that I am the Lord.

15. Thus I will accomplish my Wrath on the Wall, and on those that plaister it with untempered Mortar; and will say to you, There is no Wall, nor any who plaistered it;

16. *Namely* the Prophets of Israel, who prophesy for Jerusalem, and see Visions of Peace for her, when there is no Peace, says the Sovereign Lord.

17. Thou Man likewise, put thy Face towards the Daughters of thy People, who prophesy out of their own Hearts, and prophesy against them,

18. Saying: Thus says the Sovereign Lord; Wo be to the Women that sew Cushions for all Arm-pits, and make Bolsters for the Head of every Height, to hunt Souls. Shall you hunt the Souls of my People, and keep alive the Souls that you have;

19. As also make me profane to my People, for Handfuls of Barley, and Pieces of Bread, to make the Souls die that should not die, and to keep the Souls alive that should not live, by your lying to my People who hear it?

20. Therefore thus says the Sovereign Lord; Behold I am against your Cushions, whither you hunt Souls to the flourishing Women, and will tear them from your Arms; and I will let the very Souls go that you hunt to the flourishing Women.

21. I will likewise tear your Bolsters, and deliver my People out of your Power, where they shall be no more to be hunted; and you shall know that I am the Lord.

22. Because you grieve the Heart of the Righteous by Falsehood, when I have not made it grieve, and strengthen the Hands of the Wicked, that he may not return from his evil Way, to be restored to Life:

23. Therefore you shall not see Vanity, nor use Divination any more; but I will deliver my People out of your Power, and you shall know that I am the Lord.

C H A P. XIV.

SOME of the Elders of Israel also came to me, and sitting before me,

2. I had the Lord's Commission as follows:

3. Man, these Men bring up their filthy Idols in their Heart, and put the Stumbling-block of their Iniquity before their Face; shall I be at all enquired of by them?

4. Therefore speak to them, and tell them; Thus says the Sovereign Lord; Each Man of the Family of Israel who brings up his filthy Idols into his Heart, and sets the Stumbling-block of his Iniquity before his Face, then comes to a Prophet: I the Lord will have him that comes be answered concerning the Multitude of his filthy Idols:

5. That I may take the Family of Israel in their own Mind, who are all of them alienated from me by their filthy Idols.

6. Declare therefore to the Family of Is-

Ver. 18. *for all Arm-pits*] As if it were to lift up easy, as Flatterers do.

Ver. 20. *the flourishing Women*] spoken of in the Verses before, this being the pref. fem. and plur. Participle, from the Verb of that Signification, and which never signifies to *flie* elsewhere. The Root פרח might be mistaken for פרח to *flie*, and these English Words being confounded together, the former might be put for the latter, were not the *vulg. Lat. volo*; yet who knows whether that might not be affected in some Instance, as here, by the *old Saxon*, which had likewise *fleayan* and *flean*? It seems however more likely, that there being a Noun from this Verb which signifies the *Young of Birds*, as another does a *Flower*, both from their *flourishing*, *fly* was made at Random from thence. But is not *hunting Things to make them flie*, contrary to Sense, when they are hunted to be

caught? The *Eng. Marg.* or *in a garden*, is a strange Imagination, perhaps because Things flourish or bud there, which however destroys the other Meaning. The *Gr. Translator* evidently did not understand it; as he the first time confounds it with the Verb for *hunt*; rendering both *συνέπρετε, you gather together*, and the latter contrarily *διασποράν, Dispersion*.

Ver. 22. *to be restored to Life*] *Heb.* to restore him to Life; and by promising him life apparently wrong.

Ver. 3. *bring up—in their Heart*] the same in Sense as *mind*; according to the like with the same Verb Ch. xi. 5. & xx. 32. & xxxviii. 10. *Isa.* lxxv. 17. *Jer.* iii. 16. & xlii. 21. & xix. 5. & li. 50. see also *Isa.* xlii. 8.

Ver. 4. *be answered*] the *Heb.* Verb passive.

Ib. concerning] as in Ver. 7.

Ver. 5. *who*] a Relative as elsewhere.

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rael: Thus says the Sovereign Lord; Return, and turn *your selves* back from your filthy Idols, and from all your Abominations turn back your Face.

7. For each Man of the Family of Israel, or of the Strangers that sojourn in Israel, who is separated from following me, and brings up his filthy Idols into his Heart, and sets the Stumbling-block of his Iniquity before his Face; then comes to a Prophet to enquire of him concerning me, I the Lord will have him be answered concerning me;

8. That I will put my Face against that Man, will make him be set for a Sign and for Proverbs, and will cause him to be cut off from among my People; so you shall know that I am the Lord.

9. As for a Prophet when he is enticed, and speaks a Matter, I the Lord let that Prophet be enticed; but I will stretch out my Hand against him, and destroy him from among my People Israel.

10. And they shall suffer for their Iniquity; the Iniquity of the Prophet being even as that of the Enquirer;

11. That the Family of Israel may no more go astray from following me, nor defile themselves any more with all their Revoltings; but may be a People to me, and I be a God to them, says the Sovereign Lord.

12. Again I had the Lord's Commission thus:

13. Man, when the Country sins against me, by committing a Fault, and I stretch out my Hand against it, and break its Staff of Bread, sending Famine into it, and cut off from it Man and Beast;

14. And there should be these three Men within it, Noah, Daniel and Job, they should deliver *but* their own Souls by their Righteousness, says the Sovereign Lord.

15. If I cause ill Beasts to pass through the Country, which make it destitute; so that it becomes desolate, without any one passing through, by reason of the Beasts;

16. These three Men being within it, by my living, says the Sovereign Lord, they should deliver neither Sons nor Daughters; they alone should be delivered, but the Country should become desolate.

17. Or should I bring the Sword upon that Country, and say, Sword, pass through the Country, and I should cut off from it Man and Beast;

18. Though these three Men were within it, by my living, says the Sovereign Lord,

they should not deliver Sons or Daughters; but themselves alone should be delivered.

19. Or should I send the Pestilence into that Country, and pour out my Wrath upon it with Blood, to cut off Man and Beast from it;

20. Though Noah, Daniel, and Job were within it, by my living, says the Sovereign Lord, they should not deliver Son nor Daughter; they should deliver *but* their own Souls by their Righteousness:

21. Much less, says the Sovereign Lord, *when* I send my four grievous Judgments to Jerusalem, the Sword, Famine, ill Beasts and Pestilence, to cut off from it Man and Beast.

22. Yet behold there shall be left in it a Remnant escaped, that shall be brought out, Sons and Daughters, who behold will come forth to you, and ye shall consider their Way and Deeds; and shall be comforted for the Ill which I have brought upon Jerusalem, all that I have brought upon it.

23. They shall even comfort you, when ye consider their Way and Deeds; and ye shall know that I have not done all which I have done in it for nothing, says the Sovereign Lord.

C H A P. XV.

THE Lord's Commission I had too as follows:

2. Man, what is the Vine-tree more than any other, *or* a Branch which is among the Trees of the Wood?

3. Is there Wood taken of it to be made up for Work? Do they take a Pin of it to hang any Thing upon it?

4. Behold it is put into the Fire to be consumed; the Fire consumes both Ends of it, and the Middle of it is burnt up; is it fit for Work?

5. Lo when it is whole, it is not made up for Work; much less when the Fire has consumed it, and is burnt up, shall it be made up for Work any more.

6. Therefore thus says the Sovereign Lord; According as the Vine-tree is among the Trees of the Wood, which I give to the Fire to be consumed; so will I give the Inhabitants of Jerusalem.

7. Against whom I will put my Face; though they get out of one Fire, another shall consume them: thus you shall know that I am the Lord, when I set my Face against them.

Ver. 7. *concerning me*] both times the same in *Heb.*
Ver. 8. *That I will*] according to *Jun.* and *Trem.* and the apparent Meaning.

Ver. 9. *let*] See *Exod.* vii. 3.
Ver. 3. *made up*] Nothing of *meet*;

8. And I will make the Country desolate, because they have committed a Crime, says the Sovereign Lord.

C H A P. XVI.

MOREOVER I had the Lord's Commission as follows :

2. Man, let Jerusalem know her Abominations.

3. Thou shalt declare : Thus says the Sovereign Lord to Jerusalem ; Thy Traffick and Birth are from the Country of the Canaanites, thy Father being an Amorite, and thy Mother a Hittite.

4. And as for thy Birth, on the Day thou wast born thy Navel was not cut, neither wast thou washed with Water at my Sight of thee, nor salted at all, nor yet swathed at all.

5. No Eye had compassion upon thee, to do one of these Things to thee, by taking pity on thee ; but thou wast cast out in the Field, with the Loathing of thy Person, on the Day thou wast born.

6. And I passing by thee, saw thee lying to be trod on in thy Blood, and said to thee, Live in thy Blood, which I repeated to thee.

7. I made thee ten thousand like the Sprout of the Field, and thou didst increase, become great, and camest to be in the chief Ornament ; the Breasts were put in order, and thy Hair grew, whereas thou hadst been naked and bare.

8. Thus when I passed by thee, and saw thee, behold thy Time was the Time of Love, for I spread my Skirt over thee, and covered thy Nakedness ; nay I sware to thee, and entered into a Covenant with thee, says the Sovereign Lord, and thou becamest mine.

9. I also washed thee with Water, rinsing thy Blood from thee, and anointed thee with Oil.

10. Besides I clothed thee with Embroidery, shod thee with Badgers Skin, girded thee about with fine Linen, and covered thee with Silk.

11. And I decked thee with an Ornament,

put Bracelets upon thy Hands, and a Chain upon thy Neck.

12. I likewise put a Jewel upon thy Brow, Ear-rings upon thy Ears, and a fine Crown on thy Head.

13. Thou wast not only decked with Gold and Silver, having thy Cloaths of fine Linen, Silk and Embroidery, but didst eat fine Flour, Honey and Oil ; nay inexpressibly beautiful wast thou, and withal didst prosper to a Kingdom.

14. So that thou hadst a Name went forth among the Nations for thy Beauty ; as being perfect through my Comeliness which I put upon thee, says the Sovereign Lord.

15. But thou didst trust in thy own Beauty, and commit Whoredom with thy Name, pouring out thy Fornications on every one that passed by, who would have it.

16. And thou tookest off thy Garments, and making thee speckled Chapels, didst commit Whoredom upon them : Things which should not come, nor should it be.

17. Thou tookest thy fine Things too of my Gold and Silver, which I gave thee, and madest thee Male-images, with whom thou didst commit Whoredom.

18. And taking thy embroidered Garments, thou coveredst them ; and didst put my Oil and Incense before them.

19. My Bread also which I gave thee, the fine Flour, Oil and Honey, that I caused thee to eat, thou didst put before them for a pleasant Smell, as it was, says the Sovereign Lord.

20. Nay thou tookest thy Sons and Daughters, whom thou borest to me, and didst sacrifice them to those to be consumed : is that a little Matter from thy Fornications ?

21. Thou hast even killed my Children, and delivered them, that they might be made pass through the Fire to those.

22. And with all thy Abominations and Whoredoms, thou didst not remember the Days of thy Youth, when thou wast naked and bare, wast lying to be trod on in thy Blood.

Ver. 3. Traffick] from the Verb *סחר* to buy, Buxt. Lex. having no Relation to Birth, which also makes a Tautology.

Ib. being] The Amorites and Hittites might first build Jerusalem, notwithstanding the Jebusites had it afterwards ; which is the most natural Interpretation, though it has been overlooked, for a remote Meaning of being wicked like those People.

Ver. 4. Navel was not cut] Cumberland, not without Shew of Reason, supposes Adam and Eve had no Navel ; as they were not born, and as it would be quite useless to them : on the contrary their being without it, might be a good Confirmation a long Time to Mankind, that they were created, and not born ; since Methuselah, who lived almost to the Flood, might see it, and tell it himself to

Shem, who lived above 500 Years after the Flood, &c. Origines Gent. Ant. de Leg. Patriarch. Cap. 1.

Ib. at my Sight] so the Heb. from the Root *רָאָה* to look about, of which see Buxt. Lex. It is rendered by Jun. and Trem. *quum aspexi te, when I saw thee*, agreeable to Ver. 6, 8.

Ver. 6. lying to be trod on] the Word having no Signification of polluted.

Ib. Live in] as the Accents shew, and Jun. and Trem. translated.

Ver. 15. with] so Jun. and Trem. several others in.

Ver. 16. thy] Sixtus, my.

Ib. Chapels] not the same Word as in Ver. 24, 25, 31, 39. of which see on Num. xxxiii. 52.

Ver. 18. coveredst them] Sixtus again in his Edit. of the Vulg. wast clothed with them.

23. Now

23. Now after all thy Wickedness, wo, wo be to thee, says the Sovereign Lord;

24. That thou hast built thee a Brow, and made thee a high Place in every broad Way.

25. At every Head of the Way hast thou built thy high Place, so that thou hast made thy Beauty to be abhorred, having put open thy Feet to every one who passed by, and multiplied thy Fornications.

26. Thou hast further committed Whoredom with the Egyptians thy Neighbours, of great Flesh; and multiplied thy Fornication, to provoke me.

27. Therefore behold I stretched out my Hand against thee, and diminished thy Allowance, and delivered thee to the Desire of those that hate thee, the Daughters of the Philistines, who are ashamed of thy lewd Way.

28. With the Assyrians hast thou likewise committed Whoredom, because thou wast dissatisfied; and when thou hadst done it, thou wast also not satisfied.

29. So thou hast multiplied thy Fornication at the Country of Canaan and to Chaldea, and yet thou art not satisfied with this.

30. How faint thy Heart is, says the Sovereign Lord, by thy doing all these Things, the Work of a domineering whorish Woman!

31. By thy building thy Brow in the Head of every Way, and making thy high Place in every broad Way! and thou hast not been like a Harlot, for scorning Hire;

32. *But* a Woman that commits Adultery, who receives Strangers instead of her Husband.

33. To all Harlots they give a Price, but thou givest thy Prices to all thy Lovers, and bribest them to come to thee on every Side, for thy Fornications.

34. So in thee it is different from *other* Women, in thy Fornications; since Whoredom is not committed by following thee, as also by thy giving Hire, and none being given thee, so that thou art become different.

35. For this reason, O Harlot, hear the Lord's Commission:

36. Thus says the Sovereign Lord; Because thy Filthiness has been poured out, and thy Nakedness discovered, by thy Fornications with thy Lovers, and with all the filthy Idols of thy Abominations, and according to the Blood of thy Children whom thou hast given to them;

37. Therefore behold I will gather toge-

ther all thy Lovers, with whom thou hast been sweet, even all that thou hast loved, with all that thou hast hated; and when I have gathered them together against thee on every Side, I will discover thy Nakedness to them, so that they shall see all of it.

38. And I will judge thee with the Judgments of Women who commit Adultery, and shed Blood, giving thee the Blood of Wrath and Jealousy.

39. I will also deliver thee into their Power, and they shall demolish thy Brow, break down thy high Places, strip thee of thy Garments, and take thy fine Things, leaving thee naked and bare.

40. They shall moreover bring up a Company against thee, and stone thee with Stones, and stab thee with their Swords.

41. Thy Houses they shall burn with Fire, and execute Judgments on thee in the Sight of many Women: thus I will make thee cease from committing Whoredom, nor shalt thou give Hire any more.

42. Then will I cause my Wrath against thee to rest, my Jealousy shall depart from thee; I will be still, and be displeased no more.

43. Because thou didst not remember the Days of thy Youth, but wast moved against me in all these Things; so I will also render thy Way on thy Head, says the Sovereign Lord, that thou mayest not do *this* Lewdness over and above all thy Abominations.

44. Behold every one who uses Proverbs, shall do it thus concerning thee, The Daughter is like her Mother.

45. Thou art thy Mother's own Daughter, who loathed her Husband and Children; and the Sister of thy Sisters, that did loath theirs: your Mother being a Hittite, and your Father an Amorite;

46. Thy elder Sister was Samaria, who with her Daughters dwelt on thy left Side, and thy Sister that was younger than thou, who dwelt at thy right Side, was Sodom and her Daughters.

47. Nevertheless thou dost not go in their Ways, and do according to their Abominations; *which* is such a little contemptible Matter, that thou art more corrupt than they in all thy Ways.

48. By my living, says the Sovereign Lord, Sodom thy Sister and her Daughters did not do, as thou dost with thine.

49. Lo this was the Iniquity of thy Sister Sodom, she and her Daughters had Exaltation, Fulness of Victuals, and undisturbed

Ver. 26. *Fornication*] not plural here; our Translators, it seems, mistaking 1 for 1

Ver. 43. *wast moved*] according to the *Heb.* which has a Preposition for *against*; while *frustrated* is unsuitable: for the Lord God, Ver. 36.

Quietness, yet she did not strengthen the Hand of the Afflicted and Needy.

50. And as they were haughty, and committed Abomination before me, I took them away, according to *what* I saw.

51. Nor did Samaria sin according to half thy Sins; who hast multiplied thy Abominations more than they, and justified thy Sisters by all thy Abominations which thou hast done.

52. Do thou also, who didst judge thy Sisters, bear thy own Shame, for thy Sins which thou hast done more abominable than they, who are justified more than thou: nay be thou confounded too, and bear thy Shame, for thy justifying thy Sisters.

53. And when I bring back their Captivity, namely that of Sodom and her Daughters, as also of Samaria and hers, the Captivity of thy Captives shall be amongst them:

54. That thou mayest bear thy Shame, and be ashamed for all which thou hast done, in thy comforting them.

55. And when thy Sisters, Sodom with her Daughters return to their former State, and Samaria with her Daughters do to theirs, thou and thine shall return to your former State.

56. For thy Sister Sodom was not to be heard in thy Mouth, on the Day of thy Exaltations;

57. Before thy Wickedness was discovered, as it was at the Time of the Reproach of the Daughters of Syria, and all *that* were round about her, the Daughters of the Philistines, who disdained thee on every Side.

58. Thy Lewdness and thy Abominations are what thou bearest, says the Lord.

59. And I will do to thee (for thus the Sovereign Lord says) as thou hast done, who hast despised the Oath, by breaking the Covenant.

60. However I remember my Covenant with thee in the Days of thy Youth, and will confirm to thee a lasting Covenant.

61. And thou shalt remember thy Ways, and be ashamed, when thou receivest thy Sisters, both elder and younger than thy self; whom I will give thee for Daughters, though not by thy Covenant.

62. I will even confirm my Covenant with

thee, and thou shalt know that I am the Lord:

63. That thou mayest remember, be confounded, and have thy Mouth open no more, by reason of thy Shame; when I am pacified towards thee for all that which thou hast done, says the Sovereign Lord.

CH A P. XVII.

I HAD also the Lord's Commission as follows:

2. Man, utter a hidden Speech, and use the following Parable to the Family of Israel:

3. Thus says the Sovereign Lord; There was a great Eagle with great Wings, long-winged, full of Feathers, who had divers Colours, went to Lebanon, and took the highest Branch of a Cedar.

4. He plucked off the Top of its young Twigs, and brought it into a Country of Dealers, placed it in a City of Merchants.

5. He likewise took some of the Seed of the Country, and put it in a Field that was for Seed; setched it to great Waters, placing it carefully.

6. So it grew, and became an abounding Vine of low Stature, turning its Sprouts to him, and its Roots were under him: thus it became a Vine, yielded Limbs, and shot forth Branches.

7. There was another great Eagle too with great Wings, and many Feathers; and behold this Vine gathered its Roots towards him, shot forth its Sprouts to him, that he might water it from the Beds of its Plantation.

8. It was planted in a good Field at great Waters, to yield Boughs, and bear Fruit, that it might become a stately Vine.

9. Declare; Thus says the Sovereign Lord, Shall it prosper? Shall he not pull up the Roots of it, and cut off its Fruit, that it may wither, even in all the Leaves of its Shoots, and not by a great Arm, and by many People, to take it up by its Roots?

10. Behold though it is planted, shall it prosper? Shall it not still wither when the

Ver. 53. *when*] that is never, as it certainly must be of Sodom, and so most *Interpreters* that I have consulted understand it. But *Louth* expounds it of the *Gentiles* coming into the Church, to be yet fulfilled: whereas he is speaking against Jerusalem to the 60th Verse, besides the Discourse is of the real Cities, Jerusalem, Samaria and Sodom.

Ib. *thy Captives*] all them whose Metropolis Jerusalem once was, together with its Kings and Grandeur as heretofore, or its former State, Ver. 55. to which Jerusalem has never been restored since.

Ver. 61. *Sisters*] He uses the like Metaphor as before, but does not call them here Sodom and Samaria; for doubtless these were the *Gentiles* who should be received into the Church.

Ver. 5. *carefully*] from the Verb נִשְׁמַר to watch, as in *Buxtorf's Lexic.* and *Castellus* in his famous *Lexicon*, col. 3222. says some have it a Willow-tree, *fatis inepte, foolishly enough*; adding, *quid salici cum vite? What has a Willow to do with the Vine?*

Ver. 10. *Still*] as *Hebricians* know.

East-wind touches it, even on the Beds of its Shoots?

11. Besides I had the Lord's Commission thus:

12. Ask now the rebellious Family; Do not you know what these Things are? Say; Lo the King of Babylon came to Jerusalem, and took the King and Princes of it, and brought them with him to Babylon.

13. He also took one of the royal Offspring, made a Covenant with him, and brought him into an Oath, as likewise took the mighty ones of the Country:

14. That the Kingdom might be low, without lifting it self up, that it might stand by keeping his Covenant.

15. But it has rebelled against him, by sending its Ambassadors to Egypt, to give it Horses and many People. Shall it prosper? Shall it escape that does these Things? And be delivered, when it has broke the Covenant?

16. By my living, says the Sovereign Lord, he shall die in the King's Place, in the midst of Babylon with him, who made him King, whose Oath he has despised, and whose Covenant he has broke.

17. Nor shall Pharaoh with great Force, and much Company, avail him in the War; by making a Rampart, and building a Fort, to cut off many Persons.

18. Since he has despised the Oath by breaking the Covenant, when behold he had given his Hand, and has done all these Things, he shall not escape.

19. Therefore thus says the Sovereign Lord; By my living, my Oath which he has despised, and my Covenant which he has broke, is what I will render on his Head.

20. And I will spread my Net over him, so that he shall be taken in my Hunting-net; and will bring him to Babylon, where I will come to Judgment with him, for his Fault which he has committed against me.

21. All that flee of him in all his Troops shall fall by the Sword, and those who are left will I spread abroad in every Wind; and you shall know that I the Lord have spoken it;

22. Thus says the Sovereign Lord, I will also take the highest Branch of the high Cedar, and set it; from the Top of its young Twigs will I pluck off a tender one, and I

will plant it upon a Mountain high and heaped up.

23. On a Mountain of the Height of Israel will I plant it, and it shall bear Boughs, yield Fruit, and become a magnificent Cedar; and under that shall dwell all Fowl of every Wing, which they shall do in the Shadow of its Sprouts:

24. And all the Trees of the Field shall know that I the Lord have made the high Tree low, the low one high; have caused the green Tree to wither, and the withered one to flourish: I the Lord speak, and will do it.

C H A P. XVIII.

MOREOVER I had the Lord's Commission as follows:

2. What is the Matter with you, who use this Proverb concerning the Country of Israel, that the Fathers did eat Grapes which were not ripe, and the Children's Teeth are set on edge?

3. By my living, says the Sovereign Lord, you shall no more have to use this Proverb in Israel.

4. Lo all Souls are mine, the Son's Soul the same as the Father's: the Soul which sins, that shall die.

5. For when a Man is virtuous, doing Justice and Virtue;

6. Does not eat on the Mountains, look up to the filthy Idols of the Family of Israel, defile his Neighbour's Wife, approach a separate Woman,

7. Nor oppresses any, gives back his Pawn to the Debtor, takes not away a Thing by force, gives his Bread to the Hungry, and covers the Naked with a Garment,

8. Neither lends for Usury, nor takes Interest, turns back his Hand from Iniquity, does true Justice between one and another,

9. Goes in my Ordinances, and observes my Rules, to do what is right; such a one being virtuous, shall thoroughly live, says the Sovereign Lord.

10. But should he beget a Son who is a Robber, one who sheds Blood, or that does to his Brother some one of the foregoing Things,

11. Or who omits doing any other of them; as being one that eats on the Mountains, defiles his Neighbour's Wife,

Ver. 13. *one of*] *Zedekiah*, 2 *Chron.* xxxvi. 10, 13.

Ver. 24. *speak*] According to the *Hebrew*, Time is divided only into past and future, as if the present was but an Instant, or infinitely short, the future beginning where the past ends; which is no absurd Notion; for in the Instance before us, the very last foregoing Words must be spoken in the past Time; and that Language having no present Tense, has the Verb here in the past

Form, though the same be intended which we should signify by the present.

Ib. *and will do*] Here is the converive \dagger denoting the Future; *Buxt. Thef. Gram. Lib.* ii. 21. so that *Lowth* comments but on the *Eng. Transf.* by saying here, 'The Prophets often speak of future Events as if they were already accomplished.'

Ver. 10. *Brother*] the same, Ver. 18.

12. Oppresses the Afflicted or Needy, takes away a Thing by force, does not give back the Pawn, looks up to the filthy Idols, does what is abominable,

13. Lends for Usury, or takes Interest; shall he then live? He shall not, he who does any of these Abominations shall quite die, bearing the Blame of his own Blood.

14. Behold on the contrary, should one beget a Son, who considers all his Father's Sins which he has done, and upon that will not do the like;

15. Neither eat upon the Mountains, look up to the filthy Idols of the Family of Israel, defile his Neighbour's Wife,

16. Oppress any, keep what is pawned, nor take away a Thing by force, will give his Bread to the Hungry, cover the Naked with a Garment,

17. Draw back his Hand from hurting the Afflicted, not take Usury or Interest, do my Rules, go in my Ordinances; he will not die for his Father's Iniquity, he shall thoroughly live.

18. His Father *indeed*, because he used Oppression, took away a Thing forcibly *from his* Brother, and did what was not good among his People, shall die for his own Iniquity.

19. Yet you say, How is it that the Son does not suffer for the Father's Iniquity? though the Son who does Justice and Virtue, observes all my Ordinances, and does them, thoroughly lives.

20. The Soul which sins, that shall die: the Son shall not suffer for the Father's Iniquity, nor the Father for the Son's; the Virtuous shall have the Benefit of his own Virtue, and the Wicked bear the Blame of his own Wickedness.

21. When the Wicked notwithstanding returns from all his Sins which he has done, and observes all my Ordinances, doing Justice and Virtue; he shall thoroughly live, not die.

22. None of his Transgressions which he has done shall be mentioned to him, by his Virtue that he does shall he live.

23. Do I at all delight that the Wicked should die, says the Sovereign Lord; *and* not when he returns from his Ways, that he should live?

24. On the other hand when the Virtuous turns back from his Virtue, and does Iniquity,

doing according to all the Abominations which the Wicked does, shall he then live? None of his Virtue that he has done shall be mentioned; for his Vice which he commits, and his Sin which he sins, shall he die.

25. Nevertheless you say, The Lord's Way is not equal. Hear now, O Family of Israel, Is not mine equal? Are not your Ways unequal?

26. When the Virtuous turns back from his Virtue, doing Iniquity, and dies in those Things, he dies for his Iniquity which he does.

27. So when the Wicked returns from his Wickedness that he has done, and does Justice and Virtue, he shall save his Soul alive.

28. Since he considers, and returns from all his Transgressions which he has done; he shall thoroughly live, not die.

29. And yet the Family of Israel say, The Lord's Way is not equal. Are not my Ways equal, you Israelitish Family? Are not your own unequal?

30. Therefore I will judge you, every one according to his own Ways, O Family of Israel, says the Sovereign Lord. Return, and turn back from all your Transgressions, that you may have no Stumbling-block of Iniquity.

31. Cast from you all your Transgressions by which you transgress, and get you a new Heart and Spirit: for why would you die, O Family of Israel?

32. For I do not delight in the Death of him who dies, says the Sovereign Lord: so turn back, and live.

C H A P. XIX.

AND do thou take up the following Lamentation for the Princes of Israel:

2. What was thy Mother? A stout Lioness, that lay down between the Lions, *and* bred up her Whelps among the young ones.

3. And she brought up one of them, which became a young Lion, and having learned to tear the Prey, did eat Men.

4. Upon the Nations hearing of him, he was caught in their Pit, and they brought him with Hooks into the Country of Egypt.

Ver. 18. *for*] as the same is rendered Ver. 17, 26. in the *com. Transf.* and accordingly by *Pagn.* with *fun.* and *Trém.* here *propter*, as likewise by *Grot. ob.* so Ver. 24. note also that in Ver. 26. is from another *Heb.* Preposition.

Ver. 19. *How*] Of what Use or Sense is *Why?* in our *com. Bib.* and though *why* be sometimes in a vulgar Manner used expletively, at the Beginning of a Sentence in an Answer, yet not an Interrogative; nor does it appear to be so either way by the *Heb.*

Ver. 20. *for*] There is a Preposition in the *Heb.* answering to *for*.

Ver. 1. *And*] with *Son of Man* in the *Bib.* of *Pope Sixtus V.*

Ver. 2. *thy*] the *Nobility's*, singular for *Princes*, Ver. 1. *lb. Mother*] the Nation of *Judah*.

Ver. 4. *Hooks*] So Chap. xxxviii. 4. & xxix. 4. not signifying *chains*.

lb. Egypt] Look to 2 *King.* xxiii. 33, 34.

5. Thus she seeing, when she had waited, *that* her Hope was perished, took another of her Whelps, which she made a young Lion.

6. Who went about among the Lions, being a young one himself, and having learned to tear the Prey, did eat Men.

7. Nay he knew their destitute Places, and laid their Cities waste; so that the Country was desolate, with what it was full of, by the Noise of his Roaring.

8. Then the Nations set against him round about from the Provinces, and spreading their Net over him, he was caught in their Pit.

9. And they put him into Prison with Hooks, bringing him to the King of Babylon: they brought him into Forts, that his Noise might be heard no more on the Mountains of Israel.

10. Thy Mother was as a Vine in thy Likeness, planted by the Water; being fruitful, and full of Boughs, by reason of much Water.

11. Which had strong Sticks for the Scepters of Rulers, whose Stature was high above the thick Trees that it was between, and it appeared in its Height with the Multitude of its Sprouts.

12. But it was plucked up in Wrath, thrown down to the Ground, and the East-wind withered its Fruit; *the Sprouts* were broke off and withered, *as for* her strong Stick, that the Fire consumed.

13. And now it is planted in the Wilderness, in a dry and thirsty Country.

14. Fire also came out of a Stick of its Limbs, which consumed the Fruit of it; so that there is no strong Stick on it *for* a Scepter to rule. This is the Lamentation, and shall be so.

C H A P. XX.

IN the seventh Year, on the tenth of the fifth Month, there came some of the Elders of Israel to enquire of the Lord, who sitting before me,

2. I had his Commission as follows:

3. Man, speak to those Elders in this manner: Thus says the Sovereign Lord; Are you come to enquire of me? By my living, I will not be enquired of by you, says the Sovereign Lord.

4. Wilt thou judge them? Wilt thou,

Man? *Then* let them know their Fathers Abominations,

5. In the following manner: Thus says the Sovereign Lord; At the Time when I chose Israel, and lifted up my Hand to the Offspring of Jacob's Family (to whom I was known in the Country of Egypt) affirming by it, I was the Lord their God;

6. As also thereby to bring them out of the Country of Egypt, into that which I had found out for them, flowing with Milk and Honey, which was the Glory of all Countries;

7. Then I ordered them, as being the Lord their God, that every one should cast away the detestable Things which he saw, and not defile themselves with the filthy Idols of Egypt.

8. But they rebelled against me, and would not hearken to me, neither casting away the detestable Things which they saw, nor leaving the filthy Idols of Egypt; at which I spoke of pouring out my Wrath upon them, to accomplish my Anger on them within the Egyptian Country.

9. However I acted for the sake of my own Name, that it might not be profaned in the Sight of the Nations, among whom they were to be, who would see that I was known to them, by bringing them out of the Country of Egypt.

10. So I brought them out from thence, bringing them into the Wilderness.

11. Moreover I gave them my Ordinances, and let them know my Rules; which let a Man do, and he shall live by them.

12. And I likewise gave them my Sabbaths, to be a Sign between me and them, to know that I the Lord sanctify them.

13. For all that the Family of Israel rebelled against me in the Wilderness, they did not go in my Ordinances, but despised my Rules (which let a Man have done, and he should have lived by them) nay they profaned my Sabbaths exceedingly; at this I spoke of pouring out my Wrath upon them in the Wilderness, to consume them.

14. I acted however for the sake of my own Name, that it might not be profaned in the Sight of the Nations, who saw me bring them out.

15. Yet I also lifted up my Hand to them in the Wilderness, that I would not bring

Ver. 7. *Places*] seeming more suitable than *palaces*, which the Word does not signify.

Ver. 10. *Likeness*] as the *Jewish Writers*, *Buxtorf*, and *Castellus* have it, and so *Pagn.* *similitudinem*; *Blood* as *Jam.* and *Trem.* observe, *being difficult and violent to be suited to the Matter.*

Ver. 11. *strong Sticks &c.*] viz. *Princes*, as Ver. 1. meaning *Kings*.

Ib. *that it was between*] omitted in the *com. Transf.*

Ver. 12. *her strong Stick*] singular as Ver. 14. by which King *Jehoiakim* seems intended.

Ver. 14. *Fire came out of*] *Jehoiakim's* Rebellion against *Nebuchadnezzar*, 2 *King.* xxiv. 1, 2.

those into the Country which I had given, flowing with Milk and Honey, which was the Glory of all Countries:

16. Because they despised my Rules, did not go in my Ordinances, but profaned my Sabbaths; for their Heart went after their filthy Idols.

17. Nevertheless my Eye spared them from being destroyed, so that I did not cause them to be consumed in the Wilderness.

18. But I said to their Children there; Do not go in the Ordinances of your Fathers, neither observe their Rules, nor defile yourselves with their filthy Idols.

19. I am the Lord your God; go in my Ordinances, observe my Rules, and do them.

20. Sanctify my Sabbaths too, and they shall be a Sign between me and you, to know that I am the Lord your God.

21. The Children notwithstanding rebelled against me, they went not in my Ordinances, nor observed my Rules to do them (which if any had done, they should have lived by them) they profaned my Sabbaths; at which I spoke of pouring out my Wrath upon them, to accomplish my Anger on them in the Wilderness.

22. However I drew back my Hand, and acted for the sake of my own Name, that it might not be profaned in the Sight of the Nations, who saw me bring them out.

23. Yet I lifted up my Hand to them in the Wilderness, that I would disperse them in the Nations, and scatter them in the Countries:

24. Because they did not do my Rules, but despised my Ordinances, and profaned my Sabbaths, their Eyes being after the filthy Idols of their Fathers.

25. And I also let them have Ordinances not good; and Rules by which they should not live.

26. Nay I let them be defiled by their own Gifts, in making every one who came first out of the Womb pass through *the Fire*; that I might make them desolate, in order for them to know that I was the Lord.

27. Therefore tell the Family of Israel, Man, that the Sovereign Lord says thus; Your Forefathers blasphemed me further in this, by committing a Crime against me;

28. When I had brought them into the Country, which I lifted up my Hand to give them, upon seeing any high Hill, or any thick Tree, there it was they offered their Sacrifices, put the Indignation of their Offering, placed their pleasant Smells, and poured out their Drink-offerings.

29. And I saying to them, What is the Chapel whither you go? the Name of it is called a Chapel to this Day.

30. Declare therefore to the Family of Israel: Thus says the Sovereign Lord; Will you be defiled in the Way of your Fathers, and go a whoring after their detestable Things?

31. For when you offer up your Gifts, when you make your Children pass through the Fire, you are defiled with all your filthy Idols till now; and shall I be enquired of by you, O Family of Israel? By my living, says the Sovereign Lord, I will not.

32. Nor shall that which comes up in your Mind be at all, which you say, We will be like the Gentiles, like the Families of the Countries, serving Wood and Stone.

33. By my living, continues he, I will with a strong Hand, with an Arm stretched out, and Wrath poured forth, reign over you.

34. And will bring you out from the People, and gather you from the Countries in which you are dispersed, with a strong Hand, with an Arm stretched out, and Wrath poured forth.

35. And having brought you into the Wilderness of the People, I will come to Judgment with you there Face to Face.

36. As I came to Judgment with your Fathers in the Wilderness of the Country of Egypt, so will I with you, says the Sovereign Lord.

37. Whom I will make pass under the Rod, and bring into what is delivered of the Covenant.

38. I will also purge out from you them that rebel and trespass against me, whom I will bring out of the Country of their Sojournings, but they shall not come into the Country of Israel; and you shall know that I am the Lord.

39. As for you, O Family of Israel, thus

Ver. 25. *not good*] By that in Ver. 39. mentioned like this before the *Gifts*, it appears to be the idolatrous Service of the Idols, according to *Deut. iv. 28. & xxviii. 36. Jer. xvi. 13.* which must needs be more suitable to this Epithet than any of God's Laws, which are also described Ver. 11. directly contrary to what these are here; and in the foregoing Ver. 24. the *Ordinances* in general, and *Sabbaths* in particular are mentioned, which these must needs be different from, if not contrary to, which *Wherefore* especially being put at the Beginning of this Ver. requires. *Stillingsfleet in Origines Sacra, Lib. ii. 7.*

would have the *cruel Impositions of their Enemies* meant; but those cannot, I think, suit with the following Expression, of *not living by them*.

Ver. 26. *let*] concerning which see the *Note on Exod. vii. 3.* and of the *pres. Trans. Cross in Taghm. Art.* published with the Patronage of the *Archb. of Canterbury*, p. 107. writes thus, 'It were horrid to say, That when they committed Idolatry, God was the Author of the Pollution. And secondly, yet more to say, He did it that he might destroy them.'

Ver. 36. *Sovereign Lord*] only *Lord* in the *Vulg. Bib.* says

says the Sovereign Lord; Go, serve, every one his filthy Idols, even hereafter, if you will not hearken to me; but profane my holy Name no more, with your Gifts and filthy Idols.

40. For on my holy Mountain, the high one of Israel, adds he, there the whole Family of Israel entirely that is in the Country shall serve me; there will I accept them, and there will I require your Lifted-offerings, and the First-fruits of what you offer up, with all your holy Things.

41. I will accept you with a pleasant Smell, when I bring you out from the People, and gather you from the Countries in which you are dispersed; and will be sanctified among you in the Sight of the Nations.

42. And you will know that I am the Lord, when I bring you into the Country of Israel, into the Country which I lifted up my Hand to give to your Forefathers.

43. Where you will remember your Ways, and all your Deeds by which you have been defiled, and will be loathsome to your selves, for all the Evils that you have done.

44. You will know too that I am the Lord, when I deal with you for the sake of my own Name, not according to your evil Ways and corrupt Deeds, O Family of Israel, says the Sovereign Lord.

45. Besides I had the Lord's Commission in this manner:

46. Man, put thy Face the Way to the South, and mention southward, towards the Wood of the South-field;

47. Bidding it hear the Lord's Commission, the Lord God declaring thus; Behold I will kindle a Fire in thee, which shall consume every green Tree and every withered one in thee: the blazing Flame shall not be quenched, but all Faces shall be burnt in it, from the South to the North.

48. And all Flesh shall see that I the Lord have lighted it, which shall not be quenched.

49. But I said, Alas, O Sovereign Lord, they say of me, Does he not speak Parables?

AND I had the Lord's Commission as follows:

2. Man, put thy Face towards Jerusalem, and mention towards the holy Places, the Country of Israel,

3. Declaring to it: Thus says the Lord; Behold I am against thee, and will bring my Sword out of its Sheath, and cut off from thee both the Righteous and Wicked.

4. To the intent that I may cut thee off so, my Sword shall come out of its Sheath against all Flesh, from the South to the North.

5. And all Flesh shall know that I the Lord have brought it out, which shall return no more.

6. Therefore sigh, thou Man, with the Breaking of the Loins, and with Bitterness, even in their Sight.

7. And when they ask thee, what thou sighest for? thou shalt answer, For the News, because it is come, that every Heart shall faint, all Hands be slack, every Mind dull, and all Knees become as Water; behold it is coming, and shall be, says the Sovereign Lord.

8. I had the Lord's Commission again as follows:

9. Prophecy, Man, that the Lord bids thee say thus: The Sword it self is sharpened, and also scoured:

10. That it may kill the Slaughter it is sharpened, that it may be glittering it is scoured; despising every Tree, or else we might make my Son's Stick joyful.

11. For he gave it to be scoured, that it might be held in the Hand: the Sword is sharpened and scoured, to give it into the Hand of the Slayer.

12. Cry, and lament, Man; for it shall be on my People, on all the Princes of Israel, who shall be thrust to the Sword with my People; therefore strike on the Thigh.

13. Because it will be a Trial; and what if also despising the Stick, that should not be? says the Sovereign Lord.

Ver. 46. *mention*] This is rendered in our com. Trans. *prophecy*, Mic. ii. 11. and in Ver. 6. thrice, which Meaning passes current among the Expositors; though these Verbs are so plainly distinguished in Amos vii. 16. and to prophecy was to speak in a solemn express Manner, not like *dropping*, which *Johns.* in his great *Dict.* expounds there, to utter *slightly or casually*; and this *mention* perhaps best signifies of any English Word.

Ver. 10. *despising*] It is a Participle, and feminine like *Sword* in *Heb.*

Ib. *every Tree*] or *all Wood*, by which may be understood the great Nations.

Ib. *or else*] It is not a Particle of Interrogation, but a Disjunctive as here rendered.

Ib. *might*] If it were not so, he and the rest of the Prophets might deliver what was pleasing and comfortable.

Ib. *make*] The Verb being in the Conjugation *Hiphil*, shews it does not terminate in it self, but has an Object

or Noun following, which it affects in this Manner; whereas *make mirth* is no more than *be joyful* in the simple Conjugation *Kal*.

Ib. *Stick*] with regard to *Tree*, the Country of *Judea* being so much smaller than several others, but it also signifies *Tribe*. *Interpreters* taking it to be a Rod for Correction, or a Scepter, have bewildered themselves.

Ver. 12. *who shall be thrust to the Sword with*] *Jun.* and *Trem.* have it *destruxi in gladium erunt cum, they shall be thrust on the Sword with*; of which see *Buxt. Lexic.* in *בחר* and the Preposition is properly *to*, rather than *by reason of*, as the Article is *with* more properly than *upon*; besides that he had done speaking of the People, and was now speaking of the Princes.

Ver. 13. *despising*] the same *Heb.* Word as in Ver. 10. whose Subject is the *Sword*.

Ib. *Stick*] *Israel*, as Ver. 10. The Sentence is disjointed from what it is in the *Original*; by putting the Note of Interrogation at *red* in the com. Bible.

14. So do thou, Man, prophesy, and clap Hands: for the Sword shall be doubled the third time, the Sword of the Slain, namely that of the great ones, who shall be slain by it in their Chambers.

15. That the Heart may be quite discouraged, and the Things to stumble at many, I have put the Point of the Sword against all their Gates: alas, it is made glittering, it is whetted for the Slaughter.

16. Be all one going to the right Hand, put it going to the left, whithersoever thy Face is placed.

17. And I will also clap my Hands, and make my Wrath rest: I the Lord speak it.

18. Moreover I had the Lord's Commission thus:

19. And do thou, Man, put thee two Ways for the Sword of the King of Babylon to come, let them both come out of one Country; and choose a Place, let it be at the Head of the Way to the City.

20. Thou shalt put a Way for the Sword to come to Rabbah of the Ammonites, or to Judah into fortified Jerusalem.

21. For the King of Babylon will stand at the Beginning of the Way, in the Head of the two Ways, to use Divination; he will polish the Arrows, enquire of the Teraphs, look on the Liver.

22. The Divination will be on his right Hand, for Jerusalem, to put Captains, to open the Mouth in slaying, to exalt the Voice in shouting, to put Captains against the Gates, to make a Rampart, to build a Fort.

23. And it will be to those as if Falschhood were divined in their Sight, who have sworn Oaths to them; but he will remember the Iniquity, that it may be taken.

24. Therefore thus says the Sovereign Lord; Because you make your Iniquity to be remembered, by your Transgressions being discovered, to make your Sins appear in all your Deeds; because you are remembered, you shall be taken with the Hand.

25. And thou profane wicked Prince of Israel, whose Day is come, the End for the Time of Iniquity;

26. As the Sovereign Lord says, put away the Diadem, and take off the Crown; this shall not be what it is, let the low one be high, and the high one low.

27. I will make it be overthrown, again and again; even this shall not be, till he comes whose Right it is, and I will give it to him.

28. Do thou, Man, also prophesy as follows: Thus says the Sovereign Lord, concerning the Ammonites, and their Reproach; The Sword it self is drawn out, it is scoured for the Slaughter, to consume, that it may glitter.

29. By Falschhood being seen and a Lie divined for thee, to put thee on the Necks of them that are slain of the Wicked, whose Day is come, the End for the Time of Iniquity;

30. Shall it be brought back into its Sheath? In the Place where thou wast created, in the Country of thy Traffick will I judge thee.

31. And I will pour out my Indignation upon thee, blow upon thee in the Fire of my Fury, and deliver thee into the Power of fierce Men, Artists in Destruction.

32. Thou shalt be for the Fire, to be consumed; thy Blood shall be within the Country, without thy being remembered: for I the Lord speak it.

C H A P. XXII.

I HAD the Lord's Commission too as follows:

2. Wilt thou, Man, judge, wilt thou judge the bloody City? Well, let it know all its Abominations.

3. Thou shalt therefore declare: Thus says the Sovereign Lord; The City sheds Blood within it self, that its Time may come; and makes filthy Idols against it self, to defile it.

4. By thy Blood which thou sheddest art thou guilty, and by thy filthy Idols which thou makest art thou defiled, so that thou

Ib. *that*] the Verb here being masculine, agreeing with *Stick*.

Ib. *not be*] according to Ver. 27.

Ver. 14. *third*] denoting the third Captivity of Zedekiah.

Ib. *in their Chambers*] The Heb. Word *babodereth* being no where else, *Jonath.* has taken the Meaning of it from *babredeth*, translating in the *Chald.* which makes them tremble.

Ver. 15. *whetted*] as *Buxtorf* shews both under *by* and *הפ*, which *Lowth* also prefers; and *Grat.* would have it *mucronati*, pointed.

Ver. 20. *or*] and spoiling the Sense.

Ver. 21. *polish*] that the Names of the Cities might be put on them, to draw them out of the Quiver as Lots; in which Manner *Jerome* writes in his *Commentary* here, that Divination was performed: but according to *Dav.*

Kimbi in *Com.* it was to look on them when they shined, as on the Liver; see also *Salé's Prelim. Disc.* to the *Koran*, p. 126, 127. The same Word signifies *whet*, *Eccles.* x. 10. and another like it *polished*, Chap. i. 7. *Dan.* x. 6. so not mingle here as some pretend.

Ver. 22. *Captains*] the same both times.

Ver. 23. *those*] the *Israelites* who would not believe *Nebuchadnezzar* would come against them.

Ib. *sworn*] as 2 *Chron.* xxxvi. 13.

Ver. 27. *he comes*] *Christ* the Prince of Peace, who should settle it in Order and Quietness.

Ver. 28. *Ammonites*] See Chap. xxv. 3:

Ib. *that*] as Ver. 10.

Ver. 29. *Iniquity*] Here is no *their* unless taken from *Day*.

Ver. 30. *Traffick*] as Chap. xvi. 3.

Ver. 31. *blow upon*] Chap. xxii. 20, 21.

bringest thy Days near, and comest to thy Years: therefore I will make thee a Reproach to the Nations, and a Scorn to all Countries.

5. Those who are near, and those who are far from thee, shall scorn thee, defiled by Name, much vexed.

6. Behold the Princes of Israel are for shedding Blood in thee, each according to his Power.

7. They slight Father and Mother in thee, do wrongfully to the Stranger within thee, oppress the Orphan and Widow in thee.

8. Thou despisest my holy Things, and profanest my Sabbaths.

9. There are Backbiters in thee to shed Blood, and they eat on the Mountains in thee, do Lewdness within thee.

10. The Father's Nakedness is uncovered in thee, they humble her who is defiled and separate in thee.

11. One Man does Abomination with his Neighbour's Wife, another lewdly defiles his Daughter-in-law, and another humbles his Sister, his Father's Daughter in thee.

12. They take a Bribe in thee to shed Blood, thou takest Usury and Interest, gaineest of thy Neighbours wrongfully, and forgettest me, says the Sovereign Lord.

13. Lo therefore I strike my Hand at thy Gain which thou makest, and for thy Blood that is within thee.

14. Will thy Heart stand, it, will thy Hands be strong, at the Days when I shall deal with thee? I the Lord speak, and will perform.

15. And I will disperse thee in the Nations, scatter thee in the Countries, and consume thy Uncleanness from thee.

16. For thou wilt be profane to thy self in the Sight of the Nations, and shalt know that I am the Lord.

17. Besides I had the Lord's Commission as follows:

18. Man, the Family of Israel are become Dross to me: all of them are like Brass, Tin, Iron, and Lead within the Furnace, like the Dross of Silver.

19. For this reason the Sovereign Lord says: Because all of you are become Dross, therefore behold I will gather you into the midst of Jerusalem.

20. As Silver, Brass, Iron, Lead, and Tin are gathered into the midst of the Furnace, to blow the Fire upon them, to melt

them; so will I gather you in my Anger and Wrath, put, and melt you.

21. I will even bring you together, and blow upon you in the Fire of my Fury, and you shall be melted within her.

22. As Silver is melted within the Furnace, so shall you be melted within her; and shall know that I the Lord pour out my Wrath upon you.

23. I had further the Lord's Commission thus:

24. Man, say to her; Thou art the Country which was not cleansed, nor rained, at the Time of Indignation.

25. There was a Conspiracy of her Prophets within her, as a roaring Lion tearing the Prey: they consumed the Life, took the Store and precious Things, multiplied her Widows within her.

26. Her Priests violated my Law, and profaned my holy Things: they did not separate the holy from the profane, nor make known the unclean from the clean; and hid their Eyes from my Sabbaths, so that I was profaned among them.

27. Her Princes in the midst of her were like Wolves tearing the Prey, to shed Blood, to destroy Lives, that they might get Gain.

28. And her Prophets plaistered them with untempered Mortar, seeing Falsehood, and divining Lyes to them, saying, Thus says the Sovereign Lord, when the Lord had not spoken.

29. The People of the Country used Wrong, took away a Thing by force, oppressed the Afflicted and Needy, and wronged the Stranger without Judgment.

30. And though I sought for a Man of them who would make up the Fence, or stand in the Breach before me for the Country, that I might not destroy it, yet I found none.

31. So I poured out my Indignation upon them, consumed them in the Fire of my Fury, rendering their own Way on their Heads, says the Sovereign Lord.

CHAP. XXIII.

THE Lord's Commission I also had as follows:

2. Man, there were two Women, the Daughters of one Mother:

Ver. 8. *Thou*] *Vulg. Lat. You.*

Ver. 16. *profane*] which, as *Lowth* observes, expresses the Sense much better, than that in the *com. Bib.* as also *Jun.* and *Trem.* translate: it being the Verb 5:17 as Ver. 26. in the passive Conj. *Niphal*, by *Buxt. Thes. Lib. i.*

Cap. 19. where it is expressly mentioned and shewn; as likewise *Grot.* observes.

Ver. 18. *Dross of Silver*] not only Dross, but of the worse Sort.

Ver. 21. *her*] *Jerusalem*, Ver. 19. not *the Furnace*, Ver. 20.

3. Who

3. Who committed Whoredom in Egypt, even in their Youth : there their Breasts were pressed, and there they dealt with the Teats of their Virginity.

4. The Names of them were, the elder Aholah, and her Sister Aholibah, who were mine, and bore Sons and Daughters : as to their Names, Samaria was Aholah, and Jerusalem Aholibah.

5. Now as Aholah committed Whoredom, *having others* instead of me ; she doted upon her Lovers the Assyrians that were near,

6. Captains and Rulers with blue Cloaths, all of them desirable young Men, Horsemen riding Horses,

7. Upon these she bestowed her Fornications, all of whom were the choicest of the Assyrians ; and by all that she doted on, by all their filthy Idols was she defiled,

8. Thus she did not leave the Fornications she had from Egypt : for they lay with her in her Youth, they dealt with the Teats of her Virginity, and poured out their Fornication upon her.

9. Therefore I delivered her into the Power of her Lovers, into that of the Assyrians upon whom she doted.

10. They discovered her Nakedness, took her Sons and Daughters, and slew her with the Sword ; inasmuch that she had a Name among Women, when they executed Judgments on her.

11. Nevertheless her Sister Aholibah seeing it, was more corrupt *in* her Doting than she, and with her own Fornications more than her Sister's.

12. She doted on the Assyrians, Captains and Rulers that were near, with compleat Cloaths, Horsemen riding Horses, all of them desirable young Men.

13. So I saw that she was defiled, both of them having one Way.

14. Nay she increased her Fornications, when she saw Men drawn upon the Wall, the Images of the Chaldeans drawn with Vermilion,

15. Girded with Girdles on their Loins, abounding with dyed Things on their Heads, all of them Dukes in Appearance ; like the Babylonians of Chaldea, their native Country.

16. Whom she doted upon at the Sight

of her Eyes, and sent Messengers to them at Chaldea.

17. Whereupon the Babylonians came to her into the Bed of Love, and defiled her with their Fornication ; by whom being defiled, her Mind hung loose from them.

18. Thus she discovering both her Fornications and her Nakedness, my Mind hung loose from her, as it had been from her Sister.

19. Yet she multiplied her Fornications, by remembering the Days of her Youth, wherein she committed Whoredom in the Country of Egypt.

20. And has doted upon their Gallants, whose Flesh is *like* that of Asses, and their Flux *like* that of Horses.

21. So thou hast visited the Lewdness of thy Youth, when thy Teats were dealt with by the Egyptians, by reason of the Breasts of thy Youth.

22. Therefore, Aholibah, thus says the Sovereign Lord : Behold I will stir up thy Lovers against thee, from whom thy Mind is loosened, and will bring them against thee on every Side ;

23. The Babylonians, all the Chaldeans, Pekod, Shoa, Koa ; *and* all the Assyrians with them ; desirable young Men, Captains and Rulers all of them, Dukes and famous Men, all riding Horses.

24. Who shall come against thee with Wagons, Chariots, Carriages, and by a Company of People with Bucklers, Shields and Helmets, *which* they shall set against thee round about ; and I will put Judgment before them, and they shall judge thee with their own Judgments.

25. I will also put my Jealousy against thee, and they shall deal with thee in Wrath ; they shall take away thy Nose and Ears, and the Remainder of thee shall fall by the Sword : they shall take thy Sons and Daughters, and the Remainder of thee shall be consumed by the Fire.

26. Moreover they shall strip thee of thy Garments, and take off thy fine Things.

27. Thus will I make thy Lewdness cease from thee, and the Fornication thou hadst from the Country of Egypt ; so that thou shalt not look up to them, nor remember Egypt any more.

Ver. 3. *dealt*] as the Word signifies, and is rendered Ver. 25, 29.

Ver. 4. *Aholah*] signifying *Her own Tabernacle*, her Religion being of her own contriving, 1 King. xii. 28. to the End.

1b. *Aholibah*] that is *My Tabernacle in her*, for which the Reason is obvious.

Ver. 5. *instead*] See the Like with the same Word, Num. v. 19, 20. So *Fun.* and *Trem.*

Ver. 17, 18. *hung loose*] the same as at Jer. vi. 8. and see 2 King. xxiv. 1, 20. 2 Chron. xxxvi. 13.

Ver. 20. *doted*] It appears by Chap. xvii. 15. see Jer. xxxvii. 5, 7. that Zedekiah made an Alliance with the Egyptians, by which the Things are here spoken of in proper Order as transacted, and this also agrees with the Time of delivering it, Chap. xx. 1. & xxiv. 1.

28. For thus says the Sovereign Lord; Behold I will deliver thee into the Power of those whom thou hatest, into the Power of those from whom thy Mind is loosened.

29. And they shall deal with thee in Hatred, take all thy Labour, leave thee naked and bare; when the Nakedness of thy Whoredoms shall be discovered, and thy Lewdness with thy Fornications.

30. These Things are to be done to thee, for thy going a whoring after the Gentiles, because thou art defiled by their filthy Idols.

31. Since thou hast gone in thy Sister's Way, I will put her Cup into thy Hand.

32. Thou shalt drink, as the Sovereign Lord says, of thy Sister's Cup deeply and largely; shalt become Sport and Derision, it shall contain so much.

33. With Drunkenness and Sorrow shalt thou be filled, with a Cup of Astonishment and Desolation, with the Cup of thy Sister Samaria.

34. Which thou shalt drink, squeeze out, and break the Sherds of it, nay pluck off thy own Breasts: for I speak it, says the Sovereign Lord.

35. Who consequently adds thus, Because thou hast forgot me, and cast me behind thy Back, do thou also suffer for thy Lewdness and Fornications.

36. Man, said the Lord to me again, Wilt thou judge Aholah and Aholibah? Well, tell them their Abominations;

37. That they have committed Adultery, and there is Blood in their Hands, nay have committed Adultery with their Idols, and even made their Children whom they bore me pass through the Fire to them, to be consumed;

38. Doing this to me further, have defiled my Sanctuary the same Day, and profaned my Sabbaths

39. (For when they killed their Children for their Idols, they came the same Day into my Sanctuary to profane it; behold they have done thus within my House;)

40. And moreover that they sent for Men to come far off, to whom the Messenger being sent, lo those came; for whom thou didst wash thy self, paint thy Eyes, and deck thee with Ornaments,

41. Sitting upon a stately Bed, with a

Table set in order before it, upon which thou didst put my Incense and Oil.

42. And there was the Noise of an undisturbed Multitude by her, and with Persons of the Rabble of Mankind were brought Sabeans from the Wilderness, who put Bracelets on their Hands, and a fine Crown upon their Heads.

43. And I said of her *who* was old in Adulteries, Will they and she now commit Fornications together?

44. They notwithstanding went in to her, as they do to a Woman *that* is a Harlot; so did they go in to Aholah and Aholibah the lewd Women.

45. The righteous Men shall therefore judgethem, with the Judgment of Adulteresses, and with that of Women who shed Blood; because they are Adulteresses, and there is Blood in their Hands.

46. For thus says the Sovereign Lord; A Company shall be brought up against them, and they shall be delivered to Disturbance, and for a Prey.

47. Which Company shall stone them with Stones, cut them down with their Swords, slay their Sons and Daughters, and burn their Houses with Fire.

48. So will I make Lewdness cease from the Country; that all Women may be taught, and not do according to your Lewdness:

49. Forasmuch as they shall render your Lewdness upon you, and you shall suffer for the Sins of your Idols, and know that I am the Sovereign Lord.

C H A P. XXIV.

AFTER this I had the Lord's Commission, in the ninth Year, on the tenth of the tenth Month as follows:

2. Man, write for thy self the Name of the Day, even this very Day, on which the King of Babylon lays siege to Jerusalem;

3. And speak a Parable to the rebellious Family in this manner: Thus says the Sovereign Lord; Put on a Pot, not only so, but also pour Water into it.

4. Gather its Pieces into it, every good Piece, the Leg and Shoulder; fill it with the choicest of the Bones.

Ver. 40. *they sent*] The *Heb.* Verb being either of the 2d or 3d Person, this accords best with the Context before, and the other not with the following *thou*. So *Pagn. Mont. and Munst.* with the *Vulg. and Tig. Translations* have *miserunt, Cast. accersiverunt*, nay even the *Bish. and Gen. they*. But this Verb having the com. Sign of the 2d Pers. it may seem that *K. James's Translators* did not know it was also the 3d; and the very same Word

they have rendered wrong in the other two Places where with this it only is, n. *Judg. v. 26. Obad. xiii.*

Ib. paint thy Eyes] *Rauwolff* says, *They have still a strange Custom in these Countries, viz. They make a thin Paste of Galls and calcined Copperas, with which they make a black Ring round about their Eyes, such as our Ring-doves have about their Necks.*

Ver. 42. *their*] those Women's, the Pronouns being feminine.

5. Take the choicest of the Flock, as also make a Bon-fire with the Bones under it; boil what it has to be boiled, and even its very Bones within it.

6. Therefore thus says the Sovereign Lord; Wo be to the bloody City, the Pot in which the Scum of it is, its Scum being not come out of it: bring out its Pieces one after another, let no Lot fall for it.

7. For her Blood is within her, she has placed it *as* upon the clear Place of a Rock; she has not poured it forth upon the Ground, to cover it over with Earth.

8. That it might bring up Wrath to take Vengeance, I have *likewise* put her Blood *as* upon the clear Place of a Rock, that it may not be covered.

9. For which reason, as the Sovereign Lord says, wo be to the bloody City; even I will make the Bon-fire great,

10. Multiplying the Wood, kindling the Fire, consuming the Flesh, and making the Ointment, nay the very Bones shall be burnt up;

11. Causing her to stand empty also upon her Coals, in order that her Rust may not only be hot, but burnt up, and her Unclean-ness melted within her, the Scum of her consumed.

12. She having tired her self with Iniquities, and her great Scum being not come out of her, the Scum of her shall be in the Fire.

13. There is Lewdness in thy Unclean-ness: because I would have cleansed thee, and thou wouldest not be cleansed, thou shalt be cleansed from thy Unclean-ness no more, till I make my Wrath rest on thee.

14. I the Lord speak *it*, it shall come, and I will do *it*; I will not withdraw, nor spare, nor repent: according to thy own Ways and Deeds shall they judge thee, says the Sovereign Lord.

15. And I had the Lord's Commission thus;

16. Man, behold I will take from thee the Desire of thy Eyes with a Stroke; yet

thou shalt not lament, nor weep, neither shall thy Tears come.

17. Be silent from Crying, make no Mourning for the Dead, tie thy Tire upon thee, and put thy Shoes on thy Feet; and cover not over the Lip, nor eat the Bread of Men.

18. So I spoke to the People in the Morn-ing, and my Wife died in the Evening; then I did the *next* Morning as I was com-manded.

19. Upon which the People said to me; Wilt not thou tell us what these Things are to us, since thou dost *them*?

20. I answered them, that thus I had the Lord's Commission:

21. Say to the Family of Israel, as the Sovereign Lord expresses it; Behold I will profane my Sanctuary, the Excellency of your Strength, the Desire of your Eyes, and what your Soul pities; your Sons and Daughters also whom you will forsake, shall fall by the Sword.

22. And you shall do as I do; not cover over the Lip, nor eat the Bread of Men;

23. Your Tires shall be upon your Heads, and your Shoes on your Feet: you shall not lament nor weep; but shall waste away in your Iniquities, and groan one to another.

24. Thus is Ezekiel become a Token to you, who shall do entirely as he does: when it comes, you shall know that I am the So-vereign Lord.

25. As for thee, Man, at the Time that I take from them their Strength, the Joy of their Glory, the Desire of their Eyes, and what their Soul is lifted up to, their Sons and Daughters;

26. Will not he who escapes at that Time come to thee, to let thee hear *it* with thy own Ears?

27. At which Time thy Mouth shall be opened to such as are escaped, thou shalt speak, and be no more dumb: so thou shalt become a Token to them, and they shall know that I am the Lord.

Ver. 6. *fall for it*] for any to escape.

Ver. 10. *kindling*] This and the two following Verbs are particularly mentioned in this Ver. for the infinitive, not imperative Mood: so *Jun.* and *Trem.* have *accen-dendo*, &c.

Ver. 12. *Iniquities*] the *Heb.* having a general Signifi-cation, not *lies* only in particular.

Ib. *shall*] *Grot.* writes it is in *Heb.* *non exiit* repeated, *not come out*, when there is no such Thing; so that the Learning and round Assertions of that great Man, should not give him too much Authority.

Ver. 17. *the Lip*] the upper Lip, or Whiskers, as the Manner was in Mourning.

Ib. *Bread of Men*] The *Heb.* Word signifies *mortal Men*; which may help us to understand the Bread, to be such as was eat when a Person was dead, or at the Burial.

Ver. 18. *spoke*] told them what is in the two foregoing Verses. *Lowth* says this was the next Morning, but without any Shew of Reason: not only the two Morn-ings are mentioned, with what he did distinctly in each, but the Death of his Wife is related the Evening between; which being also told before it was, would add Credit to his whole Prophecy; so *Poole's* and *Grot. Annotations*.

Ver. 19, 20. *the People—to me, Wilt not thou tell us what these Things are to us, since thou dost them? I an-swered*] So much not in the *Bib.* published and authorised by *Pope Clement*, as *Tho. James* remarks in his *Bellum Papale*. A great Fault indeed of the Scribe or Printer, when the rest is not Sense without it!

Ver. 23. *groan*] not the same with that before, as in the *com. Eng.* nor signifying so.

Ver. 25. *what their Soul*] as Ver. 21.

Ver. 27. *At which Time*] fulfilled Chap. xxxiii. 21, 22.

C H A P.

C H A P. XXV.

BESIDES I had the Lord's Commission as follows:

2. Man, put thy Face towards the Ammonites, and prophesy against them,

3. Saying to the Ammonites: Hear the Sovereign Lord's Commission, who declares thus; Because thou sayest, Ha, concerning my Sanctuary, when it is profaned, and concerning the Country of Israel, when it is become desolate, and concerning the Family of Judah, when they are gone into Captivity:

4. Therefore behold I will give thee up to the Men of the East for an Inheritance, who shall place their Palaces, and put their Dwellings in thee; they shall eat thy Fruit, and they shall drink thy Milk.

5. I will also make Rabbah a Stable for Camels, and with the Ammonites a Place for Flocks to lie down in; and you shall know that I am the Lord,

6. For thus says the Sovereign Lord; Since thou strikest the Hand, and stampest with the Foot, and art glad with all thy Disdain in the Mind, at the Country of Israel:

7. Behold therefore I will stretch out my Hand against thee, deliver thee for a Prey to the Gentiles, cut thee off from the People, and make thee perish from the Countries; I will destroy thee, and thou shalt know that I am the Lord.

8. Thus declares the Sovereign Lord;

Because Moab and Seir say, Behold the Family of Judah is like all the Gentiles:

9. Lo I will therefore open the Side of Moab at the Cities, namely his Cities on his Border, the Glory of the Country, Beth-jeshimoth, Baal-meon and Kirjathaim,

10. To the Men of the East; with the Ammonites, whom I give for an Inheritance, that the latter may not be remembered among the Nations.

11. And I will execute Judgments on Moab, so they shall know that I am the Lord.

12. Because Edom, as the Sovereign Lord says, acts against the Family of Judah by taking Vengeance, do greatly offend, and are revenged on them:

13. Therefore continues he; I will also stretch out my Hand against Edom, will cut off from it Man and Beast, make it a waste Place from Teman, and at Dedan they shall fall by the Sword.

14. Nay I will put my Vengeance on Edom by the Hand of my People Israel, who shall do in Edom according to my Anger and Wrath; and they shall be sensible of my Vengeance, says the Sovereign Lord.

15. Who proceeds thus; Because the Philistines have acted with Revenge, and taken Vengeance with Disdain in the Mind, to destroy with perpetual Enmity:

16. For this reason adds the Sovereign Lord; Behold I will stretch out my Hand against the Philistines, cut off the Chere-

Ver. 2. *towards*] not the same as follows.

Ver. 3. *Ammonites*] That this Prophecy was after the Destruction of Jerusalem, the Words here shew, as well as in other Places of this Chapter, and so the fulfilling of it must be after that; for which reason I refer the same Prediction of those People in other Places hither. Verse 10. shews that the *Moabites* and *Ammonites* were conquered together, and by the Time of the Prophecy and what follows concerning Tyre, Chap. xxvi. 1, 7. it appears to be done by *Nebuchadnezzar* soon after his Conquest of Judah; see too *Jer.* ix. 26. & xxv. 21. & xxvii. 3, 6. & xlviii. & xlix. *Zeph.* ii. 9. And as the King of Babylon consulted whether he should go against *Ammon* or *Judah* first, and the Divination was to *Judah*, Chap. xxi. 20, 21, 22. no Doubt but he went against *Ammon* quickly after, especially as he had fresh Displeasure against it for the Murder of *Gedaliah*, *Jer.* xl. 14. & xli. 10. which the Prophecy that follows seems also to indicate, Ch. xxi. 28, to the End.

Ver. 5. *with*] as the *Heb.* Particle may signify, and it could not be the People themselves.

Ver. 10. *East*;) It is plain to be seen that a Stop is requisite here; and accordingly the *Heb.* has *Pashta*, one of the principal Points called *Kings*, and this Word is pointed the same as that for *offended*, 2 *King.* xviii. 14.

Ver. 12. *acts*] of which see Chap. xxxv. 5, 10, 11, 12. & xxxvi. 5. *Joel* iii. 19. *Amos* i. 11. *Obad.* 10—14.

Ver. 13. *Edom*] This is joined with *Ammon* and *Moab* in the Places quoted from *Jeremiah* at Ver. 3. as it is here, and seems to be destroyed by *Nebuchadnezzar* about the same Time; which *Usher* counts to be 5 Years after the Destruction of Jerusalem, as also *Josephus*, *Ant.* x. 11.

see also the Prophecy of *Obadiah*, and *Joel* iii. 19. and what was foretold come to pass, *Malac.* i. 3, 4. The *Edomites* who were left appear to have gone westward, and settled in the Tribes of *Simeon* and *Judah*, *Strabo*, Lib. 16.

Ver. 14. *Israel*] For the fulfilling of this see 1 *Mac.* v. 3. and 2 *Mac.* x. 15. &c. nay afterwards *Hyrcaus* entirely subdued that People, *Josephus*, *Ant.* Lib. xiii. 17. & xv. 11. So other Prophecies take in distant Times, particularly *Isa.* vii. 14, 15, 16. *Jer.* li. But the Exposition of *Jun.* and *Trem.* is violently strained, that by the Hand of my People Israel, is by that very Hand of the Chaldeans, by which I smote Israel.

Ver. 15. *Because*] *Gen.* xxvi. 14, 15. *Jud.* iii. 31. & x. 7. & xiii. 1. 1 *Sam.* iv. 2, 10, 11. & vii. 10. & xiii. 5, 19, 20. & xvii. 1, 4. & xxiii. 1, 27. & xxviii. 1. & xxxi. 1, 7, 8, 9, 10. 2 *Sam.* v. 17, 22. & viii. 1. & xxi. 15, 18, 19. 2 *King.* xviii. 8. 2 *Chron.* xxi. 16. & xxvi. 6, 7. & xxviii. 18. which Places are cursorily remarked to shew the perpetual Enmity here mentioned of the *Philistines*.

1b. *perpetual*] so Chap. xxxv. 5.

Ver. 16. *Philistines*] That they were also conquered by *Nebuchadnezzar* appears by *Jer.* xxv. 20. and as they lay near to *Edom*, and between that and *Tyre*, according to the Order of the Prophecies here, they were probably destroyed in the same Order of Time; see Chap. xxvi. 1.

1b. *Residue*] of those who were left a few Years before, 2 *King.* xxiv. 7. as the *Philistines* dwelt by *Shihor* the Flood or River of *Egypt*, *Gen.* xv. 18, *Jer.* xlvii. 2. and might afterwards rebel against *Nebuchadnezzar*, as *Judah* did twice, 2 *King.* xxiv. 1, 20.

thites,

thites, make the Residue of the Harbours of the Sea perish,

17. And will execute very great Vengeance on them with Rebukes of Wrath; and they shall know that I am the Lord, when I wreak my Vengeance on them.

C H A P. XXVI.

MOREOVER in the eleventh Year, on the first of the Month, I had the Lord's Commission thus :

2. Man, because Tyre says against Jerusalem, Ha, she is broke *that* was the Gates of the People, she is turned about to me; I shall be filled, she being laid waste :

3. Therefore thus says the Sovereign Lord; Behold I am against thee, O Tyre, and will bring up many Nations against thee, as the Sea does its Waves.

4. And they shall destroy the Walls of Tyre, and throw down her Towers; I will also scrape off her Earth from her, and make her the clear Place of a Rock.

5. She shall be a Place to spread Nets on within the Sea, for I speak *it*, says the Sovereign Lord; and she shall become a Prey to the Nations.

6. Her Daughters too who are in the Field shall be slain with the Sword; and they shall know that I am the Lord.

7. For thus says the Sovereign Lord: Behold I will bring to Tyre Nebuchadrezzar King of Babylon from the North, a King of Kings, with Horses, Chariots, Horsemen, and a Company, even many People;

8. Who shall slay thy Daughters in the Field with the Sword, put against thee a Fort, both make a Rampart, and lift up the Buckler against thee.

9. He shall also put his Battering-ram

against thy Walls, and break down thy Towers with his Pick-axes.

10. Their Dust shall cover thee by the Abundance of his Horses; thy Walls shall shake at the Sound of the Horsemen, Carriages and Chariots, when he enters in at thy Gates, as they enter a City that is broke open.

11. He shall trample all thy Streets with the Hoofs of his Horses, shall slay thy People with the Sword, and thy strong Garrisons shall come down to the Ground.

12. And they shall take thy Wealth for Spoil, make a Prey of thy Merchandise, throw down thy Walls, break down thy desirable Houses; as also put thy Stones, Timber, and Rubbish into the midst of the Water.

13. Besides I will make the Noise of thy Songs cease, and the Sound of thy Harps shall no more be heard.

14. And I will make thee the clear Place of a Rock, thou shalt be a Place to spread Nets on, shalt no more be built: for I the Lord speak *it*, says the Sovereign Lord.

15. Who says thus to Tyre: Will not the Isles shake at the Sound of thy Fall, when the Wounded cry, when the Slaughter is made within thee?

16. Nay all the Princes of the Sea will come down from their Thrones, put away their Robes, and pull off their embroidered Garments; they will put on Trembling, sit upon the Ground, nay tremble every Moment, and be astonished at thee.

17. And they shall take up a Lamentation for thee, saying to thee, How thou art perished, that wast inhabited from the Seas! The City that was praised, which was strong in the Sea, with her Inhabitants, who gave their Terror to all that would inhabit her.

18. Now shall the Islands tremble *at* the

Ver. 1. *eleventh*] The Siege of Tyre was begun about two Years after; see Chap. xxix. 17.

1b. *Month*] This appears to be the *fifth*, as the *fourth* is understood, 2 *King*. xxv. 3. for Jerusalem was taken the same Year in the foregoing Month, *Jer*. lii. 5, 6, 7. this being 22 Days after, in which Time they might have rejoiced for it at Tyre, as in the following Verse, where the Tyrians say of Jerusalem, *it is broken and laid waste*, and as this is eight Days in the Month sooner than the taking of the City, we are justly prevented from counting it any former Month. There is however to be considered what is urged by others for its being the *first* Month: that the *first* is not to be understood more than any other Numeral, even when it is the first Day of that Month, appears by its Insertion, Chap. xxix. 17. & xlv. 18. *Gen*. viii. 13. *Exod*. xl. 2. 17. 2 *Chron*. xxix. 17. *Ezr*. vii. 9. & x. 17. As for its being left out in Chap. xl. 1. of this Book, it would be there unnecessary, because the *Beginning of the Year* shews it without; consequently that does not affect this, as being no parallel Place, even though this were the first Month. The Instance which *Lowth* produces in 2 *King*. xxv. 27. is more beside the Purpose; since the *Heb*. cannot be restricted

literally to the Year of his reigning (it being not *Reign*) but to the Year of his beginning to reign, according to the frequent Meaning of the Verb in the Books of Kings and Chronicles. *Usher's* Plea in his *Annals* ad A. M. 3416. is also wrong, that the *fifth* Month belonged to the *twelfth* Year of *Jehoiachin's* Captivity, or *Zedekiah's* Reign, which began at the same Time: for nine Days of the fifth Month after this were in the 19th Year of *Nebuchadnezzar*, *Jer*. lii. 12. which was coincident with the 11th here, *Jer*. xxxii. 1. but more particularly, as this 11th Year began and ended about the Time of the common Year, 2 *Chron*. xxxvi. 10. and as the 4th Month was in it, *Jer*. lii. 5, 6. the fifth Month must too. Nay there are Instances, as may be seen in the *Chronology*, where the Year of a Thing being done, was in the Overplus of it.

Ver. 5. *Place*] As *Maundrell* relates it now is, in his *Journey from Aleppo to Jerusalem*, p. 48. its Inhabitants being a few Fishermen, and not a whole House left.

Ver. 12. *break down*] as the Verb is rendered, Ver. 9.

Ver. 14. *Place*] See Chap. xxix. 17, 18.

Ver. 17. *would inhabit*] being the same as twice before in this Verse, and *would inhabit* may signify by Conquest.

Time of thy Fall, even the Isles which are in the Sea shall be troubled at thy going out.

19. When I, as the Sovereign Lord says, make thee a City that is wasted, like those which are not inhabited; when I bring up the Depth over thee, and great Waters cover thee;

20. And I bring thee down with such as are descended to the Pit, to the People of old Time, and make thee remain in the lower Places of the Earth, in the waste Places of old Time, along with those who are gone down to the Pit, that thou mayest not be inhabited, and I may put Glory in the Country of the Living:

21. I will make thee a Terror, and thou shalt not be; even though thou art sought, thou shalt no more be found for ever, says the Sovereign Lord.

C H A P. XXVII.

I HAD the Lord's Commission further as follows:

2. So thou Man, take up a Lamentation concerning Tyre;

3. To which thou shalt say: Thou that art situate at the Entrances of the Sea, a Merchant of the People at many Isles, as the Sovereign Lord says; O Tyre, which sayest, I am perfect in Beauty;

4. Thy Borders are in the Heart of the Seas, thy Builders have made thy Beauty perfect.

5. They have built all the Boards for thee with Fir-trees from Senir, have fetched Cedars from Lebanon to make Masts for thee;

6. Have made thy Oars with Oaks from Bashan, as also thy Planks to step on with Ivory from the Isles of Chittim.

7. Fine Linen with Embroidery from Egypt, is what thou hast spread to be Sails for thee; blue and purple Cloth from the Isles of Elishah is thy Covering.

8. The Inhabitants of Zidon and Arvad

are Rowers for thee; thy own wise Men, (1) Tyre, who are in thee, are thy Pilots.

9. The Elders of Gebal and the wise Men of it are in thee for thy Stoppers of Leaks; all the Ships of the Sea, and their Sailors are in thee, to deal in thy Traffick.

10. They of Persia, Lud, and Libya are in thy Army, thy Warriors; who hang up the Buckler and Helmet in thee, they make thy Comeliness;

11. The Arvadites and thy own Army are upon thy Walls round about, and the Gammadites are in the Towers; who hang up their Shields upon the Walls round about; they make thy Beauty perfect.

12. Tarshish is thy Trader, by reason of the Abundance of all Wealth; which furnishes thy Fairs with Silver, Iron, Tin and Lead.

13. Greece, Tubal and Meshech, they are thy Merchants; which furnish thy Traffick with Men's Persons; and brasen Ware.

14. Those of the Family of Togarmah furnish thy Fairs with Horses, Horsemen and Mules;

15. The Dedanites are thy Merchants, the Trade of thy Hand being at many Isles; they render thy Present, Horns of Ivory and Ebony.

16. Syria is thy Trader, by reason of the Abundance of thy Works; which furnishes thy Fairs with Chrysoprasus, purple Cloth, Embroidery, Lawn, Corals and Pyropus.

17. Judah, and the Country of Israel, they are thy Merchants; which furnish thy Traffick with Wheat of Minnith and Pannag, as also Honey, Oil and Balsam.

18. Damascus is thy Trader in the Abundance of thy Works, by reason of the Abundance of all Wealth, with Wine of Helbon, and fine Wool.

19. Both Dan and Greece that go about, furnish thy Fairs; bright Iron, Cassia, and sweet Cane being among thy Traffick.

20. Dedan is thy Merchant, with noble Cloaths for Chariots.

Ver. 20. *Glory*] by the Restoration of other Places, especially *Judea*, from the *Babylonian* Subjection.

Ver. 21. *for ever*] The ancient *Tyre* which *Nebuchadnezzar* destroyed was never built again, as Ver. 14.

Ver. 4. *Seas*] where the Borders of *Tyre* might well be said to be, by reason of its Ships and Trade there; and was certainly a Description of the City then present, not of that which was long after erected on an Island, as *Lowth* pretends the Words in a strict Sense are.

Ver. 5. *Boards*] *Vulg. Translator*, *Boards of the Sea*, which might be by taking the plural Termination *ם* for *Sea*, those Letters making either, and perhaps being not written so close to the other as they should be, were taken for another Word; he has also before it, *built thee with*, as if the Article *ה* had been a Preposition, and what is worse neglecting *for*; the *Sept.* have translated yet more strangely, *Ships of the Boards*, having *Ships* for *לִשְׁפָתַי* to which no *Heb.* Name of it has any Likeness; and the *Targumist* has instead of *Boards*, *thy Bridges*.

Ver. 6. *to step on*] *Heb.* the Daughter of Steps, not the company of the *Ashurites*.

Ver. 7. *purple*] The Sea-coasts of *Elis*, situated on the west Side of *Peloponnesus* in *Greece*, being famous for a Shell-fish used in dying a fine purple Colour, *Pausanias* in *Laconia*. and others with *Bochart*, *Phaleg*. Lib. iii. 4.

1b. *Elishah*] from the Grandson of *Japheth*, *Gen.* x. 4.

Ver. 8. *Rowers*] so Ver. 26.

Ver. 9. *Stoppers of Leaks*] I have hesitated pretty much in translating thus, tho' so fitly to the Sense, as being sensible it will sound oddly to Shipmen; but better so than be unintelligible to a hundred times as many more; and if hard technical Terms are to be avoided, surely *calkers*, as such, which Millions that use the *English* Language neither know the Meaning of, nor how to pronounce.

Ver. 16. *Fairs*] *Secrates* when he saw the Multitude of Things that were to be sold at such Places, used to say, *Πόσων τῶν πραγμάτων ἐστὶν ἔξω, How many Things are there that I have no need of!* *Diag. Laert.* in *Vit.*

21. *Arabia*.

21. Arabia, and all the Princes of Kedar; they are the Traders of thy Hand; being thy Traders with Lambs, Rams and Goats;

22. The Merchants of Sheba and Rahmah, they are thy Merchants; who furnish thy Fairs with the chief of all Spice, as likewise all precious Stones, and Gold;

23. Haran, Canneh, Eden, the Merchants of Sheba, Assyria, and Chilmad are thy Merchants;

24. Which they are with compleat Things, with blue Gowns, Embroidery, and Stores of fine Cloaths, tied up with Cords, and cedar Chests among thy Merchandice.

25. The Ships of Tarshish sing of thee in thy Traffick; and thou art filled, and become very glorious in the Heart of the Seas.

26. The Rowers that were with thee having brought thee into great Waters, the east Wind breaks thee in the Heart of the Seas.

27. Thy Wealth, and Fairs, thy Traffick, Sailors, Pilots, thy Stoppers of Leaks, and the Dealers in thy Traffick, with all thy Warriors who are in thee, and thy whole Company that is within thee, shall fall in the Heart of the Sea, on the Day of thy Fall.

28. The Suburbs shall shake at the Noise of thy Pilots Cry.

29. And all who take hold of the Oar, the Sailors, with all the Pilots of the Sea, shall come down from their Ships, standing on the Land.

30. Who shall make their Voice be heard concerning thee, crying bitterly, and put Dust upon their Heads, roll themselves in Ashes;

31. Shall make themselves quite bald for thee, gird them with Sackcloth, and weep for thee with Bitterness of Soul, with bitter Wailing,

32. And shall take up a Lamentation for thee in their Bemoaning, and lament thus concerning thee; Who is like Tyre? Like her that is cut off within the Sea?

33. By the Things of thy Fairs coming out of the Seas, thou didst satisfy many People: by the Abundance of thy Riches and

Wares, thou didst enrich the Kings of the Earth.

34. At the Time thou wast broke at the Seas, in the Depths of the Water, thy Traffick and all thy Company within thee fell.

35. All the Inhabitants of the Isles are astonished at thee, and their Kings very horribly afraid, they are out of Countenance.

36. The Traders among the People hiss at thee; who art a Terror, and wilt not be for ever.

C H A P. XXVIII.

BESIDES I had the Lord's Commission as follows:

2. Man, say to the Ruler of Tyre: Thus says the Sovereign Lord; Because thy Heart is so haughty, that thou dost boast, I am God, I sit in the Seat of God, in the Heart of the Seas; though thou art Man, and not God, notwithstanding thou makest thy own Heart like God's:

3. Forsooth thou art wiser than Daniel, they can hide no Secret from thee.

4. By thy Wisdom and Understanding thou hast got thee Wealth, having got Gold and Silver into thy Treasures.

5. By the Abundance of thy Wisdom in thy Merchandice thou hast increased thy Wealth, by which thy Heart is haughty:

6. For this reason the Sovereign Lord says thus; Because thou makest thy own Heart like God's;

7. Lo I will therefore bring Strangers against thee, the terrible ones of the Gentiles; who shall draw forth their Swords against the Beauty of thy Wisdom, and profane thy Splendor.

8. They shall bring thee down to the Pit, and thou shalt die the Deaths of the Slain in the Heart of the Seas.

9. Wilt thou still say, I am God, before him that kills thee? But thou wilt be Man, and not God, in the Hand of him who slays thee.

10. Thou shalt die the Deaths of the uncircumcised ones, by the Hands of Strangers: for I speak it, says the Sovereign Lord.

Ver. 26. *brought thee*] from the City on the Continent to the Island, at the Siege by Nebuchadnezzar, as on Chap. xxix. 17, 18.

Ib. *east Wind*] The Army of Alexander, which by making a Bank half a Mile long, that still remains, Maundrell's Journey from Aleppo to Jerusalem, pag. 48, 49, 50. from the main Land on the East, to the Isle where Tyre then was, took it in seven Months Time, Quint. Curtius, Lib. iv. 2, 3, 4. Plutarch in Alexander, Diod. Siculus, Lib. xvii. 4. Justin, Lib. xi. 10.

Ver. 27. *Heart of the Sea*] This also plainly shews it was Alexander's conquering it.

Ver. 31. *Soul*] not heart.

Ver. 34. *fell*] This and the following Verbs are in the

past Tense, being the Lamentation continued from Verse 32. as what should be said when Tyre was fallen.

Ver. 2. *Ruler*] The King of Tyre being then named Ithoball, as Josephus informs us from the Phœnician Annals, Lib. i. against Apion.

Ver. 5. *in*] See Poole's Annot.

Ver. 8. *die*] Ithoball dying at the End of the Siege, according to the Reigns of their Kings and Governors, in Josephus against Apion, Lib. i.

Ver. 10. *of the uncircumcised*] So said perhaps, because the circumcised Israelites of both Kingdoms were carried away Captives, and a general Slaughter made in some heathen Cities, that held out a long Siege, as the Case was at Tyre; but especially as Alexander crucified two

11. I had the Lord's Commission too as follows :

12. Man, take up a Lamentation concerning the King of Tyre, and declare to him : Thus says the Sovereign Lord ; Thou sealest up the Sum, being full of Wisdom, and perfect in Beauty.

13. In Eden the Garden of God wast thou, every precious Stone being thy Covering, the Ruby, Emerald and Adamant, the Beryl, Onyx and Jasper, the Sapphire, Chrysoprasus, and Carbuncle, and Gold ; the Work of thy Timbrels and Flutes was prepared in thee, at the Time thou wast created.

14. Thou wast an anointed covering Cherub ; when I put thee, thou wast on God's holy Mountain, walking about amongst the Stones of Fire.

15. Perfect wast thou in thy Ways, from the Day thou wast created, till Iniquity was found in thee.

16. By the Abundance of thy Merchandise they have filled the midst of thee with Injury, whereby thou hast sinned ; so that I will slay thee from God's Mountain, and make thee perish, O covering Cherub, from the midst of the Stones of Fire.

17. Thy Heart being haughty through thy Beauty, thy Wisdom corrupted by thy Splendor, I will cast thee down upon the Ground, put thee before Kings, that they may look on thee.

18. With the Multitude of thy Iniquities, by the Injustice of thy Merchandise, thou profanest thy Sanctuaries ; so I will bring out a Fire from within thee, which shall consume thee, and I will make thee Ashes upon the Ground ; in the Sight of all who see thee.

19. All that know thee among the People shall be astonished at thee ; thou shalt become a Terror, and not be for ever.

20. Again I had the Lord's Commission in this manner :

21. Put thy Face, Man, towards Zidon, and prophesy against it,

22. That the Sovereign Lord says thus ; Behold I am against thee, O Zidon, and will be glorified within thee ; and they shall know

that I am the Lord, when I execute Judgments on her, and am sanctified in her.

23. For I will send into her the Pestilence, and Blood into her Streets, and the Wounded shall be judged within her by the Sword against her on every Side ; and they shall know that I am the Lord.

24. So there shall no more be a fretting Brier to the Family of Israel, nor a grieving Thorn of any who disdain them round about ; and they shall know that I am the Sovereign Lord.

25. Who says thus ; When I gather the Family of Israel from the People among whom they are dispersed, and am sanctified in them in the Sight of the Gentiles, they shall dwell in their Country which I gave to my Servant Jacob.

26. They shall even dwell securely in it, shall build Houses, and plant Vineyards, while they dwell so ; when I execute Judgments on all who disdain them on every Side : and shall know that I am the Lord their God.

C H A P. XXIX.

IN the tenth Year, on the twelfth of the tenth Month, I had the Lord's Commission thus :

2. Man, put thy Face against Pharaoh King of Egypt, and prophesy against him, and Egypt all of it,

3. Speaking as follows : Thus says the Sovereign Lord ; Behold I am against thee, O Pharaoh King of Egypt, the great Whale that lies within his Rivers, who vaunts, My River is my own, and I made it for my self.

4. For I will put Hooks in thy Jaws, and make the Fish of thy Rivers stick to thy Scales, bringing thee up from within thy Rivers, while all the Fish of them stick there.

5. And I will leave thee thy self at the Wilderness, with all the Fish of thy Rivers ; thou shalt fall out in the Field, shalt not be gathered, nor brought together : I having given thee to the Beasts of the Earth, and the Fowls of the Air, to be devoured.

thousand *Tyrians* (after a Slaughter of above seven thousand) which was a Heathen, and not a Jewish Manner of Death ; see on Ch. xxvii. 26. The Interpretation of *Grot.* is violently strained, that *of* signifies *by the uncircumcised*, most especially since *by* follows ; as is that of *Jun.* and *Trem.* for it to denote both *present and eternal Death*, which latter could not be done by the Hand of Strangers.

Ver. 12. *being full*] as belonging to *Thou* ; and early Editions of the *pres. Transf.* with some latter, have no Point at *sum*.

Ver. 16. *slay*] So this Word signifies, as also rendered Ver. 9. or simply *to profane*, which seems improper with

from or out of, and the Expression to be rather synonymous to that which follows.

Ver. 22. *Judgments*] Besides what was done against Zidon by *Nebuchadnezzar* during the Siege of Tyre, it suffered a grievous Destruction by means of the *Persians* in the Reign of *Artaxerxes Ochus*, *Diod. Siculus*, Lib. xvi. 8.

Ver. 3. *Pharaoh*] called by profane Authors *Aprius*, and represented blasphemously proud by *Herodotus*, Lib. ii. p. 68. the same as mentioned, *Jer.* xxxvii. 5, 7. & xliv. 30.

1b. *Whale*] the same as Chap. xxxii. 2.

Ver. 5. *Wilderness*] particularly the Wilds of *Libya* in *Africa*, as on Ver. 12.

6. And

6. And all the Inhabitants of Egypt shall know that I am the Lord, because they have been a Staff of Reed to the Family of Israel.

7. When they take hold of thee by thy Hand, thou wilt be shattered, and tear off all their Shoulder; and when they lean upon thee, thou wilt be broke, and make their whole Loins at a stand.

8. Therefore the Sovereign Lord says thus; Behold I will bring the Sword against thee, and cut off from thee Man and Beast.

9. So that the Country of Egypt shall become desolate and waste, and they shall know that I am the Lord; because he says, The River is mine, and I made it.

10. Lo I am therefore against both thee and thy Rivers, and will make the Country of Egypt utterly waste, and desolate, from the Tower of Sevensh even to the Border of Cush.

11. The Foot of Man shall not pass through it, nor shall the Foot of Beast: for it shall not be inhabited forty Years.

12. And I will make the Country of Egypt desolate, among the Countries that are become so, and her Cities among those which are laid waste shall be desolate forty Years; as I will disperse the Egyptians in the Nations, and scatter them in the Countries.

13. However at the End of the forty Years, as the Sovereign Lord says, I will gather the Egyptians from the People whither they are dispersed.

14. Then will I bring back the Egyptian

Captives, and make them return to the Country of Pathros, into that of their Traffick; where they shall be a low Kingdom.

15. It shall be lower than other Kingdoms, and shall lift up it self above the Nations no more: for I will make them little, that they may not rule over the Nations.

16. Thus it shall be no more the Trust of the Family of Israel, bringing Iniquity to remembrance, by their turning after them; and they shall know that I am the Sovereign Lord.

17. And in the twenty seventh Year, on the first of the first Month, had I the Lord's Commission as follows:

18. Man, Nebuchadrezzar King of Babylon made his Army do a great Service against Tyre, every Head being made bald, and every Shoulder bare; yet he and his Army had no Reward from Tyre, for the Service which he did against it:

19. Therefore thus says the Sovereign Lord; Behold I give Nebuchadrezzar King of Babylon the Country of Egypt, who shall take her Multitude, as also her Effects for Spoil, and what she has for Plunder, which shall be a Reward for his Army.

20. For his Work which he did against it I give him the Country of Egypt, because they wrought for me, says the Sovereign Lord.

21. At that Time I will make the Horn sprout forth to the Family of Israel, and cause thee to open the Mouth among them; and they shall know that I am the Lord.

Ver. 6. *Reed*] as in *Isa.* xxxvi. 6. and according to *Jer.* xxxvii. 7.

Ver. 7. *at a stand*] as having nothing else to lean on:

Ver. 10. *Cush*] lying on the east Side of the *Red Sea*, *Gen.* ii. 13. and *Sevensh* at the South of *Egypt* by the *Nile*; see *Bechart*, *Phaleg. Pref.* so that as the Country of *Egypt*, being on the West of the *Red Sea*, extended from *Sevensh* to *Cush* no where but at the North of *Egypt*, beyond the End of the *Red Sea*, this comprehended the whole Country. But as *Ethiopia* lay on the South of *Egypt*, by *Sevensh* (the *Heb.* Name, or *Syene* as others call it) the Reader may see what Sense he can make of the present Translation.

Ver. 11. *not pass*] as heretofore.

Ib. forty] which I judge to begin with the Reign of *Amasis*, whom *Nebuchadnezzar* King of *Babylon*, upon his conquering *Egypt*, left King of that Country, *Prideaux*, *Connell. An.* 573.

Ver. 12. *desolate*] Before *Egypt* was quiet and at peace under *Amasis*, a great Army of it was almost destroyed by the *Cyrenians* in *Africa*, then followed the civil Wars between *Aries* and *Amasis* in *Egypt*, *Herodotus*, *Lib.* ii. & iv. *Diodorus Siculus*, *Lib.* i. pt. 2. till *Nebuchadnezzar* came, and made a great and general Devastation in the Country, destroying many, and carrying others into Captivity, *Chap.* xxx. & xxxii. so that it might well be termed *desolate*.

Ib. disperse] Here seems to be contained their fleeing

into other Countries by reason of the Wars, as well as being carried into Captivity; and so the Return of the first may be foretold in *Ver.* 13. and of the others in *Ver.* 14.

Ver. 13. *at the End*] which from the Beginning of the Reign of *Amasis* fell out with the Death of *Cyrus* King of *Persia*, by *Prideaux's Table to Connell.* Part i. when the *Egyptians* probably revolted from under the *Persians*, by *Cambyfes* the Son of *Cyrus* making war against them in the Beginning of his Reign, *Herodotus*, *Lib.* iii. So that then was a likely Time for the *Egyptians* who were abroad to return home, though History has not particularly recorded it, as observed of *Moab*, *Jer.* xlviii. 47. All Authors that I have read hereon, give an improbable or confused Account of those forty Years.

Ver. 14. *how*] as they have been ever since *Cambyfes* subdued them, being at present under the *Turks*.

Ver. 17. *twenty seventh*] This being the first Day of that Year, *Tyre* was taken in the twenty sixth, after thirteen Years Siege, *Josephus*, *Antiq.* *Lib.* x. xi. and against *Apion*, *Lib.* i.

Ver. 18. *no Reward*] The Inhabitants having conveyed the best of their Things to an Island half a Mile in the Sea, where they were secure, and remained, and built new *Tyre*; the old being afterwards only a Village; see *Sir John Marsham's* Quotations and Corrections of *Jerome*, in *Can. Chron. Sacul.* xviii. *Excid. Tyri.*

CHAP. XXX.

I HAD the Lord's Commission further as follows :

2. Man, prophesy, saying : Thus says the Sovereign Lord ; Lament, ah for the Day !

3. Because the Day is near, even that of the Lord ; it shall be a cloudy one, the Time of the Gentiles.

4. The Sword shall come into Egypt, and there shall be sore Anguish on Ethiopia, by the falling of the Slain in Egypt ; whose Multitude they shall take away, and her Foundations shall be destroyed.

5. Ethiopia, Libya, Lud, all the mixed ones, Chub, and the People of the Country who are in League, shall fall with them by the Sword.

6. Thus says the Lord ; Those shall also fall who uphold Egypt, and the Excellency of her Strength shall come down : from the Tower of Seveneh shall they fall in her by the Sword, says the Sovereign Lord.

7. So that they shall be desolate among the Countries that are become so, and her Cities shall be among those which are wasted.

8. And they shall know that I am the Lord, when I put a Fire in Egypt, and all her Helpers are broke.

9. At that Time Messengers shall go out from before me in Ships, to make secure Ethiopia afraid ; on whom there shall be sore Anguish, as at Egypt's Time, for behold it is coming.

10. Thus says the Sovereign Lord ; I will even make the Multitude of Egypt cease, by the Power of Nebuchadrezzar King of Babylon.

11. He himself along with his People, the terrible ones of the Gentiles, shall be brought to destroy the Country ; and drawing forth their Swords against Egypt, shall fill the Country with the Slain.

12. And I will make the Rivers dry, will

sell the Country into the Hands of evil Men ; and cause it to be desolate, with what it is full of, by the Hands of Strangers : I the Lord speak it.

13. Who will likewise, as the Sovereign Lord says, make the Idols perish, and the Things of Nought cease from Noph, and there shall be no Prince of the Country of Egypt any more, for I will put Fear in it.

14. I will moreover make Pathros desolate, will put Fire in Zoan, and execute Judgments on No.

15. My Wrath likewise will I pour out, upon Sin, the Strength of Egypt, and cut off the Multitude of No.

16. And putting Fire in Egypt, Sin shall be sorely in Anguish, No be torn asunder, and Noph have Distresses daily.

17. The young Men of Aven and Phibeseth shall fall by the Sword, and the Females go into Captivity.

18. In Tehaphnehes too the Day shall be dark, when I break the Egyptian Yokes there, and the Excellency of her Strength shall cease in her : as to her self, a Cloud shall cover her, and her Daughters shall go into Captivity.

19. So will I execute Judgments on Egypt, and they shall know that I am the Lord.

20. In the eleventh Year, on the seventh of the first Month, I had the Lord's Commission as follows :

21. Man, I will break the Arm of Pharaoh King of Egypt ; and behold it shall not be bound up, by applying Medicines, by putting a Swathe to bind it up, to strengthen it, that it may take hold of the Sword.

22. Therefore thus says the Sovereign Lord ; Behold I am against Pharaoh King of Egypt, and will break his Arms, the strong and the broken one, and make the Sword fall out of his Hand.

23. I will also disperse the Egyptians in the Nations, and scatter them in the Countries.

Ver. 2. *ah for*] *worth* here in the *pres. Eng.* denoting *be to*, is so old and scarce, that *Johnson*, in his great *Dictionary of the English Language*, has only a Quotation for it from *F. Q.* (*Francis Quarles*) made from this, though he ransacked old *Shakspeare* and *Spenser* for Words. How much better was the *Gen. IVoe be unto before* !

Ver. 5. *Lud*] the same as in *Ch. xxvii. 10. Isa. lxvi. 19.* and *Lydia* lay in a distant Part of the World.

Ver. 6. *fram*] that is *as far as*, that Place being on the Border of *Ethiopia*, the farther Side of *Egypt*. *Prideaux* in *Connell. Anno 573.* and others would have *migdol*, the *Tower*, be the proper Name of a Place in the North of *Egypt*, and the Translation to be, *from Migdol to Syene*. But besides the *Original* having no *to*, *Migdol* was plainly the Tower of that Place by *Chap. xxix. 10.* where *to* is applied to another Place.

Ver. 9. *whom*] the Messengers by the *Original*.

Ver. 13. *Idols*] The only Conquest of *Egypt* when I find this done, was at that by *Ochus*, as in the next Note.

1b. *no Prince of*] no King of their own, with such Sovereignty as before : for though above a hundred Years after *Egypt* was conquered by *Cambyfes*, *Chap. xxix. 13.* there got up a short and weak Race of *Egyptian* Kings, that continued about 60 Years, it was extinct through a fresh Conquest by *Artaxerxes Ochus*, *Diod. Siculus, Lib. 16.* and the Line of the *Ptolemys* that began reigning some Years after that, and continued till *Egypt* was made a Roman Province, was of foreign Extraction ; as *Egypt* was before Part of the *Macedonian* Empire under *Alexander* ; and divided among the rest to *Ptolemy* one of his Commanders, *2. Curtius, Lib. x. Justin, Lib. xiii. 4.*

Ver. 17. *Females*] agreeable to the next Verse : *so Jun. and Trem. have puellæ ; Pagn. uxores, IVives.*

24. On the contrary I will strengthen the King of Babylon's Arms, and put my Sword into his Hand; as well as break the Arms of Pharaoh, who shall groan with the Groans of the Wounded before him.

25. I will both strengthen the King of Babylon's Arms, and those of Pharaoh shall fall down; and they shall know that I am the Lord, when I put my Sword into the Hand of the King of Babylon, and he stretches it out against the Country of Egypt.

26. Thus will I disperse the Egyptians in the Nations, and scatter them in the Countries; whereby they shall know that I am the Lord.

C H A P. XXXI.

IN the eleventh Year, on the first of the third Month, I had the Lord's Commission thus:

2. Man, say to Pharaoh King of Egypt, and his Multitude: Whom art thou like in thy Greatness?

3. Behold Assyria was *as* a Cedar on Lebanon, with handsome Boughs, a shadowing Shroud, and a high Stature, whose Top was between the thick Boughs.

4. The Waters made him great, the Depth high, with its Floods running round about his Plants, and sent forth its Trenches to all the Trees of the Field.

5. By reason of which his Stature was the highest of all the Trees of the Field, his Sprigs were multiplied, and his Branches became long by many Waters, when he shot forth.

6. All the Fowls of the Air made Nests in his Twigs, and all the Beasts of the Field brought forth under his Branches; nay all the great Nations dwelt in his Shadow.

7. Thus was he handsome by his Greatness, by the Length of his Sprouts; because his Root was at great Waters.

8. The Cedars in the Garden of God could not hide him, the Fir-trees were not like his Twigs, nor were the Chestnut-trees as his Branches: there was no Tree in the Garden of God like him for his Beauty.

9. I made him so fair by the Multitude of his Sprouts, that all the Trees of Eden which were in the Garden of God envied him.

10. Therefore thus says the Sovereign Lord; By reason that thou wast high in Stature, and he put his Top even between the thick Boughs, and his Heart was lifted up by his Height;

11. I delivered him into the Power of the strong one of the Nations, who dealt thoroughly with him, I drove him away for his Wickedness.

12. And Strangers, the terrible ones of the Gentiles, cut him off, and left him; on the Mountains, and in all the Vallies his Sprouts are fallen down, and his Branches are broke in all the Channels of the Country, nay all the People of the Earth are come down from his Shadow, and have left him.

13. All the Fowls of the Air dwell upon his Fall, and all the Beasts of the Field are on his Branches.

14. To the end that none of the Trees at the Waters may be high in their Stature, nor put their Top even between the thick Boughs, and that none of their Oaks which drink in Water may stand in their Height: for all of them are delivered to Death, to the lower Place of the Earth, amongst Mankind, to them who are gone down to the Pit.

15. Thus says the Sovereign Lord: On the Day *that* he went down to the Grave, I caused *them* to mourn, covered the Deep for him, and with-held its Floods, so that the great Waters were stopped; I also made Lebanon gloomy for him, and all the Trees of the Field fainted for him.

16. At the Sound of his Fall I made the Nations shake, when I brought him down to the Grave, with them who were gone down to the Pit; and all the Trees of Eden, the choicest and best of Lebanon, all that drank in Water, were comforted in the lower Place of the Earth.

17. They likewise went down to the Grave with him, to them who were slain with the Sword; as also his Arm, those that dwelt in his Shadow amongst the Nations.

18. Which art thou thus like, in Glory and Greatness, among the Trees of Eden? Therefore thou shalt be brought down with them to the lower Place of the Earth, shalt lie amongst the uncircumcised ones, with them who are slain with the Sword; *even* Pharaoh himself and all his Multitude, says the Sovereign Lord.

Ver. 3. *Assyria*] The Time and Manner of the Overthrow of that great and ancient Empire, see on *Zeph. ii. 13.* and *Nab. i. 1.* This seems ill rendered *the Assyrian*, *Saracus* being an obscure King, having but Part of the

Empire, and *Chyniladanus* effeminate and contemptible; not agreeable to the following Description.

Ver. 10. *thou*] *Assyria*, Ver. 3. which is then turned into the 3d Person.

Ver. 17. *They*] the Nations, Ver. 16.

C H A P. XXXII.

IN the twelfth Year, on the first of the twelfth Month, I had the Lord's Commission as follows:

2. Man take up a Lamentation for Pharaoh King of Egypt, by way of Address to him thus: 'Thou art become like a young Lion to the Nations (yet thou art as a Whale in the Seas, coming forth in thy own Rivers) who disturbest the Waters with thy Feet, and tramplest in their Rivers.'

3. But I, as the Sovereign Lord says, will spread my Net over thee, by a Company of many People, who shall bring thee up in it.

4. And I will leave thee on the Land, throwing thee out in the Field, and make all the Fowls of the Air remain upon thee, as also satisfy the Beasts of the whole Earth with thee.

5. Moreover thy Flesh will I put upon the Mountains, and in the Vallies so high as to fill them up.

6. I will also water the flowing Country with thy Blood, to the very Mountains, and the Channels shall be filled with thee.

7. And when I quench thee, I will cover the Heaven, and make the Stars of it dark; I will cover the Sun himself with a Cloud, and the Moon shall not give its Light.

8. Thus darkening all the shining Lights in the Heaven over thee, I will put Darkness upon thy Country, says the Sovereign Lord.

9. So shall I provoke the Minds of many People, when I bring thy Ruin among the Nations, to Countries which thou art unacquainted with.

10. Nay I shall make them astonished at thee, and their Kings will be so horribly afraid upon thy Account, when I brandish my Sword before them, that they will tremble every Moment, each for his own Life, at the Time of thy Fall.

11. For, as the Sovereign Lord says, the King of Babylon's Sword shall enter into thee,

12. By the Swords of the Powerful will I make thy Multitude fall, all of them the terrible ones of the Nations; who shall waste the Excellency of Egypt, when its whole Multitude is destroyed.

13. I will likewise cause all its Beasts to perish from the many Waters; so that as the Foot of Man shall disturb them no more, neither shall the Hoofs of Beasts.

14. Then will I make their Waters settle down, and their Rivers run like Oil, says the Sovereign Lord.

15. When I make the Egyptian Country desolate, even as to its Plenty, and slay all who dwell in it, they will know that I am the Lord.

16. This is the Lamentation that the heathen Women shall make, when they lament it; as being those who shall lament for Egypt, and all its Multitude, says the Sovereign Lord.

17. The same Year, on the fifteenth of that Month, I had the Lord's Commission as follows:

18. Man, make moan for the Multitude of Egypt, whom thou shalt bring down, along with the stately heathen Women, to the lower Place of the Earth, with them that go down to the Pit.

19. More pleasant than who art thou? Get thee down, and be laid with those that are uncircumcised.

20. They shall fall among them who are slain with the Sword; to which she being given up, draw her, and all her Multitudes.

21. Those that are the strongest of the powerful ones shall say of it, and its Helpers, from within the Grave, They are come down, they lie uncircumcised, slain with the Sword.

22. Assyria is there, and all her Company, the Sepulchres of which will be round about it: all of them being slain, fallen by the Sword.

23. Whose Sepulchres are made in the Sides of the Pit, and her Company is round about her own: all of them being slain, fallen by the Sword; who did put Terror in the Country of the Living.

24. Elam is there, and her whole Multitude round about her Sepulchre: all of them being slain, fallen by the Sword, who are gone down uncircumcised to the lower Place of the Earth; that did put their Terror in the Country of the Living, yet bore their Shame with them that went down to the Pit.

25. They made a Bed for her, with her whole Multitude, among the Slain, whose Sepulchres will be round about it: all of them being uncircumcised, slain with the Sword; though their Terror was put among those who lived on the Earth, yet they bore their Shame with them that went down to the Pit, being put among the Slain.

26. Meshech, Tubal, and her whole Multitude are there, whose Sepulchres will be round about it: all of them being uncircumcised, slain with the Sword; though they did put their Terror among those who lived on the Earth.

Ver. 2. (yet) Without taking this so in a Parenthesis, the Sense is confounded, since a *Whale* has not Feet, &c.

Ver. 6. *flowing Country*] or Country overflowed, viz. Egypt, which was so annually.

Ver. 10. *Account*] There is annexed to this in the

Bib. of Pope Sixtus, for all the Iniquities which thou hast wrought; but wants the Authority even of the com. Lat. which at the End of the Ver. has his too for thy.

Ver. 20. *draw*] into the Grave, Grot.

27. However they do not lie with the powerful ones that are slain of the Uncircumcised : who are gone down to the Grave with their Weapons of War, and did put their Swords under their Heads, but their Iniquity was in their Bones ; though *they* were the Terror of the Powerful among those who lived on the Earth.

28. Thou shalt be broke too amongst the uncircumcised ones, and lie along with them that are slain with the Sword.

29. Edom, her Kings, and all her Princes are there, who are put, with their Power, along with them that are slain with the Sword : they lie with the uncircumcised ones, and with such as are gone down to the Pit.

30. The Governors of the North all of them are there, particularly all the Zidonians ; who are gone down with their slain ones, being ashamed of their Power, with their Terror, and lie uncircumcised along with them that are slain with the Sword, and bear their Shame with such as are gone down to the Pit.

31. Pharaoh shall see them, that he may be comforted for all the Multitude of Egypt, himself and his whole Army slain with the Sword, says the Sovereign Lord.

32. For as I have put my Terror in the Country of the Living, he shall be laid amongst the uncircumcised ones, along with them that are slain with the Sword, himself and his Multitude, says the Sovereign Lord.

C H A P. XXXIII.

AND I had the Lord's Commission as follows :

2. Man, pronounce the ensuing Speech to those of thy People : When I bring the Sword against any Country, and the People of it take a certain Man at their Borders, and make him a Watchman to them,

3. Who seeing the Sword coming against the Country, sounds the Trumpet, and gives the People warning ;

4. Then whoever hears the Sound of it, and does not take warning, whom the Sword when it comes takes away, his Blood will be upon his own Head.

5. He that hears the Sound of the Trumpet, and does not take warning, shall bear the Blame of his own Blood ; and he who takes warning, shall escape with his Life.

6. But when the Watchman seeing the

Sword coming, does not sound the Trumpet, so that the People are not warned, and the Sword comes, and takes a Person of them away ; he is taken for his Iniquity, and I will demand his Blood of the Watchman.

7. Now thou Man, I have made thee a Watchman to the Family of Israel, that thou mayest hear the Matter from my Mouth, and warn them from me.

8. When I say to the Wicked, O wicked one, thou shalt quite die ; and thou dost not speak to warn him from his Way, such a one's Blood who dies for his Iniquity, will I require of thee.

9. Nevertheless when thou warnest the Wicked to return from his Way, and he does not, he shall die for his Iniquity, but thou hast delivered thy Soul.

10. Say to the Family of Israel, thou Man, further ; You speak in the following manner, When our Transgressions and Sins are upon us, so that we waste away by them, how shall we live ?

11. Answer them, By my living, says the Sovereign Lord, I do not delight in the Death of the Wicked, but in his turning back from his Way, that he may live : return, return from your ill Courses ; for why would you die, O Family of Israel ?

12. And thou Man, tell those of thy People : The virtuous one's Virtue shall not deliver him at the Time that he transgresses, nor shall the Wicked fall by his Wickedness when he returns from it, any more than the Virtuous can live by the other when he sins.

13. When I say to the Virtuous, that he shall thoroughly live, and he trusts on his own Virtue, and does Iniquity, none of the former shall be mentioned, but for the latter which he does shall he die.

14. On the other hand, when I say to the Wicked, Thou shalt quite die ; and he returns from his Sin, doing Justice and Virtue,

15. Gives back the Pawn, restores a Thing taken by force, and goes in the Ordinances of Life without doing Iniquity ; he shall thoroughly live, not die.

16. None of his Sins which he has committed shall be mentioned to him ; doing Justice and Virtue, he shall thoroughly live.

17. Yet those of thy People say, The Lord's Way is not equal ; when it is their Way is not equal.

18. When the Virtuous returns from his Virtue, and does Iniquity, he shall die for the same.

19. And when the Wicked returns from

31. of Egypt] *Heb. her Multitude*, from the 18th Ver. not his.

Ver. 11. *return, return*] but once in the *vulg. Lat.*

his Wickedness, doing Justice and Virtue, he shall live through them.

20. Since you say, 'The Lord's Way is not equal; I will judge you every one according to his own Ways, O Family of Israel.

21. In the twelfth Year of our Captivity, on the fifth of the tenth Month, there came to me one who escaped from Jerusalem with Advice, that the City was conquered.

22. Now the Hand of the Lord was on me the Evening before his Coming, and opened my Mouth against he came to me in the Morning; which was done, so that I could be dumb no longer.

23. With the Lord's Commission as follows:

24. Man, they that inhabit those waste Places in the Country of Israel have to say, Abraham being *but* one inherited the Country, whereas it is given for an Inheritance to us who are many.

25. Therefore tell them, that the Sovereign Lord says thus; Shall you that eat with the Blood, and look up to your filthy Idols, nay shed Blood, inherit the Country?

26. Shall you that stand by your Swords, doing what is abominable, and defile every one his Neighbour's Wife, inherit the Country?

27. To whom add that the Sovereign Lord says thus; By my living, they who are in the waste Places shall fall by the Sword, and I will deliver him that is out in the Field to the Beasts to be devoured, as also those who are in the Forts and Caves shall die with the Pestilence.

28. So will I make the Country utterly desolate, and the Excellency of its Strength shall cease; even the Mountains of Israel shall be desolate without a Passenger.

29. And they will know that I am the Lord, when I make the Country utterly desolate, for all the Abominations which they have done.

30. As to thy self, Man, those of thy own People are talking of thee, by the Walls, and at the Doors of the Houses; and speak thus one Man to another, Come, I pray, and hear what Commission comes out from the Lord.

31. Then they come to thee as People use to do, sit before thee for mine, and hear what thou sayest, but will not do it: for though they shew much Love with their Mouth, their Heart goes after their Gain.

32. And lo thou art to them as a very lovely Song with a fine Voice, or one who plays well; yet they hear what thou sayest, without doing it.

33. But when that comes, as behold it will, they will know that there has been a Prophet among them.

C H A P. XXXIV.

I H A D the Lord's Commission too as follows:

2. Prophecy, Man, against the Shepherds of Israel, telling them, that the Sovereign Lord says thus to them; Wo be to the Shepherds of Israel who are feeding themselves; should not Shepherds feed the Flock?

3. You eat the Fat, and wear the Wool, killing that which is fat; you feed not the Flock.

4. You neither strengthen such as are sick, heal the Diseased, bind up what is broke of any, bring back that which is driven away, nor seek for the Lost; but rule them with Force, and Rigour:

5. Inasmuch that they are dispersed without a Feeder; and being dispersed, are become Meat for all the wild Beasts.

6. My Flock wander on all the Mountains, and over every high Hill; nay they are dispersed over the whole Surface of the Earth, none enquiring, nor seeking for *them*.

7. Therefore, you Shepherds, hear the Lord's Commission:

8. By my living, says the Sovereign Lord, because my Flock are become a Prey, being Meat for all the wild Beasts, having no Feeder, and my Shepherds do not enquire for my Flock, but they feed themselves, and not that;

9. For these reasons (hearken, O Shepherds, to the Lord's Commission)

10. Behold, as the Sovereign Lord says, I will be against the Shepherds, and will require my Flock of them, as well as make them give over feeding it, nor shall the Shepherds feed themselves any more: for I will deliver my Flock out of their Mouths, that they may not be Meat for them.

11. Since I my self indeed, as the Sovereign Lord declares, will both seek for my Flock, and enquire them out.

12. Like a Shepherd's enquiring out a Drove of his, on the Day when he is among his Flocks that are spread about, so will I enquire out my Flock; and deliver them from all the Places whither they were dispersed, at the cloudy and dark Time.

13. Having brought them out from the People, and gathered them from the Countries, I will bring them to their own Land,

Ver. 20. *Since*] which, as may be seen, makes fine Sense, far unlike *Yet*.

Ver. 22. *against*] see *Cant.* iv. 6.

and feed them on the Mountains of Israel, by the Streams, and in all the Habitations of the Country.

14. In good Pasture will I feed them, and their Fold shall be upon the high Mountains of Israel: there they shall lie down in a good Fold, and feed on fat Pasture at the Israelitish Hills.

15. I will feed my Flock my self, and make them lie down my self, says the Sovereign Lord.

16. I will seek for the Lost, will bring back that which is driven away, bind up what is broke of any, and strengthen the Diseased; but will destroy the Fat and Strong, feeding them with Judgment.

17. And you my Flock, as the Sovereign Lord says, lo I will judge between Cattle and Cattle, namely the Rams and the He-goats.

18. Is it too little for you to eat up the good Pasture, that you tread down the rest of your Pastures with your Feet; and to drink up the settled Water, that you trample with your Feet in what is left?

19. So that my Flock eat what you have trod down with your Feet, and drink what you have trampled in with them.

20. To those the Sovereign Lord therefore says thus: Behold I my own self will judge between the fat Cattle, and the lean ones.

21. Because you thrust away with the Side and Shoulder, and push with your Horns, all the Sick, till you have dispersed them abroad;

22. I will save my Flock, and they shall become a Prey no more, when I judge betwixt Cattle and Cattle.

23. And will raise up a certain Shepherd for them, that he may feed them, *that* is my Servant David: who shall himself feed them, and be their Shepherd.

24. Nay I the Lord, who speak *it*, will be their God, and my Servant David shall be a Prince among them.

25. Besides I will make a Covenant of Peace with them, and cause ill Beasts to cease from the Country; insomuch that they shall dwell securely in the Wilderness, and sleep in the Woods.

26. And I will make them, with the Places round about my Hill, blessed; causing the Rain to descend in its Season, which shall be blessed Showers.

27. The Trees of the Field shall both yield their Fruit, and the Ground its Increase, and they shall be secure in their own Country; who shall know that I am the Lord, when I

break the Beams of their Yoke, and deliver them from the Power of those who make them serve.

28. And they shall be a Prey to the Gentiles no more, nor shall the Beasts of the Country devour them; but they shall dwell securely, and none make afraid.

29. I will also raise them up a famous Plant; and they shall no more be either taken away by Famine in the Country, or bear the Shame of the Gentiles.

30. Thus shall they know that I the Lord their God am with them, and that the Family of Israel themselves are my People, says the Sovereign Lord.

31. For you my Flock, that of my Pasture, are Men your selves, I am your God, says the Sovereign Lord.

C H A P. XXXV.

MOREOVER I had the Lord's Commission as follows:

2. Man, put thy Face towards Mount Scir, and prophesy against it,

3. In this manner: Thus says the Sovereign Lord; Behold I am against thee, Mount Scir, and will stretch out my Hand over thee, making thee utterly desolate.

4. Thy Cities I will lay waste, that thou mayest be desolate, who shalt know that I am the Lord.

5. Because thou hast had continual Enmity, and didst make *the Blood* of the Israelites flow by the Power of the Sword, in the Time of their Calamity, when their Iniquity was at an end;

6. Therefore by my living, says the Sovereign Lord, I will make thee ready for Blood, which shall pursue thee: since thou dost not hate Blood, even Blood shall pursue thee.

7. So will I make Mount Scir utterly desolate, cutting off from it both such as pass and return.

8. And I will fill the Mountains of it with its Slain: at thy Hills, Vallies, and all thy Brooks, shall those who are slain with the Sword fall.

9. I will make thee perpetually desolate, so that thy Cities shall not be restored; and you shall know that I am the Lord.

10. Because thou hast said, The two Nations; and the two Countries shall be mine, which we will inherit, though the Lord was there;

Ver. 16. *destroy*] The Gr. and vulg. Lat. having *keep*, by Mistake of the Letter γ for η Græc. expounds it to be; *Servabo in bona Valetudine, preserve in good Health*; but this is a Point of great Reproach to Commentators, and

wherein they are little to be trusted, viz. the following wrong Translations.

Ver. 23. *raise up*] as Ver. 29.

Ver. 9. *desolate*] See Chap. xxv. 13, 14; Obad. 18.

11. There-

11. Therefore by my living, says the Sovereign Lord, I will act according to thy own Anger and Envy, with which thou hast acted, by thy Hatred against them; and will be known among them, when I judge thee.

12. Thou shalt know too that I am the Lord, who have heard all thy Contempts, which thou hast uttered against the Mountains of Israel, that they are desolate, and given to you to be consumed.

13. Nay you have magnified your selves against me with your Mouth, and abundantly uttered Words against me, *which* I heard.

14. Thus says the Sovereign Lord; As the whole Earth shall be glad, I will make thee desolate.

15. As thou hast been glad at the Family of Israel's Possession, because it was desolate, so will I cause thee to be desolate, O Mount Seir, and all Edom entirely; which shall know that I am the Lord.

C H A P. XXXVI.

ON the contrary prophesy, thou Man, to the Mountains of Israel, bidding them hear the Lord's Commission,

2. Who expresses himself thus: Because the Enemy has said concerning you, Ha, even the ancient high Places are become our Inheritance!

3. For this reason prophesy as follows: Inasmuch as you are desolate, and swallowed up on every Side, as the Sovereign Lord says, that you may be an Inheritance to the Gentiles who are left, and are brought up in the Language that they speak, being the ill Report of the People;

4. Therefore, you Mountains of Israel, hear the Sovereign Lord's Commission, who says thus to the Mountains and Hills, to the Brooks and Vallies, to the waste Places that are desolate, and the Cities that are forsaken, which are become a Prey, and a Scoff to the Gentiles, who are left on every Side;

5. (And affirms, that he speaks thus in the Fire of his Zeal, against the Gentiles who are left, in particular all Edom, that have bestowed his Country on themselves for an Inheritance, with Gladness of the whole Heart, and Disdain of Mind, that it may be put out for a Prey)

6. Which consequently thou must prophesy concerning the Country of Israel, and declare to the Mountains and Hills, to the Brooks and Vallies, as being what the Sovereign Lord

says: Behold I speak in my Zeal and Wrath, because you bear the Shame of the Gentiles;

7. For which reason I lift up my Hand, continues he, that the Gentiles themselves who are on every Side of you shall bear their Shame.

8. Whereas you, O Mountains of Israel, shall yield your Boughs, and bear your Fruit for my People Israel; because their Coming draws near.

9. In order to which lo I am for you, and will turn to you; which shall be manured, and sown.

10. I will also multiply Men upon you, *even* the whole Family of Israel entirely; so that the Cities shall be inhabited, and the waste Places built in.

11. Nay I will multiply upon you both Men and Beasts, who shall increase, and be fruitful; and will cause you to dwell after your former States, making *it* better than your Original, and you shall know that I am the Lord.

12. In short I will make Men walk on you, namely my People Israel; that shall inherit thee, whose Possession thou shalt be; and shalt henceforth deprive them no more.

13. Thus says the Sovereign Lord; Because they tell you, Thou art the Consumer of Men, and Depriver of thy Nations;

14. Therefore, affirms he, thou shalt no more consume Men, nor yet make thy Nations fall.

15. And I will not let the Shame of the Gentiles be heard concerning thee, neither shalt thou bear the Reproach of People, as well as not make the Nations fall, any more, says the Sovereign Lord.

16. I had the Lord's Commission further as follows:

17. Man, when the Family of Israel dwelt in their own Country, they defiled it by their Way and Deeds, their Way being before me as the Uncleaness of a separate Woman.

18. So I shed my Wrath upon them, for the Blood which they shed in the Country, and for their filthy Idols *that* they defiled it *with*.

19. I even dispersed them in the Nations, and they were scattered in the Countries: I judged them according to their own Way and Deeds.

20. Yet when they were come to the Nations whither they went, they profaned my holy Name, when those said to them, These are the Lord's People, and are come out of his Country.

Ver. 2. *the Enemy*] of Mount Seir or Edom, Ch. xxxv. ult.

Ver. 3. *that they speak*] *Heb. of the Tongue*.

Ver. 12. *you*] the Mountains, Ver. 8.

Ib. thes, &c.] the Country of Israel, Ver. 6.

Ver. 14. *make—fall*] as in the next Verse, not as in the two foregoing.

Ver. 15. *People*] plural here, for those of several Nations; but sing. Ver. 3. for them of Seir, Chap. xxxv.

21. How—

21. However I spared *them* for my holy Name, which the Family of Israel profaned in the Nations whither they went.

22. To whom do thou say therefore, that the Sovereign Lord speaks thus: I did not do *it* for your sakes, O Family of Israel, but for my own holy Name, which you profaned in the Nations whither you went.

23. And I will sanctify my great Name, that has been profaned there by you amongst them: and the Gentiles shall know that I am the Lord, says he who is the Sovereign One, when I am sanctified among you in their Sight;

24. And shall fetch you from the Nations, gather you from all the Countries, and bring you to your own Land.

25. Then will I sprinkle clean Water upon you, that you may be clean; cleansing you from all your Pollutions, and filthy Idols.

26. I will give you also a new Heart, put a new Spirit within you, and taking away the stoney Heart out of your Body, will give you one of Flesh.

27. Nay I will put my own Spirit within you, that I may make you such as will go in my Ordinances, observe and do my Rules:

28. And you shall dwell in the Country which I gave to your Forefathers; and be a People to me, as I will a God to you.

29. Whom I will preserve from all the Pollutions that you had; and calling for Corn, will increase it, and put no Famine upon you.

30. I will likewise increase the Fruit of the Tree, and the Crop of the Field; to the end that you may no more receive the Reproach of Famine among the Gentiles.

31. You will then remember your ill Courses, and your Doings which were not good; so that you will be loathsome to yourselves, for your Vices and Abominations.

32. Let it be known by you, *that* I do it not for your sakes, says the Sovereign Lord: be you ashamed, and put to confusion, by reason of your own Ways, O Family of Israel.

33. At the Time that I shall cleanse you from all your Vices, as the Sovereign Lord says, I will also make you inhabit the Cities, the waste Places shall be built in;

34. And the desolate Country manured, forasmuch as it is desolate in every one's Sight who passes by:

35. Insomuch that they shall say, This very Country which was desolate, is become like the Garden of Eden, and the Cities that were waste, desolate and demolished, are fortified and inhabited.

36. So will the Gentiles who are left round about you know, that it was I the Lord built up the demolished Places, planted that which was desolate: who speak, and will do *it*.

37. Thus says the Sovereign Lord; I will yet be enquired of by the Family of Israel, to do this for them; whom I will multiply with Men like a Flock.

38. As the holy Flock, as the Flock of Jerusalem at its Solemnities; so shall the waste Cities be filled with Flocks of Men, and they shall know that I am the Lord.

C H A P. XXXVII.

THE Hand of the Lord being upon me, he took me out by his Spirit, and having set me within a Valley which was full of Bones,

2. He made me pass by them all round about; and lo there were very many out in the Vale, as behold they were also very dry.

3. After he had said to me, Man, can these Bones become alive? Upon my answering, Thou, O Sovereign Lord, knowest;

4. Prophecy, replies he to me, over these Bones, saying to them; You dry Bones, hear the Lord's Commission,

5. To whom he himself speaks thus; Behold I will make Breath enter into you, that you may become alive.

6. I will likewise put Sinews on you, will cause Flesh to come upon you, and cover you over with Skin, as well as put Breath in you, so that you shall be alive, and know that I am the Lord.

7. And I prophesied as I was commanded, which as I was doing, there was a Noise, and indeed a Stirring, till the Bones came to their Fellows.

8. Then I saw plainly that there came Sinews and Flesh upon them, and Skin covered them over above, but there was no Breath in them.

9. In the next place he said to me: Prophecy to the Breath, prophecy, Man, and declare to it; Thus says the Sovereign Lord, Come from the four Winds, O Breath, and blow into these who are slain, that they may live.

10. Again I prophesied as he commanded me; and the Breath entered into them, so that they became alive, and stood up on their Feet, being a very exceeding great Army.

11. He said to me further; Man, these Bones are the whole Family of Israel: lo

Ver. 23. *their Sight*] Of this Reading see the Commentators.

Ver. 25. *Pollutions*] plur. as Ver. 29.

VOL. II.

Ver. 1. *he took*] as the Gender shews, *Hand* being usually fem. and would require it here if intended for Distinction; see Ch. xl. 1, 2.

L 11

they

they say, Our Bones are dried up, and our Hope perished, we our selves are cut off.

12. Therefore prophesy, and tell them the Sovereign Lord says thus; Behold I will open your Graves, and bring you up out of them, my People, as also bring you into the Country of Israel.

13. Who will know that I am the Lord, when I open your Graves, and bring you up out of them, my People;

14. And put my Spirit in you, so that you shall be alive, and set you in your own Country; nay you will know that I the Lord, says he himself, have spoken, and done it.

15. Besides I had the Lord's Commission as follows:

16. Thou Man, take thee also one Stick, and write upon it, For Judah and the Israelites his Companions; then take another Stick, and write upon that, For Joseph, the Stick of Ephraim, and the whole Family of Israel his Companions.

17. Next put them one to the other, to be one Stick for thee, that they may both be one in thy Hand.

18. And when those of thy People ask thee, whether thou wilt not tell them what thou hast these Things for?

19. Declare to them; Thus says the Sovereign Lord, Lo I will take the Stick of Joseph which was in Ephraim's Hand, with the Rods of Israel its Fellows, and place them upon the other, namely the Stick of Judah, making them one Stick, which they shall be in my Hand.

20. In the mean time the Sticks which thou hast written upon, shall be in thy Hand before their Eyes.

21. Who shalt tell them, the Sovereign Lord says thus: Lo I will take the Israelites from among the Nations whither they are gone, and gathering them on every Side, will bring them into their own Country.

22. And I will make them one Nation in the Country, on the Mountains of Israel, and one King shall be King to all of them; so that they shall be two Nations no more, nor be parted into two Kingdoms any more at all.

23. Neither shall they defile themselves any more with their filthy Idols, detestable Things, or any of their Crimes; but I will preserve them from all their Habitations in which they have sinned, as likewise cleanse

them, and they shall be a People to me, as I will a God to them.

24. My Servant David too shall be King over them, and they shall all have the same Shepherd; they shall also go in my Rules, observe my Ordinances; and do them.

25. Thus shall they dwell in the Country which I gave to my Servant Jacob, wherein your Fathers dwelt, and not only they themselves, but their Children and Grandchildren for ever, during which Time David my Servant shall be a Prince to them.

26. Moreover I will make a Covenant of Peace with them, which shall be a lasting one, whom I will place, multiply, and put my Sanctuary among them for ever.

27. Even my Tabernacle shall be with them, and I will be a God to them, as they shall a People to me.

28. And the Gentiles will know that I the Lord sanctify Israel, when my Sanctuary is among them for ever.

C H A P. XXXVIII.

THE Lord's Commission I had also as follows:

2. Man, put thy Face towards Gog, the Country of Magog, the chief Prince of Meshech and Tubal, and prophesy against him,

3. Declaring: Thus says the Sovereign Lord; Behold I am against thee, Gog, the chief Prince of Meshech and Tubal.

4. Whom I will turn back, putting Hooks in thy Jaws; and will bring thee out, as also thy whole Army, Horses, and Horsemen all of them with compleat Cloaths, a large Company with Buckler and Shield, handling the Sword all of them;

5. Those of Persia, Ethiopia and Libya, all of them with Shield and Helmet;

6. Gomer and all his Troops, the Family of Togarmah at the north Parts and all its Troops, many People along with thee.

7. Be prepared, [and prepare thy self, with all thy Company that are assembled to thee; and be thou a Guard to them.

8. After many Days thou shalt be visited, when in the latter Years thou wilt come into the Country of those that are returned from the Sword, and brought together from many People, even against the Mountains of Israel

Ver. 19. was] see *Gen.*

Ib. *Rods*] How unsuitable tribes with sticks!

Ver. 2. *Gog*] This seems to signify *Antiochus Epiphanes*, of whom see *Dan.* xi. 21, to the End, comprehending also the Syrian Captains and Governors, who fought against the Jews about that Time.

Ib. *Magog*] He with *Meshech* and *Tubal* the Sons of *Japheth*, *Gen.* x. 2. all settling northward, as is supposed,

which Way *Syria* the Kingdom of *Antiochus* lay. Nay *Pliny* says that *Hierapolis*, now *Aleppo*, was called *Magog*. *Lib.* v. Cap. 23. and *Maimonides* too counts *Magog* to be in *Syria*, *Halicoth therum.* Cap. i. 9.

Ver. 5. *Ethiopia*] Agreeable to *Dan.* xi. 43.

Ver. 8. even against] which should not be against without a Comma before it, as in the *com. Eng.* as if the Jews would be gathered against their own Mountains.

which

which have been waste continually; but it will *then* be brought out from the People, and they will all of them dwell securely.

9. And thou wilt come up as Wasting comes, wilt be as a Cloud to cover the Country, thy self and all thy Troops, and many People with thee.

10. At which Time, as the Sovereign Lord says, Matters will come up in thy Mind, and thou wilt think an evil Thought;

11. And say, that thou wilt go up into the Country of Towns, go to them who are at rest, that dwell securely; all of whom dwell without Walls, and who have no Bars nor Gates:

12. To take the Effects for Spoil, and what there is for Plunder, to turn back thy Hand against the waste Places which are inhabited, and to the People that are gathered from the Nations, who get Cattle and Substance dwelling in the middle of the Country.

13. Sheba, Dedan, and the Traders of Tarshish, especially all its young Lions will say to thee, Art thou come to take the Effects for Spoil? Hast thou assembled thy Company to take what there is for Plunder, to carry away Silver and Gold, to fetch Cattle and Substance, to take great Effects for Spoil?

14. Therefore prophesy, Man, and declare to Gog: Thus says the Sovereign Lord; Wilt not thou know that Time when my People Israel dwell securely?

15. Then wilt thou come from thy Place out of the north Parts, accompanied with many People, riding on Horses all of them, a great Company and large Army;

16. And wilt come up against my People Israel, as a Cloud to cover the Country: which shall be in the latter Times, when I bring thee against my Country, to the end that the Nations may know me, by my being sanctified in thee, Gog, before their Eyes.

17. Art thou he, continues the Sovereign Lord, whom I spoke of in former Times by the Ministry of my Servants the Prophets of Israel, who prophesied for Years in those Times, that I would bring thee against them?

18. At the very same Time that Gog comes against the Country of Israel, says the Sovereign Lord, shall my Wrath come up in my Face.

19. Who affirm in my Zeal, in the Fire of my Indignation, that at the same Time there shall be a great Shaking in the Country of Israel.

20. For the Fish of the Sea, the Fowls of the Air, the Beasts of the Field, all the creeping Things that creep on the Ground, and all Mankind who are upon the Surface of the Land shall shake at my Presence; nay the Mountains shall be thrown down, the steep Places fall, as shall also every Wall to the Earth.

21. And I will call the Sword against him to all my Mountains, says the Sovereign Lord, their Swords shall be against one another.

22. Moreover I will come to Judgment with him by Pestilence and Blood; an overflowing Shower too and great Hailstones, Fire and Brimstone, will I rain down upon him, his Troops, and the many People who are with him.

23. Thus will I both magnify and sanctify my self, that I may be known in the Sight of many Nations, which shall know that I am the Lord.

C H A P. XXXIX.

NOW, thou Man, prophesy against Gog saying: Thus says the Sovereign Lord; Behold I am against thee, Gog, the chief Prince of Meshech and Tubal.

2. Whom I will turn back, hooking thee,

Ver. 9. *And thou wilt come up as Wasting comes*] This being the Order of the *Heb.* Words justifies the translating so, especially since the Removal of [and] as in the *com. Eng.* is quite unjustifiable, and the Accent likewise shews that *Wasting* belongs to *comes*; while the Verb. in the 2d Pers. masc. and 3d. fem. is the same: *comes* also agreeing with *מַשִּׁיחַ* *Wasting*, which, though *Buxtorf's Lexic* has it masc. appears to be fem. not only by the feminine Termination *חַ*, and by the Accent in the last Syllable called *Milrah*, *Buxt. Thes. Lib. i. Cap. 8.* but also by *מַשִּׁיחַ* a similar Noun from the same Root being fem. nay by this very Noun being so, *Psa. xxxv. 8. Prov. iii. 25. Isa. x. 3. & xlvi. 11.* where it is joined with the same Verb and Form of it in the 3d Pers. and from whence the Gender only besides here is to be known. In *Pool's Annot.* it is said, 'The *Heb.* might be read 'thus, *Thou shalt ascend as a Storm, thou shalt come as a Cloud*;' but that the *Heb.* Point does not allow of. As for rendering the Word *Storm*, it can scarce be pretended to signify so.

Ver. 13. *Traders*] This may be reckoned an elegant

Prophecy of the Merchants who were to buy the *Jews*, *1 Mac. iii. 41. 2 Mac. viii. 11.*

Ver. 17. *Ministry*] as rendered in the *pres. Transf. Hof. xii. 10. 2 Chron. vii. 6.* though here and in some other Places omitted.

1b. *Prophets*] *Ezekiel and Daniel*, *Grot.* as here on Ver. 2.

Ver. 21. *the Sword*] of the *Maccabees*; see the *Hist.* and *Grot.* with *Trem.* and *Jun.* here; as also the great Slaughters particularized in the *Jewish Chronology* intituled *דברי צמח* *Vorst. Trans. p. 75, 76.*

Ver. 2. *hooking thee*] with a *Hook of six Spikes or Teeth*, as the Word may signify; conformable to *Ch. xxxviii. 4.* with which it should plainly agree; as it does thus with the Context, which shews the bringing of Gog to Israel, not the destroying him till he came there. Ver. 3, 4. *senario unco trahens te; drawing thee with a Hook of six Teeth*, *Jun.* and *Trem.* The *vulg. Lat.* has it three Ways *seducam, reducam* and *educam*, in different Copies, either through Corruption or Correction of the Writers.

and bring thee up from the north Parts, till I have brought thee upon the Mountains of Israel.

3. Where after having struck thy Bow out of thy left Hand, and made thy Arrows fall out of thy right;

4. Thou shalt fall, as likewise all thy Troops, and the People who are with thee: to the ravenous Birds of every Sort, and the wild Beasts, will I deliver thee to be devoured.

5. Out in the Field shalt thou fall: for I speak it, says the Sovereign Lord.

6. Besides I will send Fire on Magog, and those who dwell in the Isles securely; and they shall know that I am the Lord.

7. So will I make my holy Name be known among my People Israel, nor let it be profaned any more; and the Gentiles shall know that I am the Lord, the Holy One in Israel.

8. Behold it is coming, and shall be, says the Sovereign Lord, that Time of which I speak;

9. When they who dwell in the Cities of Israel shall go out, and burn up, setting on fire the Armour, both Shield and Buckler, Bow and Arrows, with Hand-staff and Spear; which they shall make fire with seven Years:

10. Inasmuch that they shall neither carry Wood out of the Field, nor cut it down at the Coppices, because they shall make fire with the Armour; as also spoil those that spoiled them, and plunder those that plundered them, says the Sovereign Lord.

11. At which Time I will give Gog a Burying-place there in Israel, the Valley of Passengers on the east Side of the Sea, whose *Noses* it shall stop up; where they shall bury Gog and all its Multitude, calling it, The Valley of Gog's Multitude.

12. And the Family of Israel shall be burying them, in order to cleanse the Country, seven Months.

13. Even all the People of the Country shall bury them, for they will have Renown by it; being the Time that I shall be honoured, says the Sovereign Lord.

14. Nay they shall set apart Men that shall pass continually through the Country, burying with the Passengers such as are left on the Sur-

face of the Ground, to cleanse it; who shall search at the End of seven Months.

15. And when any one of the Passengers that go through the Country sees a Man's Bone, he shall erect a Monument by it, till the Buryers have buried it at The Valley of Gog's Multitude.

16. In like manner the Name of the City shall be The Multitude. So shall they cleanse the Country.

17. Moreover, thou Man, thus says the Sovereign Lord: Declare both to the Birds of every Sort, and all the wild Beasts; Get together, and come, gather on every Side to my Sacrifice which I will kill for you, being a great one upon the Mountains of Israel; that you may eat Flesh, and drink Blood.

18. Which shall be the Flesh of stout Men, and the Blood of the Princes of the Earth; like Rams, Lambs and Goats, or Bullocks, all of them the fat ones of Bashan.

19. You shall also eat Fat till you are glutted, and drink Blood till you are drunk, out of my Sacrifice which I have killed for you.

20. Thus shall you be filled at my Table with Horses and those of Chariots, stout Men and all the Warriors, says the Sovereign Lord.

21. I will put my Glory too among the Gentiles; who shall all see my Judgment which I execute, and my Hand which I lay on them.

22. And the Family of Israel shall know that I am the Lord their God, from that Time forward.

23. The Gentiles shall likewise know that the Family of Israel were carried away for their Iniquity, because they did amiss against me, so that I hid my Face from them; and delivering them into the Power of their Adversaries, all of them fell by the Sword.

24. Whom I dealt with according to their Uncleaness and Transgressions, when I hid my Face from them.

25. Therefore the Sovereign Lord says thus; I will now bring back the Captives of Jacob, will have mercy on the whole Family of Israel, and be zealous for my holy Name.

26. Since they have born their Shame, and

Ver. 3. *struck*] The Divine Hand being remarkable in the several Defeats of the Armies of *Antiochus* by the *Maccabees*.

Ver. 4. *fall*] Since it appears that *Antiochus* himself did not die in the Country of *Israel*, this may strictly mean the Syrian Captains and Governors, as said before; of whom there fell *Apollonius*, 1 *Mac.* iii. 11. *Nicanor*, Ch. vii. 43. *Timotheus*, 2 *Mac.* x. 37. *Chereas*, ib. *Apollonides*, ib. to whom we may add *Ptolemeus Macron*, Ver. 13.

Ver. 6. *those*] *Heb.* on *these*, as just before.

Ver. 9. *seven Years*] The victorious *Judas Maccabeus*, who so often beat the Syrians, being the Commander of the Jews seven Years current, 1 *Mac.* ii. 70. & iii. 1. compared with Chap. ix. 3, 18.

Ver. 11. *Sea*] of *Tiberius* or *Genesareth*.

Ib. *where*] the Slaughter of the Soldiers of *Antiochus* being in that Part of the Country, 1 *Mac.* v. 21.

Ib. *stop up*] to keep out the Scent of the dead Bodies.

Ver. 12. *seven*] See this *Dan.* xii. 11.

Ver. 14. *burying, &c.*] Passengers should bury some, and Men appointed for it the rest.

Ver. 15. *Multitude*] as frequently elsewhere.

Ver. 16. *The Multitude*] *Jonathan* in the *Targ.* translates it with *his*, as if it had *Mappik* מֵי which it has not here.

Ver. 18. *like*] as the Meaning manifestly is.

Ver. 20. *those of Chariots*] for doubtless they would not eat the Chariots.

all their Vice which they committed against me, when they dwelt securely in their own Country, and none made afraid.

27. When I bring them back from the People, get them together from their Enemies Countries, and am sanctified among them in the Sight of many Nations ;

28. They will know that I am the Lord their God, by my carrying them away to the Nations, and gathering them to their own Country : none of whom I will leave there any longer.

29. Nor will I hide my Face any longer from them, who am pouring out my Spirit upon the Family of Israel, says the Sovereign Lord.

C H A P. XL.

IN the twenty fifth Year of our Captivity, in the Beginning of the Year, on the tenth of the Month, in the fourteenth Year after the City was smitten, on that very Day was the Hand of the Lord upon me, and he brought me thither.

2. In the Visions of God he brought me into the Country of Israel, and placed me on a very high Mountain, by which was as the Frame of a City on the South.

3. Whither having brought me, behold there was a Person whose Appearance was like that of Brass, with a Line of Flax in his Hand, and a measuring Cane ; and he stood at the Gate.

4. The Person also said to me, Man, see with thy Eyes, hear with thy Ears, and take notice of all that I shew thee ; for thou art brought hither in order for me to shew thee : declare all which thou seest to the Family of Israel.

5. And behold there was a Wall at the Outside of the House all round about : in the Person's Hand too was a measuring Cane of six Cubits, by the Cubit and Hands-breadth ; and he measured the Breadth of the Building one Cane, and the Height so much.

6. Next he came to the Gate whose Front

was the Way towards the East, and going upon the Stairs of it, he measured the Threshold of the Gate one Cane broad, and the other Threshold the same.

7. A Chamber was likewise one Cane long, and so much broad, and it was five Cubits between the Chambers ; as was the Threshold of the Gate, by the Porch of the Gate at the Inside, one Cane :

8. Moreover he measured the Porch of the Gate at the Inside one Cane.

9. As he did the Porch of the Gate eight Cubits, and the Lintels of it two Cubits ; the Porch of the Gate being on the Inside.

10. And the Chambers of the Gate the Way to the East, were three on one Side, and so many on the other, three of them having one Measure ; the Lintels likewise had one Measure, both on one Side and the other.

11. He further measured the Entrance of the Gate ten, its Length thirteen Cubits.

12. The Bounds also before the Chambers were one Cubit, and the Bounds on one Side the same ; the Chambers too were six Cubits on one, and so many on the other Side.

13. Then he measured the Gate, from the Roof of a Chamber to the Roof of that, twenty five Cubits broad, there being one Door before another.

14. Besides he made Lintels of sixty Cubits, even to the Lintel of the Court all round about the Gate.

15. And before the Gate of the Entry, opposite to the Front of the Porch of the inner Gate, it was fifty Cubits.

16. And there were Windows shut to the Chambers, and to their Lintels, within the Gate all round about, and so to the Porches ; there being Windows all round about within, and on the Lintel Palm-trees.

17. In the next place he brought me to the outer Court, and behold there were Rooms and a Pavement, made to the Court all round about, thirty Rooms on the Pavement.

18. And the Pavement at the Side of the Gates, over against the Length of them, was the lower one.

Ver. 2. *on the South*] But by the *Sept.* *ever against*, mistaking *בצפון* for *בדרום*.

Ver. 3. *Cane*] A *reed* being too weak, if straight, of such a Length as at Ver. 5. and if it did not appear like a Reed, it should not be called so.

Ver. 5. *six Cubits*] each of these being a Cubit and a Hands-breadth long, as the following is to be understood according to Chap. xliii. 13. & xli. 8. and a Cubit being 21,888 inches, as on *Gen.* vi. 15. with a Hands-breadth, 3,648 by the Authors cited there, this Cane would be 12,768 or 12 Feet and three quarters long.

Ib. *the Breadth of the Building*] viz. the Thickness of the Wall.

Ver. 6. *the other Threshold*] the Gate being double, according to *Jon.* and *Trem.*

Ver. 9. *eight Cubits*] on forward.

Ib. *Lintels*] at the Beginning and End, there being no Threshold under them.

Ib. *two Cubits*] each a Cubit thick.

Ver. 11. *Length*] *that is the Height*, *Jon.*

Ver. 13. *that*] the Gate, as the *Heb.* shews, and is not another Chamber : so *Munst.* the *Tigur.* and *vulg. Lat. Vers.* have *ejus* ; *Pagn.* and *Cast.* *ipsius portæ, of the Gate it self.*

Ver. 16. *all round about*] The Word for *round about* being repeated each time in *Heb.*

Ib. *Porches*] as not only the *Lexicons* and *Translations* shew, but their being before the Rooms, Ver. 22, 26, 31, 34. and measured, Ver. 30, &c. as also the Word in *Heb.* is like that rendered *Porch* in this Chap.

19. He likewise measured the Breadth from before the lower Gate, to before the inner Court without, a hundred Cubits, eastward and northward.

20. As for the Gate whose Front was the Way to the North, at the outer Court, he measured both the Length and Breadth of it.

21. The Chambers of which were three on one Side and three on the other, and its Lintels and Porches were according to the Measure of the first Gate; the Length of it fifty, and the Breadth twenty five Cubits.

22. Its Windows, Porches and Palm-trees, were also according to the Measure of the Gate whose Front was the Way to the East; and they went up on it by seven Stairs, the Porches of it being before them.

23. The Gate moreover of the inner Court was before this, towards the North and East; and he measured from one Gate to the other a hundred Cubits.

24. Afterwards he took me the Way to the South, which Way behold there was a Gate; and he measured the Lintels and Porches of it, according to those Measures.

25. And there were Windows to it, and to the Porches of it all round about, like those Windows: fifty Cubits was the Length, and the Breadth twenty five.

26. The Ascent of it was also seven Stairs, and the Porches of it were before them; and it had Palm-trees one at one Side, and another at the other, on the Lintels of it.

27. There was besides a Gate to the inner Court the Way to the South; and he measured from one Gate to the other, the Way to the South, a hundred Cubits.

28. He after brought me to the inner Court at the south Gate, and measured that Gate according to those Measures;

29. As likewise its Chambers, Lintels and Porches, according to the same, and there were Windows to it, and to the Porches of it all round about: fifty Cubits was the Length, and the Breadth twenty five.

30. Moreover the Porches all round about, were twenty five Cubits long, and five broad.

31. And the Porches of it were towards the outer Court, there being Palm-trees on its Lintels; and the Ascent of it was eight Stairs.

32. Besides he brought me to the inner Court, the Way to the East, and measured the Gate according to those Measures;

33. As likewise its Chambers, Lintels and Porches, according to the same; and there

were Windows to it, and to the Porches of it all round about: the Length was fifty, and the Breadth twenty five Cubits.

34. And the Porches of it were towards the outer Court, there being Palm-trees on its Lintels on both Sides; and the Ascent of it was eight Stairs.

35. Then he brought me to the north Gate, and measured according to those Measures,

36. Its Chambers, Lintels and Porches, with the Windows belonging to it all round about: the Length was fifty, and the Breadth twenty five Cubits.

37. And the Lintels of it were towards the outer Court, there being Palm-trees on its Lintels on both Sides; and the Ascent of it was eight Stairs.

38. There was also a Room, with the Entrance of it, at the Lintels of the Gates; where they washed the Burnt-offering.

39. And in the Porch of the Gate were two Tables on one, and two on the other Side; that the Burnt-offering, Sin-offering, and Trespass-offering might be killed on them.

40. And at the Side without, going up to the Entrance of the north Gate, were two Tables; as there were also at the other Side, which was at the Porch of the Gate.

41. Four Tables were on one, and four on the other Side, at the Side of the Gate: on those eight Tables they killed.

42. And the four Tables for the Burnt-offering were hewn Stones, one Cubit and a half long, so much broad, and one Cubit high: and on those they placed the Instruments, with which they killed the Burnt-offering and Sacrifice.

43. In the House moreover all round about, were Stones of the Hearth of a Hands-breadth put in order; and on the Tables was the Flesh of the Offering.

44. Without the inner Gate too were the Rooms of the Singers, in the inner Court which was at the Side of the north Gate, their Front being the Way to the South; one at the Side of the east Gate, with the Front the Way to the North.

45. And he said to me; This Room whose Front is the Way to the South, is for the Priests that keep the Charge of the House;

46. As is the Room whose Front is the Way to the North, for the Priests that keep the Charge of the Altar: they being the Posterity of Zadok, who come near to the Lord, of the Posterity of Levi, to minister to him.

47. He also measured the Court, a hundred

Ver. 43. *Stones of the Hearth*] the same as in *Psa. lxxviii. 13.* and has likely the same Meaning; so *Jun.* and *Trem.* with *Buxt. Lex.* and *Concord.* have *lapides facarii*; and *Pagn.* in his *Lexic.* expounds it from *Dav. Kimbi* both in *The Book of Rites* and *Comment.* *sustentacula ollarum ad ignem in foco, Things to hold up the Pots at the Fire in the*

Hearth; and the Word denoting *two*, as being in the dual Number, favours this Interpretation: I suppose the Use might be to boil or parboil some of the Flesh of the Sacrifices. It is rendered in the *com. Transl.* so widely, as *pots* in *Psa.* and here *books*; but why should there be *two* of either, especially these?

Cubits long, and so many broad, being square; with the Altar before the House.

48. And bringing me to the Porch of the House, he measured the Lintel of the Porch, five Cubits on one Side, and so many on the other; the Breadth of the Gate being three Cubits on one Side, and as many on the other.

49. The Length of the Porch was twenty, and the Breadth eleven Cubits, even at the Stairs by which they went up to it; and there were Pillars at the Linteis, on one Side, and another on the other.

C H A P XLI.

AFTER that he brought me to the Temple, and measured the Lintels six Cubits broad on one Side, and so many broad on the other, the Breadth of the Tent.

2. And the Breadth of the Door was ten Cubits, as also the Sides of the Door five Cubits on one, and so many on the other Side; he likewise measured the Length of it forty, and the Breadth twenty Cubits.

3. Then he went in, and measured the Lintel of the Door two, the Door six, and the Breadth of it seven Cubits.

4. And having measured its Length twenty Cubits, and the Breadth so many before the Temple, he said to me, This is the very holy Place.

5. Next he measured the Wall of the House six, and the Breadth of the Side-room four Cubits, all round about the House on every Side.

6. Now the Side-rooms one on another were three, being thirty Feet, and went into a Wall which was at the House, for the Side-rooms all round about to be held; yet they were not held in the Wall of the House.

7. There was also an enlarging, and turning about still upward, to the Side-rooms; for it was made round the House still upward, all round about it; therefore the Breadth to the House was upward: and so the lowest went up against the highest at the middle.

8. I saw moreover at the House the Height all round about: the Foundations of the Side-rooms were a full Cane of six Cubits to the Wing.

9. The Breadth of the Wall which belonged to the Side-room without was five Cubits, and what was left was the Place of the Side-rooms which were at the House.

10. And between the Rooms was the Breadth of twenty Cubits, on every Side of the House all round about.

11. The Door of a Side-room being at what was left, one Door the Way to the North, and another Door to the South; and the Breadth of the Place that was left was five Cubits all round about.

12. And the Building which was before the Partition, at the Side in the Way to the West, was seventy Cubits broad, the Wall of the Building five Cubits thick all round about, and the Length of it ninety Cubits.

13. He further measured the House, a hundred Cubits long, with the Partition; and the Building, with the Walls of it, so many long;

14. As likewise the Breadth of the Front of the House, with the Partition towards the East, a hundred Cubits.

15. And he measured the Length of the Building, before the Partition which was behind it, with its Galleries on both Sides, a hundred Cubits; as also the inner Temple, and the Porches of the Court;

16. The Thresholds, the Windows that were shut, and the Galleries round about at their three Stories, before the Threshold which was cieled with Wood all round about; nay the

Ver. 48. *the Gate*] being double with two Leaves.

Ver. 49. *twenty*] being the Breadth of the Temple, Chap. xli. 2. 1 *King*. vi. 3.

1b. *even at*] The Measure being taken from the Top of the Stairs before the Porch, to the Door of the Temple. It may be fit to mention somewhere, how the Authors who finished *Peale's Annotations* (which he himself carried on no farther than *Isaiah*) speak of Things to little or no Purpose and Satisfaction, and with wretched Pedantry; since that Work is such a frequent Resource for English Readers to understand the Scripture: of which let two Notes on this Verse be Instances, viz. *The learned Men dispute the Position of the Length, whether from East to West, or from North to South, express Word determines the Dimensions of this Length and Breadth; and on the Word steps there is, Eight say some, others eleven, and some say ten, others say twelve, but most say eight.*

Ver. 1. *Temple*] The following Dimensions of this are thought by *Villalpandus*, *Grotius*, and others to agree with the former Temple that *Solomon* built, and particularly applied to it by *Sir Isaac Newton*, *Chron. of ant. King.* am. Chap. v. but strongly opposed in the *Universal History*, Book I. Chap. vii. Sect. 7. under Pretence that the Measures

did not agree; of which though the pretended Proof may be set aside, as on Chap. xlii. 16. yet as the Temple built on the Return from the Captivity was different from *Solomon's*, *Ezr.* iii. 12. so might the Buildings and Courts made afterwards, which seem to be here especially described. Thus it might be Matter of Comfort to the Jews in Captivity, and help to preserve them from Idolatry, to understand such a Temple should be built, according to Chap. xliii. 7. 11. and that it was future also see Ch. xliii. 18. & xlv. 1, 2, &c.

1b. *Lintels*] supposed to be arched above so wide.

Ver. 4. *twenty Cubits*] so 1 *King*. vi. 16.

Ver. 6. *Feet*] as it seems by the *Heb.* the natural Feet of a Man in Length; the Word not at all signifying in order.

1b. *went*] viz. the Joists of them between the higher and lower Stories.

1b. *was at*] i. e. on the Outside of the House, close to it.

Ver. 7. *lowest*] there being three, one above another, Ver. 6.

Ver. 8. *to the Wing*] Concerning this it may be sufficient to see only *Buxt. Lex.*

Ground

Ground to the Windows, and the Windows that were covered ;

17. To above the Door, as far as the inner House and abroad, and to the whole Wall all round about, within and without by Measure.

18. And it was made with Cherubs, and Palm-trees ; so that a Palm-tree was between one Cherub and another, a Cherub having two Faces.

19. Thus there was the Face of a Man towards a Palm-tree on one Side, and the Face of a young Lion towards a Palm-tree on the other Side ; made on the whole House all round about.

20. From the Ground to above the Door, were Cherubs and Palm-trees made, and on the Wall of the Temple.

21. The Temple was with square Posts, and the Front of the holy Place with an Appearance like that.

22. The wooden Altar was three Cubits high, and the Length of it two Cubits ; its Corners that it had, its Length and Walls, were also Wood : and he said to me, This is the Table which is before the Lord.

23. Both the Temple and holy Place had two Doors,

24. And the Doors had two Leaves, such as were turned about, one Door had two, and the other two Leaves.

25. On which Doors of the Temple were made Cherubs and Palm-trees, as were made on the Walls ; and there was a wooden Beam on the Front of the Porch without.

26. There were also Windows that were shut, and Palm-trees, on both Sides, at the Sides of the Porch, the Side-rooms of the House, and the Beams.

CHAP. XLII.

THEN he took me forth to the outer Court, the Way which is that to the North, and brought me to the Room which was both before the Partition, and the Building towards the North.

2. At the Front a hundred Cubits long was the north Door, the Breadth being fifty Cubits.

3. Before the twenty which were for the inner Court, and before the Pavement which was for the outer Court, there was one Gallery at the Front of another in three Stories.

4. And before the Rooms was a Walk ten

Cubits broad inward, a Way one Cubit ; with their Gates to the North.

5. But the uppermost Rooms were the shortest : for the Galleries were higher than those that were the lowest, and the middlemost of the Building.

6. For they were three Stories, but they had not Pillars like those of the Courts ; therefore it was narrower than the lowest, and the middlemost from the Ground.

7. As for the Fence which was without over against the Rooms, the Way to the outer Court, at the Front of the Rooms, the Length of it was fifty Cubits.

8. For the Length of the Rooms which were at the outer Court was fifty Cubits, and before the Temple it was a hundred Cubits.

9. Now from under these Rooms was the Entrance on the East, going into them from the outer Court.

10. In the Thickness of the Fence of the Court the Way to the East, at the Front of the Partition, and at the Front of the Building, were the Rooms.

11. And the Way before them was like the Appearance of the Rooms, which were the Way to the North, according to their Length, and so to their Breadth ; nay all their goings out were both according to their Manners and Doors.

12. According to the Doors likewise of the Rooms which were the Way to the South, there was a Door at the Top of the Way, that which was directly in the Front of the Fence, the Way to the East at the going into them.

13. And he said to me ; The north and south Rooms which are at the Front of the Partition, they are holy Rooms, where the Priests who go near to the Lord shall eat the very holy Things : there shall they lay up the very holy Things, the Meat-offering, Sin-offering and Trespass-offering ; for Place is holy.

14. When the Priests go into them, they shall not come out of the holy Place to the outer Court, but shall lay up their Garments there which they minister with, because they are holy ; and shall put on other Garments, and go near to what belongs to the People.

15. Thus having finished the Measures of the inner House, he had me forth the Way to the Gate whose Front was the Way to the East, and measured it all round about.

16. He measured the east Quarter with a measuring Cane, five hundred Cubits by the

Ver. 16. Cubits] being the same as in Chap. xlv. 2. as likewise agreeable to Chap. xl. 23, 27. & xli. 13, 14, 15. & xlvii. 3, 4, 5. and thus translated by *Cass.* with *Jun.* and *Trem.* as also thus explained by *Camp. Vitrings* in his *Dutch Treatise Den Tempel Ezekiels*. To make

them *Reeds*, and suppose with *Villalpandus*, that the Measure counted to each Side was quite round, and the same measured four times over, beginning at the several Sides, is an Absurdity too incredible ; and yet better than to imagine with the *Universal Historians*, and others, that the

the Canes, with the measuring Cane round about.

17. He measured the north Quarter, five hundred by the Canes, with the measuring Cane round about.

18. The south Quarter he measured, five hundred by the Canes, with the measuring Cane.

19. Turning about to the west Quarter, he measured five hundred by the Canes, with the same.

20. At the four Quarters he measured it, there being a Wall to it all round about, five hundred long and so many broad; to make a separation between the holy and common Place.

C H A P. XLIII.

AFTERWARDS he took me to the Gate, that which looked the Way to the East.

2. And behold the Glory of the God of Israel came from the Way of the East; the Noise of whom was like that of much Water, and the Earth shined by his Glory.

3. And there was like the Appearance of the Vision which I saw, like the Appearance which I saw when I came to destroy the City; even the Appearances were like that which I saw at the River Chebar: with this I fell on my Face.

4. Then the Glory of the Lord came into the House, the Way of the Gate whose Front was the Way to the East.

5. The Spirit also taking me up, brought me to the inner Court, and behold the Glory of the Lord filled the House.

6. Moreover I heard him speak to me out of the House, as the Man was standing by me.

7. And he said to me: Man, *this* is the Place of my Throne, and the Place of the Soles of my Feet, where I will dwell among the Israelites for ever, and the Family of Israel, or their Kings, shall no more defile my holy Name by their Whoredom, or by the Corpses of their Kings at their Chapels,

8. By their putting their Threshold with

mine, their Post by mine, and a Wall between me and them; and as they defiled my holy Name by their Abominations which they did, I consumed them in my Anger.

9. Now let them remove their Whoredom, and the Corpses of their Kings far from me; and I will dwell among them for ever.

10. Thou Man, tell the Family of Israel concerning the House, that they may be ashamed of their Iniquities; and let them measure the Shape.

11. And if they are ashamed of all which they have done, let them know the Form of the House, its Order, goings out and comings in, nay all its Forms, and all the Ordinances of it, as well as all its Forms, with all the Laws of it, and write *them* in their Sight; then let them observe the whole Form, with all the Ordinances of it, and do them.

12. This is the Law of the House: upon the Top of the Mountain the whole Bounds of it all round about shall be very holy; behold this is the Law of the House.

13. And these are the Measures of the Altar by Cubits, each a Cubit and a Hands-breadth: the Step being a Cubit, and the Breadth a Cubit, as also its Border at the Edge of it round about one Span; and this is the Brow of the Altar.

14. Besides from the Step at the Ground to the lower Water-table is two Cubits, and the Breadth one; and from the lesser Water-table to the greater is four, and the Breadth a Cubit.

15. So Harel is four Cubits, and from Ariel upwards are four Horns.

16. Ariel likewise is twelve long, so many broad; square at the four Quarters of it.

17. And the Water-table is fourteen long, so many broad, at the four Quarters of it; with the Border round about it half a Cubit, and a Step to it a Cubit round about, the Stairs of it looking to the East.

18. He said to me further: Man, thus says the Sovereign Lord; These shall be the Ordinances of the Altar on the Day it is made, to offer up Burnt-offerings upon it, and sprinkle Blood upon it.

19. And thou shalt give to the Priests the

such a Temple never existed but in the Revelation made to Ezekiel; since as Lightfoot owns, the Temple was so bigger than all Jerusalem, and the City (by that Measure of Reeds) bigger than all the Land of Canaan, Harm of Old Test.

1b. round about] this shews as if the Wall was not straight or square, Ver. 20.

Ver. 11. as well as] which may account for the Repetition of Forms.

Ver. 14. Water-table] which stands out further than the rest of the Wall, and thus called in Architecture; whereas a settle is a Seat to sit in.

Ver. 15. Ariel] as Isa. xxix. 1, 2, 7. and it is plain this and Harel (as the Heb. Names are) were different Parts of the Altar, one four the other twelve Cubits, Ver. 16. as Castellus observes in his Lexicon: thus Munst. with Jun. and Trem. have the Words in their Translations; as Mont. has their Significations, viz. of Harel, the Mount of God, of Ariel, the Lion of God. The first of which appears to be the Side of the Altar between the two Water-tables, Ver. 14. and the latter the flat Top of the Altar where the Sacrifices lay to be burnt; the first might be so called from its Ascent, or Resemblance to Mount Zion, and the other from its devouring the Offerings.

Levites, those who are of the Offspring of Zadok, that come near to me, says the Sovereign Lord, to minister to me, a young Bullock of the Herd for a Sin-offering.

20. Some of whose Blood thou shalt take, and put upon the four Horns of it, as likewise on the four Corners of the Water-table, and on the Border round about: thus shalt thou cleanse it, and purge it.

21. Thou shalt also take the Bullock of the Sin-offering, and burn it in the appointed Place of the House, without the Sanctuary.

22. And on the second Day thou shalt bring near a perfect Kid of the Goats, for a Sin-offering; and they shall cleanse the Altar, as they cleansed with the Bullock.

23. When thou hast made an end of cleansing, thou shalt bring near a perfect young Bullock of the Herd, and a perfect Ram from the Flock.

24. Which thou having brought near before the Lord, the Priests shall throw Salt upon them, and offer them up a Burnt-offering to the Lord.

25. Seven Days shalt thou make ready a Kid for a Sin-offering each Day; a young Bullock of the Herd and a Ram from the Flock that are perfect, they shall likewise make ready.

26. Seven Days shalt thou purge the Altar, and make it clean; as also fill their Hands.

27. And when they have finished the Days, on the eighth Day and forward, the Priests shall make your Burnt-offerings and Peace-offerings upon the Altar, and I will accept you, says the Sovereign Lord.

C H A P. XLIV.

NEXT he took me back the Way to the Gate of the outer Sanctuary, that looks to the East, and it was shut.

2. And the Lord said to me; This Gate shall be shut, not open, and no Man shall go in at it, because the Lord God of Israel has gone in at it; so it shall be shut.

3. It is for the Prince, he himself shall sit at it, to eat Bread before the Lord: he shall go in by the Way of the Porch of the Gate, and go out by the Way of it.

4. He also brought me the Way to the north Gate, at the Front of the House; and as I looked, behold the Glory of the Lord filled the Lord's House: at which I fell on my Face.

5. Then the Lord said to me: Man, take

notice, see with thy Eyes, and hear with thy Ears all that I speak to thee, concerning all the Ordinances of the Lord's House, and all the Laws of it: and take notice of the Entrance of the House, among all the goings out of the Sanctuary.

6. And thou shalt declare to the rebellious Family of Israel: Thus says the Sovereign Lord; Let it be enough for you of all your Abominations, O Family of Israel;

7. By your bringing the Sons of Strangers, both of uncircumcised Heart and Flesh, to be in my Sanctuary, to profane my House itself; by your bringing near my Bread, the Fat and Blood, so that they have broke my Covenant with all your Abominations.

8. Whereas you have not kept the Charge of my holy Things; but put Keepers of my Charge, in my Sanctuary, for your selves.

9. Thus says the Sovereign Lord: There shall not any Son of a Stranger, both of uncircumcised Heart and Flesh, come into my Sanctuary, even any Son of a Stranger who is among the Israelites.

10. But the Levites who went far off from me, when Israel went astray, which they did from me after their filthy Idols, shall suffer for their Iniquity.

11. Yet they shall minister in my Sanctuary, be appointed for the Gates of the House, and minister at it, they shall kill the Burnt-offering and Sacrifice for the People, before whom they shall stand to minister for them.

12. Because they ministered for them before their filthy Idols, and were a Stumbling-block of Iniquity to the Family of Israel; therefore I have lifted up my Hand against them, says the Sovereign Lord, and they shall suffer for their Iniquity.

13. And they shall not come nigh me, to execute the Priesthood to me, or to come nigh any of my holy Things belonging to the very holy Places; but shall suffer for their Shame and Abominations, which they have done.

14. However I will make them Keepers of the Charge of the House, for all the Service of it, and for all that shall be done in it.

15. As for the Priests the Levites, the Posterity of Zadok, who kept the Charge of my Sanctuary, when the Israelites went astray from me, they shall come near me, to minister to me; and shall stand before me, to bring near to me the Fat and Blood, says the Sovereign Lord.

16. They shall enter into my Sanctuary, and they shall come near my Table, to minister to me; as also keep my Charge.

Ver. 15. *bring near*] the same Verb as here rendered *come near* in another Conjugation, which makes such a Difference. The like in other Places.

17. And when they go in at the Gates of the inner Court, they shall put on linen Garments; and no Wool shall come upon them, when they minister by the Gates of the inner Court, and at the House.

18. There shall be linen Tires upon their Heads, as there shall linen Drawers upon their Loins; they shall not be girded to have Sweat.

19. When they go forth also to the outer Court, to the People there, they shall pull off their Garments in which they ministered, and lay them up in the holy Rooms; putting on other Garments, and shall not consecrate the People in their Garments.

20. They shall neither shave their Heads, nor let the Hair grow long; they shall only cut the Hair of their Heads.

21. Nor shall any Priest drink Wine, when they go into the inner Court.

22. Nor shall they take them for Wives, a Widow, or one divorced; but shall take Virgins of the Offspring of the Family of Israel, or a Widow who is the Widow of a Priest.

23. And they shall teach my People the Difference of holy and common, as likewise let them know the Difference of unclean and clean.

24. In Controversy too they shall stand for Judgment, judging it by my Judgments; and shall keep my Laws and Ordinances in all my solemn Assemblies, and consecrate my Sabbaths.

25. And they shall not come to a dead Person to be unclean; but for a Father, or Mother, or Son, or Daughter, for a Brother, or a Sister who has not had a Husband, they may be unclean.

26. Moreover after he is cleansed, they shall count seven Days for him.

27. Besides on the Day he goes into the holy Place, into the inner Court, to minister in the holy Place, he shall bring near his Sin-offering, says the Sovereign Lord.

28. And they shall have for a Possession me their Possession; so you shall give them no Inheritance in Israel, I being their Inheritance.

29. The Meat-offering, Sin-offering and Trespas-offering, shall they eat; and every devoted Thing in Israel shall be theirs.

30. The first also of all the First-fruits of

every Thing, and every Offering, any of all your Offerings, shall be for the Priests; nay you shall give the Priest the first of your Dough, to make a Blessing rest at thy House.

31. The Priests shall not eat any Carcase, or what is torn, whether of Fowl or Beast.

C H A P. XLV.

AND when you part the Land by lot for Possession, you shall offer up a holy Offering of the Land to the Lord, the Length twenty five thousand *Cubits* long, and the Breadth ten thousand; which shall be holy in the whole Bounds of it round about.

2. Of this there shall be for the holy Place five hundred, by five hundred square round about; and fifty *Cubits* the Suburb to it round about.

3. And of this Measure shalt thou measure the Length twenty five thousand, and Breadth ten thousand; within which shall be the Sanctuary, the very holy Place.

4. The holy *Part* of the Land shall be for the Priests, the Ministers of the Sanctuary, who come near to minister to the Lord; being a Place to them for Houses, and a holy Place for a Sanctuary.

5. Twenty five thousand long and ten thousand broad, shall likewise be for the Levites themselves, the Ministers of the House, for an Inheritance to twenty Rooms.

6. You shall also put the Inheritance of the City five thousand broad, and twenty five thousand long, over against the holy Offering: it shall be for the whole Family of Israel.

7. And it shall be for the Prince on both Sides of the holy Offering, and of the Inheritance of the City, at the Front both of the holy Offering and the Inheritance of the City, on the west Side westward, and on the east Side eastward; the Length being over against one of the Parts; from the west Border to the east Border,

8. It shall be his Inheritance of Land in Israel; and my Princes shall no more oppress my People, but give the Land to the Family of Israel according to their Tribes.

9. Thus says the Sovereign Lord, Let it be enough for you, O Princes of Israel, put

Ver. 1. *a holy Offering of the Land*] as Chap. xlviii. 8, 9, 10, 12, 20. the *Heb.* has not *portion*, any more than in Ver. 4, 6, 7.

Ib. *Cubits*] as appears by Ver. 3. and so *Juni.* and *Trem.* render it; besides that *Reeds* Chap. xl. 5. would make it excessive long, as is observed by *Lowth.* &c. thus Chap. xlv. 22. & xlii. 3. & xliii. 16, 17.

Ver. 2. *five hundred*] that is *Cubits*, suitable to the fifty following. according to *Lowth.*

Ver. 5. *likewise*] as *Juni.* and *Trem.* translate; this being for the Levites, and the foregoing for the Priests, which with that for the City, Ver. 6. thus made up a Square, agreeable to Chap. xlviii. 20.

Ib. *Inheritance to*] or *belonging to.*

Ver. 8. *It shall be his Inheritance of Land*] or in the *Heb.* Order of the Words of *Land* it shall be to him an (or his) *Inheritance*; to which Purpose *Lowth* explains it.

away Injury and Wasting, as also execute Judgment and Justice; take off your drivings out from my People, says the Sovereign Lord.

10. You shall have just Ballances, a just Ephah, and a just Bath.

11. The Ephah and Bath shall be the same Quantity, for the Bath to hold the tenth Part of a Homer; and the Ephah the tenth of a Homer, the Form of it being according to a Homer.

12. And the Shekel shall be twenty Gerahs; twenty Shekels, twenty five Shekels, fifteen Shekels shall be the Maneh for you.

13. This is the Offering which you shall offer up; the sixth Part of an Ephah out of a Homer of Wheat, as you shall likewise the sixth Part of an Ephah out of a Homer of Barley.

14. And the Ordinance for Oil, for a Bath of it; shall be the tenth Part of a Bath out of a Cor, being a Homer of ten Baths: for ten Baths are a Homer.

15. There shall further be one Sheep out of the Flock, of two hundred, out of a watered Place of Israel, for a Meat-offering, Burnt-offering and Peace-offerings: to make atonement for them, says the Sovereign Lord.

16. All the People of the Country shall belong to this Offering, with the Prince in Israel.

17. And upon the Prince shall be the Burnt-offerings, Meat-offering and Drink-offering, on the Feasts, New-moons, and Sabbaths, on all the appointed Times of the Family of Israel; he shall prepare the Sin-offering, Meat-offering, Burnt-offering and Peace-offerings, to make atonement for the Family of Israel.

18. Thus says the Sovereign Lord: On the first of the first Month, thou shalt take a perfect young Bullock of the Herd, and cleanse the Sanctuary.

19. For the Priest shall take some of the Blood of the Sin-offering, and put on the Posts of the House, on the four Corners of the Water-table belonging to the Altar, and upon the Posts of the Gate of the inner Court.

20. Thou shalt do so moreover on the seventh of the Month, by reason of a Person who errs, or has been silly: thus shall you purge the House.

21. On the fourteenth Day of the first Month you shall have the Passover, a Feast of seven Days, eating unleavened Cakes.

22. And on that Day the Prince shall prepare for himself, and for all the People of the Country, a Bullock *for* a Sin-offering.

23. Nay on the seven Days of the Feast he shall prepare a Burnt-offering to the Lord, seven Bulls and so many Rams *that* are perfect, daily the seven Days; as also a Sin-offering, a Kid of the Goats daily.

24. Besides he shall prepare a Meat-offering of an Ephah to a Bullock, and an Ephah to a Ram, with a Hin of Oil to an Ephah.

25. On the fifteenth Day of the seventh Month, in the Feast, shall he prepare such as these seven Days; according to the Sin-offering, Burnt-offering, and Meat-offering, with the Oil.

C H A P. XLVI.

THUS says the Sovereign Lord: The Gate of the inner Court that looks eastward, shall be shut the six working Days; but on the Sabbath-day it shall be open, as it shall on the Day of the New-moon.

2. And the Prince shall enter in the Way of the Porch at the Gate without, and standing by the Post of the Gate, the Priests shall prepare his Burnt-offering and Peace-offerings, when having worshipped by the Threshold of the Gate, he shall go forth; but the Gate shall not be shut till the Evening.

3. The People of the Country shall likewise worship at the Entrance of that Gate, on the Sabbaths and New-moons, before the Lord.

4. Now the Burnt-offering which the Prince shall bring near to the Lord on the Sabbath-day, shall be six perfect Lambs, and a perfect Ram.

5. There shall also be a Meat-offering of an Ephah to the Ram, and to the Lambs a Meat-offering, the Gift of his Hand; with a Hin of Oil to the Ephah.

6. On the Day of the New-moon too, it shall be a perfect young Bullock of the Herd of *those that* are perfect, with six Lambs and a Ram that are perfect.

7. He shall besides prepare a Meat-offering, an Ephah to the Bullock, an Ephah to the Ram, and to the Lambs according as he can get; with a Hin of Oil to an Ephah.

8. And when the Prince enters, he shall go in the Way of the Porch at the Gate, *as* likewise go forth by the Way of it.

9. Whereas when the People of the

* Ver. 15. *Sheep*] There being another Word for *Lamb*, Chap. xlv. 13, &c.

Ver. 16. *with the Prince*] Thus Trem. and Jun. translate, and Lowth expounds.

Country enter before the Lord, on the appointed Times, he who goes in the Way of the north Gate to worship, shall go out the Way of the south Gate, and he who goes in the Way of the south Gate, shall go out the Way of the north Gate: he shall not return the Way of the Gate by which he goes in, but go forth over against it.

10. Moreover the Prince shall go in among them, when they do; and go forth, when they do.

11. And on the Feasts and appointed Times, there shall be a Meat-offering of an Ephah to a Bullock, an Ephah to a Ram, and to the Lambs the Gift of his Hand; with a Hin of Oil to the Ephah.

12. And when the Prince shall prepare a free Burnt-offering, or Peace-offerings freely to the Lord, the Gate that looks eastward shall be opened for him, who shall prepare his Burnt-offering and Peace-offerings, as he did on the Sabbath-day; then shall he go forth, and after he is gone out, the Gate shall be shut.

13. Thou shalt prepare a Burnt-offering to the Lord daily, a perfect Lamb in his first Year; doing it Morning by Morning.

14. For which thou shalt prepare a Meat-offering Morning by Morning, the sixth Part of an Ephah; and the third Part of a Hin of Oil, to sprinkle on the fine Flour: a continual Meat-offering to the Lord by lasting Ordinances.

15. So shall they prepare the Lamb, the Meat-offering and Oil, Morning by Morning, a continual Burnt-offering.

16. Thus says the Sovereign Lord; When the Prince gives a Gift to any of his Sons, the Possession of it his Sons shall have, their Inheritance by Possession.

17. On the contrary when he gives a Gift of his Possession to one of his Servants, it shall be his to the Year of Liberty, when it shall return to the Prince; but his Possession for his Sons they shall have.

18. And the Prince shall not take any of the People's Possession, to put them by Oppression out of their Inheritance, he shall give his Sons possession out of his own Inheritance; to the end that my People may not be dispersed from their respective Inheritances.

19. He after that brought me through the Entry which was at the Side of the Gate, into the holy Rooms belonging to the Priests,

that looked northward; and behold a Place was there on the two Sides westward.

20. Then he said to me, This is the Place where the Priests shall boil the Trespass-offering, and Sin-offering; in which they shall bake the Meat-offering, that they may not carry it out to the outer Court, to consecrate the People.

21. Next he took me forth to the outer Court, and made me pass by the four Corners of it; and behold there was a Court in each Corner of the Court.

22. In the four Corners of the Court were Courts with Chimnies, forty *Cubits* long, and thirty broad; these four Angles having the same Measure.

23. And there was a Row round about in them, round about the four of them; with Boiling-places made under the Rows round about.

24. He said to me further, These are a House for them who boil, where the Ministers of the House shall boil the Sacrifice of the People.

C H A P. XLVII.

AFTER this he took me back to the Door of the House, and behold Water came out from under the Threshold of the House eastward, for the Front of the House was eastward; and the Water ran down from under the right Side of the House, from the South-side of the Altar.

2. In the next place he took me out the Way to the north Gate, and round about the Way without, to the outer Gate the Way that looks eastward; and behold there flowed Water from the right Side.

3. When the Man in whose Hand the Line was went forth eastward, he also measured a thousand *Cubits*, and made me go into the Water, which was to the Ancles.

4. Again he measured a thousand, and made me go into the Water, which was to the Knees; then he measured a thousand, and made me go into the Water to the Loins.

5. Lastly measuring a thousand, it was a River that I could not go in: for the Water was high, which must be swum in, a River that might not be passed.

6. And having said to me, Dost thou see, Man? he took me back again to the Bank of the River.

Ver. 16. a Gift] *Lat. donum*, but in the Bible of Pope Sixtus V. *donum*, a House.

Ver. 22. with Chimnies] So *Jun.* and *Trem.* have *caminata*; the *Tig. Vers.* and *Cast. fumosa*, smoky; the Verb it comes from signifying to burn incense; and this

also appears by the following Account: for to what Purpose is it that the same Verb denotes sometimes in *Chald.* to bind or tie, since it cannot have that Meaning here, and to be joynted is a different one.

7. When I was returned, behold at the Bank of the River were also very many Trees on both Sides.

8. And he told me; This Water goes out to the east Border, and down to the Desert; so it enters the Sea, at which it goes forth, and the Water is healed.

9. Nay every living Creature that moves, whithersoever both the Rivers come, will live, and there will be very many Fish: because the Water comes thither, they will not only be healed, but every Thing will live whither the River comes.

10. And there will stand Fishers upon it, from En-gedi to En-eglaim, being Places to spread Nets; whose Fish will be of each Kind, like the Fish of the great Sea very many.

11. The mirey Places of it, and its Lakes, will however not be healed, they will be given to Salt.

12. And by the River will come up, on the Bank of it at both Sides, all Trees of Food, whose Leaf will not wither, nor the Fruit of it be consumed, bearing First-fruits according to their Months; because the very Water of it comes out from the Sanctuary: nay the Fruit of it will not only be for Food, but its Leaf for Medicine.

13. Thus says the Sovereign Lord: This is the Bounds by which you shall possess the Country according to the twelve Tribes of Israel, Joseph two Parcels;

14. Which you shall possess one Person as well as another, for which I lifted up my Hand to give it to your Forefathers; as this Country shall fall to you for a Possession:

15. Even this is the Bounds of the Country; at the north Side from the great Sea, the Way to Hethlon, going to Zedad;

16. Hamath, Berothah, Sibram, which is between the Bounds of Damascus and that of Hamath; Hazer-hatticon, which is at the Bounds of Hauran.

17. And the Bounds from the Sea shall be Hazar-enon, the Bounds of Damascus, even on the North northward, and the Bounds of Hamath; being the north Side.

18. On the east Side also you shall measure from between Hauran, Damascus, Gilead, and the Country of Israel at Jordan, from the Bounds at the east Sea; being the east Side.

19. And the south Side southward shall be from Tamar to the Water of Meriboth at

Kadesh, to the River at the great Sea; being the southern Side southwards.

20. Moreover the west Side shall be the great Sea, from the Bounds to over against the going in to Hamath: this shall be the west Side.

21. So shall ye divide this Country to you, according to the Tribes of Israel.

22. Ye shall part it too by lot for Possession to you, and the Strangers that sojourn among you, who beget Children among you; and they shall be to you as Natives of the Israelites, they shall cast lots for Possession with you among the Tribes of Israel.

23. And in the Tribe wherein a Stranger sojourns, there shall ye give his Possession, says the Sovereign Lord.

C H A P. XLVIII.

NOW these are the Names of the Tribes: from the north End to the Border the Way to Hethlon, going to Hamath, Hazar-enan, the Bounds of Damascus northward to the Border of Hamath, being the Sides to it east and west, there shall be one of Dan;

2. And by the Bounds of Dan, from the east Side to the west Side, another of Asher;

3. As also by the Bounds of Asher, from the east Side even to the west Side, another of Naphtali;

4. By the Bounds likewise of Naphtali, from the east Side to the west Side, another of Manasseh;

5. And by the Bounds of Manasseh, from the east Side to the west Side, another of Ephraim;

6. Moreover by the Bounds of Ephraim, from the east Side even to the west Side, another of Reuben;

7. By the Bounds too of Reuben, from the east Side to the west Side, another of Judah;

8. And by the Bounds of Judah, from the east Side to the west Side, shall be the Offering which you shall offer up, of twenty-five thousand *Cubits* broad, and as long as one of the Parts, from the east Side to the west Side, and the Sanctuary shall be in the midst of it.

9. The Offering which you shall offer up to the Lord, shall be twenty-five thousand long, and ten thousand broad.

10. And those who are Priests shall have the holy Offering, northward twenty-five thousand, westward ten thousand broad,

Ver. 8. *Sea*] the *Dead Sea*, where *Sodom*, &c. had been. *Ib.* *healed*] of the Corruption it met with in passing through that Sea.

Ver. 9. *both the Rivers*] described Ver. 1, 2. which ran into one, and the *Heb.* is of the dual Number.

Ver. 22. *cast lots for Possession*] *Heb.*

Ver. 1. *one*] *Tribe*, from the foregoing *Tribes*, and as *Yun.* and *Trem.* here add, and in Ver. 23. the *Heb.* having *one*.

Ver. 8. *Cubits*] See upon Chap. xlii. 16. & xlv. 1.

eastward ten thousand broad; southward twenty five thousand long; and the Sanctuary of the Lord shall be in the midst of it.

11. It shall be for the Priests, that are consecrated of the Posterity of Zadok, who have kept my Charge, who have not gone astray when the Israelites did, as the Levites went astray.

12. And what is offered up of the Offering of the Land shall be very holy to them, at the Bounds of the Levites.

13. Over against the Bounds of the Priests, shall the Levites also have twenty five thousand long, and ten thousand broad: the whole Length shall be twenty five thousand, and the Breadth ten thousand.

14. They shall neither any sell of it, change, nor transfer the First-fruits of the Land: for it is holy to the Lord.

15. And the five thousand that are left of the Breadth, before the twenty five thousand, shall be common for the City, for Dwelling and Suburbs; and the City shall be in the midst of it.

16. The Measures of which shall be these, the north Side four thousand and five hundred, the south Side four thousand and five hundred, on the east Side four thousand and five hundred, and the west Side four thousand and five hundred.

17. Besides the Suburbs to the City shall be northward two hundred and fifty, southward two hundred and fifty, eastward two hundred and fifty, and westward two hundred and fifty.

18. And what is left of the Length over against the holy Offering, shall be ten thousand eastward, and ten thousand westward, which being over against the holy Offering, the Crop of it shall be for Bread to those who serve the City.

19. Such moreover as serve the City, shall do it out of all the Tribes of Israel.

20. The whole Offering shall be twenty five thousand by twenty five thousand: you shall offer up the holy Offering square, at the Inheritance of the City.

21. What is left too shall be for the Prince, on both Sides the holy Offering, and the Inheritance of the City, at the Front of the twenty five thousand of the Offering to the east Bounds, and westward before the twenty five thousand by the west Bounds,

over against the Parts for the Prince; which shall be a holy Offering, and the Sanctuary of the House shall be in the midst of it.

22. Nay from the Inheritance of the Levites, and that of the City, in the midst of what belongs to the Prince, between the Bounds of Judah and that of Benjamin, it shall be for the Prince.

23. As for the rest of the Tribes, from the east Side to the west Side; there shall be one of Benjamin;

24. And by the Bounds of Benjamin, from the east Side to the west Side; another of Simeon;

25. As also by the Bounds of Simeon, from the east Side to the west Side; another of Issachar;

26. By the Bounds likewise of Issachar, from the east Side to the west Side, another of Zebulun;

27. Moreover by the Bounds of Zebulun, from the east Side to the west Side; another of Gad;

28. And by the Bounds of Gad; at the south Side southward, the Bounds shall also be from Tamar, to the Water of Meribah at Kadesh, to the River by the great Sea.

29. This is the Country which you shall part by lot out of the Possession for the Tribes of Israel, and these are their Partitions, says the Sovereign Lord.

30. These are further the goings out of the City: on the north Side shall the Measure be four thousand and five hundred Cubits.

31. And the Gates of the City shall be by the Names of the Tribes of Israel, three Gates northward; one Gate of Reuben; another of Judah; the other of Levi.

32. At the east Side too shall be four thousand and five hundred; with three Gates; namely one Gate of Joseph, another of Benjamin, the other of Dan.

33. And the Measure of the south Side shall be four thousand and five hundred, with three Gates; one Gate of Simeon, another of Issachar, the other of Zebulun:

34. Of the west Side four thousand and five hundred; their Gates three: one Gate of Gad, another of Asher, the other of Naphtali.

35. Round about it shall be eighteen thousand; and the Name of the City from that Time shall be The Lord is there.

Ver. 28. to the Water] the Preposition *וְ* being inserted Chap. xlvii. 29.

Ver. 29. out of] not for Heb.

NOTES upon the BOOK of DANIEL.

CHAP. I.

IN the third Year of the Reign of Jehoiakim King of Judah, Nebuchadnezzar King of Babylon came to Jerusalem, and laid siege against it.

2. Into whose Power the Lord delivered Jehoiakim King of Judah, and Part of the Instruments of God's House; which Instruments he brought to the Country of Shinar, into the House of his own god, even into the Treasury there.

3. And the King ordered Ashpenaz the Master of the Eunuchs to bring some of the Israelites, both of the royal Family and of the Nobility;

4. Youths in whom there was no Blemish at all, but were of a good Countenance, expert in all Wisdom, acquainted with Knowledge, understanding Science, and in whom was Ability to attend in the King's Palace; that they might be taught as well the Learning as Language of the Chaldeans.

5. For those the King appointed each Day's Allowance the very same Day, of a Piece of his own Meat, and of the Wine which he drank, that they might be bred up three Years; at the Conclusion of which they should attend in the King's Presence.

6. And there were among them, of the Posterity of Judah, Daniel, Hananiah, Misrael and Azariah.

7. On whom the Prince of the Eunuchs put Names: on Daniel, Belteshazzar; on Hananiah, Shadrach; on Misrael, Meshach; and on Azariah, Abed-nego.

8. But Daniel being resolved in his Mind, that he would not pollute himself with the Piece of the King's Meat, and the Wine which he drank, requested of the Prince of the Eunuchs that he might not;

9. Before whom God had caused Daniel to have Kindness and Compassion.

10. And the Prince of the Eunuchs said to him, I am afraid of my Lord the King, who has appointed your Food and Drink; because why should he see your Faces worse than the Youths who are in the like Condi-

tion with your selves, and you make *me* forfeit my Head to the King?

11. Upon this Daniel said to Melzar, whom the Prince of the Eunuchs had set over himself, Hananiah, Misrael and Azariah,

12. Deign to try thy Servants ten Days; and let them give us some Pulse to eat, and Water to drink.

13. Then let our Countenances be looked on before thee, with those of the Youths who eat the Piece of the King's Meat, and deal with thy Servants according to what thou seest.

14. And he hearkened to them for this Matter, trying them ten Days.

15. At the Conclusion of which their Countenances looked better, and fatter in Flesh, than any of the Youths who eat the Piece of the King's Meat.

16. So Melzar took away their Piece of Meat, and the Wine which they were to drink, and gave them Pulse.

17. As for these four Youths, God gave them Knowledge, and Skill in all Learning and Wisdom; besides Daniel had Understanding in all Visions and Dreams.

18. Now at the Conclusion of the Days when the King had commanded to bring them in, the Prince of the Eunuchs brought them in accordingly before Nebuchadnezzar.

19. Who talking with them, there was none of them found like Daniel, Hananiah, Misrael and Azariah; so they attended in the King's Presence.

20. Nay whatever Matter of Wisdom or Understanding the King enquired of them, he found them tenfold above all the Magicians and Astrologers, who were in his whole Kingdom.

21. And Daniel continued till the first Year of King Cyrus.

CHAP. II.

AND in the second Year of Nebuchadnezzar's Reign, he himself dreamed Dreams, so that his Mind was disturbed, and his Sleep was over with him.

Tit. Daniel] Our last Translators have here *The Book of*, but not to the following Prophets, for no Reason that I know of, but because they are less; and *the Prophet* to the foregoing, as being bigger: if such are any Reasons.

Ver. 4. Chaldeans] Of the Chaldeans Diodorus relates, Lib. ii. 3. that they employ their whole Time in Philo-

sophy and Divination, to which they are trained up from their Childhood.

Ver. 1. *was ever*] as translated *accomplished* in the *com. Bib. Pro. xiii. 19.* and being the Passive of *was*; with no Signification of *brake*, nor the Preposit. *from*.

2. The King therefore commanded to call the Magicians, Astrologers, Wizards and Chaldeans, to tell him his Dreams : who being come, and standing before the King,

3. He said to them, I have dreamed a Dream, which my Mind has been disturbed to know.

4. To whom the Chaldeans spoke in Syriack, O King, live for ever ; declare the Dream to thy Servants, and we will tell the Meaning.

5. But the King made this Answer to the Chaldeans ; The Matter is gone from me : if ye do not make known to me the Dream and the Meaning of it, ye shall be cut into Pieces, and your Houses made a Dunghil ;

6. And if you tell them both, you shall receive from me Gifts, Rewards, and great Honour : therefore tell me the Dream and its Meaning.

7. They answered again, that the King should declare the Dream to his Servants, and they would tell the Meaning of it.

8. I know of a Certainty, replied the King, that you would gain Time, forasmuch as you see that the Matter is gone from me ;

9. Because if you do not make known the Dream to me, there will be the same Decree ; so you prepare false and corrupt Speech to repeat before me, till the Time is altered : therefore declare the Dream to me, whereby I may know that you can tell the Meaning of it.

10. The Chaldeans gave the following Answer before the King ; There is not a Man upon the Earth that is able to tell the King's Matter : for which reason no King, Nobleman, nor Governor does ask such a Thing as this, of any Magician, Astrologer or Chaldean.

11. For the Matter which the King asks is so valuable, that there is no other who can tell it before him, excepting the gods whose Habitation is not with Flesh.

12. By reason of this the King was angry and enraged so exceedingly, that he commanded to destroy all the wise Men of Babylon.

13. Accordingly there went forth a Decree, that the wise Men should be slain ; and they sought for Daniel and his Companions to be slain.

14. Upon which Daniel returned answer, with Counsel and Sense, to Arioch the Captain of the King's Guard, and a Governor of his, who was come forth to slay the wise Men of Babylon ;

15. Asking him, why the Decree was so

hasty from the King ? To whom Arioch then made the Matter known.

16. And Daniel going in, requested of the King, that he would give him Time, and he would tell the King the Meaning.

17. Then he went home, and made the Matter known to Hananiah, Mishael and Azariah, his Companions ;

18. And that they should request Compassion of the God of Heaven for this Secret, that he himself and his Companions might not perish with the rest of the wise Men of Babylon.

19. The Secret was then revealed to Daniel in a Vision at Night : then he blessed the God of Heaven,

20. Saying in this manner ; Blessed be the Name of God from everlasting to everlasting ; of whom both Wisdom and Power are :

21. Who alters Times and Seasons ; puts away Kings, and sets Kings up ; gives Wisdom to the Wise, and Knowledge to those that know Understanding ;

22. He reveals deep and hidden Things, knows what is in the Darkness, the Light dwelling with him.

23. I thank and praise thee, O God of my Fathers, who hast given me Wisdom and Power, and now made known to me what we requested of thee, since thou hast let us know the King's Matter.

24. By reason of this Daniel went in to Arioch, whom the King had appointed to destroy the wise Men of Babylon, and being come, said thus to him, Do not destroy the wise Men of Babylon, introduce me before the King, and I will tell him the Meaning.

25. Then Arioch had Daniel in before the King in haste, and told him thus ; that he had found a Man of the Captives of Judah, who would make known the Meaning to the King.

26. The King answered, speaking to Daniel, whose Name was Belteshazzar, Canst thou make known to me the Dream which I have seen, and the Meaning of it ?

27. Daniel made answer before the King as follows : Notwithstanding the wise Men the Astrologers, the Magicians, the Soothsayers, are not able to tell the King the Secret which he has asked ;

28. There is a God in Heaven that reveals Secrets, who has been making known to King Nebuchadnezzar what will be in the latter Days. Thy Dream, or the Visions of thy Head upon thy Bed, was this :

29. Thou O King, being on thy Bed, hadst

Ver. 4. *O King*] This begins the *Chaldee*, which continues to the eighth Chap.

Ver. 10. *does ask*] why asked any more than walked, *Psa. i. 1. &c.* and *has asked* would be better.

Ver. 13. See v. 29.

Thoughts came up what would be hereafter, and he who reveals Secrets making known to thee what will be ;

30. (As for me, this Secret is not revealed to me, for the Wisdom which is in me the most of any that live ; but for the sake of them who will make known the Meaning to the King, and that thou mayest know the Thoughts of thy Heart)

31. Thou O King, sawest plainly that there was a certain great Image ; this large Image, whose Countenance was excellent, stood up before thee, and the Appearance of it was terrible.

32. The Head of which Image was of the best Gold, his Breast and Arms of Silver, his Belly and Thighs of Brass,

33. His Legs of Iron, his Feet on one Side of Iron, and on the other of Clay.

34. Thou didst look till there was a Stone cut out without Hands, which struck the Image upon his Feet that were Iron and Clay, and broke them in pieces.

35. Whereupon the Iron, Clay, Brass, Silver, and Gold being broke in pieces together, became as the Chaff from the Threshing-floors at Summer, so that the Wind carried them away, and there was no Place found for them ; but the Stone which struck the Image became such a large Mountain, that it filled the whole Earth.

36. This is the Dream, which we will declare the Meaning of before the King.

37. Thou O King, art a King of Kings ; because the God of Heaven has given thee a Kingdom, Strength, and Authority, and Honour ;

38. Nay where-ever mortal Men dwell, he has given into thy Power the Beasts of the Field, and the Fowl of the Air, and let thee

have dominion over them all ; who art that Head of Gold.

39. And after thee will rise up another Kingdom, lower than thou ; as also another third Kingdom of Brass, which will have dominion over the whole Earth.

40. The fourth Kingdom too will be as strong as Iron : by reason that Iron breaks in pieces, as well as weakens all ; and as it breaks all these, this will break, and even in pieces.

41. And whereas thou sawest the Feet and Toes, on one Side Potters Clay, and on the other Iron ; the Kingdom will be divided, but there will be in it some Firmness of Iron ; by reason that thou sawest the Iron mixed with mirey Clay.

42. The Toes of the Feet being on one Side Iron, and on the other Clay ; the Kingdom will be strong at one End, and at the other will be broken.

43. Whereas also thou sawest the Iron mixed with the mirey Clay, they will mingle themselves with the Offspring of Man ; but will not cleave one to another, as Iron indeed will not be mixed with Clay.

44. Now in the Times of those Kings the God of Heaven will raise up a Kingdom, which will never be destroyed, nor shall it be left to other People ; it will break in pieces and consume all the foregoing Kingdoms, and will it self stand up for ever.

45. Forasmuch as thou sawest that the Stone was cut out of a Mountain without Hands, and broke in pieces the Iron, Brass, Clay, Silver and Gold ; the great God has made known to the King what will be hereafter : and the Dream is certain, as likewise the Meaning of it sure.

46. With this King Nebuchadnezzar fell

Ver. 39. *Kingdom*] which being more illustrated in Chap. vii. 5, 6. look for the Explanation there.

Ver. 40. *fourth*] As there are several Prophecies in *Daniel* of the same Things, the Difficulties of which lie in the latter Parts of them, it may be proper to observe that every one of those successive Prophecies adds to the Circumstances of the foregoing, and so makes the last the plainest ; which should therefore be well considered first, that it may give light to the preceding one, and thus we shall come to this fourth Kingdom at last, which seems too bare of Circumstances as here described, to judge of it from hence only. According to this let the eleventh and twelfth Chapters be first examined, where is a much more full and circumstantial Account than was delivered before ; then either taking or leaving the latter Part of Chap. ix. as it treats of other Matters, come back to the viiith, next to the viiith, and so to this. For the fourth and lower Part of the Image in this Chap. evidently answers to the fourth Beast in the viiith, or in express Words *the fourth Kingdom* in this Verse is the same with *the fourth Kingdom*, Chap. vii. 23. as well as the other three correspond together. And the second and third Beasts in Chap. vii. represented what those two did in Chap. viii. consequently the four Wings and Heads of the Leopard, Chap. vii. 6. signify the same as the four Horns of the He-goat, Chap. viii. 8. In like Manner we may con-

clude that the *taking away the continual Offering*, Ch. viii. 11. & xi. 31. & xii. 12. was one Thing, &c. Having therefore seen that the fourth Empire in Chap. vii. was that of the *Romans*, we may determine this is likewise.

Ver. 42. *on one Side*] the first Part of it next to the third Kingdom, as the iron Legs shew.

Ib. *Iron*] their Government by the Senate, Consuls, &c. under which they were very strong, and their Strength increased.

Ib. *other*] the latter Part of that Empire.

Ib. *Clay*] the Government by Emperors, when they became weaker and weaker.

Ver. 43. *mixed*] The Senators were continued, and Consuls chosen, after there were Emperors.

Ib. *not cleave*] It was impossible they could well consist together, one Sort constituting a Commonwealth, and the other a Monarchy.

Ib. *indeed*] or *behold*, not *even*.

Ver. 44. *a Kingdom*] that of *Christ* ; see the first Note on Chap. vii. 7.

Ver. 45. *Forasmuch*] because this denotes the principal future Thing, as also what would continue longest, and be last ; so that we are not to disturb the Division, and make this depend on the foregoing Words, as *Lewth* would.

Ib. *without Hands*] *Christ* being born of a Virgin, and his spiritual Government set up by no human Ability.

upon

upon his Face, and worshipped Daniel, as also commanded to pour out an Offering and pleasant Things to him.

47. To whom the King said as follows, It is of a Truth, that your God himself is the God of gods, the Lord of Kings, and Revealer of Secrets; since thou wast able to reveal this Secret.

48. Then the King made Daniel great, giving him many great Gifts, and letting him have dominion over the whole Province of Babylon; he was also the chief of the Rulers over all the wise Men of Babylon.

49. Besides Daniel requested of the King, and he set Shadrach, Meshach and Abed-nego, over the Business of the Province of Babylon; but he himself was at the King's Gate.

C H A P. III.

THE same King made an Image of Gold, sixty Cubits high and six broad; which he set up in the Vale of Dura, in the Province of Babylon.

2. And he sent to gather together the Lieutenants, Peers, Captains, Judges, Treasurers, Counsellors, Officers, and all the Governors of the Provinces, to come to the Dedication of the Image which King Nebuchadnezzar had set up.

3. Whereupon those several Persons above-mentioned were gathered together, to the Dedication of the Image which King Nebuchadnezzar had set up, and standing before it,

4. The Herald proclaimed aloud; It is declared to you, O People of each Nation and Language,

5. That at the Time when you hear the Sound of the Cornet, Flute, Timbrel, Dulcimer, Psaltery, and a Concert with all Kinds of Musick, you must fall down, and worship the Image of Gold which King Nebuchadnezzar has set up.

6. And whoever does not fall down and worship, shall the same Hour be thrown into the middle of an Oven of burning Fire.

7. For this reason at the same Time as the People heard the Sound of the Cornet, Flute, Timbrel, Dulcimer, Psaltery, and all Kinds of Musick, they all fell down of each Nation and Language, worshipping the fore-mentioned Image.

8. By reason of this some Chaldeans went near at that Time, and accused the Jews as Criminals,

9. Saying as follows to King Nebuchadnezzar; O King, live for ever:

10. Thou O King, didst give Order that every Man who heard the Sound of the Cornet, Flute, Timbrel, Dulcimer, Psaltery, and a Concert with all Kinds of Musick, should fall down, and worship the Image of Gold;

11. And that whoever did not do so, should be thrown into the middle of an Oven of burning Fire:

12. There are some Jews whom thou hast set over the Business of the Province of Babylon, Shadrach, Meshach and Abed-nego; which Men will not perform the Order for thee, O King, they will not serve thy god, nor worship the Image of Gold which thou hast set up.

13. At which Nebuchadnezzar in Anger and Rage commanded to bring them; whereupon those Men were brought before the King.

14. To whom he said thus; Is it designedly, Shadrach, Meshach and Abed-nego, you do not serve my god, and worship the Image of Gold which I have set up?

15. Or are you ready now, so that at the Time when you hear the Sound of all the Musick again as before, you will fall down, and worship the Image which I have made? For if you do not worship, you shall the same Hour be thrown into the middle of an Oven of burning Fire: and what God is he who can deliver you out of my Power?

16. Shadrach, Meshach, and Abednego answered the King as follows; Nebuchadnezzar, we are in no Need of returning thee answer in this Matter.

17. If it be so, our God whom we serve is able to deliver us from that Oven, and he will deliver out of thy Power, O King.

18. But if not, let it be known to thee, O King, that we will not serve thy god, nor worship the Image of Gold which thou hast set up.

19. Nebuchadnezzar upon this being so full of Rage, that the Resemblance of his Face was altered at them, gave command to heat the Oven sevenfold above what it had been seen to be heated;

20. And ordered some very stout Men who were in his Army, to bind Shadrach, Me-

Ver. 1. Image] When Xerxes King of Persia demolished the Temple of Belus at Babylon, he took away an Image of solid Gold 40 Feet long, *Diodorus Siculus*, Lib. 2. which *Prideaux* rationally supposes may be the same here mentioned, and that it stood on a Pedestal 50 Feet high, both making 60 Cubits, whereby the Height and Breadth might be agreeable, which would be very disproportion-able if the Image itself was 60 Cubits high.

Ver. 5. a Concert] as the Meaning of the Word *sumphonia* evidently is.

Ver. 12. god] For the Image, as *Louth* well observes, represented but one single Object of Worship: so the Word is rendered, Chap. i. 2.

Ver. 13. were brought] for its being passive see *Dei Dign. Animad.*

Ver. 16. Need] for which see the *Lexicons*; and the Word, as *De Dieu* says, never signifies to be careful, that we know of.

Ver. 19. seen] not signifying wont, or rather used.

shach and Abed-nego, to throw *them* into the Oven of burning Fire.

21. With that they bound these Persons in their Coats, Stockings, Caps, and *other* Cloaths, and threw *them* into the middle of it.

22. For these reasons, because the King's Word was hasty, and the Oven heated exceedingly; the Flame of the Fire slew those Men, who took up Shadrach, Meshach and Abed-nego.

23. Which three Persons fell down bound into the middle of the Oven of burning Fire.

24. Then was King Nebuchadnezzar frightened, and got up in haste, saying thus to his Rulers, Did not we throw three Men bound into the middle of the Fire? To whom they made answer, That is certain, O King.

25. He replied as follows, Lo I see four Men loose, walking in the middle of the Fire, and there is no Hurt on them; the Appearance of the fourth is also like the Son of God.

26. Hereupon Nebuchadnezzar approaching the Mouth of the above-mentioned Oven, said thus, Shadrach, Meshach and Abed-nego, Servants of the Supreme God, come out hither; at this they came out of the middle of the Fire.

27. And the King's Lieutenants, Peers, Captains, and Rulers were gathered together, looking at those Men, over whose Bodies the Fire had no Power, neither was the Hair of their Heads singed, nor their Coats altered; nay the Smell of Fire had not passed on them.

28. Nebuchadnezzar added as follows; Blessed be the God of Shadrach, Meshach and Abed-nego, who has sent his Angel, and delivered his Servants that trusted on him; so that they have altered the King's Word, as they gave up their Bodies, that they might not serve nor worship any god, excepting their own God.

29. I therefore give order that the People of every Nation and Language, who speak amiss against their God, shall be cut in pieces, and their Houses made as a Dunghil; by reason that there is no other God, who is able to rescue after this Manner.

30. Upon which the King made Shadrach, Meshach, and Abed-nego prosperous, in the Province of Babylon.

KING Nebuchadnezzar to the People of all Nations and Languages, who dwell on the whole Earth. Your Peace be increased:

2. The Signs and Wonders which the Supreme God has done with me, it is agreeable to me to tell.

3. How great his Signs are! and how powerful his Wonders! His Kingdom is an everlasting one, and his Dominion in all Ages.

4. I Nebuchadnezzar being quiet in my House, and flourishing in my Palace;

5. Saw a Dream which terrified me, and Thoughts upon my Bed, as well as the Visions of my Head, troubled me.

6. So I gave order to bring in before me all the wise Men of Babylon, that they might make known the Meaning of the Dream to me.

7. With that there came the Magicians, Astrologers, Chaldeans and Soothsayers, before whom I declared the Dream, but they could not make known to me the Meaning of it.

8. However at last Daniel came in before me, whose Name is Belteshazzar according to the Name of my god, and in whom there is the Spirit of the holy gods; and before him I declared the Dream:

9. Belteshazzar, Master of the Magicians, since I know that the Spirit of the holy gods is in thee, and no Secret presses thee, declare the Meaning of the Things which I have seen in my Dream.

10. Now the Visions of my Head upon my Bed were; I saw apparently that there was a Tree in the middle of the Earth, whose Height was great.

11. The Tree grew, and became strong; so that the Height of it reached to the Heaven, and the Sight of it to the-End of the whole Earth.

12. Its Branches were comely, its Fruit was large, and there was Food for all on it; the Beasts of the Field had shadow under it, the Fowls of the Air dwelt in the Boughs of it, and all Flesh was nourished by it.

13. I saw plainly in the same Visions, that a Watcher who was holy, coming down from Heaven,

14. Called aloud, and said thus; Hew down the Tree, and cut off its Boughs, make its Branches fall off, and scatter its

Ver. 21. *Stockings*] For *bosen* being not only old, but an old Word for *breeches*, *Johnson* in his great *Dictionary* gives it that Meaning here; from whence it may either be taken so, or be doubtful.

Ib. *Caps*] The Use of the Word being lost, the Root only informs us that it was a *Covering*, and so might be rendered a *Cloak* or *Robe*; but it appears by Ver. 27. that the Coat was the outermost and proper *Covering*.

Fruit: let the Beasts remove from under it, and the Fowls from its Boughs.

15. Nevertheless leave the Stump of its Roots in the Ground, even with a Bond of Iron and Brass among the Herbs of the Field; and let it be wet with the Dew of Heaven, and its Part be along with the Beasts among the Grass of the Earth.

16. Let his Heart be altered from a Man's, and the Heart of a Beast be given him; and let seven Times pass over him.

17. The Matter is by the Decree of the Watchers, and the Petition by the Speech of the holy ones; to the end that they who live may know, that the Supreme One is Governor over the Kingdom of Men, and bestows it on whomsoever he will, setting up the lowest of Men over it.

18. This Dream I King Nebuchadnezzar have seen: do thou therefore Belteshazzar, declare its Meaning, by reason that all the wise Men of my Kingdom are not able to make known the Meaning to me; but thou canst, because the Spirit of the holy gods is in thee.

19. Then Daniel, whose Name was Belteshazzar, was astonished about an Hour, and his Thoughts troubled him; the King saying, Belteshazzar, let neither the Dream nor the Meaning of it trouble thee; who made answer: My Lord, let the Dream be for those who hate thee, and the Meaning of it for thy Adversaries.

20. The Tree that thou sawest, which grew, and became strong, so that the Height of it reached to the Heaven, and the Sight of it to the whole Earth;

21. Whose Branches were comely, its Fruit large, and on which there was Food for all; under which the Beasts of the Field dwelt, and in whose Boughs the Fowls of the Air remained:

22. That is thou, O King, who art grown, and become strong; nay thy Greatness is grown, so that it reaches to the Heaven, and thy Dominion to the End of the Earth.

23. And whereas the King saw a Watcher

who was holy, coming down from Heaven, and saying, Hew down the Tree, and spoil it: nevertheless leave the Stump of its Roots in the Ground, even with a Bond of Iron and Brass among the Herbs of the Field; and let it be wet with the Dew of Heaven, and its Part be along with the Beasts of the Field, till seven Times pass over him:

24. This is the Meaning, O King, and that is the Decree of the Supreme One, which will come upon my Lord the King;

25. That they will expel thee from Men, and thy Habitation will be along with the Beasts of the Field, where they will make thee taste the Grass like Oxen, as also wet thee with the Dew of Heaven, and seven Times will pass over thee; till thou knowest that the Supreme One is Governor over the Kingdom of Men, and bestows it on whomsoever he will.

26. Whereas also they ordered to leave the Stump of the Tree's Roots; thy Kingdom will be firm to thee, after thou knowest that Heaven governs.

27. Therefore, O King, let my Counsel be agreeable to thee; that is break off thy Sins by Righteousness, and thy Iniquities by shewing favour to the Afflicted: if it may be a prolonging of thy Quietness.

28. All which came upon King Nebuchadnezzar:

29. Who twelve Months after, as he was walking in the royal Palace of Babylon,

30. Expressed himself thus, Is not this that great Babylon which I built for the royal House, by the Authority of my Strength, and for the Honour of my Dignity?

31. While the Words were in the King's Mouth, there fell a Voice from Heaven; It is declared to thee, King Nebuchadnezzar, that the Kingdom is passed from thee.

32. Nay they shall expel thee from Men, and thy Habitation shall be along with the Beasts of the Field, they shall make thee taste the Grass like Oxen, and seven Times shall pass over thee; till thou knowest that the Supreme One is Governor over the King-

Ver. 17. *holy ones*] Angels.

Ver. 30. *great Babylon*] The State which Nebuchadnezzar brought it to, according to the following Authors, briefly was: it was sixty Eng. Miles in Circuit, being square, and the Walls of that Length were 29 Yards thick, as also four times so high and two feet more, having a vast Moat of Water without; 25 Streets equally distant and straight went quite across the City one Way, and the same the other, cutting it into Squares for Buildings; at each End of which Streets was a brazen Gate, the whole amounting to 100, and between the Gates were Towers round about 10 Feet higher than the Wall, *Herodotus*, Lib. 1, & 3. *Diodorus Siculus*, Lib. 2. *Philostratus*, Lib. 1. *Pliny*, Lib. vi. 26. *Quint. Curtius*, Lib. 5. Through the City from North to South ran a Branch of the *Euphrates*, or rather that River it self, with a Wall on

each Side as thick as that round the City, over which there was a Bridge in the Middle, the Part on the west Side being built by Nebuchadnezzar, *Strabo*, Lib. 16. *Berosus* in *Jos. Ant.* x. 11. *Diod. Sic.* *ibid.* The old Palace at the east End of the Bridge was thirty Furlongs about, and the new one at the west End sixty, *Diod. Sic.* and *Berosus*, *ibid.* The Temple of *Belus* standing by the old Palace was a Furlong square on each Side, and a Furlong high, *Strabo*, Lib. 16. *Herodotus*, Lib. 2. to which Nebuchadnezzar made Addition enough below to be a Mile in Compass, *Berosus* and *Herodotus*, *ibid.* Omitting the extraordinary hanging Gardens, Canals, &c. I would however observe, that a great Part of *Babylon* in this Extent was never inhabited, nor built, *Quint. Curtius*, Lib. v. 1. *Sixtus* adds *City to great.*

dom of Men, and bestows it on whomsoever he will.

33. The Thing was accomplished the same Hour upon Nebuchadnezzar: he being expelled from Men, did eat the Grass like Oxen, and his Body was wet with the Dew of Heaven; till his Hair grew like Eagles Feathers, and his Nails like Birds Claws.

34. But at the End of the Time I Nebuchadnezzar looked up to Heaven, and my Knowledge returned to me; upon which I blessed the Supreme One, and praised and honoured him that lives for ever: whose Dominion is an everlasting one, and his Kingdom in all Ages.

35. As for all the Inhabitants of the Earth, they are counted as Nothing, and he does as he will among the Army of Heaven, and the Inhabitants of the Earth; nor can any stop his Hand, or say to him, What art thou doing?

36. At the same Time that my Knowledge returned to me, my Dignity and Countenance did also, for the Honour of my Kingdom; my Rulers and Noblemen seeking for me: insomuch that I was settled in my Kingdom, and excellent Greatness was added to me.

37. Now I Nebuchadnezzar do praise, extol, and honour the King of Heaven, all whose Doings are true, and his Ways right; and those who walk in Pride he is able to humble.

C H A P. V.

KING Belshazzar making a great Feast for a thousand of his Nobility, that he might drink Wine in their Presence;

2. Ordered, when he had tasted the Wine, to bring the Vessels of Gold and Silver, that his Father Nebuchadnezzar took out of the Temple which was in Jerusalem; that he himself, with his Nobility, Wives and Concubines, might drink in them.

3. Upon this they brought the Vessels of Gold, that were taken out of the Temple of God's House which was in Jerusalem; and the King, with his Nobility, Wives and Concubines, drank in them.

4. As they were drinking the Wine, they praised the gods of Gold and Silver, Brass, Iron, Wood and Stone.

5. The same Hour there came forth Fingers of a Man's Hand, and wrote over

against the Candlestick, upon the Plastering of the Wall of the King's Palace; so that the King saw the Part of the Hand which wrote.

6. Then were the King's Looks altered, and his Thoughts troubled him; insomuch that the Joints of his Loins were loose, and his Knees struck one against another.

7. The King called aloud to bring in the Astrologers, Chaldeans and Soothsayers, he declaring it should be said to the wise Men of Babylon, What Man soever shall read this Writing, and tell me the Meaning of it: shall be clothed in Purple, with a Chain of Gold about his Neck, and have dominion the third in the Kingdom.

8. Then all the King's wise Men went in, but they could neither read the Writing, nor make the Meaning of it known to him.

9. King Belshazzar was then exceedingly troubled, and his very Looks were altered; his Nobility too were perplexed.

10. The Queen by means of the Words of the King and his Nobility, went into the Banqueting-house, saying thus; O King, live for ever, let not thy Thoughts trouble thee, nor thy Looks be altered.

11. There is a Man in thy Kingdom, in whom is the Spirit of the holy gods, and in the Time of thy Father such Light, Skill and Wisdom, like the Wisdom of the gods was found in him, that King Nebuchadnezzar himself thy Father raised him up to be Master of the Magicians, Astrologers, Chaldeans and Soothsayers:

12. By reason that an excellent Spirit, Knowledge, and Skill of interpreting Dreams, telling obscure Words, and undoing knotty Things was found in that Daniel, whose Name the King put Belshazzar. Now let Daniel be called, and he will tell the Meaning.

13. Whereupon he was fetched in before the King, who after asking him, whether he was the same Daniel that was one of the Captives of Judah, whom the King his Father brought from thence?

14. I have heard concerning thee, said the King, that the Spirit of the gods is in thee, and that Light, Skill, and exquisite Wisdom is found in thee.

15. Whereas the wise Men, and Astrologers, who have been brought in before me already, that they might read this Writing,

: Ver. 35. *does as he will*] *Δυναμὶς πᾶν πάντα, βουλήν τε καὶ ἔργα.* He can indeed do all Things, but he does those that are best, *Philo* in his *Treat. of Abraham*.

Ver. 36. *Countenance*]; which his being delirious had altered.

Ver. 1. *Belshazzar*] the *Nabonadius* of *Ptolemy*, *Pri-*

deaux, *Connec. An.* 555 *Univer. Hist.* B. i. Chap. 10. *see Jer.* xxvii. 7.

Ver. 7. *it should be said*] the wise Men being not yet come in, Ver. 8.

Ver. 12. *Skill of*], for which look *De Divi-*

and make known its Meaning to me; could not tell the Meaning of the Matter.

16. Since I have heard concerning thee, that thou art able to interpret Meanings, and undo knotty Things: if thou canst now read the Writing, and make known to me the Meaning of it; thou shalt be clothed in Scarlet, with a Chain of Gold about thy Neck, and have dominion the third in the Kingdom.

17. Daniel upon this made answer before the King: Let thy Gifts be for thy self, and give thy Rewards to another; nevertheless I will read the Writing to the King, and make known to him the Meaning.

18. Thou King, the Supreme God gave thy Father Nebuchadnezzar the Kingdom, Greatness, Honour and Dignity.

19. And by reason of the Greatness which he gave him, the People of all Nations and Languages trembled, and feared at his Presence: he either slew or saved alive, and either exalted or humbled, those whom he would himself.

20. But when his Heart was exalted, and his Mind became strong in behaving proudly; he was put down from his royal Throne, and they took away his Honour from him.

21. Nay he was expelled from Mankind, his Heart became as the Beasts, and his Habitation was along with the wild Asses, they made him taste the Grass like Oxen, and his Body was wet with the Dew of Heaven; till he knew that the Supreme God was Governor in the Kingdom of Men, and set up over it whomsoever he would.

22. Yet thou, Belshazzar his Son, hast not humbled thy Heart, although thou knewest all this.

23. But hast exalted thy self against the Lord of Heaven, so that they have brought the Vessels of his House before thee, wherein thou and thy Nobility, thy Wives and Concubines, have drunk Wine; and thou hast praised the gods of Silver and Gold,

Brass, Iron, Wood and Stone, which neither see, hear, nor know: whereas thou hast not honoured the God in whose Power thy Breath is, and to whom all thy Ways belong.

24. (Upon which the Part of the Island was taken away from before him, whereby this Writing was written)

25. And this is the Writing that is written: It is counted, counted, weighed, and they are parted.

26. The Meaning of the Matter is this; It is counted, God has counted thy Kingdom, and finished it.

27. It is weighed, thou art weighed in the Scales, and found deficient.

28. It is parted; thy Kingdom is parted, and given to the Medes and Persians.

29. Hereupon Belshazzar ordered that they should cloath Daniel in Scarlet, with a Chain of Gold about his Neck, and proclaim concerning him that he was the third Governor in the Kingdom.

30. The same Night Belshazzar King of the Chaldeans was slain.

31. And Darius the Mede took the Kingdom, being about the sixty second Year of his Age.

C H A P. VI.

IT was agreeable to Darius to set over the Kingdom a hundred and twenty Lieutenants, who should be over it all.

2. And above these were three Viceroys, of whom Daniel was one; that those Lieutenants might give Account to them, and the King have no Damage.

3. Then this Daniel was made chief above the Viceroys and Lieutenants, by reason that there was an excellent Spirit in him, and the King thought to set him over the whole Kingdom.

4. The Viceroys and Lieutenants then sought to find Occasion against Daniel on the Part of the Kingdom, but were not able to

Ver 19. *slew*] *Chalde*, whom he was minded he was slaying, &c. with the Verb-substantive *הָרַג* eight times.

Ver. 29. *that they should*] Such is the frequent Meaning after a Command, &c. and if the Performance be told, it is repeated afterwards, as Ver. 2, 3. where the same is thus rendered in the *com. Bible*. As for what is ordered here, it seems by Ver. 17. that Daniel would not accept of it; as it would have been very imprudent, when Belshazzar's Enemy was just ready to take the Kingdom from him: besides it was at an improper Time, being Night, and the King was slain before the Morning. There is the like Chap. ii. 13. where some translate, *and the wise Men are slain*, the contrary to which likewise appears from Ver. 24, 48.

lb. Governor] It is here a Noun, and Ver. 7, 16. a Verb.

Ver. 31. *Darius*] *Cyaxares II.* the Son and Successor

of *Astyages* King of *Media*, *Xenophon*, *Cyropæd.* Lib. i. 19. *Josephus*, *Antiq.* Lib. x. 13. though several Writers, as *Diodorus*, *Strabo*, *Justin*, *Polyænus*, *Africanus*, *Eusebius*, *Clem. Alexandrinus*, &c. copying after *Herodotus*, Lib. i. own no such Person; but *Astyages* marrying his Daughter *Amymitis* to *Nebuchadnezzar*, as the Favourers of *Herodotus* allow; before the Siege and taking of *Nineveh* (because after that Marriage the *Babylonians* and *Medes* joined together against the *Assyrians*, *Eusebius* in *Chron.* and *Alex. Polyhistor* in *Synellus*, p. 216.) when *Astyages* is to be supposed above 30 Years old, and the taking of *Nineveh* being 76 Years before this of *Babylon*, as on *Nab. i. 1.* and by the *Chron. Tab.* it is improbable *Astyages* himself lived so long.

Ver. 2. *one*] at first, afterwards made the chief of the three, Ver. 3.

find any Occasion or corrupt Thing, by reason that he was faithful, and Nothing amiss or corrupt was to be found in him.

5. These Men then said, We shall find no Occasion against this Daniel, except it be in the Law of his God.

6. Then those Viceroy's and Lieutenants crouded together to the King, and said thus to him; O King Darius, live for ever:

7. All the Viceroy's of the Kingdom, the Peers and Lieutenants, Rulers and Captains, have consulted to establish a royal Statute, and make a firm Act; that whoever does ask a Petition of any God or Man for thirty Days, unless of thee, O King, shall be thrown into the Den of Lions.

8. Now, O King, establish the Act, and sign the Writing; that it may not be altered, according to the Law of the Medes and Persians which must remain.

9. By reason of this King Darius signed the Writing and Act.

10. However when Daniel knew that the Writing was signed, he went into his House, and the Windows being opened for him in his Chamber towards Jerusalem, three times in a Day he kneeled on his Knees, praying and giving thanks before his God; forasmuch as he did before this.

11. Then these Men crouded together, and found Daniel requesting, and making supplication before his God.

12. Upon which they went near, and said before the King concerning his Act; Hast not thou signed an Act that what Man soever does request *Ought* of any God or Man for thirty Days, unless of thee, O King, shall be thrown into the Den of Lions? The King made answer, The Matter is certain, according to the Law of the Medes and Persians which must remain.

13. Upon this they replied before the King, that Daniel who was one of the Captives of Judah made no Account of the King, nor of the Act which he had signed; but asked his Petition three times in a Day.

14. When the King heard *those* Words, he was then exceedingly displeased for it; and set *his* Mind on Daniel to deliver him; which he strove to do till the setting of the Sun.

15. These Men upon this crouded together to the King, and said to him, Know, O King, that the Law of the Medes and Persians is; that no Act or Statute, which the King establishes, must be altered.

16. Whereupon the King ordered that they should bring Daniel, and throw *him*

into the Den of Lions, the King saying to him thus, Thy God whom thou serveest continually, he will deliver thee.

17. And a Stone being brought, was put upon the Mouth of the Den; and the King sealed it with his own Signet, as well as that of his Nobility, that *their* Will on Daniel might not be altered.

18. Then the King went to his Palace, and passed the Night fasting, nor were Instruments of Musick brought before him, and his Sleep fled from him.

19. With that he got up in the Morning as soon as it was light, and went in haste to the Den of Lions.

20. And when he was come near the Den, he cried to Daniel with a sorrowful Voice, saying thus to him, Daniel, Servant of the Living God, is thy God whom thou serveest continually, able to deliver thee from the Lions?

21. Daniel then spoke to him; O King, live for ever:

22. My God sent his Angel, who has shut the Lions Mouths, and they have not hurt me; forasmuch as there was Purity found in me before him, and also before thee, O King, I have done no Hurt.

23. At this the King was exceeding glad of it, and commanded to take up Daniel out of the Den; which being done, there was no Hurt found on him, because he believed in his God.

24. And the King ordered that they should bring those Men, who accused him as a Criminal, and throw them into the Den of Lions, *with* their Children and Wives; who did not come to the Bottom of the Den, before the Lions had power over them, and broke all their Bones in pieces.

25. King Darius hereupon wrote to the People of all Nations and Languages, who dwelt on the whole Earth: Your Peace be increased.

26. I give order, that in all the Dominion of my Kingdom People should tremble, and fear at the Presence of the God of Daniel; because he is the Living God, and steadfast for ever, whose Kingdom is that which will not be destroyed, and his Dominion will be to the End;

27. He that delivers and rescues, as also does Signs and Wonders both in Heaven and Earth, who has delivered Daniel from the Power of the Lions.

28. So this Daniel prospered in the Reign of Darius, and that of Cyrus the Persian.

Ver. 23. *glad of it*] as Ver. 14. *displeased for it*, by which there is a Concurrence in the Expressions, as they are

alike, the Preposition and Pronoun being the same; see *De Dieu*.

C H A P. VII.

IN the first Year of Belshazzar King of Babylon, Daniel saw a Dream, or Visions of his Head on his Bed; upon this he wrote it down, expressing the Sum of the Matters,

2. Which he did as follows. I saw in a Vision I had by Night, that behold the four Winds of the Heaven rose at the great Sea.

3. Out of which there came up four huge Beasts, different one from another.

4. The foremost was like a Lion, but had an Eagle's Wings: I looked till its Wings were plucked off, whereby it was lifted up from the Ground, and it was set upon the Feet as a Man, and a Man's Heart was given to it.

5. Behold there was also a second other Beast in the Likeness of a Bear, which raised it self up on one Side, and there were three Ribs in the Mouth of it between its Teeth, and they said thus to it, Rise up, devour much Flesh.

6. After this I saw plainly that there was another like a Leopard, which had four Wings of a Fowl upon his Back; the Beast had likewise four Heads, and Dominion was given to it.

7. I saw afterwards apparently in the Visions of the Night, that there was a fourth Beast, exceeding terrible, dreadful and strong, which had huge iron Teeth: it devoured, broke in pieces, and trampled the rest with its Feet, was different from all the Beasts which were before it, and had ten Horns.

Ver. 2. *rose*] as we phrase it; *Chald.* came forth, not *rose*.

Ver. 4. *a Lion*] signifying the Babylonian Empire, and more particularly *Nebuchadnezzar*; as the Beasts are interpreted to be Kings, Ver. 17. as well as the Parts of the Image were Kingdoms, Chap. ii. 39, 40. see Ch. ii. 38.

Ib. *Eagle's Wings*] which may denote the Swiftness of his Conquests, the Eagle being a Bird of Prey.

Ib. *whereby*] So *Jun.* and *Trem.* have it *quibus*, *Grot.* *per quas*; and the *Eng. Marg.* *wherewith*, as the Sense requires.

Ib. *as a Man*] He both lost his Power as a Lion, and Advancement as an Eagle; and was as a Man, that could neither devour like the one, nor fly like the other.

Ib. *Man's Heart*] not only his Capacity, but his Disposition was changed.

Ver. 5. *a Bear*] the Empire of the *Medes* and *Persians*, and *Cyrus* as a King.

Ib. *on one Side*] for the Advancement was of the *Persians*; see Chap. viii. 3.

Ib. *three Ribs*] the conquered Kingdoms of *Lydia*, *Babylon* and *Egypt*; not the *Hyracians* and *Gobrias* (but two) that revolted to the *Persians*, as in *Paul's Annot.* who would not devour such.

Ver. 6. *a Leopard*] the *Macedonian* Empire, and *Alexander* in particular.

Ib. *four*] for which see Chap. viii. 8. & xi. 3, 4.

Ver. 7. *fourth Beast*] the *Roman* Empire, and its Emperor *Augustus Caesar*, under whom it was at its Height; and began declining in the next Reign of *Tiberius*, the same in which *Christ* had the Dominion, &c. given him, as in Ver. xiii. 14. *Mat.* xxviii. 18. Thus there was an orderly Succession in the whole five, since *Augustus* too agreeable to what the other three had done before, conquered *Egypt*, the last of the four Kingdoms denoted by the third Beast. By the coming up, Ver. 3. may be understood those Empires being at their Height, for each was existent before the Fall of the preceding one.

Ib. *the rest*] of the *Jews*.

Ib. *ten*] The Horns of this Beast have been to me one of the most difficult Parts of *Daniel's* Prophecies, and after deliberately considering what divers noted Commentators of diverse Opinions say of it, I could be satisfied with none. Not with *Jun.* and *Trem.* in their Annotations, Broughton in several Places of his Works, &c. who expound the fourth Beast to be the Family of the *Seleucidae* that reigned in *Syria* after *Alexander*; because that is making it the same with one Head of the third Beast, an Absurdity not to be endured! Nor would this have been the strongest of the four, but the weakest. And as to *Antiochus Epiphanes*, who is esteemed the little Horn, instead of being a King after ten that were before, he was but the 8th of those Kings, neither were three of

them destroyed before him, nor any one. Nor with *Grotius*, &c. making up the ten with some Kings of *Egypt*, a Head of another Beast, Ver. 6. yet reckoning this *Antiochus* for one. The Description of this last Beast, and the lower Part of the Image in Chap. ii. which evidently betoken the same, has generally determined it for the Empire of the *Romans*; but then I was not satisfied to leave it so, with the *Eng. marginal Annotations*, *Prideaux* at the End of his *Connexion*, &c. without the particular Application of the Horns, which is the principal Thing to ascertain and explain the whole. This *Mede* in his *Works*, pag. 661. and our famous *Newton* in his *Observations upon the Prophecies of Daniel*, Chap. vi, vii. have done, but not so, that I can think it to be what was predicted. They seem to have laboured hard to frame up ten Kinds of Kingdoms in the *Rom.* Empire, about the Beginning of the 5th Century after the Birth of *Christ*; expounding the single Horn to be the Church of *Rome*, which made up its Patrimony in the 8th Century out of three Governments, *Mede*, pag. 778, 779. *Newton*, *ibid.* Whereas the Vision does not represent the Beast to have been at first without Horns, nor are the Kingdoms they mention too late only, but too short, indistinct, and of too little Note for this great Prophecy, the Empire being also more remarkably divided otherwise, and then fallen to Decay; nor is one of the three any one of the ten Kingdoms, besides that the Angel says they were Kings, Ver. 24. The *Time*, &c. Ver. 25. *Newton* computes at 1260 Years, as he says *the Days are Years*, Chap. viii. 14. and by referring both to the present and future Times, they should seem to end together: now the soonest Beginning that he ascribes to the latter, is at the Destruction of *Jerusalem*, A. C. 70. counting the former to begin about A. C. 800; according to which the 2300 will last above 300 Years after the other. But how is it consistent that the holy People should have the Kingdom and Dominion under the whole Heaven, Ver. 2. so long before the Sanctuary is made right or cleansed, Chap. viii. 14? But I must not forget that my proper Business is to explain the Scripture Text, not to answer other Books.

As the Prophecies in *Daniel* have a peculiar Respect to the *Jews*, *Jerusalem* and the Temple, that in Chap. xi. is plainly continued to the Time of *Antiochus Epiphanes* upon this Account, the like may be said of those in the eighth and ninth Chapters; it is therefore agreeable that it should be the same here, and [the rest] in this Verse is a particular Mark of it. Now after the Havock which *Antiochus* made, the next very remarkable Thing that befel them was from the *Romans*, by *Pompey's* taking *Jerusalem* about 60 Years before the Birth of *Christ*; whose Destruction was completed from the same People under their Emperor *Vespasian*; so that there this Prophecy properly ended, as well as that in Chap. ix. *Pompey* had in a Manner the Government of the *Roman* Empire, but being at

8. As I was minding the Horns, behold there was another little Horn came up between them, from before which three of the former Horns were rooted up; and lo in that Horn were Eyes like a Man's, with a Mouth speaking grand Things.

9. I looked till there were Thrones put down, where he that was of ancient Time sat, whose Apparel was as white as Snow, and the Hair of his Head like pure Wool, his Throne fiery Flames, his Wheels burning Fire.

10. A Flood of Fire flowed and came out from before him, a Million waited on him, and a hundred Millions stood before him; the Judgment was placed, and the Books were opened.

11. I kept looking then by reason of the Voice of the grand Words which the Horn spoke, till the Beast was slain, and his Body destroyed, being given to be burnt with Fire.

12. As for the rest of the Beasts, they took away their Dominion; however there was a prolonging of Life granted to them, for a Season and Time.

13. I saw manifestly in the Visions of the Night, that there came with the Clouds of Heaven one like a Man, who went to him that was of ancient Time, being brought near before him.

14. To whom there was given Dominion, Honour, and a Kingdom, for the People of all Nations and Languages to serve him: his Dominion being an everlasting one which will remain, and his Kingdom what will not be destroyed.

15. The Mind of me my self Daniel was pierced within the Body, and the Visions of my Head troubled me.

16. Drawing near to one of those that stood by, I requested of him the Certainty concerning all this; and he made known to me the Meaning of the Things as follows;

17. The foregoing huge Beasts, that in those four, are four Kings who will rise up out of the Earth.

18. But the Saints of the Highest Ones will receive the Kingdom, and possess it for ever, even for ever and ever.

19. Then I desired the Certainty concerning the fourth Beast; which was different from all the others, exceeding terrible, whose Teeth were Iron, and his Nails Brass, that devoured, broke in pieces, and trampled the rest with its Feet;

20. Concerning the ten Horns likewise which were on its Head, and the other that came up, from before which three fell, even that Horn which had Eyes, and a Mouth speaking grand Things, whose Appearance was greater than his Fellows:

21. Which Horn I saw made War with the Saints, and prevailed over them;

22. Till he who was of ancient Time came, and Judgment was given to the Saints of the Highest Ones, and the Time was come that the Saints possessed the Kingdom,

23. He said thus; The fourth Beast will be the fourth Kingdom on the Earth, which will be different from all the Kingdoms, will devour the whole Earth, thresh it, and break it in pieces.

24. And the ten Horns out of that King-

last overcome by *Julius Caesar*, the Emperors began, of whom there were nine before *Vespasian*, viz. *Julius*, *Augustus*, *Tiberius*, *Caligula*, *Claudius*, *Nero*, *Galba*, *Otho* and *Vitellius*. These with *Pompey* I look upon as signified by the ten Horns, and *Vespasian* by the little Horn before which three of the others were rooted up, as *Galba*, *Otho*, and *Vitellius* were before him. For upon the Death of *Nero*, those three were successively Emperors for a few Months, who were all slain, and *Vespasian* was settled Emperor, of which there is a particular Account in *Suetonius*, *Tacitus*, and *Dion Cassius*; then was *Jerusalem* with the Temple destroyed, and the surviving *Jews* became a dispersed People. I have given a short Account, the Facts being very noted and publick, and so the more likely to be intended, but they might be largely exemplified from History.

Ver. 8. *like a Man's*] *Vespasian* appearing of a humane Disposition, and though he was the *Jews* worst Enemy, had less of the beastly Nature and Behaviour than others,

1b. *grand*] He was General of the *Roman Army* in *Judea*, before he was Emperor, then his Son *Titus* was General in his room; so that this great Affair was in a Manner wholly accomplished by his Orders.

Ver. 9. *till*] This seems to respect the Downfall of that *Heathen Empire*, and its becoming a *Christian one*, in the Time of the Emperor *Constantine*, in the Beginning of the fourth Century.

1b. *white*] Described with great Strength and Elegance

of Language in a Poem called *The Hist. of Joseph*, at Gen. xlv. 2. in these Words,

*His Vesture were the Beams of purest Light :
To which compar'd, the Sun in all his Might
Shines feebler, than to him the Lamp of Night.*

Ver. 11. *by reason*] which as well by the *Heb.* Pointing, as the Sense, has respect to *Daniel's* looking, not to the Beasts being slain.

Ver. 13. *a Man*] *Ezekiel* who lived in the Time of *Daniel*, and in Captivity as he did, has frequently the Expression *Son of Man* for *Man* of himself; and even *Daniel*, Chap. viii. 17. *Christ* also taking this Title on him seems to be no other, being strictly and immediately no *Man's Son*, though a *Woman's*; see *Ezek.* ii. 1.

Ver. 15. *The Mind of me my self Daniel was pierced within the Body*] Our Translators have changed the Verb from the third to the first Person, and added [in] without distinguishing it: the *Vulg.* has rendered it, *My Spirit quaked, I Daniel was terrified at these Things*; but as *Buxtorf* says, *groping as the Blind in Darkness*, by being not skilled enough in *Chaldee*, *Vind.* p. 796.

Ver. 18. *Highest Ones*] mentioned Ver. 13. which does not interfere with the Unity of the Godhead; *Christ* as *Man*, according to the Description there, being high above all others.

Ver. 20. *greater*] in regard to what he did against the *Jews*, as by the following Verse.

Ver. 21. *made War*] See Ver. 25.

Ver. 22. *Till*] Persecution was raised by *Vespasian's* Successors both against the *Jews* and *Christians*.

dom

dom are ten Kings *that* will rise up, and another will rise up after them, who will be different from the former, and put down three Kings.

25. He will also speak Words against the Part of the Supreme One, wear out the Saints of the Highest Ones, and think to alter Seasons and Law; which will be delivered into his Power, while there is a Time, Times, and half a Time.

26. But the Judgment will be placed, and they will take away his Dominion, to consume, and destroy it to the End.

27. Thus will the Kingdom, Dominion, and the Greatness of the Kingdom under the whole Heaven, be given to the holy People of the Highest Ones; whose Kingdom will be an everlasting one, and all Dominions shall serve, and hearken to him.

28. Hitherto is the End of the Matter. *As for me Daniel, my Thoughts troubled me exceedingly, and my very Looks altered; but I kept the Matter in my Heart.*

C H A P. VIII.

IN the third Year of the Reign of King Belshazzar, a Vision appeared to me, who am Daniel, after that which appeared to me at first.

2. I being when I saw it at the Palace in Shushan, which is in the Province of Elam; in which Vision I saw that I was by the River Ulai.

3. Where looking up, I saw plainly that there stood before the River a Ram, that had two Horns which were high; but one was higher than the other, and the highest came up last.

4. I saw the Ram pushing, westward, northward and southward; so that there were not any Beasts could stand before him, and none could deliver out of his Power: but he did according to his Will, and became great.

5. And as I was considering, behold a He-goat came from the West over the Surface of the whole Earth, without touching the Ground; and the Goat *had* a Horn that appeared large between his Eyes.

6. And he came to the Ram that had two Horns, which I saw standing before the River, and ran at him in his strong Rage.

7. I saw him also come close to the Ram, and being exasperated against him, he struck the Ram, and broke his two Horns, for there was not Strength in the Ram to stand before him; but he cast him to the Ground, and trod on him, and none could deliver the Ram out of his Power.

8. And the He-goat became very great indeed: but when he was strong, the great Horn was broke; in the room of which there came up four that appeared large, towards the four Winds of the Heaven.

9. Besides a certain little Horn came out of one of them, which became exceeding great towards the South, the East, and the glorious Place.

Ver. 25. *a Time*] or Year; and *Vespasian* was conquering *Judea* and *Jerusalem* about three Years and a half, *Josephus's Wars of the Jews*, Book 7.

Ver. 2. *being when*] as *Prideaux* shews, *Connec. An.* 553. and the *Genev. Transf.* plainly; but is made obscure in the *pres. Transf.* or as if *Daniel* seemed to be there, and so I find the *Assembly* understood it by their *Annot.*

Ib. *Shushan*] See *Neb. i. 1. Est. i. 2.* where it is supposed *Daniel* was buried; and long after, as *Benjamin* the *Jewish Traveller* relates, his Body or Coffin being with the *Jews* on one Side of the River, was demanded by the Inhabitants on the other, and after fighting about it, they had it a Year by turns, till *Senigar* the great Sultan of *Persia* ordered it to be hung on the middle of the Bridge.

Ib. *Ulai*] otherwise *Ulaeus*, in *Strabo*, Lib. xv. p. 500. *Pliny*, Lib. vi. 27. & *Ptolemy*, Lib. vi. 3.

Ver. 3. *Ram*] denoting the Empire of the *Medes* and *Persians*, as explained Ver. 20.

Ib. *highest*] the Kingdom of *Persia*.

Ver. 4. *Power*] for *band* must be improper to that which has none; so Ver. 7.

Ver. 5. *He-goat*] signifying the Kingdom of *Greece*, which was westward from the other.

Ib. *without touching*] By which may be understood not only the Swiftmess of its Progress and Conquests, but that it went on wonderfully as it were above Nature. Such as have rendered or expounded it, *whom none touched in the Earth*, did probably not consider that it belongs to the Construction of this Verb, and so is not here for *in*.

Ib. *Horn*] *Alexander*, who utterly overthrew *Darius* in three Battles.

Ver. 7. *two Horns*] In *Poole's Annot.* there is mentioned for one of them ' *Artaxerxes Mnemon* who aided *Cyrus* against *Alexander* : ' two monstrous Absurdities; for *Artaxerxes Mnemon* reigned the third before *Darius* whom *Alexander* conquered, and *Cyrus* the ninth before that *Artaxerxes*.

Ver. 8. *four*] for the Kingdoms of *Macedonia*, *Asia*, *Syria* and *Egypt*; see Chap. xi. 4.

Ver. 9. *little Horn*] denoting *Antiochus Epiphanes*, concerning whom see Chap. xi. 21. to the End of the *Book*, which may help to explain this by their Agreement. *Newton* expounds this Horn to be *Macedonia* after the *Romans* conquered it, thereby making it in Effect the same with the Horn it came out of; and then ascribes to this subjected Province the future Power and Conquests of the *Romans*, with the putting *Christ* to death, destroying *Jerusalem*, &c. which cannot preponderate in my Mind.

Ib. *out of one*] namely the Kingdom of *Syria*. The *Angel Gabriel* himself expounds the four Horns to signify Kingdoms, and the single Horn a King, Ver. 22, 23. whereas *Newton*, to promote his own Scheme of interpreting the Prophecies in *Daniel*, says in his *Observat.* Ch. ix. a Horn of a Beast is never taken for a single Person; but it is of no Validity when confronted with the *Scripture*.

Ib. *South*] *Egypt*, &c. as Chap. xi. 25, 40, 42, 43.

Ib. *East*] *Persia*, & *Mac.* iii. 31, 37.

Ib. *glorious Place*] *Juda*, as Chap. xi. 22, 28, 45. see *Ezek.* xx. 6.

10. It even became great to the Army of Heaven, some of which, namely of the Stars, it cast down to the Ground, and trod on them.

11. Nay it magnified it self to the Prince of the Army, and by it was the continual *Offering* taken away, and the settled Place of his Sanctuary thrown down.

12. For an Army was given against the continual *Offering* by reason of Transgression; so that it threw down the Truth to the Ground, acted, and prospered.

13. Then I heard a certain holy one speaking; whom another holy one asked by Name, how long the Vision would be of the continual *Offering*, and the Transgression that would make desolate, causing both the Sanctuary and Army to be trod down?

14. And he said to me, Till there is Evening and Morning two thousand and three hundred *Times*, when the Sanctuary shall become right,

15. Now when I Daniel had seen the Vision, and sought for the Understanding of it, behold one stood before me like the Appearance of a Man.

16. And I heard a Man's Voice between Ulai, which called thus, Gabriel, let him understand that which has appeared.

17. So he came near where I stood, at whose coming I was frightened, and fell upon my Face: but he said to me, Understand, Man; for the End of the Vision will be at the Time.

18. And when he spoke to me, I being fast asleep on my Face towards the Ground, he touched me, and made me stand up where I did.

19. Behold, said he, I will let thee know

what will be at the Conclusion of the Indignation; for the End will be at the appointed Time.

20. The Ram that thou sawest having two Horns, are the Kings of the Medes and Persians.

21. And the hairy Goat is the King of Greece, as the great Horn which was between his Eyes is the first King.

22. Whereas it was broke, and there stood up four in the room of it; four Kingdoms will stand up out of the Nation, but not with his Power.

23. At the Conclusion of which Kingdoms, when the Transgressors come to an end, there will stand up a King of a fierce Countenance, and understanding hidden Speeches.

24. Who will be strong in his Power, but not by his Power; insomuch that he will wonderfully destroy, prosper, and act: not only destroying the Strong, but the People of the holy ones.

25. For it will be through his Policy that he will make Deceit prosper in his Hand, will magnify himself in his Heart, and destroy many in Quietness; nay he will stand up against the Prince of Princes, but will be broke without Hand.

26. And the Appearance of the Evening and Morning which has been told is Truth: therefore do thou close up the Vision, because it is for many Days.

27. Upon this I Daniel was brought to such a pass, that I was sick some Time; afterwards I got up, and did the King's Business: though I was astonished at the Appearance, but none understood it.

Ver. 10. *Army of Heaven*] the holy People of the Jews, 1 Mac. i. 46. or their Priests.

Ib. *namely*] the Stars being the Army of the Heaven or Sky.

Ver. 11. *Prince*] Onias the chief Priest, called the Ruler of the Covenant, Chap. xi. 22.

Ib. *taken away*] as Chap. xi. 31.

Ib. *settled Place*] Jerusalem.

Ib. *thrown*] See 1 Mac. i. 31, 39. & iv. 38.

Ver. 12. *Army was given*] as we read 1 Mac. i. 34, 35. not given him, as in the com. Transf. but given (or put for which this Heb. Verb is frequently used) by him.

Ver. 14. *when*] This we may see was on the 25th of the 9th Month, in the Year of the Seleucids 148, 1 Mac. iv. 52. from which reckoning backward or subtracting 6 Y. 3 M. 20 D. the Beginning of the Time falls on the 5th of the 6th Month in the Year 142. It was the Year after this when Antiochus plundered and profaned the Sanctuary, 1 Mac. i. 20, 21. but one may easily observe it was not in right Order some while before, by 2 Mac. iv. The Commencement of the Time seems to be at the Sacrilege of Menelaus and Lyfimachus the chief Priests, Ver. 32, 39. which was consequently followed by Disorders in the Sanctuary. Which Newton says pag. 124. is not yet

cleansed (counting the Days for Years to begin afterwards) as if it would be built again hereafter, and the Jewish Worship restored.

Ver. 17. *End of the Vision*] so translated by Pagn. and Munst. to whom may be added Grot. and the Expression is thus as two Verses further; but what is it the End of in the com. Bible? And would not the Vision be at the Beginning, &c. of it, as well as at the End?

Ver. 20. *Kings*] put for Kingdoms, as the first is in the next Verse.

Ver. 24. *not by his Power*] but by Policy, Craft and Deceit, as in the next Verse, and Chap. xi. 21, 23, 24, 32. *own* has been added only because it was imagined the Sense required it, as if it referred to some other Power; the Heb. having only 1 for his, as it has just before.

Ib. *of the holy ones*] the holy Ancestors of the Jews, being not an Adjective to People, which is sing.

Ver. 25. *Prince*] or God of gods, Chap. xi. 36. The Notes of this and the 11th Chap. may be sufficient to obviate Newton's Objections to its being Antiochus, in Observat. Pt. i. Ch. 9. as I would be sparing against such an eminent Man.

Ver. 27. *was brought to—a pass*] the Verb-substantive passive.

CHAP. IX.

IN the first Year of the Reign of Darius the Son of Ahasuerus, one of the Offspring of the Medes, who was made King over the Kingdom of the Chaldeans;

2. I Daniel understood by Books, the Number of the Years, of which the Prophet Jeremiah had the Lord's Commission, that he would fulfil seventy Years for the Wastings of Jerusalem.

3. Then I put my Face towards the Lord God, to make request by Prayer and Supplications, with Fasting, Sackcloth and Ashes;

4. Praying to the Lord my God, and making confession as follows: Oh, Lord the Great and Terrible God, keeping the Covenant and Kindness with those who love him, and keep his Commandments;

5. We have sinned, committed Iniquity, done wickedly, and rebelled, namely by departing from thy Commandments and Rules.

6. Neither have we hearkened to thy Servants the Prophets, who spoke in thy Name to our Kings, Princes and Fathers, as well as to all the People of the Country.

7. To thee, Lord, belongs Righteousness, but to us Shame of Face, as it is this Day, to the Men of Judah, the Inhabitants of Jerusalem, and to all Israel who are near and far off, in all the Countries whither thou hast driven them, for their Wickedness which they committed against thee.

8. Lord, to us belongs Shame of Face, to our Kings, Princes and Fathers; because we have sinned against thee.

9. To the Lord our God belong Compassions, and Forgivenesses; though we have rebelled against him.

10. For we have not hearkened to what the Lord our God said, to go in his Laws, which he put before us by the Ministry of his Servants the Prophets.

11. Even all Israel have transgressed thy Law, that is by departing without hearkening to what thou saidest; so that the Curse is poured out upon us, and the Oath which is written in the Law of Moses the Servant of God, since we have sinned against him.

12. Who has confirmed his Words which he spoke, both concerning us, and our Judges that judged us, by bringing great Adversity upon us: because there has not been done under the whole Heaven, as has been against Jerusalem.

13. All this Adversity come as it did upon us, according to what is written in the Law of Moses; we did not make supplication before the Lord our God, that we might return from our Iniquities, and mind thy Truth.

14. Therefore the Lord watched for Adversity, and brought it upon us: for the Lord our God is righteous in all his Deeds which he has done, as we did not hearken to what he said.

15. And now, Lord our God, who broughtest thy People out of the Country of Egypt by a strong Hand, and gottest thy self such a Name as there is this Day; we having sinned, we having done wickedly.

16. Lord, according to all thy Righteousness, let thy Anger and Wrath, I beseech thee, be turned away from thy City Jerusalem, thy holy Mountain: since for our Sins, and for the Iniquities of our Fathers, Jerusalem and thy People are a Reproach for all who are round about us.

17. Now therefore, our God, hearken to the Prayer of thy Servant, and to his Supplications, and make thy Face light to thy Sanctuary that is desolate, for the Lord's sake.

18. Incline thy Ear, my God, and hear; open thy Eyes, and see our Desolations, and the City which is called by thy Name: for we do not prostrate our selves with Supplications before thee for our own Righteousness, but for thy many Compassions.

19. Lord, hear, Lord, forgive, Lord, be attentive, and act without delay; for thy own sake, my God, since thy City and People are called by thy Name.

20. And while I was speaking, praying, and confessing my Sin, with that of my People Israel, and prostrating my self with Supplication before the Lord my God, for my God's holy Mountain;

21. Even while I was speaking in Prayer, the Man Gabriel whom I saw in the Vision at first, being made to fly swiftly, touched me about the Time of the evening Offering.

22. Who gave intelligence, speaking to me thus: Daniel, I am now come forth, to teach thee Understanding.

23. At the Beginning of thy Supplications the Commission came forth, which I am come to tell, as thou art a very desirable one: therefore consider the Matter, and understand the Appearance.

24. Seventy Sevens are determined for thy

Ver. 18. *Incline] Wither, Thine Eares incline thou (O my God) and heare: Lift up thine Eyes, and us O looke upon; Us, who forsaken with thy Citie are; That Citie, where thy Name is called on.*

Ver. 24. *Sevens] As it is agreed that Years are to be understood, and not Days, the Text expressing neither of them, a Translator should not take in the latter, by rendering it Weeks; especially as it does not appear that Daniel uses any express Number of Days for Years, as is done in Ezek. iv. 5, 6. and even there we are told it is so; besides Weeks is otherwise in Heb. Chap. x. 1, 2.*

1b. *Seventy] See the Explanation of these Numbers at the latter End of the Chronology after Daniel.*

1b. *Prophets] Heb. Prophet, as in the Eng. Marg.*

People and holy City, to stop Transgression, to finish Sins, to make atonement for Iniquity, to bring everlasting Righteousness, to seal up the Visions and Prophets, and to anoint the very Holy One.

25. So thou art to know and consider, *that* from the coming out of the Commission to restore and build Jerusalem, to Messiah the Ruler, will be seven Sevens, and sixty two Sevens; the Streets and Ditches will be restored and built also in the shortest of the Times.

26. After those sixty two Sevens the Messiah will be cut off, though not for himself (and the Ruler's People that shall come, will destroy the City and Sanctuary, whose End will be with a Flood, and till the End of the War there will be what is determined of Desolations)

27. However he will make the Covenant strong to many in the one Seven, in the half of which he will abolish the Sacrifice and Offering; making desolate afterwards by reason of the overspreading of Abominations, even till consuming and that which is determined is poured out upon the Desolate.

CHAP. X.

IN the third Year of Cyrus King of Persia, a Matter which was true was re-

vealed to Daniel, whose Name was called Belteshazzar, but the appointed Time was a great while; however he considered the Matter, and had Understanding of the Appearance.

2. At which Time I Daniel had been mourn-ing the Space of three Weeks

3. I eat no Food of desirable Things, Flesh or Wine did not come into my Mouth, nor was I anointed at all, till the Space of three Weeks was fulfilled.

4. And on the twenty fourth Day of the first Month, I being then by the Side of the great River which is Hiddekel;

5. I looked up, and saw that behold there was a Man cloathed in Linen, and his Loins were girded with the famous Gold of Uphaz.

6. His Body was also like the Beryl, his Face like the Appearance of Lightning, his Eyes like Lamps of Fire, his Arms and Feet as the Colour of polished Brass, and the Sound of his Words like that of a Multitude.

7. And I Daniel only saw the Appearance, but though the Men who were with me did not, such a great Fearfulness seized them, that they ran away to hide.

8. I being thus left alone, and seeing this great Appearance, there was no Strength left in me: for my Complexion was grievously

Ver. 25. *seven*] *Newton's* late *Interpretation* is very singular, as it seems such famous learned Men love their Works should be. Instead of the 7, 62, and 1 making up the 70, he puts them all four, and the half one also, as independent Numbers. The 70 Sevens or 490 Years he counts to end at *Christ's* Death, the 7 Sevens to be 49 Years yet to come, which are to conclude with the End of the World, the 62 to end at the Birth of *Christ*, the one Seven to be next after his Death, and the half Seven the Time of besieging *Jerusalem*, which ended An. Dom. 70. At the Beginning of the 7 Sevens by his Exposition, there is to go forth a Commandment to build *Jerusalem*; whereas the City is now in Being, and inhabited, such a Commandment also as the Prophecy mentions went forth a few Years after, and is recorded in *Scripture*, which to pass by for another so very long after, nay so unlikely ever to be, seems too uneligible. If the *Jews* are to be converted, why must they return to *Jerusalem* any more than other *Christians*? Or are any of their Ceremonies to be revived? The comparative Prophecies of the Gospel Times are not to be understood literally, as may be seen by a remarkable Instance in *Acts* ii. 16, 19, 20. and the *Jews* have returned, and *Jerusalem* with other Places there have been rebuilt already, to fulfil other Prophecies; as *Newton* quotes divers of those two Sorts, to favour his Notion. The next is a bold Stretch! That the 62 Sevens or 434 Years may begin when *Jerusalem* was built by *Nebemiah*, and end at the Birth of *Christ*, he reckons the former to be 8 Years a doing, till the 28th Year of *Artaxerxes*, from whence he counts; for Proof of which he does Nothing but cite *Neb.* vi. 15. that says it was 52 Days. The 1 Seven he concludes with the Calling of *Cornelius* and the Gentiles, which is uncertain what Year it was, but counted 2 or 3 sooner, and seems too particular an Affair for the Event of this great Prophecy, if the Matter did agree: this according to him was *Christ's* keeping the Covenant with the *Jews* till then; but the Text expresses more than a common keeping it as

before, making the Covenant strong, or confirming it, as *Christ* did by his Preaching and Miracles. *Prideaux* beginning those Sevens in the 7th Year of *Artaxerxes Longimanus*, ends the 49 Years in the 15th of *Darius Nothus*, when he supposes what is recorded *Neb.* xiii. 23. to the End was done, *Council.* Anno 409. *Lloyd's* Computation is 13 Years later, who would have those Years end with the Prophecying of *Malachi*. But the Text here does not appear to predict either of these Things, unless it be that which *Prideaux* advances in a figurative Sense, and for this indeed that learned and ingenious Person pleads: yet I should rather understand the *restoring* and *building* literally, to be at the same Time as he counts the other, though the particular finishing of it be not express'd in History; as the Time is not for either of those Events, to which they ascribe the Termination of the 49 Years.

1b. *Ditches*] probably to supply the City with Water, at the Head of which the Conduit might stand, 2 *Sam.* v. 8. and by the Rabbinical Description of the several Sorts of Ditches in *Bava kama*, Cap. v. this was broad below and narrow above, which was fittest for that Purpose: they might likewise be for Fortification. The Name is also modern in a City, as *Fleetditch*, *Hounsditch*, &c. in *London*.

1b. *shortest*] This Word found only here, and coming from a Verb signifying to *streighten* or *make narrow*, is not an Adjective to *Times*, nor is the Expression *Times of Trouble* by the Position of the Words; besides that their Troubles were greater before than during those 49 Years. The *Eng. Translators* seem to mean the Street should remain built the 62 Weeks, and so *Bedford* expressly computes, even by contracted Years, *Scrip. Chron.* lib. vii. 1. 25. whereas it did so divers Years after, whether that Time be reckoned to end at the Coming or Death of *Christ*.

Ver. 27. *in the one Seven*] The Covenant is perpetual, not for a Week, *Broughton's Works*, Tom. ii. p. 662.

changed

changed on me, and I could not retain Strength.

9. However I heard the Sound of his Words, though I was then in a Trance upon my Face, which was towards the Ground.

10. But behold a Hand touched me, and removed me upon my Knees and the Palms of my Hands.

11. Moreover he said to me, Daniel, a Man very desirable, understand the Things which I speak to thee, and stand up where thou didst, for I am now sent to thee; which Thing when he had spoken to me, I stood trembling.

12. Upon this he said to me; Be not afraid, Daniel, for thy Words were heard from the first Day that thou appliedst thy Heart to understand, and to afflict thy self before thy God; and I am come by reason of thy Words.

13. But the Prince of the Kingdom of Persia stood before me twenty one Days, when behold there came Michael one of the chief Princes to help me, I having been left there with the Kings of Persia.

14. And I am come to let thee understand what will fall out to thy People in the latter Days, as the Vision is for a good while hence.

15. As he was speaking such Words as these, I put my Face towards the Ground, and became dumb.

16. Yet behold one in the Likeness of Mankind touching my Lips, I opened my Mouth, and spoke thus to him who stood before me; My Lord, by the Appearance my Pains are turned upon me, and I cannot retain Strength.

17. How therefore can the Servant of this my Lord talk with him, when I shall hence-

forth not have Strength remaining in me, where there is not Breath left?

18. Then one like the Appearance of a Man touched me again, and strengthened me,

19. Saying, Be not afraid, O Man very desirable, may it be well with thee, be strong; be even strong. Accordingly when he had spoken to me, I was strengthened, and said, Let my Lord speak, since thou hast strengthened me.

20. Dost thou know, replied he, why I came to thee? And now I must return to fight with the Prince of Persia, and after I am gone forth, behold the Prince of Greece will come.

21. But I will tell thee that which is written in the Scripture of Truth; not one being strong with me for these Things, excepting Michael your Prince.

CHAP XI.

AND it was I, in the first Year of Darius the Mede, stood to strengthen and confirm him.

2. So I will now tell thee the Truth: Behold there will yet stand up three Kings of Persia, and a fourth will be rich with greater Wealth than all; who when he is strong by his Wealth, will stir up all against the Kingdom of Greece.

3. But a powerful King will stand up, and rule with great Dominion, doing after his own Will.

4. Nevertheless when he has stood up, his Kingdom will be broke, and parted to the four Winds of Heaven; yet not to his Posterity, nor according to his Dominion with

Ver. 12. *by reason of*] for being of uncertain Meaning, or as if he came to fetch the Words.

Ver. 13. *stood before me*] the Angel being employed concerning him; which Translation is literal, and so *Jun.* and *Trem.* have *stetit coram me*, it being also the same as in Ver. 16. I remember I have wondered how the Prince withstood the Angel, and stopped him from coming to Daniel, before I examined the Original. *Lewth* in his Commentary notwithstanding after some, expounds this Prince and that of Greece, Ver. 20. to be the Guardian or Tutelar Angels of these several Countries, and speaks particularly of the Contention; to which, as it is founded on wrong Translation, I shall on'y say in the Words of *Peale's Annotations*, Who can imagine that good Angels should quarrel one with the other? Or else after others, that they were evil Spirits, and consequently that such are distinctly appointed over particular Countries; which if fit to be advanced any where, is not however here, unless withstood has some better Existence than in a Vision.

Ver. 17. *henceforth*] or *Heb. from now*, therefore not straightway.

Ver. 21. *not one*] of the Princes, two of which are mentioned in the Ver. before; and may shew that the Princes of the Earth were against the Jews, but Michael for them. Unless any will prefer the Annotation of *Grætius*, *Omnes aliarum nationum præsides Angeli aut Persis*

savebant aut Græcis. Talia inter Angelos studia exstinxit Christus: all the Angels presiding over other Nations, favoured either the Persians or Greeks. Such Endeavours among the Angels were extinguished by Christ; which I deliver to the Wind.

Ver. 2. *three*] *Cambyses, Smerdis and Darius Hystaspis*; see *Ptolemy's List of Kings* after the last Table of Chronology. The *Univer. Hist.* has it *Cyrus who was then upon the Throne*, omitting *Smerdis*, B. II. Ch. ii. 9. which does not accord with *there shall or will yet*, Chap. x. 1.

1b. *fourth*] *Xerxes*, of whom this Prophecy was remarkably fulfilled, *Herodot. Lib. 7. Nepos and Plutarch in Themistoc. Diodor. Siculus, Lib. 11.*

Ver. 3. *But*] for *And* makes it seem to be a King of Persia, rather than of Greece.

1b. *King*] *Alexander* called the Great.

Ver. 4. *four*] his Dominions being parted into four Kingdoms about 23 Years after his Death, during which Time were great Troubles and Confusion. *Diod. Sicul. Lib. 20. Polybius, Lib. 5. Plutarch in Demetr. see Chap. vii. 6. & viii. 21.*

1b. *Posterity*] which neither of the four Kings, *Seleucus, Ptolemy, Cassander and Lyfmachus* was; and his posthumous Son *Alexander Ægus* was slain a Boy, after he had been several Years in Prison, *Diod. Sicul. Lib. 19. Pausanias in Bæoticis.*

which

which he has ruled : for his Kingdom will be plucked up, and for others besides those.

5. The King of the South will then be strong, as also *another* of his Princes, and that above him, ruling with his Dominion a great one.

6. And some Years after they will join themselves together, for the King's Daughter of the South will come to the King of the North, to perform Things right ; but she will not retain the Strength of the Arm, nor will he stand with his Arm ; nay she herself will be delivered up, as also those who have brought her, and he that was born of her, as well as he who has strengthened her in *those* Times.

7. There will however stand up a Shoot of her Roots in his State, who will come with an Army, and enter into the Fortrefs of the King of the North, will act against them, and make himself strong.

8. And also their gods, together with their Princes, and desirable Instruments of Silver and Gold, will he carry into Captivity to Egypt ; and he will remain more Years than the King of the North.

9. Thus will the King of the South enter into the Kingdom, and return to his own Country.

10. But the other's Sons will make war, gathering together a Multitude of large Forces ; and one will actually come, over-

flow, and pass through : then returning, War will be made as far as his Fortrefs.

11. Whereupon the King of the South being exasperated, will go out, and fight with him, namely the King of the North ; who will place a large Multitude, which will notwithstanding be delivered into the Power of the other.

12. When he has taken away the Multitude, his Heart will be exalted, and he will cast down some ten thousands, yet will not be strong.

13. For the King of the North will return, and place a larger Multitude than the former ; even the Space of some Years after he will actually come, with a great Army, and much Substance.

14. And in those Times many will stand up against the King of the South ; and though the Robbers of thy People will be lifted up to establish the Vision, they will fall.

15. Now the King of the North being come, will make a Rampart, take the City of Fortifications ; so that the Arms of the South will not stand, nor its choice People, as there will be no Strength to stand.

16. On the contrary he who comes against him will do after his own Will, none standing before him ; nay he will stand in the glorious Country, and consume with his Power.

Ver. 5. *King of the South*] Ptolemy K. of Egypt.

Ib. *another*] Seleucus K. of Syria.

Ver. 6. *Daughter*] Berenice the Daughter of Ptolemy Philadelphus K. of Egypt being married to Antiochus called *Thens* K. of Syria, to confirm the Peace made between them, Polyannus *Stratagem*. Lib. viii. 50. *Athenæus*, Lib. ii. 6.

Ib. *Arm*] the League or Treaty which held them together.

Ib. *he stand*] Ptolemy dying a little after the Marriage, Antiochus put away Berenice, and took again his former Wife Laodice, Hieronym. *Comment.* in *Dan.* Cap. xi.

Ib. *brought*] her Attendants who had her to the City of Daphne, to save her from Laodice and Seleucus Callinicus the Son of the latter, where they were slain with her, Appian. in *Syriacis*, Justin. Lib. xxvii. 1.

Ib. *born*] So Jun. and Trean. translate, *qui natus ejus fuerit* ; her Son, not her Father, being besieged with her, and slain ; see *Prid. Com.* Anno 246. and *Grot.*

Ib. *strengthened*] her Husband, who was poisoned by Procurement of Laodice, after he had received her again, that she might set aside the Son of Berenice on whom the Kingdom was settled by the Marriage-contract, and make her own Son King, as she did, *Plin.* Lib. vii. 12. *Val. Max.* ix. 14. *Solin.* Cap. i. others apply this to Ptolemy, whereas he died a natural Death, and not standing suits better to him, which they also apply to Antiochus.

Ver. 7. *a Shoot*] Ptolemy Euergetes the Brother of Berenice, who amply did what is here foretold of him, Justin. Lib. xxvii. 1. Appianus in *Syriac.* Polyæn. Lib. viii. 50. Polyb. Lib. v. The Letter *o* appears to be redundant, as in *Gen.* vi. 2.

Ver. 8. *more Years*] which Ptolemy Euergetes did both longer than Seleucus Callinicus, and after him, Justin. Lib. xxvii. 3. and the Heb. has more, it signifying *more than*,

not merely *than* ; though marked otherwise in our Transl.

Ver. 10. *other's Sons*] Seleucus Ceraunus and Antiochus Magnus the Sons of Seleucus Callinicus, who reigned successively after him, Polybius, Lib. 4 & 5.

Ib. *one*] Antiochus Magnus after his elder Brother's Death, Polyb. *ibid.* Justin. Lib. xxix. 1. & xxx. 1.

Ib. *pass through*] the Country of Israel.

Ib. *returning*] that is Antiochus in the following Campaigns ; not Ptolemy, as in the *Geneva Notes*.

Ib. *Fortrefs*] at a Town called Raphia.

Ver. 11. *South*] Ptolemy Philopator the Son of Ptolemy Euergetes, who defeated Antiochus at that Place.

Ver. 12. *thousands*] of the Jews in Egypt. Which is the Subject of the 3d Book of *Maccabees*, extant in several manuscript Greek Bibles, and in that of *Adontanus*.

Ver. 13. *Years*] when Ptolemy Philopator was dead, and his Son Ptolemy Epiphanes succeeded him, Justin. Lib. xxxi. 1.

Ver. 14. *many*] Antiochus K. of Syria and Philip K. of Macedonia, who had large Dominions, making a League together against the K. of Egypt ; as Scopas did a Conspiracy, as also Agathocles and Agathoclea, Polyb. Lib. 15. Justin. Lib. xxx. 2, 3.

Ib. *Robbers*] The Egyptians at first taking all Judea from Antiochus, Josephus, *Antiq.* Lib. xii. 3. Hieron. *Com.* in *Dan.* xi. Junius and Tremellius refer this to Something in the Reign of P. Philopator, which is out of Course, and besides does not agree with the Expression. If Newton says, the Samaritans, *Obs.* on *Dan.* Chap. xii. Lowth, *Apostates*, different from Robbers.

Ver. 15. *City*] Sidon whither Scopas the Egyptian General fled with about ten thousand Men, after he was beat, *Valesii Excerpta ex Polyb.* Joseph. *ut supra*.

Ver. 16. *glorious Country*] Antiochus taking Judea again in that Expedition, Jos. *ib.*

17. He

17. He will again put his Face to enter with the Strength of his whole Kingdom, the upright ones being with him, that he may perform it : next he will give the other the Daughter of one of his Wives, corrupting her ; but she will not stand, nor be for him.

18. Afterwards he will turn away his Face to the Isles, and take many ; a Captain however will make his Reproach to him cease, without letting it return on himself.

19. Then turning away his Face to the Fortresses of his own Country, he will stumble, fall, and not be found.

20. In whose State there will stand up in the Honour of the Kingdom, one who will send about Tax-gatherers ; but he will be broke in a few Years, neither in Anger nor in War.

21. And a contemptible one will stand up in his State, on whom they will not bestow the royal Dignity ; yet he will enter quietly, usurping the Kingdom by Flatteries.

22. As with the Arms of a Flood they will be overflowed too from before him, and broke, nay even the Ruler of the Covenant.

23. And after an Association with him,

he will act deceitfully ; and going up, will become strong with a small Nation.

24. He will also quietly enter into the fat Places of the Province, and do what neither his Fathers, nor the Fathers of them have done ; he will scatter their Prey, Spoil and Substance, and contrive his Devices against the strong Holds, even for a Time.

25. For he will stir up his Strength and Courage with a great Army, against the King of the South ; who will likewise make War with an exceeding great and strong Army ; but will not stand, because they will contrive Devices against him.

26. Even those who eat Part of his Meat will break him, and the Army of the other overflow, many falling down slain.

27. As for these two Kings, their Hearts will be for Mischief, and they will tell Lyes at one Table ; nevertheless it will not prosper, for the End will yet be at the appointed Time.

28. In the next place he will return to his Country with great Substance, and his Heart will be against the holy Covenant ; where he will act, going back to his own Country.

Ver. 17. to enter] upon hearing Ptolemy Epiphanes was dead, which did not prove true, Appianus in Syriacis.

Ib. upright ones] the Jews, the Possession of whose Country not only made it advantageous for him to enter Egypt, but they shewed much Esteem for each other, Jos. ib. The Eng. Partition of the Verse disagrees with the Heb.

Ib. Daughter] Cleopatra by Name, App. and Joseph.

Ib. corrupting] that by her Means he might get her Husband's Dominions, as Jerome writes on this Place.

Ib. nor be for] Livy towards the Beginning of his 37th Book tells us, that she along with her Husband congratulated the Romans for their first Victory over her Father, and persuaded them to send an Army into Asia to prosecute the War.

Ver. 18. Isles] Eubæa, &c. Livy, Lib. 35.

Ib. a Captain] the Roman Consul who overcame him, Livy, Lib. 36 & 37.

Ib. without] as the Romans beat Antiochus in the first Battle, and stopped his Reproach to them ; so they did in the last, not letting the Reproach return on them.

Ver. 19. found] Jerome on Dan. xi. relates from Strabo, that plundering a Temple in Elymais, he was slain by the People of that Country.

Ver. 20. one] Seleucus Philopator, the elder Son of Antiochus, Appian in Syriac.

Ib. send about] For his Father having agreed to pay the Romans one thousand Talents a Year for twelve Years, and Seleucus reigning but till about the End of that Time, this was the principal Affair of his Reign, Polybius Legat. 24. Liv. Lib. 37.

Ib. few Years] he reigning eleven. Some interpret it a few Days after Heliodorus by his Order would have pilaged the Temple, 2 Maccab. iii. which is not probable, unless the Text had mentioned that ; and that it was longer than a few Days, the End of the 3d and Beginning of the 4th Chap. of 2 Maccab. shew ; see Prid. Con. Pt. ii. B. 2. at the End.

Ib. neither] being poisoned by Heliodorus above mentioned, App. in Syr.

Ver. 21. contemptible one] Antiochus Epiphanes, the Brother of Seleucus Philopator, who had very properly this Character, Athenæus, Lib. v. 4. & x. 12. Diodor. Sicul. in Valefi Excerptis, Lib. xxvi. 43.

VOL. II.

Ib. not bestow] at first, for he was forced to apply to Eumenes K. of Pergamus and his Brother Attalus to obtain it, which he did by flattering Promises, Appian in Syriacis, pag. 116, 117.

Ib. usurping] Seleucus having a Son Demetrius then at Rome, App. in Syr.

Ver. 22. overflowed] Great Corruption and Damage coming to the Jews, by Jason and Menelaus buying the Priesthood of Antiochus, &c. 2 Maccabees iv. 1 Mac. i. 13.

Ib. from before] by their having Authority for it from the King.

Ib. Ruler] Onias being turned out from being high Priest, and afterwards killed, 2 Mac. iv. 7, 10, 34, 35. and that he is most likely pointed out is observed in Univ. Hist. B. ii. Ch. 2.

Ver. 23. Association] made by his Father, when he gave his Sister in Marriage to the K. of Egypt, Ver. 17. who was to have Cæle-syria and Palestine with her, they parting the Revenues equally between them, Joseph. Antiq. Lib. xii. 3. which Antiochus evaded or denied, Polyb. Legat. 72 & 82.

Ib. going up] against Ptolemy Philometor, whom he beat the first Time, Hieron. in loc. Polybius, Legat. lxxi. p. 892.

Ib. small] For the Romans had made the Dominions of Antiochus small, in comparison of what they were before, Livy, Lib. 37 & 38.

Ver. 24. enter] into Egypt a plentiful Country, which he did easily or without Resistance, after he had defeated Ptolemy again, 2 Mac. v. 1. 1 Mac. i. 17, 18.

Ib. scatter] He being extravagantly liberal, 1 Mac. iii. 30.

Ver. 25. For] this explaining the foregoing Verse, by telling who and where.

Ver. 26. eat] Ptolemy Macron and others, 2 Mac. x. 13.

Ver. 27. one Table] according as Jerome writes hereon, Antiochus not slaying Ptolemy, but pretending to manage for him.

Ver. 28. against] as related in 2 Mac. v. 11, &c. 1 Mac. i. 20, &c.

29. At the appointed Time he will go again into the South, but it will neither be like the former nor the latter.

30. For the Ships of Chittim coming to him, he will be grieved, and return, and having indignation against the holy Covenant, will act; as he will get intelligence at his Return, by those who forsake the holy Covenant.

31. And Arms standing by him, they will profane the Sanctuary of Strength, take away the continual Offering, and put the Abomination that will make desolate.

32. Those that will do wickedly against the Covenant, he will pollute too by Flatteries; yet the People who know their God will make themselves strong, and act.

33. Such also of the People as understand will give intelligence to many; but they will fall by the Sword, the Flame, Captivity and Prey, some Time.

34. However when they fall, they will be assisted with a little Help, though many were joined to them by Flatteries.

35. Some of them likewise that understand will fall, to purify them, make pure and white, till the final Time; because it is yet for an appointed Time.

36. And the King will do after his own Will, exalting and magnifying himself above every god, nay he will speak wonderful Things against the God of gods; and will prosper till the Indignation is accomplished: for that which is determined shall be done.

Ver. 29. *go again*] as *Antiochus* did after the two former Times, *Polyb. Legat.* 80, 81, 82. *Liv. Lib.* xlv. 19. & xlv. 11. *Just.* xxxiv. 2.

Ver. 30. *Chittim*] the *Romans*, *Gen.* x. 4, 5. the Fear of whom, when their Ambassadors failed to him, made *Antiochus* go back unsuccessful, *Liv.* xlv. 12. *Paterculus*, *Lib.* i. 10. *Just.* xxxiv. 3. *Polyb. Legat.* 92. at which being enraged, he again fell upon the *Jews*, *2 Mac.* v. 24. *1 Mac.* i. 29.

Ib. *get intelligence*] that the *Jews* would not fight on the Sabbath-day, when his Soldiers destroyed them, *2 Mac.* v. 25, 26. *Joseph. Antiquit.* *Lib.* xii. 7.

Ver. 31. *Arms*] See *1 Mac.* i. 33, 34, 35.

Ib. *by him*] As *Newton* begins here to expound it of the *Romans*, in his *Observ. on Dan.* Chap. xii. whom he would have to be signified by *Arms*, he expresses it *after him*; that it may mean the *Romans* should stand up after *Antiochus Epiphanes*, as he says it signifies *after the King*, Ver. 8. Whereas in both Places that Interpretation is invalid, and different from the Manner of the *Heb.* Tongue. Besides it is *he* in the next Verse, and so on afterwards, the Return from the Digression at the 36th Verse being made with *the King*, not *the Arms*, and proceeds declaring only what *the King* would do. The Distinction between [him] and [Arms] is not only in the *Scripture*, but in *Newton's* own Observation, in what he counts the Beginning of the Description of the *Romans*; and must it not be quite incongruous then, to imagine that the former signifies the latter throughout the same Description? This is a Way of writing or speaking, in his own Expression, *used by no Nation*, p. 137. nay he ascribes Part of what follows to Ver. 36. to the *Heathen Romans*, Part in the next four Verses to the *Christian Greeks*, and the latter Part to the *Turks*, though it is obviously the same in the *Scripture*. It is agreeable to understand by the Kings of the South and North at Ver. 40. those of the same Kingdoms as at Ver. 5, 6, 7, 8, 9, 11, 13, 14, 15, 25. and not the *Saracens* and *Turks*, both which were castward from the *Greek Empire*, which *Newton* says they should *push at*, and *come against*. Nor is it at all likely that so many lesser Affairs, especially to the *Jews*, should be mentioned of *Antiochus*, and his great Persecution of them at last omitted; much less when there is a lively and particular Description of such a Persecution put in Order of Time, and just after it is foretold that *he would have indignation against the holy Covenant, and get intelligence about it*, is it to be expounded away to Something done by another People 237 Years after. Was it told that *Antiochus* designed and prepared to do it, and not that he did it? As for the *Abomination of Desolation* by the *Romans*, *Mat.* xxiv. 15. that is to be referred to Ch. ix. 26, 27. of this Book. And in our celebrated *Universal History*, B. ii. Ch. 2. it is said, 'The 11th Chap. of *Daniel* from the 20th Verse to the End, is wholly concerning *Antiochus Epiphanes*.'

Ib. *profane*] *1 Mac.* i. 36, 37, 39, 46. *2 Mac.* vi. 2, 4, 5. *Diod. Sicul. Lib.* 34. in *Photius, Biblioth.*

Ib. *Strength*] See *Psa.* xcvi. 6. *Ezek.* xxiv. 21.

Ib. *take away*] *1 Mac.* i. 45.

Ib. *put*] *1 Mac.* i. 54, 59.

Ib. *make desolate*] because it banished the true Worship of God, and his Worshipers from the Place: see *1 Mac.* iv. 38. as *Lowth* suitably says in his *Commentary* here.

Ver. 32. *pollute—by Flatteries*] as it is recorded to be attempted on *Mattathias*, *1 Mac.* ii. 17, 18. and *Eleazar*, *2 Mac.* vi. 21. which doubtless would prevail on those that would do wickedly.

Ib. *People*] the Family of the *Maccabees* and others, *1 Mac.* ii.

Ver. 33. *give intelligence*] that they should fight on the Sabbath if attacked, &c. *1 Mac.* ii. 39, 40, 41. which gave the Turn in their Favour.

Ver. 34. *a little Help*] the *Hassideans*, *1 Mac.* ii. 42, 43.

Ib. *were joined*] the *Samaritans*, as *Josephus* shews, *Antiq.* *Lib.* xii. 7. and *Hypocrites* among themselves, *1 Mac.* i. 43.

Ver. 35. *Some*] *Mattathias*, *Eleazar*, &c. *1 Mac.* v. 60, 67.

Ib. *to purify*] by chastising those who were left the more, and making them trust more on God.

Ver. 36. *the King*] *Lowth* conforming himself to *Mede's* Interpretation, abruptly breaks off the Thread of the Prophecy, as *Newton* did before, and expounds the King here to be *Antichrist*, meaning, as it appears, the Pope or Papacy. To this the former Observation on Ver. 31. may be partly applicable; and if it had been so, with what Probability can one think, but that it would have been introduced with *In the latter Days, At the End of many Years or Days, After that, another King also* (if not rather under a different Name) or some other suitable Form of Expression used in *Scripture*, and not with *And the smallest Conjunction*? *Lowth* however says, 'We may observe such a sudden Transition, *Mat.* xxiv. from the Destruction of *Jerusalem* to the General Judgment; but how should he think others observe it, if he himself has not, so as to tell us in what particular Place it is? If he means at the Beginning of Ver. 29. certainly that is not such a Transition, there is sufficient Notice given of it. Our Author too asserts, that the Words in the four following Verses (he should have said in this and the three following ones) are not at all applicable to *Antiochus*. We shall see whether it be so. In the *Assembly's Annotations* is an Observation in these Words, 'The Hebrew Article before the Word King, doth manifestly referre the Matter to the King spoken of before, but that without controversy was *Antiochus Epiphanes*.' *Jun.* and *Trem.* comment here, *Nos ex antecedentium & sequentium comparatione, adeoque ex historiae fide statuimus haec omnia de Antiocho Epiphane esse intelligenda: by comparing together what goes before and what follows, and that with the Reality of History, we conclude all these Things are to be understood of Antiochus Epiphanes; see also Grot. Annot.*

Ib. *above every god*] Look, *2 Mac.* ix. 10, 12.

37. *Ile*

37. He will not mind even the god of his Fathers, nor the Desire of Women, neither will he mind any god: for he will magnify himself above every one.

38. Only in his State he will honour the god of Fortresses; even a god whom his Fathers did not know will he honour, with Gold, Silver, precious Stones, and desirable Things.

39. So will he do at the strong Holds of the Fortresses, with the strange god whom he will acknowledge, increasing the Honour; and he will make such rule over many, and divide the Country for a Price.

40. Thus at the final Time the King of the South will push at him, against whom the King of the North will behave himself tempestuously with Chariots, Horsemen and many Ships; and going into the Countries, he will overflow, and pass through.

41. He will further go into the glorious Country, and many Countries will fall; these however will be delivered from his Power, Edom, Moab, and the chief of the Ammonites.

42. But he will stretch forth his Hand against the Countries, so that the Country of Egypt shall not be one that escapes.

43. Nay he will rule over the hidden Treasures of Gold and Silver, with all the desirable Things of Egypt; the Lubites and Ethiopians being in his Steps.

44. News notwithstanding will trouble him both from the East and North; upon which he will go out in a great Rage to destroy many, and that utterly.

45. Yet plant as he will the Tents of his Pavilion between the Seas, at the glorious holy Mountain; he will come to his End; and have no Helper.

C H A P. XII.

AND at that Time will stand up Michael the great Prince, who stands for the Posterity of thy People, because it will be such a Time of Distress as had not been since it was a Nation till that Time; when every one of thy People notwithstanding will be delivered, who is found written in the Book.

2. And many of them who are sleeping in the dusty Ground will awake, some to everlasting Life, and others to everlasting Reproach and Contempt.

Ver. 37. *the god of his Fathers*] See the Note on the next Verse. In the other Scheme this *god* is explained to be the *Heathen gods*, that were worshipped before Christianity was established; so that it was doing well not to mind or regard such: whereas it is beside the Tenor of the Description, that the Angel was praising the King, especially as there is a contrary Object belonging to the same Verb. Nay *Mede* and *Lowth* interpret *the god* in the next Verse, and *the strange god* in the following one, to be *the true God*: which may surprize such as have not heard it, and is still more incoherent, as the Account given will be to this Effect, He will magnify himself above every god excepting the true God; whereas there are no other gods in the Christian Religion but the true one, and to understand it of the Pope's magnifying himself above the Heathen gods looks quite absurd, but is very congruous to them and *Antiochus*.

Ib. *Desire*] *Diana*, according to *Polybius* in the *Excerpta* out of him by *Valesius*, *Strabo*, Lib. 16. and *Joseph. Antiq.* Lib. xii. 13. or *Venus*, according to *Appian* in *Syriacis*, whose Temple at *Elymais* in *Persia* *Antiochus* would have plundered, 1 *Mac.* vi. 1, 2, 3.

Ib. *magnify himself*] *I have a brass Coin*, says *Sir John Marsham* in his *Canon Chronicus*, ad *Secul.* 4. ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ, of *King Antiochus the God Epiphanes*: which still the more justifies applying this to him.

Ver. 38. *god*] *Jupiter*, as may be seen, 2 *Mac.* vi. 2. where he is repeatedly mentioned as here, and being called *Olympius* from a Mountain in *Greece*, was consequently a strange god to the *Syrians*, which the Ancestors of *Antiochus* were; and as this is called here *the god of Fortresses*, so there *Jupiter the Defender of Strangers*. *Newton* as it were by Compulsion to support his Scheme, which however he has taken from *Mede* with some Improvements as if it was his own, interprets the last mentioned of the worshipping Saints used by the *Papists*, with as little Propriety perhaps as great Pains. The same Word for *Fortresses* occurs in this Chapter, Ver. 10, 19, 39. *Antiochus's* honouring *Jupiter* seems to be in Respect to *Alexander*, whose god and pretended Father he was:

Ib. *even*] as it is said of this King that he would not mind or regard any god, Ver. 37. it is unlikely two gods should be here excepted; which is confirmed by his honouring it being repeated, whereas if there had been two, it might more probably have been said he would worship one of them.

Ver. 39. *Juch*] *Philip*, *Andronicus*, *Menelaus*, 2 *Mac.* v. 22, 23. *Lysias*, 1 *Mac.* iii. 32. &c.

Ver. 40. *Thus*] as before related, Ver. 25, 26. and the *Universal Hist.* has, that *what is said*, Ver. 25, 40; 42, 43. *was accomplished in the same Expedition into Egypt*, B. ii. Ch. 2.

Ib. *final Time*] of this Prophecy.

Ver. 41. *Country*] of *Judea*, as already told; rather than *per duces suos*, by his Captains, with *Grot.*

Ib. *delivered*] *Antiochus*, as *Grotius* observes, did not make war against these, as may appear by 1 *Mac.* v. 3, 6.

Ver. 43. *Treasures*] as in *Athenæus*, Lib. v. p. 195.

Ib. *Lubites and Ethiopians*] People in *Africa* bordering on *Egypt*, the former westward, the latter southward; who being subject to the King of *Egypt*, were of Course when *Antiochus* had subdued him subject to himself; see *Nab.* iii. 9.

Ver. 44. *East*] *Persia*, 1 *Mac.* iii. 31.

Ib. *North*] *Armenia*, whither he went first, and overcame *King Artaxias*, *Appian* in *Syriacis*.

Ver. 45. *plant—the Tents*] For when *Antiochus* went abroad last, he left *Lysias* to destroy the *Jews*, being then revived by means of *Judas Maccabeus*, and *Lysias* encamped by *Emmaus* near *Jerusalem*, 1 *Mac.* iii. 32, 34, 35, 40.

Ib. *End*] See 2 *Mac.* ix. & 1 *Mac.* vi. *Appian* in *Syr. Polybius* in *Excerpt. Valesii*.

Ver. 1. *that Time*] About the Death of *Antiochus Epiphanes* the *Jews* Religion was restored, and they had Peace and Liberty granted them, both by the *Syrians* and *Romans*, 1 *Mac.* iv. 52. 2 *Mac.* xi. 33, 38.

Ver. 2. *dusty Ground*] as the *Heb.* *Ground of Dust*, not *Dust of the Earth or Ground*, signifies.

3. Then

3. Then will they that consider, shine like the Brightness of the Firmament; and those who cause many to be virtuous, like the Stars for ever and evermore.

4. But do thou, Daniel, close up the Words, and seal up the Book, till the final Time. Many will go about, and Knowledge be increased.

5. Next I Daniel saw plainly that there were two others stood, one on this side the Bank of the River, and the other on that side of its Bank.

6. And one asking the Man cloathed in Linen, who was above the Water of the River, how long it would be to the End of those Wonders?

7. I heard the Man last mentioned swear by him who lives for ever, lifting up both his right and left Hand towards Heaven, that it would be for an appointed Time, Times, and half a one; and when there should be an Accomplishment of dispersing

the Power of the holy People, all these Things would be accomplished.

8. But though I heard, I did not understand; therefore I said, My Lord, what will the Conclusion of these Things be?

9. And he answered; Go, Daniel: for the Words are closed and sealed up, till the final Time.

10. Many will be made pure and white, and will be purified; but the Wicked will do wickedly, and none of them understand: whereas those who consider, will understand.

11. Now from the Time that the continual Offering is taken away, and the Abomination put which will make desolate, will be a thousand two hundred and ninety Days.

12. He will be happy who tarries, and comes to a thousand three hundred and thirty five Days.

13. Do thou however go till the End; since thou wilt rest, and stand in thy Lot till the End of the Days.

Ver. 7. Time] The publick Religion of the Jews, or Power of the holy People, being at the Temple, was dispersed from thence by Antiochus; and about three Years and a half after, were all these Things, told by the Angel to Daniel in this Vision, accomplished.

Ver. 11. thousand] It is said 1 Mac. i. 54. they set up the Abomination of Desolation upon the Altar, the fifteenth Day of the Month Casleu, in the hundred forty and fifth Year; which is plainly and evidently the Time, by the Angel's Words here, to begin those Days from. Now the Sanctuary was cleansed and the Altar dedicated three Years and ten Days after, 1 Mac. iv. 52. and the Years containing 365 Days each, and the Months 30, with five Days added at the End of the Year, to the End of this last 9th Month would be 1110 Days, and 6 Months more, to the End of the next third Month, are just 1290. Ezekiel prophesying of this as appears, informs us they would be 7 Months cleansing the Country, Chap. xxxix. 12. which also determines the odd Time to be after those three Years, and not as some count it before; and as the Cleansing of the Sanctuary, and preparing their holy Things was doubtless their first Work, which being finished on the 25th of the 9th Month Casleu, it is probable they would then proceed to bury the many dead Bodies and Bones of those unclean Gentiles, who were lately slain in the Wars, and defiled their Country; for doing which there remained seven Months current, to make up the 1290 Days.

Ver. 12. thousand] forty five Days more than the

other, that is a Month and a half, and that it was so much after, the Words of the Text shew; which from the End of the third Month extends to the Middle of the fifth: and the Grants of Toleration to the Jews, both from King Antiochus and the Romans are dated the 15th of Xanthicus, in the same 148th Year when the Sanctuary was cleansed, that Era of the Seleucidae beginning in Autumn; but the Jewish Year beginning in the Spring, the 9th Month answered partly to our November. Now Xanthicus being the first Month in the Syro-Macedonian Calendar, and the Month answering to that now called July being among the Greeks counted the first, as Ronsheims in his *Archæologia Atticæ* Lib. ii. Cap. 10. and Bedford in *Scrip. Chron.* Lib. vi. 2. 107. according to all this it follows, that Xanthicus was at the Time of the Jews 5th Month, and the 15th Day of it exactly completed the 1335 Days. And it was certainly a Happiness to such as had waited in Patience, to see Peace and Liberty confirmed. Though in fixing those Days precisely by certain Numbers recorded as above, I have perhaps attempted in the Words of Virgil, *ire quâ nulla priorum devertitur orbita*, Geor. 3.

To tread a Path untrodden heretofore; see Lowth's Commentary. But Floyer computes it will hereafter be so many Days from the taking of Jerusalem, to the Beginning of the Millennium, or thousand Years Reign of Christ on the Earth, *Sibyl. Orac.* p. 315.

Ver. 13. till the End of the Days] of his Life; and this till is in Heb. as just before.

THE
REIGNS of the KINGS of JUDAH.

reigned Years.	after divid- ing the Kingdoms.	
17+	17	<i>Rehoboam</i> , 1 <i>King</i> . xiv. 21. 2 <i>Chron</i> . xii. 13. ——— 1 <i>King</i> . xv. 1. 2 <i>Chron</i> . xiii. 1.
3—	19	<i>Abijam</i> or <i>Abijah</i> , 1 <i>King</i> . xv. 2. 2 <i>Chron</i> . xiii. 2. ——— 1 <i>King</i> . xv. 9.
41—	60	<i>Asa</i> , 2 <i>King</i> . xv. 10. ——— 1 <i>King</i> . xxii. 41. 2 <i>Chron</i> . xvi. 13.
24—	84	<i>Jehoshaphat</i> , 1 <i>King</i> . xxii. 42. 2 <i>Chron</i> . xx. 31. ——— 2 <i>King</i> . viii. 16.
8—	91	<i>Jehoram</i> , 2 <i>King</i> . viii. 17. 2 <i>Chron</i> . xxi. 5, 20. ——— 2 <i>King</i> . viii. 25.
1	92	<i>Ahaziah</i> , 2 <i>King</i> . viii. 26. 2 <i>Chron</i> . xxii. 2.
6+	98	<i>Athaliah</i> , 2 <i>King</i> . xi. 3. 2 <i>Chron</i> . xxii. 12. ——— 2 <i>King</i> . xi. 4. & xii. 1. 2 <i>Chron</i> . xxiii. 1.
40—	137	<i>Jeash</i> or <i>Jehoash</i> , 2 <i>King</i> . xii. 1. 2 <i>Chron</i> . xxiv. 1. ——— 2 <i>King</i> . xiv. 1.
29	165	<i>Amaziah</i> , 2 <i>King</i> . xiv. 2. 2 <i>Chron</i> . xxv. 1. ——— 2 <i>King</i> . xiv. 17. 2 <i>Chron</i> . xxv. 25.
11	177	An Interregnum, 2 <i>King</i> . xv. 1.
52+	229	<i>Azariah</i> or <i>Uzziah</i> , 2 <i>King</i> . xv. 2. 2 <i>Chron</i> . xxvi. 3. ——— 2 <i>King</i> . xv. 32.
16—	245	<i>Jotham</i> , 2 <i>King</i> . xv. 33. 2 <i>Chron</i> . xxvii. 1, 8. ——— 2 <i>King</i> . xvi. 1.
16—	260	<i>Ahaz</i> , 2 <i>King</i> . xvi. 2. 2 <i>Chron</i> . xxviii. 1. ——— 2 <i>King</i> . xvii. 1. & xviii. 1, 9, 10.
29—	288	<i>Hezekiah</i> , 2 <i>King</i> . xviii. 2. 2 <i>Chron</i> . xxix. 1. ——— 2 <i>King</i> . xviii. 13. & xx. 1, 6.
55—	342	<i>Manasseh</i> , 2 <i>King</i> . xxi. 2. 2 <i>Chron</i> . xxxiii. 1.
2	344	<i>Amon</i> , 2 <i>King</i> . xxi. 19. 2 <i>Chron</i> . xxxiii. 21.
31+	375	<i>Josiah</i> , 2 <i>King</i> . xxii. 1. 2 <i>Chron</i> . xxxiv. 1. ——— <i>Jer</i> . xxv. 3. 2 <i>King</i> . xxiii. 36.
3 mon.	375	<i>Jehoahaz</i> , 2 <i>King</i> . xxiii. 31. 2 <i>Chron</i> . xxxvi. 2.
11—	386	<i>Jehoiahkim</i> , 2 <i>King</i> . xxiii. 36. 2 <i>Chron</i> . xxxvi. 5. ——— <i>Jer</i> . xxv. 1. 2 <i>King</i> . xxiv. 1, 2.
m. d. 3—10	386	<i>Jehoiachin</i> or <i>Jecaniah</i> , 2 <i>King</i> . xxiv. 8. 2 <i>Chron</i> . xxxvi. 9, 10. — 2 <i>King</i> . xxiv. 12. <i>Jer</i> . xxxii. 1.
11—	396	<i>Zedekiah</i> , 2 <i>King</i> . xxiv. 18. 2 <i>Chron</i> . xxxvi. 11. <i>Jer</i> . lii. 1. ——— 2 <i>King</i> . xxv. 2, 8. <i>Jer</i> . lii. 5, 12.

THE
REIGNS of the KINGS of ISRAEL.

reigned Years.	after divid- ing the Kingdoms.		
22—	2	<i>Jeroboam</i> , 1 <i>King</i> . xiv. 20. ——— ——— ———	1 <i>King</i> . xv. 25.
2—	22	<i>Nadab</i> , 1 <i>King</i> . xv. 25. ——— ——— ———	1 <i>King</i> . xv. 28, 33.
24—	45	<i>Baasha</i> , 1 <i>King</i> . xv. 33. ——— ——— ———	1 <i>King</i> . xvi. 8.
2—	46	<i>Elah</i> , 1 <i>King</i> . xvi. 8. ——— ——— ———	1 <i>King</i> . xvi. 10, 15.
7 days	46	<i>Zimri</i> , 1 <i>King</i> . xvi. 15.	
12—	57	<i>Omri</i> , 1 <i>King</i> . xvi. 23. ——— ——— ———	1 <i>King</i> . xvi. 29.
22—	78	<i>Ahab</i> , 1 <i>King</i> . xvi. 29. ——— ——— ———	1 <i>King</i> . xxii. 51.
2—	79	<i>Ahaziah</i> , 1 <i>King</i> . xxii. 51. ——— ——— ———	2 <i>King</i> . iii. 1.
12+	92	<i>Jehoram</i> or <i>Joram</i> , 2 <i>King</i> . iii. 1. ——— ——— ———	2 <i>King</i> . viii. 25, 26.
28+	120	<i>Jehu</i> , 2 <i>King</i> . x. 36. ——— ——— ———	2 <i>King</i> . xiii. 1.
16—	135	<i>Jezeabab</i> , 2 <i>King</i> . xiii. 1. ——— ——— ———	2 <i>King</i> . xiii. 10.
16+	152	<i>Joash</i> or <i>Jeoshaphat</i> , 2 <i>King</i> . xiii. 10. ——— ——— ———	2 <i>King</i> . xiv. 23.
41	193	<i>Jeroboam</i> , 2 <i>King</i> . xiv. 23.	
23—	215	An Interregnum, 2 <i>King</i> . xv. 8.	
6 mon.	216	<i>Zachariah</i> , 2 <i>King</i> . xv. 8. ——— ——— ———	2 <i>King</i> . xv. 13.
1 mon.	216	<i>Shallum</i> , 2 <i>King</i> . xv. 13.	
10+	227	<i>Menahem</i> , 2 <i>King</i> . xv. 17. ——— ——— ———	2 <i>King</i> . xv. 23.
2	229	<i>Pekahiah</i> , 2 <i>King</i> . xv. 23. ——— ——— ———	2 <i>King</i> . xv. 27.
10+	249	<i>Pekah</i> , 2 <i>King</i> . xv. 27. ——— ——— ———	2 <i>King</i> . xv. 30.
8	257	An Interregnum, 2 <i>King</i> . xvii. 1.	
9—	265	<i>Hoshea</i> , 2 <i>King</i> . xvii. 1. ——— ——— ———	2 <i>King</i> . xvii. 6. & xviii. 10.

As *Rehoboam* and *Jeroboam* began, and *Ahaziah* and *Joram*, being both slain by *Jehu*, ended their Reigns together, the Time of the Kingdoms of *Judah* and *Israel* was till then alike; but if we count the Years of their respective Kings, those of the former will be 95, and these of the latter 98; and if we reckon from thence to the 6th Year of *Hezekiah* and 9th of *Hoshea*, which were the same, 2 *King*. xviii. 10. the first will be 164 and the other 142: so that we must find out some other Way of Computation, if we would know the Certainty of the Time.

This may be by calculating it Step by Step, as in the preceding Tables, which though exceeding difficult, is notwithstanding a very concise Method. The Algebraic Signs in the first Column, after the Number of Years, which the Texts first quoted in that Line say each King reigned, signify, + more and — less than complete Years; the Proof of which is to be sought in the last Texts of each Line, compared with those of the foregoing Line. And the Years in the 2d Column are all full ones.

Thus *Abijam* reigning in the 18th Year of *Jeroboam*,

Rehoboam must have reigned more than 17 exact Years; but *Asa* in the 20th, shews that *Abijam* was not King 3 whole Years, and that his Father's Reign and his own were but 19 and odd; which with 1 Year and a Part of *Asa's*, can make but 21 and odd, and must be so much, else *Jeroboam* could not be said to reign 22 Years. In this Manner the Total to the End of *Omri's* Reign will be 57 Years, which must be right, though the Sum of the Years of the Kings of *Israel's* Reigns is 62, because they reigned but a little Part of their last Year. Next though *Asa* did not reign out 41 Years, 2 *Chron*. xvi. yet the Overplus of the 19 Years to the Beginning of his Reign made it up, so that both were 60; as 3 whole Years of *Ahab* in his Time, to be added to the 57 shew, 1 *King*. xxii. 41. Going on, in Ver. 52. when *Jehoshaphat* had been 17 Years King, which was his 18th Year, that with the 60 and odd make up the 78 to the End of the Reign of *Ahab*: for the *Heb.* Numerals signify either seven or seventh, ten or tenth, &c. and from *Ahab's* 4th Year, when *Jehoshaphat* began to reign, to his 22d when *Ahab*

Ahab died, must be above 17 Years; besides if *Ahaziah* began to reign in the 17th Year of *Jehoshaphat*, that being the 21st of his Father *Ahab*, as appears certain, and as *Usher* states it, nay puts the first Year of his Reign coincident with them, according to which *Ahab*'s last Year will be his too; how is there then Time for what is recorded in *Ahaziah*'s own Reign, 2 *King*. i. 2 *Chron*. xix. & xx. 1, 35, 37? Nor can it be pretended he was thus made King when his Father went to *Ramoth-gilead*, Ver. 29, 37, 40. 2 *King*. iii. 1. is also to be understood in the same Manner; and thus Chap. ix. 29. is to be reconciled with Chap. viii. 25. for *Jeberam* King of *Judah* could not be said to reign 8 Years, from the 5th to the 11th Year of *Joram* King of *Israel*, Chap. viii. 16, 17. but from the 5th to the 12th might be 8 Years not full. As the Amount to the Death of *Ahaziah* King of *Judah* and that of *Jeberam* King of *Israel* was the same, and as *Jeberam* King of *Judah* began reigning in the 5th Year of the latter, while his Father *Jehoshaphat* lived, 2 *King*. viii. 16. the last Year of *Jehoshaphat* falling in the first of his Son, is not reckoned in the Amount. The 92 Years which are coincident may be counted just full ones, as they seem not to be much over or under, and so 92 compleat Years in these *Tables*, are the same with the End of the 92d Year in the following *Table*.

Next *Athaliah* and *Jehu* began reigning together, she above 6 and he above 28 Years, as the Texts shew. I then find that the Numbers relative to 2 *King*. xiii. 10. do not agree with the 37th Year of *Josiah* King of *Judah*, the resolving of which see in the Note on that Text.

From thence the *Chronology* is easy, till we come to an Interregnum in the Kingdom of *Judah*; for *Jeroboam* beginning his Reign when *Amaziah* had reigned 14 Years, 2 *King*. xiv. 23. he could have reigned but 15 when *Amaziah* had reigned his whole 29; whose Son *Azariah*, by reason of his Minority, the Troubles in the Country, or both, did not begin to reign till the 27th Year of *Jeroboam*: so that there was a Space between of 11 Years, as by the *Table*, and *Scholium* on 2 *King*. xv. 1. *Jeroboam* then reigning 41 Years, at the Conclusion of it *Azariah* would be but in the 15th Year of his Reign, and *Zachariah* his Son not reigning till *Azariah*'s 38th Year, there must have been an Interregnum of about 23 Years. *Jeroboam* having saved the *Israelites* from their Troubles, it seems that those returned upon them after his Decease, 2 *King*. xiv. 26, 27. yet his Son at last obtained the Kingdom for a little while, to fulfil the Word of the Lord, Chap. xv. 12.

Omitting what the Reader may now easily compute from the *Table*, I observe that *Pekah* was slain at 20 Years of *Jotham*, 2 *King*. xv. 30. that is from the Beginning of *Jotham*'s Reign, for he reigning but 16 Years, brings it to 4 after his Death, as shewn on that Text; but *Hoshea* began reigning in the 12th Year of *Ahaz*, 2 *King*. xvii. 1. here then was another Interregnum in *Israel* of 7 Years, before *Hoshea* got to be King after he had slain *Pekah*: in which Time *Ahaz* King of *Judah* might partly rule there, as he is called King of *Israel*, 2 *Chron*. xxviii. 19. *Hoshea* reigning the 12th Year of *Ahaz*, and *Hezekiah* in the 3d of *Hoshea*, *Hezekiah* must begin before *Ahaz* had reigned 16 Years, as both *Usher* in *Chron*. sac. p. 17. and *Bedford* in *Scrip. Chron. Tab.* 46. put it. So here is a Year taken off from the End of the Reign of *Ahaz*. Lastly *Hoshea* being King almost 3 Years before *Hezekiah*, 2 *King*. xviii. 1, 9, 10. the Amount of the Years to the Beginning of the Reign of the first, will be 3 less than that of the other; and to the Commencement of *Hezekiah*'s Reign was 259, as the Texts shew, therefore it was 256 when *Hoshea* began, and consequently as before there was an Interregnum of 7 Years.

Thus computing, the Kingdom of *Israel* or the ten Tribes remained 265 Years, from the Beginning of *Jeroboam*'s to the End of *Hoshea*'s Reign; for which we have an excellent confirming Testimony in *Isa*. vii. 8. where that Kingdom is called *Ephraim*, because of the Largeness of that Tribe, as it is elsewhere; and the Time of the 200 Years being over, which was not necessary to mention, the 1st of *Ahaz* being the Year 246, it is said, *within the sixty five years*, i. e. odd Years above the Hundreds, *Ephraim shall be broken from being a People*;

reckoned according to the Words of the 17th Verse, *from the Day that Ephraim departed from Judah*. *Prideaux* and others indeed count those 65 Years from the Time of the Prophecy to a second Captivity of *Israel* by *Esarhaddon*, *Con. An.* 677. But such a Captivity is only imaginary for the sake of that Computation, and certainly *Ephraim* was broken before, 2 *King*. xvii. 6, 18. *Broughton*, our great Scripture Chronologer, blames others, but says he will not determine of it, *Works* p. 367. And here let me observe to the Reader, that the foregoing *Tables of the Kings* were composed, with a strict Attention to their several Particulars in the Texts cited, before I made the Computation of this and all the Numbers here following; so that I might well be agreeably surprized (in such a difficult Affair) to find those latter so exactly every one of them agree with the Calculation in the *Table*. I compare it as if one was now truly to survey that Country by Measure, and then examine the Scripture Account of its Geography, in which there would be doubtless the like Harmony. And if another, instead of an actual Survey, should compute the Dimensions of the Country from his own Notions of History (which Necessity indeed obliges to in that Case) he might be said to be imitated by such Chronologers, as adjust those extraneous Numbers by their own Imagination, and afterwards frame the Kings Reigns according to the same: which they mix together, in so much that *Bedford* counts *Ahab*, *Ahaziah* and *Joram* to reign at once in *Israel*, and two in *Judah* at the same Time, *Scrip. Chron. Lib.* VII. ii. 44. Again we find in *Ezek*. iv. 5. that the Family of *Israel* had been wicked 390 Years, as doubtless they still continued to be in their *Affyrrian* Captivity, or else might have been restored again as *Manasseh* was, 2 *Chron*. xxxiii. 11, 12, 13. that being in the 5th Year of *Zedekiah*, *Ezek*. i. 2. & viii. 1. which shews that it was 390 Years from the Beginning of *Jeroboam*'s Reign, when he set up Idolatry, to that Time; which is likewise according to the *Table*. And it would be preposterous and worse to reckon the Years of their Iniquity before they came, to the End of *Zedekiah*'s Reign, or as some do 4 Years after, to which also the Particulars do not agree, and which did not belong to the Kingdom of *Israel* at all. Next from the Time that *Josiah* first endeavoured to reform *Judah* in the 8th Year of his Reign, 2 *Chron*. xxxiv. 3. since which their Iniquity was of a worse Kind, is by the *Table* 40 Years to that same Time, answerable to those in *Ezek*. iv. 6.

The 30th Year in *Ezek*. i. 1. appears to be that of the Establishment of the true Religion, and the great Passover kept by King *Josiah* in the 18th Year of his Reign, 2 *Chron*. xxxiv. 8. & xxxv. 19. which it is probable the better Sort might reckon from (as they also mourned for his Death, 2 *Chron*. xxxv. 25. 1 *Esd*. i. 32.) from whence to the 5th Year of *Jehoiakim*'s Captivity, *Ezek*. i. 2. was the 30th Year likewise by the *Table*; agreeing with *Usher*; *Annales* ad A. M. 3409. *Prid. Connell. An.* 594.

I have still another very strong Proof. When the *Israelites* were going to the Country of *Canaan*, they were ordered when they came there, to let every 7th Year be a Sabbath of Rest from sowing, &c. *Lev*. xxv. 2, 3, 4; and with the 49th which would be one of those Sabbatical Years, they were likewise commanded to keep the 50th a Year of Jubile, Ver. 8, 10. and of Rest as the other, Ver. 5, 11. Such two Years together we read of 2 *King*: xix. 29. the first of which called *this Year* we may find to be the 14th Year of *Hezekiah*, Chap. xviii. 13. Now from the *Israelites* Entrance into *Canaan* to the Beginning of *Hezekiah*'s Reign is by the *Table* 735 Years, consequently his 14th Year was such a Sabbatical Year, and the next a Year of Jubile: reckoning the Sabbatical Years to begin still from every Jubile, that the 7th of the former might be with the latter, according to *Lev*. xxv. 8, 9. which *Prideaux* says, is indeed the truth of the matter, *Pref.* to Vol. I. agreeable to *Josephus*, *Antiq.* iii. 12. *Maimonides*, *Jobel* x. 7. Thus counting on two more Jubiles, the third Sabbatical Year after falls on the 9th of *Zedekiah*'s Reign, which we may find to be such by *Jer*. xxxiv. 6, 7, 8, 9, 14, 15, 22. 2 *King*. xxv. 1. and *Usher*'s *Annales Veteris Testamenti* ad A. M. 3414.

For remarkable Absurdities in the *com. Transf.* consult this, at the Places annexed as follow.

Ahaziah

Abaziah 2 Years older than his Father, 2 *Chron.* xxii. 2.

Jeboiachim both 8 and 18 Years old when he began to reign, 2 *Chron.* xxxvi. 9.

Baasha going against *Judah* and building *Ramah* 10 Years after he was dead, 2 *Chron.* xvi. 1.

Hezekiah but 11 Years younger than his Father, 2 *Chron.* xxix. 1.

Abaziah beginning to reign both in the 12th and 11th Year of *Foram*, 2 *King.* ix. 29.

Jeboash King of *Israel* reigning but 16 Years, from the 37th of *Joash* King of *Judah* who reigned 40 Years, to the 15th of his Son *Amaziah*, 2 *King.* xiii. 10.

Jehoram King of *Israel* beginning to reign in the 2d Year of *Jehoram* King of *Judah*, and *Jehoram* King of *Judah* in the 5th of *Jehoram* King of *Israel*, 2 *King.* i. 17.

Omri reigning 12 Years, from the 31st to the 38th Year of *Aza*, 1 *King.* xvi. 23.

Amaziah dying 15 Years after *Joash*, and so long in the Reign of *Jereboam* King of *Israel*, and his Son *Uzziah* then made King in the 27th of *Jereboam*, 2 *Chron.* xxvi. 1.

The Computation of the foregoing *Tables* being by full Years, at the Beginning and End of the Kings Reigns only, the following is in every particular Year.

The several Years of the Reigns of the Kings of *Judah* and *Israel* answering to each other; with the annual Amount, and divers Transactions recorded in them.

J. P.	Am.	Judah	Israel.	
373 ^c	1	<i>Rebob.</i>	1	<i>Jerob.</i> 1 <i>Rebobam</i> and <i>Jereboam</i> began reigning, 1 <i>King.</i> xiv. 21. & xv. 1.
31	2		2	2 <i>Beth-lehem</i> and <i>Shechem</i> built, 2 <i>Chron.</i> xi. 6. 1 <i>King.</i> xii. 25. (see on 1 <i>King.</i> xiii. 1. & xiv. 1.)
32	3		3	3 <i>Judah</i> yet good, 2 <i>Chron.</i> xi. 17.
33	4		4	
34	5		5	5 <i>Shishak</i> took <i>Jerusalem</i> , 1 <i>King.</i> xiv. 25. 26. 2 <i>Chron.</i> xii. 2. in the 6th Year of his Reign, <i>Egypt.</i> Tab.
35	6		6	
36	7		7	
37	8		8	
38	9		9	
39	10		10	
40	11		11	
41	12		12	
42	13		13	
43	14		14	
44	15		15	
45	16		16	
46	17		17	
47	18	<i>Abijah</i>	18	<i>Abijah</i> began reigning, 1 <i>King.</i> xv. 1. 2 <i>Chron.</i> xiii. 1. beat <i>Jereboam</i> , 2 <i>Chron.</i> xiii. 15, 20, 21.
48	19		19	
49	20		20	<i>Aza</i> began reigning, 1 <i>King.</i> xv. 9.
50	21	<i>Aza</i>	21	
51	22		22	<i>Nadab</i> began reigning, 1 <i>King.</i> xv. 25.
52	23		23	<i>Baasha</i> began reigning, 1 <i>King.</i> xv. 28, 33.
53	24		24	
54	25		25	
55	26		26	
56	27		27	5 <i>Jeboashaphat</i> born, 1 <i>King.</i> xxii. 42. 2 <i>Chron.</i> xx. 31.
57	28		28	
58	29		29	
59	30		30	8 The Country yet quiet in <i>Aza's</i> Reign, 2 <i>Chron.</i> xiv. 1, 6.
60	31		31	
61	32		32	
62	33		33	11 <i>Shishak</i> died, Tab. ut supra;
63	34		34	
64	35		35	13 <i>Aza</i> defeated <i>Zerah</i> , and restored the true Religion, 2 <i>Chron.</i> xiv. 9, 12. & xv. 2, 8, 10.
65	36		36	14 <i>Baasha</i> went against <i>Judah</i> , 2 <i>Chron.</i> xvi. 1, 8.
66	37		37	
67	38		38	
68	39		39	
69	40		40	
70	41		41	
71	42		42	
72	43		43	
73	44		44	
74	45		45	
75	46		46	24 <i>Elah</i> began reigning, 1 <i>King.</i> xvi. 8.
76	47		47	2 <i>Zimri</i> reigned, and <i>Omri</i> began reigning, 1 <i>King.</i> xvi. 15, 16, 21.
77	48		48	
78	49		49	
79	50		50	
80	51		51	5 <i>Omri</i> settled in reigning, 1 <i>King.</i> xvi. 23.
81	52		52	6 <i>Samaris</i> built, 1 <i>King.</i> xvi. 23, 24.
82	53		53	
83	54		54	8 <i>Jehoram</i> of <i>Judah</i> born, 2 <i>King.</i> viii. 17. 2 <i>Chron.</i> xxi. 5, 20.
84	55		55	
85	56		56	
86	57		57	
87	58		58	11 <i>Ahab</i> began reigning, 1 <i>King.</i> xvi. 29.
88	59		59	2 <i>Aza</i> taken ill, 2 <i>Chron.</i> xvi. 12.
89	60		60	
90	61		61	3 <i>Jeboashaphat</i> began reigning, 1 <i>King.</i> xxii. 41.
91	62	<i>Jeboashaph.</i>	62	5

J. P.	Am.	Judab	Israel.	
92	63	2	6	
93	64	3	7	The Law taught in Judab, 1 Chron. xvii. 7, 9.
94	65	4	8	Elijah's Drought began, 1 King. xvii. 1, 7.
95	66	5	9	
96	67	6	10	
97	68	7	11	Elijah's Contest with the false Prophets, 1 King. xviii. Jam. v. 17.
98	69	8	12	Abab's Father in-law died, Tyr. Annal.
99	70	9	13	The Marriage of Jeberam with Athaliah, 2 Chron. xxi. 6. & xxii. 2.
1800	71	10	14	Abaziah of Judab born, 2 King. viii. 26.
1	72	11	15	
2	73	12	16	
3	74	13	17	
4	75	14	18	Benhadad besieged Samaria, 1 King. xxi. 1, 26.
5	76	15	19	Peace made between Syria and Israel, 1 King. xx. 34. & xxii. 1, 2.
6	77	16	20	Naboth killed, 1 King. xxi. 1.
7	78	17	21	
8	79	18	22	Abaziah King of Israel began reigning, 1 King. xxii. 52.
9	80	19	23	The War in 2 Chron. xx. Jeberam King of Israel began reigning, 2 King. iii. 1.
10	81	20	24	Elijah taken up, 2 King. ii. 11. the War with Meab, iii. 5, 6.
11	82	21	25	The Child of the Shunammite's born, 2 King. iv. 17.
12	83	22	26	
13	84	23	27	
14	85	24	28	Jeberam King of Judab began reigning, 2 King. viii. 16. The Child brought to Life, and 7 Years Famine began, Ver. 1. & iv. 18, 19.
15	86	25	29	The two Miracles, 2 King. iv. 38, 42. Naaman cured, Chap. v. Jeberam King of Israel obtained the Kingdom, 2 King. i. 17.
16	87	3	30	The Edomites revolt from Judab, and are beat, 2 King. viii. 20, 21. 2 Chron. xxi. 8, 9.
17	88	4	31	The Syrians went to Dotban, 2 King. vi. 13, 14. Elijah's Writing brought to Jeberam, 2 Chron. xxi. 12.
18	89	5	32	The Philistines and Arabians invade Judab, 2 Chron. xxi. 16, 17.
19	90	6	33	Jeberam King of Judab taken ill, 2 Chron. xxi. 18, 19.
20	91	7	34	The Famine ended, 2 King. viii. 3. and that of Samaria, vi. 25.
21	92	8	35	Abaziah King of Judab began reigning, 2 King. viii. 25. & ix. 29. Benhadad died, 2 King. viii. 7, 15, 29.
22	93	1	36	Athaliah and Jehu began reigning, 2 King. xi. 3, 4. & xii. 1. and Joash born, 2 King. xi. 2, 21.
23	94	2	37	
24	95	3	38	
25	96	4	39	
26	97	5	40	
27	98	6	41	
28	99	7	42	Joash began reigning, 2 King. xi. 4. & xii. 1, 2 Chron. xxiii. 1.
29	100	8	43	
30	101	9	44	
31	102	10	45	
32	103	11	46	
33	104	12	47	
34	105	13	48	
35	106	14	49	
36	107	15	50	
37	108	16	51	
38	109	17	52	
39	110	18	53	
40	111	19	54	
41	112	20	55	
42	113	21	56	
43	114	22	57	
44	115	23	58	
45	116	24	59	
46	117	25	60	
47	118	26	61	
48	119	27	62	
49	120	28	63	
50	121	29	64	
51	122	30	65	
52	123	31	66	
53	124	32	67	
54	125	33	68	
55	126	34	69	
56	127	35	70	
57	128	36		
58	129	37		
59	130	38		
60	131	39		
61	132	40		
62	133			
63	134			
64	135			
65	136			
66	137			
67	138			
68	139			
69	140			
70	141			

Ahaziah 2 Years older than his Father, 2 *Chron.* xxii. 2.

Jeboiachim both 8 and 18 Years old when he began to reign, 2 *Chron.* xxxvi. 9.

Baasha going against *Judah* and building *Ramah* 10 Years after he was dead, 2 *Chron.* xvi. 1.

Hzekiah but 11 Years younger than his Father, 2 *Chron.* xxix. 1.

Ahaziah beginning to reign both in the 12th and 11th Year of *Jeram*, 2 *King.* ix. 29.

Jeboash King of *Israel* reigning but 16 Years, from the 37th of *Jeash* King of *Judah* who reigned 40 Years, to the 15th of his Son *Amaziah*, 2 *King.* xiii. 10.

Jehoram King of *Israel* beginning to reign in the 23 Year of *Jehoram* King of *Judah*, and *Jehoram* King of *Judah* in the 5th of *Jehoram* King of *Israel*, 2 *King.* i. 17.

Omri reigning 12 Years, from the 31st to the 38th Year of *Afa*, 1 *King.* xvi. 23.

Amaziah dying 15 Years after *Jeash*, and so long in the Reign of *Jeroboam* King of *Israel*, and his Son *Uzziah* then made King in the 27th of *Jeroboam*, 2 *Chron.* xxvi. 1.

The Computation of the foregoing *Tables* being by full Years, at the Beginning and End of the Kings Reigns only, the following is in every particular Year.

The several Years of the Reigns of the Kings of *Judah* and *Israel* answering to each other; with the annual Amount, and divers Transactions recorded in them.

J. P.	Am.	Judah	Israel	
373 ^c	1	<i>Rebeb.</i>	<i>Jerob.</i>	1 <i>Rebeboam</i> and <i>Jeroboam</i> began reigning, 1 <i>King.</i> xiv. 21. & xv. 1.
31	2			2 <i>Beth-lehem</i> and <i>Shechem</i> built, 2 <i>Chron.</i> xi. 6. 1 <i>King.</i> xii. 25. (see on 1 <i>King.</i> xiii. 1. & xiv. 1.)
32	3			3 <i>Judah</i> yet good, 2 <i>Chron.</i> xi. 17.
33	4			
34	5			5 <i>Shishak</i> took <i>Jerusalem</i> , 1 <i>King.</i> xiv. 25. 26. 2 <i>Chron.</i> xii. 2. in the 6th Year of his Reign, <i>Egypt.</i> Tab.
35	6			
36	7			
37	8			
38	9			
39	10			
40	11			
41	12			
42	13			
43	14			
44	15			
45	16			
46	17			
47	18	<i>Abijah</i>		18 <i>Abijah</i> began reigning, 1 <i>King.</i> xv. 1. 2 <i>Chron.</i> xiii. 1. beat <i>Jeroboam</i> , 2 <i>Chron.</i> xiii. 15, 20, 21.
48	19			
49	20			20 <i>Afa</i> began reigning, 1 <i>King.</i> xv. 9.
50	21	<i>Afa</i>		
51	22		<i>Nadab</i> 1	22 <i>Nadab</i> began reigning, 1 <i>King.</i> xv. 25.
52	23		<i>Baasha</i> 1	23 <i>Baasha</i> began reigning, 1 <i>King.</i> xv. 28, 33.
53	24			
54	25			
55	26			
56	27			5 <i>Jeboahaphat</i> born, 1 <i>King.</i> xxii. 42. 2 <i>Chron.</i> xx. 31.
57	28			
58	29			
59	30			8 The Country yet quiet in <i>Afa</i> 's Reign, 2 <i>Chron.</i> xiv. 1, 6.
60	31			
61	32			
62	33			11 <i>Shishak</i> died, Tab. ut supra;
63	34			
64	35			13 <i>Afa</i> defeated <i>Zerah</i> , and restored the true Religion, 2 <i>Chron.</i> xiv. 9, 12. & xv. 3, 8, 10.
65	36			14 <i>Baasha</i> went against <i>Judah</i> , 2 <i>Chron.</i> xvi. 1, 8.
66	37			
67	38			
68	39			
69	40			
70	41			
71	42			
72	43			
73	44			
74	45			
75	46		<i>Elah</i> 1	24 <i>Elah</i> began reigning, 1 <i>King.</i> xvi. 8.
76	47		<i>Omri</i> 1	2 <i>Zimri</i> reigned, and <i>Omri</i> began reigning, 1 <i>King.</i> xvi. 15, 16, 21.
77	48			
78	49			
79	50			
80	51			5 <i>Omri</i> settled in reigning, 1 <i>King.</i> xvi. 23.
81	52			6 <i>Samaria</i> built, 1 <i>King.</i> xvi. 23, 24.
82	53			
83	54			7 <i>Jehoram</i> of <i>Judah</i> born, 2 <i>King.</i> viii. 17. 2 <i>Chron.</i> xxi. 5, 20.
84	55			
85	56			
86	57			
87	58		<i>Abab</i> 1	12 <i>Abab</i> began reigning, 1 <i>King.</i> xvi. 29.
88	59			2 <i>Afa</i> taken ill, 2 <i>Chron.</i> xvi. 12.
89	60			
90	61			4 <i>Jeboahaphat</i> began reigning, 1 <i>King.</i> xxii. 41.
91	62	<i>Jeboahaphat</i>		5

y. P.	Am.	Judab	Israel
92	63	2	6
93	64	3	7
94	65	4	8
95	66	5	9
96	67	6	10
97	68	7	11
98	69	8	12
99	70	9	13
2800	71	10	14
1	72	11	15
2	73	12	16
3	74	13	17
4	75	14	18
5	76	15	19
6	77	16	20
7	78	17	21
8	79	18	22
9	80	19	23
10	81	20	24
11	82	21	25
12	83	22	26
13	84	23	27
14	85	24	28
15	86	25	29
16	87	26	30
17	88	27	31
18	89	28	32
19	90	29	33
20	91	30	34
21	92	31	35
22	93	32	36
23	94	33	37
24	95	34	38
25	96	35	39
26	97	36	40
27	98	37	41
28	99	38	42
29	100	39	43
30	101	40	44
31	102	41	45
32	103	42	46
33	104	43	47
34	105	44	48
35	106	45	49
36	107	46	50
37	108	47	51
38	109	48	52
39	110	49	53
40	111	50	54
41	112	51	55
42	113	52	56
43	114	53	57
44	115	54	58
45	116	55	59
46	117	56	60
47	118	57	61
48	119	58	62
49	120	59	63
50	121	60	64
51	122	61	65
52	123	62	66
53	124	63	67
54	125	64	68
55	126	65	69
56	127	66	70
57	128	67	71
58	129	68	72
59	130	69	73
60	131	70	74
61	132	71	75
62	133	72	76
63	134	73	77
64	135	74	78
65	136	75	79
66	137	76	80
67	138	77	81
68	139	78	82
69	140	79	83
70	141	80	84

The Law taught in *Judab*, 2 *Chron.* xvii. 7, 9.
Elijah's Drought began, 1 *King.* xvii. 1, 7.

Elijah's Contest with the false Prophets, 1 *King.* xviii. *Jam.* v. 17.

Abab's Father in-law died, *Tyr. Annual.*

The Marriage of *Jeberam* with *Atballab*, 2 *Chron.* xxi. 6. & xxii. 2.

Abaxiab of *Judab* born, 2 *King.* viii. 26.

Benbadad besieged *Samaris*, 1 *King.* xx. 1, 26.

Peace made between *Syria* and *Israel*, 1 *King.* xx. 34. & xxii. 1, 2.

Nabesh killed, 1 *King.* xxi. 1.

Abaxiab King of *Israel* began reigning, 1 *King.* xxii. 52.

The War in 2 *Chron.* xx. *Jeberam* King of *Israel* began reigning, 2 *King.* iii. 1.

Elijah taken up, 2 *King.* ii. 11. the War with *Moab*, iii. 5, 6.

The Child of the *Shunammite* born, 2 *King.* iv. 17.

Jeberam King of *Judab* began reigning, 2 *King.* viii. 16. The Child brought to Life, and 7 Years Famine began, *Ver.* 1. & iv. 18, 19.

The two Miracles, 2 *King.* iv. 38, 42. *Naaman* cured, Chap. v. *Jeberam* King of *Israel* obtained the Kingdom, 2 *King.* i. 17.

The *Edomites* revolt from *Judab*, and are beat, 2 *King.* viii. 20, 21. 2 *Chron.* xxi. 8, 9.

The *Syrians* went to *Dethan*, 2 *King.* vi. 13, 14. *Elijah's* Writing brought to *Jeberam*, 2 *Chron.* xxi. 12.

The *Philistines* and *Arabians* invade *Judab*, 2 *Chron.* xxi. 16, 17.

Jeberam King of *Judab* taken ill, 2 *Chron.* xxi. 18, 19.

The Famine ended, 2 *King.* viii. 3. and that of *Samaris*, vi. 25.

Abaxiab King of *Judab* began reigning, 2 *King.* viii. 25. & ix. 29. *Benbadad* died, 2 *King.* viii. 7, 15, 29.

Atballab and *Jeber* began reigning, 2 *King.* xi. 3, 4. & xii. 1. and *Joash* born, 2 *King.* xi. 2, 21.

Joash began reigning, 2 *King.* xi. 4. & xii. 1, 2 *Chron.* xxiii. 1.

Amaziah born, 2 *King.* xiv. 2. 2 *Chron.* xxv. 1.

Jeboabaz began reigning, 2 *King.* xiii. 1. and the Collection altered to repair the Temple, 2 *King.* xii. 6, 7, 9.

Jeboiada died about this Time, 2 *Chron.* xxiv. 15.

Joash began reigning, 2 *King.* xiii. 10.

Zichariab killed, 2 *Chron.* xxiv. 21, 23. *Gath* taken, 2 *King.* xii. 17.

Haxael went against *Jerusalem*, 2 *Ch.* xxiv. 23, 25. *Amaziah* began reigning, 2 *King.* xiv. 1.

Haxael died, *Schab.* on 2 *King.* xiii. 24.

Elisba died, 2 *King.* xiii. 14, 20.

Moabites Incurison into *Israel*, 2 *King.* xiii. 20.

J. P.	Am.	Judab	Israel.	
71	142	4	6	
72	143	5	7	
73	144	6	8	} The Israelites defeated the Syrians thrice, 2 King. 13. ult.
74	145	7	9	
75	146	8	10	
76	147	9	11	
77	148	10	12	} and retook their own Cities, Ib.
78	149	11	13	
79	150	12	14	
80	151	13	15	Judab beat Edom, 2 King. xiv. 7. 2 Chron. xxv. 11, 12, 13.
81	152	14	16	Israel beat Judab, 2 King. xiv. 12. 2 Chron. xxv. 22. Josephus, Ant. ix. 10.
82	153	15	17	Jeroboam began reigning, 2 King. xiv. 23.
83	154	16	18	Jonah prophesied to Israel, 2 King. xiv. 25.
84	155	17	19	Jeroboam began to make war successfully against Syria, 2 King. xiv. 25, 28.
85	156	18	20	
86	157	19	21	
87	158	20	22	
88	159	21	23	
89	160	22	24	
90	161	23	25	
91	162	24	26	
92	163	25	27	
93	164	26	28	
94	165	27	29	
95	166	28	30	
96	167	29	31	
97	168	Inter.	32	
98	169	1	33	
99	170	2	34	
3900	171	3	35	
1	172	4	36	
2	173	5	37	
3	174	6	38	
4	175	7	39	
5	176	8	40	
6	177	9	41	
7	178	10	42	
8	179	11	43	
9	180	12	44	
10	181	13	45	
11	182	14	46	
12	183	15	47	
13	184	16	48	
14	185	17	49	
15	186	18	50	
16	187	19	51	
17	188	20	52	
18	189	21	53	
19	190	22	54	
20	191	23	55	
21	192	24		
22	193	25		
23	194	26		
24	195	27		
25	196	28		
26	197	29		
27	198	30		
28	199	31		
29	200	Inter.		
30	201	1		
31	202	2		
32	203	3		
33	204	4		
34	205	5		
35	206	6		
36	207	7		
37	208	8		
38	209	9		
39	210	10		
40	211	11		
41	212	12		
42	213	13		
43	214	14		
44	215	15		
45	216	16		
46	217	17		
47	218	18		
48	219	19		
49	220	20		
50	221	21		
51	222	22		
52	223	23		
53	224	24		
54	225	25		
55	226	26		

Y. P.	Am.	Judah	Israel.	
56	227		49	10 Abaz born, 2 King. xvi. 2. 2 Chron. xxviii. 1.
57	228		50	1 Pekabiah began reigning, 2 King. xv. 23.
58	229		51	2
59	230		52	1 Pekab began reigning, 2 King. xv. 27.
60	231	Jotham	1	2 Isaiab's first prophesying, Isa. i. 1. & vi. 1, 5, 8, 9. Jotham began reigning, 2 King. xv. 32.
61	232		2	3
62	233		3	4 The first Year of the building of Rome.
63	234		4	5
64	235		5	6 Jotham repaired the Temple, 2 King. xv. 35. 2 Chron. xxvii. 3. and Hezekiah born, 2 King. xviii. 2. 2 Chron. xxix. 1.
65	236		6	7
66	237		7	8
67	238		8	9 The first Year of the Era of Nabonassar, when the Kingdom of Babylon began, and Tiglath pileser to reign.
68	239		9	10
69	240		10	11
70	241		11	12
71	242		12	13 Jotham prevailed against the Ammonites, 2 Chron. xxvii. 5.
72	243		13	14
73	244		14	15
74	245		15	16 The Kings of Syria and Israel went against Judah, 2 King. xv. 37, Mic. ii. 8.
75	246	Abaz 1	16	17 Mithab began to prophesy, Mic. i. 1. & ii. 8. Abaz began reigning, 2 King. xvi. 1. and did wickedly, Ver. 3, 4. 2 Chron. xxviii. 2, 3, 4.
76	247		2	18 The Kings of Syria and Israel came up to Jerusalem, Isa. vii. 1, 16. 2 King. xvi. 5. 2 Chron. xxviii. 5. Maher-shalal-hash-baz born, Isa. viii. 3, 4. Elarh recovered again to Syria, 2 King. xvi. 6. the Edomites and Philistines invaded Judah, 2 Chron. xxviii. 17, 18.
77	248		3	19 Damascus taken, and the Inhabitants carried away Prisoners, 2 King. xvi. 9. Abaz met the King of it there, &c. Ver. 10; &c. Isaiab's Prophecies, Chap. i. 9. & ii. 6.
78	249		4	20 The Captivity of Israel by Tiglath-pileser, 2 King. xv. 29.
79	250		5	1 Pekab slain, 2 King. xv. 30.
80	251		6	2
81	252		7	3
82	253		8	4
83	254		9	5
84	255		10	6
85	256		11	7
86	257		12	8 Hezekiah, Salmaheser, and So began reigning, 2 King. xvii. 1. Assy. and Egypt. Tables.
87	258		13	1
88	259		14	2
89	260		15	3
90	261	Hezek. 1	16	4 Isaiab's Prophecy against the Philistines, Chap. xiv. 28. and Moab, xvi. 14. Hezekiah began reigning, 2 King. xviii. 1. and restored the Worship of God, 2 Chron. xxix. 3, &c.
91	262		2	5 Hoshea sent to So, 2 King. xvii. 4.
92	263		3	6 Moab conquered, Isa. Chap. xv. & xvi.
93	264		4	7 Salmaheser went against Samaria, 2 King. xvii. 5. & xviii. 9.
94	265		5	8
95	266		6	9 Israel carried into Captivity, 2 King. xviii. 10, 11.

Here is to be observed, that the odd Time over and under the Years of the respective Reigns, and the Latitude of one King beginning his Reign any Time in the whole Year of another, with the Computation being only by Years, occasion the 1st Year of a King sometimes to be put, not against the Year of the other King in which it began, but against the next Year in which the greater Part of it fell out, as may be seen of Asa, Jehoshaphat and Amaziah Kings of Judah, and Jehoram K. of Israel; but withal it is to be observed, that this cannot be but where the Predecessors Years before were not full ones, for which see the former Table; and from the Beginning of the Reigns of Joash K. of Israel, and Hezekiah K. of Judah, no Absurdity will arise, because not confined by the End of a foregoing Reign. In like Manner, where the 1st Year of a King, and the last of his Predecessor are put in the same Year, that last Year must not make up the whole one of the Amount. On the contrary, when the 1st Year of one is put as beginning the Year after the last of another, that last must make

up the Year of its Amount full; or more: Instances of to h which occur in the Table.

Bedford in Scrip. Chron. Tab. 46. puts the 1 of Asa and 1 of Nadab the same Year, as he does also the 1 of Jotham and 1 of Pekab; with the 1 of Abaz and 16 of Pekab; each of which is impossible to be right, because Nadab began reigning in the 2 of Asa, 1 King. xv. 25. Jotham in the 2 of Pekab; 2 King. xv. 32. and Abaz in the 17 of Pekab, 2 King. xvi. 1. What then must the rest of the Table be which follows such Computation?

But if we come to Stackhouse, he has the Death of Nadab 4 Years after that of Jeroboam; Athaliah's Death 27 Years after she usurped the Kingdom; &c. with double Dates in such Manner.

This Table may be of great Use, besides Chronology, for understanding many Things which were done in those two Kingdoms within that Time.

The Beginning of Nebuchadnezzar's Reign to the End of Zedekiah's producing some Difficulties, I thought fit to tabulate it also as follows.

The first nineteen Years of *Nebuchadnezzar* answering to those of the Kings of *Judah*, with the Amount continued from the foregoing *Table*, and what was done in them.

J. P.	Am.	Judah	Babylon.	
4107				
8	378	<i>Jehoiak.</i>	3	<i>Nebuchadnezzar</i> began reigning with <i>Nabopolassar</i> , and besieged <i>Jerusalem</i> , <i>Dan.</i> i. 1.
	379		4	The first Captivity began, <i>Jer.</i> xxv. 1. <i>Dan.</i> i. 2. 2 <i>King.</i> xxiv. 1. the Egyptian Army being beat, <i>Jer.</i> xlv. 2.
9	380		5	<i>Jeremiah's</i> Volans burnt, <i>Jer.</i> xxxvi. 9, 23.
10	381		6	<i>Nebuchadnezzar</i> began reigning alone.
11	382		7	<i>Daniel</i> interpreted <i>Nebuchadnezzar's</i> first Dream, <i>Dan.</i> ii. 1. & i. 5, 18.
12	383		8	<i>Jehoiakim</i> rebelled against <i>Nebuchadnezzar</i> , 2 <i>King.</i> xxiv. 1.
13	384		9	
14	385		10	3023 Jews carried captive, <i>Jer.</i> lii. 28. <i>Darius</i> born, <i>Dan.</i> v. 31.
			11	<i>Jehoiachin</i> reigned, carried captive, and <i>Zedekiah</i> began reigning, 2 <i>King.</i> xxiv. 12, 17. <i>Ezek.</i> xl. 1. & i. 2.
15	386		12	
16	387	<i>Zedek.</i>	13	
17	388		14	
18	389		15	<i>Jeremiah's</i> Contest with <i>Hananiah</i> , <i>Jer.</i> xxviii. 1. <i>Seraiab</i> went to <i>Babylon</i> , <i>Jer.</i> li. 59.
19	390		16	<i>Ezekiel's</i> lying on his Sides 390 and 40 Days, <i>Ezek.</i> i. 2. & iv. 5, 6.
20	391		17	<i>Ezekiel's</i> Vision of Abominations, <i>Ezek.</i> viii. 1.
21	392		18	<i>Ezekiel's</i> farther prophesying, <i>Ezek.</i> xx. 1.
22	393		19	
23	394		20	
24	395		21	The Siege of <i>Jerusalem</i> began, 2 <i>King.</i> xxv. 1. <i>Jer.</i> lii. 4. <i>Ezek.</i> xxiv. 1.
25	396		22	The Siege continued, <i>Jer.</i> xxxii. 1, 2. and 832 People carried away, <i>Chap.</i> lii. 29.
26	397		23	<i>Jerusalem</i> taken, and the People carried away, 2 <i>King.</i> xxv. 8. <i>Jer.</i> lii. 12. & xxxix. 2.

It appears by the Texts cited, that in *Nebuchadnezzar's* first 8 Years was some of *Jehoiakim's* 3d Year, all that he reigned of his 11th, and the whole Time of *Jehoiachin*; which must all not amount to a full Year, because the 4th and 10th of *Jehoiakim* make 7 Years. It also appearing that the Year ended in *Jehoiachin's* Reign, 2 *Chr.* xxxvi. 10. according to the Computation in the former *Table*, *Nebuchadnezzar's* 8th must extend further than the 386th in the Amount, and consequently his 19th further than the 397th, but not *Zedekiah's* 11th, because not full. The Years of the Amount are not to be supposed to agree exactly with the others, which do not with one another. As *Nebuchadnezzar* began reigning in the End of *Jehoiakim's* 3d Year, as is acknowledged, his 1st most properly answers to the 4th of *Jehoiakim*, according to several Instances in the former *Table*: yet *Bedford* says his 1st is reckoned in *Jehoiakim's* 3d, 2 *King.* xxv. 8. *Jer.* lii. 30. (for *Ver.* 12.) but in his 4th, *Jer.* lii. 29. and so he counts *Zedekiah's* Captivity in the 19th by the first, and 18th Year of *Nebuchadnezzar* by the last Reckoning, supposing both to amount to the same, *Script. Chron.* p. 602. whereas the first Computation amounts to the 20th, and the last to the 19th of *Nebuchadnezzar*, in the 11th of

Zedekiah, even by his own *Table*, p. 699, 700. and by his quoting *Jer.* xxxii. 1. for the last Reckoning. And the 18th of *Nebuchadnezzar* being there the 10th of *Zedekiah*, the Texts which he brings for the other Way of Reckoning, having the 19th Year of the former the 11th Year of the latter, must be counted in the same Manner.

Prideaux begins the Captivity of *Jehoiachin* in the next Year of *Nebuchadnezzar's* Reign, both in his *Table* and *History*, Part 1. B. 2. whereas the *Scripture* mentions his 8th Year, 2 *King.* xxiv. 12. towards the End of which it being, the Beginning of the 37th in 2 *King.* xxv. 27. would be towards the End of *Nebuchadnezzar's* 44th, who dying in his 45th, and *Jehoiachin's* Advancement being near the End of the 37th Year of his Captivity, as *Prideaux* himself reckons, it might well enough be in the 1st Year of *Evil-merodach*, without contradicting the *Scripture* in either Place.

As I have already given a Catalogue of the Kings of lower *Egypt*, after *Exod.* to the Time the *Israelites* went from thence; and as their Succession continued till after this Captivity, and some of them are mentioned in the *Scriptures*; I thought it well to insert them from *Manetho*, *Herodotus*, *Diod. Siculus* and *Africanus*.

J. P.		Y.	Am.	
3214	<i>Rhameffes</i>	60	60	The 19th Dynasty.
3274	<i>Sethos</i> , or <i>Sethon</i>	59	119	
3333	<i>Rhampses</i>	66	185	
3399	<i>Amenophis</i> 4	20	205	
3419	<i>Ammenemes</i>	26	231	
3445	<i>Thueris</i>	6	237	
3451	The 20th Dynasty of the <i>Dispolitans</i>	178	415	
3629	<i>Sinendes</i>	12	427	The 21st Dynasty of the <i>Tanites</i> .
3641	<i>Pfusennes</i>	46	473	
3687	<i>Nepher-cheres</i>	4	477	
3691	<i>Amenophis</i>	9	486	
3700	<i>Osochon</i>	6	492	
3706	<i>Pfinaches</i>	9	501	
3715	<i>Susennes</i>	14	515	
3729	<i>Sesostris</i> 1, or <i>Sesenchis</i> , or <i>Shisbak</i> , 1 <i>King.</i> xi. 40. & xiv. 25.	33	548	The 22d Dynasty of the <i>Bubastites</i> .
3762	<i>Sesostris</i> 2, or <i>Phera</i> , or <i>Nuncareus</i>	21	569	
3783	<i>Osothos</i>	15	584	
3798	<i>Takellotis</i>	13	597	
3811	Three nameless	42	639	
3853	<i>Petubastes</i>	40	679	The 23d Dynasty of the <i>Tanites</i> .
3893	<i>Osochus</i>	8	687	
3901	<i>Psamms</i>	10	697	
3911	<i>Zet</i>	31	728	
3942	<i>Bocchoris</i>	44	772	The 24th Dynasty.

J. P.	Y.	Am.	
3986 Sabacon, or So, 2 King. xvii. 4.	8	780	The 25th Dynasty of the Ethiopians.
3994 Seuechus, or Setbon	14	794	
4008 Tarachus, or Tirbakab, 2 King. xix. 9.	18	811	
4026 An Interregnum	2	814	The 26th Dynasty of the Saitans.
4028 A Government of Twelve	15	829	
4043 Psammitichus	54	883	
4097 Necus, or Necho, 2 Chron. xxxv. 20. & xxxvi. 4. or Pharaoh-necho, 2 King. xxiii. 29. Jer. xlv. 2.	16	899	
4114 Psammis 2.	6	905	
4120 Apries, or Pharaoh-hophra, Jer. xlv. 30.	25	930	
4145 Amasis	44	974	
4189 Psammitus	1	975	

Under this last King, *Cambyfes* the Son of *Cyrus* conquering the Country, added it to the *Persian Empire*, which being in the 5th Year of *Cambyfes*, where *Prideaux* as well as *Synellus* places it, the whole agrees with the *Israelites* Departure from *Egypt* in my *Tables*. As no Part of the very ancient Chronology seems of so much Certainty and Use, as the Quotations from *Manetho* by *Josephus* against *Apion*, Lib. 1. It is fit to follow him to the End. *Manetho* relating that the Son of *Amenophis* was called *Rhameffes*, *Josephus* says it was 393 Years from the Departure of the *Shepherds* out of *Egypt* (which was at the Beginning of the Reign of *Tethmofis*) to the Reign of *Sethon*; and repeats the same Number in his 2d *Book* against *Apion*: according to which *Rhameffes* must have reigned 60 Years to make up that Sum, and it appears evident this was the Time of his reigning in *Manetho's* Account, though omitted by *Josephus*; for how else could *Josephus* know it was 393 Years? *Africanus* too has 60 Years expressly assigned to *Rhameffes*, notwithstanding he is differently placed in his *Catalogue*. In the next place *Manetho* informs us that *Sethon* reigned 59 Years, and his Son *Rhameffes* 66; to the End of whose Reign it was 518 Years, as *Josephus* mentions: which still more confirms this Computation, and clearly unfolds the Application of those Numbers, that I have yet found none who could deal with. *Sir J. Marsham* in *Can. Chron.* ad Sec. 13. supposes the Years of *Sethon* were doubled to make 518; but who can believe *Josephus* would reckon so? And that would have made but 517. The next Kings, the rest of the 19th Dynasty, according to *Eusebius*, are the three in the *Table*; and the like by *Africanus*, only he has *Rhameffes* between the 1st and 2d of them, where *Eusebius* has none: which is an Indication it is wrong placed; and by removing it before *Sethon*, *Africanus* agrees both with *Manetho* and *Eusebius*, and *Africanus* has also six Reigns in this Dynasty. To the Reign of this *Amenophis* indeed *Eusebius* has 40 Years, but considering he left out *Rhameffes*, he may rather be thought to enlarge here, and so the 20 Years of *Africanus* to be right; whom I also follow in the Reigns of *Thueris*, where *Eusebius* has one more. However *Eusebius* seems in some Places to have amended the Reckoning of the other: as *Africanus* has but 5 Years to *Anmenemes*, whereas *Synellus* himself, as well as *Eusebius*, puts 26, so that I preferred the latter. And the Numbers of the 20th Dynasty and *Smendes* are from *Eusebius*; but then I follow *Africanus* to the End of that Dynasty, whom *Eusebius* transcribes with the Difference of a few Years less in *Psusennes*. The next Dynasty begins with *Sesenchis* or *Sesenchosis*, and besides the Likeness of the Names, *Marsham* pleads that the famous *Sesostris* of the *Greek Writers* was thus called; nay the old *Scholiast* on the *Argonautics* of *Apollonius*, Lib. 4. says *Sesenchosis* King of *Egypt* subdued all *Asia*, and most Part of *Europe*; which none did but *Sesostris*: whom *Marsham* also industriously endeavours to shew was the Scripture *Shishak*, but was unhappy in his Manner of proving it, by throwing the *Egyptian* Chronology into so great Confusion. *Sir Isaac Newton* too in *The Chronology of antient Kingdoms amended*, Chap. 1, 2. and *Shuckford*, *Connest. of Sacr. and proph. Hist.* Pref. to Vol. 2. were of the same Mind that he was *Shishak*, whose Reasons for it may be seen. Accordingly the 5th Year of *Rehoboam* when *Shishak* took *Jerusalem*, is coincident with the 6th Year of this King of *Egypt* by my *Tables*. And as *Sesostris* began his Reign with 9 Years

War abroad, and first against the *Ethiopians*, *Diod. Sicul.* Lib. i. 4. this agrees exceeding well with his bringing *Ethiopians* and other *Africans* whom he had then subdued, against *Judah* in the 6th Year, 2 *Chron.* xii. 2, 3. But the taking *Sethon* to be *Sesostris*, and putting his Time and that of the rest so much forward as our two Knights do, makes the Account inconsistent and incredible. *Josephus* also observes, that *Herodotus* ascribes to *Sesostris*, what the Scripture relates of *Shishak*, *Antiq.* iv. 8. Another Thing I may add is, that *Herodotus* Lib. 2. relates, *Sesostris* was several Descents, and *Diodorus* Lib. i. 4. says seven after *Myris* or *Maris*, which is very suitable for a little more than 200 Years; but cannot be for *Sethon* to be *Sesostris*, who reigned above 200 Years before *Maris*; see after *Exod.* *Helvicus* in his *Chronological History*, calling this first *Bubastite* King *Sesochosis* or *Sesenchis*, adds these Words, without doubt the same who is named in the Scripture *Sesac*, or *Shishak*, 1 *King.* xi. 40. and quotes learned Men saying *Sesosis* in *Diod.* (whom all acknowledge, and his Exploits there plainly declare, to be *Sesostris*) should be read *Sesenchis*. Upon examining the Affairs of *Sethon* and *Sesostris*, I find a considerable Difference (tho' some who reckon *Sesostris* very ancient might mistake him for *Sethon*) the royal Family of the former fled to *Ethiopia*, where they had a generous Reception 13 Years, while the Enemy ravaged the Country, as *Manetho* delivers it; whereas *Sesostris* made war on the *Ethiopians*, and overcame them: *Sethon* was left in *Egypt* but 5 Years old, according to *Manetho*, or by *Charemon* in *Josephus* ag. *Ap.* Lib. i. not born, when his Father fled out of the Land; *Sesostris* on the contrary was by his Father bred up to martial Exercise, and then sent with an Army into *Arabia*: and certainly both might make Conquests, without being the same Person. Nor has it the Face of Probability, that presently after the Death of all the First-born in *Egypt*, and the great Overthrow in the Red Sea, the next Prince should go out with a great Army, and conquer other Countries, as *Usher*, *Annal.* 2515. and his Followers pretend. *Sethon* reigning 59 Years, the Reign of *Sesostris* by *Diod.* was 33, as I have therefore put it. His Successor, says the same Author, was a Son of his own Name, whom *Herodotus*, Lib. 2. calls *Phero*, and *Pliny*, *Nat. Hist.* Lib. xxxvi. 11. *Nuncoreus*, as the remarkable Relation of his being blind shews. Thus I go on, taking the 44 Years of *Eusebius* and the old *Egyptian* Chronicle, instead of the 6th of *Africanus* in the 24th Dynasty; whom I also quite leave at the Interregnum, which *Diodorus* says there was of two Years, and a Government by 12 Persons jointly 15 Years. But as there were 3 or 4 different Kingdoms in *Egypt*, and *Diod.* treating of any King that he knew remarkable, like *Herodotus*, we are not to expect an orderly Succession from him (of which see *Marsham*, *Can. Chron.* ad Sec. 3.) whom we have already traced from the upper to the lower *Egypt*, after *Exod.* and here; and who after speaking of *Sesostris* and his Son, may be supposed to wander again and go back, by the strange Names of the Kings he mentions, not met with elsewhere, and his mentioning the Time of the *Trojan War* afterwards, Lib. i. 5. The Reigns of the 6 last Kings are taken from *Herodotus*, as he seems to have known best concerning them. And *Diodorus* says *Amasis* died at the 3d Year of the 63d *Olympiad*, which was the 4188 of the *Jul. Period*. By my *Tables* the Reigns of *Hofhea* and *So* began together, which agrees exceeding well, as they are both so short, that a little might have made

made them jar : the Death of *Josiah* accordingly falls in the 8th Year of *Necho's* Reign, and the 7th of *Pharaoh-hophra's* with the 11th of *Zedekiah's*, as *Eusebius* says it did. And *Tirhakah* seems to have been King of *Ethiopia* before he was of *Egypt*. *Diod. Siculus* in Lib. i. 4. as he is quoted by *Sir John Marsham* in his *Canon Chronicus*, *Secul. 1.* writes Ἀφραί λέγεται τὸ Μῦθ τὴν ἀποχόνου δύο πρὸς τοῖς πενήκοντα τὴν ἀπασταὶ ἐν πλείω τῶν χρόνων καὶ τετρακκοίων, they say the Posterity of *Menes* 52 in all reigned above 1400 Years. Accordingly reckoning *Salatis* the Successor of *Menes* in lower *Egypt* as after *Exod. Bocchoris*, in whom the ancient *Egyptian* Race as it seems ended, is the 49th King in the Tables, besides the 20th Dynasty which might contain 3 more; the Years of whose Reigns amount to about 1427.

Georg. Syncellus exhibits a Catalogue of 86 Kings reigning 2205 Years, from *Menes* to *Anafis* inclusive; which tho' *Shuckford* has lately inserted in his *Connect. Book 11.* and could not help thinking that *Syncellus* had added Reigns and made Numbers, to suit his own Purpose, yet he makes no Discovery of what that was: whereas the Intent of *Syncellus* doubtless was, to make a *Chronology* suitable to the Account of the *Greek Bible*, which has 100 Years apiece more than the *Hebrew*, from the Birth of one to another of the Postdiluvians, *Arphaxad, Selah, Eber, Peleg, Ren* and *Serug*, besides the Addition of 130 to *Cainan*, and 150, or by *Usher, Chron. Sac. p. 46.* only 50 to *Nahor*. These being put together amount to *Syncellus's* Augmentation, and in this Light only it is plain we are to look on it.

Several of the *Affyrian* Kings being also named in *Scripture*, and serving to confirm the divine *Chronology*, take the following Account of them from *Ctesias, Africanus, Eusebius* and *Syncellus*.

	Y.	Am.	Y.P.
<i>Belus</i>	55	55	2607
<i>Ninus</i>	52	107	2662
<i>Queen Semiramis</i>	42	149	2714
<i>Ninyas, or Zamcis</i>	38	187	2756
<i>Arius</i>	30	117	2794
<i>Aralius</i>	40	257	2824
<i>Xerxes</i>	30	287	2864
<i>Armamithres</i>	38	325	2894
<i>Belochus 1.</i>	35	360	2932
<i>Balaus</i>	52	412	2967
<i>Setho, or Altades</i>	32	444	3019
<i>Mammythus</i>	30	474	3051
<i>Aschalius, or Manchaleus</i>	28	502	3081
<i>Sphaerus</i>	22	524	3109
<i>Mamylus</i>	30	554	3131
<i>Sparthaeos, or Sparaetus</i>	42	596	3161
<i>Ascatades</i>	38	634	3203
<i>Amyntes</i>	45	679	3241
<i>Belochus 2.</i>	25	704	3286
<i>Beletires, or Bellepares</i>	30	734	3311
<i>Lamprides</i>	30	764	3341
<i>Sofares</i>	20	784	3371
<i>Lamprass, or Lampares</i>	30	814	3391
<i>Panyas</i>	45	859	3421
<i>Sofarmus</i>	42	901	3466
<i>Mithraeus</i>	27	928	3508
<i>Tautamus, or Tautanes</i>	32	960	3535
<i>Tentamus</i>	40	1000	3567
<i>Arabelus</i>	42	1042	3607
<i>Thinaeus</i>	30	1072	3649
<i>Dercylus</i>	40	1112	3679
<i>Eupacmes, or Eupales</i>	38	1150	3719
<i>Laosthenes</i>	45	1195	3757
<i>Pertiades, or Pyritiades</i>	30	1225	3802
<i>Ophratæus</i>	21	1246	3832
<i>Ephecheres, or Ophratenes</i>	52	1298	3853
<i>Acraganes, or Ocraxapes, or Pul, 2 King. xv. 19. 1 Chron. v. 26.</i>	42	1340	3905
<i>Thonus Concolerus, or Sardanapalus</i>	20	1360	3947
<i>Arbaces, or Tiglath-pileser, 2 King. xv. 29. & xvi. 7, 10. or Tilgath-pileser, 1 Chr. v. 6. 2 Chr. xxviii. 20.</i>	19	1379	3967
<i>Sbalmaneser, 2 King. xvii. 3. & xviii. 9. or Sbalman, Hof. x. 14. or Enemessar, Tob. i. 2.</i>	14	1393	3986
<i>Senacherib, 2 King. xviii. 13. & xix. 36. Tob. i. 15. or Sargon, Isa. xx. 1.—</i>	8	1401	4000
<i>Efar-baddon, 2 King. xix. 37. Exr. iv. 2. or Asnapper, Ver. 10.</i>	39	1440	4008

Ninus being counted the first King, and *Sardanapalus* the last, *Augustine, De Civit. Dei, Lib. xviii. 20.* reckons the whole Time 1305 Years, exactly as in the Table. *Justin, Lib. 1. 2.* computing by the cardinal Number, says they held the *Affyrian* Empire 1300 Years. For at the Death of *Sardanapalus* it being parted into two Empires, the *Babylonian* and as some term it the *Median*, *Justin* reckons *Arbaces* or *Arbaces* the first King of *Media*, who was Lieutenant of it before, under the *Affyrian* Monarch. *Ctesias* the *Cnidian* likewise, who was Physician to *Artaxerxes Mnemon* King of *Persia* some hundred Years before *Christ*, as quoted by *Diodorus Siculus, Lib. ii. 2.* his own

Works being lost, says that the *Affyrian* Monarchy, after it had flourished 1360 Years, at the Reign of *Sardanapalus* came to the *Medes*. Reckoning this to the Beginning of the Reign of *Belus*, it agrees also precisely with the Table. In the Years of the Reigns I follow *Julius Africanus* as quoted by *Syncellus*, except as hereunder mentioned; whose *Chronology* reaches to A. D. 221, as that of *Eusebius* does to 326: which latter Author being blamed by *Scaliger* in his *Animadversions* on him, for lessening the Time to make that of *Tautanes* be at the *Trojan* War, I have put to *Sofarmus* 42 Years, as *Helvicus* does, instead of *Eusebius's* 19. who has

has also no Reign between *Tutaus* and *Thinaus*; but *Africanus* has 4 thus, *Arabelus* 42, *Chalaus* 45, *Anebus* 38, *Babius* 37. Upon considering how this Difference might arise, it seems probable that they all four reigned together, and so both these *Chronologers* misapprehending it, fell into such Errors: their Reigns being near of a Length strengthens me in this Opinion, and that they were Brothers is not unlikely; the first of whom may be most properly supposed to succeed at the Death of *Teutaus*, which is what answers our Purpose. As for *Chalaus*, he might be made King while *Teutaus* lived, as a Partner and one who was to have the Kingdom, but upon Displeasure might be put by at the Decease of *Teutaus*; and then he, as likewise the other two afterwards might claim the Government, and partly reign, till *Thinaus* ended all their Reigns together. By *Africanus* too *Teutaus* reigned 44 Years, and *Sardanapalus* 15, which put together differ from those of *Eusebius* in the Table but 1; and by counting *Sosarmus* 22, and *Sardanapalus* 15, there arise 1280 Years, according to *Castor's* Computation. For farther Confirmation of this List of Kings, there are the following Words in *Velleius Paterculus*, Lib. i. 6. *Sardanapalum tertio & tricesimo loco ab Nino & Semiramide, qui Babylona condiderant, Sardanapalus the thirty third by descent from Ninus and Semiramis, those who built Babylon*; but as *Semiramis* did not begin to build *Babylon*, till after the Death of her Husband *Ninus*, *Diod. Sic.* ii. 1. *Just.* i. 2. *Nino* might be mistranscribed from *Ninya*, though *Ninyas* is called *Ninus* by *Cedrenus*, p. 16. from whom, according to *Eusebius*, *Sardanapalus* was the 33d, as *Arabelus* might not be counted in by reason of the Uncertainty, or the Omission of him in some Catalogue. *Diod. Sicul.* Lib. ii. 2. calls *Teutamus* the 20th, and *Sardanapalus* the 30th, reckoning only by the nearest of the greater Numbers, as appears in the same Chap. by his saying the *Affyrian* Empire lasted 1400 Years, when he had said before it was 1360. To this may be added that *Georg. Syncellus* from *Diodorus* asserts, that *Sardanapalus* was the 35th King from *Ninus*, as in the Catalogue. Now *Arbaces* beginning to reign when *Nabonassar* King of *Babylon* did, at which Time the noted Epocha of that Name commenced, in the Year of the *Jul. Per.* 3967, by my Tables *Belus* began reigning 258 Years after the Flood; which agrees so well with the Scripture, that it does not seem easy to tell how it could better. See the Note on *Gen.* xi. 9. *Simplicius* in his Treatise *De Caelo*, Lib. 2. relates from *Porphyry*, that *Calisthenes* sent to *Aristotle* his Master astronomical Observations of 1903 Years, found at *Babylon* when *Alexander* took it: that being in the Year of the *Jul. Per.* 4383, those Observations extended by my Tables to 131 Years after the Flood, and 26 after the Birth of *Peleg*, when as it appears *Babylon* was built, *Gen.* x. 25. & xi. 8. and which may confute the Opinion that it was built later. *Acraganus* seems to be the Scripture *Pul* mentioned 2 *King.* xv. 19. the Affair there shewing it self to be done at the very Beginning of *Menahem's* Reign, as it might near the End of that King of *Affyria's*, *Sardanapalus* being too effeminate a Prince for such an Expedition; which is agreeable to the Catalogues. Thus proceeding, *Arbaces* or *Tiglath-pileser* ended his Reign at the 12th Year of *Ahoz.* *Shalmaneser* began his Reign with *Hoshea*, *Sennacherib* his with the 12th of *Hezekiah*: which *Prideaux* puts to his 14th, as if *Sennacherib* had just began reigning when he made war on *Judah*; but how does it consist with 2 *King.* xviii. 35? I shall add

another Proof of the Agreeableness of this Calculation, from *Augustin, De Civitate Dei*, Lib. xvi. 17. that when *Abraham* was born the *Affyrian* Monarchy flourished in *Asia*; whose Birth falls out 4 Years before the Death of *Ninus*.

Velleius Paterculus likewise, Lib. i. 6. quoting the *Annals* of *Æmilius Sura*, writes, that it was 1995 Years between the Beginning of the Reign of *Ninus*, and the Romans having a supreme Empire by the Conquest of the *Macedonian* Race, after the Ruin of *Carthage*: which latter, described by *Justin*, Lib. xl. 2. when the Empire of the *Seleucida*, *Alexander's* Successors ended, fell out as by *Prideaux's* Tables in the Year of the *Jul. Per.* 4649, *Carthage* being destroyed 81 Years before; from whence if we subtract 1995, there remains 2654 for the Commencement of *Ninus's* Reign, only 8 before the Time in the Table, and that small Space, if it is necessary to be exact, he might govern with his Father. *Cumberland* in: *Orig. Gent. Ant.* p. 258. contrary to the Expression, reckons back the 1995 Years from the Destruction of: *Carthage*, which then makes the Beginning of *Ninus's* Reign above 90 Years sooner than it is in his Table; however he intimates they should be counted from a Victory over *Antiochus*, that was not only 44 Years sooner, but before the Fall of *Carthage*, instead of after it.

As the Scripture likewise affords us the Name of a King of *Tyre*, *Hiram*, Chap. v, & ix. called *Huram*, 2 *Chron.* ii. and another of the *Zidonians* (who by the following Names, and Nearness of the Places, appear to be both of the same Line) viz. *Ethbaal*, Chap. xvi. 31. of the first Book of *Kings*; and as *Josephus* agt. *Apion*, Lib. x. furnishes us with a Catalogue of the Kings of *Tyre*, out of the *Tyrian Annals* by *Menander* (this being also omitted by *Usher*, &c.) I was willing to display such a concurrent Testimony as it yields.

After *Abibal* it is there recorded, reigned.

J.P.	Y.	Am.
3682 <i>Hiram</i> - - - - -	34	— 34
3716 <i>Baleazar</i> - - - - -	7	— 41
3723 <i>Abdastart</i> - - - - -	9	— 50
3732 A Son of his Nurse - - -	12	— 62
3744 <i>Astarte</i> - - - - -	12	— 74
3756 <i>Aserym</i> - - - - -	9 M.	83 M.
3765 <i>Pheles</i> - - - - -	0-8-	83-8
3766 <i>Ithobal</i> - - - - -	32	— 115-8
3798 <i>Badezer</i> - - - - -	6	— 121-8
3804 <i>Matzen</i> - - - - -	9	— 130-8
3813 <i>Pygmalion</i> - - - - -	47	— 177-8

Now as *Solomon's* Temple began to be built in the 12th Year of *Hiram*, *Joseph.* *Ibid.* which was the 4th of *Solomon*, Chap. vi. 1. the whole is settled to the *Jul. Per.* as above; and by it *Abab K.* of *Israel* reigned about 11 of his first Years, in the latter Part of the Time of *Ithobal* or *Ethbaal*, who by those *Annals* was also a Priest of the Idol *Astarte*; agreeable in both Respects to the Text, as is the Time of *Hiram* to Chap. v. 1. & 2 *Sam.* v. 11. if his Father is not rather called *Hiram* in *Sam.* Let the Reader beware of *L'Estrange's* Transf. of *Josephus*, which says *Pygmalion* govern'd forty Years, as also the *Universal History* puts it from *Josephus*, probably of that Translation, B. 1. 6. 3. 5. tho' the Original has *Πυγμαλίων Ἰσραηλῶν* *ἔτη τεσσαράκοντα ἑπτὰ*, he reigned 47 Years.

TABLE the FIFTH of SCRIPTURE CHRONOLOGY.

Year of Christ in life	Year of the Julian Period	Age of the World	After the Flood	Departure from Egypt	
before 1021	3691	3009	1344	479	Solomon began to build the Temple.
984	3730	3046	1381	516	The Kingdoms of Israel and Judah divided, 1 King. xi. 42, 43. & xii. 13. 2 Chron. ix. 30.
720	3994	3310	1645	780	The End of the Kingdom of Israel.
606	4108	3424	1759	894	Beginning of the 70 Years Captivity of Judah, Dan. i. 1. Jer. xxv. 1, 11.
588	4126	3442	1777	912	End of that Kingdom.
536	4178	3494	1829	964	End of the Captivity, 2 Chron. xxxvi. 22, 23. Ezra i. 1. & ii. 1.
458	4256	3572	1907	1042	The Commission given to Ezra by King Artaxerxes, Ezra vii. 8, 9, 11.
5	4709	4025	2360	1495	Our Saviour Jesus Christ born, Mat. ii. Luk. ii. John ii. 20.
after	4739	4055	2390	1525	John the Baptizer began his Ministry, Luk. iii. 1, 3, 23. Dan. ix. 27.
33	4746	4062	2397	1532	Christ crucified, Dan. ix. 24, 26, 27.
70	4783	4099	2434	1569	The Destruction of Jerusalem.

The foregoing *Tables of the Kings* being so full and exact, that the Time of other Transactions within the Compass of them may be readily found, I have here inserted but a few principal Matters. The 70 Years are placed as beginning with the first Captivity, and not with that of *Jeboiachin* nor *Zedekiah*: for the Prophecy of the 70 Years was in the first of *Nebuchadnezzar's* Reign, when the said Captivity was; and beginning with that King's Successes in War, ended with the *Babylonian Empire*; besides the 70 Years are not spoken of *Judah* only, but of several other Nations, that are afterwards named in *Jer. xxv.*

Jeremiah also at the Beginning of the first Captivity, Chap. xxv. 1. speaking of its Desolation Ver. 11. (which *Allen* has used for an Objection to this) shews that the Desolation, &c. was then, Ver. 18. *Daniel* too near the End of the 70 Years, in the 1st of *Darius*, knowing the appointed Term, Chap. ix. 2. and that it was almost fulfilled, as appears from the first and his own Captivity, prayed that it might not be deferred, Ver. 19. being probably doubtful whether it might not be extended to 70 Years after the second or third Captivity; for it is not to be thought that he prayed thus, for fear the 70 Years should be increased. But see further Proof of their Beginning so, after the ensuing *Canon of Ptolemy*. The *Medes* and *Lydians*, after five Years War, fighting a great Battle, were parted by the Fright of an Eclipse of the Sun of 9 Digits that made it dark, *Herodot.* Lib. i. p. 13. which according to our present Account was on September 20. 3 h. 25 m. before Noon, and held almost two Hours, in the 4113th Year of the *Jul. Period*, in the Year 601 before Christ, by *Hipparchus* and *Ptolemy*; the *Medes* then choosing *Labyntus* or *Nebuchadnezzar* King of *Babylon*, and the *Lydians* *Siennesis* King of *Cilicia*, a Peace was made, by *Astyages*, the Son of *Cyaxares* King of *Media* marrying *Ariena* the Daughter of *Halyattes* King of *Lydia*; from which Marriage *Darius* mentioned Dan. v. 31. being born within a Year after, who being as *Daniel* says about 62 Years old when he received the *Babylonian* Kingdom, and dying two Years after left it wholly to *Cyrus*, brings the End of the 70 Years Captivity in the 1st Year of *Cyrus* to the 4178th Year of the *Jul. Period*, as by the Table. This Eclipse *Herodotus* says, *Thales* the *Milesian* foretold to the *Ionians*; but

should not be mistaken for that which *Cicero* and *Pliny* mention; the former saying, *De Divinat.* Lib. 1. *Astyages regnante facta est*, it came to pass while *Astyages* reigned; whereas it is plain to be seen by the foregoing Narration, that *Astyages* had not then begun reigning: *Pliny* likewise saying, in Lib. ii. 12. that *Thales*, *Olympiadis* 48 anno quarto, prædictæ Solis defectu, predicted one in the 4th Year of the 48th *Olympiad*, which was 16 Years after this Eclipse; and was as is said almost or quite a total one, falling upon the 28th of the Month called May, *Newton*, *Chron.* Ch. 4. *Alsted*, *Chron.* 4. And why might not he calculate two as well as one? Yet our great modern Chronologers confound them together, even *Sir Isaac Newton*, *Usher*, *Helvicus*, &c. the first of whom applying the last Eclipse to the fore-mentioned Battle, says *Darius* the Son of *Cyaxares* being then 15 or 16 Years old, married *Ariena* the Daughter of *Alyattes* King of *Lydia* *Chron. of Ant. Kingd. amend.* Chap. 4. which however does not alter the *Chronology*. The 4th Year of the 48th *Olympiad* being the 168th after the building of *Rome*, and *Pliny* relating the Eclipse was in the 170th; *Alstedius* says he confounded two Eclipses together, placing the latter two Years after the other on October 1: which *Astronomical Calculation* might determine, but otherwise I am apt to think, that *Pliny* might have miscomputed 2 Years from the building of *Rome*, rather than two such great Eclipses to be so near together. As to what *Suidas* says in his Account of *Thales*, that he predicted an Eclipse of the Sun in the Time of *Darius*, it may be understood of the Life, not the Reign of *Darius*. That this Eclipse fell out while *Cyaxares* the Father of *Astyages* and *Halyattes* were engaged in a Battle, is confirmed by *Endemus* in his *Astronomical History*, quoted by *Clemens Alexandrinus*, *Stromat.* Lib. 1. see *Univer. Hist.* B. i. Ch. 10. nay *Herodotus* besides his main Account of it, p. 13. says again, p. 19. it was *Cyaxares* fought the Battle with the *Lydians*, when the Day was turned into Night.

Thus the *Chronology* has been carried on to the first Year of the Reign of *Cyrus*; and the 70 Years in *Zech.* vii. 5. from *Zedekiah's* Captivity, as the *Fasts* shew, to the 4th Year of *Darius*, Ver. 1. extend it 18 Years further, and *Ezra* vi. 13. two more; with which agree those in *Zech.* i. 12. After this the Chain of the Scripture Numbers being broke, it is necessary to seek other Help (in order

der to fix remaining Transactions) the best or most certain of which is allowed to be that of *Ptolemy* in his *Almagest*. He being a great Astronomer in the Reign of *Marcus Aurelius* the 17th Roman Emperor, who began reigning Anno Dom. 161, made a *Canon of Chronology*, from the Time of *Antoninus* the preceding Emperor up to that of *Nabonassar* the first King of *Babylon* inclusive; this *Canon* written in *Greek* and printed by *Calvisius*, is confirmed by the Ob-

servations of Eclipses which had been made, and recorded to be in particular Years of the Kings Reigns, which makes it in a Manner undoubtedly true; and has been published by *Bambridge* from a Manuscript in the *Bodleian Library*, *Gregor. Postum. Cap. 7*. According to which I find the *Chronology* as follows, beginning in the Year of the *Jul. Per.* 3967, and before *Christ* 747 as commonly reckoned.

J. P.		Ye.	Am.
3967	Nabonassar, or Belshis, or Baladan, 2 King. xx. 12. reigned	14	14
3981	Nadius	2	16
3983	Chinzerus and Porus together	5	21
3988	Jugæus	5	26
3993	Mardac-empadus, or Merodach-baladan, Isa. xxxix. 1.	12	38
4005	Arkianus	5	43
4010	An Interregnum	2	45
4012	Belibus	3	48
4015	Apronadius	6	54
4021	Regibilus	1	55
4022	Mesessimordacus	4	59
4026	An Interregnum	8	67
4034	Affaradlinus, or Esarhaddon, 2 King. xix. 37. Ezr. iv. 2. or Asnapper Ver. 10.	13	80
4047	Saosduchinus	20	100
4067	Chyniladanus	22	122
4089	Nabopolassar	21	143
4110	Nabecollasar, or Nebuchadnezzar, 2 King. xxv. 1	43	186
4153	Iloarudamus, or Evil-merodach, 2 King. xxv. 27.	2	188
4155	Nerissollassar, or Neriglissar	4	192
	Laborsarchod		
4159	Nabonadius, or Belsazzar, Dan. v.	17	209
4176	Cyaxares, or Darius, Dan. v. 31. & vi. 28.	2	211
4178	Cyrus	7	218
4185	Cambyfes, or Ahasuerus, Ezr. iv. 6.	8	226
	Smerdis, or Artaxerxes, Ezr. iv. 7.		
4193	Darius Hystaspis, Ezr. iv. 24. Hag. i. 1. Zech. i. 1. or Ahasuerus, Est. i. 1.	36	262
4229	Xerxes	21	283
4250	Artaxerxes Longimanus	41	324
	Xerxes		
	Sogdianus		
4291	Darius Nothus	19	343
4310	Artaxerxes Mnemon	46	389
4356	Artaxerxes Ochus	21	410
4377	Arctus, or Arogus, or Arses	2	412
4379	Darius Codomannus	4	416
4383	Alexander the great	8	424
4391	Philip Arideus	7	431
4398	Alexander Aegus	12	443
4410	Ptolemy Soter Son of Lagus	20	463
4430	Ptolemy Philadelphus	38	501
4468	Ptolemy Evergetes	25	526
4493	Ptolemy Philopator	17	543
4510	Ptolemy Epiphanes	24	567
4534	Ptolemy Philometor	35	602
4569	Ptolemy Evergetes II. or Physcon	29	631
4598	Ptolemy Soter, or Lathyrus	36	667
4634	Dionysius, or Ptolemy Auletes	29	696
4663	Cleopatra	22	718
4685	Augustus Caesar	43	761
4728	Tiberius	22	783
4750	Caius	4	787
4754	Claudius	14	801
4768	Nero	14	815
4782	Vespasian	10	825
4792	Titus	3	828
4795	Domitian	15	843
4810	Nerva	1	844
4811	Trajan	19	863
4830	Adrian	21	884
4851	Antoninus	23	907

The first of these till *Cyaxares* governed the *Babylonian* Empire, the next till *Alexander* called the Great the *Mædian* and *Persian*, he and his 2 Successors the *Macedonian*, the *Ptolemys* with *Queen Cleopatra* *Egypt*, and the last were *Roman* Emperors; so that on the Change from one Empire to another, here is not the whole Time that the first

reigned, but how long it was after the Death of the foregoing one. I chose to put down those who did not reign a Year, for the better illustrating the Scripture History, tho' they are not in *Ptolemy's Canon*, who reckoned the whole Year to such as he understood reigned at the Beginning of it, with some Exception, which was an excellent

Way to avoid the Uncertainty that might arise by the Parts of Years; so *Laberoforced* beginning his Reign at the Entrance of the Spring, ended it before the next Year began, &c. which Time is not to be counted to the Amount. *Cyaxares* and his Son-in-law *Cyrus* being also a Kind of Partners in the Government, this Author omits the latter, and counts 9 Years to *Cyrus*. Now the Eclipse of the Sun beforementioned being in the 4th Year of *Nebuchadnezzar*'s reigning alone by this Canon, which was the 6th by Scripture Account, excepting *Dan. ii. 1.* and being 65 Years before the End of the 70 Years Captivity according to *Dan. v. 31.* their Beginning falls in the 1st of *Nebuchadnezzar*, which was the 4th of *Jehoiakim*, *Jer. xxv. 1.* and could not begin either with *Jehoiachin*'s or *Zedekiah*'s Captivity. Again, the 37th Year of *Jehoiachin*'s Captivity was the 1st of *Evil-merodach*, *2 King. xxv. 27.* from whence to the 1st of *Cyrus* are but 25 Years, which can make no more than 62, and from the Captivity of *Zedekiah* will be 10 Years less. Besides the 26th Year of *Jehoiachin*'s Captivity, by which *Ezekiel* reckons, *Ch. i. 2.* &c. being the 34th of *Jehoiakim*'s, when *Tyre* was taken, and *Ishobal* its King slain, *Ezek. xxix. 17.* *Josephus against Apion*, Lib. 1. the 70 Years are thus made up from the *Phœnician Annals*:

	Y.	M.	Am.
<i>Baal</i> was King of <i>Tyre</i> - - - -	10	0	10 0
<i>Ecnibal</i> Judge - - - -	0	2	10 2
<i>Chelbas</i> - - - -	0	10	11 0
<i>Abbar</i> - - - -	0	3	11 3
<i>Mitgonus</i> and <i>Gerastratus</i> - - -	6	0	17 3
<i>Balator</i> - - - -	1	0	18 3
<i>Marball</i> - - - -	4	0	22 3
<i>Hiram</i> - - - -	20	0	

Cyrus beginning his Reign, as they say, in the 14th Year of *Hiram*, *Joseph. ib.* according to which the 70 Years of *Jehoiakim*'s Captivity might end exactly in the 1st Year of *Cyrus*, *2 Chron. xxxvi. 21, 22.* Nay even by the Scripture it self, *Zech. vii. 5.* it was 70 Years from *Zedekiah*'s Captivity, not to the 1st of *Cyrus*, but to the 14th of *Darius*, which agrees with the Canon. Seventy Years also must needs have been too long for many of the Priests and Levites to be living, and returned from Captivity, who remembered the Extent of the first Temple, *Ezr. iii. 12.* see also on *Zech. vii. 5.* and *Broughton's Works*, p. 368. To conclude in Confirmation of what will be most for the following Purpose, *Ptolemy* gives account of 6 Eclipses of the Moon observed in the 7th Year of *Cambyfes*, 20th and 31st of *Darius Hystaspis*, 22d and 2 in the 23d of *Artaxerxes Mnemon*; the Truth of which appears by *Street's* Calculation of them in his *Astronomia Carolina*, p. 98. as also another of the Moon mentioned by *Plutarch* in the *Life of Alexander*, on Sept. 20. eleven Days before his last Battle with *Darius*, and by *Pliny*, Lib. ii. 10.

Let us go next to that Angelical Prophecy beginning *Dan. ix. 24.* and compare it with this Account. Seventy Sevens, or 490 Years seem plainly foretold to end at the Death of *Christ*, *Ver. 24.* But the late noted Scheme of *Bish. Lloyd's*, so earnestly contended for by *Marshall* in his *Treatise upon the Seventy Weeks of Daniel*; and approved of by *Bedford*, &c. reckons 69 of those Sevens to his Death, and the last Seven separate, above 30 Years after, for the Destruction of *Jerusalem*. In the first place let us consider it is there positively said, *Seventy Sevens are determined to do six Things*, with which that Sentence ends; and they were all not only evidently accomplished at or about *Christ's* Death, but I observe those latter Writers themselves interpret it so, and do not pretend one of them related to the Destruction of *Jerusalem*, *Marsh. p. 2. Bedf. Scrip. Chron. Lib. vii. 1. 29.* which I count a giving up their Controversy at first. How strange too is their parting the Numbers, as if 20 of the 120 Years in *Gen. vi. 3.* was to be placed a while after the Flood! Why should any of the Time belong to that Destruction, if not to tell how long it would be to it? Nor did that take up the Space of 7 Years. The next Verse shews it should be 69 Sevens, or 483 Years to the *Messiah*; which being expounded to his Death, does not agree with the foregoing, nor yet with the following Verse, where it is expressly said it would be after that Time. Now from the 19th of *Tiberius*, when as it is

agreed *Christ* was crucified, on the 14th of *Nisan* and 3d of the Month called *April*, back to the 7th Year of *Artaxerxes Longimanus*, when he gave the Commission to *Ezra*, *Chap. vii. 8.* is by *Ptolemy's Canon* 490 Years, which is confirmed especially by the 6 Eclipses above-mentioned, 3 before and 3 after that Time, both being done in the first Month, *Ver. 9. Exod. xii. 18. Mat. xxvi. 17.* consequently from that Commission to 7 Years before the Death of *Christ* must be 483 Years, and we find him baptized, and the Holy Spirit descending on him in the 15th of *Tiberius*, *Luk. iii.* which was probably too about the same Time of the Year, that the Season might be suitable for *John* to go on with his Baptism, and the Multitude resort to him abroad, as it is said of the Place, *John iii. 23.* and this is called the Beginning of the Gospel of *Jesus Christ*, *Mark i. 1.* That 15th Year, it is true, must not be according to *Ptolemy's* Account, to answer this Computation, but *Suetonius* in *Tib. Paternulus*, Lib. ii. 121. & *Tacitus*, *Annal. Lib. i. 3.* inform us *Tiberius* was put in joint Government of the Provinces before the Death of *Augustus*, from whence it is no Wonder that the Year was dated there while *Tiberius* lived; which the Reader may see more fully in *Prideaux's Connec. Pt. 1. B. 5.* and *Mann's True Years of Christ*, p. 138, 139, 140. and whereas *Marshall* makes great Objection against *Prideaux*, Pt. 1. Chap. 2. for leaving the Canon of *Ptolemy*, and he did not live to make reply; I would briefly remark, that I do not see why *Luke* might not compute another Way, as well as *Jeremiah*, *Chap. xxv. 1.* does the Beginning of the Reign of *Nebuchadnezzar* 2 Years before the Death of *Nabopolassar*, different to that Canon; and *Ezra* does the 1st of *Cyrus*, *Chap. i. 1.* which by *Ptolemy* was the third. Nay *Marshall* himself pleads against *Lancaster*, that the Scripture Years of *Nebuchadnezzar* and *Cyrus* are not according to his Canon, p. 46, 44. and *Bedford* puts the Baptism of *Christ* 7 Years before his Death like *Prideaux*, *Tab. 50.* see more further. As to the Beginning of those Years, *Lloyd*, &c. puts it in the 20th Year of *Artaxerxes Longimanus*, *Neb. ii. 1.* and as from thence to the Death of *Christ* there are but 477 Years, and by their Scheme there should be 483, they reckon only 360 Days to a Year, in order to make up the Number so; which is a leaving the foregoing Canon throughout. As this Prophecy was both for and concerning the Jews, probably their own Years, the same with *Jeremiah's* 70, *Ver. 2.* were intended; which must be solar, answerable to the present *Julian* or *Gregorian* ones, for their Festivals to be at the same Season of the Year, *Exod. xxxiv. 22. Lev. xxiii. 39.* and the *Chaldean* Years where *Daniel* was, had been 365 Days from the Time of *Nabonassar*. In 477 Years then of 365 1/4 Days, are 484 times 360, within 16 Days; even *Marshall* having tabulated the Days in every Year from *Nehemiah's* Grant to the Death of *Christ*, makes it want but 33 Days of 484 such Years, p. 212, 230. And if the 483 Years to the *Messiah*, *Dan. ix. 25.* were to his Death, as those Writers compute, this is not so by their own Reckoning. As for their sheltering the odd Time under the Word *after* in the next Verse, it sets the 2 Verses at Variance: for is 62 Sevens there exactly so many Years, and the very same here almost a Year more? And why almost a Year, since the Numbers are not Years, but Sevens? *Marshall* owns that the Year in that Country was 365 Days, yet pretends the common People used another of 360 Days; which would be unaccountable Confusion to have Years of such different Lengths at the same Time and Place, especially for a People so polite, and under kingly Government. But the great Matter insisted on is, that the Prophecy is literal, and so the Time must begin at the Command to build *Jerusalem*: whereas we find no such Command to *Nehemiah*, but a Grant only at his Request; and what he did build was the Wall, Gates, and Doors, *Chap. iii.* neither of which was mentioned by the Angel, *Marshall* owning it is *Ditch* there: besides that the Allowance for his own House alone, naturally excludes others, *Neb. ii. 8.* Nay who should he build Streets for, not carrying People with him to inhabit them? Whereas *Ezra* took many with him for Inhabitants, *Ezr. viii.* On the other hand *Prideaux* pleads for a figurative Sense, which may be literal to restore; and that the City was built even before

fore his own Commencement of the Time; but it appears that the People who returned first from Captivity were dispersed in other Parts of the Country, *Ezr.* 2. 70. & iii. 1. and hindered from building the City, *Chap.* iv. 21. and though they built the Temple afterwards, yet being settled in other Places, we may conclude the main Building of Jerusalem began at the 2d Return of towards 2000 Males along with *Ezr.* *Chap.* viii. Now the Words for fixing the Beginning of those Sevens in *Daniel* are, *the coming out of the Commission to restore and build Jerusalem*, *Chap.* ix. 25. and there was an express Commission come out in the 7th of *Artaxerxes*, which may be said properly and literally to restore Jerusalem, both in its ecclesiastical and civil State, *Ezr.* vii. 19, 20, 23, 25, 26. and that they might build by Virtue of it appears by *Ver.* 18. and the very Nature of the Case required that they should have Houses to dwell in. However if they built but a little then, it might be sufficient to fulfil the Prophecy, since that allows seven Sevens of Years, for doing the Streets and Ditches. *Marshall* would have both the Verbs to mean only build again, according as our *Eng. Transl.* has it in the latter Part of the Verse: so another might plead in the same Manner, that the latter should be like the former. The first Verb for *restores* is a perfect one of it self, and if it may sometimes be rendered with another again, for the sake of the *Eng.* Expression, it is when it plainly signifies no more as separate: which is not the Case here, by *Marshall's* arguing for the one, and against the other.

To proceed to the last Seven in the 27th Verse, how do the Abettors of the new Scheme trifle, when they explain *his confirming the Covenant with many*, by the Romans making Peace with two or three other Nations? For which *Marshall* has set out three Years and a half, p. 270, 271, 272. though by the Text it belongs as well to the whole Seven. How much more suitable was the preaching of the Gospel, &c. by *John* and *Christ* seven Years! As *Christ's* own Preaching and Death, in the last Half of it, abolished the legal Offerings. What follows after is agreed to belong to the Destruction of *Judea* and *Jerusalem* by the Romans. And *Christ's* applying it to that Time, *Mat.* xxiv. 15. is no Proof, as is pretended, *Bedf. Scr. Chr. L.* vii. 1. 26. that the last Seven was then. On the contrary *Ver.* 24. shows that the whole seventy Sevens ended before, which *Jf. Newton* in his *Observations on the Prophecies of Daniel*, *Chap.* x. interprets to begin also in the 7th Year of *Artaxerxes*, and end at the Death of *Christ*.

I choose to add a little concerning the Time of *Christ's* Birth, as our common Account is found to be wrong, and as it will be a strong Confirmation of what I have been pleading for above. He must be born a considerable while before the Death of *Herod* the Father of *Archelaus*, by *Mat.* iii. *Josephus* gives Account that *Herod* died a little before the Passover, *Ant. Lib.* xvii. 11. and that there was an Eclipse of the Moon at Night a little before his Death, *Ant. Lib.* xvii. 8. which Eclipse appears to be a total one, on the 20th of the Month called January, about 5 o'clock in the Evening. in the 4712th Year of the Julian Period, *Bedford's Scrip. Chron.* Book viii. Sect. 9, 10. As this was in the Beginning of that Year, and as *Christ* was born towards the End of a Year, we may conclude it was in the 4709th of that Period, four Years before the common *Æra*, by the Wise Men's coming out of the East, their Stay there, and the Slaughter of the Children afterwards, at and about *Bethlehem*; which also extending to those who were two Years old, according as *Herod* had diligently enquired *Christ's* Age of the Wise Men, to whom the Star probably appeared when he was born, he may be supposed in his 2d Year then, of which see *Light. Harm.* 4 *Evan.* and by going into *Egypt*, and remaining there as it seems a considerable Time, *Mat.* ii. 14, 15. he might well be upwards of two Years old. Besides the Jews said to *Christ*, *This Temple has been building 46 Years*, *Joh.* ii. 20. as it should be rendered, because it was building several Years after that, *Joseph. Antiq. Lib.* xx. 8. see also *Univer. Hist. B.* II. *Chap.* ii. 5. whereas King *Herod* proposed the new building it to the Jews in the 18th Year of his Reign, *Joseph. Antiq. Lib.* xv. 14. probably towards the End of it at the Pass-

over in the 1st Month, his Reign beginning about the 3d Month; but they were unwilling to have the old one pulled down, for fear he should not build a new one: upon this he undertook to get all the Materials ready first, which would likely take up more than a Year, before it began to be built. So that from 19 Years of *Herod's* Reign to 34 the whole are 15 Years, out of which taking 2 for the Age of *Christ*, there remain 13 at his Birth; from whence it follows, that *Christ* was 33 Years old when the Jews uttered the above-mentioned Expression to him, which being a little before the first Passover in his Ministry, *Joh.* ii. 11, 12, 13. rightly agrees with his Birth and the Prophecy in *Daniel*, as already placed. Now it appearing, and being acknowledged, by the 4 Passovers found in *Joh.* ii. 23. & v. 1. & vi. 4. & xi. 55. and according to *Usher*, &c. that *Christ's* publick Ministry continued about or towards 3 Years and a half; which is either reckoned from his Baptism in his 30th Year, or after *John* had been 3 Years and a half in his Ministry; the Consequence from this is evident, that *Christ* was not born in either of the 2 Years after that in which I put it, because it agrees with neither of the Reckonings, much less with any Year before these three, and it could not be after, because *Herod* was then dead.

Mann indeed in his late *Dissert. of the true Years of the Birth and Death of Christ*, reckons the Continuance of *Christ's* Ministry to be but one Year and Part of another; for this he supposes the 6th *Chap.* of *John* should be put before the 5th, and that the Passover should not be in *Chap.* vi. 4. which may be taken for an Acknowledgment, that his Calculation does not agree with the Scripture as it is, and consequently does not require, any more than it deserves, an Answer to be made to it, the Scripture it self being an Answer. He also places the Birth of *Christ* in *An. P. J.* 4707, farther from the com. Account than mine, of which enough already; and his Death in 4739: on which latter I would just remark, that *Valerius Gratus*, as *Josephus* relates, *Antiq. L.* xviii. 3. was sent Governor by *Tiberius Caesar* from Rome into *Judea*, where he staid eleven Years, and *Pontius Pilate* was sent to succeed in his Place; now 11 being added to 4728 of the *Jul. Per.* the Beginning of *Tiberius's* Reign in *Ptolemy's Canon*, make 4739 for the Commencement of *Pilate's* Government, and *Christ*, by *Mann's* Computation, was put to death almost in the Beginning of that Year; how then could *Pilate* govern there when *John the Baptist* began his Ministry? as we read, *Luk.* iii. 1, 2. and have killed the *Galileans*, so long before *Christ's* Death as in *Luk.* xiii. 1? As for *Tiberius* beginning his Reign something before 4728, it must so take up some Time for *Gratus* to be sent from Rome, who *induxa trv auwpilas b ludaiq, dwelt 11 Years in Judea*, says *Josephus*. Let me add, that *Mann* owns and asserts, the Jewish Passover fell on a Friday, the Year in which I have computed the Death of our Lord to be, and not in six Years before: here also it is placed by those two great Chronologers *Scaliger* and *Usher*.

Moreover *Josephus* says, *Herod* was declared King of the Jews by the Romans in the 184th Olympiad, when *C. Demitius Calvinus* the 2d time and *C. Asinius Pollio* were Consuls, *Antiq. Lib.* xiv. 26. and that he besieged and took *Jerusalem*, by which he was settled King, in the 185th Olympiad, when *Marcus Agrippa* and *Candius Gallus* were Consuls, *Antiq. L.* xiv. 28. which was three Years after the other, the former being in the Year of the *Jul. Per.* 4674, and the latter in 4677: *Josephus* next informing us that *Herod* died 34 Years after the Expulsion of *Antigonus*, when *Jerusalem* was taken, and 37 from his being declared King by the Romans, *Antiq. L.* xvii. 10. each amounts to 4711; and *Herod* really reigning so many Years, the Overplus will bring it into the 4712th Year of the *Jul. Per.* as before computed: for the last Year of the 184th Olympiad ended at the full Moon after the Summer Solstice, so that *Herod* must be made King at Rome before, and *Jerusalem*, *Josephus* says, was taken in the 3d Month; whereas *Herod* did not die, as we have already found, till towards the End of Winter, after another Year of the *Jul. Per.* began, which was on the 1st Day of the Month called January, reckoning

reckoning 37 and 34 Years from those Consuls above-mentioned, *Herod's* Death fell out in the Consulship of *L. Cornelius Lentulus* and *M. Valerius Messalinus*.

Josephus says further, in his *Wars of the Jews*, L. ii. 6. that *Archelaus*, who was *Herod's* Son and Successor, was banished in the 9th Year of his Reign, *Bell. Jud. B. ii. 6.* which *Dio Cassius*, Lib. 5. relates was done when *Emilius Lepidius* and *C. Arun. Nepos* were Consuls; from whence counting 8 Years back in the List of the *Roman* Consuls, the Beginning of his Reign falls in the Time of the same Consuls as *Herod's* Death does before. The 37th and last Year of *Philip* likewise, another of *Herod's* Sons who had Part of his Dominions, *Luk. iii. 1.* being the 20th of *Tiberius Caesar*, *Joseph. Antiq. Lib. xviii. 6.* and that the 4747th of the *Jul. Per.* by the Subtraction of 36 there remains 4711: which comes right, supposing *Josephus* to reckon from *Herod's* 34 Years, that the Numbers might agree when joined together; for from 4677 above to 4747 are 70 Years, the Sum of both their Reigns. If those Numbers might be made to agree with the 4711th Year, the Want of an Eclipse shews that *Herod's* Death could not be then. The Eclipse mentioned by *Whiston* in his *Astronomy*, and *Mann* in his *Chronology*, on the 13th of the 1st Month called March at 3 in the Morning was too near the Passover for what *Josephus* relates to be between, and too late in the Night for publick Observation, as well as incoherent with the other Numbers, being in the 4710th Year.

The 'common Epochæ cannot be right, being after *Herod's* Death; and was framed by *Dionysius Exiguus* a Roman Abbot, as late as the Year 525, as in *Cave's Chartophilax* through Mistake of the 15th Year of *Tiberius*, *Luk. iii. 1.* which he counted from the Death of *Augustus*, as *Marshall* does. The Year reckoned that Way was in the 4742d of the *Jul. Per.* and *Christ* being then in his 30th Year, *Luk. iii. 23.* he was consequently born by that Account in the 4713th of the *Jul. Per.* (according to which the present Date is) almost 2 Years after *Herod's* Death, by the Times of both as above. This Absurdity utterly ruins the great Labour which *Marshall* has taken about it: as on the other hand, the first Computation of *Christ's* Birth establishes the reckoning the 15th Year of *Tiberius*, from his being made Partner with *Augustus* in the Empire; for that being 4 Years sooner, the Birth of *Christ* according to it falls in the same 4709th Year of the *Julian Period*; where the great *Usher* also places it, as well as the famous *Dr. Hen. Moore* in *Paralipomena Sacra*. The Distance of which from the present Time, may be easily counted any Year, by adding 4 to the common *Æra*; as the *Jul. Per.* may, by adding 4713 to the same.

In behalf of the vulgar Epochæ, the learned *Gregory* in his *Notes and Observations upon some Passages of Scripture*, pr. 1650, drawing out an Astrological Scheme of *Jesus Christ's* Nativity on Dec. 25 at Midnight, in the common Year of Reckoning, with some silly if not impious Remarks; says he was for that Account, as well in reverence to the Tradition of the Church, as for the rare Appearances in the Scheme it self, sufficient of their own Strength to evidence, that this was the time both for the year and day, though Reason and Tradition should pretend against it. Which Arguing may help the Reader to be of a different Opinion; seeing that so very ill supported, and considering too that by the Discoveries and Alterations made in Astronomy since, the Scheme is probably calculated wrong.

The placing *Christ's* Birth Dec. 25. bears the Mark of mere Uncertainty, however as to the particular Day: for our Julian Year being 11 Minutes too long, those Minutes amount to a Day in 131 Years, which brought back the Winter Solstice or shortest Day to Dec. 22 from the 25, till since altered; where the Birth of *Christ* was placed, upon that slender Account, as being a noted Day.

Before I conclude this difficult Subject of Chronology, I have Something more to add. There is Mention made of a seventh Year of Rest in 1 *Maccab. vi. 49, 53.* and of the 150th Year, *Ver. 20. i. e.* of the *Seleucidae*, beginning with the Reign of *Seleucus* King of Syria, in the 5th Year of the nominal Reign of *Alexander Ægus*, as in *Prideaux's Table*, which *Æra* with the Sabbatical Years both began

in Autumn, *Lev. xxv. 8, 9.* and what is spoken of in the 150th Year above-mentioned is a Siege, which being Summer Work, appears from hence to be in the latter End of that Year; so that considering what follows in the same Chapter, especially *Ver. 29, 52.* the next must be the Sabbatical Year, in which also *Demetrius* went from Rome. 1 *Mac. vii. 1.* Now from the *Israelites* Entrance into Canaan to the End of the Captivity in the first of *Cyrus* being 924 Years, from thence to the 5th of *Alexander Ægus* 224, these added to 151, make 1299; out of which taking the fifties for Jubile's, as on the *Tables of the Kings.* there remain 49, whose last is a Sabbatical Year. This was in the 4552d of the *Jul. Period* according to *Prideaux*, whom *Bedford* follows, and continues citing in the 47th Table of his *Scripture Chronology*, yet reckons the Sabbatical Year 2 Years before; which being the 149th Year of the above-mentioned *Æra* used in *Maccabees*, manifestly destroys the whole Computation of *Bedford's* Sabbatical Years, of which he speaks so much, and even puts it in the Title of his Book: so the 14th and 15th Years of *Hezekiah*, already observed as one of those seventh Years and a Jubile, are by *Bedford's Table* 46 the 3 and 4 after a Sabbatical Year.

Next to the *Ptolemaick Canon* in those Times, may be counted the *Chronicon Alexandrinum* from an old Library in Sicily, which gives the Succession of the high Priests after the Captivity as follows.

	Y.	Am.	J.P.
<i>Jeshua</i> , <i>Neb. xii. 10.</i> - - - -	53	53	4178
<i>Joiakim</i> , <i>ib.</i> - - - -	30	83	4231
<i>Eliashib</i> , <i>Neb. xii. 10, 22</i> - -	40	123	4261
<i>Joiada</i> , <i>ib.</i> - - - -	40	163	4301
<i>Johanan</i> , <i>Neb. xii. 22.</i> called <i>Jonathan</i> , <i>Ver. 11.</i> - - - -	32	195	4341
<i>Jaddua</i> , <i>Neb. xii. 11. 22.</i> - -	20	215	4373
<i>Onias 1.</i> - - - -	21	236	4393
<i>Simon</i> called the Just - - - -	14	250	4414
<i>Eleanor</i> - - - -	15	265	4428
<i>Manassch</i> - - - -	26	291	4443
<i>Onias 2.</i> - - - -	33	324	4469
<i>Simon 2.</i> - - - -	22	346	4502
<i>Onias 3.</i> - - - -	24	370	4524

Alexander the Great coming to Jerusalem, as *Josephus* relates, the Year before the last Defeat of *Darius*, as appears by *Quintus Curtius*, Lib. 4. *Diodorus Siculus*, Lib. 17. & *Justin*, Lib. 11. and *Jaddua* the high Priest going out to meet him; by the Computation both in this Catalogue and the Canon of *Ptolemy* falls in the 10th Year of *Jaddua's* Priesthood: so that this may confirm the Time of the Persian Kings, which it takes in so completely, wherein is greater Difficulty and Uncertainty in Authors, than there is in that of the following Kings; so that some who would begin *Daniel's* 490 Years before-mentioned from the first Year of *Cyrus*, shorten the Time of the Persian Monarchy from 205 to about 130 Years, whom those two most approved Lists of Succession may each of them confute, for which Purpose they are partly inserted.

The *Æra* of the *Seleucidae* beginning the 12th Year after *Alexander* styled the Great, by comparing those two Catalogues together, this ends at the 146th Year of that *Æra*, the same in which *Judas Maccabeus* took the Command of the Jews on him, 1 *Mac. ii. 70.* & *iii. 1.* It appears indeed that *Onias* died before, 2 *Mac. iv. 34, 35.* which *Prideaux* puts 5 Years, abating so many from *Simon* called the Just, upon the Authority of *Eusebius*; but I rather think the Shortness is occasioned by some of those Numbers being not full Years, or the Years of *Onias* reckoned to *Judas*, omitting the Usurpation of *Menelaus*, and that *Onias* was not slain so long before: for *Antiochus Epiphanes* beginning his Reign in the 2d Year of the 151st Olympiad, 1 *Mac. i. 10.* nine Years before *Judas Maccabeus* was made Captain, the Olympick Games would be 3 Years after, 2 *Mac. iv. 7, 18.* and other 3 Years, *Ver. 23.* would make six, and by what follows the Death of *Onias* is not likely to be sooner than the next Year. Or to reckon the last 3 Years from the coming of *Antiochus* to Jerusalem, *Ver. 21, 22.* which was in his 3d Year, and towards the End of it too, as seems by *Prideaux's* own Account,

Account, Anno 173, it makes but little Difference. The Government of the three next, Judas, Jonathan and Simon is recorded by the Years of the *Seleucidae*, which is continued in *Josephus*, *Antiq. Lib. xx. 8.*

	Y.	Am.	J.P.
Judas Maccabeus, 1 <i>Mac. ix. 3, 18.</i>	6	- 376	- 4548
Jonathan, 1 <i>Mac. xiv. 27.</i>	-	- 17	- 393 - 4554
Simon, 1 <i>Mac. xvi. 14.</i>	-	- 8	- 401 - 4571
John Hyrcanus, 1 <i>Mac. xvi. 23, 24.</i>	30	- 431	- 4579
Aristobulus 1.	-	- 1	- 432 - 4609
Alexander Jannæus	-	- 26	- 458 - 4610
Hyrcanus	-	- 12	- 470 - 4636
Aristobulus 2.	-	- 3	- 473 - 4648
Hyrcanus again	-	- 23	- 496 - 4651
Antigonus	-	- 3	- 499 - 4674
Herod	-	- 34	- 533 - 4677

Some small Notes I would subjoin to this last Part of the Catalogue before I apply it to its main Use. The *Asmonæan* Race ending at Herod, and he being an *Idumæan*, was King only, not high Priest. In 1 *Mac. xvi. 14.* the *Eng. Bibles* that I have examined have *threescore*, which must be wrong, and upon consulting both the *Latin* and *Greek*, I found *seventy* in the room of it. Of the 12 Years of Hyrcanus's high Priesthood at first, 9 were while his Mother *Alexandra* had the Government; the rest indeed is in *Josephus's* 3 Months, but by an Error, according to *Usher* and *Petavius*, for 3 Years: for it is plain that Time, and the 3 Years of *Aristobulus* were 6 Years, by the Consuls of *Rome* whom *Josephus* names, *Antiq. Lib. 14.*

Now if to 4178 the Year of the *Jul. Per.* at the End of the Captivity, we add this Amount 533, it comes to the 4711th of the *Julian Period*, the same which was reckoned with the Overplus for the Death of *Herod* before: from whence arises the Confirmation of those two Points, as already related; that our present *Æra of Christ* is wrong, and that *Luke* counted the Years of *Tiberius Cæsar* from his being made Partner with *Augustus*.

Cumberland in his *Origines Gentium*, pag. 178. mentions the Testimony of *Varro* (esteemed the most learned *Roman*) that there were about 1600 Years between the Flood and *Olympiads*; to which my *Tables* only, that I know of, among the *Moderns* do agree: for from the 2348th Year of the *Jul. Per.* at the Flood by my Computation, to the 3938th when the first Year of the first *Olympiad* was, is 1590 Years; whereas others fall many short, and by the *Table* in *Cumberland's* Book it would be but 1573.

By *Josephus's* mentioning some *Sabbatical Years* about his own Time, which he must needs know, and no *Jubiles*, which were more remarkable, it seems as if the latter were dropped, as the former, or rather both, had been before the *Babylonian Captivity*, 2 *Chron. xxxvi. 21. Lev. xxvi. 35.* from hence might arise an Alteration of the *Sabbatical Years*, spoken of by *Maimonides*, *De She-*

mittah & Jabel, Cap. x. and *Petavius*, *De Doctrina Temporum*, Lib. ix. 26. Two such Years *Josephus* says were, when *Herod* took *Jerusalem*, and the Year before the Destruction of it by *Titus Vespasian*, Lib. iv. 18. & xiv. 28. which being in the Years of the *Jul. Per.* 4677 and 4782, are 105 Years distant, which are sevens of Years. But the *Sabbatical Year* in which he says *Simon Maccabeus* was slain, 1 *Mac. xvi. 14.* agrees neither with his other, nor with that mentioned, Chap. vi. 49, 53. which may be supposed owing either to some Change of the Years, or *Josephus's* Mistake, by its being so long before his Time.

The 7 Stars being counted *watery*, by the ancient *Greek* and *Latin* Authors; *Ovid* writing. *Fast. v. 165. Ore micant Tauri septem radiantia flammis Sydera, quas Hyadas Grains ab Imbre vocat, the seven Stars glittering with Rays shine in the Bull's Mouth, which the Greeks call Hyades from the Rain, as hye in Greek signifies to rain; might not one imagine that the Tradition first rose from those Stars being foremost, at the Beginning of the first Sign, that is with the Sun at the Entrance of the Spring Quarter, when Noah's Flood was on the Earth, if they were really there at that Time? Now the Precession of the Equinox is reckoned, as I remember, by *Street* in his famous *Caroline Tables* 48 Seconds in a Year, but by our late Astronomers something more, and for the sake of an even Number 50", so that 49½ may seem more exact. Next *Lucida Pleiadum* the brightest Star of the seven, being put in *Flamsted's* *Britannic Catalogue* in *Taurus* 25° 40' 8" for the Year 1690, which was the 6403d of the *Jul. Per.* by dividing the Longitude by that yearly Precession, the Quotient is 4049 Years nearest, to be subtracted from 6403; which comes to 2354, but 5 Years after the Flood by my *Tables*.*

There is another great noted Star called *Aldebaran*, that is the *Leader*: for *debar* with the *Chaldeans*, the very ancient Astronomers, signifies to lead, as may be seen in *Buxtorf's* *Chald. Lexicon*, as is the Termination of a verbal Noun, and at the Article of the *Arabians* for *the*, who prefixed it; from whence is the whole Name, which with the *Arabians* and *Persians* reckoning *Taurus* our second their first Sign, *Gravius De Siglis Arabum & Persarum Astronomicis*, p. 1, 8, 9. may lead us to think *Aldebaran* was counted the first Star, for that it was really so appears by Calculation. In the *Catalogue* and at the Time above-mentioned its Distance past the Equinox is 65° 27' which divided by 49½, and subtracted as before, reaches back to the Year of the *Jul. Per.* 1643; being 29 Years after the Death of *Adam*, and 34 before the Translation of *Enoch*, according to the *Table* on *Gen. 5.* which is as early as we may suppose such an Observation preserved: and *Origen* relates that some of *Enoch's* *Writings*, containing the Courses and Names of the Stars, was found in *Arabia Felix*, *Hom. i. in Num.*

NOTES upon the BOOK of HOSEA.

CHAP. I.

THE Lord's Commission which Hosea the Son of Beeri had, in the Time of Uzziah, Jotham, Ahaz, Hezekiah, Kings of Judah, and in the Time of Jeroboam the Son of Joash, King of Israel.

2. The Beginning of the Lord's Commission by Hosea: to whom the Lord said, Go, take thee a Wife of Whoredoms, and Children of Whoredoms; because the Country is quite gone a whoring from after the Lord.

3. So he went, and took Gomer the Daughter of Diblaim, who conceived, and bore him a Son.

4. Upon which the Lord said to him; Call his Name Jezreel: for within a little while I will punish the Family of Jehu for the Blood of Jezreel, and make the Kingdom of the Family of Israel cease.

5. At which Time I will break the Bow of Israel in the Vale of Jezreel.

6. And she conceived again, bearing a

Daughter, when he said to him; Call her Name Not compassionate: for I will again no more have compassion upon the Family of Israel, but will quite take them away.

7. Yet upon the Family of Judah will I have compassion, and save them by the Lord their God; not saving them either by Bow, Sword or War, by Horses or Horsemen.

8. At length having weaned Not compassionate, she conceived, and bore a Son.

9. Then he said: Call his Name Not my People; for you are not my People, nor am I for you.

10. However the Number of the Israelites shall be as the Sand of the Sea, which cannot be measured nor numbered; and in the Place that it is said to them, You are not my People; it shall be said to them, *You* are the Sons of the Living God.

11. And the Sons of Judah with those of Israel shall be gathered together, make them one Head, and come up from the Country: for great will be the Day of Jezreel.

Ver. 1. *Jeroboam*] and the rest that followed, whom the Times of those Kings of Judah shewed.

Ver. 2. *Beginning*] Since it was 66 Years from the Death of *Jeroboam* to the Reign of *Hezekiah*, and *Hosea* was old enough to have a Wife at first, we may suppose he did not prophesy long in their Reigns; I therefore reckon him, and *Josiah* with him, as beginning but about a Year before *Amos*, the Times of which two latter see.

1b. *Whoredoms*] The Affair seems to be, that *Hosea* really married a Woman, that was a Harlot before, and the first Child by her was his own, Ver. 3. who has not an ill Name like the other two, Ver. 4, 6, 9. which latter I suppose upon her turning Adulterers were by another Man, according to Chap. ii. 4, 5, 7. and so she being divorced, the Prophet was ordered to take her again, but she was to stay for him a while, Chap. iii. 1, 3. & ii. 7. *Jun.* and *Trin.* insist that it was but a Vision, because he could not really take the Children, and have them also born afterwards: but there is no Necessity that *take* should relate to the Children at the same Time it does to the Wife, only that he should have them afterwards; as a second Object of a Verb, for Brevity, may be less strictly affected by it. And as there are no Words that so much as intimate a Dream or Vision; and it is not consistent for this to have been only in a Vision, says *Mercer* in hoc Loc. the Time likewise is too long, being several Years, and the weaning of one before she had another, Ver. 8. which appears to be told not with respect to the Prophecy, but as a Circumstance of the Narration, all confirm the whole to be Matter of Fact, like that in Chap. iii. the wrong and absurd Notion of which perhaps has mostly conducted to make it be thought visionary, by

Aben Ezra, *Kimhi* and *Jerome*, in their Commentaries. The Word *take* however claims its proper Signification on its nearest Object *Wife of Whoredoms*, whom he could not take such, unless she was so at that Time; and it is better to suppose a naughty Woman would continue the same, than another become so: as for its not suiting so well with God's taking *Israel* to be his People, it is not the Nature of Comparisons to agree in every Circumstance; yet the *Israelites* in *Egypt*, when God peculiarly took them for a People to himself, might be represented by a Harlot, according to *Ezek.* xxiii. 3, 8. The learned *Piscator* turns it in his Commentary on this Place, *Accipe tibi scortum, & nates scorti gigne; Take thee a Harlot, and beget Children of the Harlot; and Castellio* more elegantly to the same Purpose, *duc uxorem meretricem, liberos gentis meretricies*. The Lord forbade only Priests to marry such, *Lev.* xxi. 7. which the Command of God would have dispensed with, if it had; however Whoredom does not forfeit a Permission to marry; for this see also *Grotius*.

Ver. 4. *the Family of Jehu*] as shewn 2 *King.* xv. 8, 10, 12.

Ver. 5. *Vale of Jezreel*] *Jerome* here writes, *In hac commissio certamine ab Assyriis caesus est Israel, In this the Battle was fought when Israel was beat by the Assyrians;* which he says is large, of above ten Miles Extent.

Ver. 6. *take away*] *old Lat.* forget, by supposing the *Heb.* Root to be נשח when it was נשח

Ver. 11. *great*] as before, Ver. 5. and [for] as if, they shall be gathered, for they will be dispersed; not this to be when they were gathered, as some strain for.

C H A P. II.

CALL your Brothers My People, and your Sisters Compassionated.

2. Plead with your Mother, plead; for she is not my Wife, nor am I her Husband: so let her put away her Whoredoms from her Face, and her Adulteries from between her Breasts;

3. Lest I should strip her naked, and set her as in the Day that she was born, as also make her like a Wilderness, put her like a dry Country, and cause her to die with Thirst;

4. And not have compassion upon her Children, because they are the Children of Whoredoms.

5. For their Mother commits Whoredom, she that conceived them does shamefully: for she says, I will go after my Lovers, who give my Bread and Water, my Wool and Flax, my Oil and Drink.

6. Therefore behold I will hedge up thy Way with Thorns, and fence it with a Fence; insomuch that she shall not find her Paths.

7. And though she follows her Lovers, she shall not overtake them; nor though she seeks for them, find: so that she shall say, I will go back again to my former Husband; for it was then better with me than now.

8. Since she does not know that I give her Corn, Wine and Oil, as likewise cause the Silver to increase for her, and the Gold that they make up for Baal.

9. Therefore I will take back my Corn in its Season, and my Wine in its appointed Time; as also take away my Wool and Flax, that were to cover her Nakedness.

10. And now will I discover her Vileness in the Sight of her Lovers; and no Man shall deliver her from my Hand.

11. I will also make all her Joy cease, her Feast, New-moon and Sabbath, with every one of her appointed Times.

12. Besides I will make her Vine and Fig-tree desolate, of which she said, They are my Hire, which my Lovers gave me; I will even make them a Wood, and the wild Beasts shall eat them.

13. And I will punish her for the Days of the Baals, in which she burnt incense to them, and was decked with her Ear-ring and Jewel, going after her Lovers; and forgot me, says the Lord.

14. By reason of which behold I will persuade her, and cause her to go to the Wilderness; that I may speak kindly to her.

15. From whence I will give her Vineyards to her, and the Vale of Achor for a Door of Hope; where she shall sing as in the Days of her Youth, and as on the Day of her coming up from the Country of Egypt.

16. At which Time, says the Lord, thou shalt call me My Husband; and shall no more call me My Baal.

17. Since I will put away the Names of the Baals from her Mouth; and they shall be remembered by their Name no more.

18. I will further make a Covenant for them at that Time with the Beasts of the Field, with the Fowls of the Air, and the creeping Things of the Ground; the Bow, Sword, and War will I also break from the Earth, and cause them to lie down securely.

19. Moreover I will espouse thee to me for ever; and that in Righteousness, Judgment, Kindness and Compassions.

20. I will even espouse thee to me in Faithfulness; and thou shalt know the Lord.

21. At that Time too will I answer, says the Lord, I will answer the Heaven; and that shall answer the Earth;

Ver. 1. *Call*] *Prideaux* in *Connell*. Anno 446. relates from divers Authors, that *Cardinal Hugo*, who flourished about the Year 1240, first divided the *Scripture* into Chapters, which from the *Latin* was afterwards done in *Hebrew* by *Nathan the Jew*. As this Division is therefore of no Authority to direct the Sense, it appears this Verse belongs to that which goes before, not to what follows, which is of a contrary Kind; and it seems to be joined to the latter, only because both are imperative, and this Verse begins it. *Jun.* and *Trem.* notwithstanding translate, *o popule mi, o my People*, and *o misericordiam consequuta, o compassionated*, as if those were ordered to say to their Brothers and Sisters what follows in the next Verse, and those who are so commanded are supposed to be the better Sort of them: according to which the Brothers and Sisters being the bad ones, were not fit to plead with the Mother to make her good; nay indeed who was the Mother after this Manner? It is further invalidated by the Participle rendered *Compassionated* being feminine, and so belonging to *Sisters*; I might also say singular, and therefore not belonging to the Verb; see further *Grotius*.

Ver. 2. *Plead*] that she may enjoy the foregoing Blessings.

Ver. 7. *so that*] *Jerome* excellently, *Ex quo intelligimus, &c.* Hence we understand, that Harms befall us by the Providence of God, that we may not have those Things which we desire, and may be forced as it were, by the various Troubles and Afflictions of this Life, to turn again to serving God, *Comment*.

Ver. 13. *punish her for*] which is intelligible, as the like in the *com. Transf.* Chap. iv. 9, 14.

Ib. *the Baals*] being evidently more than one, especially by *Names*, Ver. 17.

Ver. 15. *Vale of Achor*] mentioned *Josh. vii. ult.*

Ib. *for a Door of Hope*] *Sicut scil. Israelitae quum ex deserto in vallem istam pervenissent, spem conceperunt totius terrae Chanaan occupandae: that is as the Israelites, when they were come out of the Wilderness into that Valley, had the Hope of possessing the whole Country of Canaan, Piscator, Schol.* with *Jun.* and *Trem.* to the same Purpose.

Ver. 16. *Baal*] which also signifies *Husband* or *Master*; the Dislike to the Name being because the Idols were so called, Ver. 17.

Ver. 21. *answer*] the Demands, by supplying what is wanted, the Word properly meaning so.

22. And

22. And the Earth shall answer the Corn, Wine and Oil; and they shall answer Jezreel.

23. Nay I will sow her for my self in the Earth, and have compassion upon her not compassionate: saying to a People not mine, Thou art my People; and it shall say, Thou art my God.

C H A P. III.

AND the Lord said to me, Go again, love the Woman who is loved of a Neighbour, and an Adulteress: as the Love of the Lord is to the Israelites, though they look to other gods, and love the Bottles of Wine.

2. So I purchased her to me for fifteen *Shekels* of Silver, and a Homer and a half of Barley.

3. To whom I said, Abide for me a great while, do not commit Whoredom, nor be for any Man; and I will be likewise to thee.

4. For the Israelites shall abide a great while with no King, no Prince, no Sacrifice, no Statue, no Ephod, nor Teraphs.

5. Afterwards the Israelites will again seek for the Lord their God, and David their King; fearing the Lord and his Goodness, in the latter Days.

C H A P. IV.

HEAR the Lord's Commission, O Israelites: for the Lord has a Contention with the Inhabitants of the Country; because there is no Truth, no Kindness, nor yet Knowledge of God there.

2. By swearing, lying, murdering, stealing,

committing Adultery, they break out; and Blood reaches to Blood.

3. Therefore the Country shall mourn, every Inhabitant in it languish, with the Beast of the Field, and the Fowl of the Air; and the Fishes also of the Sea shall be gathered up.

4. However let no Man contend with, nor reprove another; since thy People are like those who contend with the Priest.

5. And thou shalt fall in the Day, as the Prophet also shall with thee in the Night; and I will cut off thy Mother.

6. My People are cut off, by being without Knowledge: for thou rejectest Knowledge, so I will reject thee from being a Priest to me; and thou forgetting the Law of thy God, I will also forget thy Children.

7. As they multiply, so they sin against me: I will change their Glory into Baseness.

8. They eat the Sin of my People, and lift up its Soul to their Iniquity.

9. And it shall be as with the People, so with the Priest; whom I will punish for their Ways, and render their Deeds to them.

10. For they shall eat, and not be satisfied; go a whoring, and not increase; because they have left observing the Lord.

11. Whoredom, and Wine, particularly new Wine, take the Heart.

12. My People ask of their Wood, and their Staff tells them: for the Spirit of Whoredoms causes to go astray, so that they go a whoring from under their God.

13. They sacrifice upon the Tops of the Mountains, and burn incense upon the Hills, under the male Oak, the Poplar and female Oak, because the Shadow of it is good: therefore your Daughters commit Whoredom, as do your Spouses Adultery.

14. I do not punish your Daughters, though

Ver. 22. *Jezreel*] the Place of *Israel's* Desolation, Chap. i. 5. put I suppose for the Desolation it self; of which *Annotators* make poor Work.

Ver. 1. *the Woman*] not a for any.

Ib. *Neighbour, and*] which suit together: as indeed do friend, yet in our *com. Bib.* taking friend for *Hosea* himself; but that must be straining it, and why should he be bid to love, whom he did love? The Word in *Heb.* being the same, *Cass.* translates it, *alterius ac, of another and; Leo Jud. proximo tuo, nempe, by thy Neighbour, namely.*

Ver. 4. *Teraphs*] The Things here mentioned being idolatrous ones, which they much valued; of which see *Pocock* in his *Notes* here, and *Selden, Of the Syrian gods, Synt. i. Cap. 2.*

Ver. 2. *Blood*] *Sol. Farbi* and *Ab. Ezra* both expound here, that the Blood of one killed touched or reached to that of another; and *Lyra* in his *Comment.* observes, *Ex superioribus vitiis sequuta ingens effusio sanguinis, From the foregoing Vices there followed great Blood-shedding.*

Ver. 3. *languish*] This may be a Prophecy of the

Drought, particularly and very elegantly described in the Beginning of *Joel.*

Ver. 4. *However*] It being past Remedy, they were so bad.

Ib. *with the Priest*] that being a high Crime, *Deut. xvii. 12.* they were so incorrigible as to contend with the Priest, in vain therefore would the Reproof of another be.

Ver. 7. *I will change*] *Jonathan* in the *Targ.* *וְיִשְׁתַּחֲוֶה* they have changed, contrary to the *Heb.*

Ver. 8. *Sin*] The Priests eat the Offerings for Sin, and so are pleased with it, *Lev. vi. 26.*

Ib. *its Soul*] the Souls of the People to worship, when they brought those Sin-offerings; which being idolatrous, were Sin or Iniquity it self. The *Heb.* is not *their*, which makes both obscure in the *com. Transl.*

Ver. 9. *as with*] See the same *Isa. xxiv. 2.*

Ver. 13. *commit*] *do commit, not shall commit.*

Ver. 14. *not punish your Daughters*] not at present; and because they sinned by means of their Fathers, as [therefore] shews, Ver. 13. and while their Fathers did worse themselves.

they

they commit Whoredom, nor your Spouſes, though they commit Adultery; though they are ſeparated with Whores, and ſacrifice with Prostitutes: ſo the People that do not underſtand are diſquieted.

15. If thou, Iſrael, goeſt a whoring, let not Judah become guilty: neither come you to Gilgal, nor go up to Beth-aven, nor ſwear, By the Lord's living.

16. For Iſrael is unruly, like an unruly Heifer; whom the Lord will now feed like a Sheep in a large Place.

17. Ephraim is joined to Images; let him alone.

18. Their Wine is gone: they thoroughly go a whoring; the Protectors of it baſely do love, Give.

19. The Wind has tied her up in its Wings; and they will be aſhamed of their Sacrificings.

CHAP V.

HE A R this, you Priests, and hearken, O Family of Iſrael, as likewise that of the King, give ear; for whom there is Judgment: becauſe you are as a Gin at Mizpah, and a Net ſpread upon Tabor.

2. And thoſe who turn away get deep to kill; but I will be the Chaiſer of them all.

3. I know Ephraim, and Iſrael is not concealed from me: for now, Ephraim, thou goeſt a whoring; Iſrael is defiled.

4. They will not give up their Doings to return to their God: for the Spirit of Whoredoms is within them, and they know not the Lord.

5. Nay the Pride of Iſrael teſtifies in his Face; ſo Iſrael and Ephraim ſhall fall in their Iniquity, Judah ſhall alſo fall with them.

6. They will go with their Flocks and Herds, to ſeek the Lord, but not find; he being withdrawn from them.

7. They are treacherous againſt the Lord, for they beget ſtrange Children: now ſhall a Month conſume them with their Portions.

8. Sound the Cornet in Gibeah, the Trumpet in Ramah: cry out at Beth-aven, afterwards at thee, Benjamin.

9. Ephraim ſhall become deſolate at the Time of Rebuke: I make known a ſure Thing among the Tribes of Iſrael.

10. The Princes of Judah are like thoſe who remove the Bounds: I will pour out my Fury upon them like Water.

11. Ephraim is oppreſſed, daſhed to pieces in Judgment; becauſe he likes to follow the Statute.

12. So I am as a Moth to Ephraim, and as Rottenneſs to the Family of Judah.

13. Whereas Ephraim ſeeing his Diſeaſe, and Judah his Wound; Ephraim went to Aſſyria, and this ſent to a King who could contend: but he is not able to heal you, nor does he cure you of the Wound.

14. For I am as a fierce Lion to Ephraim,

Ib. *diſquieted*] See concerning it *Prov.* x. 8.

Ver. 15. *Beth-aven*] *Beth-el* being in *Heb.* the *House of God*, *Gen.* xxviii. 19. and now turned to a Place of Idolatry, 1 *King.* xii. 28, 29, 32, 33. is ſuitably called *Beth-aven*, that is the *House of Iniquity* or *Vanity*; ſee *Chap.* x. 5.

Ib. *living*] like that in *Jer.* v. 2. and as *Jun.* and *Trem.* tranſlate it.

Ver. 16. *feed*] ſparingly, as the Context ſhews.

Ib. *a Sheep in*] one that being gone out of the Paſture, wanders any where.

Ib. *in a large Place*] denoting according to *Jerome*, *captivitatē in Aſſyriis, & in latiffimam Medorum terram diſperſionem populi Iſraelis: the Captivity among the Aſſyrians, and Diſperſion of the People Iſrael into the very large Country of the Medes.*

Ver. 18. *Their Wine is gone*] The *Chald. Tranſlator*, who takes large Liberties in this Book, has it, *Their Governours make many Feaſts from Plunder*; and others too ſtrange, as the *Septuag.* *He has choſen* (in the *Compluſian Copy*, *loved*) *the Canaanites; Caſt. The Drinking is out of Meaſure*; *Jun.* and *Trem.* *Their Drink is unruly*, that is, ſay they in the *Annot.* *makes them ſo*; our *Gen. Bib.* *Their drunkenneſſe ſtinketh*, and the *vulg. Lat.* *Their Feaſt is ſeparated.*

Ib. *Wine*] as *Iſa.* i. 22.

Ib. *gone*] regularly from *WD* as in many other Places, and ſo rendered in the *Tig. Verf.* and the literal Meaning may be ſafer taken than that in our *com. Trans.*

Ib. *thoroughly*] continually by Ignorance or Overſight, Ver. 19. *tied her up in its Wings*] to carry away into Captivity.

Ib. *her*] *Iſrael* as a *Heifer*, though not to be expected from any Authority of Commentators.

Ver. 1. *as*] the allowed Meaning.

Ver. 2. *get deep*] agreeable to *Gin*, Ver. 1. and *concealed*, Ver. 3.

Ver. 6. *with their Flocks and Herds*] to offer them in Sacrifice; and many People going together, there might well be Flocks and Herds, though not of each Perſon.

Ver. 7. *a Month*] in which Time the *Aſſyrians* might ravage the Country, deſtroying the Stores, and ſhut up *Samaria* in the Siege, 2 *King.* xviii. 9.

Ver. 8. *Beth-aven*] which may be uſed for the idolatrous Country or Kingdom of *Iſrael*, for which ſee on *Ch.* iv. 15. and *Benjamin* for the other of *Judah*, which had afterwards War with *Aſſyria*: accordingly both are ſpoken of, Ver. 3, 5, 9, 10, 12, 13, 14.

Ver. 10. *like thoſe who remove the Bounds*] acting with Violence contrary to Law and Juſtice.

Ver. 11. *becauſe he likes to follow the Statute*] For which the *Chald. Targum* has, *becauſe their Judges have turned themſelves to wander after falſe Riches*; and the *vulg. Lat.* *becauſe he began to go after Filthineſs*; concerning which ſee *Buxtorf's Vindiciæ adverſus Cappel.* p. 732, 757.

Ib. *Statute*] of *Jeroboam*, 1 *King.* xii. 28. 2 *King.* xvii. 21. ſee alſo *Mic.* vi. 16.

Ver. 13. *Aſſyria*] as 2 *King.* xv. 19.

Ib. *this ſent*] that is *Judah*, as the 2d Member of the Verſe requires; and 2 *King.* xvi. 7. 2 *Chron.* xxviii. 16. with the reſt here, ſhew he did; that *Judah's* ſending alſo is here meant, appears by you which follows: thus *Græc. Jun. &c.*

Ib. *contend*] it being the future Tenſe in *Hiphil* of a Verb ſignifying to contend.

and as a young Lion to the Family of Judah : I my self will tear, and go away ; I will carry away, and none shall deliver.

15. I will go away, return to my Place ; until they own themselves guilty, and seek my Face : in their Distress they will seek me early.

CHAP. VI.

COME, and let us return to the Lord : for he tears, and will heal us ; smites, and will bind us up.

2. He will make us alive after two Days ; on the third Day will he raise us up, and we shall live before him.

3. Then shall we know, following to know the Lord, whose going forth is prepared as the Morning ; and he will come like the Rain to us, like the latter and first Rain to the Earth.

4. What shall I do for thee, Ephraim ? What shall I do for thee, Judah ? Since your Kindness is like a Morning Cloud, and goes away as the early Dew.

5. Therefore I cut with the Prophets, slay them with the Sayings of my Mouth ; and thy Judgments are a Light that goes forth.

6. For I desire Kindness, and not Sacrifice ; and the Knowledge of God more than Burnt-offerings.

7. But they like Adam transgress the Covenant : there are they treacherous to me.

Ver. 2. *on the third Day*] A Prophecy of Christ's Resurrection, 1 Cor. xv. 4. by and in whom we are raised up, 2 Cor. iv. 14.

Ver. 5. *thy Judgments*] the Judgments on thee. The Targ. has *יְהוָה* my Judgment : a deal of it being *מורא* Medrash, as it is called, i. e. Exposition, rather than Translation ; so before in this Ver. *Therefore I admonished them by sending my Prophets, yet they did not return ; I will bring Slayers against them, because they have transgressed against the Saying of my Will.* The Author of the State of the printed Heb. Text imagines a Person read to some Transcriber *umishpatacaer* together, and he parted it wrong as in the pres. Heb. instead of *umishpate caer*, and my judgment (shall go forth) as the light, p. 517, 518. but alas ! to the spoiling the finest and most plausible Criticism, perhaps in his Book, *e* would not make it *my*, that must be *i*.

Ver. 7. *like Adam*] the same as in Job xxxi. 33. And *like Men*, either implies that all Men did so, which is not true ; or that they, being Men, did so like themselves, which would be absurd. Thus translate *Cast. Sant. Leo Jud.* and the *vulg. Lat. Transf.* which *Græc.* approves.

Ver. 8. *deceitful*] So translated *Jer.* xvii. 9. and according to the Signification of the Verb its Root, *Gen.* xxvii. 36. *Jer.* ix. 4. as likewise agreeable to the two foregoing Verses, and Ch. xii. 11. which shew the *Gileadites* were Hypocrites or deceitful, pretending to be religious while they were wicked : *Castal.* turns it *callida*, crafty ; nor does it appear that either the Root, or any of its Derivatives, have such a Meaning as *polluted*.

Ib. *Blood*] put for shedding it by Murder, Ver. 9.

Ver. 9. *Manner*] as rendered *Am.* iv. 9. & viii. 14.

8. Gilead is a City of the Workers of Iniquity : it is deceitful by reason of Blood.

9. And as Troops wait for a Man, the Company of Priests murder in the Manner as at Shechem : for they do Villainy.

10. I see a horrible Thing in the Family of Israel : there the Whoredom of Ephraim is, Israel is defiled.

11. He also makes a Harvest for thee, Judah, when I shall turn back the Captivity of my People.

CHAP. VII.

AS I am healing Israel, the Iniquity of Ephraim is discovered, and the Evils of Samaria : for they work Falsehood ; and the Thief enters, the Troop spoils abroad.

2. And they do not say in their Heart, that I remember all their Wickedness, whose Deeds now compassing them, are before my Face.

3. They make the King glad with their Wickedness, and the Princes with their Lyes.

4. All of them are Adulterers, like an Oven heated by the Baker ; who ceases from stirring up, from kneading the Dough, till it is leavened.

5. On the Day of our King, the Princes make him sick with Bottles of Wine, he stretches out his Hand with Deriders.

6. For they apply their Heart like an

Iso. x. 24, 26. and which the *Heb.* Word signifies, like *Way* also in *English*.

Ib. *at Shechem*] according as related *Gen.* xxxiv. 25. see also xlix. 5, 6, 7. and might be mentioned because the Priests came of *Levi* ; in which Manner *Jun.* and *Trem.* translate and expound it. *Shechem* signifying *Shoulder*, from hence our Translators rendered it *consent*, but the local *ן* denoting a Place, being here joined to it, excludes such a Meaning, if to murder by the Shoulder would have that Meaning, or any at all. *ן* when not local, is never instrumental, to signify *by* or *with*. *De Dieu* refers it to *Jud.* ix. 25.

Ver. 11. *makes*] The *Israelites* by their Sin before-mentioned procuring their own Dissolution and Dispersion, would divers of them be gathered (as Harvest may well denote gathering) to the People of Judah, when they should return from the *Babylonian* Captivity. Without exposing the Inconsistency of others, I will trust this Interpretation to be the most genuine.

Ver. 2. *Heart*] singular as in Ver. 14 and as *Tongue*, Ver. 16.

Ver. 4. *from stirring up*] the Fire in the Oven, when it is sufficiently hot already.

Ib. *from kneading*] It is the same here in *Heb.* as before *stirring up* : and our Translators seem not to have known, that the Leaven or Barm is put in first, and lying a while to leaven the rest, the Kneading is afterwards ; which they have put quite contrary.

Ib. *till*] As Leaven lies in the Dough or Flour, before it is kneaded ; so the Wickedness in their Hearts, before they acted it.

Ver. 5. *Day*] I suppose *Birth-Day*, because it was the King's ; see *Gen.* xl. 20. *Mark* vi. 21.

Oven

C H A P. VIII.

Oven in their lying in wait: their Baker sleeping all Night, in the Morning it burns like a flaming Fire.

7. They are all hot like an Oven, and consume their Judges: all their Kings are fallen, none among them calls to me.

8. Ephraim, he mingles himself among the People: Ephraim is a Cake not turned.

9. Strangers consume his Strength, which he does not know: even the grey Hair sprinkled about on him as it is, he is ignorant of.

10. Moreover the Pride of Israel testifies in his Face: but they do not return to the Lord their God, nor seek him for all this.

11. And Ephraim is like a simple Dove with no Heart: they call to Egypt, they go to Assyria.

12. Since they go, I will spread my Net over them, will bring them down like the Fowls of the Air; will correct them, as their Assembly hears.

13. Wo be to them, because they flee from me; Wasting is for them, because they transgress against me: though I redeem them, yet they speak Lyes against me.

14. Nay they do not cry to me with their Heart, when they lament upon their Beds; when gathering themselves together for Corn and Wine, they come away to me.

15. Notwithstanding I instruct them, strengthen their Arms, they think Evil against me.

16. They return, not to the High One, they are like a deceitful Bow; their Princes shall fall by the Sword, for the Rage of their Tongue: this shall be their Derision in the Country of Egypt.

LET the Trumpet be at thy Mouth, there shall be like an Eagle against the Family of the Lord; because they transgress my Covenant, and trespass against my Law.

2. The Israelites will cry to me, My God, we know thee.

3. Israel casting off Good, the Enemy shall pursue him.

4. They make Kings, but not by me; appoint Princes, whom I do not acknowledge: with their Silver and Gold they make them Images, that they may be cut off.

5. Thy Calf casts off, O Samaria; I am angry with them: how long will they not attain Innocency?

6. For even that is from Israel, the Artificer made it, and that is not God; since the Calf of Samaria will be in Pieces.

7. For they sow Wind, and reap Whirlwind: there is no Stalk to it, the Sprout yields no Meal; if perhaps it should yield, Strangers would devour it.

8. Israel is devoured: now are they among the Nations like a Tool in which there is no Delight.

9. For they go up to Assyria, as a wild Ass alone by himself: the Ephraimites hire Love.

10. Even because they hire of the Nations, now will I gather them together; and they shall be in Anguish in a little while, by the Burden of the King of Princes.

11. Because Ephraim multiplies Altars to sin with, he shall have Altars to sin with.

Ver. 6. *sleeping*] or *though he sleeps*: by whom may be understood the wicked one, that needed not to tempt them to their Wickedness; since they were quite ready for it, according to the following Words, as soon as Opportunity offered.

Ver. 14. *when gathering*] thus the judicious Trem. and Jun. render it.

Ib. *come away*] The Heb. Word signifies *to depart* or *turn away*, but then the Preposition as well as the Sense shews it is not *from* here. Trem. and Jun. *divertunt ad me, they turn away to me*: and so Lewis *De Dieu* expounds it, *Animadu.* in Loc. Buxtorf also says in *Thef. Gram.* Lib. ii. Chap. 11. at Beg. 'וּבְעֵצָה אֲבָרָה אֲבָרָה אֲבָרָה *Discedere pro diversa constructione, Sur is either to come to or go from according to the different Construction*; and the Preposition here put to it is unusual. Whether or no *rebel* came from the Mistake of *ב* for *פ* there is that Mistake in the Commentary of no less a Man than Drusius, Professor of Hebrew in the University of Francker, where *ב* is supposed to signify *rebel* like *בָּרָא*.

Ver. 15. *instruct*] so the Verb signifies, and never bound.

Ib. *Evil*] mischief not suitable to God.

Ver. 1. *Family*] for the Lord's House or Temple not in the Kingdom of Israel, against which Hosea prophesies, and the Heb. Word signifies either: the plural Verbs which follow also shew it was the People. So Trem. and Jun. explain it, *populum Israelit, the People of Israel*; and Piscator, *populum Israeliticum quem Deus pro familia sua habuit, the Israelitish People, whom God had for his own*

Family; Drusius likewise proposes it to be read *familiam, Family*. Jerome has doubtless taken it wrong, expounding, *veniet Nabuchodonosor ad Hierosolymam, in qua templum Domini situm est, Nebuchadnezzar shall come to Jerusalem, in which the Temple of the Lord was placed*; for it is evident this is spoken concerning Israel and Assyria.

Ver. 3. *Israel casting off Good*] which the Chald. Paraphrast turns indeed paraphrastically, *The Family of Israel wander away from my Worship*.

Ver. 4. *make Kings*] See 2 King. xv.

Ib. *acknowledge*] how much better than *knew*!

Ver. 5. *Thy Calf casts off, O Samaria*] In the Chald. thus, *They wander after the Calf of Samaria*: this Capel. wrings to have the Heb. *רָצָה* be read *רָצָה* which is *commit Whoredom*.

Ver. 6. *Pieces*] mistaken in supposing it belonged to the Root *פָּרַץ* several of the ancient Interpreters translated it, *unsteady, deceiving, &c.* see Drus. *Vet. Interp. Frag.*

Ver. 10. *them*] *illos ipsos Assyrios contra Israelitas, those very Assyrians against the Israelites*, Grot.

Ib. *in a little while*] So the Tig. Transf. has *pauco tempore*, and the Vulg. Lat. *paulisper*: for as Buxtorf. says in *Lex. interdum dicitur de pauco temporis, it is sometimes said of a little while*; of which he produces Instances, as *Psa. xxxvii. 10. Jer. li. 33. Noldius* in his *Heb. Concord.* more, and this among the rest. The Sense may speak for it self.

Ver. 11. *he shall have Altars*] in Captivity among the Idolaters.

12. I wrote to him the great Things of my Law; which are reckoned as a strange Thing.

13. *In* my roasted Sacrifices, *when* they offer Flesh, and eat, the Lord does not accept them: now will he remember their Iniquity, and visit their Sins; they shall return to Egypt.

14. Not only Israel forgets his Maker, and builds Temples, but Judah multiplies fortified Cities; however I will send a Fire into his Cities, and it shall consume the Palaces of them.

CHAP. IX.

BE not glad, O Israel, to Rejoicing, like the People; since thou goest a whoring from thy God: dost love Hire upon all the Corn-floors.

2. The Floor and Wine-press shall not feed them, and the new Wine shall fail in her.

3. They shall not dwell in the Lord's Country; but Ephraim shall return to Egypt, and they shall eat what is unclean in Assyria.

4. They shall neither pour out Wine to the Lord, nor the Things be sweet to him; their Sacrifices shall be as the Food of Sorrows to them, all who eat it shall be unclean: for their Food to their Appetite shall not come into the House of the Lord.

5. What will you do at the solemn Day, and at that of the Lord's Feast?

6. For behold they shall go, because of wasting; Egypt shall gather them together, Moph bury them: the pleasant Places for their Money shall the Thistles inherit, the Thorns shall be in their Tents.

7. *That* the Days of Visitation are come, the Days of Recompence come, the Israelites shall know; *that* the Prophet is foolish, the spiritual Man frantick, by reason of the Multitude of thy Iniquity, and the great Hatred.

8. The Watchman of Ephraim is with my

God: the Prophet is the Snare of a Fowler in all his Ways, Hatred in the House of his God.

9. They deeply corrupting themselves as at the Time of Gibeah, he will remember their Iniquity, will visit their Sins.

10. I found Israel as Grapes in the Wilderness, saw your Fathers as the First-fruit on the Fig-tree at the Beginning of it: they came to Baal-peor, and were separated to the Shame; the Abominations being such as they loved.

11. *As for* the Ephraimites, their Glory shall fly away like a Fowl; from the Birth, the Womb and Conception.

12. Nay if they breed up their Children, yet will I deprive them of Men: for even so be to them, when I depart from them.

13. Ephraim, as I saw of Tyre, is planted in a pleasant Place; but Ephraim is bringing forth his Children for the slayer.

14. Give them, O Lord; what shalt thou give? Give them a miscarrying Womb, and flagging Breasts.

15. All their Wickedness is in Gilgal, though I hate them there; I will drive them out of my House, for the Wickedness of their Doings: I will love them no more; all their Princes are rebellious.

16. Ephraim is smitten, their Root is dried up, they yield no Fruit; even though they should bear, yet will I cause the Desires of their Belly to die.

17. My God will reject them, because they do not hearken to him; and they shall be Wanderers in the Nations.

CHAP. X.

ISRAEL is an empty Vine, he provides Fruit for himself: according to the Multitude of his Fruit, he multiplies Altars; according to the Goodness of his Country, they make the Statues good.

Ver. 13. *roasted*] See Deut. xvi. 7. and Buxt. Lex. under צֶהֱ

Ib. *to Egypt*] whither some of the Israelites seem to have fled in the Time of the Assyrian War, as being in Friendship, and from the Enemy, and as seems by Ch. vii. 16. & ix. 3, 6. & xi. 11. Isa. xi. 11. therefore I suppose *Lyra* interprets away the real Meaning, *duram & vilem servitutem qualem in Aegypto servierunt, they shall perform such hard and vile Slavery as they did in Egypt*; and Grot. referring it to 2 King. xvii. 4.

Ver. 6. *Moph*] So the Heb. is; in other Places *Neph*, and thus rendered by the common Translators.

Ver. 7. *Hatred*] of God to him, as Ver. 8, 15.

Ver. 8. *Watchman*] He that watches rightly, and sees how it is with the false Prophet mentioned before and after, as also in Chap. iv. 5.

Ver. 9. *as*] as those of Gibeah did, Judg. xix. This is so far from invalidating or affecting the Interpretation given of Chap. x. 9. as possibly might be objected, that they might here have been compared to the Sodomites or others, and why not to those? And here is not such Distinction as is there.

Ver. 10. *at the Beginning of it*] Before the other Fruit is come; denoting their solitary Condition, which agrees to Grapes in the Wilderness.

Ver. 12. *Nay if*] so Noldius, that accurate laborious Distinguisher of the Sense of the Heb. Particles.

Ver. 15. *is in Gilgal*] See Chap. iv. 15. & xii. 11.

Ver. 1. *he provides Fruit for himself*] Of this the Targum is explanatory, *The Fruits of their Works have caused them to be taken captive*.

2. Their Heart is divided, now they are guilty: he will break down their Altars, will waste their Statues.

3. For now they may say, We have no King: for as we do not fear the Lord, what can a King do for us?

4. They speak Words, swearing falsely in making the Covenant; and Judgment springs forth like Hemlock upon the Ridges of the Field.

5. The Inhabitants of Samaria shall be afraid for the Calves of Beth-aven: since its People shall mourn for it, and its black ones who rejoice at it for its Glory, because that shall be carried away from it.

6. It shall even be had away to Assyria, a Present to a King who can contend: Ephraim shall take shame, and Israel be ashamed by his own Counsel.

7. As for Samaria, her King shall perish, like the Froth atop of the Water.

8. And the Chapels of Aven shall be destroyed, the Sin of Israel; Thorns and Thistles shall come up on their Altars: nay they shall say to the Mountains, Cover us; and to the Hills, Fall upon us.

9. From the Days of Gibeah hast thou sinned, O Israel: there they stood; the Battle against the Sons of Iniquity did not reach them at Gibeah.

10. It is in my Desire, that I may bind them; and the People shall be gathered up

against them, when they are bound for their two Iniquities.

11. Notwithstanding Ephraim is a Heifer taught, that loves to tread out, I pass over her brave Neck: I will make Ephraim be rode on; Judah shall plough, Jacob harrow for him.

12. Sow you in Righteousness, reap with Kindness, break you up the fallow Ground; and it will be the Time to seek the Lord, till he comes, and rains Righteousness on you.

13. You plough Wickedness, reap Iniquity, eat the Fruit of Lying: for thou trustest in thy own Way, in the Multitude of thy powerful ones.

14. But a Tumult shall rise up among thy People, and every one of thy strong Holds shall be wasted, like Shalman's wasting Beth-arbel on the Day of Battle; the Mother being dashed in pieces upon the Children.

15. Thus will Beth-el do to you, by reason of your worst of Evils: in the Morning shall the King of Israel be quite cut off.

C H A P. XI.

WHEN Israel was a Child, and I loved him, I called my Son out of Egypt:

Ver. 2. *divided*] *partim idola partim Deum colendo, by partly worshipping Idols and partly God, Lyra.*

Ver. 3. *no King*] This *Lowth* refers to the Inter-regnum between *Pekah* and *Hoshea*.

Ver. 5. *its—it*] twice repeated, I understand of *Beth-aven*, with which they agree in Number and Gender, but differ in both from *Calves* in *Heb.*

Ver. 6. *had away*] according to the Account given in *Seder Olam Rabba*, Cap. 22. the golden Calf at *Dan*, 1 *King*. xii. 28, 29. was taken away by *Tiglath-pileser*, 2 *King*. xv. 29. and that at *Beth-el* (called by this Prophet *Beth-aven*, as remarked on Chap. iv. 15.) by *Shalmaneser* in the Beginning of the Reign of *Hoshea*, 2 *King*. xvii. 3. which agrees well with the Time of the Prophecy, as at Ver. 3.

Ver. 7. *King*] *Pekah* according to *Lowth*.

Ver. 9. *From*] hast failed in Zeal and Courage against Wickedness, as a People in general ever since, *Judg.* xx. for it seems unnatural to charge the Sin of *Gibeah* upon the *Israelites*, which they so unanimously and sharply punished, considering too that *Gibeah* did not now belong to the Kingdom of *Israel*; nay the Commendation of their standing may settle this Meaning, as also their being distinguished from the *Sons of Iniquity*.

Ib. *stood*] The *Targ.* adds to it in a contrary Sense, they rebelled against my Word by making for themselves a King, &c.

Ib. *reach*] did not reach their Country, as the Destruction now predicted should.

Ver. 10. *bind*] The same Letters might signify *chastise*, the Vowels for which would be regularly two long *e's*, and for *bind* a short *e* and long *o*; and here being the same short *e* and a short *o* instead of the long, seems to shew the latter; this too I think better accords with *bound* that

follows, which has the same Letters. So *Jun.* and *Trem.* render it, and *Buxt.* in *Thef. Gram. Lib. 1. Cap. 4.*

Ib. *for their two Iniquities*] As the *Septuag. Version* and *vulg. Latin*, with *Santes* and *Cast.* have it: which *Lowth*, *Abarbenel*, *Grotius* and others explain by the *Calves of Dan and Bethel*; see Ver. 5. and hence may be the Transition to calling *Ephraim* a Heifer, Ver. 11. *Iniquities* seems nearest to the *Masoretical Reading* (of which see *Buxt. Lex.* under *יו* at *מיו*) as well as makes the best Sense, and is quite different in *Heb.* from that in Ver. 4.

Ver. 11. *loves to tread out*] that she might eat the Corn; see *Deut.* xxv. 4.

Ib. *pass over*] with a Yoke.

Ib. *make Ephraim be rode on*] or make him (the same that follows, viz. the *Assyrian King*, Ver. 6.) ride *Ephraim*; shewing, as in the rest, how he should labour.

Ver. 14. *like Shalman's wasting Beth-arbel*] For this the *Chald.* by the *Wasting of Peace by Sineset*; and the *vulg. Lat.* as *Salmuna* was wasted by his House that took vengeance on *Baul*; on which see *Buxtorf's Vindiciae*, p. 742, 766.

Ib. *Shalman's*] It seems *Shalmaneser*, the Father of *Sennacherib*, King of *Assyria*, destroyed a Place of this Name not mentioned, 2 *King*. xix. 12, 13. with great Cruelty, which is spoken of as being recent, and well known.

Ver. 15. *in*] The *vulg. Lat.* As the Morning passed away, the King of Israel did; for *in* is much like *as*, and *passed away* seems to be made to agree the better with it, since such Latitudes have been passed by Translators.

Ver. 1. *I called*] This being parted from the foregoing by the great *Heb.* Point; and in this Manner *Jun.* and *Trem.* translate.

2. *As* any call them, so they go from their Presence, sacrificing to the Baals, and burning incense to the carved Images.

3. Though I teach the Ephraimites to go, taking them by their Arms; yet they do not know that I heal them.

4. I draw them with the Cords of Man, with the Ropes of Love, and am to them like those who lift up the Yoke *which* is upon their Jaws; nay I put aside the Food to them.

5. He shall not return to the Country of Egypt, but the Assyrian himself shall be his King; since they refuse to return.

6. And the Sword shall remain on his Cities, waste his Limbs, and consume, by reason of their Counsels.

7. For my People are cleaved to turning away from me; but when any call them to the High One, there is not coming up together.

8. How shall I give thee up, Ephraim; deliver thee up, Israel? How shall I give thee to be like Admah; make thee like Zeboim? My Heart is turned in me, my being sorry is kindled together.

9. I will not perform my fervent Anger, will not return to destroy Ephraim: for I am God, and not Man, the Holy One within thee; and will not come into the City.

10. They will go after the Lord, who will roar like a Lion: for when he roars, the Children will tremble from the Sea.

11. They will tremble like a Bird from Egypt, and as a Dove from the Country of Assyria; then will I make them dwell in their own Houses, says the Lord.

12. The Ephraimites compass me with Falsehood, and the Family of Israel with Deceit; but Judah yet governs with God, and is faithful with the Saints.

EPHRAIM feeds on Wind, and follows after the East-wind; every Day he multiplies Lying and Wasting; they also make a Covenant with Assyria, and Oil is had away to Egypt.

2. Therefore the Lord has a Contention with Judah, even to punish Jacob according to his Ways, to whom he will render according to his Deeds.

3. In the Womb he took hold of his Brother's Heel, and by his Strength he was like a Prince with God.

4. He was even like a Prince to the Angel, and prevailed: he wept, and made supplication to him, who found him at Beth-el, and spoke there with us;

5. Even the Lord God of Armies, whose Memorial is the Lord.

6. So return thou to thy God: keep Kindness and Judgment, and wait for thy God continually.

7. *As for* the Dealer, the Scales of Deceit are in his Hand; he loves to oppress.

8. And Ephraim says, Verily I am rich, I have found me Substance; in all my Labours they shall not find that I have Iniquity which is Sin.

9. But I am the Lord thy God from the Country of Egypt; who will yet make thee dwell in Tents, as at the Days of the appointed Time.

10. I therefore speak by the Prophets, multiply Visions, and make Comparisons by the Ministry of the Prophets.

11. Is Gilead Vanity? Verily they are vain, they sacrifice Oxen in Gilgal; their Altars also are as Heaps upon the Ridges of the Field.

Ver. 2. *any call*] as Ver. 7.

Ver. 3. *their Arms*] With the old Lat. *And I, as it were the Nurse of Ephraim, carried them in my Arms*, in the Liberty that Translater took.

Ver. 5. *not return*] shall not return to Egypt as a People in general, though divers of them should flee thither, Chap. viii. 13.

Ib. *refuse to return*] to God; and therefore should not return to Egypt, but go to a worse Place into Captivity; which would not be to return, since they refused that.

Ver. 7. *coming up*] to the High One, as just before.

Ver. 10. *Sea*] As this appears to be a Prophecy of the Israelites being brought home from Egypt and Assyria, this would neither be the West nor western Sea.

Ver. 12. *yet governs*] But the vulg. Lat. *is come down a Witness*; *gned*, a Witness, being so near like *gnod*, yet, and *rad* by Mistake or Ignorance, derived from *yarad* instead of *rud*.

Ver. 1. *Wind*] as unprofitable.

Ib. *East-wind*] as hurtful.

Ib. *and Oil*] which [and] should not be *Italick*.

Ver. 3. *was like a Prince with God*] Where the Vulg. has, *was directed with the Angel*, supposing *מר* an un-

usual Verb to come from *מר* Buxtorf's Answer to Capellus on it may be worth reading by the Curious, *l'indicia*, p. 794, 795.

Ver. 4. *who*] that is God, Gen. xxviii. 12, 19. & xxxv. 1. while the *com. Transf.* may seem to speak for worshipping Angels.

Ib. *us*] like *we*, Psa. lxvi. 6. and see the Commentaries of Calvin and Cocceius. The Septuag. have wildly to them.

Ver. 8. *Verily*] the same with that in Ver. 11.

Ib. *is Sin*] for *were*, if it was proper, would be the labours.

Ver. 9. *But*] thus Chap. xiii. 4. so in Pool's Annotations it is turned *but*, and that Sense shewn; as likewise by *Cast. atqui*.

Ib. *I am*] God must do for Ephraim, as in this Verse, and Ch. xi. 3, 4. though he says, *I am rich*, and *I have found* &c. and notwithstanding his vindicating himself, God judges him, Ver. 10. Chap. vi. 5.

Ver. 11. *they sacrifice Oxen*] But the vulg. Lat. *sacrificing to Oxen*, though the Doway College turn it into English, *with Oxen*; for Jerome in Annot. expounds it, *They offer Sacrifices to Oxen, imitating the Error of Samaria: Gr. sacrificing Princes*.

12. Not only Jacob fled to the Country of Syria, and Israel served for a Wife, and for a Wife kept *Sheep*;

13. But by a Prophet the Lord brought up Israel from Egypt, and by a Prophet he was kept.

14. Ephraim provokes with the Spires; so his Lord will spread his Blood upon him, and make his Reproach return to him.

C H A P. XIII.

WHEN Ephraim spoke with trembling, he was advanced in Israel; but being guilty by Baal, he died.

2. And now they proceed to sin, and make them a molten Image of their Silver, Images by their own Understanding, all of it the Work of the Artificers; of which they say, Let the Men who sacrifice kiss the Calves.

3. Therefore shall they be like a Morning Cloud, and like the early Dew that goes away, like Chaff driven tempestuously out of the Floor, and as Smoak out of the Chimney.

4. But I am the Lord thy God from the Country of Egypt; nay a God excepting me

thou knowest not, and a Saviour there is none besides me.

5. I knew thee in the Wilderness, in a Country of Droughts.

6. According to their Pasture, so are they filled; they being filled, their Heart is exalted: therefore they forget me.

7. So will I be to them like a fierce Lion, will watch like a Leopard in the Way.

8. I will meet them as a Bear deprived of its Young, and rend the Covering of their Heart; nay consume them there as a stout Lion, the wild Beast shall tear them asunder.

9. He destroys thee, O Israel; though there is for thy Help in me.

10. Where is thy King now, and he that will save thee in all thy Cities, as also thy Judges of whom thou saidst, Give me a King and Princes?

11. I gave thee a King in my Anger, and took him away in my Wrath.

12. The Iniquity of Ephraim is bound up, his Sin is hid.

13. The Pangs of a Woman in labour shall come to him: he is an unwise Son, for he should not remain some Time at the breaking out of Children.

Ver. 14. *Spires*] the very same as in Jer. xxxi. 21. from the radical Word signifying a *Palm-tree*, which grows so: this being confirmed and explained by, as it is agreeable to, the latter Part of Ver. 11. The Geneva Bib. has it *high places*.

Ver. 2. *by*] it being β not γ in all the Heb. Bibles I have, excepting *Munster's* of least Authority; as *Drusus* says it was in all he had seen but one.

Ib. *Let the Men who sacrifice*] The Sept. and vulg. Interp. *Sacrifice Men*; but not after the Heb. which has not γ and the Sept. have next, *for the Calves have failed*.

Ib. *kiss*] as *Tully* speaks concerning the Image of *Hercules*, in his 4th Oration against *Verres*.

Ver. 5. *knew thee*] By the Chald. Paraphrast, supplied their Necessities.

Ver. 8. *Covering*] called by Anatomists the *Pericardium*; the Heart being not in the *Caul*.

Ver. 9. *He destroys thee*] Namely *Baal* does, Ver. 1. or as *Munster* says, *thy Iniquity*; or according to *Piscator* in his Note on it, *scilicet rex tuus, cujus mentio fit versu sequente, thy King of whom there is mention made in the following Verse*. The Verb too is of the 3d Person; and the Heb. Tongue knows no such Thing as expressing a Reciproque, having the Subject and Object the same, or self by a Pronoun; because the Verbs have the Conjug. *Hithpabel* purposely for it. It is rendered the same in Lat. *perdidit te*, and in the Geneva Vers. *one hath destroyed thee*.

Ib. *for*] Heb. β

Ver. 10. *Where*] The Word אין here and in the 14th Verse might be either for אין *where*, by transposing the two Letters, or for אין *I will be*, by leaving out the last, both which are sometimes used in Heb. but the Sense will determine it for the former, as it is not proper, *I will be thy King now, and he that will save thee—and thy Judges of whom thou saidst, &c.* and *Piscator* here writes, *Ero ita absolute positum, nec consequentia sermonis congruit, nec sensum aliquem convenientem gignit: I will be put thus nei-*

ther agrees with what follows, nor forms any other suitable Meaning.

Ib. *Where is thy King now*] So *Lowth* says, *the Verbs may better be translated. In this Sense the 70 and the Targumist understand the Words, with several other Interpreters*. But I have a better Proof to offer, viz. thus far is the first Member of the Sentence, both by the Heb. Pointing and the Conjunction which follows; so that the last Word of it cannot signify *where*, though it is rendered so in the com. Transl. by altering the Partition, and leaving out the Conjunction. And we may find *ephe* signifying *now* in several Places, as Isa. xix. 12. & xxii. 1. Pro. vi. 3. 2 King. x. 10. Job xix. 6. & xvii. 15. and commonly, if not always, when it has not the Letter א as *Buxtorf* observes under אין to make it interrogative. So *Gost.* renders it, *Ubi nunc est tuus rex?* and *Drusus*, *Ubi rex tuus jam?* whose Commentary see.

Ib. *saidst, Give*] as we read 1 Sam. viii. 6.

Ver. 11. *gave*] 1 Sam. viii. 7. & xii. 13, 17. In *Pool's Annotations* it is said, *Such as Shalium, Menahem, Pekah, &c.* but the Wickedness of those three in obtaining the Kingdom does not suit with the Expression of God's giving them, 2 King. xv. 10, 14, 16, 25. This Heb. Verb indeed is in the future Tense, and has therefore been referred to the King of *Affyria*; but I take it to be only future, after the Heb. Manner, to the foregoing Verb for *saidst*, which is in the past Tense.

Ib. *took him away*] 1 Sam. xiii. 14. & xv. 23. 1 Ch. x. 13, 14. This is not applicable to *Shalmaneser* or *Enmesar* King of *Affyria*, as he died a natural Death, *Tobit* i. 2, 15. *Lowth* reads this Verb only in the future Tense, and interprets it of *Hoshea* the last King of *Israel*, as if King was to be understood of all their Kings: but then it might be more probably extended to *Zedekiah*, as it began with *Saul* according to his Comment, and so belonged to *Israel* in general; since the taking away would otherwise but partly answer to the giving. Nor must it commence with *Jeroboam*, as the *Assembly's Annotations* mention, because he was not given in Anger to the Kingdom.

14. I will redeem them from the Power of the Grave, will ransom them from Death : where are thy Plagues, O Death? Where is thy Destruction, O Grave? Repentance shall be hid from my Eyes.

15. Though he is fruitful among the Brethren, the East-wind shall come, the Wind of the Lord come up from the Wilderness ; so that his Spring shall dry up, and his Fountain waste away : it shall spoil the Treasure of all the pleasant Things.

16. Samaria shall be desolate, for she has rebelled against her God : they shall fall by the Sword, their Children shall be dashed in pieces, and its Women with Child be cut up.

C H A P. XIV.

RETURN, O Israel, to the Lord thy God : for thou art fallen by thy Iniquity.

2. Take with you Words, and return to the Lord, supplicating him ; Forgive all Iniquity, and receive us well ; so will we render for Bullocks our Lips.

3. Assyria shall not save us, we will not

ride upon Horses, nor call the Work of our Hands any more our god : it being thou by whom the Fatherless is had compassion upon.

4. I will *then* heal their turning away, will love them freely : for my Anger is turned away from him.

5. I will be like the Dew to Israel ; he shall flourish as a Lilly, and strike forth his Roots like Lebanon.

6. His tender Branches shall go on, his Comeliness be as an Olive-tree, and the Smell of him like Lebanon.

7. They shall return that dwell in his Shadow ; shall revive as Corn, and flourish like the Vine : the Remembrance of it shall be as the Wine of Lebanon.

8. *Let Ephraim say*, What are Images any more to me ? I will answer and observe him ; I am like a green Fir-tree, from me thy Fruit is found.

9. Who is wise, that he may understand these Things ; prudent, that he may know them ? For the Ways of the Lord are right, and the Virtuous go in them ; but Transgressors stumble therein.

Ver. 14. *where*] The Proof of this has been shewn at Ver. 10. to which may be added that the Apostle quotes it so 1 Cor. xv. 55. see *Piscat.* on Ver. 10.

Ver. 2. *Forgive*] the same Verb as in *Psa.* xxxii. 1. and which signifies so with such Nouns.

Ib. *for Bullocks*] which is proper ; but not *bullocks of*, nor is the *Heb.* so.

Ib. *Bullocks*] Thanksgivings as *Jerome* and others interpret it. *Drusius* says, *Some translate it Calves, but wrong ; for עֲלִיִּים are rather called Calves, Comment.* The *Sept.* have *Fruit*, and from thence in the Opinion of *Hammond* has, *Heb.* xiii. 15. whence he on *Heb.* viii. says, *There is little reason to doubt, but the ancients and true reading was פֵּרִי not פֵּרִיָּה but though Somebody might think the latter should be in the contracted Form, denoting of between that and the following Word, which then would be like the former, and that might be mistaken*

for *Fruit* ; yet the Uncouthness of the *Bullocks of our Lips* was more likely the Occasion of taking it for *Fruit* ; whereas if it had been *Fruit* at first, it is not to be thought it would have been altered to *Bullocks*.

Ver. 4. *will*] or *would*, &c.

Ver. 5. *to Israel*] which is very express in the *Heb.* yet the *vulg. Lat.* is, *I will be as it were Dew, Israel shall &c.*

Ver. 7. *Remembrance*] according as in Chap. xii. 5. and every where else.

Ver. 8. *like a green Fir-tree*] not as the Images which are dead Stocks, and yield no Fruit.

Ib. *thy Fruit*] which thou hast to eat : not *quem feret*, which thou bearest, as *Piscator* interprets it ; for he himself allows it is God that is compared to the Fir-tree, not *Ephraim*.

NOTES upon the BOOK of JOEL.

CHAP. I.

THE Lord's Commission which Joel the Son of Pethuel had.

2. Hear this, you Elders; and give ear, all Inhabitants of the Country: Has this been in your Days? Or was it in those of your Fathers?

3. Tell of it to your Children, and let them tell theirs, as also their Children to another Generation.

4. What is left by the Palmer-worm the Locust eats, what is left by the Locust the Canker-worm eats, and that which is by the Canker-worm does the Caterpillar eat.

5. Awake, O Drunkards, and weep; and lament, all Drinkers of Wine; for the new Wine, because it is cut off from your Mouth.

6. For a Nation is come up against my Country, strong, and out of Number: its Teeth are those of a Lion, and it has the Cheek-teeth of a stout Lion.

7. It has made my Vine desolate, and my Fig-tree foamy: has made quite bare, and cast off; the Branches of it are become white.

8. Lament like a Virgin girded with Sackcloth, for the Husband of her Youth.

9. The Meat-offering and Drink-offering being cut off from the Lord's House; the Priests, the Ministers of the Lord mourn.

10. The Field is wasted, the Ground mourns: for the Corn is wasted, the Wine dries up, the Oil languishes.

11. Be ashamed, you Husbandmen, lament, O Vine-dressers, for the Wheat and

Barley; because the Harvest of the Field is perished.

12. The Vine dries up, and the Fig-tree languishes: the Pomegranate-tree, as well as the Palm-tree and Apple-tree, all the Trees of the Field dry up; for Joy is dried up from Mankind.

13. Gird your selves, and make lamentation, O Priests; lament, O Ministers of the Altar; come, abide all Night in Sackcloth, you Ministers of my God: for the Meat-offering, and Drink-offering, is withheld from the House of your God.

14. Sanctify a Fast, call a solemn Day, gather up the Elders, all the Inhabitants of the Country, to the House of the Lord your God; and cry to the Lord.

15. Alas for the Day; because the Day of the Lord draws near, and comes as a Wasting from the Almighty.

16. Is not the Food cut off before our Eyes, Gladness and Rejoicing from the House of our God?

17. The Grains are become mouldy under their Clods, the Granaries are desolate, the Barns broke down: for the Corn is dried up.

18. How the Beasts groan! The Herds of Oxen are perplexed, because there is no grazing for them; the Herds of Sheep too are become desolate.

19. To thee, O Lord, I call; because the Fire consumes the Pastures of the Wilderness, and the Flame burns all the Trees of the Field.

20. The Beasts of the Field also cry out

Ver. 1. *Commission*] This being in the Time of a great Drought, which is visibly here described (though *Grotius* strangely applies it to the *Affyrians*) and according to *Usher* in his *Annals* A. M. 3197, the same which *Amos* mentions as past, Chap. iv. 7, 8, 9. it follows that *Joel's* Prophecy was before the other's, the Time of which is told; and this may agree with *Jerome*, as an Author of most Authority in this Respect, making him Cotemporary with *Hosea*.

Ver 2. *was it*] Making a Question like *it* before.

Ver. 4. *Caterpillar*] In the *Sept. Blast*, but see *Psa.* lxxviii. 46.

Ver. 7. *foamy*] with Excrescences growing out like Foam, by the Heat and Driness, from the Verb (which this is not) *to foam with rage*: so *Jun.* and *Trem.* render it *clavum*.

Ver. 8. *Lament like*] The *Sept.* *Lament to me over*: for *it* without the Points signifying either *lament* or *to me*, and this Verb not having the former Meaning any where else, which it derives from the *Chald.* as also the

latter though frequent not making Sense alone, they were profoundly joined together; and *it* likewise being mistaken for *it* was turned *over*: which seems the best Account that is to be given of it.

Ver. 14. *to the House*] for *into* it they might not come, only the Priests, nor would there be Room for all; and [to] may be included in Verbs of Motion.

[*to cry to the Lord*] In *Jerome's Version* intituled *from the Heb.* is this Addition, *Glamate, inquit, ad Dominum in cordibus vestris, & dicite; Cry, says he, to the Lord in your Hearts, and say*; but as no other *Transf.* has it, it is little to be regarded.

Ver. 15. *Alas*] The same *Verf.* of *Jerome* and the *com. Lat.* have it thrice, and the *Sept.* with *to me* after each; because, as *Jerome* says in his *Comment*, they had sinned against the Trinity; but this must be to think above what is written, 1 *Cor.* iv. 6. see *Jerome's Works*, Tom. 6. in fol. mine being published by *Erasmus*, 1516.

Ver. 19. *Fire*] *estus solis, the Heat of the Sun*, as I think *Piscator* best expounds it.

to thee; because the Channels of Water dry up, and the Fire consumes the Pastures of the Wilderness.

CHAP II.

BL O W the Trumpet in Zion, and found an Alarm on my holy Mountain: let all the Inhabitants of the Country be moved: for the Day of the Lord is coming, for it draws near;

2. A Day of Darkneſs and Dimneſs, a Day of Clouds and Obſcurity, like *one* of the Morning ſpread upon the Mountains: there is a People great and ſtrong, the like to which has never been, nor ſhall be again after them to the Years of all Ages.

3. The Fire consumes before them, and the Flame burns after them: the Country before them is like the Garden of Eden, and behind them a deſolate Wilderneſs; nay there is alſo no eſcaping of them.

4. The Sight of them is like that of Horſes, and juſt like Horſemen do they run:

5. As the Noiſe of Chariots which bound upon the Tops of the Mountains, as the Noiſe of a Flame of Fire that consumes the Stubble, as of a ſtrong People ſet in order for War.

6. The People are in Anguiſh at their Preſence, all Faces gather Blackneſs.

7. They run like the Powerful, climb up the Wall like Men of War; and go in their reſpective Ways, without turning out of their Paths.

8. Nor do they ſtreighten one another, they go in their ſeveral Roads; and falling by the Dart, are not wounded.

9. They run to and fro in the City, run on the Wall, climb up the Houſes, enter through the Windows like a Thief.

10. The Earth is moved before them, the Heaven ſhakes, the Sun and Moon are gloomy, and the Stars withdraw their Brightneſs.

11. Nay the Lord utters his Voice before his Army, as his Camp is very large, as he is ſtrong to accompliſh his Word: for the Day of the Lord is great, and very terrible; who then can bear it?

12. So even now, ſays the Lord, return to me with your whole Heart, with Fasting, Weeping, and Lamentation.

13. And rend your Heart inſtead of your Garments, and return to the Lord your God: for he is gracious and merciful, forbearing of Anger, and of large Kindneſs, and being ſorry for Harm.

14. Who knows but he may return, be ſorry, and leave a Bleſſing behind him, a Meat-offering and Drink-offering for the Lord your God?

15. Blow the Trumpet in Zion, ſanctify a Faſt, call a ſolemn Day:

16. Gather the People, ſanctify the Congregation, bring together the Elders, gather the Children and ſuch as ſuck the Breasts; let the Bridegroom come out of his Cloſet, and the Bride out of her Marriage-chamber.

17. Let the Priests, the Miniſters of the Lord, weep between the Porch and the Altar, and pray; Have compaſſion upon thy People, O Lord, and do not deliver thy Poſſeſſion to Reproach, for the Nations to rule over them: why ſhould they taunt among the People, Where is their God?

18. Then will the Lord be zealous for his Country, and ſpare his People.

19. To whom he will make answer thus: Behold I will ſend you Corn, Wine and Oil, ſo that you ſhall be ſatisfied with it; and will no more make you a Reproach among the Nations.

20. And I will remove the northern Army far from you, driving it away to a dry and deſolate Country, with its Face to the eaſt Sea, and its End to the hindermoſt Sea; and the Stink of it ſhall go up, as ſhall its Stench, though it acts in a great Manner.

21. Do not fear, O Ground, rejoice, and be glad; for the Lord will act in a great Manner.

22. Fear not, you Beaſts of the Field: for the Paſtures of the Wilderneſs will ſprout forth; for the Tree will bear its Fruit, the Fig-tree and Vine yield their Strength.

23. You Sons of Zion, therefore rejoice, and be glad through the Lord your God: for he will give you the former Rain ſuitably; and will cauſe the Shower to come

Ver. 2. *like one of the Morning*] ſo certainly coming, and near approaching, according to Ver. 1. with no Reſpect to Darkneſs, &c. tho' *Jun.* and *Trem.* have ventured to tranſlate, without diſtinguiſhing the Words, *ut nubes aurora,* as the clouds of the morning. And bewildered without the Correction here, *Ab. Ezra* and *Kimbi* expound it to be ſuddenly, *Grot.* largely; while *Caſt.* and the *Biſhops* quite diſjoin theſe, and notwithstanding the *Heb.* Diſſiſion, unite this to the following: which to mention, may be ſufficient to refute; yet allowing that an Attempt at ſome Senſe, may be more commendable than no Attempt at any, as with others.

Ver. 8. *by the Dart*] the Thorns of the Buſhes which

are ſlippery throwing them down. It does not appear that this Particle ever ſignifies *upon*, and if the Inſects had fallen ſo, they might have been wounded.

Ver. 14. *a Meat-offering*] by giving Plenty.

Ver. 20. *though*] according to *Lowth's* Obſervation, and the Senſe of the Paſſage.

Ver. 23. *suitably*] *Heb.* *to Juſtice,* or *juſtly*, what is ſuitable or fit for the Ground.

Ib. *at firſt*] at the Beginning of the Season for each Rain, as *Caſt.* elegantly renders it *in primis*; which could not be both in the *firſt month*, nor is there month in the *Original*: *Jun.* and *Trem.* add *tempore*, Time; others tranſlate *as at the Beginning*.

down.

down for you, the former and latter Rain at first.

24. And the Floors shall be full of Wheat, the Presses too shall overflow with Wine and Oil.

25. I will further render to you the Years, which the Locust, Canker-worm, and Caterpillar, and Palmer-worm has eat, my great Army that I sent among you.

26. Thus shall you eat still, and be satisfied, praising the Name of the Lord your God, who deals wonderfully with you; and my People shall never be ashamed.

27. You will then know that I am within Israel, and am the Lord your God, there being none else; and my People shall never be ashamed.

28. And after that I will pour out my Spirit upon all Flesh, and your Sons and Daughters shall prophesy, your old Men dream Dreams, your young Men see Visions.

29. And also upon the Servant-men and Maids, will I pour out my Spirit in those Days.

30. Besides I will put strange Sights in the Heaven and on the Earth; Blood, and Fire, and Pillars of Smoak.

31. The Sun shall be turned into Darkness, and the Moon into Blood, before the great and terrible Day of the Lord comes.

32. And every one who calls on the Name of the Lord shall be delivered: for on Mount Zion, and in Jerusalem there shall be Deliverance, as the Lord has said, and among those that remain whom the Lord will call.

C H A P. III.

FOR behold in those Days, and at that Time, in which I shall turn back the Captivity of Judah and Jerusalem;

2. I will also gather together all Nations, and bringing them down to the Valley of Jehoshaphat, will come to Judgment with them there, for my People and my Possession Israel, whom they have scattered among the Nations, and divided my Country:

3. Having cast Lots for my People, given a Boy for a Whore, and sold a Girl for Wine, that they might drink.

4. And what have you also to do with

me, O Tyre, Zidon, and all the Borders of Philistia? Will you render a Recompence to me? For if you recompense me, I will swiftly, speedily cause your Recompence to return on your own Head:

5. Who have taken my Silver and Gold, and carried my good pleasant Things to your Temples.

6. Have further sold the Posterity of Judah and those of Jerusalem to the Grecians, that you might remove them far off from their own Bounds.

7. Behold I will stir them up from the Place whither you have sold them; and will cause your Recompence to return on your own Head.

8. And I will sell your Sons and Daughters into the Hand of the Posterity of Judah, who shall sell them to the Shebäites, a People far off: for the Lord has spoken it.

9. Proclaim this among the Nations, prepare the War; stir up the strong ones, let all the Warriors approach, let them come up.

10. Beat your Spades into Swords, and your Pruning-hooks into Spears: let the Weak say, I am strong.

11. Assemble, and come on every Side, all Nations, and be gathered together: cause thy strong ones, O Lord, to come down thither.

12. Let the Nations be stirred up, and ascend to the Valley of Jehoshaphat: for there will I sit to judge all the Nations on every Side.

13. Put forth the Sickle, for the Harvest is ripe: come, get down, for the Winepress is full, the Presses overflow, because their Wickedness is great.

14. Multitudes, Multitudes will be in the Valley of Determination: for the Day of the Lord is near in the Valley of Determination.

15. The Sun and Moon will be gloomy, and the Stars withdraw their Brightness.

16. Nay the Lord will roar from Zion, and utter his Voice from Jerusalem, so that the Heaven and Earth shall shake; but the Lord will be the Refuge of his People, and the Strength of the Israelites.

17. So you shall know that I am the Lord your God, who dwell on Zion my holy Mountain; and Jerusalem shall be holy, and Strangers pass through it no more.

Ver. 25. *Army*] which is here plainly told to be these Insects: but *Grot.* expounds them to denote four Kings of *Affria*; what will not some learned Men do, to distinguish themselves by being singular?

Ver. 26. *Still*] for so the Verb being doubled as here signifies, *Buxt. Thes. Gram. Lib. ii. Cap. 16. Reg. 2.* and if transposed might have been plentifully: so *Trem.* and *Jun.* have indefinitely.

Ver. 2. *Valley of Jehoshaphat*] lying along on the east Side of the City of *Jerusalem*, where God would judge them from Mount *Zion*, Ver. 12, 16.

Ver. 8. *sell*] 'This might probably come to pass, when *Alexander*, after the taking of *Tyre*, sold thirty thousand of the Inhabitants for Slaves,' *Lowth.*

Ver. 14. *Determination*] agreeable to Ver. 2, 12.

Ver. 16. *Refuge*] not *hope*, unless from the old *Latin*.

18. At which Time the Mountains shall drop new Wine, and the Hills run with Milk, as all the Channels of Judah shall with Water; and a Fountain shall come out of the Lord's House, which shall water the Valley of Shittim.

19. Egypt shall become desolate, and Edom be a desolate Wilderness; for the

Violence to the Posterity of Judah, in whose Country they have shed innocent Blood.

20. Whereas Judah shall abide for ever, and Jerusalem to all Ages.

21. Moreover I will cleanse their Blood that I have not cleansed; and the Lord will dwell in Zion.

Ver. 18. *drop new Wine, and Sc.*] Well expounded by Sir John Floyer, *bring forth many Vines, and the Hills be fruitful Pastures, Sibylline Oracles translated*, p. 317.

Ver. 19. *whose*] for which there is regularly the *Heb.*

Relative and Preposition, in the Manner of that Tongue; and so *Fun.* and *Trem.* who understood it better than most other Translators, have *quorum*.

NOTES upon the BOOK of AMOS.

C H A P. I.

THE Words of Amos, who was among the Sheep-men of Tekoa, which he saw concerning Israel in the Time of Uzziah King of Judah, and in that of Jeroboam the Son of Joash, King of Israel, two Years before the Earthquake;

2. Who said, The Lord will roar from Zion, and utter his Voice from Jerusalem; so that the Pastures of the Shepherds shall mourn, and the Head of the arable Land dry up.

3. Thus says the Lord; I will not turn it away, by reason of three Transgressions of Damascus, nay four, because of their threshing Gilead with Threshing-instruments of Iron.

4. But I will send a Fire on the House of Hazael, which shall consume the Palaces of Ben-hadad.

5. And I will break the Bar of Damascus, and cut off the Inhabitant from the Vale of Aven, with him who holds the Scepter from the House of Eden; and the People of Syria shall be carried away to Kir, says the Lord.

6. Thus says the Lord; I will not turn it

away, by reason of three Transgressions of Gaza, nay four, because of their carrying away the whole Captivity, to deliver up to Edom.

7. But I will send a Fire on the Wall of Gaza, which shall consume the Palaces of it.

8. And I will cut off the Inhabitant from Ashdod, with him who holds the Scepter from Ashkelon; as also turn back my Hand against Ekron, and the Residue of the Philistines shall perish, says the Sovereign Lord.

9. Thus says the Lord; I will not turn it away, by reason of three Transgressions of Tyre, nay four, because of their delivering up the whole Captivity to Edom, and not remembering the Covenant of Brothers.

10. But I will send a Fire on the Wall of Tyre, which shall consume the Palaces of it.

11. Thus says the Lord; I will not turn it away, by reason of three Transgressions of Edom, nay four, because of his pursuing his Brother with the Sword, so that he lost his Compassions, did tear in his Anger for ever, and kept his Wrath perpetually.

12. But I will send a Fire on Teman, which shall consume the Palaces of Bozrah.

Ver. 1. *Tekoa*] situate on the north Side of a Hill, about nine Miles southward of *Bethlehem*, *Maandr. Journ.*

1b. *two Years before the Earthquake*] *Sept.* and *Vulg.* before the two Years of the Earthquake, which the *Heb.* confutes.

1b. *Earthquake*] spoken of long after, *Zech.* xiv. 5. and which *Josephus* says was when *Uzziah* was stricken with the Leprosy, *Antiq. Lib.* ix. 12. but could not be, as this was in *Jeroboam's* Time, and *Jotham* then ruled for *Uzziah*, 2 *Chron.* xxvi. 21. 2 *King.* xv. 5. since he was but in his 25th Year when he began reigning, 2 *Chron.* xxvii. 1. 2 *King.* xv. 33. and so *Jeroboam* was dead 14 Years before *Jotham* was born, as by the *Chron. Table*; see *Univ. Hist.* B. I. vii. 7.

Ver. 3. *not turn it away*] the Judgment and Destruction denounced in general, Ver. 2.

1b. *by reason of*] The Particle *For* in the *com. Transf.* makes the Sense obscure and doubtful.

1b. *four*] By the Use of the same Preposition *by* repeated, and by the whole Compass of the Context, it appears to me the Meaning is, that the Wickedness here mentioned was as great as three or four Transgressions.

1b. *threshing Gilead*] See 2 *King.* viii. 12. & x. 32, 33. & xiii. 3, 7.

Ver. 5. *Eden*] there being in Mount *Libanus* a Place called *Eden* to this Day, *Maund.*

1b. *Kir*] as exactly fulfilled, 2 *King.* xvi. 9.

Ver. 6. *carrying*] See 2 *Chron.* xxi. 16, 17. *Joel* iii. 4, 5, 6. *Lowth* also cites 2 *Chron.* xxviii. 18. but that was after the Time of the Prophecy.

1b. *Edom*] See Ver. 11. 2 *Chron.* xxi. 10.

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Ver. 7. *send*] This seems to be accomplished at the Time mentioned in 2 *King.* xviii. 8. as likewise foretold *Isa.* xiv. 29. though it might be more fully afterwards, at the other distinct Times spoken of *Jer.* xlvii. *Ezek.* xxv. 16, 17. (see also the Note on *Jer.* xxv. 20.) as it is here said they should *perish*.

Ver. 8. *Residue*] those who had in the former Part of *Uzziah's* Reign escaped the Slaughter he made among them, 2 *Chron.* xxvi. 6.

Ver. 9. *Covenant*] See 1 *King.* v. 1, 12. & ix. 11, 13.

Ver. 10. *send*] The fulfilling of this is omitted by all the Commentators I have now consulted, but according to the *Annals of Menander* in *Josephus*, *Antiq. Lib.* ix. 14. and against *Apion*, *Lib.* i. *Shalmaneser* King of *Affria* made war upon *Elaleus* King of *Tyre*, at which Time not only the other Towns revolted from the *Tyrians*, but the City *Tyre* it self was besieged five Years, though by *Shalmaneser's* dying not taken then: however this Prophecy might then be literally fulfilled on the Wall, and Palaces at the Outside of the City, or *Fire* here might metaphorically signify any destroying. Other Calamities of *Tyre* being much longer after the Time it was prophesied, cannot lay so proper a Claim to it.

Ver. 11. *pursuing*] See *Joel* iii. 19.

1b. *in his Anger*] Ablatively, according as it stands in the *Heb.* and as the Sense demands: for it must be *he* himself that *did tear*, not *his anger*, much less was it that which *kept*; but some Printers have helped out the *Translators*, by putting in [he] to the latter.

Ver. 12. *send*] *Isa.* xxxiv. 6. and the Note on Chap. xx. 1. A latter Destruction is more unlikely to belong to this Prophecy.

13. Thus says the Lord ; I will not turn it away, by reason of three Transgressions of the Ammonites, nay four, because of their cutting up the Women of Gilead with Child, that it might enlarge their Bounds.

14. But I will kindle a Fire on the Wall of Rabbah, which shall consume the Palaces of it, with a Noise on the Day of Battle, with a Tempest on the Day of the Whirlwind.

15. And their King himself shall go into Captivity, with his Princes together, says the Lord.

CHAP. II.

THUS says the Lord ; I will not turn it away, by reason of three Transgressions of Moab, nay four, because of his burning the Bones of the King of Edom to Lime.

2. But I will send a Fire on Moab, which shall consume the Palaces of Kerioth ; and Moab shall die with a Tumult, with a Noise, with the Sound of a Trumpet.

3. I will also cut off the Judge from within it, and slay all its Princes with him, says the Lord.

4. Thus says the Lord ; I will not turn it away, by reason of three Transgressions of Judah, nay four, because of their despising the Law of the Lord, so that they do not keep his Ordinances ; but their Lyes cause them to go astray, after which their Fathers went.

5. But I will send a Fire on Judah, which shall consume the Palaces of Jerusalem.

6. Thus says the Lord ; I will not turn it away, by reason of three Transgressions of

Israel, nay four, because of their selling the Righteous for Money, and the Needy for the sake of a Pair of Shoes.

7. They pant for the Dust of the Earth on the Head of the Poor, and turn aside the Way of the Meek ; a Man and his Father also go to a Maid, to profane my holy Name.

8. And upon Garments pawned they lean down by every Altar, and drink the Wine of those who are punished at the House of their God.

9. Though I destroyed the Amorite from their Presence, whose Height was like that of the Cedars, and he was strong like the Oaks ; yet I destroyed his Fruit from above, and his Roots from below.

10. And I brought you up from the Country of Egypt, causing you to go in the Wilderness forty Years, to inherit the Country of the Amorite.

11. Besides I raised up some of your Sons for Prophets, and of your young Men for Nazirites : was not this also, O Israelites ? says the Lord.

12. But you made the Nazirites drink Wine ; and commanded the Prophets, that they should not prophesy.

13. Behold I am pressed under you, as a Cart is that is full of Sheaves.

14. Therefore shall Flight perish from the Swift, the Strong shall not have much Strength, nor the Powerful deliver himself.

15. He also that takes hold of the Bow shall not stand, nor one *that* is swift of his Feet escape, nor shall he who rides a Horse deliver himself.

16. And the stout-hearted one among the Powerful shall flee away naked on that Day, says the Lord.

Ver. 13. *Women*] This seems to have been done at the Time the *Syrians* exercised their Cruelties on the same Place, Ver. 3. either jointly or separately.

Ver. 14. *kindle*] The Performance of this may be referred to 2 *Chron.* xxvii. 5. but that of *going into Captivity* to the Conquest of *Nebuchadnezzar*, as *Ezek.* xxv. 7. *Zeph.* ii. 9.

Ver. 1. *King*] *Usher* in his *Annals*, at the Year of the *Jul. Per.* 3819. says, the King of *Moab* took the King of *Edom's* Son Prisoner in the War related 2 *King.* iii. and offered him for a whole Burnt-offering, and that this was meant here. But I must dissent from him, and any others of that Opinion : for, 1. The King's Son was not the King, nor being so slain was ever a King. 2. If the Son of the King of *Edom* had been killed by the *Moabites*, it must have exasperated the Allies the more to take revenge, instead of making them cease from the Slaughter, as we find was the Case, 2 *King.* iii. 27. 3. The King of *Edom* being then but a Deputy or Lord Lieutenant appointed by the King of *Judah*, 1 *King.* xxii. 47. the Country of *Edom* having been subdued by *David*, 2 *Sam.* viii. 14. 1 *King.* xi. 15, 16, 17. it did not belong to his Son to reign after his Father, as is said of him that was offered up. 4. By saying *Bones* here, it seems to have been a dead Person, who was taken out of his Grave and burnt, the Effect of great Malice and Cruelty. 5. This Prophecy, Chap. i. 1. being about a hundred Years after

that Act of the King of *Moab*, besides the future Time for fulfilling it, makes it improbable that the King who committed the other Fact, lived so long to be punished. Of my Opinion may be seen the learned and skilful Commentators *Grotius*, *Mercer*, and *Piscator*, as likewise *Jesephus*.

1b. *to Lime*] probably to build Something with, an abominable, proud, and inhuman Action ; not suitable to what the King of *Moab* did.

Ver. 2. *send*] This was probably done a little before the Overthrow of the Kingdom of *Israel* by the *Assyrians*, as observed on *Isa.* xvi. 14.

Ver. 5. *Fire*] the Completion of which see 2 *Chron.* xxxvi. 19.

Ver. 7. *Dust*] Money, as in the foregoing Verse.

1b. *on*] or *for*, by selling him, as just before. What wide and weak Things have been advanced for the Meaning of this Expression, which admits of such a natural and agreeable Sense !

Ver. 8. *Garments pawned*] which were not to be detained, *Exod.* xxii. 26.

1b. *lean down*] with one Elbow on that which was spread under, as the eastern Posture was at Feasts, *Godwin's Moses and Aaron*, Lib. iii. 2. But *lay down*, which the *Heb.* Word does not signify, intimates another Meaning.

C H A P. III.

HEAR this following Expression which the Lord speaks against you, O Israelites, against all the Family that I brought up from the Country of Egypt;

2. I knew you only of all the Families of the Ground; therefore will I punish you for all your Iniquities.

3. Can two walk together, except they come together?

4. Does a Lion roar in the Wood, when there is no Prey for him? Does a young Lion utter his Voice from his Den, except he has caught?

5. Can a Bird fall in a Gin of the Earth, when there is no Snare for it? Will one take up a Gin from the Ground, when he has not caught at all?

6. Will a Trumpet be sounded in the City, and the People not be afraid? Will there be Harm in the City, and the Lord not do it?

7. For the Sovereign Lord will not do a Thing, without revealing his Secret to his Servants the Prophets.

8. A Lion roaring, who will not fear? The Sovereign Lord speaking, who will not prophesy?

9. Publish at the Palaces in Ashdod, and at those in the Country of Egypt, as follows, Get together upon the Mountains of Samaria, and see the great Vexations within it, and the Oppressed in the midst of it.

10. For they know not how to do Right, says the Lord, treasuring up Violence, and Wasting in their Palaces.

11. Therefore thus says the Sovereign Lord, There shall be an Adversary even round about the Country, who shall bring down thy Strength from thee, and thy Palaces shall be plundered.

Ver. 3. *come together*] Their Iniquities having separated them and the Lord; who would therefore justly and certainly punish them as follows. See this Meaning of *ׁ* in *Niph.* as here in *Bux. Lexic.*

Ver. 4. *Prey*] Those People being become a Prey for the Lord to seize on.

Ib. caught] as God would catch them.

Ver. 5. *Gin*] such as there was put for them, and should not be taken up till they were caught in it.

Ver. 6. *Trumpet be sounded*] Denoting the Warning now given by the Prophet.

Ib. Will there be Harm] Will it come by Chance? No.

Ver. 7. *For*] *ׁ* is a casual Conjunction, as the Cause or Reason here follows, of using the Comparisons in the foregoing Verse.

Ver. 12. *the Nook*] It is not *Damascus*; but thus interpreted with *Ab. Ezra* and *Dav. Kim.* as likewise in the *Transf. of Pagn.* and *Montan.* by *Jun.* and *Trem. crure,* in the Manner *Pagn.* shews in *Lex.* which he explains *the Side or Feet*: besides there is no *in* belonging to *Couch,* nor was *Damascus* in the *Israelites* Country.

Ver. 13. *Lord God of Armies*] as *Psa. lxxxix. 8.* where the *Majorab* numbers 12 such, and 5 others with the

12. Thus says the Lord, As a Shepherd delivers out of the Mouth of a Lion two Legs, or a Piece of an Ear; so shall the Israelites who dwell at Samaria be delivered in the Corner of a Bed, and in the Nook of a Couch.

13. Hear you, and testify among the Family of Jacob, says the Sovereign Lord God of Armies,

14. That at the Time I shall bring the Visitation of Israel's Transgressions upon him, I will also bring a Visitation upon the Altars of Beth-el, so that the Horns of the Altar shall be cut off, and fall to the Earth.

15. And I will smite the Winter-house with the Summer-house; nay the Houses of Ivory shall perish, and the great Houses have an end, says the Lord.

C H A P. IV.

HEAR this Word, O Heifers of Bashan, which are on the Mountain of Samaria, that oppress the Poor, bruise the Needy; who say to their Masters, Bring, that we may drink.

2. The Sovereign Lord has sworn by his Holiness, that behold the Days are coming upon you, when he will take you away with Prickles, and your Posterity with Fishing-hooks.

3. And you shall go forth at the Breaches, each one at that before her; and shall throw away *what* is at the Palace, says the Lord.

4. Come to Beth-el, and revolt at Gilgal, multiply revolting: even bring your Sacrifices in the Morning, your Tithes at the third Year;

5. And burn incense of the leavened Bread with Thanksgiving, and proclaim, publish

Article 7 as here, among which are Ch. v. 14, 15, 16, 27. & vi. 8.

Ver. 1. *Heifers*] the inferior Magistrates and Officers, who pampered themselves like those Heifers. The *Heb.* Verbs must be feminine because the Word for *Heifers* is, and does not seem to intend *Women* as has been imagined; which the other Words *Masters* and *drink* confirm, and *you* twice masc. in the next Ver.

Ib. Bring] to us the Orders for Oppression.

Ver. 3. *Breaches*] at those in the Wall of the City, in order that you may escape, as Heifers go out at the Gaps in the Hedges.

Ib. throw away] that the Enemy might not have it, which might be done into the Water, or Holes dug in the Earth. So *Jun.* and *Trem.* translate, *objicietis quæ erunt in palatio.* The Commentators omit explaining it as in the *Eng.* Text, probably not without Reason. And *7,* being local, as the Accent shews, better denotes *at* than *into.*

Ib. at the Palace] *Theodotion,* on the Mountain of Mona, as if the *Heb.* Word was parted in two, as likewise for the latter *Symmach.* and the *Chald. Paraph.* have *Armenia.*

Ver. 4. *third Year*] according to *Deut. xiv. 28.* & xxvi. 12.

the

the Free-offerings : for so you have loved, O Israelites, says the Sovereign Lord.

6. Therefore have I also given you Clean-ness of Teeth in all your Cities, and Want of Bread in all your Places ; yet you have not returned to me, says the Lord.

7. And I have also with-held from you the Shower, when it was yet three Months to Harvest ; and though I caused it to rain upon one City, I did not upon another : it rained on one Part, and the Part upon which it did not rain dried up.

8. Inasmuch that two or three Cities wandered to one City to drink Water, and were not satisfied ; yet you have not returned to me, says the Lord.

9. I have smitten you with Blasting and Blight : your Gardens, Vineyards, Fig-trees, and Olive-trees that were multiplied, the Palmer-worm consumed ; yet you have not returned to me, says the Lord.

10. I have sent among you the Murrain in the Manner of Egypt, have slain your young Men by the Sword, with the Captivity of your Horses, and caused the Stink of your Camps to go up, even into your Nose ; yet you have not returned to me, says the Lord.

11. I have overthrown some among you like God's Overthrow of Sodom and Gomorrah, and you have been as a Firebrand rescued out of the Burning ; yet you have not returned to me, says the Lord.

12. Therefore I do thus to thee, Israel : because I do this to thee, prepare to meet thy God, O Israel.

13. For behold he that formed the Mountains, created the Wind, who declares to Man what his Mind is, makes the Morning Obscurity, and treads upon the high Places of the Earth, the Lord God of Armies is his Name.

C H A P. V.

HEAR this Word, the Lamentation which I bear concerning you, O Family of Israel.

2. The Virgin of Israel will fall down, without rising up : she will be forsaken in her Country, none raising her up.

3. For thus says the Sovereign Lord, The City that went forth a thousand shall leave a hundred, and that which went forth a hundred shall leave ten to the Family of Israel.

4. Yet thus says the Lord to the Family of Israel ; Seek me, and live.

5. But you shall not seek Beth-el, nor go to Gilgal, nor pass to Beer-sheba : for Gilgal shall be quite carried away, and Beth-el become Vanity.

6. Seek the Lord, and live ; lest he should have success as Fire in the Family of Joseph, and consume, and there be none who quenches at Beth-el ;

7. You that turn Judgment to Worm-wood, and leave off Righteousness on the Earth :

8. Him who made the seven Stars and Orion, as also turns the Shadow of Death into Morning, and causes the Day to be dark with Night, that calls the Waters of the Sea, and pours them out upon the Surface of the Earth, whose Name is the Lord :

9. Who takes refreshment with Wasting against the Strong, when Wasting comes against the Fortification.

10. They hate him that reproves at the Gate, and abhor him who speaks with Integrity.

11. Therefore because you tread upon the Poor, and take a Burden of Wheat from him ; though you build Houses of hewn Stone, you shall not dwell in them ; though you plant pleasant Vineyards, you shall not drink the Wine of them.

12. For I know your great Transgressions, and your numerous Sins ; distressing the Righteous, taking a Fee, for them to turn away the Needy at the Gate.

13. The understanding one will therefore be silent at that Time, for it will be an evil Time.

14. Seek Good, and not Evil, that ye may live ; and it will be so, the Lord of Armies will be with you, as ye say.

Ver. 7. *dried up*] for Ground does not wither.

Ver. 10. *Murrain*] *Exod. ix. 3.* where it is the same *Heb.* Word, and see on *Exod. ix. 15.*

Ver. 11. *overthrown*]

*I have o're-thrown some of you
As God Gomorrah overthrew,*

Barton, Hymn 253.

not to say *overthrown* have perhaps, though there was strange Transposition in his Time, as on the *Psalms*.

Ver. 13. *Mountains*] *Septuag. Thunder*, these Words having some Resemblance in the *Heb.*

Ib. *what his Mind is*] For this the foresaid *Gr. Interpreters* have *his Christ*, taking the two Words *כח שיהו* as if *כח שיהו*

Ver. 5. *Vanity*] as *Piscator* has it in *Schol. Hebr. vanitatem, Græc. in vanum.*

Ver. 9. *takes refreshment*] or according to the *con-Transf. comfort*, *Jeb x. 20. & ix. 27. Jer. viii. 18.* the Word having no other but such a Meaning in *Buxtorf's Lexicon*, nor even in *Castellus's*. So *Jun. and Trem. trans-late, Qui recreat se vastatione, Who refreshes himself with Wasting* ; as God doubtless does in punishing the Wicked, and so restraining them from their Wickedness.

Ib. *with Wasting*] here being no Sign of the Accusative Case, or Object of the Verb ; neither is it a Participle, but a Noun ; nor does it any where signify *spoiled*, or passively.

Ver. 14. *say*] now falsely say he is, while you are so wicked.

15. Hate

15. Hate Evil, and love Good, and set up Judgment at the Gate: perhaps the Lord God of Armies will be gracious to the Residue of Joseph.

16. Therefore thus says the Lord God of Armies, the Lord; There shall be Lamentation in all the Streets, and they shall say in all the Courts, Alas, alas! as also call the Husbandman to Mourning, and Lamentation for those who know Bewailing.

17. And there shall be Lamentation in all the Vineyards; for I will pass through the midst of thee, says the Lord.

18. Alas to those who desire the Day of the Lord: why would you have this? The Day of the Lord that will be Darkness, and not Light:

19. As if a Man fled from the Face of a Lion, and a Bear met him; or got into a House, and leaning his Hand upon the Wall, a Serpent bit him.

20. Will not the Day of the Lord be Darkness, and not Light; and dim, having no Brightness?

21. I hate, I despise your Feasts; and will not smell in your solemn Days.

22. Nay if you offer to me Burnt-offerings, and your Oblations, I will not accept; nor will I look on the Peace-offerings of your fat Beasts.

23. Put away from me the Noise of thy Songs; and let me not hear the Melody of thy Lutes.

24. But let Judgment roll like Waters, and Righteousness like a strong Flood.

25. Did you bring Sacrifices and Oblation to me, in the Wilderness for forty Years, O Family of Israel?

26. Whereas you carried the Tabernacle of your Moloch, with Chiun, your Similitudes, the Star of your god which ye made you.

27. So I will take you away beyond Da-

mascus, says the Lord, whose Name is the God of Armies.

C H A P. VI.

WHO be to those who are at ease in Zion, and who trust in the Mountain of Samaria, that are expressed to be the chief of the Nations, to which the Family of Israel are come;

2. (Pass to Calneh, and see, and go from thence to great Hamath, and go down to Gath of the Philistines; are they better than these Kingdoms? Are their Bounds larger than yours?)

3. Who drive off the ill Time, and you that bring the Seat of Violence nigh;

4. Who lie upon Beds of Ivory, and abound upon their Couches, eating Lambs from the Flock, and Calves from within the Stall;

5. Who chant to the Sound of the Lute, those that contrive them Instruments of Musick like David;

6. Who drink in Bowls of Wine, and anoint with the chief Ointments, but Nothing ails them for the Breach of Joseph.

7. Therefore now they shall be carried away at the Beginning of such as are carried away, and the Funeral-banquet of those that abound shall depart.

8. The Sovereign Lord swears by himself, says the Lord God of Armies; I abhor the Excellency of Jacob, and hate his Palaces: so I will deliver up the City, and the Multitude of it.

9. Moreover if ten Men are left in one House, they shall die.

10. And when his Beloved, or he that burns him, taking him up to bring the Bones out of the House, asks him who is at the

Ver. 16. *Lamentation for*] This being the Order of the Heb. and for or to after *Lamentation*; not before, as in our *transl.*

Ver. 19. *got into a House*] from a Lion, as before.

Ver. 22. *Nay if*] by *Nald.* the nice Distinguisher of those Particles, and according as in *Prov.* ii. 3.

Ver. 23. *let me*] which the foregoing shews; the Heb. being either this, or *I will*, and as the following might be *Judgment shall*.

Ver. 25. *to me*] They minded the Service of the false gods more than of the true one; whom indeed they could not serve, nor would their Service be received as such, while they were Idolaters, *Jesb.* xxiv. 19. *Mat.* vi. 24.

Ver. 26. *with*] For *Tabernacle* does not belong to *Chiun*, as the Heb. Article here, and the Gr. in *Act.* vii. 43. shew.

Ib. Similitudes] the Figure of a Star being not so properly an *Image*, and the Gr. Word much rather signifying this.

Ver. 1. *that are*] *Castal.* with *Jun.* and *Trem.* have *qui montes, which Mountains*; the capital Cities of Israel and Judah being built on them: so *Kimbi* explains it.

Ver. 2. *Hamath*] as *Num.* xiii. 21. 2 *King.* xvii. 24.

Isa. xxxvii. 13. *Jer.* xxxix. 5. and elsewhere; for it is not *Hamath*.

Ib. Are their] On which *Grotius* comments, *An latius illi possident? non sane, cur ergo ingrati esset in eum, qui plura vobis, quam vicinis dedit? Have they larger Possession? No surely. Why then are you ungrateful to him, who has given you more than your Neighbours? And Mercer* to the same Purpose. The Judgment of which two may be counted of more Authority, than that of all who are for a contrary Meaning. Besides that requires not to be added, *Is not &c.*

Ver. 4. *abound*] which the Word signifies, and never to stretch themselves.

Ver. 6. *in Bowls of Wine*] So the Heb. is.

Ver. 7. *Funeral-banquet*] See *Bux. Lex.* and observe why that should depart, because the People would not die there.

Ver. 9. *die*] probably by the Pestilence, for which reason the Bodies might be burnt as in the next Verse.

Ver. 10. *Beloved*] which usual Signification it seems rather to have here, than *uncle*.

Ib. burns] See also 2 *Chr.* xxi. 19.

Ib. and will say] *hoc amplius, this further, Grotius.*

Sides of the House, Is there any more with thee? He will answer, None; and will say, Keep silence, because the Name of the Lord is not to be mentioned.

11. For behold the Lord will command, that the great House shall be struck to Pieces, and the little House to Ruptures.

12. Will Horses run on the Rock? Shall one plough *it* with Oxen? For you turn Judgment into Hemlock, and the Fruit of Righteousness into Wormwood:

13. Who are glad for what is Nothing; that say, Have we not taken us Horns by our Strength?

14. For behold I will raise up a Nation against you, O Family of Israel, says the Lord God of Armies; and they shall oppress you, from the entering of Hamath to the River of the Desert.

C H A P. VII.

THUS the Sovereign Lord shewed me plainly that he formed Grasshoppers in the Beginning of the coming up of the latter Grass, which behold was that after the King's Mowings.

2. And when they had finished eating the Herb of the Earth, I said, O Sovereign Lord, forgive, I beseech thee; who will rise up for Jacob? For he is little.

3. The Lord was sorry for this: it shall not be, said the Lord.

4. Thus the Sovereign Lord shewed me plainly, that he himself proclaimed to contend by Fire, that it might consume the great Deep, and it consumed a Part.

5. Whereupon I said, O Sovereign Lord, leave off, I beseech thee; who will rise up for Jacob? For he is little.

6. The Lord was sorry for this: it also shall not be, said the Sovereign Lord.

7. Thus he shewed me plainly, that the

Lord stood upon a Wall of a Plumb-line, having a Plumb-line in his Hand.

8. And the Lord said to me, What dost thou see, Amos? And upon my answering, A Plumb-line; he replied, Behold I will put a Plumb-line within my People Israel, I will pass to them again no more.

9. The Chapels also of Isaac shall be desolate, and the Sanctuaries of Israel wasted; and I will rise up against the Family of Jeroboam with the Sword.

10. And Amaziah the Priest of Beth-el sent Word to Jeroboam King of Israel; Amos has conspired against thee within the Family of Israel, the Country is not able to bear with all his Words.

11. For thus says Amos, Jeroboam shall die by the Sword, and Israel be wholly carried captive from his own Country.

12. Besides Amaziah said to Amos; Seer, go, flee thou to the Country of Judah; and eat Victuals there, and there prophesy.

13. And prophesy again no more at Beth-el: for it is the Sanctuary of the King, and it is the royal House.

14. But Amos made answer to him: I was not a Prophet, nor was I a Prophet's Son; for I was a Herdman, and a Searcher out of Sycomores.

15. And the Lord taking me from after the Flock, said himself to me, Go, prophesy to my People Israel.

16. So now hear the Lord's Commission; Thou sayest, Do not prophesy against Israel, and mention Nothing against the Family of Isaac.

17. Therefore thus says the Lord, Thy Wife shall commit Fornication in the City, thy Sons and Daughters shall fall by the Sword, thy Country be divided by Line, thou shalt die in an unclean Country, and Israel shall be wholly carried captive from his own Country.

Ver. 12. *Will*] who can work any Good with you?

Ver. 1. *Grasshoppers*] denoting the first Invasion of the Assyrians under Pul their King, 2 King. xv. 19.

Ib. *latter Grass*] which may signify a latter royal Family begun by Menahem, after the present one when Amos prophesied was extinct, Chap. i. 1. 2 King. xv. 8, 10, 12, 13, 14.

Ib. *the King's Mowings*] In the *Lovain Edit.* of the *Vulgate*, *tonforem gregis*, *the Shearer of the Flock*; but *Clement* has *tonfionem regis*, *the King's Shearing*.

Ver. 2. *eating*] to represent the Tax that was gathered to pay the Tribute to Pul, 2 King. xv. 19, 20.

Ver. 3. *be*] or *continue*, as the Word may also signify.

Ver. 4. *Deep*] Though the Destruction of Israel were as strange as for the Fire to consume the Sea, it should be done.

Ib. *consumed a Part*] exhibiting the second Invasion of the Assyrians, when Tiglath-pileser made a real Conquest of Part of the Kingdom, 2 King. xv. 29.

Ver. 6. *not be*] As the Fire did not continue burning,

nor should Tiglath-pileser destroying the Country of Israel.

Ver. 8. *a Plumb-line*] to measure out, as Ver. 17.

Ib. *no more*] because the third Time should complete their Overthrow and Desolation, according to the next Words; which was brought to pass by Sbalmaneser King of Assyria, 2 King. xvii. 3, 5, 6.

Ver. 9. *Sword*] as related, 2 King. xv. 10. and that in Ver. 11. seems to be the Priest's Perversion of this.

Ver. 14. *Sycamores*] of which *Ramusliff* says, being at Tripoli in that Country, *They bear Fruit not unlike our Fig-trees, only sweeter, and not so good, and are commonly sold only to the poorer Sort of People, growing in Fields and Grounds*; but the *Eng. Transf.* though published by Ray, is poorly express'd.

Ver. 17. *fall by*] probably in Shallum's Conspiracy, or while he reigned, 2 King. xv. 10. as they were Favourites of Jeroboam's Family, whose Priest Amaziah was, Ver. 10, 13. and whose Son Shallum slew.

Ib. *die in*] whither he might flee to save his own Life, when his Children were slain.

C H A P. VIII.

THUS the Sovereign Lord shewed me plainly, that there was a Basket of Summer-fruit.

2. And he said, What dost thou see, Amos? And upon my answering, A Basket of Summer-fruit; the Lord replied to me, The End is come to my People Israel, I will pass to them again no more.

3. At which Time the Songs of the Temple shall be Lamentation, says the Sovereign Lord; many dead Bodies in every Place shall they cast out silently.

4. Hear this, you who swallow up the Needy, even to cause the Afflicted of the Country to cease,

5. Saying; When will the New-moon pass away, that we may sell Provision; the Sabbath, that we may open the Wheat; to make the Ephah little, and the Shekel great, and to pervert the Scales with Deceit,

6. To purchase the Poor with Money, and the Needy for a Pair of Shoes, that we may sell the Refuse of the Wheat?

7. The Lord swears by the Excellency of Jacob, I will never forget any of their Doings.

8. Shall not the Country quake for this, and every Inhabitant in it mourn? Since all of it shall heave up as a River; and be driven out, and sink down like the River of Egypt.

9. And at that Time, says the Sovereign Lord, I will cause the Sun to set at Noon, and make the Country dark in the light Day.

10. I will also turn your Feasts into Mourning, and all your Songs into Lamentation, putting Sackcloth upon all Loins, and Baldness upon every Head; I will even make it like the Mourning for an only one, and the End of it as a bitter Day.

11. Behold the Days are coming, says the

Sovereign Lord, when I will send Hunger into the Country; not Hunger for Bread, nor Thirst for Water, but to hear the Words of the Lord:

12. Inasmuch that they will wander from Sea to Sea, and from the North, even to the East; will range about to seek the Word of the Lord, and not find.

13. At that Time shall the fair Virgins and young Men faint for Thirst.

14. Those who swear by the Guilt of Samaria, and say, By thy god's living, O Dan; and By the Way of Beertheba's living; shall fall, and rise up no more.

C H A P. IX.

IS A W the Lord stand upon the Altar, and he said; Smite the Ball, that the Thresholds may shake, and cut all of them on the Head; and I will slay the Remainder of them with the Sword: he who is fleeing away of them shall not flee away, nor he that escapes of them deliver himself.

2. If they dig into Hell, my Hand shall take them thence; and if they climb up to Heaven, I will bring them down from thence;

3. Otherwise if they hide in the Top of Carmel, I will search, and take them thence; nay if they lurk from before my Eyes in the Bottom of the Sea, from thence will I command the Serpent, that he should bite them;

4. And if they go into Captivity before their Enemies, I will command the Sword from thence, and it shall slay them: as I will set my Eyes upon them for Harm, and not for Good.

5. For the Sovereign Lord of Armies will strike the Country, and it shall be dissolved, and all the Inhabitants in it shall mourn; since all of it shall heave up as a River, and sink down like the River of Egypt.

Ver. 3. *Songs*] *Gr. Cielings*, and *old Lat. Hinges shall break*; the Author of the latter taking *שִׁיר* for *שִׁירָה* and mistaking the Gender, rather than *שִׁירָה* for *שִׁירָה* as *Schindler* and others have supposed.

Ver. 8. *sink down*] after it has swelled up, and been driven out of the Channel; denoting perhaps besides the literal Description of the Earthquake, Ch. i. 1. the dwindling Condition of the *Israelites* when they should be gone into Captivity, Ch. ix. 4, 5. in which Manner this Verb is rendered, *Jer. li. 64. Job xli. 1.* nor will it any where bear to be translated *drowned*, and which is absurd here, for a *floud* (as in the *com. Transl.*) to be *drowned*.

lb. like the River of Egypt] which used to overflow that Country, and then sink down again.

Ver. 9. *Sun*] *Usher, Annales ad An. Mun. 3213*, refers this to three great Eclipses of the Sun a few Years after, one at Pentecost, another in the Feast of Tabernacles, and the other at the Passover, according to Ver. 10. which, or most strictly the first of them, that was in the Year of the *Jul. Period 3923*, and by my *Table* that after the Death

of *Jeroboam 2*, being at the Time of the Earthquake; consequently the Earthquake must be at that Time, and so this be prophesied the Year before his Death, and the 14th of *Uzziah*, Chap. i. 1.

Ver. 11. *are coming*] For what is the Days come besides obsolete, or rather pedantick?

lb. Hunger] suiting the Context, as may be seen, much better than *famine*.

Ver. 12. *Sea*] from the *Mediterranean* to the *dead Sea* and that of *Tiberias*, on the West and East.

lb. East] every Way besides the South where the Temple at *Jerusalem* was, whither the Idolaters in the Kingdom of *Israel* would not go.

Ver. 1. *the Ball*] put probably on the Middle of the Lintel, over the Door, for Ornament; the Word not signifying the lintel, and of the door is added by the Translators. The LXX have it *in asphion* the Atonement-covering or Mercy-seat, reading, as the learned *Cocceius* observes in his Commentary, *כפרת* instead of *כפתר* through Unskillfulness.

6. It is he builds his Stairs in the Heaven, and founds his Troop on the Earth; who calls the Waters of the Sea, and pours them out upon the Surface of the Earth, the Lord is his Name.

7. Are you not like the Ethiopians to me, O Israelites? says the Lord: did not I bring up Israel from the Country of Egypt, so the Philistines from Caphtor, and the Syrians from Kir?

8. Behold the Eyes of the Sovereign Lord are on the sinful Kingdom, so that I will destroy it from the Surface of the Ground; save that I will not utterly destroy the Family of Jacob, says the Lord.

9. For lo I will command, and sift the Family of Israel in all Nations, like the sifting in a Sieve, when there does not fall a Grain to the Earth.

10. All the Sinners of my People shall die by the Sword, who say, No Harm will come nigh, nor prevent us.

11. At that Time I will raise up the Ta-

bernacle of David which is fallen down; will fence its Breaches, raise up his Destructions, and build it as in ancient Days:

12. That they may inherit the Remainder of Edom, and of all the Nations who are called by my Name, says the Lord, the Doer of this.

13. Behold the Days are coming, says the Lord, when the Ploughman shall come nigh to the Reaper, and the Treader of Grapes to the Drawer out of the Seed; the Mountains shall also drop new Wine, and all the Hills be dissolved.

14. And I will turn back the Captivity of my People Israel; who shall build the desolate Cities, and inhabit; nay plant Vineyards, and drink the Wine of them; as likewise make Gardens, and eat their Fruit.

15. Thus will I plant them upon their own Land, and they shall be plucked up no more from their Land which I gave them, says the Lord thy God.

Ver. 7. *like*] The Drift of this Verse seems to be, that as the *Israelites* were wicked, they had Nothing to claim above other People.

Ib. *Ethiopians*] as if the worst Species of Mankind, being Blacks, *Jer.* xiii. 23. and the Race of cursed *Ham*.

Ib. *Caphtor*] See *Gen.* x. 14.

Ib. *Syrians*] *Lowth* remarks *Affyrians* to be a Mistake of the Print in some *Eng. Bibles*; I do not find it otherwise in any now, and for a long while past; though to do the *Translators* Justice, it was *Syrians* at first.

Ib. *from Kir*] This seems to be an ancient Affair like the others, not mentioned elsewhere; while the Attempts to explain it by 2 *King.* xvi. 9. are absurd.

Ver. 12. *they may inherit the Remainder of Edom*] the fulfilling of which see *Obad.* 18. But *Hammond* on *Heb.* viii. counts the *Original* was as in the *Sept.* and

Act. xv. 17. *the Remainder of Men may seek after the Lord*, which might be he says by light Changes of *for* *7*, *n* for *h* (Letters much unlike) and taking *1* out of *Edom*; whereas who that is impartial can think all these fell out together? Nor would it make *the Lord* then, but *God*. Spare, O ye Criticks, the sacred Page, and be not so rapacious! *James* omitted and changed more than this, as you may see.

Ver. 13. *come nigh*] but the Word does not signify *overtake*. The Harvest and Vintage being early in those Countries, used to be over sooner than is here described; but should not in those Times, by reason of the Plenty of Corn and Fruit, which would so much lengthen the Time to get it in.

Ib. *be dissolved*] as it were by the Abundance of Wine, which they should produce, and be soaked with.

NOTES upon the BOOK of OBADIAH.

THE Vision of Obadiah. Thus says the Sovereign Lord to Edom; We have heard a Report from the Lord, and an Ambassador is sent into the Nations, Get ready, and let us get ready against it for War.

2. Behold I make thee small among the Nations; thou art despised exceedingly.

3. The Pride of thy Heart deceives thee, that dwellest in the Clefts of the Rock, whose Seat is high; that says in his Heart, Who shall bring me down to the Ground?

4. If thou shouldest exalt thy self like an Eagle, and if thou shouldest make thy Nest among the Stars, I would bring thee down from thence, says the Lord.

5. If Thieves come to thee, if Robbers at Night (how thou art perished) would not they steal *but* what was sufficient for them? If those who gather Grapes come to thee, would not they leave Gleaning-grapes?

6. How are the Things of Esau searched, his hidden Things enquired for?

7. All the Men who are in League with thee send thee to the Bounds, the Men that are at Peace with thee deceive thee, prevail against thee; those at Meals with thee shall make an Ulcer under thee, of which there is no Understanding.

8. Will it not be at that Time, says the Lord, that I shall cause the Wise to perish from Edom, and Understanding from the Mountain of Esau?

9. And thy powerful ones shall be daunted, O Teman, that each may be cut off from the Mountain of Esau by killing.

10. For the Violence to thy Brother Jacob Shame shall cover thee, and thou shalt be cut off for ever.

11. At the Time of thy standing at a Distance, at the Time of the Strangers taking his Forces captive, when the Aliens enter his Gates, and cast the Lot for Jerusalem, thou also art as one of them.

12. But do not look at thy Brother's Time, at that of his Alienation, neither be glad for the Men of Judah at the Time of their perishing, nor magnify thy Mouth at the Time of Distress.

13. Enter not into the Gate of my People at the Time of their Calamity, look thou not also at his Harm at the Time of his Calamity, nor should *the Hands* be put out to his Wealth at the Time of his Calamity;

14. And do not thou stand at the tearing asunder to cut off such as escape of him, nor deliver up those who remain of him at the Time of Distress.

15. For the Time of the Lord is near upon all the Nations; according as thou doest it shall be done to thee, thy Recompence shall return on thy own Head.

16. For as you have drunk upon my holy Mountain, shall all the Nations drink continually; and not only drink, but swallow down, so that they shall be as if they were not.

17. But there shall be escaping on Mount Zion, as there shall be Holiness; and the Family of Jacob shall inherit their Inheritances.

18. The Family of Jacob will also be a Fire, and that of Joseph a Flame, and the

Ver. 1. *Edom*] See *Ezek.* xxv. 13.

Ib. *heard*] This seems to be quoted with a little Alteration from *Jer.* xlix. 14, &c. as his Book of Prophecies was so famous, and not that *Jeremiah* took it from *Obadiah's* little Paper; which seems to be written very soon after the Destruction of *Judah*, Ver. 11, 12, 13, 14, &c. as *Edom* was destroyed not long after, *Ezek.* xxv. 13. whereas those Marks of *Judah's* Destruction are wanting in *Jeremiah's* Prediction against *Edom*, which bespeaks that to be penned before.

Ver. 5. *If*] from *Jer.* xlix. 9.

Ib. *how*] how differently robbed, having Nothing left.

Ver. 7. *in League with thee*] according to the next Expression, they being similar in the *Heb.*

Ib. *send thee to the Bounds*] leave thee to defend thy own Frontiers.

Ib. *those*] In *Heb.* the Men of thy League—the Men of thy Peace, of thy Bread or Meals.

Ib. *make*] *laid* being improper, and the *Wound* to be supposed made in *Edom* under him.

Ib. *which*] the Wound, not understood how to be healed.

Ver. 11. *Let for*] as in *Ezek.* xxi. 21, 22.

Ver. 12. *do not look*] Here is the imperative Adverb and future Tense, as the following likewise are.

Ver. 13. *the Hands be put out*] The Verb being plur. and fem. as *Hands* in *Heb.* are; not sing. and masc. as in our *com. Transl.* and with *hands* added too.

Ver. 14. *tearing asunder*] as in *Nab.* iii. 1. and referred by *Jun.* and *Trem.* to *Psa.* cxxxvii. 7.

Ver. 15. *all the Nations*] which *Nebuchadnezzar* first conquered, making an universal Monarchy.

Ver. 16. *you*] the People of *Judah*, Ver. 12, 13. as appears especially by *Jer.* xlix. 12. which see fully discussed and proved by *Mercer* in *Com.*

Ver. 18. *Jacob*] See *Ezek.* xxv. 14.

Ib. *no Remainder*] The fulfilling of this Verse seems begun by the *Jews* under *Judas Maccabeus*, 1 *Mac.* v. 2 *Mac.* x. but complicated under *John Hyrcanus*, mentioned 1 *Mac.* xvi. 23, 24. who subduing the *Edomites* afresh, forced them all to receive the Jewish Religion, after which

Family of Esau for Stubble ; among which they will kindle, and consume them ; so that there will be no Remainder to the Family of Esau : for the Lord has spoken it.

19. So those of the South will inherit the Mountain of Esau, and those of the Vale, the Philistines ; say they will inherit the Country of Ephraim, and that of Samaria ; and Benjamin Gilead ;

20. And the Captives of this Army of the Israelites what there is of the Canaanites to Zarephath ; and the Captives likewise of Jerusalem that are at Sepharad, will inherit the Cities of the South.

21. Saviours too will go up on Mount Zion to judge the Mountain of Esau, and the Kingdom will be the Lord's,

they became one People with the Jews, *Josephus, Antiq. Lib. xiii. 17. & xv. 11. Strabo, Lib. xvi. which latter Part seems plainly foretold in the last Verse.*

Ver. 19. *the South*] of *Judea*.

Ver. 20. *Zarephath*] on the North of the Country of *Israel*, 1 *King. xvii. 9.*

1b. *Sepharad*] I suppose some Province in the *Babylonian* Empire ; concerning which see *Mercer* and *Drusius*.

NOTES upon the BOOK of JONAH.

CHAP. I.

NOW Jonah the Son of Amittai had the Lord's Commission as follows,

2. Get ready, go to the great City Nineveh, and proclaim against it: for their Wickedness is come up before me.

3. On the contrary Jonah got ready, to flee to Tarshish from before the Lord: and going down to Joppa, he found a Ship going to Tarshish; so he gave the Hire of it, and went down into it, to go with them to Tarshish, from before the Lord.

4. Upon which the Lord cast out a great Wind into the Sea, and such a great Tempest was there, that it was thought the Ship would break.

5. Then the Sailors were afraid, and cried each to his god, throwing out the Things which were in the Ship into the Sea, to make it light of them; but Jonah was gone down to one of the Sides of the Vessel, where he lay, and was fast asleep.

6. To whom the Master-pilot going near, said to him, What is the Matter with thee that thou art fast asleep? Rise up, call on thy God; perhaps God will think of us, that we may not perish.

7. They also said one to another, Come, and let us cast Lots, that we may know for whose sake we have this Harm; and upon casting Lots, the Lot fell for Jonah.

8. Therefore they said to him, Tell us

now for what Cause we have this Harm: What is thy Business? And whence dost thou come? What Country is thine? And where is the People from whence thou art?

9. And he made answer to them, I am a Hebrew; and I fear the Lord God of Heaven, who made the Sea, and the dry Ground.

10. Whereupon the Men were seized with a great Fear, and asked him, Why didst thou do this? When they knew that he fled from before the Lord, for he told them.

11. They asked him further, What shall we do to thee, that the Sea may be still from us? For this went on being tempestuous.

12. And he said to them, Take me up, and cast me out into the Sea, and the same will be still from you: for I know that for my sake this great Tempest is upon you.

13. However the Men rowed to bring back to the dry Ground, but they could not; because the Sea went on being tempestuous against them.

14. So they called on the Lord in this manner, We beseech thee, O Lord, let us not now perish for the Person of this Man, nor put innocent Blood upon us: for thou, O Lord, doest according as thou wilt.

15. At length they took up Jonah, and cast him out into the Sea; at which the Sea stood still from its Raging.

16. Fearing the Lord therefore with great Awe, the Men offered Sacrifice to him, and made Vows.

Ver. 1. *Jonah*] of whom see 2 *King.* xiv. 25. where his Place shews him to be a *Zebulunite*, *Josh.* xix. 13. according to *Eusebius* and others.

Ver. 2. *Nineveh*] the Metropolis of *Assyria*, situate on the east Side of the *Tygris*. *Pliny*, *Nat. Hist.* Lib. vi. 13. some of its Ruins still remaining, where *Mosul* now stands on the west Side, the Seat of the Patriarch of those *Christians* called *Nestorians*, *Thevenot's Travels*, Part. II. B. i. 11. and *Rauwolf's*, Part ii. Ch. 9. agreeable to the Description of *Benjamin the Jew* in his *Itinerary*.

Ver. 3. *to Tarshish*] *ὡς Ταρσὸν τῆς Κιλικίας*, *to Tarsus* of *Cilicia*, *Josephus*, *Antiq.* Lib. ix. 11. of which the Apostle *Paul* was, *Acts* xxi. 39. & xxii. 3.

Ib. *from before*] for he could not flee from the Presence of the Lord, *Psa.* cxxxix. 7. as he might from before the Lord, where he spoke to him.

Ib. *Joppa*] See concerning it 2 *Chr.* ii. 16. *Josh.* xix. 46. *Act.* ix. 36. of which *Pliny* writes, *Joppe Phœnicum antiquior terrarum ut ferunt, Joppe belonging to the Phœnicians is reported to be older than the drowning of the World*, *Nat. Hist.* Lib. v. 13. and *Pompon. Mela*, *Est Joppe ante Diluvium ut ferunt condita, They say Joppe was built before the Flood*, *De Situ Orbis*: its original or *Heb.* Name is *Japho*, as yet called by the Inhabitants or Neighbours; for *Rauwolf* found not one House there in 1575,

but three large Vaults in the Hill, where was then a great deal of Corn laid up, to be sent to *Constantinople*, with some large Pieces of the ancient Town-walls by the Seaside, *Travels*, Part iii. Ch. 2. *Certen* also says it has no Harbour, but Ships ride at Anchor above a League from the main Land: and in 1738, when he was there, it was a Town with a great Traffick of Soap exported, and the *Franciscans* had an Office at that Place, taking care of Pilgrims or Travellers who go to *Jerusalem*, this being the usual Way, and to which it is about a Day and a half's Ride; they having all the Places of the *Holy Land* in Possession, by paying an exorbitant Tribute to the *Turks*, and had within 20 or 30 Years increased their Convents from 8 or 10, to more than 20.

Ver. 8. *now*] according to *Jonathan* in the *Targum*, *Ab. Ezra*, *Jun.* and *Trem. Pagn. Mont.* and *Munst.*

Ib. *for what Cause*] Which speaks for it self, as the Lot had shewn them *whose*, and as this is confirmed by the following Words, *it* also being sometimes used for *Thing* or *Matter*.

Ver. 11. *went on*] which the *Heb.* Word signifies, and not wrought.

Ver. 14. *now*] as Ver. 8. and not the same with *We beseech thee* just before.

17. Now the Lord had prepared a great Fish to swallow up Jonah; and he was in the Bowels of it, three Days and three Nights.

C H A P. II.

MOREOVER Jonah prayed to the Lord his God, from the Bowels of the Fish,

2. And said: I call on the Lord by reason of my Distress, and he answers me: I crying out from the Belly of the Grave, thou hearest my Voice.

3. As thou hast cast me to the Depth, into the Heart of the Seas, so that the Flood compasses me: all thy Waves and Billows pass over me.

4. Inasmuch that I said, I am driven out from before thy Eyes; but I will look again to thy holy Temple.

5. The Waters surround me to the Soul, the Gulf compasses me, the Flag is bound to my Head.

6. I go down to the Bottoms of the Mountains, the Earth is about me with its Bars continually: but thou wilt bring up my Life from Corruption, O Lord my God.

7. When my Soul faints in me, I remember the Lord; and my Prayer comes to thee, at thy holy Temple.

8. Those who observe false Vanities, forsake their own Kindness.

9. Whereas I will sacrifice to thee with the Voice of Thanksgiving, will perform that which I have vowed: Salvation it self is of the Lord.

10. And the Lord speaking to the Fish, he vomited up Jonah on the dry Ground.

C H A P. III.

THEN Jonah had the Lord's Commission the second time as follows,

2. Get ready, go to the great City Nineveh, and proclaim to it the Proclamation which I speak to thee.

3. So Jonah got ready, and went to Nineveh according to the Lord's Commission; that being a great City of God, of three Days Journey.

4. And when Jonah began to enter into the City one Day's Journey, and proclaimed thus, Within forty Days Nineveh will be overthrown;

5. The Men of Nineveh believed in God, and proclaimed a Fast, putting on Sackcloth, from the greatest of them to their least.

6. For Word coming to the King of Nineveh, he rose up from his Throne, put away his Robe from him, covered himself with Sackcloth, and sate in Ashes.

7. He also had the following Order cried in Nineveh, by the Sentence of the King and his great ones, thus; Let neither Men nor Beasts, Herds nor Flocks, taste any Thing; let them not feed, nor drink Water.

8. But let Men and Beasts be covered with Sackcloth, and let those call strongly on God; as also return from their respective evil Ways, and from the Violence which is in their Hands.

9. Who knows but God may return, and be sorry, returning from his fervent Anger, so that we may not perish?

10. And God seeing of their Deeds, that they returned from their evil Way, he was sorry for the Ill which he spoke of doing to them, and did not do it.

Ver. 17. *Fish*] a Whale, *Mat. xii. 40.*

Ver. 2. *said*] *ista oratio postea scripta sit, That Prayer was written afterwards, Oecolampadius* in his *Comment.*

Ib. the Grave] more suitable to the Antitype than *hell*, *Mat. xii. 40.* which *Fulke* shews demonstrably against *Martin*, *Defence of the Eng. Translations of the Bible*, Ch. vii. Sect. 34. thus *Jun. and Trem. have ventre sepulchrali, and Piscat. sepulchri.*

Ver. 9. *Salvation it self*] as *Psa. lxxx. 2.* but not *iii. 9.* or *8.* as *Jun. and Trem.* say.

Ver. 2. *proclaim*] the same Verb as in Ver. 5.

Ver. 3. *great City*] which *Diodorus Siculus* thus describes, in *Lib. 3.* as divided in my *Edition.* The two side Walls of it were each 150 Furlongs long, the end Walls 90 apiece, so that it was 480 Furlongs or 60 Miles in Compass; the Walls were also 100 Feet high, and so wide that three Chariots might pass on them together; having 1500 Towers, the Height of which was 200 Feet. Compare it with *Babylon*, described at *Dan. ix. 30.*

Ib. of three Days Journey] to go through it preaching, one of which *Jonah* went, Ver. 4.

Ver. 4. *Within forty Days*] *The Sept. Transf.* has *three Days*, by Oversight perhaps at first in transcribing from the Verse before; and in *Simon's Critical History, Eng.* I observe a Mistake back again of 40 for 3, B. L. 19.

Ib. be overthrown] This they might partly fear from *Uzziah* King of *Judah*, 2 *Chr. xxvi.* but mostly by an Earthquake, which I suppose it was soon after, *Zeck. xiv. 5.*

Ver. 6. *King*] whom *Usher* with Probability supposes to be *Pul* mentioned 2 *King. xv. 19.* 1 *Chron. v. 26. Annales ad An. Mun. 3233.*

Ver. 8. *let those call*] this and the following Part of the Command being not to the Beasts.

Ver. 10. *did not do it*] according to *Jer. xviii. 8.* *Stubbs* in his *Gr. Verse of Jonas* has,

Ἄλλο δ' οἱ κατὰ θυμὸν ἀπὸ τοῦ φέρειν βεβῶ

Ἐμμανουὺς καὶ ἡ σφὶ ναυὰς ἐπὶ κῆρας ἦν.

And other Purpose presently seemed best to his Mind, and he did not send the ill Fate on them.

CHAP. IV.

NEVERTHELESS it was so exceeding grievous to Jonah, that he was angry, 2. And prayed thus to the Lord; I pray, O Lord, was not this my Saying whilst I was in my own Country? Therefore I went before, to flee to Tarshish: for I knew that thou wast a God gracious and merciful, forbearing of Anger, and of large Kindness, and being sorry for what is ill.

3. So now, O Lord, take my Life, I pray, from me: for it is better for me to die, than to live.

4. Whereupon the Lord said, Is it well that thou art angry?

5. Now Jonah was gone out of the City, and abode on the East of it; where he made him a Booth, and abode under it in the Shadow, until he should see how it would be with the City.

6. And the Lord God prepared a Spurge-tree, which he caused to go up over Jonah, to be a Shadow above his Head, to deliver

him from his Adversity; and Jonah was exceeding glad of the Spurge-tree.

7. However God prepared a Worm, when the Morning ascended the next Day, which smote the Spurge-tree, so that it withered.

8. And when the Sun rose, God also prepared a still east Wind, and the Sun smote Jonah upon the Head, so that he fainted; upon which he asked with his Soul to die, saying, It is better for me to die, than to live.

9. At this God said to him, Is it well that thou art angry for the Spurge-tree? And he answered, It is well that I am angry to Death.

10. But the Lord replied; Thou hast compassion for the Spurge-tree which thou didst not labour for, nor make it grow up; that was the Offspring of a Night, and perished such:

11. And shall not I have compassion for the great City Nineveh; in which there are more than sixscore thousand Persons, who do not know their right Hand from their left, and much Cattle?

Ver. 6. a Spurge-tree] called otherwise *Palma Christi*, which *Mercer*, *Gratius*, *Piscator*, and *Drusus* sufficiently show it was; nay the last of them says, *Ineptum est dubitare nunc de hac arbore*, It is foolish to doubt any longer of it; *Mentan.* also with *Jun.* and *Trem.* thus render it; *Bux.* and *Castellus* so interpret it in their *Dictionaries*: therefore not the Herb called a gourd.

Ib. glad] *Lyra* in *Comment.* observes rightly, *Facilis fuit Propheta natura, non tristis, non letus*, The Pro-

phet's Temper was, easy to be one while sorrowful, another while glad.

Ver. 8. *still*] from its Verb to be silent, and so far from being vehement; which if it had been, it would have moderated the Heat of the Sun; but now brought it more violently, by a still gentle Gale from the Sun, that way, eastward in the Forenoon. *Jun.* and *Trem.* accordingly, turn it *silentium*; see also *Buxter's Lex.* with *Gret.* and *Poole's Annotat.*

NOTES upon the BOOK of MICAH.

CHAP. I.

THE Lord's Commission that Micah the Morashtite had in the Time of Jotham, Ahaz, Hezekiah, Kings of Judah; which he saw concerning Samaria and Jerusalem.

2. Hear, all those People; hearken, O Country, and what it is filled with: against whom the Sovereign Lord is a Witness, the Lord from his holy Temple.

3. For behold the Lord comes out of his Place, and will descend, and tread upon the high Places of the Country.

4. Inasmuch that the Mountains shall be melted under him, and the Vales cleaved; as Wax by the Presence of the Fire, like Water poured out on a Descent.

5. For the Transgression of Jacob will all this be, and for the Sins of the Family of Israel: what is the Transgression of Jacob? Is not Samaria? And what the high Places of Judah? Is not Jerusalem?

6. So I will make Samaria a Heap of the Field, the Plantations of a Vineyard; and will pour out the Stones of it into the Valley, and discover its Foundations.

7. And all its carved Images shall be beat in pieces, as shall all the Hires of it be burnt in the Fire, and I will cause all its Images to be made desolate: for each was gathered from the Hire of a Harlot, and to that shall they return.

8. For this I cry, and lament, go spoiled and naked: I make Lamentation like the Dragons, and Mourning like the young Ostriches.

9. Because the Strokes of it are mortal: for it comes to Judah, he reaches to the Gate of my People, to Jerusalem.

10. Declare you not in Gath, do not weep at all: in the House of Aphrah roll thy self in the Dust.

11. Pass you away, each Inhabitant of Shaphir, with the Shame bare: the Inhabitant of Zaanan shall not go forth at the Lamentation of the Family of Ezel; he shall receive his State from you.

12. For though the Inhabitant of Maroth wait with concern for Good, Harm will come down from the Lord to the Gate of Jerusalem.

13. Tie the Chariot to the Mule, O Inhabitant of Lachish; she being the Beginning of Sin to the Daughter of Zion, for the Transgressions of Israel were found in thee.

14. Therefore shalt thou give Presents to the Inheritance of Gath: the Houses of Achzib shall become a Lye to the Kings of Israel.

15. I will yet bring an Inheritor to thee, O Inhabitant of Maresnah; he shall come to Adullam the Glory of Israel.

16. Make bald, and shave thy self, for the Sons of thy Delights: enlarge thy Baldness like an Eagle, for they shall be carried away from thee.

CHAP. II.

WO be to those who contrive Iniquity, and work Evil upon their Beds, doing it when the Morning is light, because it is in the Power of their Hand;

Ver. 1. *Micah the Morashtite*] spoken of *Jer. xxvi.*
18. see on Ch. ii. 8.

Ver. 2. *those*] It is not *ye*, but a Pronoun of the 3d Person.

Ib. *Country*] of *Israel* and *Judah*, Ver. 1. and as all the Earth was not to be punished wholly for the Transgression of *Jacob*, Ver. 5. so *Piscat.* explains it, *nempe terra Israelis.*

Ver. 5. *Jerusalem*] where the idolatrous high Places mostly were.

Ver. 7. *Hires*] what was paid towards the Idol-service; see *Pisc. Schol.*

Ib. *a Harlot*] Idolatry, or the *Images* just mentioned; see *Drus. Lett.*

Ib. *return*] being taken by their Enemies, and bestowed in the same Manner.

Ver. 8. *I*] *Micah* himself, as *my* in the next Verse particularly shews.

Ib. *young*] *qui amissam matrem lugeant*, that mourn the Loss of their *Dam*, *Drusus*; yet left out in our *Eng. Transl.*

Ib. *Ostriches*] as rendered *Lam. iv. 3.*

Ver. 9. *to Jerusalem*] fulfilled in *2 King. xvi. 5.* *Isa. vii. 1.*

Ver. 10. *Dust*] The *Heb.* being *aphar* resembling the Name; as *a Lye* is *achzab*, Ver. 14.

2. And who covet Fields, taking by force, and Houses, taking away; and oppress a Man and his House, a Person and his Possession.

3. Therefore thus says the Lord, Behold I will contrive Ill against this Family; from whence you shall not remove your Necks, nor go exalted, for it will be an ill Time.

4. On that Day will one take up a Proverb concerning you, and lament with a lamentable Lamenting thus, We are quite wasted, he has changed the Portion of my People: how has he removed *what* was divided to me, to turn away our Fields!

5. Therefore thou shalt have none who casts a Line by Lot in the Congregation of the Lord.

6. Mention Nothing, *say they* to those that make mention: let them mention Nothing to these, who will take no Shame.

7. Thou that art called the Family of Jacob, is the Spirit of the Lord diminished? Are these his Doings? Do not my Words do well with him who goes uprightly?

8. Whereas lately my People rose up for an Enemy; you pulled off the Cloak from the Garment it was on, from such as were passing by securely, turning away from War.

9. You have driven out the Women of my People from the House of their Delights, have taken off my Comeliness from their Children for ever.

10. Rise up, and go, for this is not a Rest; because being unclean it will corrupt, and the Corruption will be vehement.

11. If a Man going with a Spirit and Falsehood, does lye, *saying*, I will mention to

thee of Wine and strong Drink; even he will be one that shall make mention to this People.

12. I will wholly gather up all of thee, O Jacob, I will wholly gather the Residue of Israel, will put him together as the Sheep of Bozrah: like a Flock within its Fold, shall they make a Noise by reason of Men.

13. The Breaker down comes up before them, those break down, and pass through the Gate, then these go forth at it; and their King passes through before them, with the Lord at the Head of them.

C H A P III.

AND I say; Hear now, O Heads of Jacob, and Leaders of the Family of Israel; Is it not for you to know Judgment?

2. Who hate Good, and love Evil; who take off their Skin from them by force, and their Flesh off from their Bones;

3. And that eat the Flesh of my People, pull off their Skin from them, break their Bones, and divide as there is in the Pot, and as Flesh within the Cauldron.

4. Then will they cry to the Lord, who will not answer them; but will hide his Face from them at that Time, according as they make their Doings evil.

5. Thus says the Lord concerning the Prophets who cause my People to err, who bite with their Teeth, and proclaim Peace; but against him that does not put into their Mouth, they even prepare War;

6. Therefore it shall be Night to you from

Ver. 2. *Person*] which is not the same Word with that for *Man* in Heb.

Ver. 3. *Necks*] as if in a Yoke.

Ver. 4. *lamentable*] the Heb. having three Words as here, *nabab nehi nihjah*.

Ib. *to me*] not from me: so *Sebast. Munst.* renders, *quod meum est, what is mine*; for which *Drusius* observes *?* may be put for *נָשִׂי* It may not be amiss to add, that the Heb. Accent or Point *Zakeph katon* shews that *to me* does not belong to the following Word, as *Montan. Castal.* and the *Genev. Bib.* have it, *to restore to me*.

Ver. 6. *Mention*] as *Am. vii. 16.* where it is distinguished from *prophecie*.

Ib. *to these*] who say so, forbidding it.

Ver. 7. *diminished*] Heb. *shortened*, as *Num. xi. 23, &c.*

Ver. 8. *lately*] when the *Israelites* under *Pekab* invaded *Judah*, 2 *King. xv. 37.* and they not getting to *Jerusalem* as prophesied, *Ch. i. 9.* till after *Jotham's* Death, it may be concluded *Micah* began prophesying in the last Year of his Reign.

Ib. *on*] agreeable to *Noldius* in his *Concordance of the Heb. Particles*, p. 611. and the *vulg. Lat. desuper*, from upon; otherwise it is *over against*, not *with*.

Ver. 9. *Women*] as related, 2 *Chren. xxviii. 8.*

Ver. 10. *go*] into Captivity.

Ib. *this*] Country.

Ver. 12. *gather*] into the fortified Cities of *Samaría* and *Jerusalem*, *Ch. i. 1.* for Security from the invading *Affyrians* and *Chaldeans*.

Ib. *the Residue*] belonging to the Kingdom of *Judah*, when that of *Israel* was overthrown.

Ver. 13. *comes up before them*] to besiege them, where they are penned up as in a Fold, *Ver. 12.*

Ib. *these*] that break down, viz. the besieging Enemies.

Ib. *these*] the People of *Israel*, *Ver. 12.*

Ib. *their King*] of each Kingdom of *Israel* and *Judah*, to be taken into Captivity.

Ib. *at the Head of them*] taking them into Captivity guarded by their Conquerors, and so indeed the Lord would be at the Head of both; but it seems spoken ironically of the *Israelites*, as *Ver. 12.*

Ver. 1. *now*] rather than *I pray you*, being spoken by God; so in *Ver. 9.*

Ver. 3. *in*] as *within* that follows, and as the Heb. properly is.

Ver. 4. *Then*] which *Jun.* and *Trem.* comment on well, *videlicet cum immitteret ea quæ denuntiavit supra, ii. 12. & 13. that is when he sends on them what he declared above, Ch. ii. 12, 13.*

Ver. 6. *from*] The Original has no more.

Vision, and dark to you from divining: for the Sun shall set to the Prophets, and the Day be gloomy to them.

7. The Seers also shall be ashamed, the Diviners blush, and shall all of them cover over the Lip: for there will be no Answer from God.

8. But indeed I am filled with Might by the Spirit of the Lord, and with Judgment and Power; to declare to Jacob his Transgression, and to Israel his Sin.

9. Hear now this, O Heads of the Family of Jacob, and Leaders of the Family of Israel, who have Judgment in abomination, and pervert all that is right;

10. Who build up Zion with Blood, and Jerusalem with Iniquity.

11. The Heads of it judge for a Bribe, the Priests of it teach for a Price, and its Prophets divine for Money; yet they depend upon the Lord, saying, Is not the Lord amongst us? No Evil will come upon us.

12. Therefore by reason of you will Zion be ploughed a Field, Jerusalem become Heaps, and the Mountain of the House the high Places of a Wood.

C H A P. IV.

BUT in the latter Days will the Mountain of the Lord's House be established on the Top of the Mountains, and it will be raised up above the Hills; and the People will assemble together upon it.

2. Nay many Nations will go, and say, Come, and let us go up to the Mountain of the Lord, and to the House of the God of Jacob; that he may teach us of his Ways, and we may walk in his Paths: for the Law shall go forth from Zion, and the Word of the Lord from Jerusalem.

3. He will also judge between many People, and determine for numerous Nations

even far off: so that they will beat their Swords into Spades, and their Spears into Pruning-hooks; one Nation will not lift up the Sword against another, nor will they learn War any more.

4. But they will dwell each under his own Vine, and Fig-tree, and none will make afraid; for the Mouth of the Lord of Armies has spoken it.

5. For all People will go each in the Name of its god; and we will go in the Name of the Lord our God, for ever and evermore.

6. At that Time, says the Lord, will I gather up the Lame, and gather together the Expelled, and her whom I have punished.

7. Thus I will make the Lame a Residue, and the farther one a numerous Nation; and the Lord will reign over them on Mount Zion, henceforth even for ever.

8. As for thee, O Tower of Eder, the Ascent of the Daughter of Zion, it shall approach to thee; and there shall come the former Dominion, the Kingdom to the Daughter of Jerusalem.

9. Why dost thou now cry out aloud? Is there no King in thee, is thy Counsellor perished, that the Anguish as of her who is in labour takes hold of thee?

10. Be in anguish, and bring forth, O Daughter of Zion, as she who is in labour: for thou shalt now come out of the Town, and dwell in the Field, nay go to Babylon; there shalt thou be rescued, there the Lord will redeem thee from the Power of thy Enemies.

11. Since many Nations are now gathered up against thee, that say, She shall be polluted, and our Eyes shall look on Zion.

12. Whereas they do not know the Thoughts of the Lord, nor understand his Counsel: for he will gather them together like the Sheaves of the Floor.

13. Get ready, and tread out, O Daugh-

Ver. 1. *in the latter Days*] This according to *Grotius*, with *Jun.* and *Trem.* was taken from *Isa.* ii. as observed before concerning Something in *Obadiab.*

Ver. 3. See *Isa.* ii. 4. Thus poetically express'd by *Pope*,

*No more shall Nation against Nation rise,
Nor ardent Warriors meet with hateful Eyes,
Nor Fields with gleaming Steel be cover'd o'er;
The brazen Trumpets kindle Rage no more;
But useless Lances into Scythes shall bend,
And the broad Faulchion in a Plow-share end.*

Ver. 6. *punished*] *Sixtus* inserts upon the Authority of a *Pope*, *I will comfort.*

Ver. 8. *Tower of Eder*] the very same as in *Gen.* xxxv. 21. being at *Bethlehem*, Ver. 19. as *Grotius* also says, and that *Beth-lehem* is here understood by it; at which Place *Christ* being born, it is a noble Prophecy of it, agreeing

with *Mic.* v. 2. and heretofore scarce observed, even the very industrious *Jun.* and *Trem.* acknowledging not to remember, they had read this Name any where else in the *Scripture.*

1b. *Ascent*] properly, and rendered *tower* by our *Translators*, 2 *King.* v. 24. in the old *Lat.* here, *nebula*, the cloudy one, by taking *בֵּן* for *בֵּן* and then *dark* for cloudy.

Ver. 9. *no King*] when *Zedechiah* and his People should be carried Prisoners to *Babylon*, according to the next Verse.

Ver. 10. *rescued*] for *delivered* might seem as if it was of *Child*, by the former Part of the Verse, which is not meant.

Ver. 13. *tread out*] as the Cattle with Horns and Hoofs did, *Deut.* xxv. 4. *Hos.* x. 11.

ter of Zion : for I will make thy Horn iron, as I will thy Hoofs brass, so that thou shalt bruise many People ; whose Gain I will devote to the Lord, and their Wealth to the Master of the whole Earth.

CHAP V.

COME now together by Troops, O Daughter of the Troop, that will make a Fortification against us : they will smite the Judge of Israel with a Stick upon the Cheek.

2. But thou Beth-lehem Ephrathah, it is little to be among the Thousands of Judah ; from thee will he come forth to me, who is to be the Governor in Israel : whose Goings forth were from Eternity, from the everlasting Days.

3. Therefore will he give them up, till the Time she who is in labour brings forth ; when the rest of his Brethren shall return with the Israelites.

4. And he will stand, and feed in the

Strength of the Lord, in the Excellency of the Name of the Lord his God ; and they will abide, for he will now be great to the Limits of the Earth.

5. And this will be Prosperity : when the Assyrian comes into our Country, and when he treads in our Palaces ; we will raise up against him seven Shepherds, and eight Princes of Men.

6. Who shall feed on the Country of Assyria with the Sword, and on that of Nimrod in its Entrances ; thus will he deliver from the Assyrian when he comes into our Country, and when he treads in our Bounds.

7. And the Residue of Jacob will be amongst many People, as the Dew from the Lord, as the Showers upon the Grass ; which does not wait for Man, nor stay for Mankind.

8. The Residue of Jacob too will be in the Nations amongst many People, as a Lion among the Beasts of the Wood, as a young Lion among the Flocks of Sheep ; who when he passes through, both tramples and tears, and none delivers.

Ver. 1. *Come now*] calling the Enemy to execute its Office of Punishment, that Zion might then conquer, as in the Verse before.

Ib. *that*] not *be* ; and if *Daughter* was intended, it should be *be*, which the *Heb.* does not allow of.

Ib. *with a Stick*] which should hurt and punish, but not destroy ; and *Stick* must be more proper than *Rod*, in our Use of the Words.

Ver. 2. *Beth-lehem Ephrathah*] its two Names joined together, *Gen.* xxxv. 19. to distinguish it from another *Beth-lehem*, *Josh.* xix. 15. and was distant from Jerusalem 35 Furlongs, or near 4 ½ Miles, *Just. Martyr, Apol.* 2.

Ib. *little*] Though the Place is styled *not the least* in a paraphractical Quotation, *Mat.* ii. 6: by the Priests and Scribes ; this frequent *Heb.* Word for *little* is not therefore to be understood here in a contrary Meaning, as not only *Hettinger*, but also *Pocock* attempts to shew in his *Miscellaneous Notes upon Porta Moysi*, pag. 18, 19. neither suiting with the Condition of the Place, nor Subject ; no nor with the *Jews* Citation as above, since they obviously did not term it so, from their taking the original Word to mean *great* or *notable* ; besides that it largely also signifies *little* in *Arabick* (which *Pocock* interprets so much by) and *great* as I find in no Language. But then *little* is not to be made an Epithet to the Place, as disagreeing in Gender, this being masc. and the Names of Places fem. which *Lightfoot* pleads against it, in his *Herm. of 4 Evang.* and *Cross* that the Points disprove it, because that at *little*, being *Pascha* a King, divides it from the Substantive-verb, not to be *art little*, *Taghm. Art.* p. 117, 118. and I may add in the same Manner, and with the same Point, as *light* is, *Isa.* xlix. 6. these two curious Criticks therefore I nearly follow, with *Osiander* and *De Dieu*.

Ib. *to be*] infinitive with *to* before it in *Heb.* the same that is so rendered further in this Verse by our Translators ; who have here added *thou*, and changed it into finite.

Ver. 3. *Therefore*] that what is mentioned in Ver. 1. might be done to the *Israelites*.

Ib. *she*] the *Virgin Mary*, which seems to agree much the best, with what goes before and follows.

Ib. *rest of his Brethren*] the Gentiles.

Ver. 4. *he*] *Jesus Christ*, whom *she* brings forth, Ver. 3. Ib. *feed*] *his Flock*, as *Cant.* i. 7. or *them*, active, not neuter.

Ib. *abide*] *Chald. Targ.* return out of Captivity, as likewise *Sol. Jar.* seems to expound the Word by *מִן חַבְלֵי מָוֶן* *now from Captivity*, in the *vulg. Lat.* too is *revertentur*, and with *Cass.* *redibunt*, both *return* ; but the original Word is *yashuvu*, not *yashuvu* : hence may appear what Care and Skill are requisite for a Translator.

Ib. *to the Limits*] by the spreading of the Gospel. This with the two foregoing Verses seem to be a Digression concerning *Christ*.

Ver. 5. *this*] the divine Preservation, set forth in the preceding Verse.

Ib. *Prosperity*] as more suitable than *Peace*, it being in War ; and according to *Grotius*, *Drusus*, *Jun.* and *Trem.* by the latter, *Eritque hujusmodi* (and such will be the) *pax*, which they expound by *prosperitas*.

Ib. *when the Assyrian comes*] as he did about the middle of *Hezekiah's* Reign, 2 *King.* xviii. 13. the last of the Kings in whose Time *Micah* prophesied, Chap. i. 1. so that this might very likely be a competent Space of Time before it came to pass, his Unsuccessfulness also in that Expedition agreeing with this Prophecy. Yet *Mede* in his Works, p. 796. and *Lowth* concurring with him, expound the *Assyrian* here to be some remarkable Enemy that is to be destroyed hereafter : a wide Way of Exposition.

Ib. *against him seven Shepherds*] *Chal. Targ.* in the Wantonness of Translation, *over us seven Kings*.

Ib. *seven*] used for an indeterminate Number, as agreed by Commentators ; see the like *Ecclef.* xi. 2.

Ver. 6. *feed on*] the same Verb with that in Ver. 4.

Ib. *and on that of Nimrod*] *Lowth* prefers the translating *even for and*, saying, *Assyria is called the Land of Nimrod* : which may however be understood with *and*, that being more usual and unexceptionable ; and by the Mention of the *Assyrian* only, both before and after, this seems to be the Meaning, and also by *thus*, as it is properly express'd to prevent a Tautology ; see *Gen.* x. 11.

Ver. 7. *as the Dew*] The Prosperity and Power of the Kingdom of Judah (which was the Residue of Jacob)

9. Thy Hand will be lifted up over thy Foes, and all thy Enemies be cut off.

10. And at that Time, says the Lord, will I cut off thy Horses from within thee, and cause thy Chariots to perish.

11. I will likewise cut off the Cities of thy Country, and demolish all thy strong Holds.

12. Nay I will cut off Witchcrafts from thy Hand; so that thou shalt have no Soothsayers.

13. I will cut off also thy carved Images and Statues from within thee; and thou shalt no more bow down to the Work of thy own Hands.

14. Besides I will pluck up thy Groves from within thee, and so destroy thy Adversaries.

15. Afterwards will I wreak unheard of Vengeance, in Anger and Wrath, on the Nations.

CHAP. VI.

HEAR you now what the Lord says, Get ready, contend with the Mountains, and let the Hills hear what thou sayest.

2. Hear, O Mountains, the Lord's Contention, and you strong Foundations of the Earth: for the Lord has a Contention with his People, and will dispute with Israel.

3. My People, what have I done to thee? Or in what have I wearied thee? Answer against me.

4. For I brought thee up from the Country of Egypt, and redeemed thee from the Place of Slaves; sending before thee Moses, Aaron and Miriam.

5. My People, remember now what Counsel Balak the King of Moab took, and what Balaam the Son of Beor answered him; that you may acknowledge the righteous Things of the Lord from Shittim to Gilgal.

6. With what shall I come before the Lord, bow down to the high God? Shall I come before him with burnt Offerings, with Calves in their first Year?

7. Will the Lord take delight in thousands of Lambs, in ten thousands of Floods of Oil? Shall I give my First-born for my Transgression, the Fruit of my Body for the Sin of my Soul?

8. He declares to thee, Man, what is good; and what does the Lord seek from thee, but to do Justice, love Kindness, and walk modestly with thy God?

9. The Voice of the Lord calls to the City, and what is substantial sees thy Name: mind you the Rod, and who appoints it.

10. Are the Treasures of Wickedness yet in the House of the Wicked, and the scanty Ephah that is abhorred?

11. Shall I count it pure with the Scales of Wickedness, and with the Bag of deceitful Weights?

12. Whose rich ones are full of Violence, and the Inhabitants of it speak Falsehood, and their Tongue is deceitful in their Mouth.

should be by Divine Providence, according to what we read 2 Chr. xxxii. 27.—30.

Ver. 10. cut off] by the Assyrian Invasion, to which at that Time confines it; and that should cause the People of Judah to leave their Idolatry, Ver. 12, 13, 14. Otherwise it might denote Hezekiah's destroying it, 2 Chr. xxx. 14. & xxxi. 1.

Ver. 14. Adversaries] as with the Targ. Drus. Jun. and Trem. and in Psa. cxxxix. 20. not to make a Tautology, Ver. 11. and those Adversaries may seem the Idols.

Ver. 1. Get ready] speaking this to Micah himself.

Ver. 5. what Counsel] how he sought your Overthrow.

Ib. Balaam] If you think the Servants of the Lord partial in speaking on his behalf; and being turned to Idols, Chap. v. 13, have let in Unbelief of what God has done for you, like your Forefathers, who said the golden Calf was their god, that brought them up from the Country of Egypt, Exod. xxxii. 4. comp. Ver. 4. remember then what Balaam said, who would rather have spoken otherwise, Numb. xxiii. 22, 23. & xxiv. 8.

Ib. that you may acknowledge] particularly from the Time of Balaam's Testimony, when you were at Shittim, Num. xxv. 1. till you came into this Country at Gilgal, Josh. iv. 19. The principal Partition of the Verse by the great Point Athnach is as I have made it, agreeing with Jun. and Trem. who also render, ut agnoscens, that acknowledging, &c. as likewise Piscat. expounds it. Whereas the com. Transf. has no Point for Division there, which makes quite a different Sense, if any at all; and the Comments

that are made on that, instead of the Heb. Text, will consequently be of the same Kind: thus it has been expounded of Balaam's surveying the Camp of Israel with his Eye, from Shittim to the other Extremity of them over against Gilgal; and less to the Purpose, that from Shittim to Gilgal signified an Enemy's sudden Change of his wicked Passions and Designs; see the Bishop of Coventry and Litchfield's Defence of Christianity from the ancient Prophecies, pag. 290.

Ver. 8. to do Justice] Polus the Pythagorean in his Book of Justice writes, Δικὴ μὲν τῶν ἀνδρῶν τὰ δὲ δικαιοσύνην μαρτυρεῖται καὶ καὶ τὸν δὲ τῶν ἄλλων ἀρετῶν προσηγορίαν, I think Justice may be said to be the Mother and Nurse of other Virtues.

Ib. to do &c.] By these Words God teaches us, writes Ostervald of Neuchâtel in Switzerland, among his Arguments of the Books and Chapters, that the only true Worship He does receive, is Humbleness of Heart, and Innocency of Life.

Ver. 9. what is substantial] every material Thing that is done: Jun. and Trem. quod res est, what is a Thing; and Piscat. explains it, quod in civitate agitur, what is done in the City. The LXX Interp. very wrong, He will save those who fear his Name, which some little Variations of the Heb. would make, whereby is discovered their Ignorance and Rashness; and the vulg. Lat. Transf. not much otherwise.

Ib. sees thy Name] experiences God's Power.

Ver. 11. it] to agree with whose and is in the next Verse.

Ver. 12. it] the City, Ver. 9. being both fem.

13. Therefore

13. Therefore I will also make sick by smiting thee, by causing to be desolate for thy Sins.

14. Thou shalt eat, without being satisfied, and shalt have bowing down within thee: nay shalt remove, without escaping; even that which thou makest escape will I deliver to the Sword.

15. Thou shalt sow, and not reap: thou shalt tread the Olives, and not anoint thy self with Oil; as also new Wine, and shalt not drink Wine.

16. Since the Statutes of Omri are observed, and every Deed of the Family of Ahab, and you go in their Counsels; that I may deliver thee to Desolation, and the Inhabitants of it to Hissing; and you shall bear the Reproach of my People.

C H A P. VII.

ALAS to me, for I am as at the Gatherings of the Summer-fruit, as of the Gleaning-grapes of the Vintage: there is no Bunch to eat, when my Appetite desires the First-fruit.

2. The Pious is perished from the Earth, and there is none upright among Men: all of them lie in wait for Blood, they hunt each one his Brother with a Net.

3. To do evil effectually with both Hands, the Prince and Judge ask for a Recompence; then the great one himself speaks the Frowardness of his Mind, and they wrest it.

4. The best of them is like a Brier, the uprightest exceeds a thorny Hedge: the Day of thy Watchmen, thy Visitation comes; now will be their Perplexity.

5. Have no belief in a Friend, trust you not in a Leader; keep the Doors of thy Mouth from her who lies in thy Bosom.

6. For the Son makes the Father vile, the Daughter rises up against her Mother, the

Daughter-in-law against her Mother-in-law; a Person's Enemies are the Men of his own Family.

7. But I will watch for the Lord, will wait for the God of my Salvation: my God will hear me.

8. Be not glad against me, my Enemy: though I fall, I shall rise up; though I sit in Darkness, the Lord will be a Light to me.

9. I will bear the Indignation of the Lord, because I have sinned against him; until he pleads my Cause, and executes my Judgment, bringing me forth to the Light, that I may see his Righteousness.

10. And my Enemy will see, and Shame will cover her who said to me, Where is the Lord thy God? My Eyes will look on her; now will she be trod down as the Dirt of the Streets.

11. The Time for thy Fences to be built up, that is the Time the Decree will come far off.

12. That Time also will there come to thee from Assyria, and the Cities of Fortification; and from the Fortification even to the River, and to Sea from Sea, and Mountain from Mountain:

13. After the Country has been desolate for the Inhabitants of it, by reason of the Fruit of their Doings.

14. Feed thy People with thy Stick, the Flock of thy Possession that dwells alone at the Wood within Carmel: let them feed at Bashan and Gilead, as in ancient Days.

15. As in the Days of thy Coming out of the Country of Egypt, will I cause him to see Wonders.

16. The Nations will see, and be ashamed because of all their Power; will put the Hand upon the Mouth, their Ears will be deaf.

17. They will lick up the Dust as a Serpent, as the creeping Things of the Earth will they move out of their close Places; they

Ver. 14. *remove*] the same Verb in the same Conj. being thus rendered, *Deut. xix. 14. & xxvii. 17. Prov. xxii. 28. Hos. v. 10.* that is every where else.

Ver. 16. *of it*] of the City, Ver. 9. the same as in Ver. 12.

Ver. 1. *of the Gleaning-grapes*] at the Gatherings of them, when none are left; not *I am as the grape-gleaning*, to spoil the Sense, or quite destroy it.

Ib. *when—desires*] being no other than *desiring* in one Word.

Ver. 3. *effectually*] *Heb. well.*

Ib. *wrest*] or *twist*, not *wrap*.

Ver. 11. *thy*] *Jerusalem's*, Ch. i. 1. &c. How poorly does Grot. apply this to *Chaldea*! and absurdly interpret in that day following, to be the Day it would be trod down!

Ib. *the Decree*] of Cyrus, *Ezr. i. Isa. xlv. ult.*

Ver. 13. *After*] as *Jun. and Trem.* translate, and as it is in the *Eng. Margin*, which *Lowth* prefers.

Ver. 14. *thy*] *Jerusalem's*, considered as the Legislature of the Country, Ver. 13. & Ch. iv. 8. so *Jun. and Trem.* put it evangelically, *God prescribing the Duty to the Ministers of Christ and the Church.*

Ib. *Stick*] or *Crook*, as *Jun. and Trem.* with *Cass.* render it, and *Grot.* expounds.

Ver. 15. *him*] or *it*, viz. the People, Ver. 14.

Ver. 16. *the Hand*] to which the Original has no more than to *Mouth*.

Ver. 17. *be in dread at*] But the *Lat. Vulg. desire*, with no Foundation, and incoherent too.

will be in dread at the Lord our God ; and be afraid of thee.

18. Who is a God like thee, forgiving Iniquity, and passing over the Transgression of the Residue of his Possession ? He will not hold his Anger for evermore, for he delights in Kindness.

19. He will return, he will have mercy

upon us, will subdue our Iniquities; and thou wilt cast all their Sins into the Depths of the Sea.

20. Thou wilt give the Truth to Jacob, the Kindness to Abraham, which thou hast sworn to our Fathers from the Days of old Time.

NOTES upon the BOOK of N A H U M.

C H A P. I.

THE Burden of Nineveh: the Book of the Vision of Nahum the Elkoshite.

2. God is zealous, and the Lord takes vengeance; the Lord takes vengeance, and has Wrath: the Lord takes vengeance on his Adversaries, and he keeps *it* for his Enemies.

3. The Lord is forbearing of Anger, and of great Power, but will not at all hold innocent: the Lord, his Way is in the Whirlwind and Tempest, and the Cloud is the Dust of his Feet.

4. He rebuking the Sea, dries it up, and wastes away all the Rivers: Bashan languishes and Carmel, as does also the Flower of Lebanon.

5. The Mountains move by reason of him, and the Hills are dissolved; and the Earth is carried away because of his Presence, with the World, and all that dwell in it.

6. At the Presence of his Indignation who shall stand? And who shall rise up in his fervent Anger? His Wrath being poured out as Fire, the Rocks break down by reason of him.

7. The Lord is good, a Habitation in the Time of Distress, and knows those who trust in him.

8. But with a Flood passing through he will make an entire End of its Place; and Darkness shall pursue his Enemies.

9. What do ye think of the Lord? He

will make an entire End, Distress will not rise up twice.

10. For whilst the Thorns are wrapt together, and they are drunk according to their Swallowing, they will be consumed like Stubble fully dried.

11. Out of thee comes one who thinks Evil against the Lord, an ungodly Counsellor.

12. Thus says the Lord; If they are compleat, and so are many, yet so shall they be cut off, and he shall pass away: though I have afflicted thee, I will afflict thee no longer.

13. But I will now break off his Yoke from thee, and pluck off thy Bonds.

14. And the Lord commands concerning thee, that none of thy Name should be sown any more: I will cut off from the House of thy gods, the carved and molten Image; I will make thy Grave, for thou art base.

15. Behold upon the Mountains are the Feet of the Preacher, the Publisher of Peace; keep thy Feasts, O Judah, perform thy Vows: for the Ungodly will pass through thee again no more, he is all cut off.

C H A P. II.

THE Disperser is coming up against thy Face; keep the Fortification, watch the Way, strengthen the Loins, fortify the Power exceedingly.

Ver. 1. *Nineveh*] which was destroyed by *Nabopolassar* or *Nabuchodonosor*, the Father of *Nebuchadnezzar*, King of *Babylon*, and *Astyages* or *Abasuerus*, the Father of *Darius*, and Son of *Cyaxares* King of the *Medes*; according to *Alexander Polyhistor* in *Georg. Syncellus*, pag. 210. and in the *Chronicle of Eusebius*, pag. 46. *Josephus*, *Antiq. Lib. x. 6.* *Strabo*, *Lib. xvi. Tobit xiv. 15. Dan. ix. 1.* which by *Eusebius* in *Chron. p. 124.* was in the 23d Year of *Cyaxares*, and that being the 4102d of the *Julian Period*, falls by my *Tables* at the 30th of *Josiah* King of *Judah*.

Ib. *Book*] For the Time of writing it look at Chap. iii. 10.

Ver. 5. *carried away*] suitable to *move* before, and *stand* after, with the common and frequent Meaning of the *Heb.* Word, which cannot be proved to be *burnt* at all: so *Cast.* turns it here *tollitur*, *taken away*; and the *Tigurin Trans. se proripit*, *gets it self away*.

Ver. 8. *its Place*] that of the *Earth* or *World*, Ver. 5. with either of which the Gender agrees in *Heb.*

Ver. 10. *according to*] as in the *Heb.* but that has Nothing here for *while*; so that the latter *while*, and not *as*, should have been *Ital.* in the *com. Eng.*

Ver. 11. *thee*] *Nineveh*, concerning which this Prophecy is.

VOL. II.

Ib. *one*] *Sennacherib*, according to the following Verses, and as *Drusius*, *Munster*, and *Lightfoot* say; see 2 *King. xviii 13. & xix. 36.*

Ver. 12. *they*] the *Assyrians* or *Ninevites*, who came against *Judah*.

Ib. *compleat*] more suitable than *quiet*, and which the *Heb.* Word does not signify.

Ib. *so*] twice the same in *Heb.* as here.

Ib. *be*] *Sennacherib* as before, which see in *Isa. xxxvii. 37.*

Ib. *pass away*] of which see the excellent *Drusius*.

Ib. *thee*] *Judah*.

Ib. *no longer*] according to the next Verse, and not as *Grat.* would Ver. 9.

Ver. 14. *Name*] that his Fame should perish.

Ib. *cut off*] Thy Idol-temple shall not be a Place of Worship (as probably it was not after he was slain there, 2 *King. xix. 37.*) but as a Grave to hold thy dead Body. It may be rendered, or understood, I will make *it* thy Grave.

Ver. 1. *The Disperser*] that should overthrow *Nineveh*. *De clade Assyriorum*, writes *Drus.* *deque cade regis balthennus. Sequitur nunc de expugnatione urbis Nini: Thus far concerning the Destruction of the Assyrians, and the Murder of the King; now there follows a Prophecy of the Conquest of the City Nineveh.*

2. Though the Lord has turned away the Excellency of Jacob like that of Israel, though the Emptiers have emptied them, and spoiled their Vine-branches;

3. The Shield of his powerful ones will be red, the Men of Force in Scarlet, the Chariots with the Fire of Torches at the Time of his preparing, and the Fir-trees will be made to shake.

4. The Chariots will do madly in the Courts, will run to and fro in the Streets: their Appearances will be as Lamps, they will run like Lightnings.

5. He will remember his gallant ones, who will fall in their going; they will make haste to its Wall, and he that protects will be prepared.

6. The Gates of the Rivers will be opened, and the Palace be dissolved.

7. And she that is placed will be carried captive, had up; her Maids leading away, as with the Voice of Doves, the Striking of Timbrels upon their Hearts.

8. Notwithstanding Nineveh has been like a Pool of Water since the Days of it were; yet they will run away: when *they say*, Stand, stand still; none will turn about.

9. Plunder the Silver, plunder the Gold; as there is no End to the Furniture, the Glory of all the pleasant Things.

10. She will be empty, emptied out, and made void: even the Heart will be dissolved, and there will be Staggering of the Knees, with sore Anguish in all Loins; and the Faces of them all will gather Blackness.

11. Where is the Habitation of the Lions, and the very Pasture of the young Lions, where the Lion, the stout Lion goes, the Lion's Whelp, and none makes afraid?

12. The Lion that tears enough for his Whelps, and strangles for his stout Lionesses; filling his Holes with Prey, and his Habitations with the Torn?

13. Behold I am against thee, says the Lord of Armies, and will burn her Chariots in the Smoak, and the Sword shall consume thy young Lions; nay I will cut off thy Prey from the Earth, and the Voice of thy Ambassadors shall be heard no more.

CHAP. III.

WO be to the bloody City: all of it is full of lying, tearing asunder; the Prey does not depart.

2. There will be the Sound of the Whip, and that of the Commotion of the Wheel, as also of the prancing Horse, and the bounding Chariot.

3. The Horseman will lift up both the flaming Sword, and the glittering Spear; so that there will be a Multitude of pierced ones, and abundance of Corpses; nay there will be no End of the Bodies, they will stumble at their Bodies:

4. By reason of the abundant Whoredoms of the well-favoured Whore, the Mistress of Witchcrafts; that sells Nations by her Whoredoms, and Families by her Witchcrafts.

5. Behold I am against thee, says the Lord of Armies, whom I will uncover with thy Skirts over thy Face; shewing the Nations thy Nakedness, and the Kingdoms thy Baseness.

6. And I will cast Abominations upon thee, making thee vile; and will make thee as a Sight.

7. So that every one of those who see thee shall remove from thee, and say, Nineveh is wasted; who will bemoan her? From whence shall I seek Comforters for thee?

8. Shalt thou do better than No of the Multitude? That was situate among the Streams, with the Waters round about her; whose Fort was the Sea, her Wall of the Sea.

Ib. keep] *O Nineveh*; which *Jun.* and *Trem.* add in the Text.

Ver. 2. Though] which the Particle signifies, and connects this well to the next Verse.

Ib. turned away] by the Invasion of the *Assyrians* before spoken of.

Ib. Jacob] *id est*, *tribus Judæ*, *that is the Tribe or Kingdom of Judah*, as *Piscator* says: so *Israel*, he says, is the ten Tribes.

Ib. like that of Israel] in the Overthrow of the Kingdom of *Israel* before the Invasion of *Judah*; which might be well enough compared together, though different in Degree. *Drusus* honestly but eloquently owns, he did not understand this Verse.

Ib. spoiled their Vine-branches] which I suppose the *Assyrians* actually did; yet metaphorically those Branches might denote the weaker Places which they destroyed or plundered, according to 2 *King*. xviii. 13. so by *Græc.* *Towns and Villages*, from the *Targ.*

Ver. 3. his powerful ones] who should act for God against *Nineveh*.

Ib. red] the Colour those Nations used; see *Jun.* and *Trem. Annot.*

Ib. Fir-trees] *Lances of Fir*, as I think, with *Piscator*: the *LXX* mistaking 2 for 3 have it *Horsemen*.

Ver. 5. remember] to choose for Captains, or remember them when fallen: for it is in *Hiphil*, another Mood, that the Verb signifies *recount*, if at all.

Ib. make haste] Being beat in going out to fight, they will endeavour to secure themselves in the City.

Ib. prepared] such as are to defend the City will then get ready.

Ver. 8. like a Pool] being settled in her Place.

Ver. 11. Where is the Habitation] that is it will be at *Nineveh*.

Ver. 5. whom I will uncover] see *Jer.* xiii. 22. where the Verb is the same, and *Ver. 26.* where it is not.

Ver. 8. do better] which the Verb signifies, being in the Conjug. *Hiphil*, not *art better*; and so *Commentators* take the Sense of it, as most suitable.

Ib. No] since called *Alexandria*, standing between the *Mediterranean Sea* and the *Lake Marcotis*, *Strabo*, Lib. 17.

Ib. Multitude] The Words are transposed *Jer.* xvi. 25.

9. Behold

9. Ethiopia was the Strength, and Egypt, nay there was no End; Libya and the Lubites were for thy Help.

10. Yet she was carried away, she went into Captivity, her Children also were dashed in pieces at the Top of all the Streets; and they cast the Lot for her honourable Men, and all her great ones were chained with Fetters.

11. Even thou shalt be drunk, be hid: thou too shalt seek for a Fortrefs, by reason of the Enemy.

12. All thy strong Holds shall be as Fig-trees with the First-fruits; which if they are shaken, fall into the Mouth of the Eater.

13. Behold thy People are like Women within thee, the Gates of thy Country shall be quite opened to thy Enemies; Fire shall consume thy Bars.

14. Draw thee the Water of the Siege, strengthen thy strong Holds; come into the Clay, and tread in the Mortar, repair the Brick-kiln.

15. There Fire shall consume thee, the Sword cut thee off, it shall consume thee like a Canker-worm: become numerous like the Canker-worms, be as numerous as the Locusts.

16. Thou hast multiplied thy Merchants, to be more than the Stars of Heaven: the Canker-worm strips, and flies away.

17. Thy crowned ones shall be like the Locust, and thy Commanders like the principal Grasshopper, that encamp in the Hedges on a cold Day; the Sun rising, each removes, and his Place is not known where they are.

18. Thy Shepherds shall slumber, O King of Assyria, thy stately ones sit down; thy People shall become abundant upon the Mountains, and none gather together.

19. There shall be no Restraint to thy Breaking, thy Blow shall be grievous: all that hear the News of thee will clap Hands at thee: for against whom has not thy Wickedness passed continually?

Ver. 9. *the Strength*] *her* by mistaking *ן* for *ח*
Ib. *Libya*] as rendered *Ezek. xxx. 5.* and *Libyans Jer. xlv. 9.*

Ib. *Lubites*] the same as in *Dan. xi. 43.*
Ver. 10. These Things appear by the foregoing Ver. to have been done while the *Ethiopian* Family reigned in *Egypt*, for which see the *Egyptian Catalogue of Kings* after *Dan.* when in the Time of *Sevtechus* or *Setbon*, as in *Herodotus*, Lib. 2, *Sennacherib* King of *Assyria* harassed those Countries three Years, *Isa. xx.* as it is there explained before the 14th Year of *Hezekiah*, 2 *King. xviii. 13, 14.* & *xix. 9.* Hence also *Nabum* made this Prophecy between that Time of *Hezekiah*, and the Destruction of *Nineveh* in the Reign of *Josiah*, Chap. I. 1. though *Josephus* says, 115 Years before it was fulfilled, *Ant. Lib. ix. 11.*

Ver. 14. *Brick-kiln*] to make Bricks for fortifying the City against the Siege.

Ver. 15. *like a Canker-worm*] According to what follows *Nineveh* is compared to this, as also *Gratius* says, *propter sequentia*, adding that they were for Food to the *Syrians*, but it may rather mean the Weather destroying it as a tender Insect, as in the next Verses driving away.

Ver. 16. *the Canker-worm strips*] So *Nineveh* gets from others by her Merchandice for a while.

Ver. 17. *crowned ones*] *Septuag.* and *vulg. Lat. Keepers*, wrong interpreting *nazar* by *natzar*, *Drus.* and *Schind.*

Ib. *in the Hedges*] representing the chief Men of *Nineveh* in the Fortifications, when besieged.

Ib. *removes*] denoting their going into Captivity, or fleeing, when the City should be taken.

Ver. 18. *King*] named *Saracus*; see *Zeph. ii. 13.*

Ib. *become abundant*] as the Word exactly signifies.

NOTES upon the BOOK of HABAKKUK.

CHAP. I.

THE Burden which the Prophet Habakkuk saw.

2. How long, O Lord, shall I cry out, and thou not hear; cry Violence to thee, and thou not save?

3. Why dost thou make me see Iniquity, and cause to behold Grievousness, nay let Wasting and Violence be before me? For there is he who takes up Strife, and Contention.

4. Therefore the Law ceases, and Judgment never goes forth: because the Wicked surrounds the Righteous, therefore perverted Judgment goes forth.

5. Look in the Nations, behold, and be astonished, be in Astonishment: for I will perform a Work in your Days, you will not believe, though it be told.

6. For lo I will raise up the Chaldeans, a bitter and hasty Nation; that shall go to the Breadths of the Country, to inherit the Dwelling-places not its own.

7. It shall be terrible, and fearful: its Judgment, and Excellency shall come forth from it self.

8. Its Horses also shall be swifter than Leopards, and sharper than evening Wolves: its Horsemen too shall be abundant; and they shall come far off, shall fly like an Eagle making haste to eat.

9. Every one of it shall come violently, the supping up of their Faces shall be eastward; and it shall gather up Captives as the Sand.

10. Nay it shall make mock at Kings, and Princes shall be Laughter for it: it shall laugh at every strong Hold, and heaping up Earth, take it.

11. Then will the Spirit alter, and it will transgress, and offend, saying this its Power is of its god.

12. Art not thou from Eternity? O Lord my God, my Holy One, we shall not die: O Lord, thou hast put it for Judgment; and, O Rock, thou hast founded it to reprove.

13. O thou of pure Eyes from seeing Evil, and who canst not behold Grievousness; why dost thou behold them that are treacherous, art silent when the Wicked devours him who is more righteous than himself?

14. And makest Men like the Fishes of the Sea, as the creeping Thing, over whom there is no Governor?

15. Every one of them brings up with the Hook, he gets it together with his Net, and gathers it up with his Casting-net: therefore he is glad, and rejoices.

16. Therefore he sacrifices to his Net, and burns incense to his Casting-net; because by them his Portion is gross, and his Food fat.

17. Shall he therefore empty his Net, and not spare to slay the Nations continually?

Ver. 1. *Habakkuk*] whom the Jewish Writers, *Light-foot*, and *Grotius* place in the Time of *K. Manasseh*.

Ver. 3. *before me*] The famous *Sixtine* and *Lovain Editions* of the *Vulg. Lat.* annex here, *Why dost thou behold* &c. in Ver. 13. to the End of the 14, with some small Variation, besides their having *not to behold* there.

Ver. 8. *be abundant*] the same Verb as in *Nab. iii. 18.* and does not signify as rendered in the *com. Transf.*

Ver. 9. *supping up*] panting in carrying the Spoil or Plunder homeward: a Noun, no Verb. *Jun. and Trem.* render, *haustu faciei ipsorum Orientem versus spectante, the supping up of their Face looking towards the East; Montan. oppositio facierum eorum ad Orientem, their Faces turned to the East;* and *Piscat.* explains it, *Quicquid aspexerint &c. Whatever they saw which they could take by force, was designed to be carried away into Babylon or Chaldea, which was situate towards the East of Judea.*

Ib. eastward] *n* being local as *Bux.* says in *Lexic.*

Ver. 10. *Earth*] for *dust* would be of little Service.

Ver. 11. *Spirit*] or *Courage*, or *Temper*, as it may signify, rather than *Mind*.

Ib. alter] Being before excited or stirred up by the true God, Ver. 6. will now ascribe the Power to a false one, and so *transgress*, as the next Verb signifies; which *Interpretation* I believe may be found the best, though as far as I know new.

Ver. 12. *it*] the *Chaldean Nation*, Ver. 6. as before, the Pronouns being singular.

Ib. to reprove] and be for the Judgment of the People of *Judah*, the Word being the infinitive Mood active.

Ver. 14. *like the Fishes*] so that Men may be destroyed like them, as in the following Verse.

Ver. 16. *sacrifices to his Net*] the Prophet thus exposing Idolatry, Ver. 11.

C H A P. II.

I STAND upon my Ward, and place my self upon the Fortification; and watch to see what he will speak to me, and what I shall reply upon my Reproof.

2. And the Lord makes answer to me: Write the Vision, and declare upon Tables, that he may run who reads in it.

3. For the Vision is yet for the appointed Time, and it will utter at the End, and not fail: if it should delay, wait for it; though it will actually come, without staying.

4. Behold his Soul is not right in him that is lifted up; but the Righteous shall live by his Faith.

5. And much more is he treacherous by Wine, a haughty Man, and does not remain at home; who enlarges his Appetite like the Grave, and he is like Death, being not satisfied; and gathers to himself all the Nations, and gets together to him all the People.

6. Will not these, all of them take up a Proverb against him, and the Interpretation of obscure Expressions concerning him, and each say, Alas how long he multiplies not for himself, and makes the thick Clay heavy upon him!

7. Will not they that bite thee rise up at an Instant, and those who move thee awake, and thou become Plunderings for them?

8. Because thou hast spoiled many Nations, all the rest of the People shall spoil thee; for the Blood of Mankind; and the Violence of the Country, the Town and all who dwell in it.

9. Wo be to him that gains an evil Gain to his House, to put his Nest on high, to be delivered from the Power of Harm:

10. Thou who consultest Shame to thy

own House, by cutting off many People, and sinnest *against* thy self.

11. For the Stone cries from the Wall, and the Knot from the Wood answers it.

12. Wo be to him that builds up a City with Blood, and establishes a Town with Iniquity..

13. Is it not behold from the Lord of Armies, that the People shall labour for the Fire, and the Nations be tired for what is vain?

14. For the Earth shall be full of knowing the Glory of the Lord, as the Waters cover over the Sea.

15. Wo be to him that causes his Neighbour to drink, applying thy Bottle, and also making drunk; to look upon their Nakedness.

16. Thou art filled with Vileness more than Glory; drink thou likewise, and be seen uncircumcised: the Cup of the Lord's right Hand will be turned upon thee, and vile Vomiting upon thy Glory.

17. Since the Violence of Lebanon shall cover thee, and the Wasting of the Beasts *that* terrified them; for the Blood of Mankind, and the Violence of the Country, the Town and all who dwell in it.

18. What does the carved Image profit, that its Former carves it; the molten Image, and Teacher of Falsehood, that the Former of its Shape trusts upon it, to make dumb Idols?

19. Wo be to him that says to the Wood, Awake; to the silent Stone, Sit up: it teaches, behold it is spread over with Gold and Silver, but there is no Breath at all within it.

20. But the Lord is in his holy Temple; keep silence by reason of him, all the Earth.

Ver. 1. *to me*] or *in me*, as the *Eng. Marg. Pagn. Montan.* and *Drusius* have it; which the latter expounds to be by the Spirit, as 2 *Sam.* xxiii. 2. so the *vulg. Lat.* has it in *Psa.* lxxxv. 8. as from hence, and *Gell* in *Eng. Essay*, p. 126.

Ib. *reply*] not the same Verb as in the next Verse.

Ib. *my Reproof*] made by my Gainsayers or Opposers; so *Munst.* translates, *contra correctionem mihi (objectionem)* against the Reproof objected to me: much better than to take it, as most I find do, for the Prophet's Reproof to the People, or his Objection to the Providence of God, thus supposing he was to answer himself.

Ver. 2. *makes answer*] for *will stand* and *answered* in the *com. Transf.* are very unsuitable.

Ver. 3. *though*] because making it absurd.

Ver. 5. *a haughty Man*] a *Babylonian* or *Chaldean*, and particularly *Nebuchadnezzar*, *Dan.* iv. 30.

Ib. *the Grave*] fitter than *Hell* to agree with *Death*, and according to *Prov.* xxx. 16. where it is also the same Word; and such might be said of *Heaven* as well as *Hell*.

Ver. 6. *Interpretation*] This Word is besides only in *Prov.* i. 6. where it is so translated.

Ver. 7. *they*] the *Medes* and *Persians*.

Ver. 13. *for the Fire*] by building up what would be burnt, Ver. 12. *Jun.* and *Trem.* render it the same, *pro igne*; and *Grotius* gives this for the Meaning of it, *sic ut Chaldaei ista Babylonis opera flammæ paraverint, it shall come to pass that the Chaldeans have prepared those Works of Babylon for the Fire*; *Piscat.* the like; which the parallel Place, *Jer.* li. 58. may also shew: and here is no more very than there; of which see *Buxt. Lex.* and *Drus. Lect.*

Ib. *Nations*] not the same as before rendered *People*.

Ver. 16. *more than*] which the *Heb.* Preposition means, and not *for* that signifies *instead of*.

Ib. *seen*] from the Verb in the Ver. before. With the *old Lat.* *be laid fast asleep*, as if the Letters *y* and *n* were transposed, but then wrong.

Ver. 17. *Violence of Lebanon*] such as *Nebuchadnezzar* did to *Lebanon*, whose fine Cedars, I suppose, were cut down for his vast Buildings; rather than the Temple was meant by it, or any other forced *Interpretation*.

Ib. *Wasting*] such as the Beasts suffered there by Hunting.

Ver. 19. *it teaches*] that it is dumb and dead, *Jun.* the great Partition being before.

CHAP. III.

A PRAYER of the Prophet Habakkuk upon the variable Poems.

2. O Lord, on hearing the Report of thee, I was afraid : revive thy Work it self, O Lord, within the Years, make it known within them : remember Compassion in Disturbance.

3. God came from Teman, and the Holy One from Mount Paran ; a Pause : his Majesty covered the Heaven, and his Praise filled the Earth.

4. The Brightness was even like the very Light, he had two Horns out from his Hand ; and there was hidden his Power.

5. The Pestilence went before him, and burning Coals did go forth at his Feet.

6. He stood, and measured the Earth ; he looked, and loosened the Nations ; and the perpetual Mountains were dispersed, the ancient Hills bended : his Goings have been everlasting.

7. I saw the Tents of Cushan representing

what is in vain, the Curtains of the Country of Midian were moved.

8. Was the Lord incensed at the Rivers ? Was thy Anger against them ? Or thy Wrath against the Sea ; that thou didst ride upon thy Horses, thy Chariots of Salvation ?

9. Thy Bow was made quite bare, for the Oaths to the Tribes, the Word ; a Pause : thou didst cleave the Earth with Rivers.

10. The Mountains seeing thee, shook ; the overflowing Storm of Waters passed : the Gulf gave forth its Voice, lifted up its Hands on high.

11. The Sun, the Moon stood still in the Habitation ; in the Light thy Arrows went, in the Shining thy glittering Spear.

12. With Indignation thou marchedst through the Country, in Anger didst thou thresh the Nations.

13. Thou wentest forth for the Salvation of thy People, for Salvation to thy anointed one : thou smotest the Head who was of the Family of the Wicked, by making bare the Foundation to the Neck. A Pause.

Ver. 1. *variable*] See *Psa.* vii. 1.

Ver. 2. *within the Years*] of *Judah's* Captivity ; but this to be *in the midst* of them, not at all necessary, and to be only then much worse.

Ib. *it self*] denoted as here by the *Heb.* though left out of the *Eng.* so that it is not *redundant*, much less *not agreeable to Sense*, notwithstanding *Green* asserts both ; therefore adds *for to thy Work*, and joins it to the foregoing Verb across the *Heb.* Partition, calling it *le* as elsewhere instead of *el*, and expounding *thy Work* to be the *People of God*.

Ver. 3. *Teman*] a Country of the *Edomites*, as *Jerome* says on *Am.* i. 12. see also *Jer.* xlix. 7, 20. *Ezek.* xxv. 13. *Obad.* 9. in which I suppose *Sinai* was ; and so it will accord with *Deut.* xxxiii. 2. whence the Matter, and some of the Expression, as *Grotius* remarks, is taken.

Ver. 4. *even*] *Green* in his *New Transf.* 1755, writes, 'The *Vau*, and, is redundant in Sense before *venogah* ;' which might better be denied, than asserted, as so ; and when rendered *even*, is nervous and elegant. He adds, 'and wanting after it ;' but amidst *his* four times, one might more sublimely be omitted in such lofty Language, as may be tried in the *Transf.* nay the *Brightness* was rather that of the *Majesty*, than of *God* himself who was not visible, *Deut.* iv. 12, 15. He accounts for it thus, 'Who then can doubt but that it was first dropped in transcribing, and then placed in the Margin ; and afterwards prefixed to it instead of being affixed ;' on the contrary how is it credible, but that if *i* had been missed, it would far more likely have been interlined than put in the Margin ? If we leave out *i* in writing, though heighten'd with a Tittle, do we place it in the Marg. and would a Scribe do it on Purpose to deface his *Copy* the more ? If he had done such an improbable Thing, would not he have made a *Caret* or Mark where it should be inserted ? Or when Transcribing was a Trade like Printing, did not they know how to do it ? He that will swallow such a Bait as the foregoing, may be caught with the new Infidel Hook ; and with this Author reverend *Father Heubigant*, as he calls him in the next Page, tho' the primitive Protestants would not, I presume, have given that Title to the very Pope. This indeed is of no great Moment, but when insinuated, greater follows of another *vau* in *Job*

(for which the present Edition was too far printed before I knew of it) nay the rejecting ten English Words together, p. 24. To conclude, our kind Critick refutes this himself by subjoining, 'the constructive Form of the Word being changed into the absolute :' for if so, there was more done than misplacing the *vau*, and this wilfully as well as that by Mistake ; which is not to be pretended, when the Form of the Word alone would have prevented the Mistake.

Ib. *two Horns*] the Word being the dual Number, as *Dan.* viii. 6. and might be the two Tables of Stone (looking like Horns) on which God wrote the ten Commandments, and delivered them out of his Hand to *Moses*, *Exod.* xxxi. 18. Those Criticks who reckon them *Rays*, proclaim their own Ignorance notably.

Ver. 6. *measured the Earth*] to give a suitable sufficient Part of it to *Israel*.

Ib. *Mountains were dispersed*] their Fortifications and high Walls being demolished, *Num.* xiii. 28, 29. *Deut.* i. 28.

Ib. *bended*] were subjected to the *Israelites* ; and there is no Necessity to understand by the Mountains and Hills the People of them, nay the Representation is more grand otherwise.

Ver. 7. *I saw*] The Prophet himself seeing it mentally, and so speaking it of himself as in Ver. 16, 18, 19. rather than personating *Israel*, according to others.

Ib. *representing what is in vain*] *Heb.* instead of *Vanity*, never affliction.

Ver. 9. *for*] so as well as according should be *Italic* in the *com. Transf.*

Ib. *with Rivers*] according to *Exod.* xvii. 6. *Num.* xx. 11. *Psa.* cv. 41.

Ver. 11. *in the Light*] of the Sun standing still, as *Hervey* observes in his *Meditat.* Vol. ii. p. 212. in which Manner likewise *Jun.* and *Trem.* with *Drusius*, translate and expound it ; and not as if the Sun and Moon wanted the Light of the Arrows to go by : nor is there any Pronoun for *they* in *Heb.*

Ib. *in the Shining*] It being elegant without the Copulative *and*, as *Buxtorf* produces it for an Example, with *Judg.* v. 27. *Exod.* xv. 9. in *Vind.* p. 828.

Ver. 13. *for Salvation to thy anointed one*] The sixth

14. In his Tribes didst thou pierce the Head of his Towns, that were tempestuous to disperse me: their triumphing was as it were to consume the Afflicted in a lurking Place.

15. Thou trodest in the Sea with thy Horses, the Heap of much Water.

16. When I heard, my Inside was moved, my Lips quivered at the Voice, Rottensness came into my Bones, and I was moved in my Seat; who shall rest at the Time of Distress, at his coming up against the People that will invade them with Troops.

17. Though the Fig-tree should not blossom, and there be no Increase in the Vines, the Work of the Olive-tree fail, and Food be not yielded by the Fields, the Flock be cut off from the Fold, and there be no Herd in the Stalls;

18. Yet I will triumph through the Lord, will rejoice through the God of my Salvation.

19. The Sovereign Lord is my Force, and he makes my Feet as the Hinds, and causes me to tread upon my high Places. For the chief Musician on my striking Instruments.

Gr. Edit. διὰ τῶν Χερσὶν σου for thy Jesus Christ, which nearly answers to the Heb.

Ib. *anointed one*] Joshua strictly, Ver. 11. The Assembly, one may perceive, were put so it in their Annotations, though Learned Divines thereunto appointed, as said in their Title-page, to know whether *anointed* was sing. or plur.

Ib. *the Head*] This I interpret to be King Jabin, Josh. xi. 1, 10.

Ib. *who was of*] Green M. A. of Cambridge declares, 'No Sense can be made of this, unless we suppose that the *mem* before *bet* belongs to the next Word, and that the two Words should be read *bet resayim*, the House of the Wicked.' But even in our com. Bib. it is only for *one* to be understood before *out of* to be the same as he makes it with *of* alone; and *mem* prefixed to a Noun properly signifies *one of* sing. as here after *Head*, or *some of* plur. like *ex in Lat.* though it seems apparent that English Translators have been ignorant of this; yet since *Head* next before *one* might sound like an Adjective to it, I have substituted *who was* as more explicit. *Mem* also would not belong properly to *Wicked*, neither has this Writer put it in his *bet resayim*.

Ib. *making bare the Foundation*] depopulating and pillaging the Country, Josh. xi. 14.

Ib. *the Foundation*] The New-England Metre after the Psalms adds *to*, making downright Nonsense thus,

to the foundation

Was to the neck discovered.

Ib. *the Neck*] The City of Hazer, Ver. 11. as I suppose. *Jun.* and *Trem.* join to the Neck with *Wicked*, which the Heb. Pointing does not permit. And Green renders, *thou rasedst the Foundation even to the Rock*, by altering *yarot* (in his Manner) into *parita*, and *xavver* into *xur*. Confutation enough of it self.

Ver. 14. *his Tribes*] For this Green has *thy Scepter*, supposing the plur. should be sing. which must be by taking away a Letter, and as he adds, 'affixing to it *Caph* final instead of *Vau*,' that is 7 for 1 'which two Letters, he says, have frequently been mistaken for each other;' but I appeal to ocular Demonstration, whether this is not quite incredible, in a Language especially that requires particular Care of mistaking some Letters for others.

Ib. *Tribes*] the same as in Ver. 9. and *his* shews it not to be *slaves*; see also *Dieu*.

Ib. *me*] By Green, *us*: for says he, 'I conclude that the *jod* was originally *vau*.' Whereas *vau* would make *his* not *us*, nor is it the *jod* only that makes *me*. This is one of the great Criticks that attacks our Heb. Bible, not an anonymous Scribbler, nor a mere Writer for a Book-seller.

Ib. *in a lurking Place*] by Ambuscade.

Ver. 16. *who*] This Word is the next after the Heb. grand Partition of the Ver. 'Where, says Green, all the Commentators are puzzled what to make of it,' but this is the proper Meaning of the Word, and surely *who* may be of the first Person, then let the Sense speak for it self: whereas our Critick has added to it to make it *my Steps*, and put the latter Word for a Nominative Case to the foregoing Verb, which for that Purpose he was to alter from the 1st Person sing. of the fut. Tense to the 3d Person plur. of the past Tense; but *tirgan*, that he has substituted, would be singular and future, either of the 2d or 3d Pers. if any Thing. He translates on in another Period, *Oh that I may be at Rest*, while the Heb. has Nothing at all to signify or denote *Oh*.

Ib. *his*] the Enemy's, as *Jun.* and *Trem.* add in the Text, and others expound it: the Chaldean against the People of Judah.

NOTES upon the BOOK of ZEPHANIAH.

CHAP. I.

THE Lord's Commission which Zephaniah had, the Son of Cushi, the Son of Gedaliah, the Son of Amariah, the Son of Hezekiah, in the Time of Josiah, the Son of Amon, King of Judah.

2. I will quite take away all Things from the Surface of the Ground, says the Lord.

3. I will take away Man and Beast, I will take away the Fowl of the Air and the Fish of the Sea, as also the Stumbling-blocks with the Wicked; and will cut off Man from the Surface of the Ground, says the Lord.

4. For I will stretch out my Hand against Judah, and all the Inhabitants of Jerusalem; and will cut off from this Place the Remainder of Baal, the Name of the black ones with the Priests;

5. And those who bow down upon the Roofs to the Army of Heaven, as likewise them that bow down swearing both to the Lord, and by Malcam;

6. With such as are turned back from after the Lord, and those that do not ask for the Lord, nor seek him.

7. Keep silence by reason of the Sovereign Lord: for the Day of the Lord is near, for the Lord has ordered the Sacrifice, has prepared his Guests.

8. And in the Day of the Lord's Sacrifice, I will punish the Princes, and the King's Children, and all who are cloathed with strange Cloathing.

9. I will also punish every one that leaps over the Threshold on that Day, those who fill the House of their Masters with Violence and Deceit.

10. And there shall be on that Day, says the Lord, the Noise of a Cry from the Fish-gate, and of a Lamentation from the second, and of a great Breaking from the Hills.

11. Lament, O Inhabitants of the Cavity, because all the People of the Dealer shall perish, all who carry Money shall be cut off.

12. And at that Time I will search Jerusalem with Lamps, and punish the Men that are become thick upon their Lees, who say in their Heart, The Lord does neither Good nor Harm.

13. So that their Wealth shall be plundered, and their Houses desolate: they shall also build Houses, and not inhabit; as likewise plant Vineyards, and not drink the Wine of them.

14. The great Day of the Lord is near, it is near and very speedy, the Voice of the Lord's Day, the powerful one shall cry bitterly there.

15. A Day of Fury shall that Day be, a Day of Distress and Streightness, a Day of Wasting and Devastation, a Day of Darkness and Dimness, a Day of Clouds and Obscurity;

16. A Day of the Trumpet and Sound, both against the fortified Cities, and the high Corners.

17. And I will distress Mankind, so that they shall walk like the Blind, because they sin against the Lord; nay their Blood shall be poured out as Dust, and their Flesh as Dung.

18. Both their Silver and Gold shall not be able to deliver them in the Day of the Lord's Fury, but with the Fire of his Zeal

Ver. 1. *Hezekiah*] The Name is the same with that of the noted King of Judah who is so called.

Ver. 2. *quite take away*] The *Heb.* Verb in the first Person might be doubtful, whether it means *I will gather up* or *take away* from *הסיר* or else *I will finish* or *consume* from *הסד* but that the Duplication of it in the infinitive Mood after the *Heb.* Manner, expressed here by *quite*, evidently shews the former; as also *Jun.* and *Trem. Drus. Lewis de Dieu*, and the *old Lat. Transf.* render; and *Buxtorf* puts it in *Thef. Gram. Lib. i. Cap. 15.* with *Mercer* on *Pagnine's Lex.* nay *הסד* has no *Hiphil* at all, excepting the controverted Words, but *הסיר* has, in which Conjugation those Words are agreed to be; and such doubling of a Verb is frequent, but not joining different ones in that Manner, and the infinite Verb is undeniably from *הסיר* which may be very sufficient for clearing this so great a Doubt.

Ver. 3. *the Stumbling-blocks with the Wicked*] *idola cum suis cultoribus, the Idols with their Worshipers, Grot.*

Ver. 4. *black ones*] *W. Fulke* that *Eng. Champion* of the *Protestants* in the Time of *Qu. Eliz.* writes, '*Ghemurim* (which is the *Heb.* Word) the Priests of Baal had that Name of their blacke Garments, which they did weare superstitiously,' *Defense of Translations of the holie Scrip. Ch. xxi. 6.* so *Kimbi, Piscat.* and *Drus.* nay *Pagn.* translates, *qui nigras induunt vestes, those who wear black Cloaths;* *Jun.* and *Trem.* *atratorum* as here.

Ver. 5. *Malcam*] See 1 *King. xi. 5, 7.*

Ver. 7. *prepared*] The *Heb.* Word does not signify *bid*, even not as being the old Word for *invited* here.

Ver. 9. *leaps over*] in Imitation probably of *Dagon's* Worshipers, 1 *Sam. v. 5.* who might count stepping over the Threshold to be common going, and that it was not sufficiently missed without leaping over it; see *Grot. An.*

Ver. 15. *Wasting and Devastation*] The *Heb.* Words are *shoah* and *meshoah*, and mean as translated.

will

will he consume the whole Country : for a Consuming indeed hurried on, will he make of all the Inhabitants of the Country.

C H A P. II.

GATHER up your selves, even gather up, O Nation not longed for :

2. Before the Day to bring forth the Decree is passed away like Chaff ; while yet the Lord's fervent Anger comes not on you ; while yet the Day of the Lord's Anger does not come upon you.

3. Seek the Lord, all the Meek of the Earth, who perform his Judgment ; seek for Righteousness, seek after Meekness : perhaps you will be hid on the Day of the Lord's Anger.

4. For Gaza shall be left, and Ashkelon be desolate : as for Ashdod, they shall drive her out at Noon, and Ekron shall be rooted up.

5. Wo be to the Inhabitants of the Sea-coast, the Nation of the Cherethites : the Word of the Lord is against you, O Canaan, the Country of the Philistines ; and I will cause thee to perish, by having no Inhabitant.

6. And the Sea-coast shall be Folds, the Ditches of Shepherds, and the Fences of Flocks.

7. The Coast also shall be for the Residue of the Family of Judah, they shall feed upon them ; shall lie down in the Houses of Ashkelon in the Evening : for the Lord their God will visit them, and turn back their Captivity.

8. I hear the Reproach of Moab, and the Revilings of the Ammonites, with which they reproach my People, and magnify themselves against their Bounds.

9. Therefore by my living, says the Lord

of Armies the God of Israel, Moab shall be like Sodom, and the Ammonites like Gomorrah, a forsaken Place of Nettles, Pits of Salt, and be desolate for ever : the Residue of my People shall prey upon them, and the rest of my Nation possess them.

10. This shall they have for their Pride ; because they reproach, and magnify themselves against the People of the Lord of Armies.

11. The Lord will be terrible against them, for he will make all the gods of the Earth lean ; and all the Isles of the Nations shall bow down to him from their respective Places.

12. You also, O Ethiopians, are those who shall be pierced through with my Sword.

13. And he will stretch out his Hand against the North, will cause Assyria to perish, and make Nineveh desolate, a dry Place like a Wilderness.

14. So the Herds shall lie down within it, every Beast of the Nation ; both the Pelican and Bittern shall lodge on its Balls : the Voice shall sing in the Window, Wasting shall be on the Threshold, for he will make bare the Cedar of it.

15. This shall be the triumphing City, which is situate securely, that says in its Heart, I am, and there is none else but I : how shall it become desolate, a Place for Beasts to lie down in ! every one passing by it shall hiss, shall shake his Hand.

C H A P. III.

WO be to that which is shewn, and polluted, the oppressing City.

2. It hearkens not to what is said, it does not receive Instruction, trusts not in the Lord, comes not near to its God.

Ver. 1. *Gather*] to Prayers, *Gret*.

Ver. 2. *to bring forth*] the Verb being infinitive ; and thus it is good Sense, and intelligible.

Ib. *not*] twice omitted in the *com. Bib*.

Ver. 4. *Gaza*] See *Jer.* xlvii. 1, 2.

Ver. 6. *Ditches*] as there are by Fences or Hedges, and the Root of this Word is *to dig* ; see the *Lexic*.

Ver. 7. *visit them*] the Family of Judah, not those of *Azotus* and that Neighbourhood, as *Gret.* labours to shew.

Ver. 9. *Moab*] See *Ezek.* xxv. 3.

Ib. *a forsaken Place*] So *Jun.* and *Trem.* translate it *locus derelictus*, and I see no Pretence in *Heb.* for it to signify *the breeding*, see *Buxt. Lex.* and *Conc.* with *Castel. Lex.*

Ib. *for ever*] Those Things seem spoken of *Sodom* and *Gomorrah*, in which *Moab* and *Ammon* should be like them comparatively, not strictly : for they were to return again from Captivity, *Jer.* xlviii. 47. & xlix. 6.

Ver. 12. *those*] not *ye* here.

Ver. 13. *Assyria*] *Cyreniadanus* being King of the *Assyrian* and *Babylonian* Empire, *Nabopolassar* his General took the latter Part from him, which by my *Tables* applied to *Ptolemy's Canon* was at the 16th Year of King *Josiah*, 14 Years after which *Saracus* the King was slain, and *Nineveh* destroyed, as shewn on *Nab.* i. 1. which

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completed the Fall of *Assyria* ; see *Prideaux Connec.* Anno 626, & 612. as also Chap. i. 1.

Ib. *dry*] of which *Rauwolf* says, *On this side the River in Mesopotamia, it is so sandy and dry, that you would think you were in the middle of the Deserts of Arabia, Travels An. Dom. 1574-5 Part ii. Ch. 9.*

Ver. 14. *Wasting*] in the old *Lat.* and *Gr.* the *Raven*, which *y* instead of *n* homogeneous Letters, would make in the *Heb.* and the Mention of the other Birds before might lead to.

Ib. *Balls*] Such as are above the Gates of Courts, or Corners of Houses.

Ib. *of it*] which our *Translators* rather mistook, than omitted.

Ver. 15. *City*] namely *Nineveh*, Ver. 13.

Ver. 1. *that which is shewn*] being a Participle in *Hophal*, as in the *Lexicons* of *Buxtorf* and *Castellus*, from *חָשַׁף* to see, and in the active of *Hophal* to shew, never signifying *to be filthy* in any Form ; according as another Participle of the same, and the only one besides, is rendered *Exod.* xxv. 40.

Ib. *City*] *Jerusalem* by what follows, and as *Interpreters* are agreed.

Ver. 2. *Instruction*] as at the 7th Ver. which one may wonder should be turned otherwise in the *com. Transf.* when joined with the same Verb.

3. Its Princes within it are *as* roaring Lions; its Judges *as* evening Wolves, that break not the Bones till the Morning.

4. The Prophets of it are unstedfast, Men of Treacheries: its Priests profane the holy Place, they do violence to the Law.

5. The righteous Lord is within it, he will do no Iniquity: each Morning he gives his Judgment for Light, he is not lacking; but the Unjust knows not Shame.

6. I did cut off the Nations, their Corners were desolate, I made their Streets waste, by being without a Passenger: their Cities are destitute; by being without a Man, by having no Inhabitant.

7. I said, Verily thou shouldest fear me, shouldest receive Instruction; that its Habitation might not be cut off, in all that I punished it: surely rising early, they corrupted all their Deeds.

8. Therefore wait you for me, says the Lord, till the Day of my rising up to the Prey: for my Judgment is to gather the Nations, to get me together the Kingdoms, to pour out upon them my Indignation, all my fervent Anger; since all the Earth shall be consumed with the Fire of my Zeal.

9. For then will I turn a pure Language to the People; for all of them to call on the Name of the Lord, to serve him *as* with one Shoulder.

10. From the Side of the Rivers of Ethiopia, my Supplicators, the Daughter of my dispersed ones shall bring my Present.

11. On that Day thou shalt not be ashamed of all thy Deeds, with which thou rebellest against me: for then will I take away from within thee, those that triumph in thy Haugh-

tiness; and thou shalt be lofty again no more for my holy Mountain.

12. And I will leave within thee an afflicted and poor People; and they shall trust in the Name of the Lord.

13. The Residue of Israel shall not do Iniquity, nor speak Lying; neither shall there be found in their Mouth a deceitful Tongue; but they shall feed, lie down, and none make afraid.

14. Sing, O Daughter of Zion, sound forth, O Israel: be glad and triumph with the whole Heart, Daughter of Jerusalem.

15. The Lord will take away thy Judgments, will turn away thy Enemy: the King of Israel, the Lord is within thee; thou shalt see Evil no more.

16. On that Day it shall be said to Jerusalem, Do not fear; to Zion, Let not thy Hands be slack.

17. The Lord thy God, powerful within thee, will save: he will be joyful for thee with Gladness, he will be silent with his Love, will rejoice for thee with Singing.

18. I will gather up those that are of thee, who are sorrowful for the solemn Assembly, for the Burden upon it, the Reproach.

19. Behold I will manage all who afflict thee at that Time; and will save the Lame, and gather together the Expelled, making them be praised, and famous in all the Country of their Shame.

20. At that Time will I bring you, even at the Time of my gathering you together: for I will cause you to be famous, and be praised among all the People of the Earth, when I turn back your Captivities before your Eyes, says the Lord.

Ver. 3. *as*] which is frequently to be understood in *Heb.*

Ib. *that*] not *they*, the Princes and Judges.

Ib. *not—till the Morning*] *as Gen. xlix. 27.* because they keep on getting their Prey all the Night: which Exposition, if it is new, I offer as agreeable: instead of that in *Poole's Annot.* 'They leave nothing to be eat on the Morrow, they devour all presently.'

Ib. *Morning*] correspondent to *evening*, and is not *morrow* in *Heb.* but the same as in *Gen. xlix. 27.*

Ver. 5. *Shame*] The 2d of the five Commandments of *Zertsoft*, otherwise called *Zoroastres*, for the Laity is, *to have Shame ever with them, as a Remedy against all Sin, &c. Lord's Relig. of the Perfes, p. 30.*

Ver. 8. *till*] when the Lord would overthrow the *Babylonian Empire.*

Ib. *all the Earth*] The Monarchy of *Babylon* or the *Chaldeans* being universal.

Ver. 9. *with one Shoulder*] *as the Heb. is,* and *Yun.* and *Trem.* translate, signifying by Allusion, I suppose, to the Levites carrying the Ark, &c. so, that they should join well together in serving the Lord.

Ver. 10. *Side of*] the same as in *Isa. xviii. 1.*

Ver. 17. *silent*] without Complaint, or Reproof, such as he used then; the *Heb.* thus signifying.

Ib. *his*] *Lat. Vulgate, thy.*

Ver. 19. *manage*] *Heb. do or act with;* not *undo*, which is to let loose or ruin, a Meaning that the original Word has not.

NOTES upon the BOOK of HAGGAI.

CHAP. I.

IN the second Year of King Darius, on the first Day of the sixth Month, there was the Lord's Commission by the Ministry of the Prophet Haggai, to Zerubbabel the Son of Shealtiel Magistrate of Judah, and to Joshua the Son of Jehozadak the high Priest, as follows :

2. Thus speaks the Lord of Armies, saying ; This People say, The Time is not come, the Time for the House of the Lord to be built.

3. So the Lord's Commission was by the Ministry of the Prophet Haggai, in this manner :

4. Is it a Time for you your selves to dwell in your covered Houses, and this House be waste ?

5. And now thus says the Lord of Armies ; Set your Mind upon your Ways.

6. You sow much, and there is little coming ; you eat, and none are satisfied ; you drink, and none sufficiently ; are cloathed, and none have Heat : and he who gets himself Hire, does it into a Bag made with Holes.

7. Thus says the Lord of Armies ; Set your Mind upon your Ways.

8. Go up the Mountain, bring Wood, and build the House ; which I will take delight in, and will be glorified, says the Lord.

9. Looking for much, behold there is little ; so that you bring home, when I have blown on it :— for what reason ? says the Lord of Armies ; by reason of my House which is waste, while you are running each to his own House.

10. Therefore above you the Heaven is shut up from Dew, as is the Earth from its Increase.

11. Since I call for Wasting upon the Earth, particularly upon the Mountains, as also upon the Corn, and upon the Wine, and upon the Oil, and upon that which the Ground brings forth ; nay, upon Man, and upon Beast, and upon all the Labour of the Hands.

12. And Zerubbabel the Son of Shaltiel, Joshua the Son of Jehozadak the high Priest,

and all the Residue of the People hearkened to what the Lord their God said, and the Words of the Prophet Haggai, as the Lord their God sent him ; and the People were afraid by reason of the Lord.

13. Whereupon Haggai the Messenger of the Lord, spoke in the Lord's Message to the People thus, I am with you, says the Lord.

14. Then the Lord stirred up the Spirit of Zerubbabel the Son of Shaltiel Magistrate of Judah, and the Spirit of Joshua the Son of Jehozadak the high Priest, with the Spirit of all the Residue of the People ; so that they came, and did the Work in the House of the Lord of Armies their God ;

15. On the twenty fourth Day of the sixth Month, in the second Year of King Darius.

CHAP. II.

ON the twenty first of the seventh Month, there was the Lord's Commission by the Ministry of the Prophet Haggai as follows :

2. Speak now to Zerubbabel the Son of Shaltiel Magistrate of Judah, to Joshua the Son of Jehozadak the high Priest, and the Residue of the People, in this manner ;

3. Who is left among you that saw this House in its former Glory ? And what do you see it now ? Is it not in comparison of that as Nothing in your Sight ?

4. Yet now be strong, Zerubbabel, says the Lord ; and be strong, Joshua the Son of Jehozadak the high Priest ; be strong too, all the People of the Country, says the Lord, and be doing : for I am with you, says the Lord of Armies.

5. With the Word which I confirmed to you when you came out of Egypt, and my Spirit remaining within you, do not fear.

6. For thus says the Lord of Armies ; It shall be yet once a little while, when I will move the Heaven, Earth, Sea and dry Land.

7. And when I have moved all Nations, the Desirable of all Nations shall come ; and I will fill this House with Glory, says the Lord of Armies.

Ver. 1. *Darius*] See *Zech.* i. 1. *Ezr.* iv. 24. & v. 1.
Ver. 9. *blown*] blasted it in the Fields and Vineyards ; see Ver. 11. Chap. ii. 17.

Ver. 12. *Shaltiel*] not spell'd here &c. as in Ver. 1. and the last of the *Book*.
Ver. 14. *Then*] See *Ezr.* v. 1, 2.

8. The Silver is mine, and the Gold is mine, says the Lord of Armies.

9. The Glory of this latter House shall be greater than *that* of the former; says the Lord of Armies; and I will give Peace in this Place, says the Lord of Armies.

10. On the twenty fourth Day of the ninth *Month*, in the second Year of Darius, there was the Lord's Commission by the Ministry of the Prophet Haggai as follows:

11. Thus says the Lord of Armies; Ask now the Priests the Law, saying,

12. Behold a Man who bears holy Flesh in the Skirt of his Garment, or touches with his Skirt Bread, Broth, Wine, Oil, or any Food, is it holy? And the Priests made answer, No.

13. And Haggai said, If any one unclean by a dead Body touch any of these, is it unclean? And the Priests made answer, It is.

14. Haggai then made reply: So is this People, and so is this Nation before me, says the Lord, so likewise is all the Work of their Hands; and that which they offer there is unclean.

15. And now do apply your Mind from this Day upward, till before one Stone was put on another in the Temple of the Lord.

16. Since those were, come to a Heap of twenty, and there were *but* ten; come to a

Wine-press to draw fifty out of the Press, and there were *but* twenty.

17. Smite you as I did with Blasting, Blight and Hail, in all the Works of your Hands; none of you would be mine, says the Lord.

18. Do apply your Mind from this Day upward, from the twenty fourth Day of the ninth, till the Day that the Foundation of the Lord's Temple was laid, apply your Mind.

19. Is the Seed yet in the Barn? And it is while the Wine, Fig, Pomegranate, and Olive Tree does not bear: from this Day will I bless.

20. And Haggai had the Lord's Commission again, on the twenty fourth of the Month thus:

21. Say as follows to Zerubbabel Magistrate of Judah; I will move the Heaven and the Earth.

22. So that I will overthrow the Throne of the Kingdoms, and destroy the Strength of the Kingdoms of the Nations; I will also overthrow the Chariot and its Riders, and the Horses and their Riders shall come down, by the Sword of one another.

23. At that Time, says the Lord of Armies, will I take thee, my Servant Zerubbabel the Son of Shealtiel, says the Lord, and will put thee as a Seal: for I have chosen thee, says the Lord of Armies.

Ver. 14. *there*] before me, as I think, with *De Dieu*.

Ver. 15. *upward*] backward or before, that being to go up in Time.

Ib. till] This is significant and proper, and accordingly rendered by *Jun.* and *Trem. ad*; which both *Cast.* and *L. Jud.* have in this Manner, *the former Time from this Day, when*: whereas *from* is improper, and more in Ver. 18. but still worse by putting *even* to it there.

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prime Elegancies in our Language, so directly pointed out by the *Heb.* here: thus *Aldison, Talk of a new-married Couple, and you immediately hear—Mention the Name of an absent Lady, and it is ten to one but you learn something of—Spec. N°. XV.* Otherwise it may be relolved by the Imperative, as *Jer.* xlv. 11. *Isa.* viii. 9, 10. & xxix. 11, 12. *Job.* ii. 19. See more of this *Prev.* xix. 25. & xxii. 6, 10. *Job* xxix. 24. *Isa.* xxvi. 10.

Ver. 18. *till*] as Ver. 15. and *the Foundation of the Temple was not laid now*, since the Work of it was begun three Months before, Ver. 10. Chap. i. 14, 15.

NOTES upon the BOOK of Z E C H A R I A H.

C H A P. I.

IN the eighteenth Month, in the second Year of Darius, Zechariah the Son of Berechiah, the Son of Iddo, the Prophet, had the Lord's Commission as follows :

2. The Lord has been quite in a Wrath against your Fathers.

3. And declare thou to them ; Thus says the Lord of Armies, Return to me, says the Lord of Armies ; and I will return to you, says the Lord of Armies.

4. Be not like your Fathers, to whom the former Prophets called, saying ; Thus says the Lord of Armies, Return now from your evil Ways, and your evil Doings : but they would not hear, nor hearken to me, says the Lord.

5. Where are those Fathers of yours ? And do the Prophets live for ever ?

6. But did not my Words and Ordinances, which I commanded my Servants the Prophets, reach your Fathers ? So that they returned, and said, As the Lord of Armies thought to do to us, according to our Ways and Doings, so has he dealt with us.

7. On the twenty fourth Day of the eleventh Month, which is the Month of Shebat, in the second Year of Darius, Zechariah, the Son of Berechiah, the Son of Iddo, the Prophet, had the Lord's Commission thus :

8. I saw plainly at Night, that there was a Man riding upon a red Horse, and he stood among the Myrtle-trees which were in the Deep ; and behind him were red, diverse-coloured, and white Horses.

9. And I asked, What are these, my Lord ? And the Angel who talked with me said to me, I will shew thee what they are.

10. Upon this the Man that stood among the Myrtle-trees made answer, These are they whom the Lord has sent to go about on the Earth.

11. And they made reply to the Angel of

the Lord that stood among the Myrtle-trees, We have gone about on the Earth ; and behold all the Earth sits still, and is quiet.

12. Then the Angel of the Lord spoke in this manner, O Lord of Armies, how long wilt thou not have compassion upon Jerusalem and the Cities of Judah ; with which thou hast had Indignation these seventy Years ?

13. And the Lord answered the Angel who spoke to me with good Words ; with comfortable ones :

14. Moreover the Angel who talked with me said to me : Call as follows ; Thus says the Lord of Armies, I am zealous for Jerusalem and Zion, with great Zeal.

15. And with great Wrath am I in a Wrath against the Nations that are at Ease ; because I being in a Wrath a little, they helped towards the Harm.

16. Therefore thus says the Lord, I will return to Jerusalem with Compassions : my House shall be built in it, says the Lord of Armies ; and a Measuring-line shall be stretched out upon Jerusalem.

17. Call yet as follows ; Thus says the Lord of Armies, My Cities shall yet be dispersed by reason of Prosperity ; and the Lord will yet comfort Zion, and yet choose Jerusalem.

18. And looking up, I saw plainly that there were four Horns.

19. So I enquired of the Angel who talked with me, What are these ? And he said to me, These are the Horns which have scattered Judah, Israel and Jerusalem.

20. Next the Lord shewed me four Artificers.

21. And I asked, What come these to do ? Then he said thus, Those being the Horns which have scattered Judah, as if no Man should lift up his Head ; these come to make them afraid, to cast down the Horns of the Nations, that lift up the Horn at the Country of Judah, to scatter it.

Ver. 1. *Darius*] that is *Darius Hystaspis* ; see the *Canon of Ptolemy* in the latter Part of the *Chronology*.

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Ver. 20. *four Artificers*] Particular Power prepared by Providence against each Horn.

Ver. 21. *These*] which denotes the former Antecedent, and *these* the latter.

Ib. *being*] whereby the Repetition is quite agreeable ; and thus ; may be rendered, as well as *but*.

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Ver. 21. *These*] which denotes the former Antecedent, and *these* the latter.

Ib. being] whereby the Repetition is quite agreeable ; and thus may be rendered, as well as *but*.

CHAP. II.

A GAIN looking up, I saw clearly that there was a Man with a Measuring-line in his Hand.

2. At which I said, Whither art thou going? Who answered me, To measure Jerusalem, to see how much its Breadth is, and how much the Length of it.

3. Now behold the Angel who spoke to me went forth, as did another Angel to meet him,

4. And said to him; Run, speak thus to this young Man, Those of Jerusalem shall inhabit the Towns, by reason of the Multitude of Men and Beasts within it.

5. Nay I will be to it, says the Lord, a Wall of Fire round about, and will be for Glory within it.

6. Ho, ho, even flee from the Country of the North, says the Lord, though I have spread you abroad as the four Winds of Heaven, says the Lord.

7. Ho, Zion, deliver thy self, thou Inhabitant with the Daughter of Babylon.

8. For thus says the Lord of Armies, who after the Glory, sends me to the Nations that spoiled you; since he who touches you, touches the Apple of his Eye:

9. For behold I will shake my Hand against them, and they shall be a Spoil to their Servants; so you shall know that the Lord of Armies has sent me.

10. Sing, and be glad, O Daughter of Zion: for behold I will come, and dwell within thee, says the Lord.

11. Besides many Nations shall cleave to the Lord at that Time, and become a People to me: and I will dwell within thee; so thou shalt know that the Lord of Armies has sent me to thee.

12. Thus the Lord will possess Judah his Portion upon the holy Ground: and will yet choose Jerusalem.

13. Keep silence, all Flesh, at the Presence of the Lord: for he is stirred up out of his holy Habitation.

CHAP. III.

A ND he shewed me Joshua the high Priest, standing before the Angel of the Lord; and Satan standing at his right Hand to oppose him.

2. But the Lord said to Satan, The Lord rebuke thee, Satan; even the Lord, who chooseth Jerusalem, rebuke thee: Is not this a Firebrand plucked out of the Fire?

3. Now Joshua was clothed with filthy Garments, as he stood before the Angel.

4. So he spoke to them who stood before him in the following manner, Take away the filthy Garments from him; and to him he said, See, I have made thy Iniquity pass from thee, even to cloath thee with Change of Apparel.

5. Then I said, Let them put a pure Mitre upon his Head: which they did accordingly, and clothed him with Garments; while the Angel of the Lord was standing by,

6. Who testified to Joshua as follows:

7. Thus says the Lord of Armies; If thou wilt go in my Ways, and if thou wilt keep my Charge; thou shalt both judge my House, and also keep my Courts: and I will grant thee to go among these who are standing by.

8. Hear now, Joshua the high Priest, with thy Friends who sit before thee; since they are Men for a Token: for behold I will bring forth my Servant the Sprout.

9. For behold upon that one Stone, which I put before Joshua, there are seven Eyes: lo I will engrave the Engravings of it, says the Lord of Armies, and will remove the Iniquity of that Country in one Day.

10. At that Time, says the Lord of Armies, shall you call to your several Neighbours, under both the Vine and the Fig-tree.

Ver. 4. *shall inhabit the Towns*] for Want of Room, as Grotius observes; the Heb. Verb being in the active Form: so Jun. and Trem. 'per pagos habitabunt cives urbis Jerusalem, the Citizens of the City of Jerusalem shall dwell in the Villages or Towns.

Ver. 7. *Ho*] left out in the com. Transf.

Ib. *deliver*] Babylon revolting a little after, was taken by Darius, Herodotus, Lib. iii. Justin, Lib. i. 10. Polyænus, Lib. vii.

Ver. 8. *thus says*] beginning with Ver. 9. as the Sense and 1st Person shew

Ib. *the Glory*] mentioned Ver. 5.

Ver. 9. *Servants*] the Persians, over whom the Babylonians had been Masters heretofore.

Ver. 4. *to cloath*] being infinitive.

Ver. 5. *I said*] Zechariah himself in the Vision.

Ver. *to go*] Heb. goings, not places.

Ver. 8. *a Token*] as the Word often signifies. The Expression here is rendered *Typical Men*, by the Bishop of Coventry and Litchfield in his *Defence of Christianity from the ancient Prophecies*, Chap. iii. 1, 4.

C H A P. IV.

AND the Angel who talked with me returned; and rousing me up, like a Man that is roused up from his Sleep,

2. Asked me, What dost thou see? And I said, I see plainly that there is a Candlestick which is all Gold, having a Dish upon the Top of it, with its seven Lamps upon it there, and so many Funnels to them;

3. As also two Olive-trees upon it, one at the right Side of the Bowl, and the other upon the left Side of it.

4. I further made this Answer to the Angel that talked with me, What are these, my Lord?

5. Who made reply to me, Dost not thou know what they are? And I said, No, my Lord.

6. Besides he made reply to me as follows; This is the Commission the Lord says to Zerubbabel, It shall not be by Force nor Might, but by my Spirit, says the Lord of Armies.

7. Whatever thou art, O great Mountain, before Zerubbabel *thou* wilt become a Plain; and he will bring forth the Top-stone, with Acclamations of constant Grace to it.

8. I had moreover the Lord's Commission thus;

9. The Hands of Zerubbabel laid the Foundation of this House, and his Hands will accomplish it; and thou wilt know that the Lord of Armies has sent me to you:

10. For who despises the Day of little Things? Since they shall be glad, and see the Weight of Tin of these seven in the Hand of Zerubbabel: they are the Eyes of the Lord which go about on all the Earth.

11. And I made answer to him, What are these two Olive-trees upon the right Side of the Candlestick, and upon the left Side of it?

12. As I did likewise again, What are the two Parcels of Berries of the Olive-trees, which empty the golden Liquor from them into the Receptacle of the two golden Pipes?

13. Whereupon he spoke thus to me, Dost not thou know what these are? And I said, No, my Lord.

14. Then said he, These are the two anointed ones, that stand by the Lord of the whole Earth.

C H A P. V.

AFTERWARDS I turned again, and looking up, saw plainly that there was a flying Volume.

2. Upon which he asked me, What dost thou see? And I answered, I see a flying Volume, the Length of it twenty Cubits, and its Breadth ten.

3. And he replied to me; This is the Curse that goes forth over the Surface of all the Earth: for every one who steals is quit according to it on one Side, and every one who swears is quit according to it on the other Side.

4. I cause it to go forth, says the Lord of Armies; and it shall enter into the House of him who steals, and into that of him who swears by my Name falsely: within whose House it shall lodge, and consume it, with its Wood, and the Stones of it.

5. Besides the Angel who talked with me came out, and said to me, Look up now, and see what this is that goes forth.

6. And I enquired, What is it? This that goes forth, answered he, is an Ephah; adding, This is the Look of them on all the Earth.

7. Behold there was a Piece of Lead too lifted up, with this a Woman who was sitting within the Ephah.

8. This, says he, is Wickedness; and he cast her into the midst of the Ephah, casting the Weight of Lead on the Mouth of it.

9. Next I looked up, and saw apparently that two Women went forth, and the Wind was in their Wings, and the Wings of them were like those of a Stork; who lifted up the Ephah between the Earth and Heaven.

Ver. 2. *Dish*] to distinguish what Sort of *Bowl*.
Ib. *Funnels*] not the same Word as that rendered *Pipes*, Ver. 12.

Ver. 7. *the Top-stone*] *Top* being an Adjective to *Stone*, and therefore fem. and not *it* a Pronoun for *thereof*, since both *Mountain* and *Temple* are masc. thus it is in *Bux.* *Lex.* as likewise in the *Trans. Vulg.* that of *Pagn. Cast. Jun.* and *Trem.* with no Pronoun to it.

Ver. 10. *Weight of Tin*] so the *Heb.* as there is *Weight of Lead*, Ch. v. 8.

Ib. *these seven*] *Eyes*, Ch. iii. 9.

Ver. 12. *Berries*] or *Spikes* according to the *Heb.* *Olive*, as they are called, being longish and big like an Ear of Corn; consult *Bux.*

Ib. *Receptacle*] the proper *Eng.* here of the *Heb.* *Hand*.

Ver. 14. *two*] *Jeshua* and *Zerubbabel*.

Ib. *anointed ones*] *Heb.* *Sons of Oil*, because they were anointed with it: so in *Isa.* v. 2. a Place as if replenished with Oil, or fat and fertile, as *Drusius* observes, but could not tell where the Expression was.

Ver. 3. *quit*] and consequently judged as the *old Lat. Verf.* has it; and *punished*, as the *Chald.* whereas there is no Proof, nor indeed Mention in *Bux. Lexic.* of this Verb ever signifying *cut off*, nor has it that Meaning either in *Chald.* or *Arabick*, from whence *Heb.* Words sometimes fetch theirs: so *Castal.* translates it *absolvitur*; *Leo Jud.* *absolvitur*; *Jun.* and *Trem.* *se innocentem asserit*, clears himself; *Piscat.* *innocens habetur*, is held innocent.

Ver. 6. *This that goes forth*] otherwise as in the *com. Verf.* that *goeth forth* is superfluous and improper; see *L. de Dieu, Anim.*

Ib. *Look*] *Heb.* *Eye*. Thieves and perjured Persons, Ver. 4, 5. who are concealed Sinners, look like that Ephah with Wickedness in it, Ver. 8.

Ver. 7. *with this*] So *Jun.* and *Trem.* render it *cum ea*, and *Drus.* with *Piscat.* which the Sense requires of Necessity, since the Lead and Woman were distinct Things, Ver. 8. And *this is* jars with *there was* in our Bible.

Ver. 8. *on the Mouth*] for a heavy Lid, to shut the Woman representing Wickedness fast in.

10. And I asked the Angel who talked with me, Whither are they carrying away the Ephah?

11. With this he said to me, To build a House for it in the Country of Shinar; that may be established, and it may be placed there upon its own Base.

C H A P. VI.

AND turning again, I looked up, and saw plainly that four Chariots came out from between two Mountains; and the Mountains were brazen ones.

2. In the first Chariot were red Horses, in the second black ones,

3. In the third white ones, and in the fourth speckled ones, being strong.

4. Thereupon I spoke as follows, to the Angel who talked with me, What are these, my Lord?

5. And the Angel made answer to me, These are the four Spirits of Heaven, that go forth from standing by the Lord of the whole Earth.

6. They that were black Horses in it were going forth to the north Country, the white went forth after them; and the speckled went forth to the south Country.

7. Thus the Strong went forth, and endeavoured to go, and walk about on the Earth; and when he bade them do so, they did.

8. He also cried to me, and spoke to me thus, See, those that go forth to the north Country, give Rest to my Spirit in that Country.

9. And I had the Lord's Commission as follows:

10. Taking some of the Captivity, of Hel-dai, Tobijah and Jedaiah; thou shalt come the same Day, and that to the House of Josiah the Son of Zephaniah, who *all* came from Babylon;

11. And shalt take Silver and Gold, making Crowns, and put on the Head of Joshua the Son of Jozadak, the high Priest;

12. As also tell him, that thus speaks the Lord of Armies, saying; Behold the Man, whose Name is the Sprout, even he shall sprout forth from his Place, and build the Temple of the Lord.

13. Which he shall not only build, but he shall bear the Comeliness, and sit, having dominion upon his Throne; nay be a Priest upon it, and the Counsel of Peace shall be between those two.

14. The Crowns likewise shall be for Hel-lem, Tobijah, Jedciah, and Hen the Son of Zephaniah, for a Memorial in the Temple of the Lord.

15. Besides those who are far off shall come, and build in the Temple of the Lord; so you shall know that the Lord of Armies has sent me to you: thus it shall be, if you will at all hearken to what the Lord your God says.

C H A P. VII.

AND in the fourth Year of King Darius, Zechariah had the Lord's Commission, on the fourth of the ninth Month Chisleu.

2. When there was sent to the House of God Sharezer, and Regem-melech, with his Men, to make supplication before the Lord;

Ver. 11. *that may*] to wit *the House*, with which this accords in Gender, and not with *Ephah*.

Ver. 1. *Chariots*] It is explained what these were, Ver. 5. so that there is less Likelihood of another Meaning. Some however, particularly *Lowth* in his *Commentary upon the larger and lesser Prophets*, expound it of the four Empires like the Visions in *Daniel*: according to which the *black Horses* are to denote the sad and mournful State of the *Jews* under the *Persian Empire*; whereas that was a Time of much Joy, as well as Peace, for their Deliverance from Captivity, Rebuilding the City and Temple, &c. The *white Horses* are thus referred to the *Persian Empire*, for some Kindness which *Alexander* shewed the *Jews*; but their terrible Sufferings under *Antiochus* causes it to be represented in a contrary Manner in *Dan. Ch. viii. & xi.* with which this must not disagree. This Vision and the Interpretation of it has a plain Similitude with that in *Chap. i. 8, 9, 10, 11.* which is not pretended to relate to those different Empires; and *Lowth* applies the *red Horses* there to *Darius the Persian King*, here to the *Babylonian Empire*, as he does the *white* there to the same King, but here to another Empire. The Colours rather denoted the Business of these celestial Messengers, and as it was a Time of Peace the Chariot of *red Horses* for War did not now go forth, Ver. 6. and the others went to different Parts, did not come to *Judah*, Ver. 6, 7.

Ver. 3. *speckled*] See it *Gen. xxxi. 10.*

Ib. being strong] or *speckled strong Horses*, there being no Conjunction for the [*and*] in our *com. Bib.* But *Piscator* in *Commentariis in Duodecim Prophetas minores*, interpreting it *robusti, strong*; adds, *Hoc Epitheton referendum est ad Equos illos omnes; ut percipitur ex V. 7. this Quality is to respect them all, as appears by Ver. 7.* The Word no more signifies *bay*, from its Use in other Places, than the *Eng. strong* does.

Ver. 6. *were going*] which the Prophet saw as Ver. 7. not the Angel told, as incongruously in the *pres. Eng.* and the *Heb.* is a Participle.

Ver. 7. *Thus*] *Interpreters* who make this a distinct going forth from the rest, seem not to have minded how many Chariots there were, or what Horses were seen to draw them in the Vision. If the 4th Chariot had two Sorts of Horses according to the *pres. Transl.* how did one Sort go to the south Country, and the other remain behind, going after into other Parts?

Ib. Strong] It is not easy to determine whether the *speckled* only, or *all* are meant, unless some material Discrimination can be discovered.

Ver. 10. *when all came &c.*] This being the last in the Verse.

Ver. 12. *the Sprout—shall sprout forth*] thus the *Heb.*

Ver. 13. *those two*] the King and Priest united in one, i. e. *Jesus* typified so by *Joshua*.

3. Speaking to the Priests who were at the House of the Lord of Armies, and to the Prophets thus, Shall I weep in the fifth Month, being separated as I have been these so many Years?

4. Upon this I had the following Commission of the Lord of Armies:

5. Speak to all the People of the Country, and to the Priests as follows; When you fasted, and were making lamentation in the fifth and seventh Months, even these seventy Years, did you at all fast to me my self?

6. And when you eat, and when you drank; did not you eat and drink for your selves?

7. Are there not the Things which the Lord proclaimed by the Ministry of the former Prophets, when Jerusalem was inhabited, and quiet, with its Cities round about it, as also the South and Vale inhabited?

8. Zechariah had moreover the Lord's Commission as follows:

9. Thus spoke the Lord of Armies, saying; Execute true Judgment, and shew Kindness and Compassions one to another.

10. And do not oppress the Widow or Fatherless, the Stranger or Afflicted; nor think ill one to another in your Hearts.

11. But they refused to hearken, and yielded an obstinate Shoulder, and made their Ears heavy from hearing;

12. Nay they set their Heart as a Diamond from hearing the Law, and the Words which the Lord of Armies sent by his Spirit, by the Ministry of his former Prophets: so that there was great Wrath from the Lord of Armies.

13. And according as he called, and they would not hearken; so they called, and I would not hearken, says the Lord of Armies.

14. But I drove them as with a Tempest over all Nations, which they did not know; and the Country was desolate after them, from passing and returning: for they made the desirable Country a Desolation.

C H A P. VIII.

T H E R E was further the Commission of the Lord of Armies as follows:

2. Thus says the Lord of Armies, I have been zealous for Zion with great Zeal, and with great Fury have I been zealous for it.

3. Thus says the Lord, I am returned to Zion, and dwell within Jerusalem; so that Jerusalem shall be called The City of Truth, and the Mountain of the Lord of Armies, The holy Mountain.

4. Thus says the Lord of Armies, Old Men and old Women shall yet dwell in the Streets of Jerusalem, and each with a Staff in his Hand for Multitude of Days.

5. And the Streets of the City shall be full of Boys and Girls playing in them.

6. Thus says the Lord of Armies, Because it is wonderful in the Sight of the Residue of this People in those Days, is it also wonderful in my Sight? says the Lord of Armies.

7. Thus says the Lord of Armies, Behold I will save my People from the Country of the rising and that of the setting of the Sun.

8. And I will bring them, so that they shall dwell within Jerusalem; and they shall be to me a People, as I will to them a God, both in Truth and Righteousness.

9. Thus says the Lord of Armies; Let your Hands be strong, that hear these Words in these Days, from the Mouth of the Prophets who are at the Time of laying the Foundation of the House of the Lord of Armies, to build the Temple.

10. For before those Days there was no Reward for Man, nor was there any Reward for a Beast: both to the Goer out, and to the Comer in, there was no Peace by reason of Distress; as I sent all Mankind one against another.

11. But I will not be now as in former Days, to the Residue of this People, says the Lord of Armies.

12. For the Seed shall be prosperous, the Vine yield its Fruit, as shall the Earth the Increase of it, and the Heavens shall give their Dew: I will even make the Residue of this People possess all these Things.

13. And as you have been a Curse in the Nations, O Family of Judah, and that of Israel; so will I save you, and you shall be a

Ver. 5. *fifth*] for the burning of the Temple, 2 King. xxv. 8, 9. *Jer.* lii. 12, 13. which Fast the Jews keep on the ninth Day of that Month, *Buxtorf's Synagoga Judaica*, Cap. 30.

Ib. seventh] for the Murder of Gedaliah, 2 King. xxv. 25. *Jer.* xli. 1, 2.

Ib. seventy] The Occasion of those Fasts shews when the 70 Years began, from whence to the first of Cyrus being 52 Years, it was 18 more to the 4th of Darius by Ptolemy's Canon. The Assembly in their Annotations expound those 70 Years to be during the Captivity; which ending in the first Year of Cyrus, they must consequently fast, according to that, 18 Years before the Things were done for which they fasted.

Ib. did] The Sum of the Reproof is, God has not com-

manded you to keep these Fasts, &c. *Fun. and Trem. Annot.*

Ver. 7. *Are there not the Things*] Are they not come to pass?

Ver. 9. *spoke*] not *speaketh*, as may be seen by Ver. 11. the *Heb.* Verb being also preterite.

Ver. 11. *yielded* &c.] Look *Neb.* ix. 29. where there is the same.

Ver. 2. *been zealous*] by punishing the Babylonians, and delivering the Jews from Captivity.

Ver. 6. *Because*] which the *Heb.* Particle, being casual, signifies rather than *if*.

Ver. 10. *Reward*] on which *Lowth* comments, 'The Fruits of the Earth would not pay the Labour of those that manured it;' see *Hag.* i. 9, 10, 11. & ii. 16, 17.

Ib. sent] not *set*.

Blessing: do not fear, let your Hands be strong.

14. For thus says the Lord of Armies; As I intended to do you Harm when your Fathers made me in a Wrath, says the Lord of Armies; and I did not repent:

15. So I intend again in these Days, to do Good to Jerusalem, and the Family of Judah: fear not.

16. These are the Matters which you shall do: speak the Truth one to another, judge with Truth and the Judgment of Peace at your Gates;

17. And think not ill one towards another in your Hearts, nor love a false Oath: for all these are Things which I hate, says the Lord.

18. I had also a Commission of the Lord of Armies as follows:

19. Thus says the Lord of Armies, Let the Fast of the fourth, with those of the fifth, seventh and tenth *Months*, be to the Family of Judah for Joy, Gladness, and good Solemnities; so love Truth and Peace.

20. Thus says the Lord of Armies; There shall be yet when the People shall come, and the Inhabitants of many Cities;

21. And the Inhabitants of one shall go to another, saying, Let us go still to make supplication before the Lord, and to seek the Lord of Armies: I will go also.

22. Nay many People and numerous Nations shall come, to seek the Lord of Armies at Jerusalem, and to make supplication before the Lord.

23. Thus says the Lord of Armies, Those shall be the Days in which ten Men from all Languages of the Nations shall take even fast hold on the Skirt of one who is a Jew, saying, We will go with you, for we hear that God is with you.

THE Burden of the Lord's Commission on the Country of Hadrach, and Damascus the Resting-place of it: when the Eyes of Mankind, as well as of all the Tribes of Israel, will be to the Lord;

2. And upon Hamath also bordering on it, Tyre, and Zidon, though it is very wise;

3. Notwithstanding Tyre has built a Fortification for it self, and heaped up Silver like Dust, and Gold as the Dirt of the Streets.

4. Behold the Lord will dispossess it, and smite its Force in the Sea; and it shall be consumed with Fire.

5. Ashkelon shall see, and fear; as also Gaza, and be exceedingly in Anguish; and Ekron, for he will make the Expectation of it ashamed; nay the King shall perish from Gaza, and Ashkelon shall be uninhabited.

6. Moreover a Bastard shall dwell in Ashdod; and I will cut off the Pride of the Philistines.

7. So will I take away his Blood from his Mouth, and his Abominations from between his Teeth, and he also who is left shall be our God's; and be as a Leader in Judah, while Ekron is like a Jebusite.

8. And I will encamp at my House by reason of the Army, by reason of such as pass and return; so that the Exacter shall pass against them no more: for now I have seen with my Eyes.

9. Rejoice very much, O Daughter of Zion, shout, O Daughter of Jerusalem: behold thy King shall come to thee, who is righteous, and has Salvation; afflicted, and riding upon an Ass, even upon a Colt the Foal of a She-ass.

10. Then will I cut off the Chariot from Ephraim, and the Horse from Jerusalem, the

Ver 19. *fourth*] for the taking of Jerusalem, Jer. xxxix. 2, & lli. 6, 7. The Fasts of the fifth and seventh Months see Chap. vii. 5.

Ib. *tenth*] for the Beginning of the Siege, 2 King. xxv. 1. Jer. lli. 4. The Jews have Forms of Prayer for their Fasting-days, what I have in Hebrew being intituled סדר ארבע תעניות *The Book of the four Fasts*; printed at *Amsterdam* that is Venice. But there *אסתר* *the Fast of Esther* is one of them, which they also keep, Buxtorf, Syn. Jud. Cap. 29. instead of that for Gedaliab's Death.

Ver. 1. *the Resting-place of it*] where this Burden was to rest; see Isa. xxv. 10. not the Country, as Grot. expounds it, that being of a different Gender, as its Pronoun in Ver. 2. shews. This and the following Circumstances may be referred to the Conquests of Alexander, who according to the Order of the Description, did on his first coming into those Parts, after the Victory at Issus in Cilicia, plunder Damascus of Darius's Treasure, Arrian, Lib. ii. Curtius, Lib. iii.

Ib. *to the Lord*] for Fear of Alexander, as Josephus particularly relates of the Jews, who were preserved; see Antiq. xi. 8. & Ver. 8.

Ver. 2. *on it*] the Country, Ver. 1. not the Rest or Resting-place, which is unapt, nor the Burden, because disagreeing in Gender.

Ver. 4. *in the Sea*] Tyre standing on the Sea-coast, the Inhabitants after a long Siege by Nebuchadnezzar, withdrew to an Island about half a Mile from the Land; where Alexander, according to this Prophecy, afterwards conquered the new City by making a Bank to it from the Continent, Curtius, Lib. iv. Plutarch, in Alexand. Justin, Lib. xi. 10. Diod. Siculus, Lib. xvii. Arrian, Lib. ii. which Bank, as Maundrel gives Account in his Journey from Aleppo to Jerusalem, still remains, pag. 48, 49, 50.

Ver. 5. *Ashkelon &c.*] Those Places lying on the Sea-coast between Tyre and Egypt, consequently all submitted to Alexander.

Ib. *from Gaza*] Alexander taking it after two Months Siege, slew Betis the Governor.

Ver. 6. *a Bastard*] Thus Alexander might probably bestow the Government of this Place, though it be not recorded in History; as he made Abdalonimus King of Zidon on the same Coast, who before cleansed Ditches, Justin, Lib. xi. 10. Curt. Lib. iv. 1.

Bow of War shall likewise be cut off; and he shall speak Peace to the Nations: his Dominion also shall be from Sea to Sea, and from the River to the Limits of the Earth.

11. As to thy self, for the Blood of thy Covenant, I have sent thy Prisoners out of the Pit in which was no Water.

12. Return to the Fort, O Prisoners of Waiting; I also who declare to Day, will cause double to return to thee,

13. For I will bend Judah for my self, will fill the Bow with Ephraim; and stir up thy Sons, Zion, against thine, Greece: and will make thee like the Sword of the Powerful.

14. Thus will the Lord appear against them, and his Arrow go forth as Lightning: even the Sovereign Lord will sound the Trumpet, and walk with the Storms of the South.

15. The Lord of Armies will protect them; nay they shall consume, and subdue with Sling-stones; and drinking, make a Noise as with Wine; and shall be filled as a Bowl, like the Corners of the Altar.

16. So the Lord their God will save them at that Time, as the Flock of his People: for they shall be as the Stones of a Crown, which are set up for a Standard upon his Ground.

17. For how is his Goodness! and how his Beauty! Corn the young Men, and new Wine shall make fruitful the Virgins.

C H A P. X.

AS K the Lord for Rain at the Time of the latter Rain, the Lord who makes the bright Clouds; and he will give them the showery Rain, to each one Grass in the Field.

2. For the Teraphs speak Iniquity, the Diviners see Falsehood, and speak Dreams in vain, they comfort with Vanity: therefore they go away like Sheep, being afflicted because there is no Shepherd.

3. I am angry at the Shepherds, and will punish the He-goats: for the Lord of Armies has visited his Flock the Family of Judah, and made them as his comely Horse in War.

4. Out of him the Corner, out of him the Nail, out of him the Bow of War, out of him shall go every Exacter together.

5. And they shall be as powerful ones treading down in the Dirt of the Streets in War; thus shall they fight, for the Lord will be with them: and those who ride on Horses shall be ashamed.

6. So will I make the Family of Judah powerful, and save that of Joseph, settling them again; for I will have compassion upon them, and they shall be as when I did not cast them off: for I am the Lord their God, and will answer them.

7. Thus Ephraim shall be as a powerful one, and their Heart shall be glad as with Wine: their Sons too shall see, and be glad, their Heart shall rejoice through the Lord.

8. I will whistle for them, and gather them together, for I have redeemed them; and they shall multiply, as they have done.

9. And I having sown them among the People, they shall remember me in remote Places; nay they shall live with their Children, and return.

10. For I will cause them to return from the Country of Egypt, and gather them together from Assyria; bringing them to the Country of Gilead and Lebanon, so that there shall not be sufficient for them.

11. And he shall pass through the Sea with Distress, smiting the Waves in it, whereby

Ver. 11. *thy self*] the Daughter of Jerusalem, Ver 9. this and the two following Personages being feminine.

Ib. *for*] *see De Dieu, An.*

Ib. *the Blood of thy Covenant*] as in Exod. xxiv. 8.

Ib. *I have*] *Vulg. Lat. thou hast*, as if the Letter had been wanting, which might be overlooked.

Ib. *Pit*] The Papists understand this to be *Limbus Patrum*, from whence Christ delivered the Saints of the Old Testament; as they speak in the *Marg.* of their *Dowry Transf.* believing none were in Heaven before; for Answer to which, if any can be wanting, I refer particularly to the *Conference between K. Charles I. and the Marq. of Worcester*, p. 337, &c.

Ib. *no Water*] and therefore did not drown; the People of Judah being not destroyed in Captivity.

Ver. 13. *bend*] as and for his Bow, to execute his Judgments on Greece.

Ib. *thy Sons, Zion*] the Maccabees in particular.

Ib. *thine, Greece*] The Successors of Alexander, who was a Grecian.

Ver. 17. *make fruitful*] stout to have Children, and not cheerful; see 20 in *Lex.* its Places and Nouns.

Ver. 3. *punish the He-goats*] as being the Leaders of the Flock in a wrong Way.

Ver. 4. *him*] Judah. Others apply it to God, from whence this shocking Note on [oppression together] in the *Assembly's Annotations*, "All manner of oppression done by other men is also a part of God's providence;" nor can I consent to *Grotius's* changing out of into from, *Every Tyrant shall depart from him*: but how is every Tyrant with God? which must be then supposed. Nay he adds it is the same as in Ch. ix. 8. where the Action of the Exacter or Oppressor relates to the People, and not to God; which is indeed as here, in my Way of interpreting it, and not in his.

Ib. *Corner*] the Bastion or Rampart of a Siege.

Ib. *the Nail*] to fasten the Soldiers Tents to the Ground.

Ib. *out of him shall go*] shall depart from the Country of Judah.

Ib. *Exacter*] agreeable to Chap. ix. 8. as *Grot.* and *Jun.* remark.

Ver. 5. This Verse may be understood of the Wars of the Maccabees.

Ver. 11. *he shall pass*] Ephraim, Ver. 7. agreeable to Ver. 10. for *Distress* or *Affliction* cannot belong to God, to whom divers of the *Commentators* ascribe this; and besides this appears to be said by him, as that both before and all

all the Depths of the Stream shall dry up; when the Pride of Assyria shall be brought down, and the Scepter of Egypt depart.

12. So I will make them powerful in the Lord, and in his Name shall they walk continually, says the Lord.

CHAP. XI.

OPEN thy Gates, O Lebanon; that Fire may consume thy Cedars.

2. Lament, O Fir-tree, because the Cedar is fallen, those which were stately are wasted: lament, you Oaks of Bashan, because the Coppice of the Vintage is come down.

3. There will be a lamentable Noise of the Shepherds, because their Stateliness is wasted; a roaring Noise of the young Lions, because the Excellency of Jordan is wasted,

4. Thus says the Lord my God; Feed the Flock of the Slaughter.

5. Whom their Buyers slay, and are not held guilty; and their Sellers say, Blessed be the Lord that I am rich: so their Shepherds do not spare them.

6. For I will no more spare the Inhabitants

of the Country, says the Lord; but behold I will cause Men to be found in the Custody of their several Neighbours, with that of their Kings; who shall beat the Country, and I will not deliver from their Power.

7. Accordingly I fed the Flock of the Slaughter, therefore the Afflicted of the Flock; and took me two Staves, one I called Pleasantness, as I did the other Cords, while I fed the Flock.

8. And I cut off three Shepherds in one Month; and my Soul was grieved for them, and their Soul also abhorred me.

9. Then I said, I will not feed you: that which does die let it, and that which is cut off let it be, and let those who are left eat each the Flesh of one another.

10. And I took my Staff Pleasantness, and cut it asunder; to break my Covenant which I had made with all the People.

11. Thus it was broke at that Time; and so the Afflicted of the Flock who observed me, knew that it was the Word of the Lord.

12. I said further to them, If you like it, give my Wages; and if not, forbear: so they paid my Wages, thirty Pieces of Silver.

after is, whose Speech ending in the next Ver. with *says the Lord*, this must needs be Part of it.

Ib. *Assyria*] This being Part of the grand *Persian Empire*, at *Gangamela* in it *Darius* received his last and total Defeat from *Alexander*, *Prid. Con. Anno 331*.

Ib. *Egypt*] which was subdued by *Alexander* in the same Expedition, *Prideaux* in the preceding Year. By the Conquest of those Countries, and the *Jews* getting into *Alexander's* Favour just before, *Josephus*, *Antiq. Lib. i. 8*. it is likely that divers of them returned to their own Country, according to the foregoing Verse, though such Return might be but a Part of the Completion of that Particular.

Ver. 1. *Lebanon*] the Mountain so named, and not the Temple according to some, as here is also *Bashan*, *Jordan*, &c.

Ver. 2. *those which*] being the *Heb. Relative*.

Ib. *stately*] an Adjective like the Substantives in the next and 13th Verses, and from the same Root.

Ver. 3. *Lions*] for which *Jordan* seems to have been a Place, *Jer. xlix. 19.* & *1. 44*.

Ib. *Excellency*] rather than *Pride*, as the Word signifies both.

Ver. 4. *of the Slaughter*] that have been exposed to Slaughter, as in the next Verse.

Ver. 6. *Kings*] of *Syria* and *Egypt*, by whom the *Jews* were harassed before the Coming of *Christ*.

Ver. 7. *I fed*] being herein a Type of *Christ*.

Ib. *therefore*] thus is the *Heb.* [כֵּן] being not [כֵּן] which would have been *to you* or *for you*.

Ver. 8. *three Shepherds*] which according to *Lewin* signified the chief Priests, Scribes and Elders of the *Jews*; and after *Jun.* and *Trem.* with *Lightfoot* in *Harm. of 4 Evang.* their three Sects, the *Pharisees*, *Sadducees* and *Essenes*, wretchedly by *Grot.* (supposing these Things past) *David*, *Adonijah* and *Joab*: otherwise they might be the three Orders in the Church, ascribed to the chief Priests, the Priests and Levites, whose Authority *Christ* abolished, being the one Shepherd to feed his Flock himself, *Ecclef. xii. 11.* *Ezek. xxxiv. 23.* *John x. 11, 16.* & *1 Pet. ii. 25*.

Ib. *one Month*] the Days of which answer to the Years *Christ* lived on the Earth, omitting the odd ones, or may

exactly if reckoned from his Childhood: though others expound it only of a short Time, without any particular Application.

Ib. *was grieved for*] the same Verb and Preposition as in *Judg. x. 16.* never signifying *loath*.

Ver. 10. *my Covenant*] that of the Law, I suppose, which was abolished by *Christ*, *Heb. 8*.

Ver. 12. *Wages*] for keeping the Flock.

Ib. *thirty*] This being quoted under the Name of *Jeremy*, *Mat. xxvii. 9*. it has been argued that the latter Part of *Zechariah* does in Reality belong to *Jeremiah*; *Newton* more strangely in the Beginning of his *Observations on the Prophecies of Daniel*, says to *Isaiah*: in Favour of which Interpretation it is pretended, that the Beginning of Chap. ix. and the last Part of Ch. x. 12. were fulfilled by the Conquests of *Nebuchadnezzar* before *Zechariah's* Time. But by the Notes on those Texts it may be seen otherwise: and as to *Tyre*, Ch. ix. 4. *Nebuchadnezzar* conquered it on the Continent, but *Alexander in the Sea*; the *Philistine* Cities also seeing the Overthrow of *Tyre*, Ch. ix. 5. shews that it was subdued before them, as it was by *Alexander*, who went from *Tyre* to *Gaza*, *Josephus*, *Ant. Lib. i. 8*. whereas it appears by the Order of *Ezekiel's* Prophecies, that *Nebuchadnezzar* made a Conquest of the *Philistines*, before he did of *Tyre*, *Ezek. xxv. 16.* and Ch. xxvi. &c. and next *Zidon*, which lay on the other Side of *Tyre*, Ch. xxviii. 22. It has been otherwise pretended that *Matthew* had the Passage from some *Apocryphal Writing* of *Jeremiah*; but I cannot think he would rather have cited it from thence, than from the Scripture, if there had been such a Writing. That it is a Mistake is not well to allow, without either Proof or Necessity. Now why might not *Matthew* refer both to this Place of *Zechariah*, and to Chap. xxxii. 6,—12. of *Jeremiah*, and so the other be mentioned as the first and principal Prophet? The Quotation in *Matthew* does but partly agree with either: the Occasion and chief Matter of it is *buying a Field*, which is only in *Jeremiah*. Thus what is cited in *Rom. ix. 12, 13.* is one Part of it in *Genesis*, and the other in *Malachi*; as *Mat. xxi. 5.* is also taken from *Isa. lxii. 11.* and *Zech. ix. 9*.

13. Upon

13. Upon this the Lord said to me, Cast it to the Potter, the stately Price that I was valued at by them. Accordingly I took the Thirty Pieces of Silver, and cast it to the Potter, at the House of the Lord.

14. Afterwards I cut asunder my second Staff Cords, to break the Brotherhood between Judah and Israel.

15. Again the Lord said to me; Take thee yet the Instruments of a foolish Shepherd.

16. For behold I will raise up a Shepherd in the Country, who will not visit them that are cut off, not seek the young one, nor heal the broken; he will not support that which stands, but will eat the Flesh of the fat one, and break off their Hoofs.

17. Wo be to the Shepherd of Nought, that forsakes the Flock; the Sword shall be both upon his Arm and right Eye: his Arm shall be quite withered, and his right Eye be quite dim.

C H A P. XII.

THE Burden of the Lord's Commission concerning Israel. Says the Lord, the Stretcher out of the Heaven, the Founder of the Earth, and the Former of the Spirit of Man within him;

2. Behold I will make Jerusalem a Basin

of Horror to all the People round about; even when they are in the Siege against Judah, at Jerusalem.

3. And at that Time I will make Jerusalem a burdensome Stone to all the People; all who are burdened with it shall be cut in pieces, and all the Nations of the Earth that are gathered up against it.

4. At that Time, says the Lord, I will smite every Horse with Astonishment, and his Rider with Distraction; and upon the Family of Judah will I open my Eyes, smiting every Horse of the People with Blindness.

5. And the Leaders of Judah shall say in their Heart, My Strength shall be the Inhabitants of Jerusalem, through the Lord of Armies their God.

6. At that Time will I make the Leaders of Judah as a Pan of Fire in Wood, and as a Torch of Fire in a Sheaf; so that they shall consume, both upon the right Hand and left, all the People round about: and Jerusalem shall be inhabited again, in its own Place at Jerusalem.

7. And the Lord will save the Tents of Judah first; that the Glory of David's Family, and the Glory of the Inhabitants of Jerusalem, may not be magnified against Judah.

8. At that Time will the Lord protect the Inhabitants of Jerusalem about; and he who is fallen among them at that Time shall be as

Ver. 13. *the stately Price*] ironically, which the Article [a] in the *com. Transf.* does not suit with.

Ib. *at the House*] *Hammond* on *Heb.* viii. from *Mead* reckons בית should be כרת to make it like *Mat.* xxvii.

10. where see more: and he says there is no Sense now in the *Heb.* it being without *in* or *at*; but that is commonly understood, and כרת seems too unusual and wide.

Ver. 14. *to break*] fulfilled, as it may seem, by the final Overthrow of the Jewish Nation.

Ver. 16. *a Shepherd*] This may point particularly to *Herod*, the fulfilling of which may be seen in *Josephus*, *Bel. Jud.*

Ib. *Hoofs*] *claws* belonging not to Cattle.

Ver. 2. *Jerusalem*] This and several Passages to the End of the *Book* are by *Lowth* referred to future Times, though I think not so well as they might be, admitting them so to be interpreted. The literal fulfilling of the Prophecy might be pleaded for it, as what may come to pass; but that which can be applied to past Transactions, in the Manner of other Scripture Prophecies that are known to have been accomplished, may more eligibly be referred thither. And it might be best for the future Application of Prophecies not to be too particular and circumstantial, especially from such Texts as have a more easy and obvious Meaning. Thus our Author not content to suppose, that the *Jews* will hereafter return to *Jerusalem*, and be there besieged by the *Mahometan* Nations; imagines from *Chap.* xiv. 14. that these will be some who shall return before the rest, and from *Isa.* lx. 8. that the other *Jews* will then resort to them, &c. very remote Conjectures! This indeed seems the most likely Prophet to foretel what is yet to come, as being after the great Affairs of the *Jews* Captivity and Return from it, and the latest excepting *Haggai* and *Malachi*, who have scarce any

Thing of that Sort; and by the Manner of his Predictions, which notwithstanding seem rather to be all long ago come to pass. However the figurative Explication of other *Interpreters*, by spiritual Things in the Church, ought not peradventure to pass for the primary and genuine Meaning. If I may attempt at another here, I should apply it (as I find since the great *Grotius* does) to the Time of the *Maccabees* as follows; especially since *Ver.* 10. *Ch.* xiii. 1, 7. evidently speak of the 'Time of *Christ*'s being on Earth, and limit the former Part of this *Chap.* within it, by the Expression *at that Time* put after, *Ver.* 9. *Chap.* xiii. 1. and *Lowth* himself applies *Chap.* xiv. 2. to the Destruction of *Jerusalem* by the *Romans*.

Ib. *Siege*] See 1 *Mac.* vi. 29, 30, 48, 51, 52, 57, 60. 2 *Mac.* xiii. 2, 22, 23.

Ver. 3. *burdensome*] as 1 *Mac.* v. 1.

Ib. *cut*] See 1 *Mac.* v. throughout, and 2 *Mac.* xii. at the Beginning to *Ver.* 38.

Ib. *Nations*] not the same Word that is rendered *People* before, but the same as in *Ver.* 9.

Ver. 4. *smite*] This I refer to what was done by that extraordinary Apparition mentioned 2 *Mac.* x. 29, 30, 31. see also *Ch.* xii. 22.

Ver. 5. *Inhabitants*] See 2 *Mac.* xiii. 13, 15, 16, &c.

Ver. 5, 6. *the Leaders*] *nempe Maccabæi*, namely the *Maccabees*, says *Grotius*; and *Drusius* more particularly, (*Jud.*) *Maccabeus*, *Jonathan*, *Simon* and others.

Ver. 6. *inhabited*] See 1 *Mac.* iv. 36. to the End, 2 *Mac.* x. 1,—8.

Ver. 7. *first*] of which 1 *Mac.* 2, 3, and former Part of 4 *Chap.* with 2 *Mac.* viii. give account, before *Jerusalem* was recovered, 2 *Mac.* x. 1. see particularly 1 *Mac.* iii. 8.

Ver. 8. *fallen*] not *feeble*.

David, and the Family of David like God, like the Angel of the Lord before them.

9. Moreover at the same Time I will seek to destroy all the Nations that come against Jerusalem.

10. I will also pour out upon the Family of David, and the Inhabitants of Jerusalem, the Spirit of Grace and Supplications; and they shall look on me whom they have pierced: as likewise make lamentation for him, as the Lamentation for an only one; and be in Bitterness for him, as the being in Bitterness for a First-born.

11. At that Time there shall be great Lamentation at Jerusalem, like that of Hadadrimmon in the Vale of Megiddon.

12. And the Country shall make lamentation, Families by Families alone: the Family of the House of David alone, and their Women alone; the Family of the House of Nathan alone, and their Women alone;

13. The Family of the House of Levi alone, and their Women alone; the Family of Shimei alone, and their Women alone;

14. All the Families that are left, Families by Families alone, and their Women alone.

C H A P. XIII.

AT that Time there shall be a Fountain opened for the House of David, and the Inhabitants of Jerusalem; for Sin, and Separation.

2. And at the same Time, says the Lord of Armies, I will cut off the Names of the Images from the Country, so that they shall be remembered no more; and also the Prophets, with the Spirit of Uncleanness, will I cause to pass from the Country.

3. For when a Man shall prophesy any more, his Father and Mother who begot him, shall say to him, Thou shalt not live, because thou speakest falsely in the Name of the Lord;

and they themselves shall pierce him through when he prophesies.

4. And at that Time the Prophets shall be ashamed each of his Vision when he prophesies; and shall not wear a Cloak of Hair, that they may lye.

5. But he shall say, I am not a Prophet: I am a Man who tills the Ground, for the Folk put me in possession from my Youth.

6. When one further asks him, What are these Strokes within thy Hands? He shall say, They which I was smitten with at the House of my Lovers.

7. O Sword, be stirred up against my Shepherd, and against the Man *who* is my Companion, says the Lord of Armies: smite the Shepherd, and let the Flock be dispersed; but I will turn back my Hand upon the little ones.

8. And in all the Country, says the Lord, two Parts in it shall be cut off, shall expire; but the third shall be left in it.

9. However I will bring the third into the Fire, and purify them as Silver is purified and try them as Gold is tried: it shall call on my Name, and I will answer it; I will say, It is my People; and it shall say, The Lord is my God.

C H A P. XIV.

BEHOLD the Day shall come for the Lord, when thy Spoil shall be divided within thee.

2. For I will gather up all the Nations to Jerusalem for War; and the City shall be taken, the Houses plundered, and the Women ravished: nay half the City shall go forth into Captivity, but the rest of the People shall not be cut off from the City.

3. The Lord also will go forth, and fight against those Nations, as at the Time of his fighting on the Day of Battle.

Ver. 10. *pour*] agreeable to *Josel* ii. 28, 29, 32. the fulfilling of which is shewn *Act* ii. 16, 17, 18, 21.

Ib. *look*] the Accomplishment of this is declared *John* xix. 34, 36, 37.

Ib. *pierced*] *LXX* *leaped against*, mistaking *קָרַח* for *קָרַח* the first and last Letters for one another; but it is quoted after the *Original* *Josel* xix. 37.

Ib. *make lamentation for him*] See *Act* ii. 23, 37, 38, 41. & iii. 14, 15, 19. & iv. 4.

Ver. 11. *that*] for *Josiah*, 2 *Chron.* xxxv. 22, 25.

Ver. 5. *put me in possession*] namely of the Ground or Land just mentioned, and as the Verb signifies. *Grotius* has it from the *Chald.* taught me Husbandry; in the same Manner too *L. Jud.* see also *De Dieu, An.*

Ver. 7. *little ones*] *Christ's* Disciples, *Mat.* x. 42. & xviii. 6, 14. *Luk.* xii. 32. *Pocock* in his *Notes upon Porta Moysi*, Cap. ii. pretends from some Copies of the *Septuagint*,

that the *Heb.* Word signifies *great*, and so the Sense to be quite contrary, of punishing the Rulers of the *Jews*. Thus it is that some Authors gain Reputation in this Age, at the Expence of that of the *Scripture*, by making it uncertain. But surely four Nouns and a Verb of the *Original*, constantly of the like Signification, are not to give Way to what is perhaps but a *Mis-transcription* or *Forgery*, of a very incorrect *Translation* at best. Nor were the Jewish Rulers punished at the Time of fulfilling this, *Mat.* xxvi. 31.

Ver. 2. *all the Nations*] the same as in *Chap.* xii. 3, 9, and as *all the People* *Ch.* xii. 2, 3, 6. see 1 *Mac.* iii. 58.

Ib. *the City shall be taken*] See 1 *Mac.* i. 20, 24, 30, 31, 32. 2 *Mac.* v. 11, 13, 14, 24, 26.

Ver. 3. *fight*] according to *Ch.* xii. 4. which was not done at the final Conquest by the *Romans*.

4. And his Feet will stand at that Time upon the Mount of Olives, which is before Jerusalem on the East; and the Mount of Olives shall be cleaved in the middle of it, eastward and westward, into a very great Valley; so that one half of the Mountain shall depart to the North, and the other of it to the South.

5. Then shall you flee to the Valley of the Mountains, for that will reach to Azal; you shall even flee as you did from the Presence of the Earthquake, in the Time of Uzziah King of Judah: since the Lord my God will come, all the Saints being with thee.

6. And on that Day the Light will not be very clear, nor dull.

7. For there will be one Day (which is known to the Lord) not Day nor Night; but at Evening-time there will be Light.

8. And at that Time living Waters will go forth from Jerusalem, one half of them towards the eastern Sea, and their other towards the hindermost Sea: both in Summer and Winter it will be.

9. Moreover the Lord will be King over all the Earth: at that Time the Lord will be one, and his Name one.

10. All the Country shall be turned as a Plain, from Geba to Rimmon on the South of Jerusalem; which shall be exalted, and inhabited in its own Place, even from the Gate of Benjamin to the Place of the first Gate, to the Gate of the Corners, and from the Tower of Hananeel to the King's Wine-presses.

11. Thus shall they dwell in it, and there shall be a Curse no more; but Jerusalem shall be inhabited securely.

12. And this will be the Plague that the Lord will smite all the People with, who go to war against Jerusalem; their Flesh will waste away while they stand upon their Feet, and

their Eyes waste away in their Holes, as their Tongue will in their Mouth.

13. Nay at that Time there will be so much Vexation of the Lord among them, that they will take hold each of his Neighbour's Hand, and his Hand will be lifted up against that of his Neighbour.

14. And Judah also will fight at Jerusalem; and the Wealth of all the Nations round about shall be gathered up, Gold, Silver; and Garments very abundantly.

15. Besides so shall be the Plague of the Horse, Mule, Camel, and Ais, and every Beast which shall be in those Camps, like this Plague.

16. Every one too that is left of all the Nations which come against Jerusalem, shall come up from Year to Year, to worship the King the Lord of Armies, and to keep the Feast of Tabernacles.

17. As for that which does not come up of the Families of the Earth to Jerusalem, to worship the King the Lord of Armies, upon such there shall be no Rain.

18. So if the Family of Egypt does not ascend, nor come, upon which there is none; there shall be the Plague that the Lord will smite the Nations with, which do not come up, to keep the Feast of Tabernacles.

19. This will be the Sin of Egypt, and the Sin of all the Nations which do not come up, to keep that Feast.

20. At that Time there will be upon the Bells of the Horses Holiness to the Lord; and the Pots in the Lord's House will be like the Bowls before the Altar.

21. As likewise every Pot in Jerusalem and Judah will be holy to the Lord of Armies, and all who sacrifice will come, and take out of them, and boil in them; there will also be no Canaanite any more in the House of the Lord of Armies, at that Time.

Ver. 4. upon the Mount of Olives] as the Feet of Christ did, *Mat.* xxvi. 30. *Luk.* xxii. 39.

1b. cleaved] See *Mat.* xxvii. 51, 54. & xxviii. 2.

Ver. 5. Saints] See *Mat.* xxvii. 52, 53.

Ver. 7. one Day] when Jesus Christ was crucified.

1b. Evening-time] according to *Mat.* xxvii. 45. *Luk.* xxiii. 44, 45.

Ver. 8. from Jerusalem] *Luke* xxiv. 47, 49. *Act.* i. 8.

Ver. 9. one] The Christian Religion reconciling Jews and Gentiles into one.

Ver. 12. smite] by Famine, as in *1 Mac.* xiii. 49. *Grot.*

1b. all the People] those mentioned *Ch.* xii. 2, 3, 6. concerning whom he returns to speak.

Ver. 13. take hold] The civil War among the Syrians, by whom the Jews were chiefly afflicted, *1 Mac.* x. 1, 2, 48, 49, 50. & xi. 12, 15, 54, 55. & xiv. 1.

Ver. 14. Gold, &c.] See *1 Mac.* iv. 23.

Ver. 15. Camps] and not tents in *Heb.*

Ver. 16. Feast of Tabernacles] which certainly is not to be revived for the true Worship of God hereafter, Christ Jesus having long since fulfilled the Mosaic Law, not to come in force again, nor are the Christians or even Heathens to turn Jews, *Ver.* 17, 18, 19. Consequently this was to be while the Law remained, and the rest is connected to it by at that Time so repeated.

Ver. 18. none] it seldom or never raining in the upper Part of Egypt towards Ethiopia, *Pomponius Mela*, *Lib.* i. *Herodotus*, *Lib.* iii. 10. *Tibullus*, *Lib.* i. *Eleg.* 8. *Seneca Nat. Quæst.* *Lib.* iv. 2. *Perry's View of the Levant*, p. 388. but the Country is watered by the Overflowings of the Nile: however as the *Heb.* Word in the foregoing Verse signifies hard or great Rain, there might be no such; as *Perry* too observes there is not, p. 255.

NOTES upon the BOOK of MALACHI.

CHAP. I.

THE Burden of the Lord's Commission to Israel, by the Ministry of Malachi.

2. I love you, says the Lord; yet you ask, In what dost thou love us? Was not Esau Brother to Jacob? says the Lord, and I loved Jacob.

3. But I hated Esau; and laid his Mountains desolate, and his Possession for the Dragons of the Wilderness.

4. Though Edom says, We being made poor, will return, and build up the waste Places; thus says the Lord of Armies, They may build up, but I will throw down; and they shall be called The Border of Wickedness, and the People that the Lord has Indignation with for ever.

5. And your Eyes shall see; so that you shall say, The Lord is magnified from the Border of Israel.

6. A Son honours a Father, and a Servant his Master: now if I am a Father, where is my Honour? And if I am a Master, where is my Fear? says the Lord of Armies to you, O Priests, who despise my Name; yet ask, In what do we despise thy Name?

7. Who bring polluted Bread to my Altar; yet ask, In what do we pollute thee? When you say, The very Table of the Lord is despicable.

8. And when you bring the Blind for Sacrifice, is it no Evil? So when you bring the Lamé and Sick, is it no Evil? Present it now to thy Magistrate; will he be pleased with thee, or accept thee? says the Lord of Armies.

9. And now, I pray, make supplication before God, that he may be gracious to us: this being from your Hand, will he accept you? says the Lord of Armies.

10. Who also is there among you that shuts the Doors (and you do not enlighten my Altar) for nothing? I have no Delight

in you, says the Lord of Armies, nor am I pleased with an Offering from your Hand.

11. For from the Rising of the Sun, to the Setting of it, my Name shall be great in the Nations, and in every Place shall Incense be brought nigh to my Name, with a pure Offering: for my Name shall be great in the Nations, says the Lord of Armies.

12. Whereas you profane it when you say, The very Table of the Lord is polluted, and its Fruit, the Food of it despicable.

13. Nay you say, Behold what Fatigue it is! so that you puff at it, says the Lord of Armies; and you bring what is taken by force, lame and sick, when you bring an Offering: shall I be pleased with it from your Hand? says the Lord.

14. On the contrary the Contriver is cursed, who when there is a Male in his Flock, vows and sacrifices what is corrupted to the Lord: for I am a great King, says the Lord of Armies, and my Name is terrible in the Nations.

CHAP. II.

AND now to you is this Commandment, O Priests.

2. If you will not hear, and if you will not regard, to give Glory to my Name, says the Lord of Armies; I will send a Curse among you, and curse your Blessings: nay I have even cursed them, because you do not regard.

3. Behold I will destroy your Offspring, and scatter Dung upon your Faces, the Dung of your Feasts; and you shall be taken away with it.

4. And you shall know that I have sent this Commandment to you, for my Covenant to be with Levi, says the Lord of Armies.

5. My Covenant with him was Life and Peace, which I gave him, for the Fear that he feared me with; and his being contrite by reason of my Name.

Ver. 4. *the waste Places*] See the Note on Ezek. xxv.

13. Ver. 7. *when you say*] as it is translated in our *com. Bib.* Ch. ii. 17. and so here *Munst.* renders it *quando dicitis*: and *Leo Jud.* *quum dicitis*: for what Sense does *In that ye say* make? Or how did their saying what follows pollute the Lord?

Ib. very] *אין* in *Heb.*

Ib. is despicable] Their owning the Lord's Table was despicable, by their bringing polluted Bread to it, was

owning they polluted the Lord's Presence there, according to *Mat.* xxiii. 20, 21, 22.

Ver. 9. *this*] mentioned in the two foregoing Verses. *Ib. being*] which makes a good Connection.

Ver. 12. *when &c.*] as in Ver. 7.

Ver. 14. *when*] So *Jun.* and *Trem.* *Munst. Cast. Leo Jud.* and *Drus.* translate: for having a Male in the Flock was no Fault, such being appointed for Sacrifice, *Leo.* xxii. 19.

6. The Law of Truth was in his Mouth, and Iniquity was not found in his Lips: in Peace and Uprightness did he walk with me, and turned many from Perverseness.

7. For the Lips of the Priest should keep Knowledge, that they may seek the Law from his Mouth; since he is the Messenger of the Lord of Armies.

8. But you are departed from the Way, and make many stumble in the Law: you corrupt the Covenant of Levi, says the Lord of Armies.

9. Therefore have I also made you despicable, and low to all People; according to the Manner as you did not keep my Ways, but respected the Face in the Law.

10. Have not all of us one Father? Has not one God created us? Why are we treacherous one to another, to profane the Covenant of our Fathers?

11. Judah is treacherous, and Abomination is done in Israel and Jerusalem: for Judah has profaned the Holiness of the Lord which he loves, and has married the Daughter of a strange god.

12. The Lord will cut off the Man who does it, the Stirrer up and him that answers, from the Tents of Jacob, and him who brings an Offering to the Lord of Armies.

13. But this you do secondly, cover the Altar of the Lord with Tears, weeping and crying; by reason there is no looking to the Offering any more, nor receiving with Favour from your Hands.

14. And you say, For what? Because the Lord bears Witness between thee and the Wife of thy Youth, to whom thou art treacherous; though she is thy Companion, and the Wife of thy Covenant.

15. Nay did not he make one, though he had a Remainder of the Spirit? And why one? By reason of seeking a godly Offspring: so you should be reserved in your Spirit, and let it not be treacherous to the Wife of thy Youth.

16. For the Lord God of Israel says he hates sending away, and him who covers Violence with his Cloaths, says the Lord of Armies: when you should be reserved in your Spirit, and not be treacherous.

17. You make the Lord weary with your

Words; yet you say, In what do we make weary? When you say the Lord is pleased with every one that does Evil, and he delights in them; or, Where is the God of Judgment?

CHAP. III.

BEHOOLD I will send my Messenger, who shall make ready the Way before me: and suddenly there shall come into his Temple the Lord whom you seek, and the Messenger of the Covenant in whom you delight; so he shall come, says the Lord of Armies.

2. But who will bear the Day of his coming? And who will stand at his appearing? For he is like a Refiner's Fire, and like a Fuller's Soap.

3. And he shall sit as a Refiner and Cleanser of Silver; so that he shall cleanse the Sons of Levi, and purify them like Gold and Silver: whereby they shall bring to the Lord an Offering in Righteousness.

4. Thus shall the Offering of Judah and Jerusalem be sweet to the Lord; as at the ancient Days, and as at the Years of old Times.

5. However I will come near to you in Judgment, and will be a speedy Witness against the Wizards, Adulterers, and Swearers of Falsehood; as also against them who oppress the hired one in Hire, the Widow and Fatherless, and turn aside the Stranger, not fearing me, says the Lord of Armies.

6. Because I the Lord do not change, therefore you Sons of Jacob are not consumed.

7. Even from the Days of your Fathers you have departed from, and not kept my Ordinances; return to me, and I will return to you, says the Lord of Armies: yet you say, In what shall we return?

8. Will Men rob God? For you rob me; yet say, In what do we rob thee? In Tithe and Offering.

9. You are cursed with a Curse, since you rob me; all the Nation it self.

10. Bring all the Tithe into the Store-house, that there may be Food in my House, and prove me now with this, says the Lord of Armies; whether I will not open to you the Flood-gates of Heaven, and empty to you a Blessing, till there is not Place sufficient.

Ver. 7. *should*] The *Papists* would have it be *shall*; but *Ribera the Jesuite* writes hereon, *Custodient*, which because it may signify other than *should keep* in *Latin*, he expresses his Meaning of by adding, *id est, custodire debent, that is ought to keep*.

Ver. 13. *by reason*] which signifies, as explained here by *De Dieu*, but I think never *inasmuch that*; and the Interpretation seems forced and obscure to apply the *Weeping*, &c. to their Wives, and not to themselves, as is done to make it out that Way: which is clear and consistent, as I translate; see also Ch. iii. 14.

Ver. 15. *make one*] but one Man and Woman for each other, when he might have made several of one Sex.

Ib. *a Remainder*] sufficient for more Persons.

Ib. *Spirit*] of which he breathed into Man, *Gen. ii. 7*.

Ib. *godly Offspring*] as the Children by one Wife might be better educated than those by several Wives, especially of such as were divorced, of which this treats, Ver. 16.

Ib. *should be reserved*] very fitly, the *Heb.* being *Passive*, and not *Imperative*.

Ib. *it*] *Jun.* and *Trem.* have *Spiritus tuus*.

Ib. *thy*] not *his*.

11. And I will rebuke for you the Consumer, so that he shall not spoil the Fruit of your Ground ; nor shall the Vine miscarry of its Grapes to you in the Field, says the Lord of Armies.

12. Moreover all Nations shall call you blessed : for you shall be a Country of Delight, says the Lord of Armies.

13. Your Words are strong against me, says the Lord : yet you say, What are we speaking against thee ?

14. You say, It is in vain to serve God ; and what Gain is it that we keep his Charge, and that we walk sad before the Lord of Armies ?

15. And now we call the Proud blessed : those that do Wickedness are also built up, they even try God, and are delivered.

16. Then such as fear the Lord will be speaking one to another : and the Lord will hearken, and hear : nay a Book of Memorial will be written before him, for those who fear the Lord, and think on his Name.

17. They shall further be mine, says the Lord of Armies, at the Day that I make up *my* Property ; and I will spare them, as a Man does his Son who serves him.

18. So shall you return, and see the Difference of the Righteous and Wicked ; the

Difference of him who serves God, and him that does not.

C H A P. IV.

FOR behold the Day is coming that will burn like an Oven : and all the Proud, with every one who does Wickedness, shall be as Stubble ; and the Day that is coming shall set them on fire, says the Lord of Armies, which shall not leave them Root or Branch.

1. But the Sun of Righteousness shall rise to you who fear my Name, with Healing in its Wings ; so that you shall go forth, and abound like Calves of the Stall.

3. You shall then trample on the Wicked : for they shall be Ashes under the Soles of your Feet, on the Day that I shall do *it*, says the Lord of Armies.

4. Remember the Law of Moses my Servant : which I gave him in command at Horeb for all Israel, the Ordinances and Rules.

5. Behold I will send you Elijah the Prophet, before the coming of the great and terrible Day of the Lord.

6. And he shall turn back the Heart of the Fathers to the Children, and that of the Children to their Fathers ; lest I should come, and smite the Country with a Curse.

Ver. 6. *to the Children*] by having a right Regard for their doing well, giving them good Education, &c. which the Children then minding and acting according to, would have their Heart turned to their Fathers : much rather I think than as in the *Assembly's Annotation*, "to bring back the Children of Israel to the Piety of their Forefathers, whereby they shall reaccept them ;" which preposterously makes what is last, the Means of the first ; and in

such Case it would be God who would accept, instead of *Abraham, Isaac and Jacob*, as there said. The Application of it by *Grot.* to making up the Discords among the *Jews*, falls quite short of the emphatical Distinction here, of Fathers and their Children.

Ib. *the Country*] of *Israel* or *Judah* ; for all the Earth were not to mind the Law of *Moses*, Ver. 4.

ADDITIONAL REMARKS

On the following PART of the

TRANSLATION.

WHEN the former *Introductory Remarks* were first made, after the *Books* of the *Old Testament* were translated, there was no Apprehension or Intent of doing those of the *New*, concerning which therefore some Supplement may be necessary; but as what has been said of them, may in great Measure also of these, without producing the like Instances of my Manner of translating, I shall premise to the latter but the few subsequent *Remarks*.

1. Since the *Greek Original* is not uniform like the *Hebrew*, it may be fit to tell what *Copy* or *Edition* I translated from, which was that printed by *Wetsten* at *Amsterdam*, 1711, consulting others when needful, and *Mills's large Notes*, *King James's Translators* being blamed in this Respect, though it is thought they followed that of *Stephens* at *Paris*, since which Time much Improvement has been made in collating various *Exemplars*.

2. Of *Greek Words* not translated into the *common Version*, the Account in the following Appendix (I) is much more compleat than that from the *Hebrew*, this being made along with the *Translation*; and the same may be said of Words supplied without being distinguished in *Italick*, as in the Catalogue (K) there subjoined.

3. Our *present Translation* from the *Greek*, though that Language is so much easier, and nigher to ours, seems worse worded than the other Part from the *Hebrew*, insomuch that there are the following Words in the Appendix (L) to add to the Lists already given at (D) and (E) of such as are clownish, barbarous, hard, &c. and these not as all, as before from the *Hebrew*; several others in the former Lists being also more frequent here than there.

For Words ill joined together, as in the other *Introductory Remarks*, take the following Instances in the Appendix (M).

4. As the *Hebrew* uses very few Participles, and the *Greek* very many; it is needful in a *Translation*, that the common Conjunction of the *Hebrew* should in several Places be rendered by Participles in *—ing*, and a Verb sometimes in the same Manner, where a Conjunction is wanting: on the other hand a *Version* from the *Greek* requires divers of the Participles to be occasionally turned into various Particles, like *ἢ Vau* in the former *Introductory Remarks*, but less extensively, viz. those in the Appendix (N) as the principal.

The *common English* has several more, of which I have noted, as at (O).

5. *Tote then* being more frequent than the *Hebrew* *וְ* and *therefore* than *לָכֵן* and *על־כֵּן* I but rarely turn *καὶ* or *διὰ* so, which I did *ἢ* oftener in *Hebrew*.

6. If we confess that the *Scripture* was given by Divine Inspiration, as we must if we believe what it says *2 Tim. iii. 16.* there can scarce, one might think, be denied to it the lesser Regard of Providence for its Preservation, which also peculiarly appears in the Uniformity of the *Hebrew Original Copies*. But it may be enquired why then have there not been the like in the *Greek*? It really is more than enquired, there is so ill a Use made of it by some, as to disown likewise the *Hebrew* being kept incorrupt, and such a Providence allowed to neither. While this may be the Difference, which might pass unnoticed, that the *old Law* lying in the Letter, required an Exactness there, which the *new* being spiritual does not require; though the latter has it sufficiently in what is material, and *different Readings* I observe have been commonly made, especially the larger Sort, to be conformable to other Texts. It is also undeniable that the *Jews* have used great Diligence to keep the *Hebrew Scripture* from being altered; whereas the *Christians* were so negligent, as not to settle what *Books* of the *Greek* should be counted *Scripture*, till long after the Time of *Christ*. Divine Providence however may plainly appear, in keeping the *common Copies* of the first so exceeding similar, and of the latter so little varying materially. And a farther Reason for the *Hebrew Scripture* being providentially preserved so exactly uniform, might well be the near Likeness of Letters and different Words in that Language, to the Danger of its being mis-transcribed or corrupted, far beyond what there was in the *Greek*.

7. *Scott*, by correcting the Mistakes, and supplying the Omissions of *Mills*, in Part of his *Various Readings*, and that only in *Matthew*, flattered himself, he says, and not unjustly, however in the latter, that he should do his Countrymen a real Pleasure, and Service, *Preface* to his *New Version*. What then may I hope, in detecting, and refuting the Errors of that great Man's Judgment; Errors of so high a Nature, as debasing and mangling our *Original Scripture*, and withal exalting a very corrupt, not to say Popish *Translation*; and these in other *Books* also? *Whitby* indeed answered *Mills* in that Matter, and some Things in his Answer are useful; but when he comes to Particulars, of what Use is it to tell us such and such *Copies*, &c. have the *received Reading*, which we may understand by *Mills* himself? And he but little attempts, and sometimes poorly, to answer his Antagonist's Reasons, the principal Matter to be done. Besides his *Examen Millii* is so exceeding incorrect and false, that there is no trusting to it. I may add, that as they both wrote in *Latin*, and were never translated, I may modestly presume, that what I have faithfully and carefully done in this Respect, will not be altogether useless and unacceptable, to the *English* Readers, and Lovers of those *sacred Books*, if it were only for Information of the principal *Various Readings*, as some of it is; unless the Knowledge of the *Scripture* is to be concealed from them, on which I might expatiate much.

8. As to whence the *Various Readings* were collected, *Mills* (as I call him, having known several of that Name, but none *Mill* as some write it) in whom Learning, Industry, and good Sense met, did, after what divers others had done from Time to Time, A. D. 1707. publish his Work of about thirty Years, in which he collated, besides the ancient *Copies* of *Euthalius*, *Arethas*, and the *Commentators* of the first Ages, ninety three *Manuscripts*, as I number them (being made before Printing was in Use, and that as *Mattaire* shews in his *Annales Typographici*, Vol. I. p. 4, 35. began 1457. so that those *MSS.* are now 300 Years old since then) examining such as he could procure himself, and taking the Account of the rest from others, as also eight *Collections* from various *MSS.* chiefly the same with the foregoing, the most uncertain and doubtful of which were by *Curcellæus* and *Velesius*, though the last is very often quoted by *Mills*; but few of the *MSS.* were of all the *Books of the New Testament*. I reckon only five, viz. the *Copy* from *Alexandria* (along with the *Version* of the *Septuagint*) that of *Baroccinus* (which, besides some wanting, is to *Æt's* of a later and very bad Hand) one at *Leicester* (the Beginning and End lost) *Montfort's* (collated but as far as the first Chapter of *Romans*, and not all *Æt's*) and the sixteenth of *Stephens* (that had only Part of three Chapters more than *Revelation* left, nor the latter entirely) none but the first *MS.* having the whole; to these I count eleven without the *Revelation*, forty seven to have only the four first Books, twenty six not them: a few are Duplicates, others nearly alike; and Part of some, most Part of few, is lost or torn. Besides these he gathered *different Readings* from twenty early printed *Editions*, and eight ancient *Translations*; exclusive of those called the *Gothick* and *Saxon Gospels*, with all the Primitive Authors, and some Writers of the middle Age, of whom we have *Commentaries*, &c. on this Part of the *Scripture*, and even from whomsoever in several of the first Centuries he found to have quoted it otherwise than at present. To those *MSS.* *Kuster* in *Holland* added what Variations he met with in twelve more, that were published at *Roterdam*, An. 1710, which I have made use of together.

Of the forementioned *MS. Copies* the *Alexandrian* is reckoned the best, which *Hammond* calls the *King's Manuscript*, and makes much use of; and the widest from our *present common Copy* goes under the Name of the *first Cambridge*, often quoted by *Beza*, and so esteemed by *Whiston*, that he published it in *English* according to our *Translation*, where they agree, A. D. 1745. the Account of which and the rest see in *Mills's* large *Prolegomena*.

For an Instance of a particular Account that, by a diligent Examination and Reckoning of the *Notes* throughout and the *Prolegomena*, might be taken, to judge thereby of the rest; The *Revelation*, of which there appears to be the fewest *Manuscripts*, was compared with the following, so marked and distinguished, *Alex. Baroc. Cov. 2. L. M.* (for *M. 1.*) *Pet. 2 & 3. Hunt. 1. Sin. Steph. 18 & 15.* being but eleven, and out of the *Collections* by others sometimes *Barb. 1, 2 & 4* (once 3.) *Cur. (Guil. twice) Hervag. Vel. Wech.* and another *Copy*, with *Seidel.* added by *Kuster*; since *Mills* counts *Steph. α.* the same as the *Complutensian Edit.* besides which are used the *Aldine Collation*, and here more than in other *Books* the four first *Editions* of *Erasmus* (or *Froben* the Printer) and the two first of *Rob. Stephens*; the ancient *Edition* of *Arethas* is also used, and that of *Bebelius* An. 1531. once, not to enumerate the Authors.

A P P E N D I X.

(1).

αἰώνων Rev. i. 18.
 ἀλλὰ R. m. vi. 5. Job. xvi. 25.
 ἀνὴρ Luk. xxiv. 19.
 ἀνὰ Job. xi. 41.
 ἀνὰ Gal. iv. 9.
 ἀπὸ Luk. vi. 29. & viii. 43. & xxiv. 27. Job. xxi. 8.
 ἀπὸ Act. vii. 1. Rom. v. 18. & ix. 18. & xiv. 19. 1 Cor.
 vii. 14. Gal. vi. 10. 1 Thes. v. 6. 2 Thes. ii. 15. Mat.
 xviii. 1. Luk. xxii. 23.
 ἀντὶ Job. v. 36.
 ἀντὶς Luk. i. 18.
 ἀντὶ 2 Pet. i. 5. Job. xv. 2.
 αἰρετοὶ Jam. ii. 6. 1 Pet. i. 15.
 αἰρετὸν Rev. iii. 12.
 αἰρετὸς 1 Pet. v. 10. Mat. xii. 3. Job. ii. 24.
 ἀντὶ Mar. xiv. 3. Job. ii. 23. & vi. 39. & xv. 20.
 ἀντὶς Act. viii. 6.
 ἀντὶ Act. vii. 54. Eph. vi. 9. Heb. viii. 11. twice, Mat.
 xxiv. 31. Luk. i. 7.
 γὰρ Act. xix. 35, 40. Rom. xv. 27. 1 Cor. xi. 9. 2 Cor.
 xii. 1. Phil. ii. 5. Luk. xii. 58. & xx. 36. Job. vii. 41.
 & viii. 42.
 γὰρ Rom. viii. 32. Eph. iii. 2.
 γινώσκοντες Heb. vii. 23.
 γινώσκοντες Mar. i. 32.
 γινώσκοντες Phil. iii. 6.
 ἐν Act. i. 16 & viii. 32. & x. 1, 9, 16. & xvii. 11. &
 xviii. 1. & xxi. 16. & xxii. 27, 30. & xxiii. 32. &
 xxv. 22, 25. & xxviii. 7. Rom. xiv. 2. & i. 17. &
 iii. 29. & iv. 3, 20. & ix. vi. 22. & xiii. 1. & xvi. 1.
 1 Cor. x. 29. & xii. 8, 9, 10. eight times, & xiv. 6, 30.
 & xv. 39. twice, & xvi. 17. 2 Cor. ii. 10. & iv. 13.
 & v. 9. & ix. 15. & xi. 16. Gal. iv. 13, 20. & vi. 6,
 10. Phil. iv. 22. Jam. i. 5, 9. & ii. 15. Jud. 8. Rev.
 i. 14. & xix. 12. Mat. ii. 10. & iii. 1. & v. 31. & vi.
 27. & ix. 16. & xii. 43. & xiii. 1, 5, 8, twice, 11, 23,
 twice, 28. twice, 38. twice, 39. twice, & xiv. 18.
 & xvi. 2. & xix. 18. & xx. 14. & xxi. 4, 8, 21, 29.
 & xxii. 5, 29, 37. & xxiii. 5. & xxiv. 8, 29. & xxv.
 5, 11, 15, 19, 21, 22, 26, 31, 38. & xxvi. 33, 66. &
 xxvii. 19, 21, twice, 24, 41, 47, 49, 50, 65. & xxviii.
 1, 3. Mar. v. 13. & vii. 6, 26. & x. 37, 51. & xiv. 1.
 & xv. 40. & xvi. 12. Luk. iii. 11. & vii. 43. & viii. 12,
 13, 16, 36. & ix. 60. & xi. 18. & xiii. 1. & xvi. 19,
 22. & xvii. 3. & xx. 24, 32. & xxii. 49. & xxiii. 6.
 & xxiv. 10. Job. i. 38. & iii. 1. & vi. 12, 51. & vii.
 9, 12, 37. & viii. 1, 6. & ix. 15, 17. & x. 13. & xi.
 38. & xii. 6, 16, 33, 44. & xiv. 2. & xvi. 10, 11. &
 xviii. 10. & xxi. 19.
 ἐν Act. xiii. 2. & xv. 36.
 ἐν 2 Thes. ii. 15. Mat. ii. 12. & iv. 4. Luk. v. 5.
 ἐν τούτῳ Job. v. 18.
 ἐν Rom. xiv. 8. Rev. iii. 19. Mat. xii. 36. & xviii. 19.
 ἐν Mat. vi. 1. & ix. 17.
 ἐν 1 Cor. vii. 32.
 ἐν 1 Job. v. 10. Mat. vi. 25. Job. viii. 35, 51, 52.
 ἐν τὰ Luk. xvii. 31.
 ἐν Mat. iv. 18.
 ἐν Luk. viii. 27. Job. i. 44.
 ἐν Rev. xii. 14.
 ἐν Job. v. 38.
 ἐν Act. viii. 6. & xvi. 33. 1 Cor. xiv. 21. Eph. iv. 14.
 Col. iii. 17. Jam. i. 4. Rev. xi. 13. Mat. x. 32.
 twice, & xxvi. 31, 34. Mar. i. 15. & xiv. 27. Luk.
 ii. 44. Job. v. 5.
 ἐν μαθήταις Col. ii. 15.
 ἐν τούτῳ Luk. ii. 44.
 ἐν τούτῳ 1 Pet. iv. 12.
 ἐν τούτῳ Act. vi. 5. Luk. iv. 7.
 ἐν Mat. xxi. 17. Job. xii. 31. & xv. 6.
 ἐν Act. xvi. 18. & xviii. 20. Eph. iii. 15. Rev. xxi. 16.
 Luk. iv. 25. & xxiv. 25.
 ἐν Job. iv. 37. & vi. 64.
 ἐν 1 Cor. vi. 9.

ἐν Rev. vii. 2. & xvi. 12.
 ἐν Rom. xiii. 11.
 ἐν Heb. xii. 1.
 ἐν Mat. xix. 22. Luk. ii. 33.
 ἐν Mar. ii. 18.
 ἐν 2 Tim. v. 4.
 ἐν Luk. v. 36.
 ἐν Mar. v. 23.
 ἐν Jam. iii. 6.
 ἐν Act. xi. 15, 28. & xii. 12. & xvii. 13, 33, 34. & xix.
 12, 28, 31. & xxii. 28. & xxv. 10. Rom. viii. 34.
 & xiv. 10. 1 Cor. iv. 7. & vii. 21. & xii. 13, 14. &
 xv. 6. & xvi. 16. 2 Cor. i. 10, 13. & v. 4, 16. &
 vii. 5, 7, 8. twice, & viii. 11. & xi. 16. Gal. iii. 4.
 & iv. 22. & vi. 1. Eph. iv. 17. & v. 11, 33. Col. i.
 6. & ii. 5. 1 Tim. v. 24. Heb. iv. 2. & v. 4. & vi.
 7, 9. & x. 34. & xii. 29. Jam. iv. 15. 2 Pet. ii. 19.
 Rev. viii. 7. & xiii. 13, 16. twice, & xiv. 10. Mat.
 vi. 12. & viii. 8, 9. & ix. 10. & x. 18. & xvii. 1. &
 xviii. 17. & xxiv. 49. & xxv. 24. & xxvi. 33, 73. &
 xxviii. 9. Mar. ix. 22. Luk. ii. 21. & vii. 12. & x. 8,
 30, 32. & xi. 8, 12. & xiii. 7. & xviii. 1, 9. & xxii.
 37. & xxiii. 51. Job. iv. 23. & vii. 1. & viii. 17. &
 xii. 26. & xvii. 25. & xix. 19.
 ἐν Act. xviii. 4.
 ἐν very often;
 ἐν Luk. iii. 18. twice;
 ἐν Jam. ii. 8. Jud. 8.
 ἐν Act. xx. 27. Mat. x. 23. & xv. 6. & xvii. 3. & xxiii.
 39. & xxiv. 34, 35. & xxvi. 29, 35. Mar. ix. 41. &
 x. 15. & xiii. 31. & xiv. 25. & xvi. 18. Luk. vi. 37.
 & xii. 59. & xviii. 7. & xxi. 18, 32. & xxii. 16, 18,
 34, 67, 68. Job. iv. 48. & vi. 35. & viii. 12, 51, 52.
 & x. 5, 28. & xi. 56. & xiii. 8, 38. & xviii. 11. &
 xx. 25. Heb. viii. 12, 11.
 ἐν Rev. xi. 17. twice (see i. 8.) & xvi. 5. twice;
 ἐν Rev. xi. 13.
 ἐν Act. xxviii. 17.
 ἐν 2 Cor. i. 13, 18. 1 Tim. vi. 7. (1 Job. iii. 20.) Mat.
 v. 31. & vi. 5, 16. & xviii. 13. & xxvi. 29. Mar. iii.
 21. & vi. 55.
 ἐν Heb. xiii. 5.
 ἐν Job. xviii. 37.
 ἐν Act. xviii. 14. & xxvi. 4. Rom. iv. 21. Job. viii. 38,
 42. & ix. 25. & xi. 14. & xii. 2. & xx. 8, 30.
 ἐν Mat. xiii. 38.
 ἐν Mat. x. 22.
 ἐν Job. i. 40.
 ἐν Tit. iii. 8. Luk. ii. 17. Job. xi. 19.
 ἐν Gal. ii. 6.
 ἐν Rev. i. 13.
 ἐν—Mat. viii. 19. & ix. 20. & xiii. 10, 27. & xiv. 12.
 & xv. 23. & xvii. 7. & xix. 16. & xxv. 20, 22. &
 xxvi. 50, 60. twice, & xxviii. 2, 9, 18. Mar. i. 31.
 & x. 17. & xii. 28. Luk. ix. 12, 42. & xiv. 10. &
 xv. 26. & xvi. 5.
 ἐν Act. xiii. 24.
 ἐν Act. xxvii. 29.
 ἐν Mat. v. 11.
 ἐν—Mat. xiii. 22.
 ἐν—Mat. ix. 17. Luk. xxiii. 49. & v. 38.
 ἐν Luk. xxiv. 19.
 ἐν Luk. xxiv. 21.
 ἐν Job. xx. 4.
 ἐν Act. i. 15. & ix. 29. & xvii. 14. & xviii. 5. & xxi.
 25. & xxiv. 3. & xxv. 23. & xxvi. 22. & xxvii. 1.
 Rom. i. 20. & vii. 7. & xiv. 8. Heb. iv. 12. twice,
 Jam. iii. 7. Luk. ii. 16. & xxiii. 12.
 ἐν 2 Cor. x. 8.
 ἐν Act. xxi. 37. 2 Cor. xii. 6. Job. vi. 7.
 ἐν Act. xxiii. 23. 1 Cor. ix. 12. Gal. iv. 24.
 ἐν Act. xix. 14.
 ἐν Luk. xviii. 2.
 ἐν Luk. xviii. 2, 3. Job. xi. 49.

τὸ *Mar.* ix. 23.
 τόπου *Luk.* vi. 17.
 τότε *1 Cor.* xvi. 2. *Luk.* xiv. 9. *Joh.* xiii. 27.
 τότε *Rom.* iv. 16.
 τότε *Jud.* 7.
 τότε *3 Joh.* 4.
 ὑμῶν *1 Thes.* ii. 11.
 ὑμῶν *Phil.* iv. 7.

τὸ *Luk.* xix. 36.
 ἐκέρχον *Act.* iii. 2. *Luk.* xxiii. 50.
 ἐν *2 Pet.* ii. 7.
 χάρις *1 Tim.* v. 14.
 φωνή *Joh.* x. 24.
 ἐν *Act.* xviii. 24.
 ἀντὶ *Jam.* ii. 15.
 ὅτι *Mat.* x. 1. & xxvii. 1.

(K).

above *2 Cor.* xii. 2.
 according *1 Pet.* i. 14.
 according to *Rev.* xxi. 17.
 after *Act.* xxi. 21. *Heb.* iii. 5. *Joh.* i. 35.
 again *Heb.* x. 3. *2 Pet.* ii. 22. *Luk.* ix. 42. *Act.* vii. 26.
 also *Act.* xiv. 1. & xxv. 24. & xxvii. 36. *Rom.* i. 16. &
 & ii. 9, 10. *Mar.* viii. 34. *Heb.* ii. 4. *Mar.* v. 16. &
 xiv. 67. *Joh.* xix. 23. *Luk.* xxiv. 22. *1 Cor.* vii. 34.
 am *Rev.* i. 9.
 among *Act.* iii. 23. & xv. 19. *1 Cor.* v. 13. *Heb.* v. 1.
Rev. xiv. 4. *Luk.* xix. 39.
 and *Act.* i. 15. & ix. 11. & xvi. 1. & xix. 32. *Rom.* i.
 4. & x. 15. & xi. 30. *1 Cor.* ix. 13. *2 Cor.* vii. 13.
 & xi. 16. *Eph.* ii. 20. & v. 26. *Col.* ii. 15. *1 Thes.*
 iv. 15, 17. *1 Pet.* i. 13. *2 Pet.* ii. 1. *Rev.* iv. 4, twice,
 10. (see v. 8.) & viii. 9. & xvii. 9. & xxi. 13. *Mat.*
 xviii. 12, 13. & xxiv. 48. *Mar.* ii. 27. & xv. 43. &
 xiv. 15. & vii. 32. & vi. 7. & v. 38. & iv. 21. *Luk.*
 ii. 2, 8. & vi. 29. & ix. 29. & xv. 4, 7. & xx. 6.
Joh. xxi. 11. twice;
 and from *Joh.* xix. 12.
 many *Act.* xix. 3. *Joh.* vii. 51. *Eph.* v. 5. *2 Pet.* i. 20.
Mar. xi. 16. & xii. 34.
 any other *Gal.* i. 8, 9.
 any thing *Rom.* viii. 33.
 are *Act.* xvii. 22.
 as *2 Cor.* xi. 10. *Mar.* vii. 8. see Ver. 4.
 as concerning *Act.* xiii. 34.
 as kings *1 Cor.* iv. 8.
 as if she were *1 Cor.* xi. 5.
 as though *Act.* xvii. 25. *Luk.* ix. 53.
 at all *Joh.* xviii. 38. & xix. 11.
 at meat *1 Cor.* viii. 10. *Mat.* ix. 10. *Mar.* xvi. 14. *Luk.*
 xxii. 27. twice, & xxiv. 30.
 at the law *Mat.* v. 40.
 back again *Luk.* viii. 37. see Ver. 39.
 be *1 Cor.* v. 11.
 because *Luk.* xix. 11.
 befallen *Mat.* viii. 33.
 began *Luk.* i. 50. & v. 7.
 begun *1 Tim.* v. 11.
 behind him *Mar.* xii. 19.
 being *Rom.* xii. 5. *1 Cor.* x. 17. *1 Pet.* iii. 7.
 body *Mar.* xiv. 51.
 both *Act.* xiv. 1. *Jam.* iii. 12. *Rev.* xiii. 16. & xix. 18.
 but *Act.* xvii. 30. *1 Cor.* xii. 20. *Rev.* xii. 12. *Mat.* xx.
 12. & xxvi. 54. *Joh.* i. 17.
 by *Roth.* ix. 10.
 by fraud *Jam.* v. 4.
 by putting *2 Pet.* i. 13.
 by the space of *Act.* xiii. 21. & xx. 31. *Jam.* v. 17.
 by their *Act.* xviii. 3.
 can *Joh.* xv. 4.
 cattle *Luk.* xvii. 7.
 certain *Mar.* vii. 25. *Joh.* v. 4.
 clothing *Mat.* xi. 8.
 colour *Rev.* xvii. 4.
 company *Act.* iv. 23. & xxi. 8. *Luk.* xxiv. 22.
 concerning *1 Pet.* iv. 12.
 country *Heb.* xi. 9.
 day *Mat.* xxiv. 20. *Luk.* xiii. 32, 33. & xiv. 3. &c. *Joh.*
 v. 16. & ix. 14, 16. & xix. 31. twice;
 days *Act.* xvii. 2. *Mar.* ii. 26.
 dearly *Philem.* 1. comp. with 2.
 deed *1 Cor.* v. 3.
 do *Mat.* vi. 7. *Mar.* ix. 22.
 doctrine *1 Tim.* i. 3.
 done *Act.* iv. 9. *Mat.* xxv. 21.
 due *Mat.* xxiv. 45. *Luk.* xii. 42. *1 Pet.* v. 6.
 either *Act.* xvii. 21.

end *2 Cor.* ii. 9. *2 Pet.* ii. 20.
 esteemed *Luk.* xvi. 15.
 even *Act.* iv. 10. *Rom.* vi. 19. *1 Pet.* ii. 21. *1 Joh.* ii.
 27. *Jud.* 7. *Rev.* iii. 21. & vi. 13. *Mat.* vi. 29. *Luk.*
 xix. 37.
 every *Act.* xv. 36. *Heb.* ix. 7.
 fellow *Act.* xviii. 13. & xxii. 22. *Joh.* ix. 29.
 filthy *Jud.* 8.
 fishers *Joh.* xxi. 7.
 for *Act.* xix. 22. *2 Cor.* i. 11. & vi. 13. *1 Thes.* v. 8.
1 Tim. ii. 2. *Jam.* v. 10. *1 Pet.* ii. 14. *Rev.* xii. 14.
Luk. xxi. 26. & xxiii. 19.
 for as much as *1 Cor.* xi. 7.
 forth *Joh.* xi. 53.
 from *Act.* xv. 29. four times, & xxi. 25. dit. *Mat.* v.
 42. *Mar.* iii. 8. *Luk.* vi. 17. *Joh.* viii. 25. & xiv. 7.
 fruit *Luk.* viii. 14.
 full *Mar.* vii. 9.
 further *Mat.* xxvi. 39.
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 purloynning (pilfering) *Tit. ii. 10.*
 quaternions (files) *Act. xii. 4.*
 quick (living) *Act. x. 42. Heb. iv. 12. 1 Pet. iv. 5.*
 redound (abound) *2 Cor. iv. 15.*
 remission (forgiveness) *Mat. xxvi. 28. Heb. ix. 22.*
 remit (forgive) *Joh. xx. 23.*
 renounced (refused) *2 Cor. iv. 2.*
 sabaoth (armies) *Rom. ix. 29. Jam. v. 4.*
 secondarily (secondly) *1 Cor. xii. 28.*
 seducers (impostors) *2 Tim. iii. 13.*
 setter forth (publisher) *Act. xvii. 18.*
 shorn (cut the hair off) *Act. xviii. 18. 1 Cor. xi. 6.*
 sleight (artifice) *Eph. iv. 14.*
 speed (prosper) *2 Joh. 10, 11.*
 straitest (strictest) *Act. xxvi. 5.*
 subverting (overthrowing) *Act. xv. 24. 2 Tim. ii. 14.*
 sumptuously (expensively) *Luk. xvi. 19.*
 sundry (divers) *Heb. i. 1.*
 swerved (declined) *1 Tim. i. 6.*
 terrestrial (earthly) *1 Cor. xv. 40.*
 thank (thanks) *Luk. vi. 32, 33, 34.*
 thank-worthy (worthy of thanks) *1 Pet. ii. 19.*
 thereabout (concerning it) *Luk. xxiv. 4. not quoted by John's. in this sense elsewhere;*
 thereinto (into it) *Luk. xxi. 21.*
 trow (think) *Luk. xvii. 9.*
 trump (trumpet) *1 Cor. xv. 52. 1 Thes. iv. 16.*
 vigilant (watchful) *1 Pet. v. 8. 1 Tim. iii. 2.*
 unction (anointing) *1 Joh. ii. 20.*
 unloose (undo) *Mar. i. 7. Luk. iii. 16.*
 vocation (calling) *Eph. iv. 1.*
 ware (aware) *Act. xiv. 6. 2 Tim. iv. 15. Luk. xii. 46.*
 whereunto (to which) *1 Tim. iv. 6.*
 wherewithal (with what) *Mat. vi. 31.*
 white (whiten) *Mar. ix. 3. Mat. xxiii. 27.*
 willeth (would) *Rom. ix. 16.*
 wound (wrapped) *Joh. xix. 40. Act. v. 6.*
 yea (yes) *Mat. v. 37. Act. v. 8. 2 Cor. i. 17, 18, 20. out of use, says Brightland.*

(M).

we do you to wit of (let you know) the grace of God,
2 Cor. viii. 1. which might be sufficient it self;
 before it hear him, and know (hears him, and knows)
Joh. vii. 51.
 when he the Spirit of truth (the Spirit of truth himself)
Joh. xvi. 13.
 Thy kingdom come &c. (Let thy kingdom come &c.)
Mat. vi. 10.
 ask me nothing (ask me for nothing) *Joh. xvi. 23.*
 ask the Father (of the Father) *Ib. Mat. vi. 8. & vii. 11.*
 this is life eternal, that they might (for them to) know
 thee, *Joh. xvii. 3.*
 I lay down my life, that I might (may) take, *Joh. x. 17.*
& v. 40. & ix. 36.
 an alms (alms) *Act. iii. 3.*
 set them at one (brought them to agree) *Act. vii. 26.*
 What will ye that I shall (would you have me) do, *Mat.*
xx. 32. & xlii. 28. & xxvii. 17. Mar. vi. 25. Joh.
xvii. 24. & xviii. 39. 1 Tim. ii. 8. & v. 14. Tit.
iii. 8.
 the more (most) part, *Act. xix. 32.*
 resist stedfast (being stedfast) *1 Pet. v. 9.*
 whose soever sins (whose sins soever) *Joh. xx. 23.*
 I beheld, and (as I looked) I heard the voice, *Rev. v.*
11.
 full well (effectually) *Mar. vii. 9.*
 But and (yet) if, *1 Cor. vii. 11, 28.*
 believe that ye receive (will or shall receive) *Mar. xi. 24.*
 good were it (it would have been well) *Mat. xiv. 21.*
1 Cor. xii. 17. twice;

we went to (the) ship, *Act. xx. 13.*
 wrought (on) us, *2 Cor. v. 5.*
 glory in (of) you, *2 Thes. i. 4.*
 offended in (at) me, *Mat. xi. 6. & xlii. 57.*
 we offend all (all offend) *Jam. iii. 2.*
 abide me (for me) *Act. xx. 23.*
 an eight (eight) days, *Luk. ix. 28.*
 Why go ye about (do ye seek) to kill me? *Joh. vii. 19.*
 fell on sleep (asleep) *Act. xiii. 36.*
 except these (excepting in these) bonds, *Act. xxvi. 29.*
 under colour (on pretence) *Act. xxvii. 30.*
 he was set (sate down) *Mat. v. 1.*
 Let be (Let alone) *Mat. xxvii. 49.*
 sue thee at the law (at law) *Mat. v. 40.*
 it shall (should) be stoned, *Heb. xii. 20.*
 See thou tell (tellest) no man, *Mat. viii. 4.*
 worshipped (reverenced) him, *Mat. xviii. 26. so 1 Chron.*
xxix. 20.
 came there-out (there came out) *Joh. xix. 34.*
 To whom (whom) our Fathers would not obey, *Act. v. 42.*
39. Rom. vi. 16.
 Then pleased it (it pleased) the apostles (or rather, the
 apostles were pleased) to send, *Act. xv. 22.*
 minding himself to go afoot (being minded to go on foot
 himself) *Act. xx. 13.*
 from strangled (things strangled) *Act. xx. 25.*
 we should live—godly (piously, or godlily, as filially) *Tit.*
ii. 11.
 let each esteem other (another) *Phil. ii. 3. 1 Cor. xi.*
21.

Awāy

Away with (Take away) *Luk. xxiii. 18. Job. xix. 15. Act. xxi. 36. & xxii. 22.*
 Whether (Which) of them twain (those two) *Mat. xxi. 31. & ix. 5. & xxiii. 17.*
 baptized—unto (with or in) John's baptism, *Act. xix. 3.*
 so was (were) also James and John, *Luk. v. 10.*
 And one of them shall not (not one of them shall) fall, *Mat. x. 29.*
 I in likewise (like manner) will tell you, *Mat. xxi. 24.*
 the multitude rebuked them, because (that) they should, *Mat. xx. 31.*
 if one went (should go) unto them from the dead, they will (would) repent, *Luk. xvi. 30.*
 whose house are we (better we are) if we, *Heb. iii. 6.*
 pull out the mote out of (from) *Mat. vii. 4.*
 till the Son of man were (was) or should be risen *Mar. ix. 9.*
 taketh before *ether (the or this ether, or this (1 Cor. xi. 21.*
 much (very) bold, *Phil. 8.*
 holy, Lord (the Lord, or is the Lord) God Almighty, which was, and is, and is, *Rev. iv. 8.*
 have ungodly (impiously, or in an ungodly manner) committed, *Jud. 15.*
 quit you (behave your selves) like men, *1 Cor. xvi. 13.*
 see *1 Sam. iv. 9.*
 the end is not by and by (will not be presently) *Luk. xxi. 9.*
 I was an hungred (hungry) *Mat. xxv. 35, &c.*
 before that (before) *Luk. xxii. 34.*
 full (fully) come, *Job. vii. 8.*
 He that hath—he it is that (that is he who) loveth me, *Job. xiv. 21.*
 not to company (keep company) with, *1 Cor. v. 9.*
 above many my (of my) equals, *Gal. i. 14.*
 thine often (thy frequent) infirmities, *1 Tim. v. 23.*
 accompanied with (accompanied) *Act. i. 21.*
 as (as if) it had been, *Act. vi. 15. & x. 11. Rev. v. 6.*
 and that &c. (as in this *Trans.*) *1 Cor. xv. 37.*
 cast the same in his teeth (reproached him with the same) *Mat. xxvii. 44.*
 that a millstone were (was) hanged, *Mar. ix. 42. Job. xi. 57.*
 they brought unto him infants, that he would (might) touch them, *Luk. xviii. 15.*
 he shall be—spitted (spit) on, *Luk. xviii. 32.*
 I beseech you that ye walk (would walk) worthy, *Eph. iv. 1. Rom. xii. 1.*

I say unto you, that ye resist not (should not resist) *con, Mat. v. 39. & xxviii. 10. Eph. iv. 22, 23, 24.*
 it must—needs be that offences come (will come) *Mat. xviii. 7.*
 A little while, and (In a little while) ye shall, *Job. xvi. 17.*
 hoped that money should (would) have been given, *Act. xxiv. 26. & xxviii. 6.*
 to the intent ye (that ye) may believe *Job. xi. 15. 1 Cor. x. 6. & Eph. iii. 10. 2 Sam. xvii. 14.*
 It is not reason (reasonable) that we should leave, *Act. vi. 2.*
 Festus came into Felix room (in the room of Felix) *Act. xxiv. 27.*
 lest the tempter have (should have) tempted you, *1 Thes. iii. 5.*
 neither will they be persuaded, though one rose (should rise) from the dead, *Luk. xvi. 31.*
 and pained (being in pain) to be delivered, *Rev. xii. 2.*
 so great riches is (are) come to nought, *Rev. xviii. 17.*
 it shall not be forgiven him, neither (either) in this world, neither (or) in the world to come, *Mat. xii. 32.*
 that wicked (wicked one) *2 Thes. ii. 8. Act. xxi. 25.*
 whom (who) say ye that I am, *Mar. viii. 29.*
 moreover also, *Act. ii. 26. and moreover;*
 supposing he had been (was) dead, *Act. xiv. 19.*
 reason would (there would be reason) *Act. xviii. 14.*
 turned the world upside down (made disturbance in the world) *Act. xvii. 6.*
 to be set at nought (of no Account) *Act. xix. 27.*
 If thou be (art) *Mat. iv. 3, 6.*
 while the ark was a preparing (was preparing) *1 Pet. iii. 20.*
 which is (it is, as *Mat. xii. 4.*) not lawful to eat, *Mar. ii. 26. Luk. vi. 4.*
 Do thy diligence (Be diligent) *2 Tim. iv. 9.*
 I say and testify that ye henceforth walk not (will not walk) *Eph. iv. 17.*
 I pray God your whole Spirit—be (may be) preserved, *1 Thes. v. 23, 27. 2 Job. 5.*
 It were (would be) better for him that a millstone were (should be) hanged, *Luk. xvii. 2.*
 where were (would be) *1 Cor. xii. 17, twice, 19.*
 as it had been (as if it was) *Act. vi. 15.*
 he (let him) that ministrereth seed—both minister &c. *2 Cor. ix. 10.*
 I am thy fellow-servant (the fellow-servant of thee) and of thy brethren, *Rev. xix. 10. & xxii. 9.*
 cast in her mind (reasoned) *Luk. i. 29.*

(N).

and *Act. xxii. 10. comp. with ix. 6. Mat. ii. 8, 9. Mar. xiv. 12. Job. xi. 32.*
 as *Mat. i. 20. & xvii. 9. & xxvi. 7.*
 since *Act. xvii. 25. & xxvii. 15, 20. Phil. i. 6, 7.*
 so as to *Mar. ix. 10.*
 though *Phil. 8. 1 Pet. i. 6. (Jud. 5. 2 Cor. x. 3.)*
 to *1 Cor. iv. 14. 2 Cor. x. 14. 1 Thes. i. 3. Tit. ii. 10. Jud. 3.*
 when *Act. xviii. 22. Rom. xv. 28, 29. 2 Cor. xii. 20.*

while *Mat. ix. 18. & xvii. 22. Luk. xiv. 32. 1 Tim. v. 6.*
 who *Luk. xxiv. 34. 1 Tim. vi. 5. Heb. vii. 5.*
 and these to be used with the Participle, as *Act. xvii. 25.*
 at *Rev. xvii. 6. & xviii. 18. Luk. xix. 11. Job. xx. 20.*
 by *Gal. iv. 16. Luk. xviii. 5. Job. viii. 6. (Mat. vi. 27.)*
 in *2 Cor. xi. 7. & xii. 11. Gal. vi. 9. Heb. ii. 10.*
 upon *Mat. xii. 44. Heb. x. 5. & xi. 23.*

(O).

after *Heb. vi. 15. & x. 36. 2 Pet. ii. 21. Mat. xv. 12.*
 after that *1 Pet. v. 10. Job. vi. 23. & xxi. 14.*
 as long as *1 Pet. iii. 6.*
 as soon as *Mar. i. 42. Luk. xxiii. 7.*
 because *Gal. iv. 16. Act. xxv. 20.*
 by reason of *Job. vi. 18.*
 for—ing *1 Pet. iii. 17. twice;*
 for all *Job. xxi. 11.*
 forasmuch as *1 Pet. i. 18. & iv. 1. Mat. xviii. 25.*

if *Gal. vi. 9. 1 Tim. iv. 5, 6. 3 Job. vi. Heb. x. 26. & xii. 26.*
 in that *Mat. xxvii. 4.*
 seeing *2 Cor. iii. 12. & xi. 19. Heb. iv. 14. & vi. 6. & vii. 25.*
 seeing that *Col. iii. 9. Heb. viii. 4. 2 Pet. iii. 14.*
 that with *1 Pet. ii. 15.*
 though—yet *Jam. iii. 4. Job. xii. 37.*
 while as *Heb. ix. 8.*
 whilst *Heb. x. 33. twice.*

N O T E S

U P O N T H E

B I B L E,

CRITICAL and EXPLANATORY, &c.

N O T E S upon the B O O K of M A T T H E W.

C H A P. I.

THE Book of the Pedigree of Jesus Christ, the Son of David, the Son of Abraham.

2. Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judas and his Brothers,

3. And Judas begot Phares and Zara of Thamar, and Phares begot Esrom, and Esrom begot Aram,

4. And Aram begot Aminadab, and Aminadab begot Naasson, and Naasson begot Salmon,

5. And Salmon begot Booz of Rachab, and Booz begot Obed of Ruth, and Obed begot Jesse,

6. And Jesse begot King David, and King David begot Solomon of her who had belonged to Urias,

7. And Solomon begot Roboam, and Roboam begot Abia, and Abia begot Asa,

8. And Asa begot Josaphat, and Josaphat begot Joram, and Joram begot Ozias,

9. And Ozias begot Joatham, and Joatham begot Achaz, and Achaz begot Ezekias,

10. And Ezekias begot Manasses, and Manasses begot Amon, and Amon begot Josias,

11. And Josias begot Jechonias and his Kinsmen, before the carrying away to Babylon,

12. And after the carrying away to Babylon, Jechonias begot Salathiel, and Salathiel begot Zorobabel,

13. And Zorobabel begot Abiud, and Abiud begot Eliakim, and Eliakim begot Azor,

14. And Azor begot Sadok, and Sadok begot Achim, and Achim begot Eliud,

Ver. 1. *The Book of &c.*] Which is the true Title, the common being made since, *Mills Prol.* 347. and to a plain Reader interferes with *Rom.* i. 16. This Book is computed to have been written before the three next following, but after the two *Epistles* to the *Thessalonians*, *Corinthians*, those to the *Romans* and *Galatians*, with that of *James* and the *first* of *Peter*, about the common Year of our Lord 61, and in the first Year of *Paul's* Imprisonment at *Rome*, *Act.* xxviii. 30. tho' there has been a *Subscription* at the End, which stated it 20 Years sooner; see *Mills's Prolegomena ad Lect. Var.* Being first penned in *Hebrew* by general Consent of the Primitive Writers (but then interpolated by the *Ebionites*, and long ago lost) *Mills*, from the Author of *Synopsis Sacra Scriptura*, supposes it was

soon after translated into *Greek* by *James the Less*. The Editions of it in *Heb.* now, are *Translations* made by *Munster, &c.* to convert the *Jews*.

Ver. 6. *King*] the second *Mills* would sling out, for the Deficiency of one *Gr. Copy*, &c. whereas it might be omitted because of *Rachab* and of *Ruth* are in the Ver. before.

Ib. belonged to] as the *gen. Case* is rendered *Heb.* v. 14.

Ver. 11. *Kinsmen*] namely *Jehoabaz*, *Jehoiakim* and *Zedekiah*, 2 *King.* xxiii. & xxiv. as *Gen.* xiii. 8. and thus the *Cavil* drops, that these were the Brothers of *Joakim* (for *Jehoiakim*) and that there is a Defect of the *com. Copy* in the *Original*.

15. And Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob,

16. And Jacob begot Joseph, the Husband of Mary; of whom was born Jesus, called Christ.

17. Therefore all the Generations from Abraham to David are fourteen, from him to the carrying away to Babylon so many, and thence to Christ fourteen Generations.

18. Now the Birth of Jesus Christ was thus: for his Mother Mary being espoused to Joseph, before they came together, she was found with Child by the Holy Spirit.

19. And Joseph her Husband being righteous, and not willing to expose her to shame, would have put her away privately.

20. But as he was thinking on these Things, behold an Angel of the Lord appeared to him in a Dream, and said; Joseph, Son of David, do not fear to take Mary thy Wife: for that which is conceived in her is by the Holy Spirit.

21. And she will be delivered of a Son, whom thou shalt name Jesus: for he will save his People from their Sins.

22. All this being done, that there might be fulfilled what was spoken from the Lord by the Prophet as follows,

23. Behold a Virgin shall be with Child, and bear a Son. whose Name shall be called Emmanuel, which is, being interpreted, God with us.

24. Whereupon Joseph being roused up from Sleep, did as the Angel of the Lord commanded him, and took his Wife;

25. But had not the knowledge of her, till she was delivered of her first-born Son, whom he named Jesus.

CH A P. II.

THUS Jesus being born at Bethlehem of Judah, in the Time of King Herod, behold wise Men from the East came to Jerusalem,

2. Enquiring, Where is he who is born the King of the Jews? For we have seen the Star of him in the East, and are come to worship him.

3. This King Herod hearing, was alarmed at, and all Jerusalem with him.

4. He therefore gathered together all the chief Priests and Scribes of the People, and asked of them where Christ would be born.

5. Whom they answered; In Bethlehem of Judea: for thus it is written by the Prophet,

6. And thou Bethlehem in the Country of Juda, art not the least among the Governors of Juda: for from thee will come forth the Governor, who will have the Management of my People Israel.

Ver. 15. *Eleazar*] *Mills* putting the *Syr.* to have *Eli-azar*, the *Readings* of which Version, as likewise of the *Perf. Arab.* and *Ethiop.* he took from the *Latin*, as he confesses, *Prol.* 1472. *Scott* in his *Review* asks, *How could this appear to him, when its Lat. Vers. has Eleazar?* The Case as I find was thus, that tho' *Mills* mentions his collecting the *Readings* of those *Versions* from the *Lat.* of them in the *Polyglot Bible*, yet he took that of the *Syr.* as the best I suppose, from the *Transf.* of *Tremellius*, where it is *Eliazar*. This has led *Scott* into several needless or wrong Criticisms, being often on the *Syr.* for again at Ver. 17. he says, the *Lat. Vers.* of *Syr.* omits *et.* before *from David*, but that of *Trem.* does not; which has also *thy Offering*, Ch. viii. 4. where *Scott* says he has no Edition of the *Syr.* with *thy*; so Ch. xii. 32. &c.

Ver. 17. *from Abraham to David*] inclusive, as likewise the next; so that *David* is to be reckoned twice accordingly; for otherwise *Jechonias* must, which is not so likely, since the two latter Periods hinge together upon a certain Time, not a Person; and *Jechonias* being in the Captivity, and but a Youth before, 2 *King.* xxiv. 8, 15. & xxv. 27. is to be numbered there. Whereby the Presence of a Corruption in Ver. 11. and the Shift of counting the *Brethren* of *Jechonias* for one Generation, both fall.

Ver. 18. *Jesus*] This Word a few Copies have not, and is thought an Addition by some.

Ib. *came together*] were actually married, *Hammond's Annot.* fol. 1653.

Ib. *Holy Spirit*] as in the *com. Transf.* *Luk.* xi. 13. *Eph.* i. 13.

Ver. 19. *put her away privately*] by making the *Espousals* or *Marriage-contract* void, and concealing that it had been.

Ver. 20. *an Angel*] not being mentioned before.

Ib. *take*] *unto thee* seems oddly added by the last *Transf.*

lators, she being then his espoused Wife, as *Luk.* ii. 5. so unto him, Ver. 24.

Ib. *conceived in her*] *Vulg.* born in her, but *Nary* forcibly renders *natum*, begotten or conceived, and would torture that Meaning out of it in his *Pres.* to vindicate that *Translation*.

Ver. 21. *from their Sins*] *Doddridge* in his *Method* by *Paraphrase* of expounding *Scripture*, with a few others; which I look on not only as the dullest, but the worst, since it represents the Text as merely obscure and imperfect; paraphrases this away to the *Punishment* and *Domination* of their Sins, instead of the Sins themselves.

Ver. 22. *that*] *doth* frequently denotes the consequent or event only, *Ham.* he instances in *Rom.* v. 20. and *Wall* on *Joh.* vii. 23. says this *Gr.* Particle is often to be rendered (or may be understood) *so as that*, instancing *Mar.* iv. 12. as also on *Rom.* v. 20. he brings *Chrysostom* speaking of that as a clear Instance, where it notes not the final Cause, but the Event.

Ver. 24. *commanded*] *Geneva Version*, enjoined.

Ver. 1. *Bethlehem*] two Hours Travel from Jerusalem southward, *Maandr.* and *Certen*.

Ib. *in the Time of King Herod*] *Mills* mentioning four MSS without this, tho' with no Remark on it; *Whitby* falls on him, *Exam.* Lib. ii. C. 2. and accuses him of suspecting this, when he speaks only of *Mar.* vii. 16. *Prol.* 1475.

Ib. *wise Men*] *They were*, writes *Suidas*, religious Philosophers, *Μάρις ἐγένοντο φιλόσοφοι καὶ φιλόδοτοι*.

Ib. *Men from*] See *Leusden's Clavis Græca Nov. Test.* and *Camer.* in *Myræth.* here.

Ver. 4. *of them*] which *Mills* doubted of, whether it did not creep from Ver. 7. *Pr.* 1421. but according to *Whitby* need not have done, *Exam.* L. ii. C. 2.

Ver. 6. *art not the least*] *Mills* informs us he found two Manuscripts and the *vulg. Lat.* at first had, *art thou the*

7. Then

7. Then Herod privately calling the wise Men, diligently enquired of them the Time when the Star appeared.

8. And sending them to Bethlehem, he said, Go, and diligently enquire concerning the Child; and after you have found, tell me, that I may also come, and worship him.

9. Upon hearing the King, they went, and behold the Star which they had seen in the East went before them, till it came, and stood over where the Child was.

10. And when they saw the Star, they rejoiced exceeding much.

11. Now entering into the House, they saw the Child along with Mary his Mother, at which they fell down, and worshipped him; as also opening their Treasures, they brought to him Gifts, Gold, Frankincense and Myrrh.

12. And being divinely admonished in a Dream, not to turn back to Herod, they departed into their Country by another Way.

13. Moreover when they were departed, behold an Angel of the Lord appears in a Dream to Joseph, saying, Rise up, and take the Child with his Mother, and flee into Egypt, and be there till I speak to thee: for Herod is about to seek for the Child, to destroy him.

14. So rising up, he took the Child with his Mother at Night, and departed into Egypt:

15. And was there till the Decease of Herod: that the following might be fulfilled which

was spoken from the Lord by the Prophet, I called my Son out of Egypt.

16. Herod then seeing that he was deluded by the wise Men, was in a Wrath, and sending, killed all the Male-children in Bethlehem and in all the Borders of it, from two Years old downward, according to the Time which he had diligently enquired of the wise Men.

17. Then was fulfilled what was spoken by the Prophet Jeremias as follows,

18. A Voice has been heard at Ramah, Lamentation, Weeping, and much Mourning, Rachel weeping for her Children; and would not be comforted, because they are not.

19. But Herod being deceased, behold an Angel of the Lord appears in a Dream to Joseph in Egypt,

20. Saying, Rise up, and take the Child with his Mother, and go into the Country of Israel: for they are dead who sought the Child's Life.

21. Accordingly he rising up, took the Child with his Mother, and came into the Country of Israel.

22. However hearing that Archelaus reigned in Judea, in the room of his Father Herod, he was afraid to go thither; so being divinely admonished in a Dream, he went off into the Parts of Galilee:

23. Whither being come, he dwelt in a City called Nazareth; that there might be fulfilled

least interrogatively, which he puts in the *List* of genuine Readings, *Proleg.* N. 383, 384, 392. but *μή* signifies not, as well as denotes a Question, and mostly, so that the *Lat. Translator* might mistake the Intent of it; and it might slip into the *Gr.* by minding the Sense more than the Word, *μή* being frequently used for not, *ἐνδεχόμενος* here seldom; and so *μή* must be taken according to *Mills*, if the other as he says crept in instead of it; he adds, as being *dilutus*, more explanatory, but in that he may be mistaken, since a simple not is sufficiently clear, and *ἐνδεχόμενος* only more elegant, for which a *Scholiast* would scarce have altered it, when the Difference too is *paucis*, but little, as *Mills* himself confesses.

Ver. 8. *sending*] being a Participle, often thus used in *Gr.* and agreeably also in *Eng.* as *Mar.* iii. 31. which contains the Force and Sense of [and] before the following or present Member, and that therefore should not be *Italick*, for an Addition to the *Original*; as *Scott* in his *New Version* of this *Book*, 1741, puts it here and elsewhere, notwithstanding his great and commendable Exactness, far exceeding that of all our authorized *Translators*: and though this in him might be ascribed to an Excess in translating literally, yet the turning of a Participle into a Verb would be a Defect in such Conformity; and he himself has it thus in some Places, as *answering said*, Ch. xxvi. 25. and four times more in the two next Verses,

Ver. 9. *the Star*] Sweet Jesus, let that Starre of thine,
Thy Grace which guides to finde out thee,
Within our Hearts for ever shine,
That thou of us found out maist be,
prays *Wither* in Song 49.

Ver. 10. *when*] at the first appearing of the Star again.

Ver. 11. *saw*] *Vulg. Lat. and Epiphany*, found, as if

είδεν had been *εἶπεν*, which *Mills* has in Favour to that *Transf.* though he counted it wrong, and of *Luke* ii. 16.

Ver. 12. *not to turn back*] The *Geneva Transf.* has here this Note, *Promise ought not to be kept where God's honour and preaching of his truth is hindered*; but what has the Context to enforce it, which does not tell us they made any Promise, besides their being directly warned by God in this? And how much is this short of what is charged on the *Papists*, that Faith is not to be kept with Hereticks?

Ver. 13. *were departed*] Why was this mentioned, but that the following was just after? Nay there was a Necessity for it, since Herod would soon find the wise Men did not return, and without Delay kill the Children there, Ver. 16. so that it must be after the Purification, *Luke* ii. 22, 23. *Lev.* xii. 3, 4. as *Hammond* also reasons; yet *Whitby* after him the contrary, pleading on this Chap. Ver. 2. that from the Purification at Jerusalem the Parents of Jesus went with him to Nazareth, by *Luke* ii. 39. but there he owns it was after they had fled into Egypt, and *Hammond* says they returned to Bethlehem.

Ver. 16. *downward*] For the Absurdity and Impropriety of [and under] look in *Castal. Def.* p. 173.

Ver. 18. *Lamentation*] not in some Copies and Versions, but I suppose to be more literal to *Jer.* xxxi. 15.

1b. *Mourning*] By *Laurence Tomson* bowling, some Editions of whom were published, the first 1576, differing a little from the *Geneva*, with Notes translated from *Beza*, *Commerarius* and *Villerius*.

Ver. 20. *they are dead*] not only Herod, but he had just before put to death his wicked Son Antipater, who was to succeed him, *Jesephus*.

Ver. 23. *Nazareth*] by *Maunderell* two Hours Journey westward from Mount *Taber*; being at present a mean filled

filled what was spoken by the Prophet, He shall be called a Nazorite.

C H A P. III.

NOW in those Days John the Baptizer came, preaching in the Wilderness of Judea,

2. And saying, Repent: for the Kingdom of Heaven draws near.

3. For this is he who was spoken of by the Prophet Esaias, who says; There is the Voice of one crying out in the Wilderness, Prepare the Way of the Lord, make straight Roads for him.

4. And John himself had on him Raiment of Camel's Hair, with a leathern Girdle about his Loins; moreover his Food was Locusts and wild Honey.

5. Then there went out to him they of Jerusalem, of all Judea, and all about the Country of Jordan;

6. And were baptized by him in Jordan, confessing their Sins.

7. But he seeing many of the Pharisees and Sadducees come to his Baptism, said to them: Offspring of Vipers, who has shewn you to flee from the Wrath hereafter?

8. Therefore yield Fruit worthy of Repentance.

9. And do not think to say in your selves, We have Abraham for a Father; since I tell you, that God can from these Stones raise up Children to Abraham.

10. And now the Ax also is put to the Root of the Trees: therefore every Tree that does not yield good Fruit, is cut down, and thrown into the Fire.

11. I indeed baptize you with Water into

Repentance; but one coming after me that is stronger than I, the Shoes of whom I am not fit to carry, will baptize you with the Holy Spirit and Fire.

12. Whose Fan is in his Hand, and he will cleanse out his Floor; putting his Wheat together into the Granary, but will burn up the Chaff with unquenchable Fire.

13. Jesus then came from Galilee, to John at Jordan, to be baptized by him.

14. But John thus forbade him, I have need to be baptized by thee, and dost thou come to me?

15. And Jesus made answer to him, Permit it now: for thus it is what becomes us to fulfil all Righteousness; then he permitted him.

16. So Jesus being baptized, went up presently from the Water; when behold the Heavens were opened, and he saw the Spirit of God descend as a Dove, and come upon him.

17. When behold a Voice from the Heavens said, This is my beloved Son, with whom I am pleased.

C H A P. IV.

THEN Jesus was brought into the Wilderness by the Spirit, to be tempted by the Devil.

2. Where fasting forty Days and forty Nights, he afterwards was hungry.

3. With that the Tempter coming to him, said, If thou art the Son of God, command that these Stones should become Bread.

4. But he made answer; It is written, Man shall not live upon Bread alone, but upon every Word that proceeds out through the Mouth of God.

Village, in a kind of round concave Valley, on the Top of a high Hill, *Four. from Al. to Jer.* p. 112, 110. where *Mary* and *Joseph* both dwelt before, *Luke* i. 26, 27. & ii. 4.

Ib. a Nazorite] after the *Gr.* and as the same Word in this Version, which see at *Isa.* xi. 1.

Ver. 3. for him] according to *Isa.* xi. 3.

Ver. 6. in Jordan] But *Wesley*, as it seems from *Guyse*, writes, 'It seems that they stood in Ranks on the Edge of the River, and that *John* cast Water on their Heads or Faces.'

Ver. 10. is put to] *West.* *lieb* at.

Ver. 11. into] as in *Rom.* vi. 3. *1 Cor.* xii. 13. *Gal.* iii. 27. and Repentance being then begun, *Ver.* vi. 8.

Ib. one] as translated *Mark* i. 7. *Luke* iii. 16.

Ib. and Fire] *Mills* at first took this to be genuine, but afterwards in different Places of his *Proleg.* his Mind was altered. A considerable Number of Copies are without it; but as *Luke* has it, *Ch.* iii. 16. it may be safest to retain it; and the Doubt of *Mills* about it in *Luke* is wholly extravagant, as there is no Appearance of its Omission, *Pr.* 690.

Ib. Fire] The *Geneva Transf.* has this Note, *When God baptizeth inwardly with the virtue of his spirit, he burneth and consumeth the vices, and inflameth the hearts with love towards him; for if Scripture is to expound Scripture, ac-*

cording to the Protestant Doctrine, this Fire seems to be like the Water in *John* iii. 5. either natural or spiritual, not a Resemblance only of the former, as that in *Acts* ii. 3, was; though *Interpreters* have so much fallen into that Sense.

Ver. 16, 17. Jerome on *Isa.* xi. gives us these two Verses from the ancient *Hebr. Gospel* thus, 'And it came to pass when the Lord went up from the Water, all the Fountain of the Holy Spirit came down, and rested upon him, and said to him, "My Son, I waited for thee in all the Prophets, that thou mightest come, and I might rest in thee: for thou art my Rest, thou art my First-born, and reignest for ever."'

Ver. 16. he] *John*, *B.* i. 32, 33. which is so express, that it may be wondered it should be made a Doubt of, as in *Scott's late Notes*, &c.

Ver. 1. tempted] which is very poetically described in *Milton's Paradise Regain'd*.

Ver. 2. fasting forty Days] *Whitby* speaking against Imitation of this, says, *Obligation to a more than ordinary Temperance for forty Days, is to place Morality in Numbers, &c. for by like reason we must ride upon an Ass, &c.*

Ver. 4. every Word &c.] In the Version of *Beausobre* and *Lenfant*, done from French into Eng. 1727, in Way of Paraphrase, every thing which the Mouth of God shall ordain.

5. Next

5. Next the Devil takes him into the holy City, and setting him on a Turret of the Temple,

6. Says to him; If thou art the Son of God, throw thy self down: for it is written, He will command his Angels concerning thee; and they will hold thee up in *their* Hands, lest at any time thou shouldest strike thy Foot against a Stone.

7. Jesus answered him; It is written again, Thou shalt not tempt the Lord thy God.

8. Again the Devil takes him to a very high Mountain, and shews him all the Kingdoms of the World, with the Glory of them;

9. And says to him, All these Things will I give thee, if thou wilt fall down, and worship me.

10. Then Jesus replies to him; Be gone, Satan: for it is written, Thou shalt worship the Lord thy God, and serve him alone.

11. The Devil then leaves him, and behold Angels came, and ministred to him.

12. At length Jesus hearing that John was committed to Prison, departed into Galilee.

13. And leaving Nazareth, he came, and dwelt in Capernaum by the Sea, in the Borders of Zabulun and Nephthalim;

14. That there might be fulfilled what was spoken by the Prophet Esaias as follows;

15. In the Country of Zabulun, and that of Nephthalim, at the Way of the Sea, the Side of Jordan, in Galilee of the Gentiles,

16. The People that sat in Darkness have seen a great Light; and to them who sat in the Region and Shadow of Death, is Light risen.

17. From that Time Jesus began to preach, and say, Repent: for the Kingdom of Heaven draws near.

18. And Jesus walking by the Sea of Galilee, saw two Brothers, Simon called Peter, and his Brother Andrew, throwing a Net into the Sea (for they were Fishermen)

19. At which he says to them, Come after me, and I will make you Fishers for Men.

20. Upon this they presently left the Nets, and followed him.

21. And going on thence, he saw two other Brothers, James of Zebedee, and his Brother John, in a Ship with their Father Zebedee, mending their Nets; and he called them.

22. Whereupon they presently leaving the Ship and their Father, followed him.

23. Besides Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdom, as also curing every Disease and every Ailment among the People.

24. So that the Report of him went into all Syria, and they brought to him all who were ill with various Diseases, and oppressed with Torments, and those in whom the Devil was, with the Lunatics, and them that had the Palsy; and he cured them.

25. Moreover a great Multitude followed him from Galilee, Decapolis, Jerusalem, Judea, and the Side of Jordan.

C H A P. V.

NOW seeing the Multitude, he went up on a Mountain; where he sitting down, his Disciples came to him.

2. And opening his Mouth, he taught them as follows.

3. Blessed are they that are poor in Spirit; since the Kingdom of Heaven is theirs.

4. Blessed are those who lament; since they will be comforted.

5. Blessed are the Meek; since they will inherit the Earth.

6. Blessed are such as are hungry and thirsty for Righteousness; since they will be filled.

7. Blessed are the Merciful; since they will obtain Mercy.

Ver. 5. *Next*] This being so by the *Original*; concurrent also with *again to takes*, Ver. 8. consequently it is transposed in *Luke* iv. 5, &c. where a different Conjunction does not so restrict it. But *Beza* begins the 5th Ver. of both with *Tunc, Then*, which is contradictory.

Ib. *Turret*] This I make choice of, rather than the old *French Pinacle*, which may be mistaken for a *Spire*.

Ver. 7. *tempt*] Though *Hammond* and *Whitby* say much to shew it means *distrust*, I should rather take it in its certain Meaning *try*, viz. to try whether God would save him in the Fall.

Ver. 12. *At length*] The Matters related from *John* i. 29. to Ch. iii. 24. inclusive, being at least between, nay those from *John* i. 15. to the End of the ivth Chap. as appears by *John* i. 15 & 33 comp. and Ver. 13. here with *John* iv. 46, 47. and by the *Chronology* a considerable while before.

Ib. *Jesus*] *Mills* names 3 *MSS* and 2 *Versions* in which

it is wanting, unless *Editions* (which in *Kuster's* reprinting his can scarce be) differ; and *Whitby* in defending it, says two of the former, and but one of the latter, *Exam.* L. ii. C. 2. however we need not scruple to keep it.

Ib. to Prison] which, though *committed* signifies of it self, I have added for Clearness, as *Beza* has in *custodiam*, Ital.

Ver. 18. *Sea of Galilee*] the same as in *John* vi. 1. and *Luke* v. 1. said, according to *Corten*, to be three German Miles long, and an Hour and a half wide, through which *Jordan* runs.

Ver. 20. *presently*] inserted from elsewhere according to *Mills*, *Pr.* 673. on the slight Grounds of a few omitting it.

Ver. 25. *Decapolis*] How flat our *Translators* have made it, by adding those needless *frons*! as they have also of *people*.

8. Blessed are they who are pure in Heart ; since they will see God.

9. Blessed are the Peace-makers ; since they will be called the Sons of God.

10. Blessed are those that are persecuted for the sake of Righteousness ; since the Kingdom of Heaven is theirs.

11. Blessed will you be when People shall reproach you, persecute, and say every wicked Word against you falsely for my sake.

12. Be glad, and rejoice ; since your Reward will be much in Heaven : for so they persecuted the Prophets before you.

13. You are the Salt of the Earth ; but if Salt is become insipid, with what shall it be made of a salt Taste ? It is of force for Nothing further, excepting to be thrown out, and trod on by Men.

14. You are the Light of the World. A City set upon a Mountain cannot be hid :

15. Nor do People light a Candle, and put it under a Bushel ; but in a Candlestick, whereby it gives light to all in the House.

16. Let your Light so shine before Men, that they may see your good Deeds, and glorify your Father who is in Heaven.

17. Do not suppose that I am come to destroy the Law, or the Prophets : I am not come to destroy, but to fulfil.

18. For I tell you certainly, Till Heaven and Earth pass away one Jot or one Tittle shall not at all pass away from the Law, till the Whole is done.

19. Whoever therefore shall disannul one of the least of these Commandments, and teach Men so, shall be called the least in the Kingdom of Heaven ; but whosoever shall do and teach *them*, shall be called great there.

20. For I tell you, that except your Righteousness shall surpass *that* of the Scribes and Pharisees, you will not at all enter into the Kingdom of Heaven.

21. You have heard that it was said long ago, Thou shalt not murder ; and he who murders, shall be obnoxious to the Judgment.

22. But I tell you, that every one who is angry with his Brother without cause, shall be obnoxious to the Judgment ; whosoever says to him, Blockhead, shall be obnoxious to the Council ; and whoever says, wicked Fool, be obnoxious to the Punishment of Fire.

23. If therefore thou bringest thy Gift to the Altar, and there remembrest that thy Brother has any Thing against thee ;

24. Leave there thy Gift before the Altar, and go away ; first be reconciled to thy Brother, and then coming, offer thy Gift.

25. Agree with thy Adversary quickly, whilst thou art in the Way along with him ; lest at any time the Adversary should deliver thee to the Judge, and this to the Officer, so that thou shouldest be thrown into Prison.

26. Verily I tell thee, Thou wilt not at all come out thence, until thou payest the last Farthing.

27. You have heard that it was said long ago, Thou shalt not commit Adultery.

28. But I tell you, that every one who has been looking at a Wife so as to lust after her, has already committed Adultery with her in his Heart.

29. And if thy right Eye offend thee, pull it out, and throw *it* from thee : for it is profitable to thee, that one of thy Members should perish, and not thy whole Body be thrown into Hell.

30. As likewise if thy right Hand offend thee, cut it off, and throw *it* from thee : for it is profitable to thee, that one of thy Members should perish, and not thy whole Body be thrown into Hell.

31. And it was said, that whoever shall send away his Wife, let him give her a Writing of Divorce.

32. But I tell you, that whoever shall send away his Wife, besides on the Account of Whoredom, makes her commit Adultery ; and whosoever shall marry her that is sent away, commits Adultery.

Ver. 13. *with what shall it*] If that has not a salt Property in it self, what else shall endue it with such a Quality ?

Ver. 19. *disannul*] The Gr. leads me to interpret according to Ch. xv. 6. and Beza, not by Jam. ii. 10.

Ver. 21. *long ago*] or *in ancient Times* ; while *Guyse* from *Whitby* would have *by* in the com. Tr. be to.

Ver. 22. *without cause*] some have not ; and it might be annexed by way of Comment, as *Mills* thought, since it may be questioned whether a Person can be angry without some Cause, so that there may seem still the Word sufficient wanting to it ; yet rather perhaps none of it is wanting, but the Meaning, *He that is angry with his Brother, is liable to give Account of it* ; see *Prol.* 1256. and as *Whitby* owns it not left out designedly, it was scarce accidentally.

Ib. *Blockhead*] properly ; the original Word being *Syr.* there in Use.

Ib. *wicked Fool*] to be necessarily here what *Fool* in Scripture means.

Ib. *Punishment of*] as hinted by *Beza*, and with a Genitive.

Ver. 27. *long ago*] omitted by many ; but since *Irenæus*, and others named by *Whitby* have it, with the *Vulg.* and the *received Reading*, we may be safe to retain it.

Ver. 28. *Wife*] for if a *Woman* unmarried, it could not be committing Adultery, and it is said *every one who &c.* Moreover by Analogy, this will include every Husband looking so at any Woman.

Ib. *to lust after her*] Of this see an Instance in the early *Treatise of Hermas* mentioned at *Rom.* xvi. 14. *Vision* 1.

Ver. 32. *and whosoever shall marry &c.*] to the End, *Mills* names a *Copy* now, and another formerly which was without ; but besides all the rest, and all the *Versions*, *Whitby* produces Authors who have it, *Ex.* L. ii. 2.

33. Again you have heard that it was said long ago, Thou shalt not be forsworn; but shalt perform to the Lord thy Oaths.

34. But I tell you; Do not swear at all: neither by Heaven, since it is the Throne of God;

35. Nor by the Earth, since it is his Footstool; nor by Jerusalem, since it is the City of the great King:

36. Neither shalt thou swear by thy Head, since thou canst not make one Hair white or black.

37. But let your Word be, Yes, yes; No, no: and what is over and above these, is from Evil.

38. You have heard that it was said, An Eye for an Eye, and a Tooth for a Tooth.

39. Whereas I tell you; Do not resist Wickedness; but to him who shall strike thee on thy right Cheek, turn also the other.

40. And let him that will sue thee, and take thy Coat, have also the Waistcoat.

41. Moreover with him who shall force thee to go one Mile, go two.

42. Give him who asks of thee, and turn him not away that would borrow from thee.

43. You have heard that it was said, Thou shalt love thy Neighbour, and hate thy Enemy.

44. But I tell you; Love your Enemies, bless those who curse you, do well to them that hate you, and pray for such as molest you, and persecute you:

45. That you may become the Sons of that Father who is in Heaven; since he makes his Sun rise on the wicked and good, and causes it to rain on the righteous and unrighteous ones.

46. For if ye should love *but* those who love you, what Reward would ye have? Do not even Publicans the same?

47. And if ye should salute your Brethren

only, what would ye do more? Do not even Publicans so?

48. Be you therefore perfect, according as your Father who is in Heaven is perfect.

C H A P. VI.

TAKE heed not to bestow your Alms before Men, to be seen by them; for otherwise you have no Reward with your Father who is in Heaven.

2. When therefore thou bestowest Alms, thou shalt not sound *a Trumpet* before thee; according as Hypocrites do at the Synagogues, and in the Streets, that they may be applauded by Men: I tell you certainly, They receive of them the Reward.

3. But as thou art bestowing Alms, let not thy left Hand know what thy right Hand does:

4. That thy Alms may be in Secret; and thy Father who beholds in Secret, will himself recompense thee in Publick.

5. And when thou prayest, thou shalt not be as the Hypocrites; since they love to pray standing in the Synagogues, and in the Corners of the Streets, that they may be seen by Men: I tell you certainly that they receive of them the Reward.

6. But when thou art to pray, enter into thy Closet, and shutting thy Door, worship thy Father who is in Secret; which Father who beholds in Secret, will recompense thee in Publick.

7. And as you pray, do not speak impertinently, like the Heathen: for they think that they shall be hearkened to by their speaking much.

8. Be not therefore like them; for your Father knows what Things you have need of, before you ask of him.

Ver. 37. *Word*] by the strongest *Gr.* Word for it. *Ib.* is *from Evil*] now in the Purity of the Gospel, as the *Gr.* Verb is of the present Tense, and *Christ* makes a Distinction from the Law.

Ver. 39. *Do not resist*] *wholly*, *Ptol.* mentioned Ch. xv. 5. in his *Epist.* to *Flora*, a Woman of his Sect; which takes off from our Lord's Command, and is one of those Refinements, used by many, that injure the sacred *Code*.

Ver. 40. *Waistcoat*] *Gr.* *Garment*, any one, and without *thy*, and rationally the upper one first.

Ver. 41. *to go*] with thy Horse, Wagon, &c. as was done on extraordinary Occasions, by Officers especially.

Ver. 42. *turn him not away*] active thus, not neuter with *from*.

Ver. 44. *bless—hate you*] Two or three *Translations* not having all this, and some ancient *Writers* not quoting it; *Mills* says, he does not at all doubt, that it was brought hither from *Luke* vi. 28. but I doubt it much, for the two Members of the Sentence are transposed, and why must one Historian at first have more than the other? And why those indirect Witnesses turn the Cause against almost a hundred direct *M S S Copies*? Nor do the others, few as they are, agree together; see also *Whitby*.

Ver. 47. *Publicans*] Some have *Gentiles*, as a few in the foregoing Ver. but *Mills* disapproves of it, tho' the *Vulg.* has it here, *Pr.* 888.

Ver. 48. *according as*] Since *as* alone may signify *as—* *as*, or *as much as*, which certainly is not here to be understood.

Ver. 1. *Alms*] Some having *Righteousness*, *Beza's* and *Mills's* Approbation of it is the more extraordinary, as there is this in the three following Verses, and the present is joined to the next by *therefore*; the latter's Remark also is singular, that *Isedakab*, which he takes for granted *Matthew* wrote in *Heb.* signifying *Righteousness*, was so rendered by his *Translator*. A short Way to end Disputes, if allowed of; while he makes a pretty many Words beside the Matter, or to very little Purpose; and see *Whitby*.

Ver. 2. *be applauded*] In the *New Version* of 1729, as likewise in that from *Beauf.* and *Lenf.* have the applause.

Ib. *by*] a Preposition in the *Original*.

Ver. 2, 5. *of them*] as *their* should mean, however stupidly mistaken perhaps by all; to which that in Ver. 6. is properly an Antithesis.

Ver. 4, 6. *in Publick*] Some have not, and more *Copies* the former; but see *Whitby's Examen Millii*.

9. Thus

9. Thus therefore do you pray : Our Father who art in Heaven, sacredly revered be thy Name ;

10. Let thy Kingdom come ; may thy Will be done, even on the Earth according as in Heaven ;

11. Give us our daily Bread to Day ;

12. And forgive us our Trespases, as we also forgive those that trespass against us ;

13. And do not bring us into Trial, but deliver us from Wickedness ; since the Kingdom, Power, and Glory is thine for ever : so let it be.

14. For if you shall forgive Men their Offences, your heavenly Father will also forgive you :

15. Whereas if you forgive not Men their Offences, neither will your Father forgive yours.

16. And when you fast, be not like the Hypocrites, with a sorrowful Look : for they disfigure their Faces, that they may appear to Men to be fasting : I tell you certainly that they receive of them the Reward.

17. But as thou fastest, anoint thy Head, and wash thy Face :

18. That thou mayest not appear to Men to be fasting, but to thy Father who is in Secret ; which Father who beholds in Secret, will recompense thee in Publick.

19. Do not hoard up for you Treasures on the Earth, where Moth and Rust defaces, and where Thieves break through, and steal.

20. But hoard up for you Treasures in Heaven, where neither Moth nor Rust defaces, and where Thieves do not break through, nor steal.

21. For at the Place where your Treasure is, your Heart also will be.

22. The Eye is the Lamp of the Body ; if thy Eye therefore sees distinctly, thy whole Body will be light :

23. Whereas if thy Eye is bad, thy whole Body will be dark ; if the Light in thee therefore is Darkness, how much Darkness must there be !

24. None can serve different Masters : for he will either hate one, and love the other ; or cleave to one, and despise the other : you cannot serve God and Riches.

Ver. 9. *our Father*] The *Lord's Prayer* in above a hundred Languages was printed at *London* 1700 ; but with divers more, and much better by *John Chamberlain* an *Englishman*, and *F. R. S.* at *Amsterd.* 1715 : yet might be still improved ; for I have observed in that of *Madagascar*, it very little, if at all, agrees with the *Vocabulary* of *Robert Drury*, who lived there 15 Years, and may be allowed a faithful and the most knowing Relater ; and even the modern *English* is in the old Letter and Pointing, though all were to be expressed in their proper Characters. *Jenslon* in *Lat. Verse* begins it,

Magne Pater ! cæli qui cingis et incolis arces,
Great Father, who dost surround and inhabit the Palaces of Heaven. This Description of the Supreme Being, says a certain Author, surpasses all that can be found in any Pagan Writer.

Ib. *sacredly revered*] with a holy Regard, and true Worship.

Ver. 10. *Let thy Kingdom come*] How the primitive Protestants understood this may appear by their *Metre* of it as follows, put at the End of the *Psalms*,

Thy kingdom come even at this bour,
And henceforth everlastingly :
Thine holy Ghost into us pour,
With all his gifts most plenteously.

Ver. 12. *Trespases*] debts being what are owed, or to be paid, and the debtors those who are to be forgiven, have no Right of Place here.

Ib. *as*] The Difficulty that has been apprehended in this will vanish, if we are to take it strictly (which I do not determine) to forgive others on their desiring us, as we here pray to God for it, and according to *Luke* xvii. 3, 4. when they repent, which also must be supposed sincerely, not in Falsehood or Mockery.

Ver. 13. *Trial*] as rendered in the *com. Transf.* 1 *Pet.* iv. 12. and of which our curious and learned *Dan. Scott* has this Note, ' May not *πειρασμοι* rather refer to Trials or Afflictions ? as *Jam.* i. 2. rather than to Temptations, into which God, who tempteth no one, cannot properly be said to bring any Man.' But herein he was not so accurate as usual ; since one rather is redundant, and the Note of Interrogation should be either at *Temptations* or at the End, besides that *Jam.* i. 13. would have been

much more to the Purpose. The common Expression *lead us not into Temptation* has been a Stumbling-block to several, whom I have heard speak of it, and who not knowing the *Original*, did suppose it not rightly translated by *lead*. *Hammond* has it *straighten* or *difficulties*, *Annot.*

Ib. *since the Kingdom—for ever*] *Whitby* owns that many Criticks, as well as *Mills*, adjudge the Rise of this *Doxology* here to the *Gr. Liturgist*, *Examen*, Lib. ii. Cap. 1. but might it not rather pass from hence thither ? And the *Vulg.* not having it might have a great Effect for the Omission in others. Besides it might be left out because not in *Luke* ii. 4. and if not here at first, would scarce have been added here, and not there. Of the *Gr. Copies* also, which are to be the Test of the Matter, *Mills* could muster up but four without it, two of those on Report, and another very erroneous in his own Account, *Pr.* 1272. and on *Luke* iii. 36. which in other Cases would hardly be worth minding ; for further Proof of it read *Whitby*.

Ver. 19. *defaces*] the same Verb with *disfigure*, Ver. 16.

Ver. 21. For your twice a very few have thy, yet *Mills* says your is of *Luke*, *Pr.* 385. but why not of *Matthew* too ? And thy might be taken from the following. As to *Whitby's* bringing the plur. in *Luke* xii. 34. and here Ver. 19, 20. for it, *Exam.* Lib. ii. 2. it is that, if any Thing, makes it suspected.

Ver. 22. *Lamp*] or *Candle*, which gives light while it is lighted, and supplied with Oil or Tallow, Chap. xxv. 3, 4, 8. such is the Eye to the Body : and such the spiritual Sense of seeing to the Soul, in regard to which our Saviour must speak.

Ib. *distinctly*] not doubly or confusedly, as with bad Sight.

Ver. 23. *Light in thee*] *Seneca* by *L'Estrange*, p. 110. Every Man has a Light set up in him for a Guide ; which we do all of us both see and acknowledge, tho' we do not pursue it.

Ib. *is Darkness*] If thy spiritual Sensation is darkened, how dark must thou be in other Respects !

Ver. 24. *different*] How came the Translators to miss this plain Meaning !

Ib. *Riches*] the allowed Meaning of *mammon*, and why

25. For

25. For this reason I say to you ; Be not careful for your Life, what you shall eat, and what you shall drink ; nor for your Body, what you shall wear : is not the Life it self more than the Food, and the Body than the Apparel ?

26. Look on the Fowls of the Air ; since they do not sow, reap, nor put together into Barns, but your heavenly Father feeds them : are you not more excellent than they ?

27. Nay which of you in being careful, can add one Cubit to his Stature ?

28. And why are you careful about Apparel ? Consider how the Lillies of the Field grow ; they do not labour, nor spin :

29. Yet I tell you, that Solomon in all his Glory was not cloathed like one of these.

30. Now if God thus array the Herbage of the Field, that exists to Day, and to Morrow is thrown into the Oven, will he not you much more, O ye of little Faith ?

31. Be therefore not careful, saying, What shall we eat ? or, What shall we drink ? or, What shall we be cloathed with ?

32. Though all these Things the Gentiles seek for ; since your heavenly Father knows, that you have Need of all these :

33. But seek first the Kingdom of God, and his Righteousness ; and they will all be added to you.

34. Be therefore not careful for the next Day ; since that will be careful of its own Things : sufficient for a Day is the Evil of it.

C H A P. VII.

DO not judge, that you may not be judged.

2. For with what Judgment you judge, you will be judged ; and with what Measure

you measure, there will be measured again to you.

3. And why dost thou look at the Mote in thy Brother's Eye, and not observe the Piece in thy own ?

4. Or how wilt thou say to him, Let me pull out the Mote from thy Eye ; when behold there is a Piece in thy own ?

5. O Hypocrite, pull first the Piece out of thy own Eye ; and then thou wilt see thoroughly to pull the Mote out of thy Brother's.

6. Do not give Dogs a holy Thing, nor throw your Pearls before Hogs ; lest at any time these should tread on them with their Feet, and those turning about, should tear you.

7. Ask, and there will be given you ; seek, and you will find ; knock, and there will be opened to you.

8. For every one who asks, receives ; and he that seeks, does find ; and to him who knocks, there will be opened.

9. Or what Man of you is there, whom if his Son ask for Bread, will he give him a Stone ?

10. And if he ask for a Fish, will he give him a Serpent ?

11. If therefore you that are wicked, know how to give good Gifts to your Children ; how much more will your Father who is in Heaven, give good Things to those that ask of him !

12. All Things therefore whatever ye are willing that Men should do to you, so do ye also to them : for this is the Law and the Prophets.

13. Go in at the narrow Gate ; because the Gate is wide, and the Way broad which leads to Destruction, and many are they that enter in at it :

14. Since the Gate is narrow, and the Way streight which leads to Life, and few are those that enter in at it.

should not that be translated as well as other Words, and particularly *philarguria*, the Love of Money, 1 Tim. i. 6.

Ver. 25. *He that buildeth a costly House even to the Tiling, will not leave there, and lose so great a Cost for so small a Trifle more. No more will he that gave thee so precious a Soul, and so beautiful a Body, let either of them perish again before the Day, for so small a Thing as Food and Raiment, Wm. Tyndall's Exposition here, and how very excellent ! So in that ancient Eng. Book The Vision of Pierce Plowman,*

For neuer was life, but lyvelode were shapen, Step 4.

1b. *Be not careful*] *solicitous, or anxious ; not Take no Thought.*

1b. *and what you shall drink*] omitted in the *Vulg. Lat.* &c. being, says *Mills*, *Prolog.* 385. of Ver. 31. but I should rather say on the contrary, omitted because there, and because not in *Luke xii. 22.* See also *Whit.*

Ver. 30. *Herbage*] being the *Lillies*, &c. Ver. 28.

1b. *into the Oven*] with the *Stubble*, among which *Lillies* grow.

Ver. 32. *heavenly*] not with the *Vulgate*, and a few,

but it does not seem to me, as to *Mills*, inserted from Ver. 26. see at Ver. 25. & *Luke xii. 30.*

Ver. 33. *added to you*] With *Origen* and *Clemens Alexandrinus* also, which *Mills* supposed might be from the Gospel of the Nazarenes, *Ask for great Things, and little ones will be added to you ; and ask for heavenly Things, and earthly ones will be added to you.*

Ver. 34. *of its own Things*] With *some* for *it self.*

Ver. 2. *again*] Part of the Gr. Word, which many have not ; but see *Whitby*, *Exam. Lib. ii. 2.*

Ver. 10. *And*] instead of which *Or* is wrong.

Ver. 11. *wicked*] The Note here to the *Verf.* of *Beau.* and *Len.* gives it to be understood, that the Disciples of Christ were thus, as compared with God ; whereas it is but suppositive, and might mean only those who were really wicked, and not his Disciples.

Ver. 14. *Since*] Many have, *How narrow is &c.* by the Change of *ori* into *ti*, and *Mills* ingeniously shews two Ways how it might be done. This rational Conjunction is to connect with *narrow Gate* before.

15. And take heed of false Prophets, who come to you in the Dress of Sheep, but within are ravening Wolves.

16. You will know them by their Fruits : do People pick off Grapes from Briers, or Figs from Brambles ?

17. Thus every good Tree yields good Fruit, as a corrupt one does that which is bad.

18. A good Tree cannot yield bad Fruit, nor yet a corrupt one what is good.

19. Every Tree which yields not good Fruit, is cut down, and thrown into the Fire.

20. Well then by their Fruits you will know them.

21. Not every one that will say, Lord, Lord, shall enter into the Kingdom of Heaven ; but he who does the Will of my Father who is in Heaven.

22. Many will say to me on that Day, Lord, Lord, have we not prophesied in thy Name, expelled Devils in it, and done many powerful Things in the same ?

23. But then I shall profess to them, I never knew you ; depart from me, you Workers of Iniquity.

24. Every one therefore who hears these Words of mine, and does them, I will liken him to a wise Man, who built his House on a Rock :

25. So that when a Shower descended, Floods came, Winds blew, and rushed on that House, it did not fall ; since it was founded on a Rock.

26. As also every one that hears these Words of mine, and does them not, shall be likened to a foolish Man, who built his House on the Sand :

27. And a Shower descended, Floods came, Winds blew, and rushed on that House ; so that it fell, and the Fall of it was great.

28. And when Jesus finished these Words, the Multitude were surprized at his Doctrine.

29. For he taught them as having Authority, and not as the Scribes.

NOW he coming down from the Mountain, a great Multitude followed him.

2. And there was a Leper came, and worshipped him, saying, Lord, if thou wilt, thou canst cleanse me.

3. Whereupon Jesus stretching forth the Hand, touched him, and said, I will ; be thou cleansed : which his Leprosy presently was.

4. And Jesus says to him, See thou tellest Nobody ; but go, shew thy self to the Priest, and offer the Gift which Moses commanded, for a Testimony to them.

5. Next Jesus entering into Capernaum, there came to him a Centurion, beseeching him,

6. And saying, Lord, my Lad lies at home having the Palsy, vehemently tormented.

7. At which Jesus says to him, I will come, and cure him.

8. And the Centurion made reply ; Lord, I am not fit that thou shouldest enter under my Roof ; but speak the Word only, and my Lad will be healed :

9. For thus I, who am a Man in Authority, having Soldiers under me ; say to one, Go, and he goes ; to another, Come, and he comes ; and to my Servant, Do this, and he does.

10. Which when Jesus heard, he wondered at, and said to them who followed ; I tell you certainly, I have not found so much Faith in Israel.

11. Nay I say to you, that many will come from the East and West, and sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven.

12. But the Sons of the Kingdom will be cast forth into outer Darkness ; there Weeping and Gnashing of Teeth will be.

13. And Jesus said to the Centurion, Go away, and as thou hast believed, let it be for thee : accordingly his Lad was healed the same Hour.

14. Moreover Jesus coming into the House of Peter, saw his Mother-in-law lie, and have a Fever.

Ver. 16. *from*] which ~~and~~ properly is, as well as *Sterling Eng.* so in the *Eng. Vers.* of *Beaus.* and *Leinf.*

Ver. 22. *on that Day*] when *Lord, Lord* will be said, to enter Heaven, as in the Ver. before.

Ver. 23. *Workers of Iniquity*] These *Beza* describing to be *Men addicted to all Wickedness and Villanies, Cast.* justly remarks that *he seems to make the Way of Salvation too wide, Defen. p. 180.*

Ver. 28. *finished*] Why with *bad*, as if after, rather than then ?

Ver. 5. *Jesus*] With many is read *be*, which might be made at first by writing *advē* inadvertently from the following, and letting it remain, not to deface the *Copy* ; what

according to *Canon 4.* in *Wetsten's Edit.* the Transcribers often did. Two *Copies* here, as likewise at Ver. 28. have the Words genitively, the Ablative absolute being unusual in *Gr.*

Ib. *there came a Centurion*] not personally, as it seems by *Luke vii. 3, 6.* and in the Judgment of *Ham.* and *Whit.* What is here in the 5, 6, and 7 Ver. I imagine was done with the Elders, and that after with his Friends, *Luke vii. 6.*

Ver. 8. *the Word*] Many in a *Word.*

Ver. 10. *not*] *and is no more than not*, 1 *Cor. xv. 13. Scott.*

15. Upon this he touched her Hand, and the Fever left her; insomuch that she rose up, and waited on them.

16. And the Evening being come, People brought to him many in whom the Devil was; and he expelled the Spirits with a Word, and cured all who were ill;

17. That there might be fulfilled which was spoken by the Prophet Esaias thus; He himself took our Weaknesses, and bore the Diseases.

18. Now Jesus seeing a great Multitude about him, commanded to go away to the farther Side.

19. And some Scribe coming near, said to him, Master, I will follow thee, whithersoever thou goest.

20. To whom Jesus says, The Foxes have Holes, and the Fowls of the Air Nests, but the Man has not where he may lay down the Head.

21. Another also of his Disciples said to him, Lord, permit me first to go away, and bury my Father.

22. But Jesus answered him, Follow me, and leave the Dead to bury their own Dead.

23. So he going aboard a Ship, his Disciples followed him.

24. And behold there was a great Tempest in the Sea, so that the Ship was covered under the Waves; but he was asleep.

25. With that his Disciples coming near, awaked him, and said, Lord, save us; we are perishing.

26. And he says to them, Why are you fearful, ye of little Faith? Then he rose up, and rebuked the Winds, with the Sea; and there was a great Calm.

27. Therefore the Men wondered, saying, What Sort of a Person is this, that even the Winds and Sea obey him?

28. At length he coming to the farther Side, into the Country of the Gergesenes, two Men in whom were Devils met him, as they came out from the Tombs, so very mis-

chievous, that none could pass along that Way.

29. And behold they cried out as follows, What hast thou to do with us, Jesus, the Son of God? Art thou come hither to torment us before the Time?

30. Now far from them was a Herd of many Hogs feeding;

31. Whereupon the Devils besought him thus, If thou dost expel us, permit us to go away into the Herd of Hogs.

32. And he said to them, Go: accordingly coming out, they went away into those; when behold all the Herd of Hogs ran with violence down a steep Place into the Sea, and died in the Waters.

33. The Keepers then ran away, and getting into the City, told all the Things, particularly of them in whom the Devils were.

34. And lo all the City came out to meet Jesus, and on seeing him, besought that he would depart from their Borders.

CHAP. IX.

NOW going aboard the Ship, he passed over, and came into his own City.

2. And behold the People carried to him one that had the Palsy, lying on a Bed; and Jesus at seeing their Faith, said to him who had the Palsy, Take courage, Child, thy Sins are forgiven thee.

3. Upon this behold some of the Scribes said in themselves, He blasphemeth.

4. However Jesus perceived their Thoughts, and said; Why do ye think wicked Things in your Hearts?

5. For which is easier, to say, The Sins are forgiven thee; or to say, Arise, and walk?

6. But that you may perceive, the Man has Authority on the Earth to forgive Sins (then says he to him who had the Palsy,) Arise, take up thy Bed, and go away home.

Ver. 21. *bury*] *To succour and helpe him till he die, Geneva Note*; thus *Ham.* and *Wbit.* obscurely, therefore not so well.

Ver. 24. *there was*] The *Gr.* is not *arose*.

Ib. *under*] *Gr.*

Ver. 25. *his Disciples*] This *Mills* rejects as a Supplement, upon the Authority of some *Lat. Copies* only; but more, and some *Gr.* leave out *his*. He says it was inserted for the sake of Explanation, whereas *they* in the Participle would have been very sufficient for that Purpose.

Ib. *coming near*] or *coming to*, but without *him*; a Part. as in Ver. 19. tho' there translated only *came*.

Ib. *awaked*] which after the Manner of the *Gr.* I render in *Mark* and *Luke* by *awaken*.

Ver. 29. *hast thou to do with us*] far more agreeable to the Matter than as commonly turned, and full as much to

the literal *Gr.* to us and to thee; nay thus rendered *Judg.* xi. 12. *Josh.* xxii. 24. the *Heb.* and *Gr.* being alike. The *Saxon* is here, *hwæt is the and us gæmæne?* i. e. between.

Ver. 31. *permit us to go away*] a *Copy*, 3 *Versions* and *Cyril Alex.* have *send us*, enow for *Mills* to think that the right *Reading*; which seems made according to *Mark* v. 12. not ours taken from *Mark* or *Luke*, as he says *Pr.* 919.

Ver. 34. *besought*] The *Gen. Vers.* shews the Reason of it in a good plain *Note*, *These Gergesenes esteemed more their hogs than Jesus Christ*.

Ver. 5. *easier*,] with a Point of Distinction, according to some of the best *Gr. Editions*, *Wetsten's*, &c. several *Translations*, and what the Sense demands.

Ib. *The*] Here being not both *thy* and *thee*, as in Ver. 2.

7. Accordingly he arose, and went away thither.

8. This the Multitude seeing, wondered, and glorified God, who had given such Authority to Men.

9. Afterwards Jesus passing away thence, saw a Man sitting at the Custom-house, called Matthew, and says to him, Follow me: so he rose up, and followed him.

10. Moreover as he was sitting in the House, behold many Publicans and Sinners came, and sat down with Jesus and his Disciples.

11. Which the Pharisees seeing, said to his Disciples, For what reason does your Master eat with Publicans and Sinners?

12. This Jesus hearing, answered them; Such as are in Health have no Need of a Physician, but those who are ill.

13. Besides go, and learn what is, I would have Mercy, and not Sacrifice: for I did not come to call the Righteous, but Sinners to Repentance.

14. Then the Disciples of John come to him, saying, For what reason, when we and the Pharisees fast much, do thy Disciples not fast?

15. And Jesus said to them; Can the Sons of the Bride-chamber lament, as long as the Bridegroom is with them? But the Days will come when he will be taken away from them, and then shall they fast.

16. Nay none puts a Patch of fresh Cloth upon an old Garment; since a Piece of that pulls off some of the Garment, and the Rent is made worse.

17. Nor do People put new Wine into old Bottles; for if so the Bottles break, the Wine is shed out, and the Bottles will perish: but

they put new Wine into new Bottles, and both are preserved together.

18. While he was speaking these Things to them, behold a Ruler came, and worshipped him, saying, My Daughter is just dying; but come, and put thy Hand upon her, and she will live.

19. At this Jesus rising up, followed him, as likewise his Disciples.

20. And lo a Woman, that had a Flux of Blood twelve Years, came near behind, and touched the Skirt of his Garment.

21. For she said in her self, If I only touch his Garment, I shall be made well.

22. Upon which Jesus turned about, and seeing her, said, Take courage, Daughter, thy Faith has made thee well: so the Woman was made well from that Hour.

23. At last when Jesus came into the Ruler's House, and saw the Pipers, with the Company making a Noise,

24. He said to them, Get aside; for the Maid is not dead, but asleep: at which they derided him.

25. Nevertheless when the Company was put forth, he entering in, took hold of her Hand; and the Maid rose up.

26. And this Fame went out into that whole Country.

27. Next as Jesus went away thence, two blind Men followed him, crying out in this manner, Have mercy upon us, O Son of David.

28. And he being come into the House, the blind Men came to him; to whom Jesus says, Do you believe that I can do this? They answer him, Yes, Lord.

29. Then he touched their Eyes, saying, According to your Faith let it be to you.

Ver. 8. *wondered*] Some *fear'd*, but *Mills* thought from *Luke* v. 26.

Ib. *Authority*] as I had translated before I consulted *Scott*, who says, *Not Power in the Sense of Strength*.

Ver. 10. *be*] not *Jesus* here, nor is there in the *Original*, at *Meat*, but *and before behold*.

Ver. 13. *the Righteous*] By *Beza* here and the *Geneva Notes* on *Mark* ii. 17. & *Luke* v. 32. they that seem to be so, and yet are Hypocrites; but *Whitby* says, *those who are truly and sincerely so*: some Expositors, if they are such, shift it off with Silence, as *Ham. &c.* or with this double Meaning, as the *Assembly of Divines, &c.* The latter is undoubtedly the more genuine Sense of the Words, especially if considered with the other in the foregoing Verse, and *Luke* xv. 7. and the former *Interpretation* seems to have sprung from minding too much whom it was spoken to, and too little what was spoken.

Ib. *to Repentance*] This both here and in *Mark* ii. 17. being not in various *MSS.* and *Translations*, has been thought fetched from *Luke* v. 32. and it is not unlikely that *Luke* writing, after, might make the Addition to *Mat.* and *Mark*, what *Augustine* says, *De Consen. Evang.*

L. ii. 27. as in other Things, and it might be from the farther Remembrance of Somebody that *Jesus* said this: yet both *Mat.* and *Mark* having it may overballance that, and see *Whitby's Exam. L. ii.* 2.

Ver. 14. *much*] according to the *Gr.* different from that in *Luke* v. 33.

Ver. 16. *Patch upon*] rather than Piece into, *Wells, Annot.*

Ib. *Piece of that*] that Part of the Patch which is sewed to the old, and so tears it; this [it] being the Patch, as *Beza* remarks, not the Garment.

Ver. 17. *new Wine into old*] This is expounded to denote, that hard Duties are not to be put on young or weak Disciples, *Wall's Crit. Notes, Ham. Whitb. &c.* though it is certain *Jesus* himself gives another Account of it, *Ver. 15.*

Ib. *so*] as being negative to a Negative, in the *Gr.* Manner; for which *else*, as consequential, is improper.

Ib. *will perish*] fut. as *Mark* ii. 22. *Luke* v. 37.

Ver. 18. *just dying*] as in *Mark* v. 23. *Luke* viii. 42. and not then known by him to be dead, *Mark* v. 35. *Luke* viii. 49.

30. And their Eyes were opened, but Jesus strictly charged them, as follows, See *that* none may know it.

31. Whereas they went out, and told his Fame about in that whole Country.

32. Now they being gone out, behold some brought to him a dumb Man in whom the Devil was.

33. And when the Devil was expelled, the dumb Person spoke; so that the Multitude wondered, saying, There was never seen such a Thing in Israel.

34. Yet the Pharisees said, He expels Devils by the Prince of them.

35. Jesus too went about in all the Cities and Villages, teaching in their Synagogues, and preaching the Gospel of the Kingdom, as also curing every Disease and Ailment among the People.

36. And upon seeing the Multitude, he was moved with Affection for them, because they were faint, and dispersed about, as Sheep that had no Shepherd.

37. Then he says to his Disciples: The Harvest indeed is great, but the Workmen few;

38. Pray therefore to the Master of it, that he would send forth Workmen into his Harvest.

C H A P. X.

AFTERWARDS calling thither his twelve Disciples, he gave them Authority over unclean Spirits, so that they might expel them, as likewise cure every Disease and Ailment.

2. And these are the Names of the twelve

Apostles; the first Simon called Peter, and his Brother Andrew, James of Zebedee, and his Brother John,

3. Philip, and Bartholomew, Thomas, and Matthew the Publican, James of Alphaeus, and Lebbaeus surnamed Thaddeaus.

4. Simon the Canaanite, and Judas Iscariot, that also delivered him up.

5. These twelve Jesus sent, ordering them as follows: You shall go into no Road to the Gentiles, nor enter into a City of the Samaritans.

6. But go rather to the Sheep that are lost of the Family of Israel.

7. And as you go, preach, saying, The Kingdom of Heaven is come near.

8. Cure the Sick, cleanse the Lepers, raise up the Dead, expel Devils: you have received for Nothing, give in the same Manner.

9. You shall provide neither Gold, Silver, nor Brass, in your Girdles;

10. Not a Bag for the Road, nor two Coats, nor Shoes, nor Sticks: for the Workman deserves his Food.

11. Into whatever City or Village also you enter, diligently enquire who in it is worthy; and remain there, until you go out.

12. Besides when you enter into a Family, salute it.

13. And if indeed the Family be worthy, let your Peace come on it; but if it be unworthy, let your Peace return to your selves.

14. And whosoever will not receive you, nor hear your Words; come out of that House or City, and shake off the Dust of your Feet.

15. I tell you certainly, It will be more

Ver. 35. *among the People*] seems taken from Ch. iv. 23. says *Mills*, because several have it not; but *Mat.* might likelier repeat his own whole Expression than Part of it.

Ver. 36. *faint*] by many *vexed*, of which *Mills* declares ours is an *Interpretation* from Ch. xv. 32. but as it is pretty much the Manner of the inspired Writers to use the same Words on the like Occasions, whereby Passages of Scripture are the more confirming and explanatory to one another, why may it not be thought *Mat.* did in these?

Ver. 1. *over*] genitive as *John* xvii. 2. *Rom.* vi. 9. & vii. 1. 1 *Cor.* ix. 12. and as this is with a Preposition, *Luke* ix. 1.

Ib. *so that*] a Conjunction, and not an infinitive Verb.

Ib. *every*] the same as in Ver. 35. before.

Ver. 3. *Alphaeus, &c.*] according as the *Gr.* Letters *α* are turned in other proper Names by our Translators, but by some *ε*; and otherwise *ε* is but one Syllable, as in *Thebes*, *Perseus*, *Prometheus*, and many more.

Ib. *Lebbaeus*] He who wrote the *Epistle* of *Jude*, as we call it.

Ib. *Lebbaeus surnamed*] left out of the *vulg. Lat.* of which *Mills* gives a strange Account, that it was a *Note* designed to the Name of *Matthew*, and taken into the Text afterwards in a wrong Place; a Proof only of a fer-

tile Imagination; see *Origen* and *Jerome*, as quoted by *Whitby*.

Ib. *Thaddeus*] So called also *Mark* iii. 18. elsewhere *Judas*, as recited at *Jude* 1.

Ver. 4. *Canaanite*] signifying *Zealot*, as *Hammond* writes, according to *Luke* vi. 15. *Acts* i. 13. and not denoting any Place.

Ib. *delivered up*] the Verb that is in Ver. 17, 19, 21.

Ver. 8. *raise up the Dead*] About half of the *Gr. MSS* I think are without this, and *Mills* reckons it added from Ch. xi. 5. which is not likely, as being done by *Jesus* himself; and rather omitted here, as not appearing done by the Apostles then.

Ver. 10. *Sticks*] which seems the *true Reading*, to agree with *Luke* ix. 3. and not to interfere with *Mark* vi. 8. tho' *Mills* puts it sing. and contrary to *Luke*.

Ver. 13. *remain*] I have thought this was, that People might the better know where they were, and to be contented with the Entertainment Providence allotted them.

Ver. 14. *come out*] according as rendered in *Luke* x. 10. being imperative by the following Verb that is so, as in divers Places, and especially by the Context.

Ib. *Dust*] The *New Version* in 1729, which passes for a profane one, has *pagan dust*, as if by a wanton Imagination; when the *Original* has Nothing of or for *pagan*, and they were not to go into any pagan Place, Ver. 5.

tolerable for the Country of Sodom and Gomorra on the Day of Judgment, than for that City.

16. Behold I send you like Sheep into the midst of Wolves; be therefore as wise as Serpents, yet innocent as Doves.

17. Take heed now of Men: for they will deliver you up to the Councils, and whip you in their Synagogues;

18. And before Governors, nay even Kings will you be brought for my sake, for Evidence to them and the Gentiles.

19. However when they deliver you up, be not careful how, or what you shall speak; since this will be given you the same Hour.

20. For you are not they who speak, but the Spirit of your Father is he that speaks in you.

21. And a Brother will deliver up the Brother to Death, as likewise a Father the Child; Children too will rise up against the Parents, and cause them to be put to death.

22. Nay you will be hated by all for my Name; but he who perseveres to the End, shall be saved.

23. Yet when they persecute you in one City, flee into another: for I tell you certainly, You will not at all finish the Cities of Israel, until the Man shall come.

24. A Scholar is not above the Teacher, nor a Servant above his Master.

25. It is sufficient for a Scholar that he may be as his Teacher, and a Servant as his Master: if they have called the Householder Beelzebub, how much more those of his Household!

26. Do not therefore fear them: for there is Nothing covered, which will not be revealed; and hid, which will not be known.

27. What I tell you in the Darkness, speak in the Light; and what you hear in the Ear, preach on the House-tops.

28. So be not afraid of them that kill the Body, but cannot kill the Soul; but rather

fear him who can destroy both Soul and Body in Hell.

29. Are not two Sparrows sold for a Halfpenny, not one of which falls on the Ground without your Father?

30. Nay even the Hairs of your Head are all numbered.

31. Do not therefore fear; you excel many Sparrows.

32. Every one therefore that shall make confession of me before men, I will also make confession of him before my Father who is in Heaven.

33. But whoever denies me before Men, I will also deny him before my Father who is in Heaven.

34. Do not suppose, that I am come to put Peace upon the Earth: I am not come to put Peace, but the Sword.

35. For I am come to make a Man at dissension against his Father, a Daughter against her Mother, and a Daughter-in-law against her Mother-in-law.

36. And a Man's Enemies will be those of his own Family.

37. He who loves Father or Mother above me, is unworthy of me; as also he that loves Son or Daughter above me, is unworthy of me.

38. Moreover he who does not take his Cross, and follow after me, is unworthy of me.

39. He that finds his Life, will lose it; and he who loses his Life for my sake, will find it.

40. He who receives you, does me; and he that receives me, does him who sent me.

41. He that receives a Prophet in the Name of one, will receive a Prophet's Reward; and he who receives a righteous Man in the Name of one, will receive a righteous Man's Reward.

42. And whosoever shall give one of these little ones to drink a Cup of cold Water only in the Name of a Disciple, I tell you certainly, will not at all lose his Reward.

Ver. 22. *for*] only *à Gr.* and the Hatred was not for the sake of God's Name, but the contrary.

Ver. 23. *at all*] Here being a double Negative.

1b. *finish*] as the *Gr.* Word signifies, not *have gone over*, and meaning in the full Discharge of Ministry.

1b. *come*] *with his Roman Army to destroy that Nation, Whitby*, and as at Ch. xvi. 28. according also to Ch. xxiv. 14. and that the Gospel might be sufficiently and particularly offered to them, was so long.

Ver. 28. *afraid*] Some have written it differently in *Gr.* as thinking I suppose the present Tense was more proper than the 1 Aor. in the imper. Mood, as a few also at Ver. 31. and *Cyprian* at Ver. 26. which I mention, since neither *Mills* nor *Whitby* account for it.

Ver. 29. *Halfpenny*] being the double Value of the Far-

thing, Ch. v. 26. see *Cumberland's Scrip. Weights and Measures.*

1b. *on the Ground*] Two or three of the primitive Writers quote it explanatorily into a Snare; see *Mills.*

1b. *Father?*] Where the *Gr.* Note of Interrogation is, and according as in *Luke* xii. 6.

Ver. 30, 31. Might not these small Verses as well have been one as by *Luke* xii. 7?

Ver. 42. *Water*] *Mark* ix. 41. but not here in the *Original.*

1b. *only*] *Mills* finding 5 *MSS.* and a *Transf.* without it, peremptorily pronounces it crept from the *Margin, Pr. 1193.* whereas it is much likelier to be omitted because not in *Mark* ix. 41.

C H A P. XI.

AND when Jesus had made an end of ordering his twelve Disciples, he departed thence, to teach and preach in their Cities.

2. Now John having heard in Prison the Works of Christ, sent two of his Disciples,

3. And said to him, Art thou he who was to come, or are we to expect another?

4. Whereupon Jesus made answer to them; Go, and tell John what Things you hear, and behold:

5. The Blind have sight, and the Lame walk, the Lepers are cleansed, and the Deaf hear, the Dead are raised up, and the Poor are preached to;

6. And whoever shall not be offended at me is blessed.

7. Besides when they were gone, Jesus began to say to the Multitude concerning John: What did you go out into the Wilderness to see? A Reed shaken by the Wind?

8. But what did you go out to look at? A Man dressed in soft Cloaths? Behold those who wear such are in Kings Houses.

9. However what did you go out to look at? A Prophet? Yes, I tell you, and much more than a Prophet.

10. For this is he of whom it is written, Behold I send my Messenger before thy Face, who shall make ready thy Way before thee.

11. I say to you certainly; There has not risen up, among those that are born of Women, a greater than John the Baptizer; yet the least in the Kingdom of Heaven is greater than he.

12. And from the Days of this John till now, the Kingdom of Heaven has been pressed after, and they who press on take it by force.

13. For all the Prophets, and the Law till John, prophesied.

14. Moreover if you will receive it, this is Elias who should come.

15. He that has Ears to hear, let him hear.

16. To what also shall I liken this Generation? It is like Boys that sit in the Markets, and calling to the Companions,

17. Say, We have piped to you, and ye have not danced: We have mourned to you, and ye not lamented.

18. For John came neither eating, nor drinking; and they say, He has a Devil.

19. The Man came eating, and drinking; and they say, Behold a Man who is a Glutton and a Wine-drinker, a Friend of Publicans and Sinners. Yet Wisdom is justified by its Children.

20. Then he began to reproach the Cities, in which most of his powerful Things were done, because they did not repent.

21. Wo is to thee, Chorazin, wo is to thee, Bethsaida; since if the powerful Things done in you, had been done in Tyre and Sidon, they would have repented of old in Sackcloth and Ashes.

22. But I tell you, It will be more tolerable for Tyre and Sidon, on the Day of Judgment, than for you.

23. And thou, Capernaum, exalted as thou art to Heaven, wilt be cast down to Hell; since if the powerful Things done in thee, had been done in Sodom, they would have remained until this Day.

24. But I tell you, that it will be more tolerable for the Country of Sodom on the Day of Judgment, than for thee.

25. At that Time Jesus on this Occasion said; I make acknowledgment to thee, Father, Lord of Heaven and Earth, since thou hast hid these Things from the wise and understanding ones, and revealed them to little Children:

Ver. 2. *two of*] Gr. *duo*, but some of the Translations have [by] as from *dia*, which Mills pleads stoutly for, after changing his Mind; that Disciples would rather have been in another Case with *duo*, when it is the same as in Luke ix. 19. that none would designedly change that into *dia*, less expressive; but might so corrupt it, as he thought before.

Ver. 5. *and the Lame walk*] This Mills would expunge on small Authority, as if Matthew must leave out Something, Luke vii. 22. see also Whitby.

Ver. 7. *were gone*] as both Luke vii. 24. where the Gr. Word is of a past Tense, and Christ's speaking to the Multitude inform me.

Ver. 8. *wear such*] The Gr. repeating only the Adject. in the plur. which makes the Expression finer.

Ver. 13. *Prophets*] The Prophets spoke of what was to come; but John speaks of what now is; of the present Time, and therefore of greater Import to the present Generation.

Ib. till John] which is before prophesied in the Original, and so bears a different Sense from our com. Eng.

Ver. 16. *like Boys*] Not properly speaking, like those that call, but those to whom they call: neither the Severity and Austerity of John, nor the Meekness and Condescension of

Jesus Christ, could prevail upon the Jews, From the Notes to B. & L. Vers.

Ver. 19. *Wisdom &c.*] q. d. The Wisdom both of Job's Dispensation and mine, can be vindicated by those who are truly wise.

Ver. 21. *wo is to thee, Bethsaida*] Somebody having and Bethsaida, Mills catches it for the Archetypal Reading; but the common being preferable, and favouring more of Scripture Language, besides Luke's telling us Jesus said so, Ch. x. 13. we may well ascribe it to Matthew. But why then, may the Objector say, was it altered for the worse? Perhaps because the Repetition was thought needless. But why not too in Luke? Those Books might not then be published together.

Ver. 23. *exalted as thou art*] A few have it interrogatively *wilt thou be exalted*, but enow for Mills to prefer it, tho' I find his Mind altered in *Prod.* 1251. see also Whitby's Exam. L. 2. C. 1. who not having Kuster's Edit. of Mills answered it.

Ib. cast down] according to the Relation of Travellers, there are not now above eight Cottages where it stood, Note to Beauf. and Lenf. Vers.

Ib. they] it neither according to the Gr. nor the Construction.

26. Yes,

26. Yes, O Father ; because there has thus been good Will before thee.

27. All Things are delivered to me by my Father : and none knows the Son, excepting the Father ; nor does any know the Father, excepting the Son, and he to whom the Son is minded to reveal *him*.

28. Come to me, all who labour, and are loaded, and I will refresh you.

29. Take my Yoke on you, and learn of me ; since I am of a meek and humble Mind ; so you will find Refreshment to your Souls.

30. For my Yoke is gentle, and my Load is light.

CHAP. XII.

AT that Time Jesus went on the Sabbath through the standing Corn ; when his Disciples being hungry, began to pluck the Ears, and eat.

2. Which the Pharisees seeing, said to him, Behold thy Disciples do that which is not lawful to do on the Sabbath.

3. But he answered them ; Have you not read what David himself did, when he was hungry, and those with him ?

4. How he entered into the House of God, and did eat the Presence-bread ; which it was not lawful for him to eat, nor those with him, but for the Priests only ?

5. Or have you not read in the Law, that on the Sabbath the Priests in the Temple profane the Sabbath, and are without Crime ?

6. Whereas I say to you, that there is here one superior to the Temple.

7. Besides if you had known what is, I would have Mercy, and not Sacrifice ; you would not have condemned those without Crime.

8. For the Man is Lord even of the Sabbath.

9. Now departing thence, he went into their Synagogue ;

10. And behold there was a Man had a withered Hand : so they asked him thus, Is it lawful to cure on the Sabbath ? that they might accuse him.

11. To whom he said ; What Man will there be of you, who having a Sheep, if even that shall fall into a Pit on the Sabbath, will not take hold of it, and lift out ?

12. How much then does a Man excel a Sheep ! So that it is lawful to do well on the Sabbath.

13. Then he says to the Man, Stretch forth thy Hand ; which he stretching, it was restored as sound as the other.

14. Upon this the Pharisees went out, and took Counsel against him, how they might destroy him.

15. Which Jesus knowing, went aside thence ; and a great Multitude followed him, all of whom he cured.

16. However he charged them, that they should not make him manifest ;

17. That it might be fulfilled which was spoken by the Prophet Esaias as follows ;

18. Lo my Servant whom I have chosen, my Beloved with whom my Soul is pleased ; I will put my Spirit upon him, and he shall declare Judgment to the Gentiles.

19. He shall neither contend, cry out, nor shall any one hear his Voice in the Streets.

20. A bruised Reed shall he not break, nor quench the smoking Flax, till he brings forth Judgment to Victory.

21. Moreover the Gentiles shall hope in his Name.

22. Then was brought to him a blind and dumb Man in whom there was a Devil ; and he cured him, so that the blind and dumb one both spoke and saw.

23. At which all the Multitude were amazed, and said, Is this the Son of David ?

24. Nevertheless the Pharisees hearing, said, He does not expel Devils but by Beelzebub the Prince of them.

25. But Jesus perceiving their Thoughts, said to them : Every Kingdom divided against it self, is made desolate ; and every City or House divided against it self will not stand.

26. Thus if Satan expel Satan, he is divided against himself ; how therefore will his Kingdom stand ?

27. And if I by Beelzebub expel Devils, by whom do your Children expel *them* ? For this reason they will be your Judges.

Ver. 26. *good Will*] according as in *Luke* ii. 14. *Eph.* i. 5, 9. *Phil.* i. 15. & ii. 13. 2 *Thes.* i. 11.

Ver. 27. *none*] For the Father is not a Man, nor is it in the Original.

Ver. 28. *loaded*] *With your Sins and Miseries, Psa.* xxxii. 4. & xxxviii. 4. *with the Ceremonies of the Law, Gal.* v. 1. *Matt.* xv. 10. *and with the Traditions of the Pharisees, Mat.* xxiii. 4. *Bea. & Len. N.*

Ver. 5. *profane*] By doing the necessary Duties of their Profession. Labour being forbid to all, yet to the Priests it was permitted, because the Service of the Temple must otherwise have been interrupted.

Ver. 8. *even*] or *also*, which is not extant with divers, and *Mills* says is of *Mark* or *Luke* ; yet this might formerly

be left out for needless or improper, as in one Copy at *Mark* ii. 28. and might be omitted here but in one at first.

Ver. 10. *was a Man*] This Branch is better in the foregoing Ver. *Luke* vi. 6.

Ver. 11. *a*] for *one*, as several times elsewhere, and one only would make it more valuable ; see *Doddr.*

Ver. 20. *Victory*] paraphrastically for *Truth, Isa.* xlii. 3. as the next also is omitted and altered, with *chose* here instead of *uphold*, Ver. 18.

Ver. 23. *Is this*] without *not*.

Ver. 24. *Beelzebub*] so the Greek.

Ver. 25. *perceiving their Thoughts*] not hearing what they said, as also by *Luke* xi. 15, 17.

Ver. 27. *Children*] *Disciples or Country-men, Ham.*

28. But

28. But if I by the Spirit of God expel Devils, then the Kingdom of God is come to you.

29. Or how can any one enter into a strong Man's House, and plunder his Goods, except he first bind the strong Man? And then he may plunder his House.

30. He who is not with me, is against me; and he that does not gather with me, disperses.

31. For this reason I say to you; All Sin and Blasphemy will be forgiven Men, only the Blasphemy of the Spirit will not be forgiven them.

32. And whoever speaks a Word against the Man, it will be forgiven him; but whoever shall speak against the Holy Spirit, it will neither be forgiven him in this World, nor in the future.

33. Either make a Tree and its Fruit both good, or make the one and the other both corrupt: for a Tree is known by the Fruit.

34. Offspring of Vipers, how can you speak good Things, who are wicked? For the Mouth speaks from the Abundance of the Heart.

35. A good Man from the good Treasure of the Heart, puts forth good Things; and a wicked Man from the wicked Treasure puts forth wicked Things.

36. But I tell you, that every idle Word whatever Men shall speak, they will render Account concerning it on the Day of Judgment.

37. For by thy Words thou wilt be justified, and by thy Words wilt thou be condemned.

38. Then some of the Scribes and Pharisees made answer, Master, we would see a Sign from thee.

39. But he made reply to them: A wicked and adulterous Generation seeks for a Sign, and none will be given to it, excepting that of the Prophet Jonas.

40. For according as Jonas was three Days and three Nights in the Belly of the Whale,

so will the Man be so many Days and Nights in the Heart of the Earth.

41. The Men of Nineveh will arise in Judgment with this Generation, and condemn it; because they repented at the Preaching of Jonas, and behold one above Jonas is here.

42. The Queen of the South will rise up in Judgment with this Generation, and condemn it; because she came from the Ends of the Earth to hear the Wisdom of Solomon, and behold one above Solomon is here.

43. And when the unclean Spirit is gone forth from a Man, he goes through dry Places, seeking Refreshment, and does not find.

44. He then says, I will return into my House, whence I came forth; and coming, he finds it empty, swept and adorned.

45. Then goes he, and takes with him seven other Spirits, more wicked than himself; and they entering in, dwell there; so that the last Things of that Man become worse than the first: thus will it also be to this wicked Generation.

46. And while he was speaking to the Multitude, behold his Mother and Brethren stood without, seeking to speak to him.

47. Whereupon one said to him, Behold thy Mother and thy Brethren stand without, seeking to speak to thee.

48. But he made answer to the Person that told him, Who is my Mother? And who are my Brethren?

49. Besides stretching forth his Hand towards his Disciples, he said; Behold my Mother, and my Brethren!

50. For whosoever shall do the Will of my Father who is in Heaven, this is my Brother, and Sister, and Mother.

C H A P. XIII.

MOREOVER on the same Day Jesus went forth from the House, and sat down by the Sea.

but I am apt to think it was literally *Children*, as being innocent, and so thought fitter for such a Work.

Ib. *expel them*] which might be only as the *Jews* imagined, or sometimes real then; this Practice of theirs *Ham.* and *Whit.* shew by Quotations from Christian Writers.

Ver. 32. *this World*] A considerable Number of Copies have it *the World now*, which I think is no better *Greek* than *English*.

Ib. *nor*] for *neither* must not have the second Place.

Ver. 35. *of the Heart*] many Copies and Versions are without, so that *Mills* says it belongs to *Luke*; but then I should think it would have been added twice, as it is

there, Ch. vi. 45. however must needs think that *his* would have been with it; moreover it is necessary and wanting, and might be dropped to make this Part like the latter.

Ver. 46. *his*] but once in *Gr.*

Ver. 47. *to speak to*] *Mills* upon the Faith of two or three Versions, imagines this taken from Ver. 46. poor Conjecture! *Prol.* 388.

Ver. 50. *and*] hereby taking these together to be parallel to those in the Ver. before, denoting that such a Person was to him as each, and as much as every natural Relation; rather than to enervate it with *or*, as *Doddr.* does.

2. Where a great Multitude were gathered together to him, so that he went aboard a Ship, to sit down; and all the Company stood upon the Shoar.

3. To whom he spoke many Things in Similitudes as follow: Behold a Sower went forth to sow.

4. As he was doing this, some indeed fell by the Way, so that the Fowls came, and eat it up.

5. Other also fell in stony Places, where it had not much Earth; and presently sprung up, because it had not Depth of Earth.

6. However when the Sun rose, it was scorched; and because it had not Root, it withered.

7. Other likewise fell in Briers; which came up, and choaked it.

8. Other too fell in good Land, and yielded Fruit, some indeed a hundred, some sixty, and some thirty-fold.

9. He that has Ears to hear, let him hear.

10. Upon this the Disciples coming near, said to him, For what reason dost thou speak to these People in Similitudes?

11. And he made answer to them: Because it is given you, to know the Mysteries of the Kingdom of Heaven; but it is not given to them.

12. For to him who has shall be given, and it shall abound; but from him who has not, shall be taken even what he seemingly has.

13. For this reason I speak to them in Similitudes; because seeing they do not clearly see, and hearing they do not hear plainly, nor understand.

14. And the Prophecy of Esaias is fulfilled in them, which says; You shall hear still, though you will not at all understand, and behold still, though you will not at all know.

15. For the Heart of this People is become fat, they hear heavily with the Ears, and

wink their Eyes; lest they should at any time see with the Eyes, hear with the Ears, understand with the Heart, and when they are converted, I might heal them.

16. But your Eyes are blessed, because they see; and your Ears, because they hear.

17. For I tell you certainly, that many Prophets and righteous Men desired to behold the Things which you see, and did not see; and to hear the Things which you hear, and did not hear.

18. Do you therefore hear the Similitude of the Sower.

19. When any Man hears the Word of the Kingdom, and does not understand, the wicked one comes, and catches away what was sown in his Heart: this is he that was sown on by the Way.

20. He also who was sown on in stony Places, is this that hears the Word, and presently receives it with Joy.

21. However he has not Root in himself, only exists for a Time; and there being Affliction or Persecution for the Word, he is presently offended.

22. He likewise that was sown on among Briers, is this who hears the Word; and the Care of this World, with the Deceit of Riches, do together choak the Word, so that it becomes unfruitful.

23. He too who was sown on in good Land, is this that hears the Word, and understands; who verily bears fruit, and yields, some indeed a hundred, some sixty, and some thirty-fold.

24. Another Similitude he propounded thus to them: The Kingdom of Heaven is likened to a Man, who sowed good Seed in his Field.

25. But when Men were asleep, the Enemy came, and sowed Cockle amongst the Wheat, and went away.

26. So when the Blade sprung forth, and yielded Fruit, then the Cockle also appeared.

Ver. 2. *Company*] So I translate the *Gr.* Word when sing. as *Luke* vi. 17. where it does not mean *Multitude*; but which I render it by when plur. as before in this Ver. where *great Multitudes* may be too many: elsewhere our Translators turn it *people*, as *Ch.* ix. 23, 25.

Ver. 4. *it*] The Pronouns and Articles are indeed plural in the *Original*, but as the Verbs are sing. and the others too in *Mark* iv. *Luke* viii. I chose to keep to it here; and sure we are not to understand one *Seed* (or rather *Grain*) only fell here, and another there, the Verb, as I said, being singular.

Ver. 5. *presently sprung up*] instead of taking root down first, which it did not for Want of Earth.

Ver. 11. *given you, to know*] The critical Author of *Letters concerning Poetical Translations*, pr. 1739, counts to give to do a thing one of the most beautiful Expressions in all the poetical Language, as in

Give you to level Priam's baughty Tow'rs, *Lect.* i. but in the *Passive* as here it may be rather more so, and see *Rev.* ii. 7.

Ver. 12. *it shall*] not be.

Ib. *abound*] according as in *Ch.* xxv. 29. without more.

Ib. *from him &c.*] which makes compleat *English*, and yet answers Word for Word to the *Greek*, being the only Way, I suppose, it is to be done.

Ib. *seemingly has*] which plain Sense requires, and *Luke* viii. 18. confirms.

Ver. 14. *in them*] Several have not the *Gr.* Preposition, as the Meaning is the same without it.

Ver. 22. *it becomes*] the same being thus translated *Mark* iv. 19.

Ver. 25. *Cockle*] well known as injurious to Wheat, so that some pick it out before that is threshed.

27. With

27. With that the Servants of the Householder coming near, said to him, Lord, didst not thou sow good Seed in thy Field? Whence therefore has it Cockle?

28. And he answered them, Some Enemy has done this. The Servants again asked him, Wouldest thou have us therefore go, and pick it up?

29. To which he said; No, lest at any time by picking up the Cockle, you should root out the Wheat along with it.

30. Permit both to grow together till Harvest, and at the Time of Harvest I will say to the Reapers, Pick up the Cockle first, and bind it into Bundles, to burn it; but gather together the Wheat into my Barn.

31. Another Similitude he propounded to them as follows; The Kingdom of Heaven is like a Grain of Mustard, which a Man took, and sowed in his Field.

32. Which is indeed the least of all Seeds; but when it is grown up is the greatest of Herbs, nay becomes a Tree; so that the Fowls of the Air come, and dwell in the Branches of it.

33. Another Similitude he spoke to them, The Kingdom of Heaven is like Leaven, which a Woman took, and hid in three Pecks of Flour, until the whole was leavened.

34. Jesus spoke all these Things in Similitudes to the Multitude, and did not speak to them without a Similitude;

35. That it might be fulfilled which was spoken thus by the Prophet, I will open my Mouth with Similitudes, utter Things hid from the founding of the World.

36. Then Jesus leaving the Multitude, went into the House; and his Disciples came to him, saying, Declare to us the Similitude of the Cockle in the Field.

37. He made answer to them: The Sower of the good Seed is the Man,

38. And the Field is the World, as also the good Seed these who are the Sons of the Kingdom, and the Cockle is the Sons of the wicked one,

39. The Enemy likewise that sowed it is the Devil, the Harvest is the End of the World, and the Reapers are the Angels.

40. According as the Cockle therefore is picked up, and burnt in the Fire; so will it be at the End of this World:

41. The Man will send his Angels; and they will pick up out of his Kingdom all Things that offend, with those who do Iniquity,

42. And will cast them into a Hearth of Fire; there Weeping and Gnashing of Teeth will be.

43. Then the Righteous will shine out as the Sun, in their Father's Kingdom. He that has Ears to hear, let him hear.

44. Again the Kingdom of Heaven is like Treasure hid in a Field, which a Man finding, hides, and for Joy of it goes, and sells all that ever he has, and buys that Field.

45. Again the Kingdom of Heaven is like a Man that was a Merchant, seeking for good Pearls;

46. Who having found one exceeding precious Pearl, went away, and sold all that ever he had, and bought it.

47. Again the Kingdom of Heaven is like a Net cast into the Sea, and gathering together some Fish of every Kind;

48. Which, when it was full, they bringing up on the Shoar, and sitting down, picked the good into Vessels, but cast the corrupt out.

49. Thus will it be at the End of the World: the Angels will come forth, and separate the Wicked from among the Righteous:

50. And will cast them into a Hearth of Fire; there Weeping and Gnashing of Teeth will be.

51. Jesus says to them, Have you understood all these Things? They answer him, Yes, Lord.

52. Upon which he replied to them, For this reason every Scribe that is taught for the Kingdom of Heaven, is like a Man that is a Householder, who brings out of his Treasure new and old Things.

53. At length when Jesus had made an end of these Similitudes, he departed thence.

54. And coming into his own Country, he taught them in their Synagogue; so that they were surprized, and said; Whence has he this Wisdom and the powerful Things?

55. Is not this the Carpenter's Son? Is not his Mother called Mary, and his Brethren James, Joses, Simon and Judas?

Ver. 27. *thy*] not with some.

Ver. 28. *Some Enemy*] *Gr. An Enemy Man*, and the *Gen. Verf.* as I since see, *Some envious Man*.

Ver. 34. *without*] at that Time.

Ver. 35. *founding*] As the *Gr.* Word must signify, or equivalent to it. And of what Authority is any Writer's following the *ctm. Transf.* to force such a Meaning on *foundation*? For which that Language has also a different Word, as in *1 Cor. iii. 10, 11, 12, &c.*

Ver. 36. *leaving*] as the *Gr.* is more properly, and the sense as much or more than *sent away*; see *Scott's Note*.

Ver. 37. *Sower*] A Participle in the *Gr.* and not to be made the present Tense, Ver. 39.

Ver. 51. *Jesus says to them*] *Mills* pretends, the following being a little too abrupt, this was put for the sake of Perspicuity, but he adds, *before the Times of Chrysostom*; so then we may best suppose by *Matthew* himself, notwithstanding four or five have dropped it, and perhaps long after.

Ver. 55. *his Brethren*] *Cousins*, according to *Hammond, &c.* which this Word in *Scripture* is used for. But let us compute, their Mother being named *Mary*, Ch. xxvii. 56.

56. And are not his Sisters all with us? Whence therefore has he all these Things?

57. So they were offended at him. But Jesus said to them, A Prophet is not without Honour, excepting in his own Country, and in his own House.

58. And he did not do many powerful Things there, by reason of their Unbelief.

C H A P. XIV.

AT that Time Herod the Tetrarch heard the News of Jesus.

2. Whereupon he said to his Servants, This is John the Baptizer, he is risen from the Dead, and for this reason powerful Things operate in him.

3. For Herod had taken hold of John, and bound him, and put in Prison, by reason of Herodias the Wife of his Brother Philip.

4. For John said to him, It is not lawful for thee to have her.

5. And he being minded to kill him, was afraid of the Company, because they regarded him as a Prophet.

6. But when Herod's Birth-day was kept, the Daughter of Herodias danced in the midst of them, and pleased Herod.

7. He thereupon professed with an Oath, to give her whatever she should ask for.

8. And when she had been instructed before by her Mother, she said, Give me the Head of John the Baptizer, here on a Plate.

9. At which the King, sorry as he was, did by reason of the Oath, and of those who were sitting together, command it should be given.

10. Accordingly he sent, and had John beheaded in the Prison.

11. Moreover his Head was brought on a Plate, and given to the Maid; which she brought to her Mother.

12. And his Disciples coming thither, took up the Body, and buried it; then they came, and told Jesus.

13. Which Jesus hearing, departed thence in a Ship into a desert Place privately; this when the Multitude heard, they followed him on Foot from the Cities.

14. Upon that Jesus going out, saw much Company, and was moved with Affection to them, and cured their Sick.

15. At length when it was Evening, his Disciples came to him, saying, It is a desert Place, and the Hour is now past; send the Multitude away, that they may go hence into the Villages, and buy themselves Meat.

16. But Jesus answered them, They have no Need to go away; do ye give them *some* to eat.

17. And they say to him, We have none here, excepting five Loaves, and two Fishes.

18. Yet he replied, Bring these hither to me.

19. Next when he had commanded the Multitude to sit down on the Grass, taking the five Loaves and two Fishes, he looked up to Heaven, and blessed; then breaking, gave the Loaves to the Disciples, and they to the Multitude.

20. Who all did eat, and were filled; nay they took up what was over and above of Fragments twelve Baskets full.

21. Now those who eat were about five thousand Men, beside Women and Children.

22. Jesus then presently compelled his Disciples to go aboard a Ship, and to go before him to the farther Side, whilst he sent the Multitude away.

Mark xv. 40, 47. and she the Sister of Jesus's Mother, John xix. 25. how is it possible they could be his Brothers in the primary Meaning? see also Luke xxiv. 18. John xix. 25. And what Whistly pleads here so speciously to the contrary, is big with Absurdity: for their Mother being the Wife of Joseph before the Virgin Mary, they would not be Sisters by being his Wives, nor by Birth, as having the same Name, nay in Opposition to both these Things, they were then living together; and what he pitches on, for their Mother and the Mother of Jesus to be one Person, carries its own Improbability with it, and their Mother being put so often not first, Ch. xxvii. 56, 61. & xxviii. 1. Mark xv. 40, 47. & xvi. 1. &c. as the Mother of Jesus is, John xix. 25, 26. and for the three Women in Ch. xxvii. 56. Mark xv. 40. & John xix. 25. to be the same, Mary, Salome, &c. must be but one, and the Mother of Zebedee's Children be the Wife of Cleophas. Would it be related in such a strange confused Manner?

Ver. 2. powerful Things operate] West. these mighty powers exert themselves; as if the powers were animate Beings, with these added as the very Scripture.

Ver. 3. Philip] rejected by Mills on the Faith of two only, when he had thought otherwise!

Ver. 8. when] as in Mark vi. 24.

Ver. 9. by reason of the Oath] Wesley in his Explanatory Notes upon the New Test. 2d and best Edit. has to it, So he murdered an innocent Man, from mere Tenderness of Conscience! But whatever other Motive of Conscience he might have, from Bigotry or Mistake, it appears to be different from Tenderness, as that is from Murder; and that it was not mere Tenderness, the next Words shew.

Ver. 10. had John beheaded] which Josephus tells of, Antiq. B. 18. Ch. 7.

Ver. 13. privately] so translated Chap. xxiv. 3.

1b. followed] Both Ham. and Whit. say, took a compass by Land, but it was rather went a nearer Way as at Mark vi. 33.

Ver. 19. gave the Loaves] The Fishes, I suppose, are not mentioned here, being not broke, but probably cut; besides being done perhaps separately, Mark vi. 41.

Ver. 21. about] This, says Mills, is Luke's, not Matthew's, Pr. 1246. though he has no Copy, nor Author without it, and only the Syr. Transf. trusting also to the Lat. of that; yet he might have added Vulg. Pers. and Arab.

23. Which

23. Which when he had done, he went up on a Mountain privately to pray; and it being Evening, he was there alone.

24. But the Ship was already in the midst of the Sea, tossed about by the Waves: for the Wind was contrary.

25. And in the fourth Watch of the Night Jesus went away to them, walking on the Sea.

26. This the Disciples seeing, were troubled, saying, It is an Apparition; and cried out for Fear.

27. Whereas Jesus spoke to them as follows, Take courage, it is I, do not fear.

28. And Peter made answer to him, Lord, if it be thou, command me to come to thee on the Water.

29. He accordingly said, Come. So Peter went down from the Ship, and walked on the Water to come to Jesus.

30. But seeing the Wind was strong, he feared; and beginning to sink, cried out thus, Lord, save me.

31. And presently Jesus stretching forth the Hand, took hold of him, and said to him, Thou of little Faith, for what didst thou doubt?

32. Besides when they went aboard the Ship, the Wind ceased.

33. Upon which those in the Ship came, and worshipped him, saying, Truly thou art the Son of God.

34. At last passing over, they came into the Country of Gennesaret.

35. The Men also of that Place knowing him, sent into that whole Region round about, and they brought to him all who were ill,

36. And besought him, that these might only touch the Skirt of his Garment; and whoever touched, became safely well.

CHAP. XV.

THEN there came to Jesus from Jerusalem Scribes and Pharisees, who said,

2. For what reason do thy Disciples transgress the Tradition of the Elders? For they wash not their Hands when they eat Victuals.

3. But he made answer to them: For what reason do you also transgress the Commandment of God by your Tradition?

4. For God commanded thus, Honour thy Father and Mother; and, Let him who curses Father or Mother be quite put to Death.

5. Yet you say; Whoever shall tell Father or Mother, Whatsoever thou mightest be profited with by me is a Gift;

6. He may then not honour his Father or his Mother at all: so you have repealed the Commandment of God by your Tradition.

7. O Hypocrites, Esaias prophesied well concerning you as follows;

8. This People come nigh me with their Mouth, and honour me with the Lips, but their Heart is far from me;

9. Thus they worship me in vain, teaching the Doctrines, the Commandments of Men.

10. Moreover he called thither the Company, and said to them; Hear, and understand:

11. Not what enters into the Mouth pollutes a Man; but that which comes out thence, does it.

12. His Disciples then coming, said to him, Dost thou know that the Pharisees at hearing the Speech were offended?

13. But he made answer; Every Plantation which my heavenly Father has not planted, will be rooted up.

14. Let them alone; they are blind Guides of the Blind: and if a blind Person guide a blind one, both will fall into a Pit.

15. Nevertheless Peter made reply to him, Declare to us this Similitude.

16. And Jesus rejoined; Are you yet also simple?

17. Do not you yet understand, that every Thing which enters into the Mouth, goes into the Belly, and is cast forth into the Vault?

Ver. 33. *came*] seems thrust in, quoth *Mills*, for the sake of more copious Explanation, *Pr.* 1466. but not with the *Ethiop.* only wanting it, as in *Whitby's Exam.* L. ii. 2.

Ver. 35. *knowing him*] as *Mark* vi. 54.

Ib. *they brought*] not those who sent, *Mark* vi. ult.

Ver. 4. *commanded thus*] This *Mills* would have a Comment for [said,] the true Reading which a few retain, *Pro.* 389. when he thought before, as I incline to do still, that was taken from *Mark* vii. 10. for what Explanation does *said* want? And why any more here than in *Mark*? Why not made both alike, if they were so at first? Moreover he quoted *commanded* only in the Place of *spoke*, in his *Note*.

Ib. *thy*] several are without, but *Whitby* vindicates it in *Examen*, Lib. ii. C. 2. and in his *Annot.* between Ver. 13 and 14. of *Edit.* 4. yet as to his saying *Mills* rejects it, no such Thing appears.

Ver. 5. *Whatsoever*] as if he should say, *Whatever I can spare, I have given to a religious Use.*

VOL. II.

Ib. *a Gift*] is God added *Ptolemy*, whose Time *Cave* places A. D. 150; and so in the next Ver. by Addition the Tradition of your Elders, *Epiphan. Hæret.* N°. 3, &c.

Ver. 8. *come nigh me with their Mouth, and*] wanting with some, though it does not stand together in the *Gr.* The Citation is from *Isa.* xxix. 13. and is thus *Mark* vii. 6. to which latter I suppose it left out to be conformable, notwithstanding *Mills* puts it for an Addition in our *Bibles*; see *Whitby* as at Ver. 4.

Ver. 9. *teaching the Doctrines*] as appears by the *Transl.* of the *Septuag.* whence this is taken, which has *and* between *Doctrines* and *Commandments*.

Ver. 13. *Plantation*] as *Hammond*, &c. render it, and he says it signifies not one single Plant; nay since it means the *Pharisees*, Ver. 12, 14. that is requisite.

Ver. 17. *not yet*] How much easier is it to suppose *avēr* shrunk to *av*, or *nondum* to *non* in some Copy, making only *not*; than with *Mills*, that the latter was first, and the former crept in from Chap. xvi. 9.

18. Whereas the Things which go out of the Mouth, come out of the Heart; and those pollute a Man.

19. For out of the Heart come wicked Reasonings, Slaughters, Adulteries, Whoredoms, Thefts, false Evidences, Blasphemies.

20. These are the Things that pollute a Man; but to eat with Hands unwashed does not.

21. Afterwards Jesus going out thence, withdrew into the Parts of Tyre and Sidon.

22. And behold a Canaanite Woman coming forth from those Borders, cried out to him, as follows, Have mercy upon me, Lord, Son of David, the Devil has possession of my Daughter grievously.

23. However he did not answer her a Word; whereupon his Disciples coming near, thus intreated him, Send her away, since she cries after us.

24. But he made answer, I am not sent but to the lost Sheep of the Family of Israel.

25. Upon this she coming, worshipped him and said, Lord, help me.

26. He again made answer, It is not well to take the Children's Bread, and throw to Puppies.

27. Yet she replied, Yes, Lord; forasmuch as Puppies eat of the Crumbs that fall from the Table of their Masters.

28. Then Jesus gave answer to her, O Woman, thy Faith is great; let it be to thee as thou wilt. Accordingly her Daughter was healed from that Hour.

29. And Jesus departing thence, came nigh the Sea of Galilee, and going up on a Mountain, sat down there.

30. Where a great Multitude came to him, having with them Lame, Blind, Dumb, Cripples and many others, whom they put down at the Feet of Jesus, and he cured them.

31. So that the Multitude wondered, at seeing the Dumb speak, the Cripples sound, the Lame walk, and the Blind see; and glorified the God of Israel.

32. Jesus also calling thither his Disciples, said, I am moved with Affection to the Company, because they have remained with me now three Days, and have Nothing to eat; and I will not send them away fasting, lest they should any time faint in the Way.

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35. So he commanded the Multitude to sit down on the Ground.

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37. Who did all eat, and were filled; nay they took up of the Fragments that were over and above seven Baskets full.

38. Now those that eat were four thousand Men, beside Women and Children.

39. At last sending away the Multitude, he went into a Ship, and came into the Borders of Magdala.

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WHITHER some Pharisees and Sadducees came, who tempting, asked him to shew them a Sign from Heaven.

2. And he made answer to them; It being Evening, you say, It will be fair Weather; for the Sky is red:

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4. A wicked and adulterous Generation seeks for a Sign, and no Sign will be given to it, excepting the Sign of the Prophet Jonas. Thus did he leave them, and went away.

5. And his Disciples being come to the farther Side, had forgot to take Bread.

6. Now Jesus said to them, See, and take heed of the Leaven of the Pharisees and Sadducees.

7. With that they reasoned thus among themselves, It is because we did not take Bread.

8. Which Jesus knowing, said to them; Why do ye reason among your selves, you of little Faith, because you did not take Bread?

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Ver. 26. *well*] *Mills* would have this added, merely because *Tertullian* quotes so, though the Expression is imperfect without, *Prok.* 395.

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15. He enquires of them, But who do ye say that I am?

16. And Simon Peter made answer, Thou art Christ, the Son of the Living God.

17. Upon which Jesus made reply to him; Thou art blessed, Simon Bar-jona; since Flesh and Blood has not revealed to thee, but my Father who is in Heaven.

18. And I also tell thee, that thou art Peter, and on this Rock will I build my Church, and the Gates of Hell shall not prevail against it.

19. Nay I will give thee the Keys of the Kingdom of Heaven: so that whatever thou shalt bind on the Earth, will be bound in Heaven; and whatever thou shalt let loose on the Earth, will be let loose in Heaven.

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to rebuke him thus, Let there be mercy to thee, Lord; this shall not at all be to thee.

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24. Jesus then said to his Disciples; If any one would come after me, let him deny himself, and take up his Cross, and follow me.

25. For whoever would save his Life, will lose it; and whoever shall lose his Life for my sake, will find it.

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AND after six Days Jesus takes Peter, and James, with his Brother John, and brings them up on a high Mountain privately.

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6. Which his Disciples hearing, fell on their Face, and were exceedingly afraid.

7. But Jesus came near, and touching them, said, Rise up, and be not afraid.

8. When looking up, they saw none, excepting Jesus only.

9. And as they came down from the Mountain, Jesus commanded them as follows, Tell the Sight to Nobody, until the Man shall arise from the Dead.

10. With that his Disciples thus asked him, Why then do the Scribes say, that Elias must come first?

11. And Jesus made answer to them; Elias indeed comes first, and will restore all Things.

12. But I say to you, that Elias is come already, and they knew him not, but did to him whatever they would: so also the Man will suffer from them.

13. Then the Disciples understood, that he spoke to them concerning John the Baptist.

14. And when they were come to the Company, there came to him a Man, who kneeled down to him, and said;

15. Lord, have mercy upon my Son; because he is lunatick, and suffers grievously: for often he falls into the Fire, and often into the Water.

16. So I brought him to thy Disciples, and they could not cure him.

17. But Jesus made him answer, O unbelieving and perverse Generation, how long shall I be with you? How long shall I bear with you? Bring him hither to me.

18. And when Jesus rebuked the Devil, he went out from him; so that the Lad was cured from that Hour.

19. Then the Disciples coming to Jesus

privately, said, For what reason could not we expel him?

20. Whom Jesus answered; By reason of your Unbelief: for I tell you certainly, If you have Faith as a Grain of Mustard, you may say to this Mountain, Depart hence thither, and it will depart; nay Nothing will be impossible to you.

21. This Kind notwithstanding does not go forth, but by Prayer and Fasting.

22. Now while they were conversant in Galilee, Jesus said to them, The Man is about to be delivered up into the Power of Men;

23. Who will kill him, and he will be raised up the third Day: upon which they were exceedingly grieved.

24. Afterwards they being come to Capernaum, those who took the Tax came to Peter, and enquired, Does not your Master pay the Tax?

25. He says, Yes. But when he was entered into the House, Jesus prevented him, saying, What dost thou think, Simon? Of whom do the Kings of the Earth take Revenue or Tribute? Of their Subjects, or of Strangers?

26. Peter says to him, Of Strangers. Jesus replies to him; Then the Subjects are free.

27. Yet that we may not offend them, go to the Sea, and cast a Hook, and take up the Fish which first comes up; then opening his Mouth, thou wilt find a Statēr, that take, and give to them for me and thee.

C H A P. XVIII.

IN the same Hour the Disciples came to Jesus, saying, Who indeed is greatest in the Kingdom of Heaven?

Ver. 11. *comes*] the *pres. Tense*, and as the next Ver. requires.

Ib. *first*] *has crept in*, says *Mills*, from Ver. 10. *Prel.* 395. much more probable that some one omitted it, whom a few followed that have it not, because the Repetition might be spared, but is not so agreeable to the Genius of the *Sacred Writings*.

Ib. *will restore*] hereafter, by what he has done.

Ver. 14. *they were come to the Company*] Three or four having *he* for *they*, but in a different Manner; *Mills* displays his Skill to shew that to be quite right, from *Mar.* ix. yet does not prove that *Peter*, *James*, and *John* were there before *Jesus*, or were those *Disciples* or Part of them mentioned Ver. 14. and the contrary seems apparent; however if so, this does not say they came together: so that the *pres. Reading* may, and ought to stand good, by the Multitude of Votes.

Ver. 17. *unbelieving*] *faithless*, like *faithful* being of different Use, and this suitable to that in Ver. 20.

Ver. 20. *may*] See *Scott's Note*.

Ib. *thither*] as translated elsewhere; see *Scott*.

Ver. 21. This Verse being not in one Copy and 2 *Versions*, *Mills* says it is only of *Mark* ix. 29. but that does not appear likely, because it is different; and for farther Answ. see in *Whitby's Exam.*

Ib. *Kind*] Some *Translators*, particularly *Beza*, add of *Devils*; see Ch. xii. 45. This *Guyse* seems not to have known, as he argues for its being of *Faith*, not of *Miracles*; neither of which suits with *go out*. And this appears plainly by *Mark* ix. 28, 29, where the other are not mentioned, and may be here as in a Parenthesis.

Ver. 22. *delivered up*] by which it is most reasonable to render it, says *Hammond*.

Ver. 23. *upon which they were exceedingly grieved*] *Mills* counted a *Comment*, being not in 3 Copies, *Pr.* 1499. *Whitby* says 2, mistaking *Cypr.* a Copy from *Cyprus* for *Cyprian* I suppose, whose Answ. see.

Ver. 27. *Statēr*] The Name of a Piece of Money containing the Weight of four Drachmas.

Ver. 1. *saying*] not to him, but one to another, *Mark* ix. 33, 34. *Luke* ix. 46. so *Whitby*.

2. Upon this Jesus called thither a little Child, and set him in the midst of them,

3. And said : I tell you certainly ; Except you shall be converted, and become as little Children, you will not at all enter into the Kingdom of Heaven.

4. The very same therefore that shall humble himself like this little Child, is greatest in the Kingdom of Heaven.

5. Moreover whosoever shall receive one such little Child in my Name, receives me.

6. On the contrary whoever shall offend one of these little ones that believe in me, it would be more profitable for him that a Millstone should be hanged on his Neck, and he drowned in the Depth of the Sea.

7. Wo is to the World by Offences, though they must needs come ; nevertheless wo is to that Man by whom Offence comes.

8. And if thy Hand or thy Foot offend thee, cut them off, and thrown them from thee : it is better for thee to enter into Life lame or a Cripple, than having two Hands or two Feet, to be thrown into everlasting Fire.

9. As likewise if thy Eye offend thee, pull it out, and throw from thee : it is better for thee to enter into Life with one Eye, than having two Eyes to be thrown into Hell Fire.

10. See you do not despise one of these little ones : for I say to you, that their Angels in Heaven always behold the Face of my Father who is there.

11. For the Man is come to save that which is lost.

12. What do ye think ? If any Man has a hundred Sheep, and one of them go astray ; does not he leave the ninety nine, and going on the Mountains, seek for that which went astray ?

13. And if it come to pass that he finds it, I tell you certainly, that he rejoices more for it, than for the ninety nine which did not go astray.

14. Thus it is not the Will with your Father who is in Heaven, that one of these little ones should be lost.

15. And if thy Brother sins against thee, go, and convict him between thee and him alone : if he should hearken to thee, thou hast gained thy Brother.

16. But if he will not hearken, take with thee one or two more, that by the Mouth of two or three Witnesses every Word may stand.

17. If he shall further refuse to hearken to them, tell the Church ; and if he shall also refuse to hearken to the Church, let him be to thee as a Heathen and a Publican.

18. I say to you certainly, Whatsoever you shall bind on the Earth, will be bound in Heaven ; and whatsoever you shall let loose on the Earth, will be let loose in Heaven.

19. Again I say to you, that if two of you shall agree on the Earth concerning any Matter whatsoever they shall ask for, it will be done for them by my Father who is in Heaven.

20. For where two or three are assembled together in my Name, there am I in the midst of them.

21. Then Peter coming to him, said, Lord, how often shall my Brother sin against me, and I forgive him ? Till seven times ?

22. Jesus answers him : I do not say to thee, Till seven times, but till seventy times seven.

23. For this reason the Kingdom of Heaven may be likened to a Man *that* was a King, who would take account of his Servants.

24. Which he beginning to take, there was brought to him one who owed ten thousand Talents.

25. This he having not to pay, his Lord commanded that he should be sold, with his Wife and Children, and all that ever he had, and that it should be paid.

26. The Servant therefore fell down, and revered him, saying, Lord, be forbearing to me, and I will pay thee all.

27. So the Lord of that Servant being moved with Affection, let him go, and forgave him the Debt.

28. Yet the same Servant went out, and found one of his Fellow-servants, that owed him a hundred Pence, whom he took hold of, and held by the Throat, demanding, Pay me what thou owest.

29. His Fellow-servant therefore falling down at his Feet, thus besought him, Be forbearing to me, and I will pay thee all.

Ver. 10. *their Angels*] *The Angels which by God's Appointment take care of them, Wall in Crit. Not.*

Ver. 26. *reverenced*] not taking them to be divine, as was the Case of Cornelius, *Act. x. 25. and John, Rev. xix. 10.*

Ver. 29. *therefore*] not and.

Ib. all] a pretty many *Books* omit, and the Reason that *Whitby* gives why it should be retained, because in Ver. 26. makes it more doubtful, as it might be taken from thence ; yet it might be omitted too because there, and Possession may turn the Scale.

30. However he would not; but went away, and threw him into Prison, till he should pay the Debt.

31. But when his Fellow-servants saw what was done, they were grieved exceedingly; and coming, declared to their Lord all that was done.

32. Then his Lord calling him thither, says to him; O wicked Servant, I forgave thee all that Debt, since thou besoughtest me.

33. Oughtest thou not also to have had mercy upon thy Fellow-servant, even as I had mercy upon thee?

34. Nay his Lord being angry, delivered him to the Tormentors, till he should pay all that was due to him.

35. Even thus will my heavenly Father do to you, if ye do not each forgive his Brother from your Hearts their Offences.

CHAP. XIX.

AND when Jesus had made an end of these Sayings, he departed from Galilee, and came into the Borders of Judea, along the farther Side of Jordan.

2. Moreover a great Multitude followed him, and he cured them there.

3. The Pharisees also came to him, who tempting him, said to him, Is it lawful for a Man to send away his Wife for what Cause soever he will?

4. And he made answer to them; Have you not read, that he who made at the Beginning, made them Male and Female?

5. And said, For this Cause let a Man forsake Father and Mother, that he may cleave to his Wife; since the two shall be one Flesh.

6. So that they are no more two, but one Flesh: what God therefore has yoked together, let not Man separate.

7. They say to him, Why did Moses then command to give a Bill of Divorce, and to send her away?

8. He replies to them; Moses for your Hardheartedness permitted you to send away your Wives, but at the Beginning it was not so.

9. And I say to you, Whoever shall send away his Wife, excepting for Whoredom, and shall marry another, commits Adultery; and he who marries her that is sent away, commits Adultery.

10. His Disciples say to him further, If the Case of a Man with a Wife be so, it is not profitable to marry.

11. But he rejoined to them; All do not receive this Saying, but *they* to whom it is given.

12. For there are Eunuchs, who were born so from the Mother's Womb; and there are Eunuchs, who were made such by Men; there are also others, who have made themselves Eunuchs for the Kingdom of Heaven: he that can receive, let him.

13. Then little Children were brought to him, that he might put Hands on them, and pray; but the Disciples rebuked them.

14. Whereas Jesus said, Permit little Children, and do not forbid them to come to me: for the Kingdom of Heaven is of such.

15. So he put Hands on them, and went thence.

16. And behold one coming near, enquired of him, Good Master, what Good shall I do, that I may have everlasting Life?

17. To whom he said, Why dost thou call me good? None is good, excepting one, *even* God: but if thou wouldest enter into Life, keep the Commandments.

18. He asks him, Which? And Jesus said; Thou shalt not murder, thou shalt not commit Adultery, thou shalt not steal, thou shalt not give Evidence falsely,

19. Honour thy Father and Mother; and, Thou shalt love thy Neighbour as thy self.

20. The young Man says to him, All these Things I have observed from my Youth; what am I in want of more?

21. Jesus replied to him, If thou wouldest be perfect, go, sell the Things which are thine,

Ver. 1. *along the farther Side*] See *Mark* x. 1. and here is the same *Gr.* Word as there.

Ver. 5. *And said*] viz. God by Moses or the Scripture, *Gen.* ii. 24. tho' *Whitby* supposes it from *Mark* x. 6, 7. to be *Christ*; but his pleading from this in the next Ver. with *So that*, shews it otherwise; and *Whitby* himself adds *saying* at the End of *Mark* x. 6. for it to be God there, however the Quotation is there without *And said*.

Ver. 11. *do not*]. So *Gell* takes notice it is, not *cannot*, *Essay*, p. 537.

Ver. 17. *call me good? None is good, excepting one*] for which some have, *ask me concerning Good? There is one good*, and the Criticks count it genuine; but there is no Necessity for that, since *Mat.* surely might have the same as *Mark* and *Luke*, not to say *must* (as one is not an

Addition to the other) but some early Hand, when the Interpolators were, the *Ebionites*, *Marcionists*, *Valentinians*, &c. before *Origen*, who mentions the *pres.* Reading of *Mark* and *Luke* without *Mat.* might enter the other into some Copy, as more direct to the Question; whereas our Lord used not to answer directly. This may be sufficient, with the Weight of *Books*, for the received *Lectio*, and *Whitby*, whom I have consulted since.

Ver. 19. *and, Thou shalt love thy Neighbour as thy self*] *Origen* relates was added in; but he might think so, because it is not in *Mark* and *Luke*. As to *Mills's* Query, How could the young Man then want any Thing? *Jesus* told him what he wanted besides that.

Ver. 20. *from my Youth*] Added from *Mark* or *Luke*, *Mills*. Easily said.

and give to the Poor, and thou wilt have Treasure in Heaven; and come, follow me.

22. But the young Man hearing the Saying, went away sorry: for he was one who had many Possessions.

23. Whereupon Jesus said to his Disciples; I tell you certainly, that it will be difficult for a rich Person to enter into the Kingdom of Heaven.

24. And again I say to you, It is easier for a Camel to go through the Eye of a Needle, than for a rich Person to enter into the Kingdom of God.

25. Which when his Disciples heard, they were surprized exceedingly, saying, Who then can be saved?

26. However Jesus looking on, replied to them, With Men this is impossible, but with God all Things are possible.

27. Then Peter made answer to him, Behold we have left all, and followed thee; what then will there be for us?

28. And Jesus said to them: I tell you certainly, that ye who have followed me in being born again, when the Man shall sit upon the Throne of his Glory, ye will also sit on twelve Thrones, judging the twelve Tribes of Israel.

29. Nay, every one who has left Houses, Brothers, Sisters, Father, Mother, Wife, Children, or Land, for the sake of my Name, will receive a hundred-fold, and inherit everlasting Life.

30. But many first will be the last, and last the first.

CHAP. XX.

FOR the Kingdom of Heaven is like a Man that was a Householder, who went out early in the Morning, to hire Workmen into his Vineyard.

2. And agreeing with the Workmen for a Penny a Day, he sent them into his Vineyard,

3. Going out also about the third Hour, he saw others standing idle in the Market-place.

4. Upon which he said to them, Go ye also into the Vineyard, and whatsoever is just I will give you: so they went.

5. Again he went out about the sixth and ninth Hour, and did in like Manner.

6. About the eleventh Hour too going out, he found others standing idle, and says to them, Why do ye stand here the whole Day idle?

7. They answer him, Because Nobody has hired us. He replies to them, Go ye also into the Vineyard, and whatever is just you shall receive.

8. And when it was Evening the Master of the Vineyard says to his Steward, Call the Workmen, and pay them the Wages, beginning from the last to the first.

9. Accordingly those coming who were about the eleventh Hour, received a Penny apiece.

10. But when the first came, they supposed that they should receive more; whereas these also received a Penny apiece.

11. On receiving which, they murmured against the Householder as follows,

12. These last have wrought one Hour, and thou hast made them equal to us, who bore the Burden of the Day, and the Scorching.

13. However he made answer to one of them; Companion, I do thee no Injury; didst not thou agree with me for a Penny?

14. Take thy own, and go; since I am minded to give to this last, even as to thee.

15. Is it not lawful for me to do what I will with my own? Is thy Eye wicked, because I am good?

Ver. 23. *difficult*] for *hardly* reads as if it was *scarcely*, in a more vague and obscure Meaning.

Ver. 24. *Camel*] Had it been *Cable*, as *Bochart* and *Whitby* contend, there is no Probability it would have been altered to *Camel*; but the contrary is very probable, as two Copies have it so; yet not the *Syr.* nor *Arab.* though *Whit.* says it: I don't find it has been considered that a Needle might be made big enough for a Cable-rope, and so not impossible to Men, Ver. 26. and that it is *go through* act. not *be put or pulled through* pass. nor is this Saying of a Camel strange, since the *Jews* had such a Proverb of an Elephant; of which consult *Hammond*, with the Mistake made (and yet *Whitby* repeats it) of this *Gr.* Word signifying a Cable.

Ver. 26. *possible*] *Wesley* to *impossible*, which should be to this, has, *representing the Salvation of a rich Man, as the utmost Effort of Omnipotence*; and before, *A poor Man; a Peasant; a Beggar: ten thousand of them; sooner than one that is rich, can be saved.*

Ver. 28. *being born again*] as *regeneration* signifies. Our Annotators seem inclined to have the Partition at me, for this to belong to the following; and *Wall* in *Crit. Notes* says, by it here is meant the same as by the *restitution, Acts* iii. 21. but *Mills* has only one *MS.* besides some of *Ste-*

phens's, so pointed, and it is a Force upon the Expression to join it with *when*, to which if it belonged, it would properly be after.

Ver. 30. *first*] such as those spoken of in the foregoing Verses: and thus, as well as by the Order of the Words in the *Original*, this Way of translating is justified; rather than *Scott's*, *But Many shall be First*, that are *Last*, where *But* seems inconsistent with the foregoing; besides he makes this and that in *Ch. xx.* 16. alike, when they are opposite in the *Gr.*

Ver. 1. *For*] *Scott*, notwithstanding his great and commendable (though but necessary) Attention, in his *New Version* and *Notes*, writes thus, *It is difficult to see the Connection usually expressed by this Particle*, and seems to think it redundant here: yet it appears clear to me from Ver. 29. before; where the Bounty of God to his Servants is declared, which the following Similitude illustrates, Ver. 9, 14, 15.

Ver. 10. *should receive*] The publick *Eng. Transf.* says *Scott*, is certainly improper, because their Expectation was future.

Ver. 11. *Householder*] as Ver. 1.

Ver. 15. *with my own*] which *Mills* says is *Commentary*, not *Text*, *Proleg.* 397. a *Transf.* or two having missed or

16. Thus some last will be the first, and some first the last: for many are called, but few chosen.

17. And as Jesus went up to Jerusalem, he took the twelve Disciples privately in the Way, and said to them;

18. Behold we are going up to Jerusalem, and the Man will be delivered up to the chief Priests and Scribes; and they will condemn him to Death;

19. As likewise deliver him up to the Gentiles, to mock, whip and crucify; and the third Day he will rise up.

20. Then came to him the Mother of Zebedee's Sons, with her Sons, who worshipped, and asked for Something.

21. And he said to her, What wouldest thou have? She replies to him, Say that these my two Sons shall sit, one at thy right Hand, and one at thy left, in the Kingdom.

22. But Jesus made answer, You know not what you ask for: can you drink the Cup which I am about to drink, and be baptized with the Baptism that I am baptized with? They reply to him, We can.

23. With that he says to them, You will indeed drink my Cup, and be baptized with the Baptism that I am baptized with; nevertheless to sit at my right Hand, and at my left, is not mine to give; but is for whom it is prepared by my Father.

24. This when the ten heard, they were enraged at the two Brothers.

25. But Jesus calling them, said; You know that the Princes of the Gentiles rule over them, and the Grandees have authority above them.

26. Yet it shall not be so among you; but whosoever would become great among you, let him be your Waiting-man:

27. And whosoever would be the first among you, let him be your Servant.

28. According as the Man is not come to be waited on, but to wait on, nay give his Life a Redemption for many.

29. As they went forth too from Jericho, a great Company followed him.

30. And behold two blind Men who sat by the Way, when they heard that Jesus passed along, cried out thus, Have mercy upon us, Lord, Son of David.

31. Whereas the Company rebuked them, that they should be silent; but they cried out the louder, saying, Have mercy upon us, Lord, Son of David.

32. And Jesus standing still, called them, and enquired, What would ye have me do to you?

33. They say to him, Lord, that our Eyes may be opened.

34. So Jesus being moved with Affection, touched their Eyes; which presently had Sight, and those followed him.

CHAP. XXI.

AND when they came near to Jerusalem, and were come to Bethphage, at the Mount of Olives, then Jesus sent two Disciples,

2. Saying to them; Go on to the Village over against you, and presently you will find an Ass tied, and a Colt with her; *them* undo, and bring to me.

neglected it. But he represents it also needless, which is not to be allowed, as the Saying would be both imperfect and improper without it.

Ver. 17. *in the Way*] The *vulg. Lat.* not having this, *Mills* roundly affirms it is of *Mark* x. 32. notwithstanding the Expression there is different.

Ver. 18. *delivered up*] as in the next Verse.

Ver. 20. *asked*] *Witber* in *Hymn* 73. observes well on it,

*Whereby we finde how much ado,
The best men have this world to leave;
How, when they wealth and friends forego,
Ambitious aims to them will cleave.
And sure this Angel-sin aspires,
In such men chiefly to reside,
That have exilde those brute desires
Which in the vulgar sort abide.*

*To thee, oh God, we therefore pray,
Thy humble minds in us may dwell;
And charme that Fiende of Pride away,
Which would thy Graces quite expell:*

*But of all other those men keep,
From this Delusion of the Foe,
Who are the Shepherds of thy Sheep,
And should each good example shew.*

*For such as still pursuing be
That greatness which the world respects,
Their servile baseness neither see,
Nor feele thy Spirits rare effects.*

which may be too useful to be lost, as it was too scarce to be referred to.

Ver. 22, 23. *and be baptized—baptized with*] All have not these, and more have not the latter, both which *Mills* therefore ascribes to *Mark*, *Pr.* 674. but the *Vulg.* being one of them might promote it in the rest, and it might be for Abridgment; see also *Whitby*.

Ver. 23. *is for whom*] Several would have it to *whom*; but the *Gr.* Particle for *but* seems to forbid it, such a *but* signifying *unless* or *excepting*, for which the *Gr.* uses *ἢ*.

Ver. 28. In a *Manuscript Copy* of very great Antiquity, *Gr.* and *Lat.* which *Beza* made use of, mentioning it often in his *Notes*, and after gave it to the University of Cambridge, there follows after this Verse, *But you seek to be increased out of a little, and to be diminished out of that which is greater. Yet bring entered in and invited to dine, do not sit down, &c.* nearly as *Luke* xiv. 8, 9, 10. and the same in a *Saxon MS.* *Lewis's Hist. of Eng. Trans.* p. 9. and by *Mills*. I have thought concerning the ancient Copies, which vary from these commonly received, that they were kept for their Singularity, before they were for their Antiquity; and that the common ones, as being common, were not so preserved: which Consideration, that is quitelike, will turn out much to the Advantage of the latter; and do a great deal towards quieting what *Whiston*, the Author of the *State of printed Heb. Text*, &c. have troubled themselves and the World with, in preferring some old Copies to the present vulgar ones.

3. And

3. And if any one says any Thing to you, ye shall answer, that the Lord has Need of them; whereupon he will presently send them.

4. Now the whole of this was done, that it might be fulfilled which was spoken by the Prophet as follows;

5. Say to the Daughter of Sion, Behold thy King comes to thee, meek, and riding upon an Ass, and a Colt the Foal of it.

6. Accordingly the Disciples went, and doing as Jesus commanded them;

7. Brought the Ass and Colt, and upon them they put their Cloaths, and let him sit upon these.

8. Moreover a very great Company spread their Cloaths in the Way; as also others cut off Branches from the Trees, and spread there.

9. The Multitude too that went before and followed, cried out thus, Pray save be to the Son of David; he is blessed who comes in the Name of the Lord; pray save be to him that is in the highest Places.

10. At length he entering into Jerusalem, all the City was in a Commotion, asking; Who is this?

11. Upon which the Multitude said, This is the Prophet Jesus, from Nazareth of Galilee.

12. Jesus also entered into the Temple of God, and put forth all who sold and bought in the Temple, and the Tables of the Money-changers he overthrew, as likewise the Seats of those that sold Doves.

13. And he says to them; It is written, my House shall be called the House of Prayer; but you have made it a Cave of Robbers.

14. Besides there came to him the Blind and Lame in the Temple, and he cured them.

15. However the chief Priests and Scribes seeing the wonderful Things which he did; and the Children trying out in the Temple, and saying, Pray save be to the Son of David; they were enraged;

16. And asked him, Dost thou hear what these say? And Jesus says to them; Yes; have you never read, Thou hast compleated a Vindication by the Mouth of Infants and sucking Babes?

17. Afterwards he left them, and went forth without the City to Bethany, and lodged there.

18. And in the Morning returning back to the City, he was hungry.

19. When seeing one Fig-tree in the Way, he came to it, and found Nothing on it but Leaves only; so he says to it; Let there no more be Fruit from thee for ever: with that the Fig-tree immediately withered.

20. Which the Disciples seeing, wondered; and said, How the Fig-tree is immediately withered!

21. But Jesus made answer to them: I tell you certainly; If you have Faith, and do not doubt, you shall not only do what there is to the Fig-tree, but also if you say to this Mountain, Be thou lifted up, and cast into the Sea; it shall be done.

22. Nay all Things whatever ye ask for in Prayer, believing, ye shall receive.

23. Next he came into the Temple, and as he was teaching, there came to him the chief Priests; and Elders of the People, saying, By what Authority doest thou these Things? And who gave thee this Authority?

24. But Jesus made answer to them; I will also ask one Matter of you, which if ye tell me, I also will relate to you by what Authority I do these Things.

25. Whence was the Baptism of John?

Ver. 4. *the whole of*] not with some, and *Mills* says is aliunde, from some other Place; but it is fit we should know where, before we discard it; see also *Whit. Exam.*

Ver. 6. *doing*] the Gr. being a Participle, while *and brought* is Tautology with *did*, Ver. 2.

Ver. 7. *upon them*] that he might ride on which he pleased, who chose the Colt, *Mark xi. 7. Luke xix. 35:*

Ib. upon these] viz. the Cloaths.

Ver. 9. *Pray save*] by *Hammond* *Save I beseech thee.*

Ver. 12. *the Temple*] which the Court for the People was sometimes called, as *Godwyn* in his *Moses and Aaron* says, B. ii. Ch. 1. especially in the *Writings of the New Testament*; as the *Tabernacle* had also been called, 1 *Sam. iii. 3.*

Ib. put] not cast or threw the Men. I have consulted *Commentators* in vain for the true Time of this, and the withering of the Fig-tree, which *Mat.* and *Mark* alternately put first. They relate indeed, and agree from *Mark xi. 11.* that this was the second Day of *Jesus's* coming to *Jerusalem* and the Temple, yet suppose he healed the Blind and Lame mentioned here Ver. 14. on the first of the Days; which latter I think unlikely as it stands here, and because he seems to have gone thither in the

Evening, *Mark xi. 11.* perhaps to Prayer according to *Act. iii. 1.* & Ver. 13. Now that *Mark*, writing after *Mat.* adjusted Things more in Order, where they dissent, is most likely; besides the Affair of the Fig-tree being in the Morning, Ver. 18. and of the 2d Day, *Mark xi. 12.* this Transaction in the Temple will be after on the same Day, *Mark xi. 15.* as also what here begins at Ver. 23. on the 3d Day, *Mark xi. 19, 20, 27, 28. Luke xx. 1, 2.* from whence it appears that the Place of this Ver. 12, and to the 18, in Order of Time would be between the 22, & 23.

Ver. 16. *a Vindication*] This Quotation is from the Gr. *Vers. of Psa. viii. 2.* whose *Translator*, I suppose thinking *Strength* not plain enough, would signify by *alvor*, as it means, a *Vindication* or strong proverbial Saying, fittest for Children to utter; though the same Gr. Word otherwise denotes *Praise*, which the *old Lat. Transf.* adopting, others have taken it on Trust from him, notwithstanding the Stretch is quite too wide for *Strength* to mean *Praise*.

Ver. 20. *withered!*] Better expressed by a Note of Admiration, than of Interrogation, *Scott's Note*; which see farther:

From Heaven, or from Men? Whereupon they reasoned thus with themselves; If we say, From Heaven; he will retort to us, For what reason then did not you believe him?

26. But if we say, From Men; we fear the Company: for all hold John as a Prophet.

27. So they made answer to Jesus, We do not know. He also said to them: Neither tell I you by what Authority I do these Things.

28. But what do ye think? A Man had two Children, and going to the first, he said, Son, go, work to Day in my Vineyard.

29. Whereas he made answer, I will not; yet afterwards repenting, he went.

30. And going to the second, he said in like manner. Whereas he made answer, I will, Lord; but went not.

31. Which of the two did the Will of the Father? They say to him, The first. Jesus replies to them; Verily I say to you, that the Publicans and Harlots get into the Kingdom of God before you.

32. For John came to you in the Way of Righteousness, and ye believed him not, but the Publicans and Harlots did; which you seeing, did not repent afterwards, to believe him.

33. Hear another Similitude; there was some Man a Householder, who planted a Vineyard, put a Hedge about it, dug in it a Winepress, built a Tower, let it out to Husbandmen, and travelled away.

34. Now when the Time of the Fruits came near, he sent his Servants to the Husbandmen, to receive the Fruits of it:

35. And the Husbandmen taking his Servants, beat indeed one, killed another, and stoned another.

36. Again he sent other Servants, more than the first; and they did to them in like Manner.

37. At this he afterwards sent to them his Son, saying, They will reverence my Son.

38. But the Husbandmen seeing the Son, said among themselves, This is the Heir, come, let us kill him, and seize his Inheritance.

39. Him accordingly they took, and threw forth without the Vineyard, as well as killed.

40. When the Master of the Vineyard therefore shall come, what will he do to those Husbandmen?

41. They say to him, He will grievously

destroy these evil ones, and let out the Vineyard to other Husbandmen, who will render to him the Fruits in their Times.

42. Jesus replies to them; Have you never read in the Scriptures, The same Stone that the Builders rejected, is become the Head of the Corner: this is come to pass by the Lord, and it is wonderful in our Sight?

43. For this reason I tell you, that the Kingdom of God will be taken away from you, and be given to a Nation yielding the Fruits of it.

44. And he that falls on this Stone, will be broke to pieces; but it will dash him, on whom it shall fall, to shivers.

45. Thus the chief Priests and Pharisees hearing his Parables, knew that he spoke concerning them.

46. Yet seeking to take hold of him, they feared the Multitude, since they esteemed him as a Prophet.

C H A P. XXII.

MOREOVER Jesus spoke to them again in Parables in the following manner:

2. The Kingdom of Heaven is likened to a Man *that* was a King, who made a Marriage for his Son.

3. And sent his Servants to call those who were invited to the Marriage, but they would not come.

4. Again he sent other Servants, saying; Tell them that are invited, Behold I have got ready my Dinner; my Oxen and fat Beasts are killed, and all Things are ready: come to the Marriage.

5. Yet they neglected, and went away, one indeed to his own Field, and another to his Merchandise.

6. Nay the Residue taking hold of his Servants, abused and stoned *them*.

7. Which when the King heard of, he was angry; afterwards sending his Warriors, he destroyed those Murderers, and burnt their City.

8. Then he says to his Servants; The Marriage indeed is ready, but those who were invited, have been unworthy.

9. Go therefore to the High-ways, and whomsoever you shall find, call to the Marriage.

10. Accordingly those Servants went out

Ver. 33. *some*] several being void of, *Mills* would have an Insertion from *Luke*, Pr. 674. yet it might rather be pruned off, as more unnecessary with *Householder*.

Ver. 39. *Him they took*] The *him* in the *Original* is with *took* as *Mills* has it, and with *cast* after the false *Complutensian Copy*, as in our *Transf.*

Ib. as well as] and in *Luke* xx. 15, it being far most likely that he was thrown forth after he was killed, as the Order is in *Mark* xii. 7. and as in *Acts* xiv. 19.

Ver. 42. *Sight?*] Our *Bibles* now have the End of the Question here, but the early *Editions* had the Note at *Corner*, making the latter Part none of the Quotation from *Psa.* cxviii. 22, 23. And *Scott*, though so exact a *Translator*, has left that Point quite out.

Ver. 3. *invited*] See at *Luk.* xiv. 7.

Ver. 5. *own*] according to the *Gr.* see *Scott*.

into the Ways, and gathered together all that ever they found, both bad and good, whereby there were enow sate down at the Marriage.

11. At length the King coming in, to see them that sate down, beheld there a Man not dressed in Wedding-cloaths.

12. Whereupon he says to him, Companion, how didst thou come in hither, without having Wedding-cloaths? And he was speechless.

13. The King then said to the Ministers, Bind his Hands and Feet, and take him, and cast forth into outer Darknes; there Weeping and Gnashing of Teeth will be.

14. For many are called, but few chosen.

15. Then the Pharisees went, and took counsel, how they might insnare him in Discourse.

16. So they sent to him their Disciples, with the Herodians, who said; Master, we know that thou art true, and teachest the Way of God in Truth, and dost not care for any: for thou lookest not at the Person of Men.

17. Tell us therefore, what dost thou think? Is it lawful to give Tribute to Cesar, or not?

18. But Jesus knowing their Wickedness, said; Why do ye tempt me, Hypocrites?

19. Shew me the Money of the Tribute. So they brought him a Penny.

20. And he asks them, Whose Image and Superscription is this?

21. They say to him, Cesar's. Then he replies to them, Render therefore Cesar's Things to Cesar, and those of God to God.

22. Which they hearing, wondered; and leaving him, went away.

23. On that Day came to him the Sadducees, who say there is no Resurrection, and asked him as follows:

24. Master, Moses said, If any Man dies, having no Children, his Brother shall marry his Wife, and raise Offspring for him.

25. Now there were with us seven Brothers, and the first having married, deceased; and as he had no Offspring, left his Wife to his Brother.

26. In like Manner also the second, and the third, to the seventh.

27. Moreover last of all the Wife also died.

28. In the Resurrection therefore whose Wife of the seven will she be? For they all had her.

29. But Jesus made answer to them; You err, not knowing the Scriptures, nor the Power of God.

30. For in the Resurrection they neither marry, nor are given in Marriage, but are as the Angels of God in Heaven.

31. And have not ye read concerning the Resurrection of the Dead, what was spoken thus to you by God,

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the Dead, but of the Living.

33. Which the Multitude hearing, were surprized at his Doctrine.

34. Besides when the Pharisees heard that he had made the Sadducees speechless, they were gathered together.

35. And one of them, an Expounder of the Law, asked, trying him in this manner,

36. Master, which is the great Commandment in the Law?

37. To whom Jesus said; Thou shalt love the Lord thy God in thy whole Heart, in thy whole Soul, and thy whole Mind;

38. This is the first and great Commandment.

39. The second also is like it, Thou shalt love thy Neighbour as thy self.

40. On these two Commandments all the Law and the Prophets hang.

41. Now the Pharisees being gathered together, Jesus asked them as follows,

42. What do ye think concerning Christ? Whose Son is he? They say to him, David's.

43. He replies to them; How then does David in Spirit call him Lord thus;

44. The Lord said to my Lord, Sit at my right Hand, until I make thy Enemies thy Footstool?

45. If David therefore calls him Lord, how is he his Son?

46. And none was able to answer him a Word, nor did any one dare from that Day any more to enquire of him.

Ver. 13. *take him, and*] is lacking in some *Versions*, &c. whence *Mills* declares it put in for Copiousness; but was rather put out, because it was thought absurd to take him after he was bound; which yet is not, as it was then to cast him forth. *Whitby* omits answering this among others.

Ver. 35. *an Expounder of the Law*] being a Pharisee, Ver. 34. and a Scribe, *Mark xii. 28.* so rendered by *Beza*, *Legis interpret*, and our modern *Lawyer* has a different Sense.

Ib. trying] not tempting wickedly, *Mark xii.*

Ver. 40. *all*] One Copy and 2 or 3 *Versions* being without this, *Mills* took it not to be genuine; for Nobody, he says, would ever have erased out that Word: yet it is not altogether unlikely Somebody over scrupulous might, however it might be left out by Oversight, and the more probably as being like the End of the last Word. *Whitby* in his Manner opposes *Mills* with telling who have it, which is little to the Purpose, especially as it is implied by *Mills* that the rest have it.

C H A P. XXIII.

THEN Jesus spoke to the Multitude, and to his Disciples, as follows :

2. The Scribes and Pharisees sit in the Seat of Moses.

3. All Things therefore whatsoever they shall bid you to observe, observe and do ; but do not according to their Deeds : for they say, and do not.

4. For they bind up Loads heavy and grievous to be born, which they lay upon Men's Shoulders ; but will not move *any* of them with their own Finger.

5. Nay they do all their Deeds to be seen by Men : thus they enlarge their Labels, and make the Fringes of their Cloaths great.

6. They also love the first Places at Suppers, and the first Seats in the Synagogues ;

7. As likewise Salutations in the Markets, and to be called by Men, Rabbi, Rabbi.

8. But do not you be called Rabbi : for there is one your Master Christ, but you are all Brethren.

9. And do not call *any* your Father on the Earth : for there is one your Father in Heaven.

10. Nor be you called Masters : for one is your Master Christ.

11. Whereas he that is the greatest of you, shall be your Waiting-man.

12. He also who exalts himself, will be humbled ; and he who humbles himself, will be exalted.

13. But wo is to you, Scribes, and Pharisees, Hypocrites ; because ye shut the Kingdom of Heaven before Men : for ye neither go in, nor permit those who are going in to do it.

14. Wo is to you, Scribes, and Pharisees, Hypocrites ; because ye devour Widows Houses, and pray long in Pretence : for this reason ye will receive more abundant Judgment.

15. Wo is to you, Scribes, and Pharisees, Hypocrites ; because ye go about Sea and Land, to make one Profelyte ; and when he is made, ye make him doubly more a Son of Hell than your selves.

16. Wo is to you, blind Guides, that say, Whoever shall swear by the Temple, it is Nothing ; but whoever shall swear by the Gold of the Temple, is indebted.

17. Foolish and blind ones ! for which is superior, the Gold, or the Temple that sanctifies the Gold ?

18. And whosoever shall swear by the Altar, it is Nothing ; but whoever shall swear by the Gift upon it, is indebted.

19. Foolish and blind ones ! for which is superior, the Gift, or the Altar that sanctifies the Gift ?

20. He therefore that swears by the Altar, swears both by it and all Things upon it.

21. And he that swears by the Temple, swears both by it and him who dwells in it.

22. He likewise that swears by Heaven, swears by the Throne of God, and by him who sits upon it.

23. Wo is to you, Scribes and Pharisees, Hypocrites ; because ye give tythe of Mint, Anise and Cummin, and have left the more weighty Things of the Law, Judgment, Mercy and Faith : ye ought to do these, though not leave them.

24. Blind Guides, that strain out a Gnat, but swallow down a Camel !

Ver. 4. *and grievous to be born*] Mills says, it is Luke's, 4 or 5 Translations being without it ; a rash Way of judging, when Luke too has not the same Expression, Chap. xi. 46.

Ib. *not move any of them*] not put a Finger to them, Luk. xi. 46. to move so much as that could move. But alas what do those make of Things who do not attend to the literal Sense ! The wiser Part of them may well say Nothing. The Meaning *Lyra* exhibits thus, *Medicum Conatum ad agendum talia nolunt apponere, They will not apply a small Endeavour to do such Things* : who expounded so well the literal Sense of the Scripture, that the Romanists said of him,

Nisi Lyra lyraffet,

Nemo nostrum saltasset ;

If Lyra had not played on the Lyre, none of us should have danced ; whose Commentaries in 4 vols. fol. I have, printed at Nuremberg 1497, he being an English Christian Jew.

Ver. 5. *Labels*] Exod. xiii. 16. Deut. vi. 8. & xi. 18. *Phylacteries* being Gr.

Ib. *Fringes*] Num. xv. 38, 39. Deut. xxii. 12.

Ib. *of their Cloaths*] Four or five Copies and Translations together not having this, it has been deemed a Supplement, though so necessary, and as if those were weightier than many more.

Ver. 14. This whole Verse some do not acknowledge, and is therefore adjudged by Mills to be fetched (he should

have said *made*) from Mark xii. 40. or Luke xx. 47. it may better be thought, that in three or four Sentences beginning alike one was missed. In both *Whitby's Examen* and *Annot.* it is mistaken for being no further than *Hypocrites*, though the Place of the *Prel.* cited, as well as *Mills's* Note has otherwise ; but the whole is spoken of after Ver. 19. see also *Scott's* Reply in *Review*.

Ver. 18. *indebted*] no other than in Ver. 16. and not signifying guilty.

Ver. 19. *Foolish and*] prefixed, quoth Mills, from Ver. 17. *Prel.* 395. whose Criticisms of this Sort, if you examine as much and as candidly as I have done, you may believe as little. I suppose this might be at the End of a Line, and so missed by the Translator of the *vulg. Lat.* to which it is out of Dispute some Gr. has been made conformable.

Ver. 23. *Hypocrites*] Wm. Tyndal in his Prologue to *Jonas* writes, *In open Sinnes there is hope of repentance, but in bely ypocrysy none at al.*

Ver. 24. *strain out*] as from Milk, &c. that they might not drink it down, according to their Exposition of the Law in Lev. xi. as may be seen in *Gill's* Quotations, which makes it intelligible. And not the Vulgar alone mistake by the *com. Transf.* as I heard one tell it by *kick*, but the Assembly in their Annotations expound it, *which are like a Man that strains at a small Thing, as if he feared it would choke him.* Whereas the *Gen. Vers.* before and

25. Wo is to you, Scribes, and Pharisees, Hypocrites; because ye cleanse what is without the Cup and Platter, but within they are full of Pillage and Excess.

26. Blind Pharisee, cleanse first the Inside of the Cup and Platter, that the Outside of them may also be clean.

27. Wo is to you, Scribes, and Pharisees, Hypocrites; because ye are like whitened Graves, which without indeed appear beautiful, but within are full of the Bones of the Dead, and all Uncleanneſs.

28. Thus ye also without indeed appear to Men righteous, but within are full of Hypocrisy and Iniquity.

29. Wo is to you, Scribes, and Pharisees, Hypocrites; because ye build up the Graves of the Prophets, and adorn the Tombs of the Righteous;

30. And say, If we had been in the Days of our Forefathers, we would not have been their Partners in the Blood of the Prophets.

31. So that ye testify for your selves, that ye are the Sons of them who murdered the Prophets.

32. And fill ye up the Measure of your Forefathers.

33. Serpents, Offspring of Vipers, how will ye flee from the Judgment of Hell?

34. For this reason behold I send you Prophets, wise Men, and Scribes; some of whom ye will kill, and crucify, some of them also whip in your Synagogues, and persecute from one City to another:

35. That there may come upon you all the righteous Blood shed on the Earth, from the Blood of righteous Abel, to that of Zacharias, the Son of Barachias, whom ye murdered between the Temple and the Altar.

36. I tell you certainly, that all these will come upon this Generation.

37. O Jerusalem, Jerusalem, that killest the Prophets, and storest those who are sent to thee, how often would I have gathered together thy Children, in the Manner a Hen does her Chickens under the Wings, and ye would not!

38. Behold your House is left to you desart.

39. For I tell you; Ye shall not at all see me henceforth, until ye say, He is blessed who comes in the Name of the Lord.

CHAP. XXIV.

AFTERWARDS Jesus going out, went from the Temple, and his Disciples came near, to shew him the Buildings of it.

2. To whom Jesus said; Do not ye see all these? I say to you certainly, Here will not be left one Stone at all upon another, which will not be quite demolished.

3. And he sitting down upon the Mount of Olives, the Disciples came to him privately, saying, Tell us, when will these Things be, as also what the Sign of thy Coming, and of the End of the Age?

4. Upon which Jesus made answer to them: That none may seduce you.

5. For many will come in my Name, saying, I am Christ; and will seduce many.

6. Besides you will hereafter hear of Wars, and News of Wars; see that you be not troubled: for all must come to pass, but the End is not yet.

7. For one Nation will rise up against another, and one Kingdom against another; and

Tyndal have both out, the *Bishops Bib.* only strain; and this strain whether from the *Gr.* or *Lat.* has no Meaning of stretch or strive.

Ib. but] to the *Greek.*

Ver. 26. and *Platter*] wanting with 3 or 4, whence *Mills* thought it taken from the foregoing *Ver.* when it might be rather omitted because there. With *Whitby* the whole Verse is put as wanting, *Exam. L. ii. 2. 2.*

Ib. that] This is Doctrine worthy of him who delivered it, for the Wisdom and Truth of it; since he that is holy inwardly, will likewise outwardly: nay the Comparison which our Lord uses, singularly denotes it, because such Things being put into Water to wash the Inside, the Outside being less foul, is cleansed by the Rinsing.

Ver. 31. for] that is relating to.

Ver. 34. another] as in the *com. Transf.* Ch. xxiv. 2.

Ver. 35. *Zacharias*] supposed to be him spoken of 2 Chr. xxiv. 20, 21. for which see *Beza's Annot.* and *Jerome* relates in his *Commentaries* here, *In Evangelio quo utuntur Nazareni, pro filio Barachia, filium Joiada reperimus scriptum: In the Gospel which the Nazarens use (made before either of the four now so called, but which is lost) for the Son of Barachias, we find written the Son of Joiada. In behalf of the present Reading it might be said, that he had both these Names, and I will add, that Jesus having spoken the former, as well known to the Jews, Joiada might be*

substituted from *Chren.* for the sake of Perspicuity to others, rather than the contrary; for this *Zacharias* see circumstantially *Whitby's Annot.*

Ver. 36. these] not things, but Bloods or Murders, like that in Ch. xxiv. 2. & xxv. 21.

Ver. 37. often] *Wall* in his *Critical Notes* on *Luke* xiii. 34. & *John* x. 40. observes, that neither *Matthew*, *Mark* nor *Luke*, give any Account of our Saviour's going to *Jerusalem* before the last Time, besides such a Hint as this, tho' *John* recites four several Times besides that.

Ib. Hen] How much more suitable than *J. Wesley's* bird, which sits upon her young in the Nest, without gathering together for it!

Ver. 38. This short Verse is better joined to the next, *Luke* xiii. 35.

Ver. 2. these] Buildings, not things; see *Mark* xiii. 2. & *Ver.* 8.

Ib. at all] *Scott*, by no means, and after quite, there being double Negatives in the *Greek.*

Ver. 3. Coming] *Παρουσία*, which otherwise signifies Presence, as in 2 Cor. x. 10. *Phil.* ii. 12. &c. from *παράγω*, and originally from *παύω*, being here from the Thence *ἐν*.

Ib. Age] as the *Gr.* Word signifies rather than World; and so I since find both *Hammond* and *Whitby*, interpreting and applying it.

there will be Famines, with Pestilences, and Earthquakes throughout the Places.

8. Yet all these will be the Beginning of Pangs.

9. Then will they deliver you up to Affliction, and kill you; and you will be hated by all Nations for my Name.

10. Nay then will many be offended, and deliver up one another, and hate one another.

11. Moreover divers false Prophets will rise up, and seduce many.

12. And because Iniquity will be increased, the Love of many will become cold;

13. But he who perseveres to the End, shall be saved.

14. And this Gospel of the Kingdom shall be preached in the whole World, for a Testimony to all Nations; and then the End will come.

15. When therefore you see the abominable Thing of Desolation, spoken of by the Prophet Daniel, stand in the holy Place (let him who reads understand)

16. Then let those in Judea flee to the Mountains;

17. Let him on the House-top not come down, to take any Thing out of his House;

18. And let him in the Field not return back, to take his Cloaths.

19. Wo also will be to them who are with Child, and to such as give suck in those Days.

20. But pray that your Flight may not be in the Winter, nor on the Sabbath.

21. For there will be then such great Affliction, as has not been from the Beginning of the World till now, nor will be at all.

22. And if those Days should not be short-

ened, no Flesh would be saved; but for the sake of the chosen ones those Days will be shortened.

23. Then if any one shall say to you, Behold here is Christ, or there; do not believe.

24. For false Christs and false Prophets will rise up, and give great Signs and Wonders; so that they would seduce, if possible, even the chosen ones.

25. Behold I have foretold you.

26. If therefore they shall say to you, Lo he is in the Wilderness; do not go out: Lo in the Closets; do not believe.

27. For according as the Lightning comes out from the East, and shines to the West; so will also the Coming of the Man be.

28. For wheresoever the dead Body is, thither will the Eagles be gathered together.

29. Presently too after the Affliction of those Days, the Sun will be darkened, the Moon not give its Light, the Stars fall from Heaven, and the Powers of the Heavens be shaken.

30. And then will appear the Sign of the Man in Heaven; so that then all the Tribes of the Earth will lament, when they see the Man come in the Clouds of Heaven, with Power and much Glory.

31. He will also send his Angels with a Trumpet of a loud Sound, and they will gather together his chosen ones from the four Winds, from one End of the Heavens to their other.

32. Moreover learn a Similitude from the Fig-tree; When its Branch is now tender, and sprouts forth Leaves, you know that Summer is near:

Ver. 15. *the abominable Thing of Desolation*] the Heathen Roman Army making desolate, *Luke* xxi. 20.

Ver. 16. *flee*] Accordingly the Christian Jews fled to Pella beyond Jordan, and were preserved, as *Eusebius* and *Epiphanius* relate; and see *Luke* xxi. 21.

Ver. 22. *for the sake of the chosen ones*] viz. the Christian Jews perhaps, that they might be delivered from the Jewish Law by the Overthrow of the Temple, and be saved by the Gospel, according to *Gal.* v. 2, 4. and particularly might be those mentioned at Ver. 16. let it be tried whether any other Interpretation, with respect to that Time, is so suitable.

Ver. 24. *false Christs*] *Wm. Tyndal* says in his *Obedience of a Christian Man*, *Though I for a Consideration have translated false Christs, keeping the Greek Word; yet signifieth it in the English false Anointed, and ought so to be translated.*

Ver. 28. *the Eagles*] which the Roman Army had for Ensigns.

Ver. 29, 30. *Hammond* and *Whitby* apply all in these Verses to the Overthrow of the Jews by the Romans, as *Lightfoot* and the latter do that in the 31st to the gathering of the Christian Church; which Ver. 34. may seem to confirm, especially as it has all with these Things, and so *Luke* xxi. 32. But *Wall* distinguishes between these Ver. 34. and that Ver. 36. referring the first to all from Ver. 5. to Ver. 30. and the latter to Ver. 30, 31. yet [then] may

again seem to combine Ver. 30. to Ver. 29. in Time, as also at *Luke* xxi. 27. However if I go so far in such great Company, I must make a full Stop here, and not take *Rev.* i. 7. also in that Sense, as both *Ham.* and *Whit.* do, nor 1 *Thes.* v. 2. 2 *Thes.* i. 7, 8, 9, 10. 2 *Pet.* iii. 10, 12. as *Ham.* not *Whit.* for so we might disbelieve any future visible Coming of Jesus to Judgment, since *Acts* i. 11. might be expounded in the same Manner, and perhaps 1 *Thes.* iv. 15, 16, 17. if the Clouds may be made metaphorical; besides how did the Destruction of Jerusalem and the Temple, concern or belong to the distant Christians of Lesser Asia? *Whitby* besides his *Paraphrase* and *Annotations*, has an *Appendix* on this Chap. in Answer to *Whiston*, and another to *Grotius*; which latter to the 3 Questions (or threefold Question) of the Disciples, Ver. 3. supposes Jesus answering thus, to the first (Part) as far as to Ver. 23. to the second, which he refers to the Time of *Constantine*, but others to the general Conversion of the Jews, from thence to Ver. 30. and to the last concerning the End of the World after; but *Whitby* asserts that at least to Ver. 34. (I suppose he meant inclusive) it is only of the Destruction of the Jews, a little inconsistent with what he says of Ver. 31. and to me he discourses more plainly and convincingly of it in his *Gen. Pref.* p. 29, 30, 31, 32.

Ver. 31. *Trumpet of a loud Sound*] according to the Gr. as also *Scott's Transf.*

33. So also when you see all these Things, know that it is near at the Doors.

34. I say to you certainly, This Generation will by no means pass away, until all these Things are done.

35. Heaven and Earth will pass away, but my Words will not at all.

36. Nevertheless concerning that Day and Hour none knows, not the Angels of Heaven, but my Father only.

37. Now according as the Days of Noe, so will also the Coming of the Man be.

38. For according as they were in the Days before the Flood, eating and drinking, marrying and giving in Marriage, till the Day that Noe entered into the Ark;

39. And did not know till the Flood came, and took them all away: so will also the Coming of the Man be.

40. Then two Men being in the Field, one will be taken, and one left.

41. Of two Women grinding at a Mill, one will be taken, and one left.

42. Watch therefore; since you know not in what Hour your Lord comes.

43. But this know, that if a Householder had known in what Watch the Thief would come, he would have watched, and not let his House be broke through.

44. For this reason be you also ready; since the Man comes in an Hour which you do not think.

45. Who then is a faithful and wise Servant, whom his Lord has set over his Family, to give them Food in Season?

46. That Servant will be blest, whom his Lord when he comes shall find doing so.

47. I tell you certainly, that he will set him over all the Things he has.

48. But if that Servant being evil says in his Heart, My Lord delays coming;

49. And begins to beat the Fellow-servants, and also to eat and drink with Drunkards:

50. The Lord of this Servant will come in a Day that he does not expect, and in an Hour that he does not know of;

51. And will cut him asunder, and put his

Part with Hypocrites; there Weeping and Gnashing of Teeth will be.

C H A P. XXV.

THEN will the Kingdom of Heaven be likened to ten Virgins, who took their Lamps, and went out to meet a Bridegroom;

2. Five of them being wise, and five foolish.

3. They who were foolish, taking their Lamps, did not take Oil with them.

4. Whereas the wise took Oil in their Vessels with their Lamps.

5. And as the Bridegroom delayed, they all slumbered and slept.

6. But at Midnight there was a Cry made, Behold the Bridegroom is coming, go out to meet him.

7. Then all those Virgins arose, and trimmed up their Lamps.

8. And the foolish said to the wise, Give us some of your Oil, because our Lamps are gone out.

9. But the wise answered thus, No, lest at any time there should not be sufficient for us and you; but go rather to them that sell, and buy for your selves.

10. Now while they were gone away to buy, the Bridegroom came; so those who were ready went in with him to the Marriage, and the Door was shut.

11. But afterwards the rest of the Virgins also come, saying, Lord, Lord, open to us.

12. Nevertheless he made answer; I say to you certainly, I do not know you.

13. Watch therefore, since you know not the Day nor Hour, in which the Man will come.

14. For it is according as a Man who travelling away, called his own Servants, and delivered to them the Things which he had.

15. And to one he gave five Talents, to another two, and to another one, to each according to his own Ability; and presently travelled away.

Ver. 36. *that Day and Hour*] when Heaven and Earth will pass away, Ver. 35. of a sudden as the Flood of Noe came, Ver. 37, 38, 39. and the Destruction of Sodom, Luke xvii. 28, 29, 30. and being joined to the Chap. after this by *then*; yet *Hammond* applies it all to the Overthrow of the *Jews* by the *Romans*, which was doing some Years; and *Whitby* inconsistently Ver. 39, 40, 41. but not Ver. 36.

Ver. 38. *they were*] according to the *Gr.* and as in *Scott's late Version*.

Ver. 40, 41. *taken*] as *Paul* declares *1 Thes.* iv. 16, 17. but tallies poorly with the Destruction of the *Jews*, and

particularly with *on or in that Night*, Luke xvii. 34. tho' *Whitby* praises *Hammond* for referring it thither.

1b. *one left*] not the other here as in Luke xvii. 35, 36.

Ver. 48. *coming*] a Verb, not a Noun.

Ver. 11. *come*] the pres. Tense, as in *Mark* ii. 3, 18. & xi. 15, 27.

Ver. 12. *I do not know you*] i. e. *you are Strangers to me*.

Ver. 13. *in which the Man will come*] taken from Ch. xxiv. and perhaps Ver. 44. says *Mills*, several *Exemplars* and *Versions* being without it; but what great Matter is that, as so usual, since many more are with it, and these Words are not there?

16. Whereupon he who had received five Talents going, wrought with them, and made other five Talents.

17. In like Manner also he with two, did himself also gain other two.

18. But he that had received one going away, dug in the Ground, and hid his Lord's Money.

19. And after much Time the Lord of those Servants comes, and takes Account of them.

20. When he coming near who had received five Talents, brought so many more, saying, Lord, thou didst deliver five Talents to me; so I have gained to them other five.

21. Upon this his Lord answered him, Well, good and faithful Servant, thou hast been faithful over a few Things, I will set thee over many; enter into the Joy of thy Lord.

22. And he also coming near who had received two Talents, said, Lord, thou didst deliver two Talents to me; so I have gained to them other two.

23. His Lord answered him, Well, good and faithful Servant, thou hast been faithful over a few Things, I will set thee over many; enter into the Joy of thy Lord.

24. Next he likewise came near, who received one Talent, and said; Lord, I know thou art a hard Man, who reapest where thou hast not sown, and gatherest together whence thou hast not dispersed.

25. So being afraid, I went away, and hid thy Talent in the Ground; behold thou hast thy own.

26. But his Lord made answer to him; Wicked Servant and slothful, since thou knewest I reap where I did not sow, and gather together whence I did not disperse;

27. Thou shouldest have put my Money to the Bankers; that on my coming I might have received what was mine with Interest.

28. Take therefore the Talent from him, and give to him that has the ten Talents.

29. For to every one who has shall be given, and it shall abound; but from him that has not, shall be taken away even what he seemingly has.

30. Moreover cast forth the unprofitable Servant into outer Darknes; there Weeping and Gnashing of Teeth will be.

31. And at the Time when the Man shall come in his Glory, and all the holy Angels with him, he will sit on his glorious Throne.

32. All Nations too will be gathered together before him; and then will he separate one from another, according as a Shepherd does the Sheep from the Goats.

33. Besides he will indeed make the Sheep stand at his right Hand, and the Goats at the left.

34. Then will the King say to those at his right Hand; Come, O blessed of my Father, inherit the Kingdom prepared for you from the founding of the World.

35. For I was hungry, and you gave me to eat; thirsty, and you made me drink; was a Stranger, and you took me in;

36. Naked, and you clothed me; sick, and you visited me; was in Prison, and you came to me.

37. Then will the Righteous answer him as follows; Lord, when did we see thee hungry, and fed; or thirsty, and made drink?

38. When also did we see thee a Stranger, and took in; or naked, and clothed?

39. When likewise did we see thee sick, or in Prison, and come to thee?

40. And the King will make reply to them; I tell you certainly, Whatsoever you did to one of the least of these my Brethren, you did to me.

41. Then will he say also to them on the left Hand; Go from me, O cursed, into everlasting Fire prepared for the Devil and his Angels.

42. For I was hungry, and you did not give me to eat; thirsty, and you did not make me drink;

43. I was a Stranger, and you did not take me in; naked, and you did not cloath me; sick, and in Prison, and you did not visit me.

44. Then will they also answer him as follows; Lord, when did we see thee hungry, thirsty, a Stranger, naked, sick, or in Prison, and did not minister to thee?

45. Then will he reply to them thus; I tell you certainly, Whatsoever you did not to one of the least of these, you did not to me.

46. And the latter shall go away into everlasting Torment; but the Righteous into everlasting Life.

Ver. 24. 26. *whence*] not *where* as before.

Ver. 32. *the Sheep*] Our last Translators with their too usual Incorrectness have thrust in *his*, which was not in the Geneva Edition.

Ver. 33. *indeed*] Mills mentions but one MS. without this (and Translations might neglect it as ours) yet reckons that genuine, *Presl.* 383, 384, 392.

Ver. 39. *likewise*] $\delta\epsilon$ as at Ver. 38. not *or*, as our Eng. Translators have made it from the *Vulg.*

Ver. 40. *Whatsoever*] *In as much as*, the same with *forasmuch as*, is quite of another Meaning from the Gr.

Ver. 41. *prepared*] *which my Father prepared*, Mills thought the right Reading; but has not told us why a few Copies, with no other Reason, should be preferred before many. To me that seems more a *Glifs*.

C H A P. XXVI.

AND when Jesus had made an end of all these Speeches, he said to his Disciples,

2. You know that two Days hence the Passover is, and the Man is delivered up to be crucified.

3. Then the chief Priests, Scribes, and Elders of the People gathered together into the Hall of the high Priest, called Caiaphas;

4. And consulted together, that they might take hold of Jesus by Deceit, and kill.

5. However they said, Not at the Feast, lest there should be a Tumult among the People.

6. Now Jesus having been in Bethany, in the House of Simon the Leper;

7. There came to him a Woman who had an Alabaster-box of very precious Ointment, and poured upon his Head, as he sat down.

8. Which when his Disciples saw, they were enraged, saying; What is there this Waste for?

9. Since that Ointment could have been sold for much, and this given to the Poor.

10. That Jesus knowing, said to them; Why do ye give the Woman Trouble? For she has wrought a good Work for me.

11. Since ye have always the Poor with you, but have not me always.

12. And she putting this Ointment on my Body, did it for me to be buried.

13. I tell you certainly, Wheresoever this Gospel is preached in the whole World, there shall be spoken also what she has done, in Remembrance of her.

14. Then one of the twelve, called Judas Iscariot, went to the chief Priests,

15. And said, What are you willing to give me, that I may deliver him up to you?

And they appointed for him thirty Pieces of Silver.

16. Thus from that Time he sought an Opportunity, that he might deliver him up.

17. And on the first of unleavened Bread the Disciples came to Jesus, asking him, Where wouldest thou have us get ready for thee to eat the Passover?

18. Whereupon he said; Go into the City to such a one, and tell him, Master says, My Time is near, with thee will I make the Passover along with my Disciples.

19. And the Disciples did as Jesus appointed them, and got the Passover ready.

20. So while it was Evening, he sat down with the twelve.

21. Moreover as they were eating, he said, I tell you certainly, that one of you will deliver me up.

22. Upon this they being exceedingly sorry, began each of them to say to him, Is it I, Lord?

23. To which he made answer; The same who dipped the Hand with me in the Dish, will deliver me up.

24. The Man indeed goes, as it is written concerning him; but wo will be to that Man by whom he himself is delivered up: it would have been well for that Man, if the same had not been born.

25. And Judas who delivered him up made answer, Is it I, Rabbi? He replied to him, Thou hast said it.

26. Now as they were eating, Jesus took Bread, and blessing, broke; then gave to the Disciples, and said, Take, eat; this is my Body.

27. The Cup likewise he took, and giving thanks, gave to them, saying, Drink all of it.

28. For this is my Blood of the new Covenant, shed for many for the Forgiveness of Sins.

Ver. 1. *all*] *Mills* recites some that have it not; *Whitby* in Answer to it (which admitted none) or his *Examination of the Various Readings of Mills*, as he entitles his Book (which here amounted to Nothing) without culpating any Thing, produces a few others which have it, while we learn from *Mills* himself that they are many.

Ver. 3. *Scribes*] crept from other Gospels, says *Mills*, by the Absence of it with some.

Ver. 6. *having been*] that is four Days before, Ver. 2. with *Joh. xii. 1.* and this may be referred back to Ch. *xxi. 17.* as it is also in *Luk. vii. 36.* and is a Participle of the 2 *Aor.* not of the *pres. Tense*; overlooked by *Scott*, who translates, *Now Jesus being.*

Ver. 15. *thirty Pieces*] *four pound ten shillings*, *Ham.* tho' *Whitby* relates he says *3l. 15s.* which is easily seen.

Ver. 17. *on the first*] after Sun-set, when it began; the Want of which Consideration has created great Difficulty and Misunderstanding; look at *Joh. xviii. 28.* and in *Luk. xxii. 7.*

Ver. 20. *while it was* (or *it being*) *Evening*] not when Evening was come; see on Ver. 17.

Ver. 23. *dipped*] being not *pres.* in *Gr.* but the 1 *Aor.* Vol. II.

and rendered by our Translators *had dipped* in its other Place, *Joh. xiii. 26.*

Ver. 25. *Rabbi*] now grafted into our Language, and thus retained in the *pres. Transf.* Ch. *xxiii. 7, 8.* *Joh. i. 38, 49.* & *iii. 2, 26.* & *vi. 25.* tho' not here, Ver. 49. *Joh. iv. 31.* & *ix. 2.* & *xi. 8.* with thrice in *Mark.*

Ib. it] who it is; the Force of *it* being often included or understood in idiomatical Expressions, particularly of the Scripture: for that this is the Meaning, *Mar. xiv. 62.* compared with Ver. 64. of this Chap. shews.

Ver. 26. *blessing*] To bless, and to give thanks, are one and the same Thing, *Note to Beauf. L'Enf. Vers.* compare also Ch. *xiv. 19.* with Ch. *xv. 36.* *Mar. viii. 7.* with Ver. 6. and this with *Luk. xxii. 19.* 1 *Cor. xi. 24.*

Ib. is] viz. signifies, as in *Gen. xl. 12,* &c.

Ver. 28. *Covenant*] rather than *testament*, as not only the great *Gratius* says, *Truth of Christ. Relig. B. iii. 1.* but *Hammond* shews at large on the Title *New Testament.*

Ib. shed] *Vulg.* and *Arab.* with 2 or 3 Authors, which will be shed, by a pedantick Preciseness.

29. But I tell you, that I will not at all drink henceforth any of this Product of the Vine, till that Day when I shall drink it with you new in the Kingdom of my Father.

30. And having sung praise, they went out to the Mount of Olives.

31. Then Jesus says to them; All you will be offended at me this Night: for it is written, I will smite the Shepherd, and the Sheep of the Flock shall be dispersed.

32. Nevertheless after I am risen up, I will go before you into Galilee.

33. At which Peter made answer to him, If they should even all be offended at thee, I never will.

34. Jesus told him, I say to thee certainly, that this Night, before the Cock has crowed, thou wilt thrice deny me.

35. Peter replies to him, If I must even die with thee, I will not at all deny thee; and in like Manner said all the Disciples.

36. Then Jesus comes with them into a Place, called Gethsemane, and says to the Disciples, Sit here, whilst I go away, and pray there.

37. So taking Peter, and the two Sons of Zebedee, he began to be sorrowful and grieved.

38. He then says to them, My Mind is very sorrowful to Death; remain here, and watch with me.

39. And going on a little, he fell on his Face, and praying, said, My Father, if it is possible, let this Cup pass away from me; nevertheless not as I would, but as thou.

40. Afterwards he comes to the Disciples, and finds them asleep, and says to Peter; So, were you not able to watch one Hour with me?

41. Watch, and pray, that you may not enter into Trial: the Spirit indeed is ready, but the Flesh weak.

42. Again he went away the second time, and prayed as follows, My Father, if this Cup cannot pass from me, except I drink it, thy Will be done.

43. And when he came, he finds them asleep again: for their Eyes were heavy.

44. Upon which he left them, and going away again, prayed the third time, speaking the same Matter.

45. Then he comes to his Disciples, and says to them; Sleep on, and be refreshed; behold the Hour draws near, and the Man is delivered up into the Power of Sinners.

46. Rise up, let us go along; behold he that delivers me up draws near.

47. And while he was speaking, lo Judas one of the twelve came, and with him a great Company, with Swords and Sticks, from the chief Priests and Elders of the People.

48. Now he that delivered him up gave them this Sign, Whomsoever I shall kiss is he; take hold of him.

49. And presently coming to Jesus, he said, Hail, Rabbi; and kissed him.

50. With that Jesus said to him, Companion, what art thou come for? Then coming near, they put Hands upon Jesus, and took hold of him.

51. And lo one of those with Jesus stretching forth the Hand, drew out his Sword, and striking a Servant of the high Priest, took off his Ear.

52. Then said Jesus to him; Turn back thy Sword into its Place: for all who take the Sword shall perish by it.

53. Dost thou think that I cannot beseech my Father, and he would provide for me more than twelve Legions of Angels?

54. How then will the Scriptures be fulfilled, that it must so be?

55. At the same Time Jesus said to the Multitude; Are you come out as against a Robber, with Swords and Sticks to take me; I sate daily with you teaching in the Temple, and you did not take hold of me.

56. But the whole of this has been done, that the Scriptures of the Prophets might be fulfilled. Then all the Disciples left him, and fled.

Ver. 29. *with you*] by his coming to them again, *Joh. xiv. 18, 20.*

1b. *new*] such new Wine as he had spoken of in *Ch. ix. 17.* viz. as plainly appears there, inward and spiritual.

Ver. 33. *they—all*] *not all men*, Ver. 31.

Ver. 34. *has crowed*] that is *done crowing*, *Mar. xiv. 68, 72.* consult the ingenious and industrious *Scott*, and *Introd. to Be. & L'En-Verf.* p. 132.

Ver. 37. *grieved*] for *heavy* signifies rather *sleepy*, as in Ver. 43. where the *Gr.* Word is also different from this.

Ver. 39. *My*] rejected by *Mills*, as not found only in the Quotations of three *Authors*, two of whose original *Gr.* Writings are lost, and the *Lat. Translations* incorrect in the Opinion of *Mills* himself; and see upon *1 Cor. i. 10.*

Ver. 41. *Trial*] according to *Ch. xxvi. 41.* which see.

Ver. 42. *Cup*] wanting with a few, and *from me* with

other few, neither of which *Mills* vindicates, but leaves as wrong; yet *Whitby* answers him, and that only with the Opposition of fewer than his to each.

Ver. 43. *heavy*] *Wesl.* *weighed down.*

Ver. 44. *the third time*] Notwithstanding *Mills* met with only three that wanted this, he asserts it to be a *marginal Gloss.*

1b. *Matter*] See *Mar. xiv. 39.*

Ver. 49. *said, Hail*]

Que rabby quod that ribaude, & right to him he yede' And kist him to be caught thereby, killed of the Jewes,

Pierce Plowman's Vision, Step 16.

Ver. 56. *has been done*] being said by *Jesus*, *Mar. xiv. 49.* not added by *Matthew* according to the *com. Transf.* and is also the preterperfect Tense of the middle Voice.

57. And those that took hold of Jesus, had him away to Caiaphas the high Priest, where the Scribes and Elders were gathered together.

58. Peter notwithstanding followed him far off, to the Hall of the high Priest; and entering in, sat down with the Officers, to see the Conclusion.

59. Next the chief Priests, Elders, and the whole Council sought for false Evidence against Jesus, that they might put him to death.

60. Yet they found none; nay though many false Witnesses came thither, they found none. However afterwards two false Witnesses coming thither,

61. Declared; He said, I can destroy the Temple of God, and in three Days rebuild it.

62. And the high Priest rising up, said to him, Dost thou answer Nothing? What do they testify against thee?

63. But Jesus was silent. Whereupon the high Priest made answer to him, I conjure thee by the Living God, that thou wilt tell us, whether thou art Christ the Son of God.

64. Jesus says to him; Thou hast spoken it: nevertheless I say to you, Hereafter you will see the Man sit at the right Hand of Power, and come on the Clouds of Heaven.

65. The high Priest then tore his Cloaths asunder, saying, He has blasphemed; what Need have we of Witnesses further? Lo now you have heard his Blasphemy:

66. How does it seem to you? And they made answer, He is guilty for Death.

67. They then spit in his Face, and beat him; as likewise some struck,

68. Saying, Prophecy to us, Christ, who it is smote thee.

69. Whilst Peter too sat without in the Hall, there came to him a young Woman, saying, Thou also wast with Jesus of Galilee.

70. Whereas he denied before them all as follows, I am ignorant of what thou sayest.

71. Besides when he was gone out into the

Porch, another saw him, and says to those there, He also was with Jesus the Nazorite.

72. And again he denied with an Oath, I do not know the Man.

73. A little after likewise they who stood by coming near, said to Peter, Truly thou art also one of them: for even thy Speaking makes thee manifest.

74. Then he began to curse at it, and swear, I do not know the Man. And presently the Cock crowed.

75. Upon this Peter remembered the Words of Jesus, who said to him, Before the Cock has crowed, thou wilt deny me thrice. And going out abroad, he wept bitterly.

C H A P. XXVII.

AND when it was Morning, all the chief Priests, and the Elders of the People took a Consultation against Jesus, so that they might put him to death.

2. Whom they bound, as also carried away, and delivered him up to Pontius Pilate the Governor.

3. Judas then who delivered him up, seeing that he was condemned, repented, and carried back the thirty Pieces of Silver, to the chief Priests and Elders,

4. Saying, I have sinned, in delivering up innocent Blood. But they said, What is it to us? Do thou look to it.

5. Whereupon throwing down the Pieces of Silver in the Temple, he departed; and being gone away, hanged himself.

6. And the chief Priests taking the Pieces of Silver, said, It is not lawful to put them into the Treasury, since it is the Price of Blood.

7. So taking Counsel, they bought with them the Potter's Field, for the Burial of Strangers.

8. Therefore that Field is called the Field of Blood to this Day.

Ver. 59. *Elders*] some want, but that it crept in from other Parts of this Chap. as *Mills* pronounces, *Presl.* 392. I am not forward to credit, and find no such; for in Ver. 3. 47. it is with *of the People*, and Ver. 57. with *Scribes*.

Ver. 61. *He*] *fellow* is too irreverent to be added by the *Translators*.

Ver. 64. *Hammond* and *Whitby* expound as Chap. xxiv. 30.

It. *Thou hast spoken it*] viz. that which is so, as in *Luk.* xxii. 70. though both unintelligible in the *com. Transl.* while *it*, often understood in the *Original*, makes Sense.

Ver. 66. *for Death*] By guilty of death, says *Wells* here, we commonly understand guilty of having killed another; and the Genitive rendered by *for* see in *Ch.* xvi. 26. *Jude* 11. *Rom.* viii. 36. 2 *Thes.* iii. 5.

Ver. 67. *struck*] the same Word as in *Ch.* v. 39. without the Meaning of, or any Thing for, *with the palms of their hands*.

Ver. 73. *makes thee manifest*] Look at *Mar.* xiv. 70.

Ver. 74. *to curse at it*] to express the Force of the Preposition (prefixed to the Verb, and that used in *Mar.* xiv. 71.) as *Beza* speaks, though he does it otherwise; but in *Kuster's Edit.* of *Mills* are enumerated sixty *MS Copies* that have a different *Reading*, which *Mills* judged was the right, signifying, as I apprehend, *to lay it down* or *affirm*; besides what *Mills* says, it might be left as being a strange Word, and it seems to have a better Gradation to *swear*, *Peter* first affirming, then swearing, nay the more likely as several urged the Charge against him, Ver. 73.

Ver. 3. *delivered—up*] the Verb. that is so rendered in the *Ver.* before.

9. Then was fulfilled what was spoken thus by the Prophet Jeremy; Accordingly they took the thirty Pieces of Silver, the Value of him that was valued, whom those of the Israelites did value;

10. And gave them for the Potter's Field, as the Lord appointed me.

11. Now Jesus stood before the Governor, who asked him as follows, Art thou the King of the Jews? And Jesus said to him, Thou sayest it.

12. And when he was accused by the chief Priest and Elders, he answered Nothing.

13. Then Pilate said to him, Dost not thou hear how many Things they testify against thee?

14. However he did not answer him to any one Word; so that the Governor wondered very much.

15. Now at the Feast the Governor used to release one Prisoner to the Company, whom they would.

16. They had also then a notorious Prisoner, called Barabbas.

17. Therefore they being gathered together, Pilate said to them, Which would ye have me release to you, Barabbas, or Jesus called Christ?

18. For he had perceived that through Envy they had delivered him up.

19. Besides as he sat on the Judgment-seat, his Wife sent Word to him, Have thou Nothing to do with that righteous Man: for I have suffered many Things to Day in a Dream by reason of him.

20. But the chief Priests and Elders per-

suaded the Multitude, that they would ask for Barabbas, and destroy Jesus.

21. Accordingly when the Governor made Proposal to them, which of the two would ye have me release to you? They said, Barabbas.

22. Pilate asks them, What then shall I do with Jesus called Christ? They all say to him, Let him be crucified.

23. Whereas the Governor replied, What Evil forsooth has he done? Yet they cried out exceedingly, saying, Let him be crucified.

24. Thus Pilate seeing that he profited Nothing, but that a Tumult was made the more, took Water, and washed the Hands before the Company, saying, I am innocent from the Blood of this righteous Man; do ye look to it.

25. Upon which all the People made answer, Let his Blood be charged on us, and on our Children.

26. Then he released Barabbas to them; and having scourged Jesus, delivered him up, that he might be crucified.

27. The Soldiers of the Governor then taking Jesus into the Judgment-hall, gathered together the whole Regiment to him.

28. And stripping him, they put on him a scarlet Cloak.

29. As also plaiting a Crown of Briers, they put it upon his Head, and a Reed in his right Hand; then they kneeled down before him, and mocked him thus, Hail, the King of the Jews.

30. Moreover they spit upon him, nay took the Reed, and struck him upon the Head.

Ver. 9. *Jeremy*] See the Note on *Zech. xi. 12.* But *Wesley* leaves it out; what a rare Example to others!

Ib. *the Value*] to be nearer the *Original*, though *Harvey* says no *Translation* can equal it, *Ther. and Asp. V. 3.*

Ver. 10. *gave*] The *Gr.* Word in the *Ver.* before for *they took* may as well signify *I took*, which the *Heb.* also is *Zech. xi. 13.* and the Verb *idunav* here for *they gave* would without *v* be *I gave*, as the *Syr.* too has it, and so agree nearer with *I cast* in *Zech.* besides that *they* does not seem to suit well with *as the Lord appointed me*: from all which the Reader may scarce but think with such great Men as *Mede* here, and *Hammond* on *Heb. viii. 9.* that the *v* is a Mistake of the Scribe; and I will add how it might be, viz. either because the Word of the *Gr.* *Sept* for *I cast* may be *they cast*, as well as the foregoing *they took*, and both end with *v* like *idunav*, or because it is the Manner of *Gr.* to add *v* at the End of Words with *s* or *t* when a Vowel begins the next, as it does here; however not as here after *a*, but that might be owing to the Ignorance of the Transcriber, and he might be the more induced to insert *v*, as there would else be a *Gr.* *a* and *a* together; moreover the *Gr. Translator* of *Matthew* from the *Heb.* might make it thus, not he himself. Yet as *Mills* has no *various Reading* of *I gave* (having omitted the *Syr.*) nor any other, we should, not to disturb the Repose of the sacred Scripture, tread softly; and for it there may be said, 1. that it is not likely the Blunder or Corruption of a single Scribe would be received in all Copies; 2. *Matthew* might, nay did, paraphrase on

the Prophet, instead of quoting him literally; 3. *their taking and giving* would be as the Prophet was ordered, when they did it by his Order; 4. *I took and gave* would be improper here, since it is applied to the chief Priests, *Ver. 6, 7.* and it is plain *Mat.* adapted the Speech to them, so far as he changed *cast* into *gave*; 5. though those *Greek Verbs* are alike in *Zech.* yet the Context shews them to be of the 1st Pers. sing. 6. an universal Alteration is incredible, against both the first *Original* here, and the *Sept.* there; 7. this could not be a Mistake as rendered from the *Heb.*

Ver. 14. *not—any one*] distinct like the *Gr.* so *Scott*; never being too vulgar, if that at all.

Ib. *the Governor wondered*] Though the *Syr.* only has *he wondered*, *Mills* concludes the *Vulg.* added it, *Pr. 1251.* which *Whitby* simply opposes with four others, if not two of them the same.

Ver. 16. *notorious*] So *Gregory* says it should be, *Notes on some Passages of Scripture.*

Ver. 18. *had perceived—delivered*] the preterpluperfect Tense, and first Aorist; different thus from those Verbs in *Mar. xv. 10.*

Ver. 24. *righteous Man*] *Mills*, from one very corrupt Copy alone, says this seems to have crept in from *Abi* or elsewhere, *Pr. 1278.*

Ver. 26. *having scourged*] before, not then, *Joh. xix. 1, 16.* and this translating *Ham.* proposes on *Luk. xxiii.* and *Guyse* reasons for.

31. And when they had mocked him, they strip him of the Cloak, and put his Cloaths on him; so had him away to be crucified.

32. And as they went out, finding a Cyrenean Man, named Simon, him they forced to take up his Cross.

33. At length coming into a Place called Golgotha, which is called the Scull Place;

34. They gave him to drink Vinegar mixed with Gall; which he tasted, but would not drink.

35. Next they crucified him, and divided his Garments, casting Lots; that it might be fulfilled which was spoken by the Prophet, They divided my Garments to themselves, and cast Lots for my Cloaths.

36. Afterwards sitting down, they kept him there.

37. And they put over his Head his Crime written, THIS IS JESUS THE KING OF THE JEWS.

38. Then were two Thieves crucified with him, one at the right Hand, and one at the left.

39. Nay those who went by blasphemed him, moving their Heads,

40. And saying, Thou who wouldst destroy the Temple, and in three Days build up, save thy self: if thou art the Son of God, come down from the Cross.

41. And in like Manner also the chief Priests mocking, with the Scribes and Elders; said;

42. He who saved others, cannot save himself: if he is the King of Israel, let him come down now from the Cross; and we will believe him.

43. He trusted on God, let him now deliver him, if he likes him: for he said, I am the Son of God.

44. And the Thieves too who were crucified with him, reproached him with the same.

45. Now from the sixth Hour there was Darkness in all the Country, till the ninth.

46. About which Hour Jesus cried out thus aloud, Eli, Eli, lama sabachthani; that is, My God, my God, why hast thou forsaken me?

47. With that some of them who stood there hearing, said, He calls Elias.

48. So presently one of them running; took a Sponge, which filling with Vinegar, he put on a Reed, and gave him to drink.

Ver. 35. *that it might &c.*] All this to the End of the Verse is not in above fifty MSS reckoned in *Kuster's Edit.* of *Mills*, besides Versions and Authors, and is thought to be taken from *Job. xix. 24.* but the *Vulg.* has it, which may have prevailed on the *com. Reading* and *European Translations*.

Ver. 37. *JESUS*] a dozen omit.

Ver. 40. *Cross*] *If the Cross were not, Christ would have Disciples enough, Tyndal's Prologue to Exod.*

Ver. 41. *Elders*] I find upwards of fifty Copies named that have added *and Pharisees*, but *Mills* saying no further, and *Whitby* Nothing about it. The *Syr.* too has it, with the *Arab.* and *Perf.* as *Scott* writes in his *Review of Dr. Mill's Various Readings in St. Mat.* but the *Vulg.* not, so that it seems to be an ancient eastern Reading; and I suppose genuine, as being so diffusive without or against the *Vulg.* three Copies also having *Pharisees* instead of *Elders*, and neither of them being mentioned by *Mark*, the last might be dropt here.

Ver. 42. *he cannot save himself*] *Mills* observes some Copies have it pointed interrogatively, and more in *Mar.*

Ver. 31. *cannot he save himself?*
Ib. *believe him*] More than fifty Copies have *believe on him*, but *Mills* objects to it; and it seems justly, according to *Mar. xv. 32.* i. e. they would believe he could save himself.

Ver. 43. *now*] omitted by some, as in *Psa. xxii. 8.* which the *Jews* used inadvertently; and *Mills* says is by the *Vulg.* which is wrong, though put by it self.

Ib. *likes*] This fulfilling Ver. 8. of the evangelical *xxiid Psalm*, of which consult *Interpreters*; whereas *he will have* is more properly referrible to *Jesus*.

Ver. 44. *Thieves*] What was done by one is sometimes said to be done by those of which he was one, and may so much the better the fewer they are.

Ib. *reproached*] the very same Word with that in *Mar. xv. 32.* but our *Translators*, like *Hopkins* particularly (as I have observed) in the *Psalms*, seem fond of vulgar Idioms.

Ver. 46. *Eli, Eli*] The same as in the *Heb. Psa. xxii. 1.* or the *com. Syriack*, which *Jesus* here used, from the *Chald.* *Elahi*, and therefore *Eloi*, *Mar. xv. 34.*

Ib. *lama*] from *למה* *lema*; as before:

Ib. *sabachthani*] from the Verb *שבח* instead of the *Heb.* *שבח*

Ver. 47. *said*] which may refute the Fancy of *Hammond*, that our Saviour said over all the *xxiid Psa.* or a considerable Part of it: for that would have put them out of their Mistake; nor was all of it suitable, as *David* expected to recover, Ver: 20, 21, 22, 25, 31, and that from long Fatigue and Grief, or lingering Illness, Ver. 14, 15, 17. not even Ver: 2, 4, 5. and I cannot be persuaded he would use any Expression unsuitable to his Condition. The Author of *Holy David clear'd*, in the *Pref.* says, *He chose to perform his last Devotions on the Cross in the Words of David, rather than his own*; what this Writer might have been afraid to think, much more to teach others: he also instances in *Luk. xxiii. 46*: from *Psa. xxxi. 5.* where *Father* being our Lord's own Word, overturns his Assertion; and I do not find our *Translators* of that Mind, who render the Expressions different, as they are, and therefore not a Form, unless from the *Seventy*, if *Christ* rather chose their Words than his own.

Ib. *Elias*] *Alludunt isti (ut solent irrisores) ad nomen Eli, non imperitia lingua, ut nonnulli stultè opinati sunt, sed quòd profanus & crudelis animus hac eis impelleret, Beza in Annot. i. e. They mock, as Scoffers use to do; at the Name Eli, not through Ignorance of the Language, as some have foolishly thought, but because they were set on to it by a profane and cruel Mind.*

Ver. 48. *running*] The *Greek* so abounds with Participles active, that here are four together, n. *running, taking, filling and putting*; though our *Translators* have not kept one. Thus there are three in *Ch. xiv. 19.* & *xxvi. 26.* with the Parallel of this *Mar. xv. 36. Luk. xxiii. 36.*

Ib. *Vinegar*] What an Imagination has *J. Wesley* here! *It does not appear, that this was given Him in Derision; but rather with a friendly Design, that he might not die before Elias came.* Did they then who crucified him, believe that Prophet would come, and save him? And did they both endeavour to kill him, and to keep him alive, this being one of them? See also *Luk. xxiii. 36.*

49. And the rest said, Do thou let alone, let us see whether Elias will come to save him.

50. But Jesus cried out again with a loud Voice, and yielded up the Spirit.

51. When behold the Veil of the Temple was divided into two, from Top to Bottom, nay the Earth quaked, and the Rocks were divided.

52. Moreover the Graves were opened, and many Bodies of Saints who slept were raised up;

53. And coming out of the Graves after his rising up, went into the holy City, and appeared to many.

54. So that the Centurion, and those with him who kept Jesus, seeing the Earthquake and the Things which were done, were exceedingly afraid, saying, Truly this was the Son of God.

55. Many Women too were there, looking far off, who followed Jesus from Galilee, and ministered to him;

56. Among whom was Mary Magdalene, with Mary the Mother of James and Joses, as also the Mother of Zebedee's Sons.

57. And when it was Evening, there came a rich Man from Arimathea, named Joseph, who was also himself a Disciple to Jesus;

58. He went to Pilate, and asked for the Body of Jesus; then Pilate commanded it to be delivered.

59. Thus Joseph receiving the Body, wrapt it up in clean fine Linen;

60. And laid it in his new Grave, which he had cut out in a Rock; next rolling a great Stone to the Door of the Grave, he went away.

61. Mary Magdalene likewise was there, and the other Mary, sitting over against the Sepulchre.

62. And the next Day, which was after

the Preparation, the chief Priests and Pharisees were gathered together to Pilate,

63. Saying; Lord, we remember, that this Seducer said while alive, Three Days after I shall rise up.

64. Command the Sepulchre therefore to be made fast till the third Day, lest his Disciples coming at any time by Night, should steal him away, and say to the People, He is risen up from the Dead; so the last Error will be worse than the first.

65. And Pilate said to them, You have a Watch; go, make it fast, as you know how.

66. Accordingly they went, and made the Sepulchre fast, sealing the Stone, together with a Watch.

C H A P. XXVIII.

BUT in the Night after the Sabbath, at the dawning to the first Day after it, Mary Magdalene came, with the other Mary, to look at the Sepulchre.

2. And behold there had been a great Earthquake: for an Angel of the Lord coming down from Heaven, went thither, and rolled away the Stone from the Door, and fate upon it.

3. Moreover his Look was as Lightning, and his Raiment as white as Snow:

4. Insomuch that for Fear of him the Keepers shook, and became as if dead.

5. Whereas the Angel spoke in this manner to the Women; Do ye not fear; for I know that ye seek Jesus who was crucified.

6. He is not here: for he is risen up, according as he said; come, see the Place where the Lord lay.

7. And going quickly, tell his Disciples, that he is risen up from the Dead: behold also he goes before you into Galilee, there ye shall see him; so I have told you.

Ver. 49. *let alone*] as *Mar. xv. 36.* only plur. there.

Ver. 50. *yielded up*] *West. dismissed.*

Ver. 51. *Rocks were divided*] now to be seen, of which look in *Ray's Trav. p. 268. Maund. Journ. p. 71. 1 Edit.*

Ver. 55. *looking*] This merely by the *Vulg. Mills* refuses, and declares it *Mark's*, Ch. xv. 40.

Ver. 56. *Joses*] mentioned rather than *Judas* the Apostle, because he was an elder Brother; of which see at *Jude 1. so Mar. xv. 40, 47. & xvi. 1.*

Ver. 57. *Arimathea*] reckoned the same as *Ramah*, 1 *Sam. i. 9.* and the *Franciscans* have a magnificent Convent, supposed to be where his House stood, *Corten.*

Ver. 60. *new Grave*] A curious Plan of which, and the Buildings about it, brought from thence in 1738 by *Jonas Corten*, see in *The Compendious Library*, Vol. 2.

Ver. 61. *was there*] *there was* makes it seem only the Verb-substantive. *Scott* has *there were there*, which does not sound well, besides the Change into plural.

Ver. 63. *Three Days after*] as this Preposition is to be construed with Time. And how insufficient would se-

curing the Sepulchre be till the third Day, if he was not to rise till *after three Days!* which he also did sooner.

Ver. 64. *by Night*] several leave out, and *Mills* says seems added from Ch. xxviii. 13. I suppose not, since the leading *Vulg.* is among them.

Ver. 1. *But*] left out of our *English*, yet so only in three *Gr. Copies* by *Mills.*

1b. *Night*] *Gr. Evening*, as where this Word else occurs, viz. *Mar. xi. 19. & xiii. 35.* and being understood here to continue till the Morning Light, *Job. xx. 1.*

1b. *Sabbath*] which is the same both times in *Gr.* and is not *week*, *Luk. iv. 16. Act. xiii. 14.* for as *Trapp* remarks in his *Commentary*, *The Jews gave that Honour to their Sabbath, that they named from it all the other Days of the Week, as the 1st, 2d, 3d day, &c. of the Sabbath* (or rather after it;) he adds, which we from the Heathens, a worse Pattern, name *Munday, Tuesday, &c.*

Ver. 2. *had been*] As we may find by *Mar. xvi. 4. Luk. xxiv. 2. Job. xx. 1. so Ham.* here and at *Job. 20. N. a.*

8. Not more afraid than glad at this, they went out quickly from the Grave, and ran to tell his Disciples.

9. Now as they were going to tell his Disciples, behold Jesus too met them, saying, Hail you; whereupon they came near, and took hold of his Feet, and worshipped him.

10. Then says Jesus to them, Do not fear; go, declare to my Brethren, that they should go away into Galilee, and there shall they see me.

11. However as they were going, behold some of the Watch came into the City, and declared to the chief Priests all the Things that were done.

12. Upon which after being gathered together with the Elders, they took Counsel, and gave much Money to the Soldiers,

13. Saying; Tell, His Disciples came at Night, and stole him away when we were asleep.

14. And if this should be heard by the Governor, we will persuade him, and make you secure.

15. So taking the Money, they did as they were taught; and this Saying has been told about with the Jews till this Day.

16. Thus the eleven Disciples went into Galilee, to a Mountain where Jesus appointed them.

17. And on seeing him, they worshipped him; yet some doubted.

18. To whom Jesus came, and spoke to them as follows; There is given to me all Authority in Heaven and on Earth.

19. Go therefore, and teach all Nations, baptizing them into the Name of the Father, Son and Holy Spirit;

20. Teaching them to keep all Things whatever I have commanded you: and behold I am with you every Day to the End of the World: so let it be.

Ver. 8. *went out*] of the Grave in which they were, *Mar. xvi. 5.* the very same as in *Mar. xvi. 8.* ticiples.

Ver. 9. *Now as they were going to tell his Disciples*] *Mills* says is of some Scholiast too careful about the Coherence, *Pr. 875.* though he thought otherwise before, and that of *Erasmus* looks better, that it was missed as ending like the other before, the very Verb being the same.

Ver. 14. *heard*] so the Original.

Ver. 17. *doubted*] whether he was the very same Per-

son who was crucified, which some not much acquainted with him might among so many; and so there be no Need to alter the Original into *had doubted*, as *Doddr.* proposes, and renders it so.

Ver. 19. *therefore*] not in about fifty Copies; possibly the *Vulg.* might introduce it for Connection, as doubtless it swayed *Stephens* to insert this when all his 16 MSS. were without it.

1b. *into*] the proper Meaning of the *Gr.* whether *Name* be taken for *Profession* or *Power* as *Act. iv. 7.*

NOTES upon the BOOK of MARK.

CHAP. I.

THE Beginning of the Gospel of Jesus Christ, the Son of God :

2. As it is written in the Prophets ; Behold I send my Messenger before thy Face, who shall make ready thy Way before thee :

3. There is the Voice of one crying out in the Wilderness, Prepare the Way of the Lord, make straight Roads for him.

4. John was baptizing in the Wilderness, and preaching the Baptism of Repentance for the Forgiveness of Sins :

5. And there went out to him all they of the Country of Judea, with those of Jerusalem ; and were all baptized by him in the River Jordan, confessing their Sins.

6. Now John was clothed with Camel's Hair, and a leathern Girdle about his Loins ; moreover he did eat Locusts and wild Honey.

7. He also preached as follows ; There

comes one stronger than I after me, the Latchet of whose Shoes I am not fit to stoop down and undo.

8. I indeed have baptized you with Water ; but he will baptize you with the Holy Spirit.

9. In those Days too did Jesus come from Nazareth of Galilee, and was baptized by John in Jordan.

10. Then presently going up from the Water, he saw the Heavens parted, and the Spirit as a Dove come down on him.

11. When behold there was a Voice from Heaven, Thou art my beloved Son, with whom I am pleased.

12. Moreover the Spirit presently takes him out into the Wilderness.

13. And he was there in the Wilderness forty Days, tempted by Satan ; as also was with wild Beasts, and Angels ministered to him.

14. At length after John was committed to

Tit. Mark} I put the Names of the Writers only for Titles, as to the Books of the Prophets, being sufficient for Understanding and Distinction, as well as Quotation ; especially since more is all human, and may better be spared to these Sacred Records. Mark, by the best Account I find, wrote this about the Year of our present Reckoning 63, and as some Manuscripts have it, with Theophylact and Epiphanius, at Rome. That he did not write it as a Compendium of Matthew's, which some have thought, I am entirely of the Mind with Mills, having observed in translating, what I since see him producing Instances of, that Mark frequently enlarges on Matthew, while he omits divers other Matters. Nor will Mills allow that Mark wrote it in Latin. Though this Evangelical History may be counted the least valuable of the four, yet it seems the most exact and regular ; since Mark makes Improvements on Matthew, moreover Luke places Things out of Order, as Ham. several times observes, and John does not only write a Sort of an Appendix to the others, but the least grammatically, as it appears, of all the Penmen of the Scripture. This Mark was very probably, and as it is thought, the same that is mentioned 1 Pet. v. 13. and seems to be he also who is named in other Places, viz. Act. xii. 12, 25, & xv. 37, 39. Col. iv. 10. 2 Tim. iv. 11. Phil. xxiv. though rendered by our Translators differently ; no Wonder then that he largely heard from the Disciples, what Jesus did on Earth ; of whom see also at Act. xiii. 5.

Ver. 2. the Prophets} to wit that of this Ver. in Mal. iii. 1. and of the next in Isa. xl. 3. but the vulg. Lat. and several have it Esaias the Prophet. Mills has a Notion, which he seemed fond of, mentioning it several times, though destitute of any Suffrage, as he confesses, of Copies or Fathers, that in Mark's Original Writing it was the Prophet, that Esaias was added after, and these again changed to the Prophets ; as if Mark did not know he quoted the following from more than one : for the Pretence that by the Prophet was meant the Book of the Prophets seems without Foundation, no such Thing appearing to me elsewhere, and the Prophets being thus cited,

Luk. xxiv. 44. Job. vi. 45. Act. xiii. 40. & xxiv. 14. see also Whitby's Annot.

1b. before thee] rejected by Mills on the Credit of a few, as it was, I imagine, by Somebody at first because in Mal. is me ; which has no Validity, however it might some Shew, against it, thee being necessary here by reason of thy ; for this look Whit. Exam. L. 2.

Ver. 5. were all baptized] The Vulg. and eastern Versions, with a few Copies, have this all to those of Jerusalem, and so Mills did not doubt it was at first ; but perhaps all being thought needless here, was removed : a plainer Reason than Mills's to the contrary.

Ver. 7. Two different Specimens of very old Eng. in this and a few other Verses, may be seen in Lewis's Hist. p. 16, 30, 31.

Ver. 8. indeed] This, says Mills, is Matthew's (viz. added thence by Somebody else to Mark) but how did he know that ? Surely not by two or three Translators neglecting it, as ours do commonly in other Places.

Ver. 9. was baptized] Ignatius in his Epist. to the Ephesians writes, ὁς ἱερωδῆς καὶ ἑκατέρωθεν, ἡμεῖς τῷ ᾧ ἡμεῖς ἰδοὺ καθάριον. Which Bp. Wake translates, He was born, and baptized, that through his Passion (plainer Suffering) he might purify Water (but better perhaps the Water) and adds into his Transf. to the washing away of Sin ; which seems for an Improvement of that in the Office of Baptism, didst sanctify Water to the mystical washing away of Sin, thus made real ; and a Note of Exposition would have been more candid, and might have been, for John's Baptism, as what Christ was to fulfil, Mat. lili. 15. & v. 17. and as the same Ignatius says in another Epistle to the Smyrnaeans, Sect. 1.

Ver. 10. parted] opened but in a few Copies.

Ver. 11. whom] Some have thee, rightly, says Mills (after changing his Mind) so Luke, an Imitator of Mark, Pr. 1196. but why not Mark as well an Imitator of Matthew, Ch. iiii. 17. & xvii. 5 ? Whitby mentions, not answers, this and that at Ver. 5.

Ver. 13. there in the Wilderness] 7 leave out there, so many the other.

Prison,

Prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God,

15. And saying, The Time is fulfilled, that the Kingdom of God draws near; repent, and believe in the Gospel.

16. And he walking by the Sea of Galilee, saw Simon, and his Brother Andrew, throwing a Net into the Sea (for they were Fishermen)

17. At which Jesus said to them, Come after me, and I will make you become Fishers for Men.

18. So they presently left their Nets, and followed him.

19. And going on thence a little, he saw James of Zebedee, and his Brother John, who were in a Ship mending the Nets;

20. And he presently called them: when they leaving their Father Zebedee in the Ship, along with those that were hired, went away after him.

21. They go also into Capernaum; and presently on the Sabbath he entered into the Synagogue, and taught:

22. Inasmuch that they were surprized at his Doctrine: for he taught them as having Authority, and not as the Scribes.

23. Besides there was in their Synagogue a Man with an unclean Spirit, and he cried out,

24. Saying, Let alone, what hast thou to do with us, Jesus of Nazareth? Art thou come to destroy us? I know who thou art, the Holy One of God.

25. However Jesus rebuked him thus, Hold thy peace, and come out of him.

26. Accordingly the unclean Spirit tearing him, and crying aloud, came out of him.

27. And they were all astonished, so that they queried with themselves as follows, What is this? What new Doctrine this, that by Authority he even bids the unclean Spirits, and they obey him?

28. Whereupon the Report of him went out presently into the whole Country about Galilee.

29. And presently going out of the Syna-

gogue, they came into the House of Simon and Andrew, along with James and John.

30. But Simon's Mother-in-law lay having a Fever, and presently they tell him concerning her.

31. Upon this he came near, and raised her up, taking hold of her Hand, and the Fever left her presently; inasmuch that she waited on them.

32. And the Evening being come, when the Sun set, People brought to him all who were ill, and them in whom the Devil was.

33. Nay the whole City was gathered together to the Door.

34. And he cured many who were ill with various Diseases, and expelled many Devils; besides he did not suffer the Devils to speak, because they knew him.

35. Afterwards at the Morning getting up long within Night, he went out, and away into a desert Place, and there prayed.

36. Simon likewise and those with him followed after him.

37. Whom finding, they say to him, All seek thee.

38. And he says to them, Let us go along into the next Towns, that I may also preach there; since I came for this.

39. Accordingly he preached in their Synagogues throughout all Galilee, and expelled Devils.

40. And there came to him a Leper, who beseeching him, kneeled down to him, and said, If thou wilt, thou canst cleanse me.

41. Jesus then being moved with Affection, stretched forth the Hand, and touched him, as likewise says to him, I will; be thou cleansed.

42. And when he had spoken, presently the Leprosy went away from him, and he was cleansed.

43. He also strictly charging him, presently sent him forth;

44. And says to him, See thou tellest Nobody any Thing; but go, shew thy self to the

Ver. 16. *walking*] Some *passing along*, but since *Mills* took no farther Notice of it, why should *Whitby* in his Answer to him; or tell us what we did not want to know, that it is without Difference? While the Brother of this Simon is found with many more (lest we should understand it, says *Mills*, to be *Christ's*), without any Notice from *Whitby*.

Ver. 21. *Sabbaths*] plural as *Luk. iv. 31.* which is the same Passage. The *Geneva Translators*, whom the *King's* followed (but the *Bishops* have as here) appear to take the sing. from *Beza*, who reckons it apparent that the plur. Num. is put for the sing. yet renders it plurally there.

Ver. 24. *the Holy One of God*] I question whether *Expositors* have hit upon, what may notwithstanding perhaps be allowed the Motive of the wicked Spirit's saying this. *Addison* on *Milton's Poem in Spectat.* 303. observes that the Devil there frequently confesses God's Omnipotence,

as being the only Consideration which could support his Pride under the Shame of his Defeat; which if just, may fitly be applied here: as to the saying this Fiend was forced to it; who forced, him since *Christ* forbade him?

Ver. 31. *raised*] the *Gr.* being in this Order.

Ver. 34. *to speak*] which the *Gr.* signifies rather than say, as *Wesley* has it; but his Note is smart and commendable, 'That is, according to Dr. *Mead's* Hypothesis (That the Scriptural Demoniacs were only diseased Persons) He suffered not the Diseases to say, that they knew him!'

Ver. 35. *desert*] as *Mat. xiv. 13, 15.* and rightly.

Ver. 42. *when he had spoken*] being left out, as what might be spared, by some Transcriber or Translator, thence *Mills* would justify the Omission of it.

Ver. 44. *any Thing*] Some Books wanting this, *Mills* supposes it transferred hither from, Ch. vii. 36. where it

Priest, and offer for thy Cleansing the Things which Moses commanded, for a Testimony to them.

45. Who nevertheless on going out, began to proclaim *it* much, and to tell the Matter about, so that he could no more openly enter into the City; but was without in desert Places, and People came to him all round about.

C H A P. II.

NOW he went again into Capernaum in some Days, and it was heard that he was in the House.

2. Upon which many were presently gathered together, so that they could be received no more, *even* not at the Door; and he spoke the Word to them.

3. And the People came to him, carrying one who had the Palsy, held up by four.

4. When being not able to get near him by reason of the Company, they uncovered the Roof where he was; and pulling *it* off, let down the Couch on which he that had the Palsy lay.

5. And Jesus at seeing their Faith, says to him who had the Palsy, Child, thy Sins are forgiven thee.

6. But there were some of the Scribes who sat there, and reasoned in their Hearts,

7. Why does he thus speak Blasphemies? Who can forgive Sins, excepting God only?

8. However Jesus presently knew in his Spirit, that they so reasoned in themselves, and said to them, Why reason ye these Things in your Hearts?

9. Which is easier, to say to him who has the Palsy, The Sins are forgiven thee; or to say, Arise, and take up thy Couch, and walk?

10. But that you may perceive, the Man has Authority to forgive Sins on the Earth (says he to him who had the Palsy;)

11. I order thee, Arise, and take up thy Couch, and go home.

12. Accordingly he arose straightways, and taking up the Couch, went out before them all; so that they were all amazed, and did glorify God, saying, We have never seen such a Thing.

13. Afterwards he went out again by the Sea; and all the Company came to him, and he taught them.

14. Passing along also, he saw Levi of Alphaeus sitting at the Custom-house, and says to him, Follow me: so he rose up, and followed him.

15. Moreover when he was sitting in his House, many Publicans and Sinners sat down with Jesus and his Disciples: for there were many, who followed him.

16. So the Scribes and Pharisees seeing him eat with these, said to his Disciples, How is it that he eats and drinks with Publicans and Sinners?

17. Which Jesus hearing, answers them, Such as are in health have no Need of a Physician, but those who are ill: I did not come to call the Righteous, but Sinners to Repentance.

18. Next there were the Disciples of John and of the Pharisees who fast, and they come, and say to him, For what reason, when the Disciples of John and of the Pharisees fast, do thy Disciples not fast?

19. And Jesus said to them; Can the Sons of the Bride-chamber fast, while the Bridegroom is with them? As long Time as they have him with them, they cannot fast.

is but in fewer, i. e. he would have it be there, and not here, just contrary to the *received Reading*; which may be termed playing at cross Purposes indeed!

Ver. 45. *much*] not in 3 or 4 *Transf.* and *Copies* together, but not therefore added, as *Mills* asserts, *Prol.* 410.

Ver. 1. *some*] A very few *Latin Books* have *eight*, which *Mills* however is for, as *Mark's* own: he supposes there was 4 the Numeral for *eight* before *ἡμέρας* Days, and being written close together with the preceding Word, the Scribes thinking *we* should not be together, ejected one; but if those Scribes were ignorant of *Greek*, how should they think a double Letter wrong, that is so frequent? If they understood it, they would have known those two Letters were to be distinguished, and the Use of the former. Besides both the writing in one continued Word may be doubted, excepting in a few *Copies*, and also the putting numeral Letters for the Words at Length. Rather Somebody fancied, like *Mills*, there might have been 2 *η's* instead of one, and so put *eight*. If this Manner of Some is not a *Hebraism*, there is the like in *Heb. Neb. i. 4. Dan. viii. 27. &c.* *Whitby* only objects *Mills's* altering his Opinion, which is giving Strength to the latter, as supposing it better considered, instead of refuting it.

Ver. 4. *get near*] In 3 *Copies* and 4 *Versions*, carry (him) *to*, which with *Mills* is genuine; but I want some Reason, and more Strength for it. *Whitby* answers by telling who has ours, yet wrong.

Ver. 7. *speak Blasphemies?*] Two or three have it *speaking?* *He blasphemes*; but *Mills* vindicates this to be *Mark's* own Writing, by *Luke's* accommodating himself usually to his Speaking (as *Ch. v. 21.*) and not *Matthew's* (in *Ch. ix. 3.*) as he calls him a little further a perpetual Follower of *Mark*.

[b. only] One very odd *Copy* only being without this Word, *Mills* pronounces it to be put in from *Mat. Prol.* 410. Who would have been so rash besides himself? But where from *Mat.* There is no such Thing in the parallel Place, *Ch. ix. 3.*

Ver. 11. *go*] the very same as in *Mat. ix. 6.*

Ver. 15. *and Sinners*] In one *Version* or two only omitted, and yet *Mills* had a vehement Suspicion, he said, that it was brought from Ver. 16. when much rather left out here, by so few also, because twice there so near.

Ver. 17. *to Repentance*] See *Mat. ix. 13.*

Ver. 18. *of the Pharisees*] For the first some have the *Pharisees* nominatively without of.

20. But the Days will come when the Bridegroom will be taken away from them, and then shall they fast in those.

21. And none sews a Patch of fresh Cloth upon an old Garment; for if thus a new Piece of that pulls off some of the old, and the Rent is made worse.

22. None likewise puts new Wine into old Bottles; for if thus the new Wine breaks the Bottles, the Wine is shed out, and the Bottles will perish: but new Wine is to be put into new Bottles.

23. He went along too on the Sabbath through the standing Corn, and his Disciples began to make the Journey with plucking the Ears.

24. With this the Pharisees said to him, Lo why do they on the Sabbath that which is not lawful?

25. And he answered them; Have you never read what David himself did, when he had Need, and was hungry, and those with him?

26. How he entered into the House of God under Abiathar the high Priest, and did eat the Presence-bread; which it is not lawful to eat, excepting for the Priest; and gave also to those who were with him?

27. He said further to them; The Sabbath was made for the sake of Man, not Man for the sake of the Sabbath.

28. So that the Man is Lord even of the Sabbath.

C H A P. III.

NOW he entered into the Synagogue; where there was a Man had a Hand withered up.

2. So they watched him, whether he would cure him on the Sabbath, that they might accuse him.

3. Nevertheless he says to the Man who had the Hand withered up, Get up in the midst of them.

4. He also says to them, Is it lawful to do

good, or to do evil on the Sabbath? to save Life, or to kill? But they were silent.

5. When looking about at them with Anger, being sorrowful at the Hardness of their Hearts, he says to the Man, Stretch forth thy Hand; which he stretching, that was restored as sound as the other.

6. At which the Pharisees went out, and presently consulted the Herodians against him, how they might destroy him.

7. And Jesus went aside with his Disciples to the Sea; and a great Multitude from Galilee followed him, as also from Judea;

8. From Jerusalem too, and from Idumea, and the Side of Jordan, with those about Tyre and Sidon, a great Multitude, hearing how many Things he did, came to him.

9. Upon this he said to his Disciples, that a little Ship should continue with him, by reason of the Company, that they might not throng him.

10. For he cured many; so that whoever had Distempers pressed on him, that they might touch him.

11. And unclean Spirits when they saw him, fell down to him, and cried out, saying, Thou art the Son of God.

12. However he charged them much, that they should not make him manifest.

13. Moreover he went up on a Mountain, and called thither whom he himself would; whereupon they came to him.

14. And he appointed twelve, that they might be with him, and that he might send them to preach;

15. As likewise to have Authority to cure Diseases, and to expel Devils:

16. To wit Simon on whom he put the Name Peter,

17. And James of Zebedee, and John the Brother of James (on whom he put the Names Boanerges, that is Sons of Thunder)

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James of Alphaeus, and Thaddeaus, and Simon the Canaanite,

Ver. 20. *those*] Some *that Day*, not worth our Notice, if it had not *Whitby's*.

Ver. 22. *the new Wine breaks*] *Mills* says this *new* crept in from the former Part of the Verse; but far less likely than for it to be omitted, as it is by a few, because there.

Ib. *perish*] better than *marred*, and as the same is *Mat. ix. 17*.

Ver. 23. *He went along too*] *Mills* having found three with again, declares it *entirely Mark's*, and thinks it expunged by some audacious Amender, and so omitted by the Scribes, who composed themselves to his Exemplar, that I may give it to the Eng. Reader almost in Latin. But is not this imaginary Man the Picture of himself, who would thrust it in with so much Confidence? However he may not be so lucky with Scribes.

Ib. *to make the Journey with plucking*] literal.

Ver. 26. *under Abiathar*] not in the days of; see likewise *Act. 11. 28*.

Ib. *the high Priest*] not that he was so then, but soon after; which *Whitby* makes much Ado about.

Ver. 28. *the Man*] *Christ* himself, as distinguished from *Man* in the Ver. before.

Ver. 5. *as sound as the other*] *some Manuscripts* and the ancient *Versions* in general want, so is said by *Mills* to be from *Mat.* but *Mark* uses rather to add, than subtract such little Things from him. It is given by *Whitby* as if only *sound* was wanting, but his *Examen Millii* is excessively incorrect, even the *Edition* said to be more correct.

19. And Judas Iscariot, who also did deliver him up; and they went into a House.

20. Whereupon the Company come together again, so that they could not even eat any Victuals.

21. Which those who belonged to him hearing, they went out to take hold of him: for they said, that he was amazed.

22. Nay the Scribes who came down from Jerusalem said, that he had Beelzebul, and that he expelled Devils by the Prince of them.

23. And he calling them thither, said to them in Similitudes; How can Satan cast forth Satan?

24. If a Kingdom also be divided in it self, that Kingdom cannot stand.

25. If a Family likewise be divided in it self, that Family cannot stand.

26. Thus if Satan rise up at himself, and is divided; he cannot stand, but has an End.

27. None can plunder a strong Man's Goods, by entering into his House, except he first bind the strong Man; and then he may plunder his House.

28. I say to you certainly, that all Sins will be forgiven Mankind, and Blasphemies whatsoever they shall blaspheme with;

29. Only whoever shall blaspheme against the Holy Spirit, has not Forgiveness for ever, but is obnoxious to everlasting Judgment:

30. Because they said, He has an unclean Spirit.

31. Therefore his Brethren and Mother come, and standing without, sent for him.

32. Now as the Company sate about him, they said to him, Behold thy Mother and thy Brethren without are seeking thee.

33. And he made them answer, Who is my Mother, or my Brethren?

34. Besides looking about at those who sate around him, he said; Lo my Mother, and my Brethren!

35. For whoever shall do the Will of God, that is my Brother, and my Sister, and Mother.

AND again he began to teach by the Sea: where a great Company was gathered together to him, so that he went aboard a Ship, to sit down on the Sea; at which all the Company was, upon the Land.

2. Whom he taught many Things in Similitudes, and said to them in his Doctrine:

3. Hearken; behold a Sower went forth to sow.

4. As this was doing, some indeed fell by the Way, so that the Fowls of the Air came, and eat it up.

5. Other also fell in a stony Place, where it had not much Earth; and presently sprung up, because it had not Depth of Earth.

6. However when the Sun rose, it was scorched; and because it had not Root, it withered.

7. Moreover other fell among Briers; which came up, and choked it together, so that it yielded no Fruit.

8. And other fell into good Land, and yielded Fruit that came up and grew, nay bore one thirty, one sixty, and one a hundred-fold.

9. He further said to them, He that has Ears to hear, let him hear.

10. And when he was alone, those who attended him with the twelve, asked him of the Similitude.

11. Upon this he said to them; It is given you, to know the Mystery of the Kingdom of God; but to them without all Things are done in Similitudes:

12. That they may behold still, though they will not clearly see, and hear still, though they will not understand; lest they should return at any time, and the Sins be forgiven them.

13. He likewise says to them: Do ye not know this Similitude? And how will ye know all Similitudes?

Ver. 20. *come*] plur. in the Gr.

Ver. 21. *went out*] as the Gr. is, viz. out of the Company, Ver. 20.

1b. *amazed*] as Ch. ii. 12. & vi. 51, &c. by being here overhurred.

Ver. 27. *a strong Man's Goods*] so the Greek.

Ver. 29. *Judgment*] Sin with Some; but though *Grosius* and *Mills* think it so written by *Mark*, another may think otherwise, and run no great Risque of being exposed: as to its being a Hebraism, for Sin to signify the Punishment of Sin; this was Greek, and Punishment is different, but Somebody might think so oddly before, and thereupon substituted Sin; see also *Whit. Exam.*

Ver. 31. *Therefore*] then conveys a different temporal Meaning, which the Gr. Particle has not.

1b. *come*] See it at *Mat. xxv. 11*: being the same as in the 20th Verse here.

Ver. 32. *Brethren*] Many Copies add *and thy Sisters*, which *Mills* embraces, but it does not appear by *Matthew* nor *Luke*.

Ver. 4. *of the Air*] A great many have not this, and *Mills* deemed it of other Gospels, *Prol. 1100*. but *Matthew* is without it Ch. xiii. 4. and I think it is more usual for *Mark* to add such to him, than for *Luke* to *Mark*.

Ver. 8. *one—one—one*] A pretty many MS. Copies have *in* or *with* repeated, that is *in* for *in* and so Ver. 20. but the Criticks condemn it.

Ver. 11. *to know*] not with a few, and exploded by *Mills* for *Matthew's* or *Luke's*, *Prol. 1466*. but so *Mark* must subduct from *Matthew*, what is unusual, besides the Sense requiring this.

14. The Sower sows the Word.

15. Next these are they by the Way, where the Word is sown, that when they have heard, presently Satan comes, and takes away the Word which was sown in their Hearts.

16. And these are they in like Manner that are sown on in stony Places, who when they have heard the Word, presently receive it with Joy.

17. Yet they have not Root in themselves, only exist for a Time; afterwards there being Affliction or Persecution for the Word, they are presently offended.

18. These too that are sown on among Briers, are such as hear the Word;

19. And the Cares of this World, the Deceit of Riches, with the Desires concerning other Things entering in, choak the Word together, so that it becomes unfruitful.

20. These also are they that are sown on in good Land, who hear the Word, and receive, and bear fruit, one thirty, one sixty, and one a hundred-fold.

21. Besides he said to them; Does a Candle come, that it may be put either under a Bushel or a Bed; not that it may be put in a Candlestick?

22. For there is not any Thing hid, which will not be made manifest; nor has been hidden, but that it will come to Manifestation.

23. If any one has Ears to hear, let him hear.

24. Moreover he said to them; Mind what you hear: with what Measure you shall measure, it will be measured to you; nay there will be some added to you who hear.

25. For to him whoever has, shall be given; and from him who has not, shall be taken even what he seemingly has.

26. And he said; Thus the Kingdom of God is, as if a Man should cast Seed on the Land:

27. Then should sleep, and get up Night

and Day; and the Seed should sprout out, and spring up, he does not know how.

28. For the Land bears fruit of it self; first the Blade, afterwards the Ear, after that the full Corn in the Ear.

29. But when the Fruit is yielded forth, presently he puts in the Hook, because Harvest is come.

30. Again he said; To what shall we liken the Kingdom of God? Or to what shall we make a Comparison of it?

31. As to a Grain of Mustard, which when it is sown on the Land, is the least of all the Seeds there.

32. Nevertheless when it is sown, it comes up, and becomes the greatest of all Herbs, nay yields great Branches; so that the Fowls of the Air can dwell under its Shadow.

33. And with many such Similitudes he spoke the Word to them, according as they could hear.

34. But he did not speak to them without a Similitude; however he explained all the Things privately to his Disciples.

35. He also says to them that Day, when it was Evening, Let us go along to the farther Side.

36. So they sending away the Company, took him as he was in the Ship; and there were likewise other little Ships with him.

37. And there was a great tempestuous Wind, which drove the Waves into the Ship, so that it was quickly filled.

38. In the mean while he was on the Stern, asleep on a Pillow; with that they awaken him, and say to him, Master, dost not thou care for our perishing?

39. At this he got up, and rebuked the Wind, and said to the Sea, Be silent, hold thy peace; whereupon the Wind ceased, and there was a great Calm.

40. Besides he said to them, Why are you so fearful? How have you no Faith?

41. Whereas seized with a great Fear, they said one to another, Who indeed is this, that even the Wind and Sea obey him?

Ver. 15. *that*] which rendering is requisite to be proper.

Ver. 17. *only*] as *Mat.* xiii. 21. not *and so*.

Ver. 18. *are such as*] many are destitute of, but see *Whitby's Exam.* L. ii. 2.

Ver. 19. *this World*] two or three have but *the World*, which *Mills* seizes as a Prey, and tells us [this] is *Matthew's*, *Proh.* 410. But *Mark* used rather to make some Addition to *Matthew*.

1b. *Desires*] *Lust* being now seldom used but for carnal Desire.

Ver. 24. *may there will be some added to you who hear*] omitted in some Copies, probably to make it like *Mat.* vii. 2. *Luke* vi. 38. the Case of other various Readings. But *Mills* uncanonizes *to you who hear*, as added from the

foregoing Part of the Verse; which is *gratis dictum*, a mere Say-so.

Ver. 31. *As to a Grain*] It is likely *Mark* retained the dative Case of *Matthew*, as the received Reading is; yet many have an accusative, which would be *As a Grain*, and a few a nom. in the Manner our Translators have turned it. *Whitby's* Answer is of the worthless Kind.

Ver. 33. *many*] four Copies and the like Number of Versions are without; what shall be done for its Vindication? It wants none, and surely not such as *Whitby's*, one Version and one Author that have it.

Ver. 34. *all the Things*] viz. of the Similitudes, not all indiscriminately; *John* xiv. 25, 26. & xvi. 12, 13.

Ver. 37. *which drove the Waves*] in this Manner the Original.

C H A P. V.

AT length they came to the farther Side of the Sea, into the Country of the Gadarenes.

2. And he coming out of the Ship, there presently met him from the Tombs, a Man with an unclean Spirit.

3. Who had a Dwelling among the Tombs; and Nobody could bind him, *even* not with Chains:

4. Because he had been often bound with Fetters and Chains, but the Chains were torn asunder by him, and the Fetters broke in pieces; so Nobody was able to tame him.

5. And always Night and Day, he was on the Mountains, and among the Tombs, crying out, and cutting himself with Stones.

6. However when he saw Jesus far off, he ran, and worshipped him.

7. And crying out aloud, said, What hast thou to do with me, Jesus, the Son of the Highest God? I conjure thee by God, that thou wilt not torment me.

8. For Jesus said to him, Come out of the Man, O unclean Spirit.

9. He moreover asked him, What is thy Name? Who made answer, It is Legion, because we are many:

10. As also besought him much, that he would not send them out of the Country.

11. Now there at the Mountains was a great Herd of Hogs feeding;

12. So all the Devils besought him thus, Send us into the Hogs; that we may enter into them.

13. And Jesus permitted them presently: upon which the unclean Spirits coming out, entered into the Hogs; when the Herd ran with violence down a steep Place into the Sea (being about two thousand) and were stifled in the Sea.

14. The Keepers of the Hogs then ran away, and related *it* both in the City and the Fields; and the People came out to see what was done.

15. And coming to Jesus, they behold him in whom the Devils were, that had the Legion, sitting, and cloathed, and being sober; at which they were afraid.

16. Besides those who saw told them, how it was done to him in whom the Devils were, and concerning the Hogs.

17. With that they began to beseech him, to go away from their Borders.

18. Who going aboard the Ship, he in whom were Devils besought him, that he might be with him.

19. Yet Jesus did not let him, but say to him, Go into thy House to thy own Folk, and relate to them all the Things which the Lord has done for thee, and had mercy upon thee in.

20. Accordingly he went away, and began to proclaim in Decapolis, whatever Things Jesus had done for him; at which they all wondered.

21. And Jesus passing over in the Ship again to the farther Side, a great Company gathered together to him, while he was by the Sea.

22. When behold there comes one of the Rulers of the Synagogue, named Jairus, and on seeing him, fell down at his Feet;

23. And besought him much, saying, My little Daughter is near her End; so that come, and put the Hands on her, that she may be made well; and she will live.

24. At this he went away with him; as likewise a great Company followed him, and thronged him.

25. And a certain Woman that was with a Flux of Blood twelve Years,

26. Having also suffered many Things by many Physicians, and all which belonged to

[Ver. 1. *of the Sea*] Finding this deficient in a Copy or two, *Mills* supposes it taken from the last Verse of the foregoing Chapter, there being the same without it, Ch. iv. 35. But the latter might be the Occasion of omitting this, and *Mark* accustoms himself to add a little to *Mat.* as this to Ch. viii. 28. Our great Critick to enforce it more; says, *Luke the Follower of Mark in almost all Things, dismisses all Mention of the Sea.* But does he follow him here in the other Words, Ch. viii. 26? Certainly No. And where could *Sea* be inserted there?

[Ver. 2. *from the Tombs*] agreeable to *among* in the next Verse.

[Ver. 7. *said*] that is the unclean Spirit by the Man, Ver. 2. *Luke* viii. 28, 29. so related as done by the Man, with the foregoing Things.

[Ver. 11. *Mountains*] Abundance have *Mountain*, and with a different *Gr.* Case; but as the Criticks bring no Writ of Ejectment, we may quietly possess our *Mountains*; and that they never may, let it be considered, that probably *Mountains* was thought too much for one Herd, and the contrary Change seems utterly improbable.

[Ib. *great*] an *Explanation*, says *Mills*, he means inserted afterwards; because not found with a few, which he so often prefers before many for *genuine Reading*. If I may guess also, it is that a great Herd of Hogs might seem too many for the *Jews* to have, who must not eat them, and those Creatures being very useless otherwise, and therefore *great* was dropped, not I suppose as *Mark's*, but as some other's counted to be got in.

[Ver. 12. *all*] some are without.

[Ver. 15. *that had the Legion*] *Mills* outstretching *Gratius* himself, turns this out for a *Comment*; whereas it was left out, I suppose, by a few, as what might be spared; not added by many, as wanted.

[Ver. 16. *them*] where the Comma is in the *Gr.* and properly; the like Ver. 18.

[Ver. 19. *in*] which the *Eng.* Construction requires.

[Ver. 22. *behold*] *Matthew's* or *Luke's*, says *Mills*, in his Way of thinking, *Prol.* 401. but he had now spoken of *Luke* as constantly following *Mark*, whether with or without *Matthew*, n. 398. if so *Mark* must have *behold*.

her, being spent, yet she nothing profited, but was got rather to be worse;

27. Now having heard concerning Jesus, she came in the Company behind, and touched his Garment.

28. For she said, If I but touch his Cloaths, I shall be made well.

29. So the Fountain of her Blood presently became dry, and she knew in her Body that she was healed of the Distemper.

30. And Jesus presently knowing in himself that Power was gone out from him, turned about in the Company, and asked, Who touched my Cloaths?

31. Whereas his Disciples said to him; Thou beholdest the Company thronging thee, and dost thou enquire, Who touched me?

32. Nevertheless Jesus looked about to see her that did this.

33. The Woman then being afraid, and trembling, as she knew what was done in her, came, and fell down to him, and told him all the Truth.

34. Upon which he said to her, Daughter, thy Faith has made thee well; go away in Peace, and be sound from thy Distemper.

35. While he was speaking, they come from the Ruler of the Synagogue's, saying, Thy Daughter is dead; why dost thou trouble the Master any more?

36. But Jesus presently hearing the Matter that was spoken, says to the Ruler of the Synagogue, Do not fear, only believe.

37. And he let none follow after him, excepting Peter, James, and John the Brother of James.

38. At last he came into the Ruler of the Synagogue's House, and beheld the Bustle, those who wept and lamented much.

39. Thus he being entered in, says to them, Why do ye make a noise, and weep? The Girl is not dead, but asleep:

40. At which they derided him; nevertheless he put them all forth, and takes the Father of the Girl, and the Mother, as also

those with him, and goes in where she was lying.

41. Next he took hold of the Girl's Hand, and says to her, Talitha cumi, which is, being interpreted, Maid (I say to thee) rise up.

42. And presently the Maid arose, and walked; for she was twelve Years old: whereupon they were seized with great Amazement.

43. He notwithstanding commanded them much, that none should know this; and said there should be *Something* given her to eat.

C H A P. VI.

AFTER this he went out thence, and came into his own Country, and his Disciples follow him.

2. And when it was the Sabbath, he began to teach in the Synagogue; and many who heard were surprized, saying; Whence has he these Matters? And what Wisdom is given to him, that even such powerful Things are done by his Hands?

3. Is not this the Carpenter, the Son of Mary, as likewise the Brother of James, Joses, Judas and Simon? And are not his Sisters here with us? So they were offended at him.

4. But Jesus said to them, that a Prophet is not without Honour, excepting in his own Country, among Relations, and in his own House.

5. And he could not do any powerful Thing there, except that he put the Hands on a few Sick, and cured.

6. He also wondered by reason of their Unbelief; and went on round about in the Villages, teaching.

7. Afterwards he called thither the twelve, and began to send them two by two, and gave them Authority over unclean Spirits.

8. However he ordered them, that they should take Nothing for the Road, excepting a Stick only; not a Bag, not Victuals, not Brags in the Girdle:

Ver. 35. *Synagogue's House* being understood, as with us, nay denoted by the Apostrophe.

Ver. 36. *presently* Mills, though this immediately follows that at Ver. 22. in his *Proleg.* supposes the Word put in by some Scribe, as being not in *Luke* viii. 50.

Ver. 38. *he* Some have *they came*, as may seem made from the preceding Ver. and *Luke* viii. 51.

Ib. into the same Preposition as in *Mat.* ix. 23. and so signifying, nay with the Verb which that has the Participle of.

Ver. 41. *Talitha* Beza justly condemns the *Lat.* and *Gr. Copies* which have *Talitha* from *Acts* ix. 40. but I doubt with more Affectation of Knowledge than he had in the *Heb.* Tongue, through Ignorance of which, he says, that was made; since this Word is neither *Heb.* nor from it, but *Syriack* the Mother-tongue of our Lord, and from the *Chald.* which has in one *Targum taliyetha. Est.* ii. 9.

and in another *talitha, Deut.* xxii. 21. the *Heb.* and *Chald.* being and signifying alike in the other Word, the Imperat. fem. of *נָתַן*

Ver. 42. *old* as rendered in *Luke* ii. 42. *Acts* iv. 22. *1 Tim.* v. 9. and of age, *Luke* iii. 23. & viii. 42.

Ver. 3. *The Carpenter* Justin Martyr, who was of Samaria, and born about 70 Years after the Death of Jesus Christ (in his *Dialogue with Trypho the Jew*, lately translated into English by Brown) relates that he made *ἀροτρα καὶ ζῦλα, Ploughs and Yokes*, working at the Trade of a Carpenter.

Ib. Brother Look at *Gal.* i. 9.

Ib. Judas as *Mat.* xiii. 55.

Ver 7. *over* A Power of the genitive Case, as in *Rom.* vi. 9. & vii. 1. *1 Cor.* ix. 12. *John* xvii. 2. which might be comprehended, though not so well expressed, in *of*.

9. But to have Sandals tied on, and not to put on two Coats.

10. Besides he said to them, Wheresoever you enter into a House, remain there, until you go out thence.

11. And to as many as ever will not receive you, nor hear you; go out thence, and shake off the Earth underneath your Feet, for a Testimony to them. I tell you certainly, It will be more tolerable for Sodom and Gomorra on the Day of Judgment, than for that City.

12. Accordingly they went out, and proclaimed that People should repent.

13. Moreover they expelled many Devils, and anointed with Oil many sick Persons, and cured.

14. Which King Herod heard (for his Name was made publick) and said, John the Baptizer is risen from the Dead, and for this reason powerful Things operate in him.

15. Some said, He is Elias; as did others, He is a Prophet, or as one of the Prophets.

16. But Herod hearing, said, This is John whom I beheaded, he is risen from the Dead.

17. For Herod himself had sent, and taken hold of John, and bound him in Prison, by reason of Herodias, the Wife of his Brother Philip, because he had married her.

18. For John said to Herod, It is not lawful for thee to have thy Brother's Wife.

19. Thus Herodias bore him a grudge, and would have killed him, but could not.

20. For Herod was afraid of John, knowing that he was a righteous and holy Man; so he observed him, and on hearing him, did many Things, as also heard him gladly.

21. At length there was a seasonable Day, when Herod on his Birth-day made a Supper

for his Grandees, Colonels, and the chief Men of Galilee;

22. And the Daughter of this Herodias coming in, danced, and pleasing Herod, as likewise those who were sat down together, the King said to the Maid, Ask of me whatever thou wilt, and I will give thee.

23. Nay he swore to her, Whatever thou shalt ask of me, I will give thee, to half my Kingdom.

24. And going out, she said to her Mother, What shall I ask? And she answered, The Head of John the Baptizer.

25. So she came in presently with Haste to the King, and asked as follows, I am willing that thou shouldest give me the Head of John the Baptizer, at this Time on a Plate.

26. At which the King becoming very sorry, would by reason of the Oath, and of those who were sitting together, not reject her.

27. Accordingly the King presently sent away the Executioner, and ordered his Head to be brought; so he went away, and beheaded him in the Prison.

28. Moreover he brought his Head on a Plate, and gave it to the Maid; as she also did to her Mother.

29. Which his Disciples hearing, came, and took up the dead Body, and put it in a Grave.

30. The Apostles also gathered together to Jesus, and declared to him all Things, both whatever they had done, and whatever they had taught.

31. And he said to them, Come ye yourselves privately into a desert Place, and be refreshed a little: for there were many coming and going, so that they had not Time to eat.

Ver. 11. *I tell you certainly, It will &c.*] All this to the End of the Verse, five or six MSS. and a *Version* or two are without, so that some Criticks judge it transplanted hither from *Mat. x. 15.* Should it be so, it would be *Scripture*, but there is not *Country* here, which may denote otherwise, and *Mark* uses to add Sentences or Expressions to *Matthew*, rather than lessen them, when treating of the same Matter.

Ver. 12. *proclaimed*] to be different, as the *Gr.* is, from that in *Luke ix. 6.*

Ver. 15. *or*] Many leave out, and *Mills*, with *Grotius*, thought we should, *Pr. 674.* which I shall not contradict.

Ver. 16. *This is*] *Matthew's*, cries *Mills*, in *Prol. 411.* since not with a few.

Ib. John] Is it not surprizing in the great Variety of Reading which *Mills* found, and so laboriously collected, that he should so often throw Stumbling-blocks in our Way, by giving the Preference to a very few out of very many undistinguished Votes, and generally against our received Reading? So here again the (little known) *Coptic Version*, and one (very particular and strange) *Manuscript* (as I may well distinguish them, and neither of them the same as before) not having *John*, our Critick pronounces it an Addition from *Luke ix. 9. Prol. 402.*

when he had, been just telling and repeating, how *Luke* carefully follows *Mark*; according to which then *Mark* had this Word.

Ver. 20. *righteous and holy*] Of whom *Wither* wrote, And that his Voice might not alone Inform us what we should believe His Life declar'd what must be done, If Thee [Christ] we purpose to receive: His Life our pattern therefore make, That we the course he took may take.

Ver. 21. *seasonable*] *Gr.* well-timed.

Ver. 27. *the King*] is repeated, *Mills* says, from the last Ver. How many such Words may it be so pretended of, in the *Historical Books of the Old Testament*!

Ib. presently] the *vul. Lat.* only being without, is also condemned by *Mills*, *Prol. 413.* But how odd would it have been for any one to put it, according to his Hypothesis, in the *Marg.*

Ib. went away] the same, on no more Authority than the last, tells us he thinks this is of the Scribes, not *St. Mark*. But what should the Scribes add it for? It is much easier to think they omitted it, because they thought it might be; and this with all other *Copies* and *Translations* against that one.

32. With that they went away into a desert Place, in a Ship privately.

33. But the Multitude saw them going away, and many knew him; whereupon they ran together on Foot thither from all the Cities, and got before them, then went together to him.

34. Upon this Jesus going out, saw much Company, and was moved with Affection to them, because they were as Sheep that had not a Shepherd; and he began to teach them many Things.

35. And it being now a late Hour, his Disciples came to him, and say; It is a desert Place, and the Hour now late:

36. Send them away, that they may go home into the Fields and Villages round about, and buy themselves Bread; for they have Nothing to eat.

37. But Jesus made answer to them, Do ye give them *some* to eat. And they say to him, Shall we go away, and buy two hundred Penny-worth of Bread, and give them to eat?

38. Whereas he asks them, How many Loaves have you? go, and see; and on knowing, they reply, Five, and two Fishes.

39. Next he ordered them to make those all sit in Companies on the green Grass.

40. And they sat down in Parcels, by hundreds and by fifties.

41. He also taking the five Loaves and two Fishes, looked up to Heaven, blessed, and broke apart the Loaves, then gave to his Disciples, that they might set before them; the two Fishes likewise he divided to them all.

42. Who all did eat, and were filled.

43. Nay they took up twelve Baskets full of Fragments, and some of the Fishes.

44. And there were who did eat of the Loaves about five thousand Men.

45. He then presently compelled his Disciples to go aboard a Ship, and to go before to the farther Side towards Bethsaida, while he himself sent the Company away.

46. And when he had taken leave of them, he went away on a Mountain to pray.

47. It being Evening too, the Ship was in the midst of the Sea, and he himself alone on the Land.

48. And he saw them tormented in driving on (for the Wind was contrary to them) so about the fourth Watch of the Night he comes to them, walking on the Sea, and would have passed by them.

49. But on seeing him walk there; they thought it was an Apparition, and cried out.

50. (For they all saw him, and were troubled) and he presently spoke to them in this manner, Take courage, it is I, do not fear.

51. Besides he went up to them into the Ship, and the Wind ceased; so that they were very much amazed in themselves, and wondered.

52. For they did not understand about the Loaves, since their Heart was hardened.

53. At last passing over, they came on the Country of Gennesaret, when they were got to Shoar.

54. Who being come out of the Ship; the People presently knowing him,

55. Ran round about that whole Region; and they began to carry about those who were ill on Beds, to the Place where they heard that he was.

56. Nay where-ever he entered into Villages, Cities or Fields, they put the Sick in the Market-places, and besought him that they might but touch the Skirt of his Garment; and whosoever touched him were made well.

Ver. 33. *and got before them*] according to *Mills* not in three Copies; but *Whitby* says in two, and charges *Mills* (instead of others he mentions) that he would have it be a *Scholium*, when he says expressly the contrary both in his *Note* and *Pr.* p. 42. c. 2. or in *Kuster's* Edit. num. 398. As *Jesus* and his Apostles might sail round some Promontory, the People understanding whither he was going, could get thither before him by Land on Foot.

Ver. 36. *Fields*] to the publick Houses in Roads, &c. the *Gr.* being plural, and meaning so.

1b. *Bread; for they have Nothing to eat*] *Mills* after a few supposes it curtailed originally thus, *what they may eat*, the rest, as he declares, being from Ch. viii. 2. Strange fetching and carrying, as vulgarly said, at this Rate! but *Bread* is not there. How wrong and uncertain is *Whitby's* *Examen* on this!

Ver. 44. *about*] wanting in about fifty *MSS.* besides *Persons*, and *Mills* says is of the other Evangelists; truly it is suspicious, and *Mark* might have a more punctual Information (as supposed from *Peter*) viz. that there were

full five thousand: for why should so many omit the Word in this only of all the four?

Ver. 45. *towards*] For it appears they did not go to *Bethsaida*, Ver. 53. *John* vi. 17. which surely they would, if *Jesus* had so constrained them.

Ver. 46. *taken leave*] This is not the Verb in the foregoing Ver. but the same as in *Acts* xviii. 18, 21. 2 *Cor.* ii. 13. *Luke* ix. 61. there rendered in this Manner.

Ver. 51. *and wondered*] From a Couple of *Translations* and another of *MSS.* *Mills* affirms these Words crept out of the *Margin*; but has not been so liberal as to tell us how they came in, or what they did there first.

Ver. 53. *when*] not after *they came into that land*.

Ver. 54. *the People*] which is divers times the proper Subject of Scripture Verbs, and here as shown by *Mat.* xiv. 35. and *Christ's* Disciples doubtless know him before, Ver. 45. nor is it to be thought, they that came out of the Ship carried the Sick.

Ver. 56. *touched him*] understand on any Part of his Cloaths.

CHAP. VII.

NOW there gather together to him Pharisees, and some of the Scribes, who came from Jerusalem.

2. And seeing some of his Disciples eating Victuals with polluted Hands, that is not washed, they found fault.

3. For the Pharisees, and all the Jews, except they wash their Hands rightly, do not eat, holding the Tradition of the Elders.

4. When *come* from Market, except they are washed, they do not eat; and many other Things there are which they have received to hold, the Washing of Cups, Jugs, Kettles and Beds.

5. Next the Pharisees and Scribes asked him, For what reason do not thy Disciples walk according to the Tradition of the Elders, but eat Victuals with Hands not washed?

6. But he made answer to them: Esaias prophesied well concerning you Hypocrites, as it is written; This People honour me with the Lips, but their Heart is far from me;

7. Thus they worship me in vain, teaching the Doctrines, the Commandments of Men.

8. For putting away the Commandment of God, you hold the Tradition of Men, the Washing of Jugs and Cups; and many other such like Things you do.

9. He also said to them: You reject the Commandment of God effectually, that you may keep your own Tradition!

10. For Moses said, Honour thy Father and thy Mother; and, Let him who curses Father or Mother be quite put to death.

11. Yet you say; If a Man shall tell Father or Mother, Whatsoever thou mightest be profited with by me is Corban, that is a Gift;

12. You then permit him no more to do any Thing for his Father or his Mother:

13. Repealing the Word of God with your Tradition which you have delivered; and many such like Things you do.

14. Moreover he called thither all the Company, and said to them; Hear me, all, and understand:

15. There is Nothing without a Man that enters into him, which can pollute him; but the Things which come out from him, are those that pollute a Man.

16. If any one has Ears to hear, let him hear.

17. And when he was entered into the House from the Company, his Disciples asked him concerning the Similitude.

18. Whereupon he says to them; Are you also so simple? Do not you understand, that every Thing without which enters into a Man, cannot pollute him?

19. Because it does not enter into his Heart, but into the Belly, and goes out into the Vault, which purges all Meat.

20. But continued he; What goes out of a Man, that pollutes him.

21. For from within out of the Heart of Man evil Reasonings go, Adulteries, Whoredoms, Slaughters,

22. Thefts, Covetings, Spite, Deceit, Wantonness, a spiteful Look, Blasphemy, Pride, Folly:

23. All these wicked Things go out from within, and pollute a Man.

24. Afterwards he rose up, and went away thence into the Limits of Tyre and Sidon; and entering into a House, he would have Nobody know, but could not be concealed.

25. For a Woman whose little Daughter had an unclean Spirit, hearing about him, came, and fell down at his Feet;

26. (Now the Woman was a Greek, by Race from Syro-phenicia) and she intreated

Ver. 2. *that is*] without a Parenthesis as at Ver. 11.

Ib. *they found fault*] A few Copies and Versions not having this, *Mills* reports that Somebody inconveniently put it in to finish the Sentence, which was perfect enough before, *Pr.* 1196, but it does not appear to me that it would join well with *verba* next, Ver. 5. without, and certainly not with *καὶ* for, Ver. 3. *Whitby* strangely has, as elsewhere, that it is only wanting in the *Ethiop.*

Ver. 3. *rightly*] It is uncertain how this was, and therefore I translate according as in *Psa.* xx. 3. *Theophylact* expounds it to be up to the Elbow, *Hammond* up to the Wrist, *Beza* by rubbing the Hands together, the *Vulg.* often, others accurately, the Word being only here.

Ver. 4. *Jugs*] Pots being too vague a Word. It is said to have held about a Pint and half.

Ib. *Beds*] so rendered every where else by our Translators and in Ver. 30. of this Chap.

Ver. 5. *not washed*] A few have *polluted*, whence *Grot.* and *Mills* think this fetched from Ver. 2. as a Comment; but surely *polluted* would not have needed it here, when it was there.

Ver. 6. *answer*] The *Coptick Transf.* with three or four others omitting the Word for this, *Mills* ascribes it to *Mat.* xv. 3. but, the *Copt.* has it not there neither.

Ver. 8. *the Washing*] here being no more [as] than in Ver. 4.

Ver. 9. *also said*] put foremost by *Matthew*, Chap. 15.

Ib. *effectually*] The Addition (for such it is, tho' not marked in the *com. Transf.*) of *full* augments the Force of *well*, which requires to be alleviated.

Ver. 14. *all the Company*] Some have again for *all*, the *Gr.* Words being not very different; which *Mills* in his *Wont* would justify, as if this *all* was made from the other that follows; by Somebody after, *Pr.* 403, 404.

Ver. 16. This Verse *Mills* says he very much suspected, *Pr.* 1475. though he found it lacking only in a single Copy and a Version.

Ver. 19. *which*] namely the Action of going out.

Ver. 22. *Spite*] as I render it *Rom.* i. 29. where see the Note.

Ib. *spiteful Look*] The Term being general in *Gr.* as *wicked* as in *Eng.* seems rather directed by its own Substantive here before, than by that in *Mat.* xx. 15.

Ib. *Look*] rather than *Eye*, to come out of the Heart.

Ver. 25. *little*] as *Ch.* 5. 23. this *Gr.* Word being only in these two Places.

him, that he would expel the Devil out of her Daughter.

27. But Jesus said to her, Permit the Children first to be filled: for it is not well to take the Children's Bread, and throw to Puppies.

28. Yet she made answer to him, Yes, Lord; forasmuch as Puppies underneath the Table eat of the Boys Crumbs.

29. And Jesus replied to her, For this Saying go: the Devil is gone out of thy Daughter.

30. Accordingly she going away into her House, found the Devil gone out, and her Daughter put on the Bed.

31. And again going out of the Borders of Tyre and Sidon, he came to the Sea of Galilee, through the midst of the Borders of Decapolis.

32. Where they bring to him a deaf Man; who could hardly speak; and besought him, that he would put the Hand on him.

33. So he took him away from the Company privately, and thrust his Fingers into his Ears; as also spitting, touched his Tongue.

34. Besides looking up to Heaven, he groaned, and says to him, Ephphatha, that is be opened.

35. When presently his Ears were opened, and the Bond of his Tongue was let loose, and he spoke rightly.

36. He notwithstanding commanded them, that they should tell Nobody; yet so much as he commanded them, the more abundantly they proclaimed it.

37. And they were surprized above measure, saying, He has done all Things well; he both makes the Deaf hear, and the Dumb speak.

C H A P. VIII.

IN those Days the Company being very much, and not having any Thing to eat,

Jesus called thither his Disciples, and says to them;

2. I am moved with Affection to the Company, because they have remained with me now three Days, and have Nothing to eat;

3. And if I should send them away fasting home, they will be faint in the Way: for some of them came far off.

4. At which his Disciples answered him, Whence can any one fill these here with Bread in the Wilderness?

5. And he asked them, How many Loaves have you? To which they said, Seven.

6. So he ordered the Company to sit down on the Ground. Next he took the seven Loaves, and giving thanks, broke, and gave to his Disciples, that they might set them; which they did before the Company.

7. They had likewise a few little Fishes, and blessing, he bade to set these also before them.

8. With that they eat, and were filled; nay they took up of the Fragments that were over and above seven Baskets.

9. Now those who eat were about four thousand; at last he sent them away.

10. And presently going into a Ship with his Disciples, he came into the Parts of Dalmanutha.

11. Where the Pharisees came out, and began to query with him, and sought a Sign of him from Heaven, tempting him.

12. Upon this he groaned deeply in his Spirit, and says; Why does this Generation seek for a Sign? I tell you certainly, There shall not a Sign be given to this Generation.

13. Thus he left them, and going again into the Ship, went away to the farther Side.

14. Moreover they had forgot to take Bread, and had none with themselves in the Ship, excepting one Loaf.

15. And he commanded them as follows, See, beware of the Leaven of the Pharisees, and that of Herod.

Ver. 31. *and Sidon, he came*] for which some have, *he came by or through Sidon*; which might not be worth minding, did not *Mills* vindicate it, and his Opinion without Proof advances it but little, *Prel.* 404. which the learned *Saubert* also confutes, as contrary to *Mat.* xv. 24. in *Proleg. Var. Lest.* there; nor does it appear that was the Way to the Sea of Galilee.

Ib. *Decapolis*] which by this Ver. evidently lay on the west Side of the Sea here mentioned, as likewise by *Mat.* iv. 25. but by *Mar.* v. 1, 20, 21. on the east Side, being also a Matter of Controversy among Writers; to be decided, I suppose by its lying on both Sides, and round the north End of that Sea; see of it *Whitby* in the *Table of Places*. N. B. it signifies *ten Cities*.

Ver. 34. *Ephphatha*] which in the *Syriack Imper.* of the Conjug. *libphal* would be *Eibphetha*, so changed by

Dialect, and originally from the *Chaldee phetbah*; which the Reader may not have met with elsewhere.

Ver. 2. *Days*] divers have in another Case, and some at *Mat.* xv. 32. to be thus (*it is or there are* understood) *now three Days*; they have remained with me; in no different Sense, and *Mills* thought was the right Reading, *Prolegom.* 1343, 1468. but it might be made so by reason of its Position there in *Gr.* or by the Mistake of *for* *and*, and seems too much forced, as it is without the Verb-substantive.

Ver. 12. *his*] is but an *Exposition* according to *Mills*, who has multiplied such in Opposition to the *com. Reading*.

Ib. *not*] in the Manner of the *Jewish Attestations*, or as in *Luke* xix. 42. & xxii. 42: where it is also thus rendered in the *com. Transl.*

16. Therefore they reasoned thus one to another, It is because we have no Bread.

17. And Jesus knowing, says to them; Why do ye reason, because you have no Bread? Do ye not yet understand, nor mind? Have ye your Heart still hardened?

18. Having Eyes, do ye not see? And having Ears, do ye not hear? And do ye not remember?

19. When I broke the five Loaves to the five thousand, how many Baskets full of Fragments did you take up? They answer him, Twelve.

20. When the seven also to four thousand, how many Baskets full of Fragments did you take up? And they answered, Seven.

21. He said further to them, How do ye not mind?

22. At length he comes into Bethsaida, and the People bring a blind Man to him, and besought him that he would touch him.

23. And taking hold of the blind Man by the Hand, he brought him out without the Town; and when he had spit in his Eyes, and put the Hands on him, he asked him whether he saw any Thing.

24. Whereupon looking up, he said, I see Men as Trees walking.

25. Afterwards he put the Hands again upon his Eyes, and made him look up; when he was restored, and saw all clearly.

26. Next he sent him away to his House, saying, Neither enter into the Village, nor tell any one in it.

27. Jesus too went out, and his Disciples, into the Villages of Cesarea Philippi; and in the Way he asked his Disciples in this manner, Who do Men say that I am?

28. And they answered, John the Baptist; some, Elias; and others, One of the Prophets.

29. He then enquires of them, But who do ye say that I am? And Peter makes answer to him, Thou art Christ.

30. However he charged them, that they should speak to Nobody concerning him.

31. Besides he began to teach them, that the Man must suffer many Things, and be rejected by the Elders, chief Priests and

Scribes, as also be killed, and three Days after arise.

32. And he spoke the Saying so boldly, that Peter took him aside, and began to rebuke him.

33. But he turned about, and looking at his Disciples, rebuked Peter as follows, Be gone behind me, Satan; since thou dost not mind the Things of God, but those of Men.

34. And calling thither the Company, with his Disciples, he said to them; Let him who would come after me deny himself, and take up his Cross, and follow me.

35. For whoever would save his Life, will lose it; but whoever shall lose his Life for my sake and the Gospel's, he will save it.

36. For what Profit will it be to a Man, if he should gain the whole World, and suffer the loss of his Soul?

37. Or what shall a Man give for the Exchange of his Soul?

38. For whoever shall be ashamed of me and my Words, in this adulterous and sinful Generation, the Man too will be ashamed of him, when he comes in the Glory of his Father with the holy Angels.

C H A P. IX.

HE also said to them, I tell you certainly, that there are some of them that stand here, who will not at all taste Death, until they see the Kingdom of God come in Power.

2. And after six Days Jesus takes Peter, and James, with John, and brings them up on a high Mountain privately alone; where he was transformed before them:

3. So that his Cloaths became glittering, very white like Snow, such as no Fuller on the Earth can whiten.

4. Moreover Elias appeared to them with Moses, and were talking with Jesus.

5. And Peter expresses himself thus to Jesus, Rabbi, it is well that we should be here; and let us make three Tabernacles, one for thee, one for Moses, and one for Elias.

Ver 16. *one to another*] not as in *Mat. xvi. 8.*

Ver. 22. *he comes*] by a few *they come*, which passes with *Mills* for authentick, and to have been changed into ours, because of the following *they bring*. Weak Conjecture!

Ver. 25. *made him look up*] In two Copies and the *vulg. Lat.* *he began to look up*: this *Mills* puts his Approbation to, and says *Chrysostome* and *Victor. Antioch.* confirm it; which is giving them a strange Authority.

Ver. 31. *three Days after*] that is the *third Day*, as in *Ch. ix. 31. Mat. xvi. 21. &c.*

Ver. 32. *aside*] coherent with his turning about to his Disciples, and *Peter* being then behind him, Ver. 33. but how unintelligible is *took alone*?

Ver. 34. *come*] Divers have *follow*, *Mills* supposes rightly, and says *come* is of *Mat. Pr. 675. viz. Ch. xvi. 24.* he having before remarked that it is *follow* in *Ch. x. 38.* so that one might have thought here would not have been an Alteration to either; yet an Alteration there is, and thus attended with Difficulty. However as *Mark* himself kept much to the Words of *Mat.* when he made no Addition, we may suppose him here following the Expression that is most like his own, and that was in the same Order of the History, which is that in *Ch. xvi.*

Ver. 2. *takes*] Here is no more [with him] than in *Mat. xvii. 1. Luke ix. 28.*

6. For he did not know what to speak, since they were terrified.

7. Besides there was a Cloud overshadowing them; and a Voice came out of the Cloud, saying, This is my beloved Son; hear him.

8. And suddenly looking about, they saw none any more, but Jesus only with themselves.

9. Now as they came down from the Mountain, he commanded them that they should tell Nobody the Things they saw, except when the Man should arise from the Dead.

10. And they retained the Saying with themselves, so as to dispute together what the arising from the Dead was.

11. With that they thus asked him, Why do the Scribes say, that Elias must come first?

12. And he made answer to them; Elias indeed will come first, and restore all Things; nay there will be so as it is written of the Man, that he will suffer many Things, and be contemned.

13. But I say to you, that even Elias has come (and they did to him whatever they would) as it is written of him.

14. And coming to the Disciples, he saw a great Company about them, and the Scribes disputing with them.

15. When presently all the Company seeing him, were astonished, as also ran thither, and saluted him.

16. Upon this he asked the Scribes, What are you disputing with them?

17. At which one of the Company made answer; Master, I have brought to thee my Son, that has a dumb Spirit.

18. And where-ever it takes him, it tears him; insomuch that he foams, and gnashes his Teeth, and wastes away: so I told thy

Disciples, that they might expel it, and they were not able.

19. But he makes answer to him, O unbelieving Generation, how long shall I be with you? How long shall I bear with you? Bring him to me.

20. Accordingly they brought him to him; and when he saw him, presently the Spirit tore him; so that he fell on the Ground, and rolled about, foaming.

21. He further asked his Father, How long ago is it since this came to pass on him? And he said, From Childhood.

22. Nay often it has also thrown him into the Fire, and into the Water, that it might destroy him; but if thou canst do any Thing, help us, and be moved with Compassion for us.

23. And Jesus said to him, If thou canst believe it, all Things may be to him who believes.

24. Upon which the Father of the Lad presently crying out, said with Tears, I believe, Lord, help my Unbelief.

25. And Jesus seeing that the Company ran together, rebuked the unclean Spirit, saying to it, O dumb and deaf Spirit, I bid thee, do thou come out of him, and enter into him no more.

26. Therefore crying out, and tearing him much, it came out; and he became as it were dead, so that many said, He is dead.

27. But Jesus took hold of him by the Hand, and raised him up; so that he arose.

28. Afterwards he being entered into the House, his Disciples asked him privately, Why could not we expel him?

29. And he answered them, This Kind can come forth by Nothing, but by Prayer and Fasting.

30. At length going forth thence, they

Ver. 10. *dispute*] The King's Translators have not put one with another to this Verb, as Part of it, any where else, and but once together, Ch. xii. 28. tho' the Word is used ten times, and here Ver. 14, 16.

1b. *the arising*] viz. that of Jesus, which he spoke of; but Somebody to make it plainer it seems altered the Words thus, as three or four Books have them, *what it was, when he should arise from the Dead*; which Mills nevertheless sets over the common. But who would have made the personal Verb impersonal for the sake of Obscurity? Nay so much that Mills himself did not understand it, but took it for the Resurrection in general.

Ver. 11. *Why*] The Gr. Particle being very unusual in the Meaning of this, see the Proof of it in *Whitby's Annotations*.

Ver. 12. *restore*] fut. like *Mat. xvii. 11.*

1b. *there will be*] which is only the Verb-substantive, so frequently understood in Scripture, and needful here to make the Expression intelligible as well as proper. One may perceive our Translators introduced it with *told*, to make this Part oblique, and not the direct Words of

Christ, but the following in the next Verse shew they were the latter.

Ver. 13. *as it is written of him*] viz. that he should come, *Mal. iv. 5.* but not the other, which therefore should be in a Parenthesis, as divers more Members of Sentences; and for this read *Whitby*, with *Charles le Cene's French Essay for a new Transl.* printed 1696, translated by *Hugh Ross*, Part 1. 1701, Ch. 7.

Ver. 16. *the Scribes*] This Mills denies, as a few have them, which he interprets to be the Disciples; when it is plain they were the Scribes, Ver. 14.

Ver. 19. *to him*] or *to it*. However *I be with you*, that is also in *Mat. xvii. 17. Luke ix. 41.* seems most suitable to the Disciples, and *unbelieving Mat. xvii. 17.* with their Unbelief, Ver. 20. notwithstanding *Guyse* labours so hard with a Note in each Book, among so few that he has in his *Practical Exposition*, printed 1739, to shew these were the Scribes, &c.

Ver. 20. *tore*] A Copy or two for *λωράζαν* have *ἐδάξαν*, and so the *vul. Lat. troubled*.

Ver. 23. *it*] *τὸ* in Gr. the neut. Article as if *to* or *for the Thing*, which *Deza* expounds for *this*. What *Doddr.*

went along through Galilee; which he was not willing that any one should know.

31. For he taught his Disciples, and said to them, The Man is delivered up into the Power of Men, who will kill him; and being killed, he will arise the third Day.

32. Yet they did not understand the Saying, and were afraid to ask him.

33. And he came into Capernaum, where being in a House, he asked them, What did you reason with your selves in the Way?

34. Whereas they were silent: for they had reasoned with one another in the Way, who should be greatest.

35. And sitting down, he called the twelve, and says to them, If any one would be first, he shall be the last of all, and Waiting-man to all.

36. He also took a little Child, and set him in the midst of them; then taking him in the Arms, said to them,

37. Whoever shall receive one of such little Children in my Name, receives me; and whoever shall receive me, does not properly receive me, but him who sent me.

38. But John made him answer, Teacher, we saw Somebody expelling Devils in thy Name, who did not follow us; and we forbade him, because he did not.

39. However Jesus said: Do not forbid him; for there is none who shall do a powerful Thing in my Name, can also quickly speak ill of me.

40. For he that is not against us, is for us.

41. For whoever shall give you to drink a Cup of Water in my Name, because you are Christ's, I tell you certainly, will not at all lose his Reward.

42. Whoever too shall offend one of the little ones that believe in me, better would

it be for him, if a Millstone were put about his Neck, and he thrown into the Sea.

43. Nay if thy Hand should offend thee, cut it off: it is better for thee to enter a Cripple into Life, than having the two Hands, to go away into Hell, into unextinguishable Fire:

44. Where their Worm does not die, nor is the Fire quenched.

45. Thus if thy Foot should offend thee, cut it off: it is better for thee to enter into Life lame, than having the two Feet, to be thrown into Hell, into unextinguishable Fire:

46. Where their Worm does not die, nor is the Fire quenched.

47. As likewise if thy Eye should offend thee, pluck it out: it is better for thee to enter into the Kingdom of God with one Eye, than having two Eyes to be thrown into Hell Fire.

48. Where their Worm does not die, nor is the Fire quenched.

49. For every one will be salted with Fire, and every Sacrifice be salted with Salt.

50. Salt is good; but if Salt become fresh, with what will you season that? Have Salt in your selves, and be at peace among one another.

C H A P. X.

AND arising thence, he comes into the Borders of Judea, through the farther Side of Jordan; and the Multitude come together again to him, when as he used, he taught them again.

2. The Pharisees also coming thither, asked him, Is it lawful for a Person to send away his Wife? tempting him.

mentions is an Imposition on the Publick, no Copies reading, nor the Verb being, as there.

Ver. 33. *he came*] with some few *they came*; the Difference very little, but *Mills* promotes that.

Ib. with your selves] crept in, says *Mills*, from the *Marg.* see on Ch. vi. 51.

Ver. 34. *in the Way*] Three Copies, and no more, being without this, *Mills* does not stick to say there is Nobody but sees it is repeated (that is taken) from the last Verse, *Pro.* 1344. but answers *Whitby*, there is Nobody but sees it ought to be repeated.

Ver. 38. *because he did not*] which reads heavy in the *com. Transf.* while our Language has a peculiar Advantage of expressing Repetitions by the Signs of the Verbs, as I rather call them than *Auxiliaries*. A few have left this out, through some Offence at the Repetition, as *Mills* quotes *Erasmus* saying well; yet he himself afterwards in his *Prof.* N^o 407. says it is *Luke's*; but how much better according to his own Maxim, did *Luke* follow *Mark*.

Ver. 39. *quickly*] *lightly* wrong, or at least obscure.

Ver. 40. *against*] which Neutralists are by *Mat.* xii. 30. but this Man was not such a one.

Ver. 41. *not at all*] by a double Negative in *Gr.* as at *Mat.* x. 42.

Ver. 43. *the two*] Here being the Article, and not in *Mat.* xviii. 8.

Ver. 49. *every one*] Expositors are divided in ascribing this former Part of the Verse, some to the Bad, and some (as all do the latter Part) to the Good. *Hammond* ingeniously, and as it may be allowed rightly, compares the two to Burnt-offerings and salted Oblations, yet is a principal Promoter of the first Opinion, not considering enough perhaps that Burnt-offerings were for a good Use as well as the other; and *Fire* here, tho' the Term might be taken from the other in Ver. 48. may denote the Suffering of cutting off the Hand or Foot, and plucking out the Eye, as the main Subject of the Matter before; besides for the other Notion one might expect [but] between; of *Fire* also in this Sense see 1 *Cor.* iii. 13, 15. 1 *Pet.* iv. 12. *Mal.* iii. 2, 3. and the *Geneva Note*.

Ver. 1. *through*] which by very obscurely expresses, and rather denotes *near by*; and that is not the Meaning, as *Beza* shews.

Ver. 2. *coming*] One bad Copy alone being without it, *Mills* says it is of *Mat.* xix. 3. even though not the same there.

3. And he made answer to them, What did Moses command you?

4. To which they said, Moses permitted to write a Bill of Divorce, and to send away.

5. Again Jesus made answer to them; For the Hardness of your Heart he wrote you that Commandment.

6. But at the Beginning of the Creation, God made them Male and Female.

7. For this cause let a Man forsake his Father and Mother, that he may cleave to his Wife;

8. Since the two shall be one Flesh. So that they are no more two, but one Flesh:

9. What God therefore has yoked together, let not Man separate.

10. And in the House his Disciples asked him again concerning it.

11. Whereupon he says to them; Whosoever shall send away his Wife, and marry another, commits Adultery against her.

12. If a Woman likewise shall send away her Husband, and be married to another, she commits Adultery.

13. Next they brought little Children to him, that he might touch them; but the Disciples rebuked the Bringers.

14. Whereas Jesus seeing, was much displeased, and said to them; Permit little Children to come to me, and do not forbid them: for the Kingdom of God is of such.

15. I tell you certainly, Whosoever shall not receive the Kingdom of God as a little Child, will not at all enter into it.

16. So taking them in the Arms, he put Hands on them, and blessed them.

17. Afterwards he went forth into the Road, and Somebody ran thither, and kneeling down to him, asked him, Good Master, what shall I do, that I may inherit everlasting Life?

18. To whom Jesus said? Why dost thou call me good? None is good, excepting one, even God.

19. Thou knowest the Commandments: Thou shalt not commit Adultery, thou shalt not murder, thou shalt not steal, thou shalt not give Evidence falsely, thou shalt not wrong, honour thy Father and Mother.

20. And he made answer to him, Master, all these Things I have observed from my Youth.

21. Now Jesus looking on him, loved him, and replied to him, There is one Thing wanting to thee: go, sell whatever thou hast, and give to the Poor, and thou wilt have Treasure in Heaven; and come, follow me, taking up the Cross.

22. But he was sad at the Saying, and went away sorry: for he was one who had many Possessions.

23. Therefore Jesus looked about, and says to his Disciples, How difficult will it be for those who have Wealth to enter into the Kingdom of God!

24. Whereas the Disciples wondered at his Words: but Jesus made answer again to them; Children, how difficult it is for those who trust in Wealth to enter into the Kingdom of God!

25. It is easier for a Camel to go through the Eye of a Needle, than for a rich Person to enter into that Kingdom.

26. Which they were surprized at exceeding much, saying with themselves, Then who can be saved?

27. However Jesus looking on them, replies, With Men it is impossible, yet not with God: for with God all Things are possible.

28. Upon this Peter began to say to him, Behold we have left all, and followed thee.

29. And Jesus made answer; I tell you certainly, There is Nobody who has left House, Brothers, Sisters, Father, Mother, Wife, Children, or Land, for the sake of me and the Gospel;

30. But that will receive a hundred-fold now at this Time, Houses, Brothers, Sisters, Mothers, Children, and Land, with Persecutions, and in the Age hereafter everlasting Life.

31. But many first will be the last, and last the first.

32. Now they were in the Way, going up to Jerusalem, and Jesus was going along before them, who wondered, and as they followed, were afraid; when Jesus took the twelve again, and began to tell them the Things that would come to pass on him;

33. Behold we are going up to Jerusalem, and the Man will be delivered up to the chief Priests and Scribes; and they will condemn

Ver. 3, 4. According to *Whitby* these two Verses are to come in between *Mat. xix. 7 & 8.*

Ver. 6. of the Creation] not in one Copy and two Versions, but *Mark* might likely add it in his Manner to *Mat. xix. 4.*

lb. them] not with three or four, whence *Mills* concludes it should not with all, being he says of *Mat. xix. 4.* but much likelier it was left out by those, because deemed unnecessary.

Ver. 19. *wrong*] either by Force or Fraud, as *Beza* observes.

Ver. 21. taking up the Cross] some being without, *Mills* declares it a Scholium taken from *Ch. viii. 34.* or elsewhere: not thence, since it stands there before *follow me*; so that it may remain in quiet Possession, unless some farther Bill of Ejectment comes.

Ver. 29. Wife] *Mills* seems well to observe, this is left out with some by means of the *or* repeated.

him to Death, as likewise deliver him up to the Gentiles ;

34. Who will mock him, whip him, spit on him, and kill him ; and the third Day he will rise up.

35. After this there come to him James and John, the Sons of Zebedee, saying, Master, we would have thee to do for us whatsoever we shall ask.

36. And he said to them, What would you have me do for you ?

37. Whom they answered, Grant that we may sit, one at thy right Hand, and one at thy left, in thy Glory.

38. But Jesus replied to them, You know not what you ask : can you drink the Cup which I drink, and be baptized with the Baptism that I am baptized with ?

39. However they told him, We can. Jesus then said to them, You will indeed drink the Cup which I drink, and be baptized with the Baptism that I am baptized with ;

40. Nevertheless to sit at my right Hand, and at my left, is not mine to give ; but is for whom it is prepared.

41. This when the ten heard, they began to be enraged at James and John.

42. But Jesus calling them thither, says to them, You know that those thought to be the chief of the Gentiles rule over them, and their Grandees have authority above them.

43. Yet it shall not be so among you ; but whosoever would become great among you, shall be your Waiting-man :

44. And whoever would become the first of you, shall be the Servant of all.

45. For even the Man is not come to be waited on, but to wait on, nay give his Life a Redemption for many.

46. At length they come to Jericho ; from whence as he went forth, with his Disciples, and much Company, blind Bartimeaus, the Son of Timeaus, sat by the Way begging.

47. And when he heard that it was Jesus the Nazorite, he began to cry out in this manner, O Son of David, Jesus, have mercy upon me.

48. Many therefore rebuked him, that he should be silent ; but he cried out much the more, Son of David, have mercy upon me.

49. And Jesus standing still, ordered he should be called ; accordingly they call the blind Man, saying to him, Take courage, rise up ; he calls thee.

50. Upon which he threw away his Garment, and arising, came to Jesus.

51. Who made answer to him, What wouldest thou have me do to thee ? The blind Man then said to him, Rabboni, that I may have sight.

52. So Jesus replied to him, Go ; thy Faith has made thee well ; when presently he had sight, and followed Jesus in the Way.

C H A P. XI.

AND when they were come near Jerusalem, to Bethphage and Bethany, at the Mount of Olives, he sends two of his Disciples,

2. To whom he says ; Go to the Village opposite to you, and presently entering into it, you will find a Colt tied, upon which no Man has sat ; him undo, and bring.

3. And if any one says to you, Why do ye this ? answer, The Lord has Need of him ; so he will presently send him hither.

4. Accordingly they went away, and found a Colt tied to a Door without at a double Way ; and they undid him.

5. Whereupon some of those who stood there said to them, What are you at in undoing the Colt ?

6. But they answered these as Jesus bade them ; so they let them go.

7. Thus they brought the Colt to Jesus, and cast their Cloaths on him ; and he sat upon him.

8. Moreover many spread their Cloaths along in the Way ; as also others cut off Boughs out of the Trees, and spread there.

9. They likewise that went before and followed, cried out thus ; Pray save, he is blessed who comes in the Name of the Lord.

Ver. 35. *saying*] *by their Mother, as their Mouth, Mat. xx. 20. Whit.* but both in his *Paraph.* and *Annot.* it stands as the Exposition of *come to him.*

Ver. 42. *those thought*] left out by *Wesley.*

Ver. 43. *among you*] The latter *Mills* imagines to be made from the former, though not with the least Countenance of any single *Copy* or *Transf.* If the *Scripture* throughout was to be pared away, at this Rate, it might look like some modern Composition, and next be taken for such.

Ver. 46. *Bartimeaus*] The most remarkable of the two I suppose in *Mat. xx. 30.*

Ver. 51. *Rabboni*] as in *John xx. 16.* the two Places where it is ; and *Syr.* from the *Chal. Ribbon*, I suppose.

Ver. 1. *to Bethphage*] repudiated by our *Adilis* ; but in *Mat. xxi. 8.* & *Luke xix. 29.* then see on Ch. v. 22.

Ver. 3. *answer, The Lord*] By the Pointing and capital Letters in the *Gr.* here and *Luke xix. 31.* the Expressions are direct, as thus rendered, without *that* or *because*, but in *Mat. xxi. 3.* oblique with *that* ; notwithstanding the King's Translators have so varied from it in each.

10. The Kingdom of our Father David which comes in the Name of the Lord is blessed; pray save be to him that is in the highest Places.

11. At length Jesus entered into Jerusalem, and into the Temple, and when he had looked round at all Things, it being now the Evening Hour, he went forth into Bethany with the twelve.

12. The next Day also they coming out from Bethany, he was hungry.

13. When seeing a Fig-tree far off, that had Leaves, he came, if indeed he might find any Thing on it; and coming to it, he found Nothing but Leaves, since it was not a Time of Figs.

14. So Jesus spoke in this manner to it, Let none eat Fruit from thee any more for ever: which his Disciples heard.

15. They also come into Jerusalem; and Jesus entering into the Temple, began to put forth them who sold and bought in the Temple; and he overthrew the Tables of the Money-changers, as likewise the Seats of those that sold Doves.

16. Nay he would not permit that any one should carry an Instrument through the Temple.

17. And he taught, saying to them; Is it not written, My House shall be called the House of Prayer for all Nations; but you have made it a Cave of Robbers.

18. Which the Scribes and chief Priests heard, and sought how they might destroy him: for they feared him, because all the Company was surprized at his Doctrine.

19. Afterwards when it was Evening, he went forth without the City.

20. And in the Morning they going by, saw the Fig-tree withered from the Roots.

21. Upon this Peter called to remembrance, and says to him, Rabbi, lo the Fig-tree which thou didst curse is withered.

22. And Jesus makes answer to them: Have Faith in God.

23. For I tell you certainly, that whoever shall say to this Mountain, Be taken away, and cast into the Sea; and shall not doubt in his Heart, but believe that the Things which he says will come to pass, there will be to him whatsoever he shall say.

24. For this reason I say to you, All Things whatever ye in praying shall ask for, believe that ye will receive, and they will be to you.

25. And when ye shall stand praying, forgive, if ye have any Thing against any one; that your Father also who is in Heaven may forgive you your Offences:

26. Whereas if ye shall not forgive, neither will your Father who is in Heaven forgive your Offences.

27. Next they come again into Jerusalem, and as he was walking in the Temple, there come to him the chief Priests, Scribes and Elders,

28. And say to him, By what Authority dost thou these Things? And who gave thee this Authority, that thou shouldest do them?

29. But Jesus made answer to them; I will also ask one Matter of you; so answer me, and I will relate to you by what Authority I do these Things:

30. Was the Baptism of John from Heaven, or from Men? Answer me.

31. And they counted thus to themselves; If we say, From Heaven; he will retort, For what reason then did not you believe him?

32. On the contrary if we say, From Men; we are those who feared the People: for they all held that John was really a Prophet.

33. So they make answer to Jesus, We do not know. And Jesus gives reply to them, Neither tell I you by what Authority I do these Things.

Ver. 10. *in the Name of the Lord*] is from the last Ver. *Mills* says; so we may think too, if we will prefer about four Copies, besides *Versions*, to all the rest; and it might likelier be left out by those because said before, as *which comes* is by four or five. *Whitby* on the other hand brings for it *Mat. xxi. 9. & xxiii. 39. Psa. cxviii. 26.* where the Reader may see this Part is not, but that in the foregoing Verse.

Ver. 11. *Jesus entered*] *he entered* by three or four. *Jesus* crept in, says *Mills* in his *Note*, from the *Gr. Readers*; but *Prol. 408.* he asserts it is of (other) *Evangelists*; why not rather of this, with a vast Majority of Copies?

Ver. 13. *a Time of Figs*] being not a Year for the Fig-trees bearing, as *Hammond* with great Judgment and Reason shews, and exposes yet which our *Translators* added; and tho' *Whitby* says it was five Months before Figs were ripe, it cannot be proved of that Tree, if of any there:

nor is that in Chap. xiii. 28. *Mat. xxiv. 32.* about Summer, as he says; but as it seems green Figs were early in the Spring, and so might be fit to eat at the Passover.

Ver. 17. *for all*] as *Isa. lvi. 7.* whence it is cited, and agreeable to the *Gr.* here.

Ver. 24. *ask for*] The same Verb *Mat. xxi. 22.*

Ver. 31. *counted to*] not the same as in *Mat. xxi. 25.* excepting in some Copies, according to *Lucas Burgenfis* made from thence.

Ib. then] some want, if worth mentioning, with *Whitby*.

Ver. 32. *On the contrary if*] Some are without the former, and many without *if*, tho' it would then be *should we say*.

Ib. we are those who] It being what they said, *Mat. xxi. 26. Luke xix. 6.* and very imperfect otherwise.

Ib. held] the Verb used *Mat. xxi. 26.*

C H A P. XII.

HE further began to speak to them in Similitudes: A Man planted a Vineyard, put a Hedge about it, dug a Place under the Wine-press, built a Tower, let it out to Husbandmen, and travelled away.

2. And he sent a Servant to the Husbandmen at the Time, that he might receive from them some of the Fruit of the Vineyard:

3. But they taking him, beat, and sent away empty.

4. And again he sent to them another Servant; and him they stoned, nay broke his Head, and sent away disgraced.

5. Again too he sent another; and him they killed, as likewise many others, beating indeed some, and killing some.

6. Having therefore yet one Son, his beloved, he sent him also to them the last, saying, They will reverence my Son.

7. But those Husbandmen said with themselves, This is the Heir, come, let us kill him, and the Inheritance will be ours.

8. Him accordingly they took, and killed, and threw forth without the Vineyard.

9. What therefore will the Master of the Vineyard do? He will come, and destroy the Husbandmen, and give the Vineyard to others.

10. Have you not read that Scripture, The same Stone that the Builders rejected, is become the Head of the Corner:

11. This is come to pass by the Lord, and it is wonderful in our Sight?

12. And they sought to take hold of him, but feared the Company; for they knew that he said the Similitude to them: so leaving him, they went away.

13. However they send to him some of the Pharisees and Herodians, that these might catch him in Discourse.

14. Who coming, say to him; Master, we know that thou art true, and dost not care for any: for thou lookest not at the Person of Men, but teachest in Truth the Way of God. Is it lawful to give Tribute to Cesar, or not?

15. Shall we give, or not give? But he perceiving their Hypocrisy, said to them, Why do ye tempt me? Bring me a Penny, that I may see.

16. Which they brought: and he asks them, Whose Image and Superscription is this? And they said to him, Cesar's.

17. With that Jesus made answer to them, Render Cesar's Things to Cesar, and those of God to God. And they wondered at him.

18. Next the Sadducees come to him, who say there is no Resurrection, and asked him as follows:

19. Master, Moses wrote to us, if any Man's Brother dies, and leaves a Wife, leaving no Children, that his Brother should take his Wife, and raise up Offspring for him.

20. There were then seven Brothers, and the first took a Wife, and dying, left no Offspring.

21. The second also took her, and died, neither left he Offspring; and the third likewise.

22. Nay the seven took her, and did not leave any: the last of all the Wife also died.

23. In the Resurrection therefore, when they rise, whose Wife of them will she be? For the seven had her for a Wife.

24. And Jesus made answer to them, Do ye not for this reason err, not knowing the Scriptures, nor the Power of God?

25. For when they shall rise from the Dead, they neither marry, nor are married, but are as the Angels of God who are in the Heavens.

26. And concerning the Dead, that they are raised up, have not ye read in the Book of Moses, when at the Bush God said thus to him, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27. He is not the God of the Dead, but the God of the Living: You therefore err much.

28. And one of the Scribes came thither, who heard them dispute together, and perceiving that he answered them well, asked him, Which is the first of all the Commandments?

Ver. 3. *taking him*] according to the Pointing of *Mills's Edit.* &c. as also Ver. 8. and left doubtful in others.

Ver. 4. *stoned*] not here in a small Remnant of *Books*, and so cast off by *Mills* for *Matthew's*; whereas *Mark* writing after him, does not use to lessen the Circumstances. But I had almost overlooked his great Plea, that *Luke* has nothing of *stoning*; which may shew then the Rule of his adjusting himself to *Mark* is not universal; neither does *Luke* mention *breaking the head*, though he comprehends both under *beating*.

Ver. 11. *Sight?*] Here seems the proper Place for the Note of Interrogation, as in *Mat.* xxi. 42. *Luke* xx. 17. though *Mills* has it at *Scripture*, as if he conformed the *Original* to our *Translation*, being supported by inaccurate *Opies*.

Ver. 14. *Is it lawful*] This and the first Part of the next Verse would have been much better in one, nay in a Verse separate both from the 14th and 15th; and that not only agreeable to the Matter, but also to the Division of *Mat.* xxii. 16, 17, 18. *Luke* xx. 21, 22, 23. and with more Reason here, as the Verse would have been longer. So saying, which ends Ver. 18. begins *Mat.* xxii. 24. *Luke* xx. 28. For the Partition of the *Books* of the *New Testament* into Verses was made of late, but not of the *Old*; see *Prid. Connell.* An. 446.

Ver. 20. *then*] or *therefore*, not *now*.

Ver. 27. *the God*] the latter several are without, and some have *God* at first, both as in and from *Mat.* xxii. 32.

29. Whom

29. Whom Jesus answered; The first of all the Commandments is, Hear, Israel, The Lord our God is one Lord.

30. And thou shalt love the Lord thy God with thy whole Heart, with thy whole Soul, with thy whole Mind, and thy whole Might; this is the first Commandment.

31. Moreover the second being alike, is this, Thou shalt love thy Neighbour as thy self. There is no other Commandment greater than these.

32. Upon which the Scribe said to him; Well, Master, thou hast said in Truth, that there is one God, and there is no other besides him.

33. And to love him with the whole Heart, with the whole Understanding, with the whole Soul, and the whole Might, as also to love a Neighbour as one's self, is more than all Burnt-offerings and Sacrifices.

34. Thus Jesus perceiving that he answered discreetly, said to him, Thou art not far from the Kingdom of God. And none any more dared to enquire of him.

35. Jesus further spoke in this manner, as he taught in the Temple; How do the Scribes say, that Christ is the Son of David?

36. For David himself said by the Holy Spirit; The Lord said to my Lord, Sit at my right Hand, until I make thy Enemies thy Footstool.

37. David himself therefore pronounces him Lord, whence then is he his Son? And a great Company heard him gladly.

38. Besides he said to them in his Doctrine; Beware of the Scribes, that like to walk in Robes, and love Salutations in the Markets,

39. As likewise the first Seats in the Synagogues, with the first Places at Suppers;

40. Who devour Widows Houses, and pray long in Pretence: these will receive more abundant Judgment.

41. Jesus also sitting opposite to the Treasury, saw how the Company put Money into it; and many rich Persons put in much.

42. And one poor Widow coming, put in two Mites, which is a Farthing.

43. Whereupon he called thither his Disciples, and says to them; I tell you certainly; that this poor Widow has put in more than they all who put into the Treasury.

44. For they all put in out of their Abundance; whereas she out of her Want put in all that ever she had, her whole Livelihood.

C H A P. XIII.

AFTERWARDS he going out of the Temple, one of his Disciples says to him, Master, see what sort of Stones, and what sort of Buildings there are!

2. And Jesus made answer to him, Dost thou see these great Buildings? One Stone will not be left at all upon another, which will not be quite demolished.

3. He also sitting down on the Mount of Olives, opposite to the Temple, Peter, James, John, and Andrew asked him privately,

4. Tell us, when will these Things be, and what the Sign when they are all hereafter to be finished?

5. At this Jesus answering them, began to say: Beware that none may seduce you.

6. For many will come in my Name saying, I am Christ; and will seduce many.

7. Besides when you hear of Wars, and News of Wars, be not troubled: for they must come to pass, but the End not yet.

8. For one Nation will rise up against another, and one Kingdom against another; and there will be Earthquakes throughout the Places, as there will also Famines and Troubles: these will be the Beginning of Pangs.

9. But look to your selves: for they will deliver you up to the Councils, and to the Synagogues; you will be beat, and before Governors and Kings will be set for my sake, for Evidence to them.

10. Yet the Gospel must first be preached in all Nations.

11. However when they have you along, delivering you up, be not careful before what you shall speak, nor study; but whatsoever is

Ver. 29. *our*] Four Versions and a Copy or two having *thy*, it seemed to Mills to be so at first, hence he writes that *our* is an Amendment from *Deut. vi. 4. Prol. 1197.* An Amendment indeed!

Ver. 32. *God*] Mills thinks is not express'd, only understood, in the genuine Reading, *Prol. 1097, 1098, 1101.* 'tis true a pretty many MSS. are without it, but there is so much curtailing (more than adding) that it might be so here, and this Word seems necessary.

Ver. 42. *which is*] i. e. which Money or Sum is, the Gr. Article and Verb being both singular.

Ver. 8. *and Troubles*] Mills says is of some Glossarist, not St. Mark, and was put in the Marg. to Earthquakes,

then at length taken into the Text in a wrong Place. O frightful! what inspired Scripture then is this! Troubles also to be the Interpretation of Earthquakes, as a Gloss is! But let my Reader partake of my Comfort, that these Things have no Proof, and are quite too improbable for Realities. *Whitby* says Nothing of this.

Ver. 9. *to the Synagogues*] as *to the Councils*, and according to the approved Pointing.

Ib. set] being so in the Gr. and different from that in *Mat. x. 18. Luke xxi. 12.*

Ver. 11. *study*] Our Translators turn it *meditate*, *1 Tim. iv. 15.* without *pre*, which the Gr. Word does not signify.

given you the same Hour, speak that : for you are not they who speak, but *it* is the Holy Spirit.

12. And a Brother will deliver up the Brother to Death, as likewise a Father the Child ; Children too will rise up at the Parents, and cause them to be put to death.

13. Nay you will be hated by all for my Name ; but he who perseveres to the End, shall be saved.

14. And when you see the abominable Thing of Desolation, spoken of by the Prophet Daniel, stand where it should not (let him who reads understand) then let those in Judea flee to the Mountains ;

15. Let him too on the House-top not come down into the House, nor enter in, to take any Thing out of his House ;

16. And let him that is in the Field not return back to take his Garment.

17. Wo also will be to them who are with Child, and to such as give suck in those Days.

18. But pray that your Flight may not be in the Winter.

19. For on those Days will be such Affliction, as there has not been from the Beginning of the Creation which God created till now, nor will be at all.

20. And if the Lord did not shorten the Days, no Flesh would be saved ; whereas for the sake of the chosen ones whom he chose, he has shortened the Days.

21. And then if any one shall say to you, Behold here is Christ, or behold there ; do not believe.

22. For false Christs and false Prophets will rise up, and give Signs and Wonders ; to the seducing away, if possible, even the chosen ones.

23. But do ye beware : behold I have foretold you all the Things.

24. Whereas in those Days, after that Affliction, the Sun will be darkened, the Moon not give its Light,

25. The Stars of Heaven will be falling, and the Powers in the Heavens be shaken.

26. And then will they see the Man come in the Clouds, with much Power and Glory.

27. Then also he will send his Angels, and gather together his chosen ones from the four Winds, from the End of the Earth to that of Heaven.

28. Moreover learn a Similitude from the Fig-tree ; When its Branch is now tender, and sprouts forth Leaves, you know that Summer is near :

29. So also when you see these Things come to pass, know that it is near at the Doors.

30. I say to you certainly, that this Generation will by no means pass away, till all these Things are done.

31. Heaven and Earth will pass away, but my Words will not at all.

32. Nevertheless concerning that Day and Hour none knows, not the Angels in Heaven, nor the Son, but the Father.

33. Beware, watch and pray : for you know not when the Time is.

34. It being as a Man who travelled away, and leaving his Family, gave Authority to his Servants, and to each his Work, in particular commanded the Porter that he should watch.

35. Watch therefore (for you know not when the Master of the Family comes, at Evening ; Midnight, Cock-crowing, or in the Morning)

36. Lest he should come suddenly, and find you asleep.

37. Nay what I say to you, I say to all, Watch.

Ib. but it is the Holy Spirit] *Whitby* says, *From this and Luke xxi. 14, 15. collated together, it is evident, that this belongs to the Apostles alone, when they were brought before Kings and Rulers, Annot. here ; if so, what was all their Preaching and Writing ? Was it from their own Wisdom ? for thus he expounds ye that speak ; or from their own Abilities, as he says at Mat. x. 20 ? And what Interpretation will prove falser than that of his, if collated with Acts ii. 4. & i. 8. & viii. 29. & xiii. 2, 4. 1 Cor. ii. 4, 5, 13. & vii. 10. & xii. 3. & xiv. 24, 25. 2 Pet. i. 21. Mat. xxviii. 20. Eph. v. 18, 19. Rom. viii. 26. & xv. 19. &c ? What a great Pity it is that this great Commentator of our national established Church, should write so opposite both to the Scripture and Book of Common Prayer in divers Places, in his Rage against the senseless foolish and ignorant Harangues of the Quakers ! which could not merit it from so wise a Man, whatever the far superior Wisdom of his Antagonist *Mills* might at other Times ; and as his Station of Dr. of Divinity was inconsistent with his certainly knowing much of their extemporary Effusions, it may better be accounted for by some Malice or Revenge, than by mere bearing false Witness, as unknown, against his Neighbours.*

Ver. 14. *spoken of by the Prophet Daniel*] added from

Matthew according to the Criticks ; but *Mills* owns if so, it must indeed be in the first Ages. Probably then by *Mark* himself.

Ver. 16. *back*] as in *John* vi. 66. tho' *Erasmus* and *Tyndal* have rendered it otherwise.

Ver. 18. *your Flight may*] There is pretty much Variety, but of no great Moment, in this short Verse ; *Mills* is for the genuine Reading to be *it may*, he saying, *your Flight* is drawn hither from *Mat.* but why might not *Mark* write it as well as he ? especially as he does not usually omit such of his. And there are not many leave it out, with all their Variety.

Ver. 19. *Days will be*] thus the Gr. and emphatically, as *Amos* v. 20.

Ver. 23. *all the Things*] but not *all things* indiscriminately.

Ver. 33. *and pray*] One only, and besides being very ancient, perhaps the worst Copy that is, has not this, and yet by *Mills* was vehemently suspected of being put in ; and I reckon twenty such with him from the same Copy, in these four Books alone, *Prol.* 1278, 1279, 1280.

Ver. 34. *It being*] namely the Matter or Affair, see *Mat.* xxv. 14.

C H A P. XIV.

NOW there was the Passover, and unleavened Bread, two Days after ; and the chief Priests and Scribes sought, how they might take hold of him by Deceit, and kill.

2. However they said, Not at the Feast, lest at any time there should be a Tumult of the People.

3. And he being in Bethany, in the House of Simon the Leper, as he sate down, there came a Woman who had an Alabaster-box of Ointment, of costly liquid Spikenard ; which Box she broke open, and poured *that* on his Head.

4. But there were some enraged with themselves, and saying ; What is this Waste of the Ointment made for ?

5. Since that could have been sold for above three hundred Pence, and this given to the Poor : thus they grumbled at her.

6. Nevertheless Jesus said ; Let her alone, why do ye give her Trouble ? For she has wrought a good Work for me.

7. Since ye have always the Poor with you, and when ye will can do well for them ; but have not me always.

8. She did what she had to do : she has undertaken before to anoint my Body for Burial.

9. I tell you certainly, Where-ever this Gospel is preached in the whole World, what she has done, shall also be spoken in Remembrance of her.

10. And Judas Iscariot, one of the twelve, went away to the chief Priests, that he might deliver him up to them.

11. Which they hearing, were glad, and promised to give him Money : thus he sought how he might seasonably deliver him up.

12. On the first Day too of unleavened Bread, when they sacrificed the Passover, his Disciples asked him, Whither wouldest thou have us go, and get ready, that thou mayest eat the Passover ?

13. So he sends two of his Disciples, and says to them ; Go into the City, and a Man

carrying a Pitcher of Water will meet you ; him follow.

14. And wheresoever he shall enter, tell the Housholder, Master says, Where is a Room, whereat I may eat the Passover along with my Disciples ?

15. Upon this he will shew you a great Chamber furnished, *and* got ready : there get ready for us.

16. And his Disciples went out, as also entered into the City, and found according as he said to them ; so they got the Passover ready.

17. While it was Evening, he also comes with the twelve.

18. Moreover as they sate down, and did eat, Jesus said, I tell you certainly, that one of you who eats with me will deliver me up.

19. And they began to be sorry, and to say to him one by one, Is it I ? and another, Is it I ?

20. At which he made answer to them ; One of the twelve, who dips with me in the Dish.

21. The Man indeed goes, as it is written concerning him ; but wo will be to that Man by whom he himself is delivered up : it would have been well for that Man, if the same had not been born.

22. And as they were eating, Jesus took Bread, and blessing, broke ; then gave to them, and said, Take, eat ; this is my Body.

23. The Cup likewise he took, giving thanks, and gave to them ; and they all drank of it.

24. He also said to them ; This is my Blood of the new Covenant, shed for many.

25. I tell you certainly, that I will no more at all drink any of the Product of the Vine, till that Day when I shall drink it new in the Kingdom of God.

26. And having sung praise, they went out to the Mount of Olives.

27. Besides Jesus says to them ; You will all be offended at me this Night : since it is written, I will smite the Shepherd, and the Sheep shall be dispersed.

28. Yet after I am risen up, I will go before you into Galilee.

Ver. 1. *after*] See *Mat.* xxvi. 2. this referring more directly to the Passover, which the other followed.

Ver. 3. *he being*] See *Mat.* xxvi. 6.

Ib. *liquid*] Gr. *πρωϊν* of which consult *Beza*.

Ib. *broke open*] for if she *broke the box*, would not the Ointment run out without pouring it ? But the *Greek* Word may denote that the Lid was broke in pieces.

Ver. 14. *whereat*] with *where*, as the Gr. *ὅπου* with *ἔνθα*.

Ver. 15. *got ready*] four or five not having this, *Mills* first supposed it was from *Mat.* (very well ! by *Mark* as usual, tho' our Author did not intend so) afterwards an Explanation of *furnished*, when *furnished* might rather of that.

Ver. 17. *While it was Evening*] exactly as in *Mat.* xxvi. 20.

Ver. 19. *and another, Is it I ?*] neglected by some of the old Translators, as not necessary ; but from their Omission, our *Reading Criticks* fancy it added to the *com. Text* by Way of Interpretation ; of which *Mills* gives a particular Account, as if he had been at the doing of it, when it is all Imagination.

Ver. 22. *eat*] *Divers Copies* have not this Word, and *Gratius* supposes it added from *Matthew*.

Ver. 27. *this Night*] *Mills* scarce doubted, as he writes, is of *Mat.* being not in four or five Copies, *Prol.* 1475. but then *Mark* left his Custom of keeping *Matthew's* Expressions, or not lessening them.

29. Whereupon Peter said to him, But if they should all be offended, yet not I.

30. And Jesus answers him, I say to thee certainly, that this very Night, before the Cock has crowed twice, thou wilt deny me thrice.

31. But he replied much the more, If I must die with thee, I will not at all deny thee: and in that Manner also they replied all.

32. Next they came into a Place, the Name of which was Gethsemane, and he says to his Disciples, Sit here, while I pray.

33. So he takes Peter, James and John, and began to be astonished, and grieved.

34. He likewise says to them, My Mind is very sorrowful to Death; remain here, and watch.

35. And going on a little, he fell on the Ground, and prayed, that if it was possible, the Hour might pass away from him.

36. And he said, Abba Father, all Things are possible to thee, take away this Cup from me; yet not what I would, but what thou.

37. Afterwards he comes, and finds them asleep, and says to Peter; Simon, art thou asleep? Wast not thou able to watch one Hour?

38. Watch, and pray, that you may not enter into Trial: the Spirit indeed is ready, but the Flesh weak.

39. Moreover he went away again, and prayed, speaking the same Matter.

40. And when he returned, he found them asleep again: for their Eyes were heavy, and they knew not what to answer him.

41. He comes too the third time, and says to them; Sleep on, and be refreshed; it is received, the Hour is come, behold the Man is delivered up into the Power of Sinners.

42. Rise up, let us go along; behold he that delivers me up draws near.

43. And presently while he was speaking, there comes Judas one of the twelve, and with him a great Company, with Swords and Sticks, from the chief Priests, Scribes and Elders.

44. Now he that delivered him up had given them this Token, Whomsoever I shall kiss is he; take hold of him, and have away safely.

45. And coming, he presently going to him, says, Rabbi, Rabbi; and kissed him.

46. Accordingly they put their Hands upon him, and took hold of him.

47. However one of those who stood by drew a Sword, and smote a Servant of the high Priest, so that he took off his Ear.

48. And Jesus made answer to them; Are you come out as against a Robber, with Swords and Sticks to take me?

49. I was daily with you in the Temple teaching, and you did not take hold of me. But it was that the Scriptures might be fulfilled.

50. Moreover all left him, and fled.

51. And a certain young Man followed him, with fine Linen thrown over his naked Body; whom the young Men took hold of.

52. But he left the Linen, and fled from them naked.

53. Thus they had Jesus away to the high Priest; and all the chief Priests, Elders, and Scribes come together to him.

54. And Peter followed him far off, to within the Hall of the high Priest; so that he sat down along with the Officers, and warmed himself at the Fire.

55. Next the chief Priests, and the whole Council sought for Witnesses against Jesus, to put him to death; yet they found none.

56. For many gave Evidence against him falsely, but the Evidences were not alike.

57. At length some standing up, gave the following false Evidence against him;

58. We heard him say, I will destroy this Temple made with Hands, and in three Days build up another made without Hands.

59. But neither so was their Evidence alike.

60. And the high Priest rising up in the midst, asked him as follows, Dost not thou answer any Thing? What do they testify against thee?

61. But Jesus was silent, and answered Nothing. Again the high Priest asked him in this manner, Art thou the Christ, the Son of the Blessed One?

62. And Jesus said, I am; nay you will

Ver. 39. *Matter*] sing. and as the Continuers of *Pool's Annotations* observe, blaming the *pres. Transf.* since *Christ* did not speak the same Words, as may be seen *Mat. xxvi. 39, 42.*

Ver. 41. *received*] as in *Mat. vi. 2, 5, 16. Luke vi. 24. Phil. 15.* and might it not be the Money by *Judas*? Since *enough* borrowed from *Bezæ*, does not seem sufficiently supported for its Meaning.

Ver. 49. *But &c.*] The Words of *Mark*, not of *Jesus*; being as in *Mat. xxvi. 56.* which the Verb *was done* there shews. And the next Verse should have begun here as in *Mat.*

Ver. 50. *all*] the Disciples, *Mat. xxvi.*

Ver. 51. *naked*] only in the *Gr.* as in the following Verse.

lb. the young Men] some omit, *they* being included in the Verb; and this added to be sure, if we hearken to *Mills.*

Ver. 53. *to him*] added by the Scribes, says *Mills*, viz. because a few are without it.

Ver. 65. *Strokes*] rather of their *Staves* than *Palms*; see *Bezæ.*

see the Man sit at the right Hand of Power, and come with the Clouds of Heaven.

63. Now the high Priest tore his Garments afunder, and says, What Need have we of Witnesses further?

64. You have heard the Blasphemy: how does it appear to you? And they all condemned him to be guilty for Death.

65. Some further began to spit on him, as also to cover over his Face, and to beat him, then say to him, Prophecy; nay the Officers laid him on with Strokes.

66. And while Peter was in the Hall below, there comes one of the young Women of the high Priest;

67. Who seeing Peter warming himself, looked on him, and says, Thou also wast with Jesus of Nazareth.

68. Whereas he denied as follows, I am ignorant of, nor do I understand, what thou sayest. So he went out into the Entry, and the Cock crowed.

69. And a young Woman who saw him again, began to say to those standing by, He is one of them.

70. But again did he deny. And a little after they again who stood by said to Peter, Truly thou art one of them: for even thou art a Galilean, and thy Speaking is alike.

71. He notwithstanding began to curse and swear, I do not know this Man whom you speak of.

72. And the second time the Cock crowed. Upon this Peter called to remembrance the Words which Jesus said to him, Before the Cock has crowed twice, thou wilt deny me thrice. And reflecting on himself, he wept.

C H A P. XV.

PRESENTLY too in the Morning, the chief Priests had a Consultation with the Elders, Scribes, and the whole Council;

and bound Jesus, as also carried away, and delivered *him* up to Pilate.

2. Who asked him, Art thou the King of the Jews? And he made answer to him, Thou sayest *it*.

3. And the chief Priests accused him of many Things, but he answered Nothing.

4. Whereupon Pilate asked him again thus, Dost not thou answer any Thing? Lo how many Things they testify against thee!

5. Nevertheless Jesus did not yet answer any Thing; so that Pilate wondered.

6. Now at the Feast he released one Prisoner to them, whomsoever they desired.

7. There was also a Person called Barabbas, bound with some that made mutiny together, those who had done Murder in the Mutiny.

8. And the Company crying out loud, began to request, such as he had always done for them.

9. So Pilate answered them as follows, Would you have me release to you the King of the Jews?

10. For he knew that through Envy the chief Priests had delivered him up.

11. But the chief Priests stirred up the Company, that he should rather release Barabbas to them.

12. And Pilate made answer again to them, What then would you have me do with him whom you call the King of the Jews?

13. To which again they cried out, Crucify him.

14. Whereas Pilate said to them, What Evil forsooth has he done? Yet they cried out more exceedingly, Crucify him.

15. Thus Pilate being willing to do what was sufficient for the People, released Barabbas to them, and delivered up Jesus, having scourged *him*, that he might be crucified.

Ver. 70. *is alike*] Mills asserts this is not Mark's own, *Prol.* 396. because it does not occur in two Translations, and two or three Copies, when those are also void of *thy Speaking*, and yet Mills acknowledges that. But strange as it is, what follows may be stranger, that it is *very probable* this was brought hither from *Mat.* xxvii. 73. though it is not there; which however was not an Oversight, since he insinuates it should be there, from one Copy only. And the strangest of all may be, his esteeming it to be put first in the *Margin* here, when there was Nothing for it in the *Text*.

Ver. 72. *And—crowed*] Better in the foregoing Ver. as *Mat.* xxvi. 64.

Ib. *reflecting on himself*] or putting it on himself; for the Gr. is *casting* or *putting on*. The Eng. Bishops, as well as several others following the *old Lat.* have, *he*

began to weep; *Beza*, taking the Meaning from *Matthew* instead of the Word here, translates, *when he had withdrawn himself, he wept*; our anonymous Translator in 1729, and *J. Wesley*, *he cover'd his head, and wept*; and *Hammond* expounds it *look't on Christ*.

Ver. 3. *but he answered Nothing*] This is but in some Copies, and might be inserted from *Mat.* xxvii. 12. as Mills thought.

Ver. 7. *those who*] For *who* alone is uncertain to which it is referred.

Ver. 10. without a Parenthesis, as in *Mills's Edit.* and *Mat.* xxvii. 18.

Ver. 12. *him whom you call*] the *Vulg.* (omitted in *Mills's Various Readings*) and four or five more leave out.

16. Upon this the Soldiers brought him away into the Hall, which is the Judgment-hall, and called together the whole Regiment.

17. And they cloathed him with Purple, as also plaiting a thorny Crown, put it on him;

18. Then they began to salute him, Hail, King of the Jews.

19. Moreover they struck him on the Head with a Reed, and spit on him; after they had put down the Knees, and worshipped him.

20. And when they had mocked him, they stript him of the Purple, and put his own Cloaths on him; so had him out, that they might crucify him.

21. They further compelled Simon a certain Cyrenean, who passed by, coming from the Country, the Father of Alexander and Rufus, to take up his Cross.

22. At length they bring him to the Place Golgotha, which is interpreted The Scull Place.

23. Where they gave him to drink Wine with Myrrh steeped; but he did not receive it.

24. And they crucified him, and divided his Garments, casting Lots for them, who should take any Thing.

25. It was also the third Hour when they crucified him.

26. And there was the Superscription of his Crime written above, THE KING OF THE JEWS.

27. Besides they crucify two Thieves with him, one at the right Hand, and one at his left.

28. So the Scripture was fulfilled which says, And he was reckoned with the Unrighteous.

29. As likewise those who went by blasphemed him, moving their Heads, and saying, Ah, thou who wouldest destroy the Temple, and in three Days build up,

30. Save thy self, and come down from the Cross.

31. And in like Manner also the chief Priests mocking one to another, with the Scribes, said; He saved others, he cannot save himself.

32. Let Christ the King of Israel come down now from the Cross, that we may see, and believe. Nay they who were crucified with him, reproached him.

33. Now it being the sixth Hour, there was Darkness in the whole Country till the ninth.

34. At which Hour Jesus cried out thus aloud, Eloi, Eloi, lama sabachthani, that is being interpreted, My God, my God, for what hast thou forsaken me?

35. And some of them who stood by hearing, said, Behold he calls Elias.

36. Whereupon one running, filled up a Sponge with Vinegar, which he put on a Reed, and gave him to drink, saying, Doye let alone, let us see whether Elias will come to take him down.

Ver. 16. *which is*] not called, however it came into the *Bish. Transf.* which our last followed. *Mills* mentions four *Transf.* in *Prod.* 410. that have of the Judgment-hall (which is not in the *Notes*, and there is a Contradiction besides) and for that he pleads as *Mark's* own. But tho' he says the Hall is not the Prætorium, yet if it was of that, it was a Part belonging to or of the same; and he owns from *Matthew* and *John*, that *Jesus* was brought by the Soldiers into the Prætorium or Judgment-hall.

Ver. 19. *after*] as by *Mat.* xxvii. 29, 30. and the manifest Coherence of this with Ver. 18.

Ver. 21. *Alexander and Rufus*] probably those in *Acts* xix. 33. *Rom.* xvi. 13.

Ver. 25. *third Hour*] The *Gr.* *ἡρα βωρα* denotes some Space of Time, and not only an Hour, as any one may be fully satisfied by divers Places where it is used in the *Writings of the New Testament*, so that by this the Quarters of the Day, answerable to the four Watches of the Night, *Ch.* vi. 48. *Luke* xii. 38. might be, and it appears were called; by which this is to be reconciled with *John* xix. 14. where look, for more Exactness. Accordingly as the Day began at Sun-rising, which did not vary much in that Country, and the Length of their Hours varied with it; this third great Hour commenced at Noon, and continued till the Middle of the Afternoon, the Time that *Jesus* was crucified, which seems to be what *Mark* here intended, and not the Beginning of it. For Want of this last Consideration Expolitors do not clear it

up, tho' they take in the other of the major Hours: 'for the nearest to make the 3d and 6th Hour the same Time, must be at their Beginning; but the 3d greater Hour began in the Middle of the Day, and the 6th lesser one an Hour before; so that if he began to be crucified at that 3d Hour, he could not be crucified an Hour sooner, *Mat.* xxvii. 45. *Luke* xxiii. 44. But the *Assembly's Annotations* have this 3d Hour, *nine of the clock in the morning*, and the 6th *John* xix. 14. *noon*; whereas he was not crucified so long before he was condemned; that also in *Heinsius's Exercit.* of counting this our modern 3d Hour is a poor Pretence, and altering the Word in *Gerhard's Harmony* worse; as for what *Hammond* says on *John* xix. 14. that all the space from nine of clock till twelve was called the third hour, by which the first must begin at 3 o'Clock in the Morning, neither at Midnight nor Sun-rising; and his expounding the third Hour here to be betwixt the third and the sixth hours, i. e. 9 & 12 of the Clock, as if it was neither of them, and could not be the 3d Hour near our twelve of clock, his supposed time of *Christ's* crucifixion at *John*; of those the Reader may think as he pleases.

Ib. *when*] as *Beza* shews, and the Context demands.

Ver. 30. Though this Saying is longer in *Mat.* xxvii. 40. than here, it is there put all into one Verse, which is best, but not *and* saying with it; so that the Division is ill made in both Places.

Ver. 34. *Eloi*] See *Mat.* xxvii. 46.

37. But

37. But Jesus uttered forth a loud Voice, and expired.

38. When the Veil of the Temple was divided into two, from Top to Bottom.

39. So that the Centurion who stood over against him seeing, that so crying out he expired, said, Truly this Man was the Son of God.

40. And there were Women too looking far off: among whom was Mary Magdalene, with Mary the Mother of James the less and Joses, as also Salome;

41. That even when he was in Galilee, followed him, and ministred to him; nay many others who came up with him to Jerusalem.

42. Moreover when it was now Evening (since it was the Preparation, that is before the Sabbath)

43. Joseph one from Arimathea came, an honourable Counsellor, who also himself was looking for the Kingdom of God, went in boldly to Pilate, and asked for the Body of Jesus.

44. Surprized that he should be dead already, Pilate called thither the Centurion, and asked him whether he had been dead some Time.

45. Which knowing from him, he gave the Body to Joseph.

46. Who bought fine Linen, and taking him down, wrapt in it, and laid him down in a Grave which was cut out of a Rock; next he rolled a Stone on the Door of the Grave.

47. Mary Magdalene likewise, and Mary the Mother of Joses beheld where he was laid.

CHAP. XVI.

AND when the Sabbath was passed over, Mary Magdalene, with Mary the Mother of James, as also Salome bought Spices, that they might come, and anoint him.

2. Accordingly very soon in the Morning of the first Day after the Sabbath, they come to the Grave, at the rising of the Sun.

3. And they said with themselves, Who will roll away the Stone for us from the Door of the Grave?

4. And looking up, they beheld that the Stone was rolled away: for it was exceeding great.

5. With that they went into the Grave, and saw a young Man sitting on the right Side, clothed with a white Robe; at which they were astonished.

6. Whereas he says to them; Be not astonished; ye seek Jesus of Nazareth who was crucified; he is risen up, he is not here: there is the Place where they put him.

7. But go, tell his Disciples and Peter, that he goes before you into Galilee; there ye shall see him, according as he told you.

8. They accordingly went out quickly, and fled from the Grave; nay Trembling and Amazement seized them, so that they told Nothing to any one; for they were afraid.

9. Now he rising in the Morning on the first of the Week, appeared first to Mary Magdalene, from whom he had expelled seven Devils.

10. She went, and declared to those that had been with him, who were lamenting and weeping.

11. However when they heard that he was alive, and had been seen by her, they did not believe.

12. But after these Things he appeared in another Form, to two of them walking along into the Country.

13. And though these went away, and declared it to the rest, neither did they believe them.

14. Afterwards he appeared to the eleven, as they were sitting down, and reproached their Unbelief and Hardheartedness, because they did not believe those who saw him after he was raised up.

15. Moreover he said to them; Go into all the World, and preach the Gospel to every Creature.

16. He who believes and is baptized, shall be saved; but he that does not believe, shall be condemned.

Ver. 41. *others*] without women, as *Luke* xxiv. 10.

Ver. 44. *that*] as this *Gr.* Particle is rendered *Acts* xxvi. 8, 23.

Ib. *Pilate*] It having been thought, that the *Book* of *Mark* was an Abstract of *Matthew's*; I would here take notice, that on the contrary I have oftener I think found, the latter enlarging on the same Passages which he has of the former, but has quite omitted a Deal more.

Ver. 47. the Mother] not in the *Greek* like *Chap.* xvi. 1.

Ver. 1. *bought*] besides those which they had got ready before, *Luke* xxiii. 56. not *had bought*, as *Doddridge* observes, that also ill agrees with *when*.

Ver. 5. *astonished*] The Word is in *Ch.* ix. 15. & xiv. 33. with this and the next Verse only.

Ver. 8. *nay*] *for* in a Copy or two after the *Lat. Vulg.* *Ib.* *seized them*] according to the *Gr.*

17. And these Signs shall follow them who believe: they shall in my Name expel Devils, speak with new Tongues,

18. Take up Serpents; and if they drink any deadly Thing, it shall not at all hurt them; they shall put Hands upon the Sick, who shall be well.

19. Therefore indeed after the Lord had spoken to them, he was received up into Heaven, and sat at the right Hand of God.

20. So they went out, and preached every where, the Lord working together, and confirming the Word by Signs that followed after: so let it be.

N O T E S

NOTES upon the BOOK of L U K E.

C H A P. I.

FORASMUCH as many have attempted to compose an Account, concerning the Matters that have been evidenced among us;

2. According as they delivered *them* to us, who from the Beginning themselves saw, and were Ministers of the Word :

3. It seemed well also to me, having traced up all Things diligently, to write to thee successively on, very powerful Theophilus ;

4. That thou mightest know the Certainty of the Things concerning which thou hast been instructed.

5. There was in the Time of Herod King of Judea, a certain Priest named Zacharias, of the Course of Abia, as also his Wife one of the Daughters of Aaron, and her Name Elizabeth.

6. Who were both righteous before God, going in all the Commandments and Ordinances of the Lord faultless.

7. And they had no Child, because Elizabeth was barren ; nay they were both advanced in their Days.

8. Now in his executing the Priesthood, in the Order of his Course before God ;

9. According to the Ceremony of the Priesthood, he was allotted to burn incense, on going into the Temple of the Lord.

10. And as all the Multitude of the People was praying without, at the Hour of Incense ;

11. There appeared to him an Angel of the Lord, standing at the right Side of the Altar of Incense.

12. Whom Zacharias seeing, was troubled, and Fear fell upon him.

13. But the Angel said to him ; Do not fear, Zacharias : because thy Supplication is

hearkened to, and thy Wife Elizabeth shall bear thee a Son, whose Name thou shalt call John.

14. So that thou shalt have Joy and Rejoicing, nay many will rejoice at his Birth.

15. For he will be great before the Lord, and shall not at all drink Wine or strong Drink, and will be full of the Holy Spirit still from his Mother's Womb.

16. Moreover he will turn many of the Israelites to the Lord their God.

17. And he will go before him in the Spirit and Power of Elias, to turn the Hearts of the Fathers to the Children, and the Disobedient into the Prudence of the Righteous, to prepare for the Lord a People made ready.

18. Whereupon Zacharias said to the Angel, By what shall I know this ? For I am aged, and my Wife advanced in her Days.

19. And the Angel made answer to him ; I am Gabriel, who stand before God ; and am sent to speak to thee, and declare to thee these Things.

20. So behold thou wilt be speechless, being unable to speak, till the Day that these Things shall be done ; because thou didst not believe my Words, which will be fulfilled in their Time.

21. In the mean while the People were waiting for Zacharias, and wondered that he delayed in the Temple.

22. At length coming out, he could not speak to them ; and they knew that he had seen a Vision in the Temple, since he himself beckoned to them, and continued dumb.

23. And when the Days of his Service were fully up, he went away home.

24. After which Days his Wife Elizabeth conceived, and hid her self five Months, saying,

25. Thus has the Lord done for me, in

Tit. Luke] mentioned Col. iv. 14. 2 Tim. iv. 11. Phil. 24. It is gathered he wrote or finished this at Alexandria in Egypt, A. Dom. 64. about three Years after Matthew, and one after Mark, had their Evangelical Histories ; but Wall computes it at the Year 56 in Macedonia, Gr. Not.

Ver. 1. made sure] ascertained, or evidenced.

Ver. 3. traced up] strictly to the Gr.

1b. very powerful] as the Gr. Word undeniably signifies.

Ver. 6. Commandments &c.] Wickliff, mandementis and justifyingis—withouten playnt.

Ver. 12. The Ethiop. Transf. tho' only that, is without this Ver. whereas the following But and Do not fear shew

it to be authentick. Mills notwithstanding says, if it was not for the Consent of Copies, he should believe it made by Somebody, because of the like Ver. 29. which Whithy very unjustly charges on him, without the Condition that makes it void, Exam. Lib. ii. 2. and also Annot. here.

Ver. 15. Wine or strong Drink] In Wickliff's Transf. wyu ne sydyr.

Ver. 20. speechless] West, deaf.

Ver. 22. dumb] Doddridge translates it deaf and dumb, shewing by Instances that *mutus* signifies the former as well as the latter ; but has produced none where it signifies both together, and the first being plain, as he says, from Ver. 62. it is not therefore required here.

the Days that he looked on me, to take away my Disgrace among Men.

26. In the sixth Month likewise the Angel Gabriel was sent by God, into a City of Galilee, named Nazareth;

27. To a Virgin espoused to a Man named Joseph, one of the Family of David, and the Virgin's Name was Mary.

28. And the Angel coming in to her, said, Hail, O favoured one; the Lord is with thee, thou art blessed among Women.

29. Whom she seeing, was troubled at his Saying, and reasoned what Sort of Salutation it should be.

30. Whereas the Angel said to her; Do not fear, Mary: for thou art in Favour with God.

31. Inasmuch that behold thou shalt conceive in the Womb, and bear a Son, whose Name thou shalt call Jesus.

32. He will be great, and shall be called the Son of the Highest; the Lord God too will give him the Throne of his Father David.

33. Nay he will reign over the Family of Jacob for ever, and of his Kingdom there will be no End.

34. But Mary said to the Angel, How shall this be, since I have not the knowledge of a Man?

35. And he made answer to her; The Holy Spirit will come upon thee, and the Power of the Highest overshadow thee; therefore also the Holy Thing born of thee, shall be called the Son of God.

36. Besides to thy Cousin Elizabeth herself, has also conceived a Son in her old Age, and this is the sixth Month to her who was called barren.

37. Since there will not be any Matter impossible with God.

38. To which Mary replied, Behold a Servant of the Lord, let it be to me according to thy Word. Then the Angel went away from her.

39. Now Mary arising in those Days, went to the Hill-country with Haste, to the City of Juda.

40. Where she went into the House of Zacharias, and saluted Elizabeth.

41. And as soon as Elizabeth heard Mary's Salutation, the Infant leaped in her Womb; moreover she was full of the Holy Spirit.

42. Upon which she called out aloud, and said; Thou art blessed among Women, and the Fruit of thy Womb is blessed.

43. And whence is this for me, that the Mother of my Lord should come to me?

44. For behold as soon as the Voice of thy Salutation was made in my Ears, the Infant leaped in my Womb for Joy.

45. She too who believes is blessed; because there will be an Accomplishment of the Things spoken to her from the Lord.

46. Mary likewise said: My Soul magnifies the Lord,

47. And my Spirit has been joyful through God my Saviour.

48. Because he has looked upon the Lowliness of his Servant; for behold henceforth all Generations will count me blessed:

49. Because the Powerful One has done for me great Things, and holy is his Name.

50. Nay his Mercy is to those who fear him, to all Generations.

51. He has done mightily with his Arm, dispersed the Proud in the Imagination of their Hearts;

52. Put down the Powerful from the Seats, and exalted the Lowly;

53. He has filled the Hungry with good Things, and sent away the Rich empty:

54. Has helped Israel his Servant, by remembering Mercy;

55. According as he spoke to our Forefathers, Abraham and his Offspring for ever.

56. Afterwards Mary remained with her about three Months, and then returned home.

57. At last Elizabeth's Time being fully

Ver. 29. *reasoned*] as turned Ch. v. 21. & xx. 14. Mark ii. 8. & alibi. Query, whether the Quaintness of some Expressions is not to be ascribed to the Age our Translators lived in?

Ver. 31. *Jesus*] in the Saxon Transf. *Hælend*, viz. Saviour.

Ver. 35. *of thee*] This being but in a MS. Copy or two, out of near seventy, tho' in some Translations, I have put it *Italick*; see *Not. Crit.* to *Wetsten's Edit.* as also *Mills's*. And *Whitby's* Retortion on *Mills*, that not one out of 600 which the latter contends to be genuine is sup- with equal Authority, is Nothing to us.

Ver. 39. *to the City*] as probably well known (else might have been told) and according to *Beza Hebron*.

Ver. 41. *leaped in her Womb*] *Doddr.* in her Womb did leap; as if an Expression smooth before, wanted the Amendment of being rugged.

Ver. 46. *My Soul*] Different Translations of this Divine Poem in some old Eng. Manuscripts the Curious may see in *Lewis's Hist. of the Eng. Transf.* p. 32, 33, 34. This *Magnificat*, as it is called, because it begins so in the Lat. with the *Benedictus* beginning Ver. 68. and the *Nunc dimittis*, Ch. ii. 29. which were used in the Liturgy till the Year 1661, were taken from the *Primer of K. Hen. 8.* that was published 1546, instead of the Protestant Translations of Scripture then prohibited, *Ib.* p. 227, 153, 154.

Ver. 46, 47. *Soul—Spirit*] These, the Geneva Note says, signify the understanding and affection.

Ver. 51. by *Wither* turned,

He by his Arme declar'd his might:
And this to passe hath brought;
That now the Proud are put to flight,
By what their hearts have thought.

up, for her to be delivered, she brought forth a Son.

58. When her Neighbours and Relations hearing, that the Lord had magnified his Mercy with her, did rejoice as well as she.

59. On the eighth Day also they came to circumcise the Child, and called him, by the Name of his Father, Zacharias.

60. Nevertheless his Mother made answer, No, but he shall be called John.

61. Yet they said to her, There is none among thy Relations who is called by this Name.

62. Therefore they made signs to his Father, what he would have him called.

63. And he asking for a Writing-table, wrote thus, His Name is John; at which they all wondered.

64. His Mouth also was opened immediately, with his Tongue, so that he spoke, blessing God.

65. Whereupon there was Fear on all who dwelt about them, nay all these Words were published in the whole Hill-country of Judea.

66. Which all that heard took notice of, saying, What Child indeed will this be? And the Hand of the Lord was with him.

67. His Father Zacharias too, full of the Holy Spirit as he was, prophesied as follows;

68. Blessed is the Lord God of Israel, because he has visited, and wrought Redemption for his People;

69. As also raised up a Horn of Salvation for us, in the Family of his Servant David;

70. According as he spoke by the Mouth of his holy Prophets since the World has been:

71. Salvation from our Enemies, and from the Power of all who hate us;

72. To perform the Mercy that was with our Forefathers, and to remember his holy Covenant;

73. The Oath which he swore to our Forefather Abraham,

74. To cause us to serve him without Fear, being delivered from the Power of our Enemies,

75. In Holiness and Righteousness before him, all the Days of our Life.

76. And thou Child shalt be called the

Prophet of the Highest: for thou wilt go before the Face of the Lord, to prepare his Ways:

77. To give the Knowledge of Salvation to his People, in the Forgiveness of their Sins;

78. By the Affections of the Mercy of our God, in which the Sun-rising from on high has visited us;

79. To appear to those who sit in Darkness and the Shadow of Death, to direct our Feet into the Way of Peace.

80. So the Child grew, and became strong in Spirit, and was in the Wilderness till the Day of his shewing to Israel.

CHAP. II.

NO W in those Days there came out an Order from Cesar Augustus, that all the World should be enrolled.

2. (This Enrolling was the first of what was done when Cyrenius was Governor of Syria)

3. So all went to be enrolled, each to his own City.

4. And Joseph also went up from Galilee, out of the City of Nazareth, into Judea, to the City of David, which is called Bethlehem (by reason he was of the Family and Offspring of David)

5. To be enrolled with Mary an espoused Wife to him, who was with Child.

6. And while they were there, the Days were fully up for her to be delivered:

7. As she was of her First-born Son, whom she swathed up, and laid in a Manger, because there was not Room for them in the Inn.

8. There were also Shepherds in that Country abiding in the Field, and keeping Watch over their Flock at Night.

9. And behold an Angel of the Lord came there, and the Glory of the Lord shone about them: at this seized as they were with a great Fear,

10. The Angel said to them; Fear not: for behold I declare to you great Joy, which will be for all People.

11. Because there is born to you this Day the Saviour, who is Christ the Lord.

Ver. 71. *Salvation*] that in Ver. 69. elegantly, being the same Word.

Ver. 2. *of what was done when*] This Enrolling or registering of the Inhabitants being while K. Herod was alive, *Mat. ii.* and Cyrenius made Governor of Syria, after Archelaus had reigned several Years, *Mat. ii. 19.* 22. *Josephus, Antiq. B. 17. at End, 18. at Beg. and Bell. Jud. B. 1. 6, 7.* so that the *pres. Transl. Wesley,*

Ec. here stand condemned; see *Doddr. Ec.* and on *Mark ii. 26.*

Ver. 7. *Manger*] In the *Geneva Transl.* *cratch*, tho' Tyndal had *manger*.

Ver. 11.

(*bloud*) For the same was borne in Bethlehem, that word by *teching, Hal saue.* All that liuen in faith, and folowen his felowes *Vision of Pierce Plowman, 17 Step.*

12. And this shall be a Sign to you ; ye will find the Infant swathed up, lying in a Manger.

13. Of a sudden too there was with the Angel a Multitude of the heavenly Army, praising God, and saying,

14. Glory be in the highest Places to God, and on the Earth Peace, good Will among Men.

15. As soon as the Angels were gone away from them into Heaven, the Men *who* were Shepherds said one to another, Let us go along now to Bethlehem, and see this Matter that is come to pass, which the Lord has made known to us.

16. Accordingly they went in Haste, and found both Mary and Joseph, with the Infant lying in the Manger.

17. Which having seen, they made known concerning the Matter spoken to them about that Child.

18. So that all who heard, wondered at the Things spoken to them by the Shepherds.

19. Whereas Mary observed all these Matters, considering *them* in her Mind.

20. At length the Shepherds returned, glorifying and praising God, for all the Things which they had heard and seen, according as there was spoken to them.

21. And when the eight Days were fully up to circumcise the Child, his Name also was called Jesus, which it was called by the Angel before he was conceived in the Womb.

22. As likewise when the Days of their Cleansing, according to the Law of Moses, were fully up, they brought him to Jerusalem, to present to the Lord,

23. (According as it is written in the Law of the Lord, that every Male who opens the Womb, shall be called holy to the Lord)

24. And to give a Sacrifice, according to what is said in the Law of the Lord, a Couple of Turtle-doves, or two young Pigeons.

25. When behold there was a Man in Jerusalem, whose Name was Simeon ; which Man was righteous and religious, looking for the Comfort of Israel ; and the Holy Spirit was on him.

26. By whom he was divinely admonished, that he should not see Death, before he saw the Christ of the Lord.

27. Thus he came by the Spirit into the Temple : and when the Parents brought in the Child Jesus, that they might do according to the Custom of the Law concerning him ;

28. He himself took him into his Arms, and blessed God, and said ;

29. Thou now lettest thy Servant go, Lord, according to thy Word, in Peace :

30. Because my Eyes have seen thy Salvation ;

31. Which thou hast prepared before the Face of all People,

32. To be a Light for Revelation to the Gentiles, and the Glory of thy People Israel.

33. In the mean while Joseph, and his Mother, were wondering at the Things spoken about him.

34. Besides Simeon blessed them, and said to Mary his Mother ; Behold he is put for the Fall and Rising of many in Israel, and for a Sign that will be spoken against ;

35. (And a Sword too will pass through thy own Soul) that the Reasonings may be discovered out of many Hearts.

36. There was likewise Anna a Prophetess, the Daughter of Phanuel, one of the Tribe of Aser ; she being advanced in many Days, having lived *but* seven Years with a Husband from her Virginity.

Ver. 14. on which *Wither*,

*Thus Angels sung, and thus sing we ;
To God on high all glorie be :
Let him on Earth his Peace bestowe,
And unto Men his Favour show ;*

but what *Watts* pick'd up, might not be immediately from this scarce Author.

Ib. *Peace, good Will among Men*] *Peace among Men of good Will* with some, which tho' *Mills* pleads for, but as quaintly as it is express'd ; was to my Apprehension, occasioned by *good Will* standing last in *Gr.* and only the Addition of a Letter ; see also *Whitby's Exam. Lib. ii. 2.*

Ver. 15. *As soon as*] According to the like in the *Heb.* and as in the *con. Vers.* is improper.

Ib. *Matter that is come to pass*] By the *Rhemists*, word *that is done*, which is the last of several Instances they bring in their *Pres.* as against the spirituals of wickednes in the celestials, *Eph. vi. 12.* is the first, whereof they say, *there is a certain majestie and more signification in these speeches ;* but spoil all by adding, *And why should we be squamish at new words or phrases in the Scripture, which are*

necessaries : when we do easily admit and follow new words coyned in court and in courtly or other secular writings ? for the latter knocks their uncouth Terms, and obsolete absurd Expressions (which they abound with, and plead for) on the Head.

Ver. 22. *their*] *her* being a various Reading of little Authority, and with fewer than *his* ; and that *their* is the right see fully both by *Mills* and *Whitby*, the former of whom applies it to the Jewish People, *Pres. 676.*

Ver. 32. *Revelation*] not a Verb, nor the Verb it comes from signifying *lighten*.

Ver. 33. *Joseph, and his Mother*] But *Mills* would have the true Reading, *his Father and Mother*, from some, and *Joseph* to be marginal. One obscure *Helvidius*, against whom *Jerome* wrote, it seems disliked *Father* ; but had he more Power to establish a wrong, than all the Church the right Word ?

Ver. 36. *but*] which makes the Circumstance of the Narrative intelligible, and proper ; and is often thus to be inserted, or understood, in the *Divine Writings* ; as I since see *Dod.* has only.

37. And

CHAP. III.

37. And she was a Widow about eighty four Years old, who did not leave the Temple, but served with Fastings and Supplications, Night and Day.

38. She also coming thither in that Hour, made confession to the Lord, and spoke concerning him to all that looked for Redemption at Jerusalem.

39. At last when they had accomplished all Things according to the Law of the Lord, they returned into Galilee, to their City by Nazareth.

40. So the Child grew, and became strong in Spirit, being full of Wisdom; and the Grace of God was on him.

41. Now his Parents went yearly to Jerusalem, at the Feast of the Passover.

42. And when he was twelve Years old, they going up to Jerusalem, according to the Ceremony of the Feast;

43. And the Days being ended for them to return, the Boy Jesus staid in Jerusalem; which Joseph and his Mother did not know.

44. But supposing him to be in the Company, they came a Day's Journey; when they looked for him both among the Relations and Acquaintance.

45. Moreover not finding him, they returned to Jerusalem, and sought for him.

46. Whom they found three Days after, sitting in the midst of the Teachers, and not only hearing them, but enquiring of them:

47. Inasmuch that all who heard him, were amazed at his Understanding and Answers.

48. They likewise seeing him, were surprised; and his Mother said to him, Child, why didst thou do so to us? Behold thy Father and I have sought after thee sorrowing.

49. But he said to them, What have you sought after me for? Did not you know that I must be in my Father's Affairs?

50. However they understood not the Saying which he spoke to them.

51. And he went down with them, as also came to Nazareth, and was subject to them; but his Mother preserved all these Sayings in her Heart.

52. Jesus further proceeded in Wisdom and Stature, nay in Favour with God and Man.

NOW in the fifteenth Year of the Reign of Tiberius Cesar, Pontius Pilate being Governor of Judea, Herod Tetrarch of Galilee, his Brother Philip Tetrarch of Iturea and the Country of Trachonitis, and Lyfanius Tetrarch of Abilene:

2. Under the high Priests Annas and Caiaphas, John the Son of Zacharias had God's Commission in the Wilderness.

3. And he came into all the Country about Jordan, preaching the Baptism of Repentance, for the Forgiveness of Sins:

4. As it is written in the Book of the Words of the Prophet Esaias, who says; There is the Voice of one crying out in the Wilderness, Prepare the Way of the Lord, make straight Roads for him.

5. Every Valley shall be filled up, and every Mountain and Hill be made low; as also the crooked shall become straight, and the rough be smooth Ways.

6. Nay all Flesh will see the Salvation of God.

7. He said therefore to the Multitude that went forth to be baptized by him; Offspring of Vipers, who has shewn you to flee from the Wrath hereafter?

8. Therefore yield Fruit worthy of Repentance. And do not begin to say in your selves, We have Abraham for a Father; since I tell you that God can from these Stones raise up Children to Abraham.

9. And now also the Ax is put to the Root of the Trees: therefore every Tree that does not yield good Fruit, is cut down, and thrown into the Fire.

10. Whereupon the Multitude asked him as follows, What then shall we do?

11. And he makes answer to them, Let him who has two Coats, impart to him that has none; and let him who has Meat, do in like Manner.

12. Nay there came also Publicans to be baptized, and said to him, Master, what shall we do?

13. To whom he said, Do no more than is ordered you.

Ver. 37. *old*] *ἡρώ* construed as in 1 Tim. v. 9. so not *had now been a Widow* so long, as by Doddridge.

Ver. 39. *returned*] See on Mat. ii. 13.

Ver. 40. *in Spirit*] added, says Mills, from Ch. i. 80. but his Authority for the Omission is too feeble, and the other is Imagination, that in Ch. i. being also said of John; see too Whitby's Annot.

Ver. 44. *both among*] *among* being repeated, but the last was omitted in former and some latter Editions of the *com. Eng.*

Ver. 46. *Whom*] 'The Word *εἰς*, it came to pass, is a mere Expletive, and not imagining that the Rules

' of the most exact Translation would oblige me always to retain it, I have frequently omitted it,' Doddr. according to what I done with the *Heb.* and here before.

Ver. 1. *Lyfanius*] as *Pontius* here from the *Gr.* and as common in other Words of the same Termination.

Ver. 8. *in your selves*] 'added from *Mat.*' writes Mills; viz. because a *Transf.* or two of small Account (or the *Lat. Transf.* of that, being what he consulted) has not this.

Ver. 13. *Do*] in the Manner of gathering the Taxes, as well as rating them; seldom signifying to exact actively.

14. And the Soldiers too asked him thus, And what shall we do? To whom he said, Deal with none roughly, nor accuse falsely, and be satisfied with your Wages.

15. Now the People expecting, and all reasoning in their Hearts concerning John, whether or no he was Christ;

16. John made answer to them all; I indeed baptize you with Water; but there comes one stronger than I, the Latchet of whose Shoes I am not fit to undo, that will baptize you with the Holy Spirit and Fire.

17. Whose Fan is in his Hand, and he will cleanse out his Floor; putting the Wheat together into his Granary, but will burn up the Chaff with unquenchable Fire.

18. Therefore indeed many other Things also exhorting, he preached to the People.

19. At length Herod the Tetrarch being convicted by him, concerning Herodias the Wife of his Brother Philip, and concerning all the wicked Things which Herod had done;

20. Added likewise this above them all, that he shut up John in Prison.

21. But when all the People were baptized, Jesus being baptized, and praying, the Heaven was opened;

22. And the Holy Spirit came down in a bodily Appearance, as a Dove on him; when there was a Voice from the Heaven said, Thou art my beloved Son, with thee I am pleased.

23. Now Jesus himself beginning, was about thirty Years old; being (as was supposed) the Son of Joseph, that of Heli,

24. That of Matthat, that of Levi, that of Melchi, that of Janna, that of Joseph,

25. That of Mattathias, that of Amos, that of Naum, that of Esli, that of Nagge,

26. That of Maath, that of Mattathias, that of Semei, that of Joseph, that of Judas,

27. That of Joanna, that of Rhesa, that of Zorobabel, that of Salathiel, that of Neri,

28. That of Melchi, that of Addi, that of Cosam, that of Elmodam, that of Er,

29. That of Jose, that of Eliezer, that of Jorim, that of Matthat, that of Levi,

30. That of Simeon, that of Judas, that of Joseph, that of Jonan, that of Eliakim,

31. That of Melea, that of Menan, that of Mattatha, that of Nathan, that of David.

32. That of Jesse, that of Obed, that of Booz, that of Salmon, that of Naasson,

33. That of Aminadab, that of Aram, that of Elrom, that of Phares, that of Judas,

34. That of Jacob, that of Isaac, that of Abraham, that of Thara, that of Nachor,

35. That of Saruch, that of Ragau, that of Phalec, that of Heber, that of Sala,

36. That of Cainan, that of Arphaxad, that of Sem, that of Noe, that of Lamech,

37. That of Mathusala, that of Enoch, that of Jared, that of Maleleel, that of Cainan,

Ver. 19. *Philip*] wanting with divers.

Ver. 21. *when*] *Whitby* in his *Examen Milli* says this is wanting in *MSS.* as if in divers or all *Manuscripts*, for he mentions all the *Versions* and no *MS.* that has it, tho' the *Ethiop. Version* too has it not; thus in his Manner he tells us from *Mills* where it is wanting, and yet *Mills* does not say so of any *MS.* but relates that one only and the *Eth. Vers.* have *after* for *when*. What an Answer to *Mills* is this! but such as may stand among *Whitby's*, than which perhaps I never perused any *Treatise* more incorrect.

Ver. 23. *beginning, was*] Verbally, or joined together *began*; but without *to be*, which makes poor Sense. It may refer to Ch. iv. 1.

Ib. *that*] only an Article in *Gr.* but what is far worse in the *com. Eng.* than merely adding in [which] is its being made a Relative to the Person next before, instead of [Son] here, and so making *Matthew* and *Luke* irreconcilable; for how could *Joseph* have two Fathers, *Heli* and *Jacob*, *Mat. i. 16*? Whereas now, and as modern Writers expound, *Mary* the Mother of *Jesus* being the Daughter of *Heli*, *Jesus* himself, not *Joseph*, was the Son of *Heli* lineally, and so at last he, and not *Adam*, the Son of *God*. Thus the two Genealogies are not so much as redundant, but on the contrary very necessary, this being *Mary's*, and the other in *Mat. Joseph's*. And indeed if one is not hers, how is *Jesus* proved hence to be of the Offspring of *David* according to the Flesh, as in *Rom. i. 3. John vii. 42. Acts xiii. 23*? Or to what Purpose did *Luke* add this to *Matthew's*? *Whitby's* Discourse to the contrary, is so confused and infirm, that a clear-headed Reader may peruse it for farther Confirmation. In several Places of the learned *Broughton's Works* in a large Folio, may be seen how he exclaims

against our *Translators* for putting it as they have done; and the *Bish. Bib. 1575*, in a Page for that Purpose, has *Heli* the natural Father of the *Virgin Mary*.

Ib. *Heli*] According to Tradition, the Father of *Mary* the Mother of *Jesus*, was named *Joachim*; but *Mills* shews that *Eliakim* was a synonymous Name to *Joachim*, and *Eli* to *Eliakim*, *Prel. 668, 669*.

Ver. 26. *Judas*] See the same Genitive, Ver. 33. (comp. with *Mat. i. 2.*) *Acts ix. 11. & i. 16*.

Ver. 36. *Cainan*] Though *Whitby* makes a very great Matter of this Name being here, and not in *Gen.* nor *Chron.* reserving it till after his 15 Years Study in the *Paraphrase and Commentary on the New Testament*, yet at last he has neither, as I think, taken the best nor right Determination, in his 1st *Pref.* not the best, because he brings it to a Corruption, not inserted by *Luke*; nor the right, since he labours to shew it was not with the *Septuag.* as their own, but an Addition in some Copies (and so corrupt indeed, and would be too great a Blemish in our *Bible*) which is doubly unaccountable (and therefore I suppose wrong) how it came thus into their *Version*, and being only a *various Reading* from thence into *Luke*. Whereas it is easily to be accounted for, that the *LXX* themselves put it into *Gen. xi. 12.* to increase the Length of Time, as they added 100 Years to the Age of several others, in order to match the pretended Antiquity in *Egypt*, where that *Translation* was made; and that *Luke* followed them in this, as he did in the *seventy five, Acts vii. 14. &c.* according to which it is right, as a Quotation from them in Conformity to the vulgar Reading; see the *Note of Mills*. *Beza* left it out of his *Transl.* following, he says the Authority of *Moses*, and a very old Copy (but withal very erroneous) that he had; for which the *Rhemish Translators* expose him in their *Pref.*

38. That

38. That of Enos, that of Seth, that of Adam, that of God.

CHAP. IV.

SO Jesus being full of the Holy Spirit, returned from Jordan, and was led in the Spirit into the Wilderness,

2. Being forty Days tempted by the Devil; during which Time he did not eat any Thing, but when they were finished, he afterwards was hungry.

3. With that the Devil said to him, If thou art the Son of God, command this Stone that it should become Bread.

4. And Jesus returned this Answer to him; It is written, Man shall not live upon Bread alone, but upon every Word of God.

5. The Devil further bringing him up to a high Mountain, shewed him all the Kingdoms of the World in a Moment of Time.

6. And he said to him; I will give thee all this Authority, with the Glory of them; since it is delivered to me, and I give it to whomsoever I will.

7. If thou therefore wilt worship before me, all shall be thine.

8. At which Jesus made answer to him; Be gone behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and serve him alone.

9. He also brought him into Jerusalem, and setting him on a Turret of the Temple, said to him, If thou art the Son of God, throw thy self down hence:

10. For it is written, He will command his Angels concerning thee, to keep thee;

11. And they will hold thee up in their Hands, lest at any time thou shouldest strike thy Foot against a Stone.

12. But Jesus made reply to him, It is said, Thou shalt not tempt the Lord thy God.

13. Thus the Devil finishing all the Temptation, departed from him till the Time.

14. And Jesus returned in the Power of the Spirit into Galilee; at length the Fame concerning him went forth throughout the Country round about.

15. Moreover he taught in their Synagogues, being extolled by all.

16. He likewise came to Nazareth, where he was bred up; and entered into the Synagogue according to his Custom, on the Sabbath-day, and stood up to read.

17. When there was delivered to him the Book of the Prophet Esaias; which unfolding, he found the Place where it was written;

18. The Spirit of the Lord is upon me, because he has anointed me to preach to the Poor; has sent me to heal those who are of a broken Heart, to proclaim Discharge to the Captives, and receiving sight to the Blind, to send the Bruised away discharged;

19. To proclaim the acceptable Year of the Lord.

20. Then he folded up the Book, and delivering it to the Minister, sat down; when the Eyes of all those in the Synagogue were looking stedfastly at him.

21. And he began to say to them, To Day this Scripture is fulfilled in your Hearing.

22. Upon which they all testified for him, and wondered at the gracious Words that came out of his Mouth, and said, Is not this the Son of Joseph?

23. And he replied to them; You will entirely say to me this Proverb, Physician, cure thy self: what Things soever we have heard done in Capernaum, do also here in thy own Country.

24. But added he; I say to you certainly, that no Prophet is accepted in his own Country;

25. Nay in Truth I tell you, there were many Widows in Israel in the Time of Elias,

Ver. 1. *in the Spirit*] as at *Rev.* 1. 10. and more explicitly here in *Ver.* 14.

Ver. 2. *afterwards*] which *Mills* publishes to be *Matthew's*, *Pris.* 415. as often; but I would know why *Mark* might not as well follow him.

Ver. 7. *all*] Though a great many have it singular, the received Reading is *all the Things*, but I follow ours.

Ver. 8. *Be gone behind me, Satan*] Some have not this, and *Grotius* supposed none of the *Greeks* before *Theophylact* owned it here, which *Whitby* answers: *Mills* counts it taken from *Mat.* *behind me* being added afterwards; but the last, tho' of much greater Moment than the other, *Whitby* says is not worth searching out. On the Supposition that it is authentick, by the Authority and Advantage of its Copies, the *Vulg.* might draw others into the Omission of it, and that may be found the likeliest Case. How strange also would it be for this Place to be twice corrupted by Addition, and for *behind me* to be put in here by the Scribes, and not in *Mat.* yet for that to be added

when the rest was taken from *Mat.* would be stranger still.

Ib. for] a great many are without, and *Grotius* thought was added, being one too forward that Way.

Ver. 14. *Galilee*] where he now spent some Years in a private Life, *Wall*, *Whitby*, *Usher*, &c. as it seems about three and a half.

Ver. 18. *to heal those who are of a broken Heart*] Nothing will serve *Mills*, as two Copies, some Translations and Authors are without it, but that this is supplied from the *Version* *vñ 6*, of the *Septuagint*, viz. *Isa.* lxi. 1. and by *Grot.* from the *Heb.* just as if *Luke*, or rather *Jesus*, would not quote or read the *Scripture* right.

Ib. receiving sight to the Blind] in the *Version* of the *LXX* *Isa.* lxi. 1. from which *Jesus* may be supposed to read, and as not in the *Heb.* there, taken from *Ch.* xlii. 7.

Ver. 23. *done in Capernaum*] which according to *Wall's* *Critical Notes* follow after out of Course, at *Ver.* 31, 33, &c. compared with *Mark* i. 21, 23.

when the Heaven was shut up for three Years and six Months, when a great Famine was in all the Country ;

26. And to none of them was Elias sent, excepting into Sarepta of Sidon, to a Widow Woman.

27. There were likewise many Lepers in Israel under the Prophet Elifeus ; and none of them was cleansed, excepting Neeman the Syrian.

28. At this all in the Synagogue who heard these Things, were full of Wrath ;

29. And rising up, put him forth without the City ; and brought him to the Brow of the Hill, on which their City was built, to throw him down headlong.

30. Whereas he going through the midst of them, went away.

31. He went down too into Capernaum a City of Galilee, and taught them on the Sabbaths :

32. Insomuch that they were surprized at his Doctrine ; since his Word was with Authority.

33. Besides in the Synagogue there was a Man who had the Spirit of an unclean Devil, and he cried out aloud,

34. Saying, Let alone, what hast thou to do with us, Jesus of Nazareth ? Art thou come to destroy us ? I know who thou art, the Holy One of God.

35. However Jesus rebuked him thus, Hold thy peace, and come out of him. Accordingly the Devil throwing him in the midst of them, came out of him, and did him no more hurt.

36. And there was Astonishment in them all, and they talked together one to another as follows, What Word is this, that with Authority and Power he bids the unclean Spirits, and they come out ?

37. Whereupon the Noise concerning him went forth into every Place of the Country round about.

38. Next getting up out of the Synagogue, he entered into the House of Simon ; whose Mother-in-law was oppressed with a great Fever, and they intreated him concerning her.

39. Upon this he standing over her, rebuked the Fever, and it left her ; so that she immediately got up, and waited on them.

40. And the Sun setting, all whoever had those weak with various Diseases, brought them to him ; and he putting Hands on each of them, cured them.

41. Even Devils also came forth from many, crying out in this manner, Thou art Christ, the Son of God ; but he rebuking, did not let them speak, because they knew him to be Christ.

42. At length when it was Day, being gone out, he went into a desert Place ; yet the Multitude sought after him, and came to him, and held him that he might not go from them.

43. But he said to them, I must preach the Kingdom of God also to other Cities, because for this I am sent.

44. Accordingly he preached in the Synagogues of Galilee.

C H A P. V.

NOW while the Company were urgent at him to hear the Word of God, he was standing by the Lake Genesaret.

2. By which he saw two Ships standing ; but the Fishermen being gone down from them, were washing the Nets.

3. So going aboard one of the Ships which was Simon's, he intreated him to put off a little from the Land ; and sitting down he taught the Multitude out of the Ship.

4. At length as he left off speaking, he said to Simon, Put off into the Deep, and let down your Nets for a Draught.

5. To whom Simon made answer, Master,

Ver. 33. *the Spirit of an unclean Devil*] Some officious Scribe thinking *an unclean Devil* was sufficient or more proper, seems to have altered it so, it being thus with a few. Whereas the Opinion of *Mills* seems too disingenuous, if not absurd (for the sake perhaps of his beloved *vulg. Lat.* authenticated by the *Popish Council of Trent*) for that to be *Luke's* own, and this now of ours *Mark's* ; when he so much inculcates, that *Luke* keeps the other's Words. *Spirit*, he says, was first prefix'd ; but *Mark* has it in a different Termination, Ch. i. 23. and who would designedly put a *Spirit an unclean Devil*, though one *Copy* may have it so by Mistake ? Afterwards, adds he, it was changed as now for right Construction. Was that other *Reading* then prevalent before ? Incredible ! Or would such as thought it ungrammatical alter it without consulting other *Copies* ?

Ib. *aloud*] We are told by *Mills* these Words in the *Original* are crept in, as lacking in the *Gothick Version*, and one *MS.* but, adds our Author, *Mark* does not own them. The more Sign, say I, that they are genuine.

Ver. 35. Two Verses *Mark* i. 25, 26. an Instance how ill they were parted.

Ib. *no more*] See *Mark* i. 26.

Ver. 41. *art Christ*] Some few are without this *Christ*, which *Mills* ascribes to *Mat. Prolog. 416.* yet no such Word appears in the parallel Passage Ch. viii. 16.

Ver. 42. *being gone out*] viz. long before Day, *Mark* i. 35. not departed when it was day, but went into the Desert then.

Ver. 1. *Now*] After those of the two Ships, Ver. 2. had been fishing all Night unsuccessfully, Ver. 5. and were near come to Land, I suppose, *Jesus* walking there, called to *Simon* and *Andrew* as they were casting a Net (not to wash it, as *Ham.* and *Whitby* merely fancy, but) for fishing, *Mat.* iv. 18, 19. and so on Ver. 20, 21, 22. a little after on the same Day a Company resorted to him, as in this Verse, and the two Ships, or Boats as *Ham.* calls them, lying there vacant, because the Servants were gone out, and washing (not *bad washed*, as our *Commentators* would strain it) the Nets, Ver. 2. the Narrative proceeded as here follows.

in labouring the whole Night long, we have taken Nothing; yet at thy Word I will let down the Net.

6. And doing this, they inclosed a great Multitude of Fishes, insomuch that their Net was torn asunder.

7. Upon this they beckoned to the Partners in the other Ship, to come and help them; who came, and filled both the Ships, so that they were sinking.

8. Which Simon Peter seeing, fell down at the Knees of Jesus, saying, Go forth from me, Lord, because I am a Man *that* am a Sinner.

9. For Astonishment seized him and all those with him, at the Draught of Fishes which they had taken;

10. And in like Manner also James and John, the Sons of Zebedee, who were Partakers with Simon. And Jesus said to Simon, Do not fear, henceforth thou shalt be a Catcher of Men alive.

11. With that they brought away the Ships to Land, and leaving all, followed him.

12. And when he was at one of the Cities, there was a Man full of Leprosy, who seeing Jesus, fell on the Face, and prayed him, saying, Lord, if thou wilt, thou canst cleanse me.

13. Whereupon he stretching forth the Hand, touched him, and said, I will; be thou cleansed: and presently the Leprosy went away from him.

14. And he ordered him to tell Nobody; but going away, shew thy self to the Priest, and offer for thy Cleansing, as Moses commanded, for a Testimony to them.

15. Nevertheless the Discourse concerning him went about the more; and great Multitudes came together to hear, and to be cured by him of their Ailments.

16. Afterwards he withdrew into the Wilderness, and prayed.

17. Besides on one of the Days he was teaching, when the Pharisees and Teachers of the Law were sitting, who were come out of every Town in Galilee, Judea and Jerusalem; and there was the Power of the Lord to heal those.

18. And behold Men carried on a Bed a

Person who had the Palsy; whom they sought to bring in, and put before him.

19. When not finding in what Manner they might bring him in by reason of the Company, they went up on the Roof, and let him down through the Tiling with the Couch, into the midst before Jesus.

20. Who at seeing their Faith, said to him, Man, thy Sins are forgiven thee.

21. At which the Scribes and Pharisees began to reason thus, Who is this that speaks Blasphemies? Who can forgive Sins, excepting God alone?

22. Whereas Jesus knew their Reasonings, and made answer to them, What do ye reason in your Hearts?

23. Which is easier, to say, Thy Sins are forgiven thee; or to say, Arise, and walk?

24. But that you may perceive, the Man has Authority on the Earth to forgive Sins (he said to him who had the Palsy,) I order thee, Arise, and taking up thy Couch, go home.

25. Accordingly he forthwith rising before them, took up that which he lay on, and went away home, glorifying God.

26. Amazement seized them all at this, and they glorified God; nay were full of Fear, saying, We have seen admirable Things to Day.

27. After which he went out, and beheld a Publican named Levi, sitting at the Custom-house, and said to him, Follow me.

28. So leaving all, he rose up, and followed him.

29. Moreover Levi made a great Feast for him in his House; and there was much Company of Publicans, and others who were sitting with them.

30. Therefore their Scribes and Pharisees murmured to his Disciples, saying, For what reason do ye eat and drink with Publicans and Sinners?

31. And Jesus made answer to them, Such as are well have no Need of a Physician, but those who are ill.

32. I am not come to call the Righteous, but Sinners to Repentance.

33. In the next place they said to him, For

Ver. 7. *were sinking*] Here being no other Verb for *began*, nor is it wanted; yet *Beza* upon the Faith of two Manuscripts only, adds *ωραματι* almost, to the Original.

Ver. 10. *alive*] The Verb signifying *to catch alive*.

Ver. 12. *at*] Lepers dwelling without the Cities, Num. v. 2, 3. 2 Kings vii. 3.

Ver. 14. *for a Testimony to them*] *Marcion* the Heretick, as it appears, had it, *that this may be (for) a Testimony to you*, which *Mills* espouses, *Prol.* 289, 416.

Ver. 17. *those*] the Multitudes, Ver. 15.

Ver. 22. *Reasonings*] from the following Verb; and *thoughts* seems taken heedlessly from *Mat.* ix. 4. where the Gr. Word is different.

Ver. 30. *Wall* in *Crit. Not.* writes, *One would wonder what the Word their does here* (but I say if *one* would, *another* would not, the Scribes being those that belonged to some of the Company, yet *Hammond* struggles with it worse than he) but *some* Gr. MSS. adds *Wall*, *have* *αυτων* yes almost all of them, therefore not *many* are without it, unless three are many, tho' there are also three Editions and five Versions; but it is apparent Nobody would have framed that Addition to the Text.

Ver. 31, 32. These two Verses might have been one as well as *Mark* ii. 17.

what reason, when the Disciples of John fast frequently, and make Prayers, and in like Manner those of the Pharisees, do thine eat and drink?

34. However he said to them? Can you make the Sons of the Bridegroom fast, while he is with them?

35. But the Days also will come when the Bridegroom will be taken away from them, then shall they fast in those Days.

36. And he also spoke a Similitude to them; None puts a Patch of a new Garment upon an old one; for if so both the new does rend, and the Patch from the new agrees not with the old.

37. None likewise puts new Wine into old Bottles; for if so the new Wine will break the Bottles, be shed out, and the Bottles will perish;

38. But new Wine is to be put into new Bottles, and both are preserved together.

39. Nay none having drunk old, presently would have new: for he says, The old is better.

CHAP. VI.

AND he went on the first Sabbath after the second *Day of the Passover* through the standing Corn; and his Disciples plucked the Ears, and did eat, rubbing in the Hands.

2. But some of the Pharisees said to them, Why do ye that which is not lawful to do on the Sabbath?

3. And Jesus made answer to them; Have you not read this which David himself did, when he was hungry, and those who were with him?

4. How he entered into the House of God, and did take and eat the Presence-bread, and gave also to those with him; which it is not lawful to eat, excepting for the Priests only.

5. He said further to them, The Man is Lord even of the Sabbath.

6. Now in another Sabbath also he entered into the Synagogue, and taught; and a Man was there, whose right Hand was withered.

7. At which the Scribes and Pharisees watched him, whether he would cure in the Sabbath, that they might find an Accusation of him.

8. Whereas he knew their Reasonings, and said to the Man who had the Hand withered, Get up, and stand in the midst of them; which he did accordingly.

9. Jesus therefore said to them; I will ask you Something, Is it lawful to do good, or to do evil on the Sabbath? to save Life, or to destroy?

10. When looking round about at them all, he said to the Man, Stretch forth thy Hand; and he doing so, that was restored as sound as the other.

11. Upon this they were full of Madness, and talked publickly one to another what they should do to Jesus.

12. At that Time also he went out on a Mountain to pray, and passed the Night in Prayer to God.

13. And when it was Day, he called to his Disciples; and chose out from them twelve, whom he also named Apostles;

14. Simon, whom he also named Peter, and his Brother Andrew, James, and John, Philip, and Bartholomew,

15. Matthew, and Thomas, James of Alphaeus, and Simon called Zelotes,

16. And Judas the Brother of James, and Judas Iscariot, who also was the Betrayer.

17. Afterwards Jesus going down with them, stood in a Place of the Plain; with the Company of his Disciples, and a great Multitude of People from all Judea, and Jerusalem, nay the Sea-coast of Tyre and Sidon, who came to hear him, and to be healed of their Diseases;

18. As also those that were troubled by unclean Spirits: and they were cured.

19. And all the Company endeavoured to touch him; because there went out Power from him, and healed them all.

20. Besides he looking up on his Disciples, said: Blessed are you that are poor; since the Kingdom of God is yours.

21. Blessed are ye who are hungry now; since you will be filled. Blessed are ye that weep now; since you will laugh.

22. Blessed will ye be when People shall hate you, when they shall separate you, reproach, and cast out your Name as wicked, for the Man's sake.

Ver. 36. *the Patch*] is not found with divers, and *Mills* asserts crept from the former Part of the *Ver. Prel.* 1378. he being at last much inclined to that Way of thinking; but is there not much more Probability it was left out because there, and as that is by fewer than those he supposes took it in?

Ver. 1. *first Sabbath*] The *second first Sabbath*, as it is in the Original, being the *first Sabbath* of some *second*.

1b. *Passover*] or *Sabbath* as it is called *Lev. xxiii. 15.* this seeming the first of the seven there; for which see *Whitby's Annot.* here more particularly, with my *Notes* there and on Ver. 10.

Ver. 5. There is subjoined to this Verse in two *Manuscript Greek Copies*, both as *Junius* says very old, and I think was in that called *The Gospel of Nicodemus*; On the same Day seeing one at work on the Sabbath, he said to him, Man, if thou knowest indeed what thou art doing, thou art blessed; but if thou dost not know, thou art cursed, and a Transgressor of the Law: of which however *Beza* says, it did not seem to him to savour of the Majesty or Truth of the Gospel.

Ver. 16. *the Brother*] as *Jud. 1.*

23. Be glad at that Time, and skip for joy; for behold your Reward will be much in Heaven: for according to these Things your Forefathers did to the Prophets.

24. But wo is to you rich ones; since ye receive your Comfort.

25. Wo is to you who are filled; since ye will be hungry. Wo is to you who laugh; since ye will lament, and weep.

26. Wo is to you, when all Men shall speak well of you: for according to these Things your Forefathers did to the false Prophets.

27. On the other hand I say to you who hear; Love your Enemies, do well to them that hate you,

28. Bless them that curse you, and pray for such as molest you.

29. To him that gives thee a Blow on the Cheek, yield also the other; and to him who takes away thy Coat, do not forbid also the Waistcoat.

30. Nay give to every one that asks of thee, and ask not again from him who takes away thy Things.

31. And as ye are willing that Men should do to you, do ye also to them in like Manner.

32. Since if ye love *but* those who love you, what Favour is yours? For even Sinners love those that love them.

33. If ye likewise do good *but* to such as do good to you, what Favour is yours? For even Sinners do so.

34. And if you lend to those from whom you hope to receive back, what Favour is yours? For even Sinners lend to Sinners, that they may receive back equal.

35. But love your Enemies, and do good, and lend, hoping for Nothing back; so your Reward will be much, and you will be the Sons of the Highest; since he is kind to the Unthankful, and the Wicked.

36. Become therefore merciful, even as your Father is merciful.

37. As likewise do not judge, and you will not at all be judged: do not condemn, and you will not at all be condemned: release, and you will be released.

38. Give, and there will be given to you,

good Measure, squeezed, shaken, and running over will People give into your Bosom: for with the same Measure which you measure, there will be measured again to you.

39. Moreover he spoke a Similitude to them: Can a blind Person guide a blind one? Will not both fall into a Pit?

40. A Scholar is not above his Teacher; but every one who is compleated will be as his Teacher.

41. And why dost thou look at the Mote in thy Brother's Eye, and not observe the Piece in thy own?

42. Or how canst thou say to him, Brother, let me pull out the Mote in thy Eye, not seeing thy self the Piece in thy own? O Hypocrite, pull first the Piece out of thy own Eye; and then thou wilt see throughly to pull forth the Mote in thy Brother's.

43. For a good Tree does not yield corrupt Fruit, nor yet a corrupt one that which is good.

44. Since each Tree is known by its own Fruit: for People do not pick off Figs from Briers, nor gather Grapes from a Bush.

45. A good Man from the good Treasure of his Heart produces a good Thing; and a wicked Man from the wicked Treasure of his Heart produces a wicked Thing: for his Mouth speaks from the Abundance of the Heart.

46. And why do you call me, Lord, Lord, and not do the Things which I say?

47. Every one that comes to me, and hears my Words, and does them, I will shew you whom he is like.

48. He is like a Man that built a House, who digged, and that deep, and laid the Foundation on a Rock: then there being an Inundation, the Flood dashed on that House, and it could not be shaken; since it was founded on a Rock.

49. But he that hears, and not does, is like a Man who built a House on Earth without a Foundation: on which the Flood dashed; so that it presently fell, and the Overthrow of that House became great.

Ver. 23. *skip for joy*] comparatively.

Ver. 26. According to this *Antisthenes* the Philosopher, hearing that a great many spoke very honourably of him, said, *What Harm have I done!* As *Diogenes Laertius* in the *Life* of him relates.

Ib. to you] being absent from many *Books*, *Mills* says crept in, *Prol.* 1230. but he was quite too partial towards such Subductions, I hope not to make his Work the more important; though if I had a less Opinion of his Sincerity, I might suspect it.

Ib. all] *Mills* thought put in, being indeed out of divers, *Prol.* 820, 1230. after he had said in his *Notes*

here, *There is no Cause for it to be added, some for it to be taken away*, which considerable Argument of his own he does not answer.

Ver. 34. *equal*] wanting only in a single strange Copy, yet to *Mills* seemed a marginal Interpretation, *Prol.* 1280.

Ver. 38. *you measure*] Why is *withal* thrust in here in the *Bishops* and *K's Translations*, without distinguishing it too, any more than at *Mat.* vii. 2?

Ver. 42. How much better this long Verse is parted *Mat.* vii. 4, 5. though both together shorter! But how discordant is the Partition there and here?

C H A P. VII.

NOW after he had compleated all his Words in the Hearing of the People, he entered into Capernaum.

2. When a Servant of a certain Centurion, who was dear to him, was ill, and about to die.

3. But hearing about Jesus, he sent to him some Elders of the Jews, intreating him, that he would come, and save his Servant.

4. So being come to Jesus, they besought him earnestly, saying, that he was worthy on whom he should bestow this.

5. For he loves our Nation, and has himself built us a Synagogue.

6. Accordingly Jesus went with them, and he being now not far distant from the House, the Centurion sent to him Friends, saying to him; Lord, do not trouble thy self: for I am not fit that thou shouldest enter under my Roof.

7. Therefore neither did I count my self worthy to come to thee; but speak in a Word, and my Lad will be healed.

8. For thus I, who am a Man appointed to be in Authority, having Soldiers under me; say to one, Go, and he goes; to another, Come, and he comes; and to my Servant, Do this, and he does.

9. And when Jesus heard these Things, he wondered at him, and turning about, said to the Company who followed him; I tell you, I have not found so much Faith in Israel.

10. And those that were sent returning to the House, found the Servant who was sick become well.

11. Besides on the *Day* following he went to a City called Nain; when many of his Disciples went with him, and a great Company.

12. Now as he came near the Gate of the City, behold also one dead was carried out, the only begotten Son of his Mother, and she a Widow; with whom there was much Company of the City.

13. And the Lord seeing her, was moved with Affection to her, and said to her, Do not weep.

14. Next he went near, and touched the

Coffin (those who carried it standing still) and said, Young Man, I say to thee, Rise up.

15. At this the dead one sat up, and began to speak; and he gave him to his Mother.

16. Upon which Fear seized them all, and they glorified God, saying, A great Prophet is risen up among us; and God has visited his People.

17. Nay this Account went forth in all Judea concerning him, and in the whole Country round about.

18. Moreover the Disciples of John told him of all these Things.

19. Who called thither two in particular of them, and sent to Jesus enquiring, Art thou he who was to come, or are we to expect another?

20. And the Men being come to him, said; John the Baptizer sent us to thee with Enquiry, Art thou he who was to come, or are we to expect another?

21. In that Hour too he cured many of Diseases, Sores, and wicked Spirits; nay to many blind ones he gave Sight.

22. Whereupon Jesus made answer to them; Go, and tell John what Things you see and hear; that the Blind have sight, the Lame walk, the Leapers are cleansed, the Deaf hear, the Dead are raised up, the Poor are preached to;

23. And whoever shall not be offended at me is blessed.

24. Besides when John's Messengers were gone away, he began to speak to the Multitude concerning John; What did you go out into the Wilderness to see? A Reed shaken by the Wind?

25. But what went you out to look at? A Man dressed in soft Cloaths? Behold those who are in gay Cloathing and Pleasure, are in Palaces.

26. However what went you out to look at? A Prophet? Yes, I tell you, and much more than a Prophet.

27. This is he of whom it is written, Behold I send my Messenger before thy Face, who shall make ready thy Way before thee.

28. For I say to you; There is not a greater Prophet, among those that are born of Wo-

Ver. 11. *many of*] Strange, if not incredible, is the Relation which *Mills* gives, for this *to have crept in* (*irrep-sisse*, a trite Word with him) from the following Verse, did not he put to it *videtur, it seems*, viz. to himself, *Prol.* 416. when it is used of different Persons, and here plur. there sing. and that only the twelve were in that great Company is unlikely, as well as without any Proof.

Ver. 16. *saying, A*] Both the *ori* here, which otherwise signify *that*, being apparently Expletives, as sometimes.

Ver. 22. *Jesus*] is *Matthew's*, says *Mills* in his Manner, *Prol.* 417. but as it was not superfluous in *Mat.* xi. 4. why should *Luke* leave it out, to give others Occasion to add it in?

Ver. 24. *Multitude*] as *Mat.* xi. 7.

Ver. 25. *in brilliant Cloathing*] So the *Gr.* has a Prep. Adj. and Subst.

[*b. Pleasure*] a Noun.

Ver. 27. *before thee*] not in two very odd Copies, yet adjudged to *Mat.* by *Mills*.

Ver. 28. *Prophet*] about a Dozen are without, and *Mills* esteemed it born of an *Interpretation*, that the *Bap-tist* might not be said to be greater than *Christ* himself; but would not such careful Notionists then have added it likewise in *Mat.* xi. 11. ? And how much likelier was it omitted here, because there !

men, than John the Baptizer; yet the least in the Kingdom of God is greater than he.

29. And all the People who heard, with the Publicans, justified God, being baptized with the Baptism of John.

30. Whereas the Pharisees and Expounders of the Law rejected the Counsel of God to themselves, being not baptized by him.

31. The Lord also said; To what therefore shall I liken the Men of this Generation? And what are they like?

32. They are like Boys that sit in the Market, and calling one to another, say, We have piped to you, and ye not danced: we have mourned to you, and ye not cried.

33. For John the Baptizer is come neither eating Bread, nor drinking Wine; and you say, He has a Devil.

34. The Man is come eating and drinking, and you say, Behold a Man *who* is a Glutton and a Wine-drinker, a Friend of Publicans and Sinners.

35. Yet Wisdom is justified by all its Children.

36. And one of the Pharisees intreated him, that he would eat with him; so going into his House, he sat down.

37. When behold a Woman in the City, who was a Sinner, knowing that he sat down in the Pharisee's House, brought an Alabaster-box of Ointment.

38. And standing by his Feet behind weeping, began to wet them with Tears; and wiped with the Hair of her Head, as also kissed them, and anointed with the Ointment.

39. Which the Pharisee who invited him seeing, he said thus in himself, If this was a Prophet, he would have known who, and what sort of a Woman it is that touches him; since she is a Sinner.

40. And Jesus made answer to him, Simon, I have Something to say to thee; who replied, Teacher, say it:

41. Some Creditor had two Debtors, one owed five hundred Pence, and the other fifty;

42. But they having not to pay, he forgave them both: tell which of them therefore will love him most?

43. To which Simon made answer, I suppose he to whom he forgave most. And he rejoined to him, Thou hast judged rightly.

44. Then turning to the Woman, he said to Simon; Dost thou see this Woman? When I came into thy House, thou gavest no Water for my Feet; but she wet them with Tears, and wiped with the Hair of her Head.

45. Thou gavest me no Kiss; but she, since she came in, has not ceased kissing my Feet.

49. Thou didst not anoint my Head with Oil; whereas she has anointed my Feet with Ointment.

47. For which Cause I say to thee, Her Sins that were many are forgiven, since she loved much; but he to whom little is forgiven, loves little.

48. He likewise said to her, Thy Sins are forgiven.

46. Upon this they who were sitting down together began to say in themselves, Who is this that even forgives Sins?

50. Nevertheless he said to the Woman, Thy Faith has saved thee; go in Peace.

C H A P. VIII.

AND thenceforward he travelled throughout City and Village, proclaiming and preaching the Kingdom of God: the twelve being with him;

2. As likewise some Women that had been cured of wicked Spirits, and Ailments; Mary called Magdalene, from whom seven Devils were come out;

3. And Joanna the Wife of Chuza Herod's Steward, and Susannah, with many others,

Ver. 37. *a Woman*] That this is not the same Person nor History as in *Mat. xxvi*, *Mark xiv*, and *John xii*. see by *Hammond* here, and *Wall's Critical Notes*, with *Whitby*, &c.

Ver. 38. *Tears*] by *Wesley* a *shower of tears*; though the original Word signifies simply *Tears*, as he himself also renders it in Ver. 44. and every where else.

Ver. 42. *tell—of them*]. Some omit one, or the other, or both of these, only at first perhaps because it might be done, and then *Mills* concludes it should. They came, says he from the *Margin*, *Prolog. 417*. but what brought them thither? No Need of *Interpretation*, or *Explanation*.

Ver. 43. *he*] or *that he will*: for *that*, as in our com. Reading, disturbs the Propriety of Speech; and the *Gr.* Particle may be redundant, as at Ver. 16.

Ver. 45. *she came*] as some *Copies* and *Translations* have, and according to the Remark of *Doddridge* appears undoubtedly right by Ver. 17. and it may be added the common wrong; for how could it be from the Time *Jesus*

came, which is more express in the *Gr.* than the *Eng.* when she was not there at first? The Difference is so small as *o* and *e*.

Ver. 46. *my Feet*] *Mills* suspected to be brought from Ver. 38. though lacking only in three *Copies*, and necessary here.

Ver. 47. *since*] *Ham.* and *Whit.* strenuously insist this should be *therefore*, though to say *et* signifies it; in the plain Scripture Style too, is like calling black white, and as for the latter saying one of the two must bear that Sense in *John xiv. 17*. there is not the least Necessity for it. Besides *For this Cause* here is stronger than *since* or *for*, and both agreeable to Ver. 50. and *since* if not casual, may be demonstrative.

Ver. 2. *were come out*] the Form of the preterpluperfect Tense to a Verb Neuter, and the same as at Ver. 35, 38.

Ver. 3. *Joanna*] or *Joan*.

who ministered to him of the Things which they had.

4. At last when a great Company was together, and coming to him throughout the Cities, he said by a Similitude:

5. A Sower went forth to sow his Seed. As he was doing this, some indeed fell by the Way, so that it was trod on, and the Fowls of the Air eat it up.

6. And another *Part* fell on a Rock, and when it sprung withered, because it had not Moisture.

7. Moreover another fell amongst Briers; which springing together, choaked it.

8. And another fell in good Land, and being sprung produced Fruit a hundred-fold. Having said these Things, he cried out, He that has Ears to hear, let him hear.

9. Afterwards his Disciples asked him thus, What may this Similitude be?

10. And he said: It is given you, to know the Mysteries of the Kingdom of God; but to the rest in Similitudes: that when seeing they may not clearly see, and hearing they may not understand.

11. Now the Similitude is this; The Seed is the Word of God.

12. Next they by the Way, are those who hear; afterwards the Devil comes, and takes away the Word from their Hearts, that they may not believe, and be saved.

13. They also on the Rock, when they hear, take the Word with Joy; and these have not Root, who believe for a Time, and in that of Trial go away.

14. That likewise on which it fell among Briers, these are who having heard, are choaked as they go on, by the Cares, Riches, and the Pleasures of Life together, and do not bring it to perfection.

15. That too of good Land, these are who having heard the Word, with a good and upright Heart keep, and bear Fruit with Patience.

16. And none lighting a Candle, covers it with a Vessel, or puts underneath a Bed; but puts upon a Candlestick, that they who go in may see the Light.

17. For there is not a Thing hid, which will not be manifest; nor has been hidden, which will not be known, and come to Manifestation.

18. Beware therefore how you hear: for to him whoever has, shall be given; and from him whoever has not, shall be taken even what he seems to have.

19. There were moreover come to him his Mother and Brethren, and could not get to be with him for the Company.

20. And it was told him as follows, Thy Mother and thy Brethren stand without, who would see thee.

21. But he made answer to them, My Mother and my Brethren are these that hear the Word of God, and do it.

22. One Day also he went into a Ship, with his Disciples, and said to them, Let us go along to the farther Side of the Lake: so they went off.

23. But as they sailed, he fell asleep; in the mean while there came down a tempestuous Wind into the Lake, and they were filled up, so as to be in danger.

24. So coming near, they awakened him, and said, Master, Master, we are perishing; but he rose up, and rebuked the Wind, with the Waves of Water; which thereupon left off, and there was a Calm.

25. Besides he said to them, Where is your Faith? But they were afraid, and wondered, saying one to another, Who indeed is this, that he even bids the Winds and Water, and they obey him?

26. At length they were sailed to the Country of the Gadarenes, which is over against Galilee.

Ver. 8. *Having said &c.*] All this to the End of the Ver. *Mills* says was taken from the Lecturers, and put in the wrong Place, they having it, as also several Copies, at the End of Ver. 15. and it is wanting in a few here, *Prel.* 1426. What Pity it is that great Man at last so far frustrated the right End of his worthy Labour!

Ver. 14. *on which it fell*] Let the intelligent Reader consider how necessary this is, with [of] in the next Verse, and compared with *Mat.* xiii. 22, 23. *Mark* iv. 18, 20.

Ver. 15, 16. Our *Transf.* has three *its* added in, and but one of them *Ital.*

Ver. 18. *seems*] *Wesley* has, *what he most assuredly hath*, and says on the *Note*, *Wherever this Word occurs, it does not weaken, but greatly strengthen the Sense.* Whereas no such Thing appears, it signifying to think or seem; being commonly rendered by the former in his *Transf.* and the latter *Ch.* i. 3. *Acts* xvii. 18. & xxv. 27. 2 *Cor.* x. 9.

with seem good elsewhere; and suppose *Mark* vi. 49. *Luke* xii. 51. & xiii. 2, 4. *John* xx. 15. *Acts* xxvii. 13. *Heb.* x. 29. and was *Mary* assured *Jesus* was the Gardener, *John* xx. 15. as he turns it in *John* v. 39. for the sake of which the rest seem to be made; or were the Heathen assured they should be heard for their much speaking, *Mat.* vi. 7? or the Disciples that *Jesus* spoke of being asleep, when *John* says he did not, *Ch.* xi. 13? that he was a Spirit, *Luke* xxiv. 37. which he disproves, Ver. 39? or that some were assured of what none knew, *Ch.* xiii. 28, 29? *Peter* of what was not, *Acts* xii. 9? and *Paul* that he ought to do many Things contrary to *Jesus*, *Ch.* xxvi. 9? which also would make no Sense, or worse, in divers other Passages. If otherwise, this noted Author's Reply is desired, for clearing up the Truth.

Ver. 19. *his Mother and Brethren*] *Gr.* the Mother and Brethren of him, because *his* is added in the *com. Transf.*

Ver. 25. *that*] as *Mat.* viii. 27. *Mark* iv. 41.

27. When he coming out to Land, there met him some Man from the City, who had Devils for a great while, and did not wear Cloathing, nor remain in a House, but among the Tombs.

28. However when he saw Jesus, with crying out, he fell down to him, and said aloud, What hast thou to do with me, Jesus, the Son of the Highest God? I pray thee, that thou wilt not torment me.

29. For he ordered the unclean Spirit to come out from the Man: since it many times caught him; upon which he was bound with Chains, and confined with Fetters; yet he tore the Bonds asunder, and was driven by the Devil into the Wilderness.

30. Whom Jesus thus asked, What is thy Name? To which he said, Legion; because there were many Devils entered into him:

31. As also besought him, that he would not bid them go away into the Deep.

32. Now a Herd was there of many Hogs feeding on the Mountain; so they did beseech him, that he would permit them to enter into them, which he did.

33. Accordingly the Devils coming out from the Man, entered into the Hogs; when the Herd ran with violence down a steep Place into the Lake, and were choaked.

34. The Keepers then seeing what was done, ran away; and being gone, told it both in the City and the Fields.

35. So the People came out to see what was done; and when they came to Jesus, they found the Man sitting, from whom the Devils were come out, cloathed, and being sober, at the Feet of Jesus; at which they were afraid.

36. Nay those also who saw told them, how he in whom the Devils were was made well.

37. With that all the Multitude of the Gadarenes of the Country round about intreated him, to go away from them, because they were pressed with great Fear; and he going aboard the Ship, returned.

38. And the Man from whom the Devils were come out prayed him, to be with him; yet Jesus sent him away, saying,

39. Return to thy House, and tell whatever Things God has done for thee. Accordingly he went away, proclaiming throughout the whole City, all the Things which Jesus had done for him.

40. At the Return also of Jesus, the Company received him: for they were all waiting for him.

41. When behold there came a Man whose Name was Jairus, and he was a Ruler of the Synagogue; and falling down at the Feet of Jesus, he besought him to come into his House:

42. Because he had an only begotten Daughter, about twelve Years old, and she was dying. But at his going, the Multitude crowded him.

43. And a Woman that was with a Flux of Blood for twelve Years, who having consumed her whole Livelihood on Physicians, could not be cured by any;

44. Now came near behind, and touched the Skirt of his Garment; and immediately the Flux of her Blood was stanch'd.

45. And Jesus asked, Who touches me? But when all denied, Peter said, and those with him, Master, the Multitude press thee, and throng, and dost thou enquire, Who touches me?

46. Jesus notwithstanding said, Somebody has touched me; for I know that Power is gone out from me.

47. The Woman then seeing that she was not hid, came trembling, and when she was fallen down to him, told him before all the People, by what Motive she had touched him, and how she was healed immediately.

48. Upon which he said to her, Take courage, Daughter, thy Faith has made thee well; go in Peace.

49. While he was speaking, Somebody comes from the Ruler of the Synagogue's, saying to him, Thy Daughter is dead; do not trouble the Master.

50. But Jesus hearing, made him answer, Do not fear; only believe, and she shall be made well.

Ver. 27. *from the City*] not out of, as Grotius and Wall remark, who take it to mean he was one of the City; but I rather think it was from the Tombs at the Outside of the City.

Ver. 31. *As also besought*] sing. the very same as in Mark v. 10. and here in Ver. 41. but indeed Beza and the *old Lat.* have both the same Fault, whom our Translators seem too implicitly to have followed.

Ver. 33. *a steep Place*] *West.* the steep only.

Ver. 34. *being gone*] is not in a great Parcel of Books, and by Mills is of *Mat.* but as Omission in general, and as it appears in Fact, is far likelier than Addition, by Oversight, why not here?

VOL. II.

Ver. 36. *in whom the Devils were*] added, says Mills without any Authority at all for it, for the sake of Clearness; but could any one not know who he was? And are the inspired Writings to be handled thus?

Ver. 42. *But at*] How unsuitably have our Translators here put a long Parenthesis, and not in Mark v.

Ver. 48. *Take courage*] Matthew's, says Mills; but rather Luke went in his Footsteps.

Ver. 49. *the Master*] Mills says is Mark's, Ch. viii. 35. and imagines as at Ver. 36. here should be *him* for it; but why any more than there? Such Work is blasted with such Inconsistency.

51. In the next place when he went into the House, he let none go in, excepting Peter, James and John, with the Father of the Girl, and the Mother.

52. And as they all wept, and lamented her, he said, Do not weep; she is not dead, but asleep.

53. At which they derided him, knowing that she was dead.

54. Nevertheless he put them all out, and taking hold of her Hand, called out thus, Girl, rise up.

55. And her Spirit returned, and she arose immediately; when he ordered there should be *Something* given her to eat.

56. Whereupon her Parents were amazed; but he charged them that they should tell Nobody what was done.

C H A P. IX.

AND calling together his twelve Disciples, he gave them Power and Authority over all Devils, as likewise to cure Diseases.

1. Whom he sent to preach the Kingdom of God, and to heal the Sick.

3. However he said to them; Take Nothing for the Road, neither Sticks, nor a Bag, nor Victuals, nor Money; nor have two Coats apiece.

4. And into whatever House you enter, remain there, and go out thence.

5. And to as many as ever will not receive you; at coming out from that City, shake away even the Dust from your Feet, for a Testimony against them.

6. So going out, they went through the Towns, preaching and curing every where.

7. Now Herod the Tetrarch heard all that was done by him; and doubted, because it was said by some, that John was risen from the Dead;

8. And by some, that Elias appeared; and by others, that one of the old Prophets was risen up.

9. Whereas Herod said, I have beheaded John; but who is this, concerning whom I hear such Things? Therefore he sought to see him.

10. The Apostles also returning, told him

whatever Things they had done; with that he took them, and withdrew privately into a desert Place belonging to the City called Bethsaida.

11. Yet the Multitude knowing, followed him; and he receiving them, spake to them concerning the Kingdom of God, and healed those who had need of Cure.

12. At length the Day began to decline; when the twelve came, and said to him, Send the Company away, that they may go hence into the Villages and Fields round about, and lodge, as also get Victuals; because we are here in a desert Place.

13. But he answered them, Do ye give them *some* to eat. And they said, There are not with us more than five Loaves, and two Fishes; except we should go, and buy Meat for all these People:

14. For they were about five thousand Men. Next he said to his Disciples, Cause them to sit down by fifties in a Company.

15. And they did so, making them all sit down.

16. When he taking the five Loaves and two Fishes, looked up to Heaven, blessed them, and broke apart; then gave to the Disciples, to set before the Company.

17. Who did all eat, and were filled; nay there were taken up what was over and above to them of Fragments twelve Baskets.

18. While he was praying too alone, his Disciples were with him; and he asked them as follows, Who do the Multitude say that I am?

19. And they made answer, John the Baptist; some, Elias; and others, that some old Prophet is risen up.

20. He further enquired of them, But who do you say that I am? And Peter made answer, The Christ of God.

21. Nevertheless he charging them, ordered they should tell this to Nobody;

22. Saying, that the Man must suffer many Things, and be rejected by the Elders, chief Priests and Scribes, as also be killed, and the third Day be raised up.

23. Besides he said to them all; If any one would come after me, let him deny himself, and take up his Cross daily, and follow me.

Ver. 54. *put them all out, and*] condemned for Mark's by Mills, Proleg. 417. although he so frequently tells how Luke follows Mark.

Ver. 1. *his twelve Disciples*] Many have but *the twelve*, and Mills looked on the other to be taken from the Evangelizers, as tho' he would catch at what he could against the received Reading, and some have *the twelve Apostles*.

Ver. 3. *Sticks*] Some have *Stick*, not well consistent with Mark vi. 8.

Ver. 10. *belonging to the City called*] Mills discharges, as

not in one Copy, Proleg. 417. yet among his various Readings has from the same *the Town called* (by another Gr. Word;) and as for the *Versions*, he quotes them having *which is*, or what is like it.

Ver. 17. *were taken up what*] The Gr. having a true Concord sing. tho' not the Eng. *was taken up twelve*.

Ver. 18. *alone*] from the Multitude, as Mark iv. 10. at his private Devotion.

Ver. 23. *come*] *elthein* in the 2 Aorist, which notwithstanding Mills quotes Origen to be of Mat. xvi. 24. Pr.

24. For

24. For whoever would save his Life, will lose it; and whoever shall lose his Life for my sake, he will save it.

25. For what Profit will it be to a Man, when he has gained the whole World, but lost himself, or is ruined?

26. For whoever shall be ashamed of me and my Words, of him the Man will be ashamed, when he comes in his Glory, and the Father's, and the holy Angels.

27. But I tell you truly, There are some of them that stand here, who will not at all taste Death, until they see the Kingdom of God.

28. About eight Days also after these Sayings, he taking Peter, and John, with James, went up on a Mountain to pray.

29. Where in his praying, was another Appearance of his Face, and his Cloathing was glistering white.

30. Moreover behold two Men talked with him, who were Moses and Elias;

31. That appearing in Glory, spoke of his Decease, which he was about to fulfil at Jerusalem.

32. But Peter and those with him were heavy with Sleep; however awaking, they saw his Glory, and two Men standing with him.

33. And at their parting from him, Peter said to Jesus, Master, it is well that we should be here; and let us make three Tabernacles, one for thee, one for Moses, and one for Elias: not knowing what he said.

34. Now as he spoke, there was a Cloud, and it overshadowed them; but they were afraid at their entering into it.

35. And there was a Voice out of the Cloud said, This is my beloved Son; hear him.

36. And when the Voice was done, Jesus only was found; and they held their peace, and declared Nothing of the Things which they saw to any one in those Days.

37. Next on the Day following, as they came down from the Mountain, much Company met him.

38. And behold a Man from the Company cried out loud, saying; Master, I pray thee, look upon my Son, because he is my only begotten one.

39. And lo a Spirit takes him, and he cries out of a sudden, since it tears him with Foaming, and hardly departs from him bruising him.

40. So I prayed thy Disciples, that they would expel him, and they could not.

41. But Jesus made answer, O unbelieving and perverse Generation, how long shall I be with you, and bear with you? Bring thy Son along hither.

42. However while he was coming near, the Devil tore him, and mangled; but Jesus rebuked the unclean Spirit, and healed the Lad, whom he delivered to his Father.

43. Hereupon they were all surprized at the Majesty of God. And they all wondering at all the Things which Jesus did, he said to his Disciples,

44. Do ye lay up these Words in your Ears: for the Man is about to be delivered up into the Power of Men.

45. Yet they did not understand this Saying, and it was concealed from them, that they might not be sensible of it; and they were afraid to ask him concerning the same.

46. Afterwards a Reasoning entered into them, who it was should be the greatest of them.

47. And Jesus knowing the Reasoning of their Heart, took hold of a little Child, and set him by him;

48. And said to them, Whoever shall receive this little Child in my Name, receives me; and whoever shall receive me, receives him who sent me: for he that is the least among you all, will be great.

49. But John made answer, Master, we saw Somebody expelling Devils in thy Name; and we forbade him, because he did not follow with us.

50. And Jesus said to him, Do not forbid; for he that is not against us, is for us.

51. At last when the Days for him to be taken up were fulfilled, he fixed his Face to go to Jerusalem.

52. And sent Messengers before himself; who going, entered into a Village of the Samaritans, for them to make ready for him.

53. Whereas they did not receive him, because his Face was to go to Jerusalem.

679. I should choose to think *Luke* followed him, and that it was altered to *archesthai* to be more suitably as imagined in the present *Tenic*, as some *Copies* have it.

1b. *daily*] many *Copies* are without, and *Mills* against it, *Prol.* 676, 1363. tho' *Grotius* for it; I incline to the former, for though it is notable, it might more likely be added, and as being in *1 Cor.* xv. 31. and unlikely to be omitted, whereas the *Vulg.* having it would promote it, tho' that had it not at first.

Ver. 28. *eight*] The two Days on which the Things were, being added to the six whole ones of *Mat.* and *Mark* between.

Ver. 36. *when the Voice was*] shewing it spoken of

Jesus, not of *Moses* nor *Elias*; and agreeable, as it must be, to the Beginning of Ver. 33. as likewise to the *Gr.* which is, *in the being of the Voice*: so that the *Vulg.* and *Eras.* have *dum, while*; *Cast.* *Interca dum, In the mean time while*; and a late *Eng. Transf.* *before the sound was gone.*

Ver. 42. *tore*] as in *Ch. v. 37. Mat. vii. 6. Mark ix. 18. not threw down.*

Ver. 44. *lay up these Words in your Ears*] that is, *remember you have heard them.*

Ver. 48. *will be*] *Vulg. Lat. &c. is*, which *Mills* allows to be a Mistake among a few others.

54. Which his Disciples James and John seeing, they said, Lord, wilt thou have us speak for Fire to come down from Heaven, and consume them, even as Elias did?

55. But he turning about, rebuked them, and said, You know not what Spirit you are of.

56. For the Man is not come to destroy, but to save Men's Lives. Then they went to another Village.

57. As they were going, Somebody also said to him, I will follow thee whither soever thou goest, Lord.

58. To whom Jesus said, The Foxes have Holes, and the Fowls of the Air Nests, but the Man has not where he may lay down the Head.

59. He also said to another, Follow me; whereas he answered, Lord, permit me first that I may go away to bury my Father.

60. But Jesus replied to him, Leave the Dead to bury their own Dead; and do thou go away, and declare the Kingdom of God.

61. And another likewise said, I will follow thee, Lord; but permit me first to take leave of those at my House.

62. Upon which Jesus said to him, None who puts his Hand upon the Plough, and looks backward, is fit for the Kingdom of God.

CHAP. X.

AND after these Things the Lord also pointed out seventy others, and sent them two together before himself, into every City and Place whither he was about to go.

2. So he said to them: The Harvest indeed is great, but the Workmen few; pray therefore to the Master of it, that he would send forth Workmen into his Harvest.

3. Go; behold I send you like Lambs into the midst of Wolves.

4. Do not carry a Purse, nor Bag, nor Shoes; and salute none by the Way.

5. Besides into whatever House you enter, first say, Let there be Peace to this House.

6. And if indeed the Son of Peace be there, your Peace shall rest upon it; but if otherwise, it shall turn back upon you.

7. Nay in that House remain, eating and drinking the Things with them: for the Workman is deserving of his Wages. Do not depart from House to House.

8. And into whatever City also you enter, and they receive you, eat the Things set before you.

9. As likewise cure the Sick in it, and say to them, The Kingdom of God is come near you.

10. But into whatever City you enter, and they do not receive you; come forth into the Streets of it, and declare,

11. Even the Dust that sticks to us from your City, we wipe off to you; nevertheless know this, that the Kingdom of God has come near you.

12. Yet I say to you, that it will be more tolerable for Sodom on that Day, than for that City.

13. Wo is to thee, Chorazin, wo is to thee, Bethsaida; since if the powerful Things done in you, had been done in Tyre and Sidon, they would have repented of old, sitting in Sackcloth and Ashes.

14. But it will be more tolerable for Tyre and Sidon, in the Judgment, than for you.

15. And thou, Capernaum, exalted as thou art to Heaven, will be cast down to Hell.

16. He who hears you, does me; and he that rejects you, does me; nay he that rejects me, does him who sent me.

17. At length the Seventy returned with Joy, saying, Lord, even the Devils are subject to us through thy Name.

18. Whereupon he said to them; I saw Satan as Lightning fall from Heaven.

Ver. 54. speak for Fire] In *Rider's* present *Proposals* for his *Christian's Family Bible*, he insists that in 2 *Kings* i. should be rendered *Fire will come down*; but this may shew it to be otherwise, especially with *Christ's* not taking it so, as he apparently did not here in *Ver. 56.* by his making a Distinction between his own Work and that particular one of the Prophet; see likewise the Power of the two Witnesses, *Rev. xi. 5, 6.*

Ib. even as Elias did] It did not discourage me from vindicating the *Scripture*, either to find that *Mills* was turned against owning this, or that *Kuster* so gladly embraced his latter Opinion: for what is the Authority of a Couple of stragling *Copies*, and three loose *Versions* only, when opposed to all the rest? But there is the *vulg. Lat.* for one, which *Mills* manifestly preferred above the *present received Original*; and what do the *Papish Writers* more? His Query, *What sensible Person would have blotted out such notable Words?* may be answered by another, *How would Luke then have been sensible in omitting them?* And

he who did it might not be very *sanus, sound*, rather than one of the most elegant inspired Penmen.

Ver. 60. Jesus] *Mills*, as if to swell his Catalogue of Discoveries, refers this to *Mat. Prol. 419.* for so a very bad *Copy*, *Prol. 1492.* and an uncertain *Transf.* are without it.

Ver. 61. to take leave of those at my House] which is what, and all that the *Gr.* has. The best I can make of the *vulg. Reading* is, that the *Translator* first turned it *at home*, and then mended it by *at my house*, without crossing out the other; whereby both were printed, and so have continued.

Ver. 1. seventy] Very few, but the *Vulg.* for one, have *seventy two*, from Tradition, says *Mills*; rather first from Imagination, of six to each Tribe or Apostle.

Ver. 11. near] Some have not *to you*, which *Mills* therefore pronounces crept from *Ver. 9. Prol. 419.* but his Credit in this Respect is almost gone with me.

19. Behold

19. Behold I give you Authority to tread upon Serpents and Scorpions, and over all the Power of the Enemy; nay not any Thing shall at all do you injury.

20. Nevertheless do not rejoice at this, that the Spirits are subject to you; but rather rejoice, that your Names are written in Heaven.

21. At that Hour Jesus was joyful in Spirit, and said; I make acknowledgment to thee, Father, Lord of Heaven and Earth, since thou hast hid these Things from the wise and understanding ones, and revealed them to little Children: yes, O Father; because there has thus been good Will before thee.

22. All Things are delivered to me by my Father: and none knows who the Son is, excepting the Father; and who the Father is, excepting the Son, and he to whom the Son is minded to reveal him.

23. And turning to the Disciples, he said privately; The Eyes are blessed that see the Things which you see.

24. For I tell you, that many Prophets and Kings would have beheld the Things which you see, and did not; and heard the Things which you hear, and did not.

25. And behold some Expounder of the Law stood up, trying him in this manner, Master, what shall I do to inherit everlasting Life?

26. Upon this he said to him, What is written in the Law? How dost thou read?

27. To which he made answer, Thou shalt love the Lord thy God with thy whole Heart, with thy whole Soul, with thy whole Might, and thy whole Mind; and thy Neighbour as thy self.

28. And he said to him, Thou hast answered rightly; do this, and thou wilt live.

29. But he being willing to justify himself, interrogated Jesus, And who is my Neighbour?

30. Which Jesus taking up, said; Some Man went down from Jerusalem to Jericho,

and fell among Robbers; who even stripping him, and laying on Blows, went away, and left him being half dead.

31. When as it fell out some Priest went down that Way, and seeing him, passed opposite.

32. And in like Manner also a Levite who was at the Place, coming and seeing, passed opposite.

33. But some Samaritan who travelled, came by him; and seeing him, was moved with Affection.

34. So that going thither, he bound up his Wounds, pouring in Oil and Wine; then setting him on his own Beast, he brought him to an Inn, and took care of him.

35. And on the next Day when he went away, pulling out two Pence, he gave to the Landlord, and said to him, Take care of him, and whatsoever thou spendest more, I will pay thee at my coming back.

36. Which therefore of these three, does it seem to thee, was Neighbour to him that fell in with the Robbers?

37. To this he answered, He who used Mercy with him. Jesus therefore said to him, Go, and do thou in like Manner.

38. Now in their going, he entered into some Village; where a certain Woman named Martha received him into her House.

39. And she had a Sister called Mary, who also sitting by the Feet of Jesus, heard his Word.

40. But Martha was busy about much Service, so that coming thither, she said, Lord, hast thou no Care that my Sister has left me to serve alone? Bid her therefore that she should assist me.

41. On the contrary Jesus made answer to her; Martha, Martha, thou art careful, and troubled about many Things;

42. Whereas there is Need of one: now Mary has chosen the good Part, which will not be taken away from her.

Ver. 20. *rather*] Such Abundance are without it, that one can scarce pretend it is genuine.

Ver. 22. *Mills* begins with, *And turning to the Disciples, he said*, from old Manuscripts, tho' in his *Prolegomena*, as *Kuster* observes, he supposes it introduced from the next Ver. *Wesley* joins it to Ver. 21.

Ib. knows] How much better would our Language have suited the *Marcionites*, to turn it from the present Time into *knew*, than as they did from *γινώσκου* to *έγνων* but now another Way is taken, to expound or merely assert it away.

Ver. 25. *everlasting*] *Marcion* blotted out, says *Mills*, as he shews from *Tertullian*; yet afterwards *Mills* changed

his Mind, and pretends it crept in from some other Place, *Prol.* 291, 1511. Surely he must have entertained a mean Opinion of the received Reading, and have a strange Belief (*nec dubito, nec do I doubt*) to reject this Word, only because a Heretick and Corrupter of the Scripture (whom he himself reckons such) did.

Ver. 30. *taking up*] more suitable to the Gr. and that in *Acts* i. 9. than *answering*; see also *Beza's Annot.*

Ver. 31. *it fell out*] as *Hammond* says the rendering will most exactly be. And *Wesley* says, 'The common Translation is, *By chance*. Which is full of gross Impro-prieties.'

C H A P. XI.

AND at his praying in some Place, as he ceased, one of his Disciples said to him, Lord, teach us to pray, according as John also taught his Disciples.

2. Upon this he said to them : When you pray, say ; Our Father, who art in Heaven, sacredly revered be thy Name ; let thy Kingdom come ; may thy Will be done, even on the Earth according as in Heaven ;

3. Do thou give us our daily Bread according to the Day ;

4. And forgive us our Sins, for we ourselves also forgive every one who trespasses against us ; and do not bring us into Trial, but deliver us from Wickedness.

5. He further said to them : Which of you shall have a Friend, to whom he shall go at Midnight, and say to him, Friend, lend me three Loaves ;

6. Since a Friend of mine is come to me from a Journey, and I have Nothing which I can put before him :

7. To which he from within will make answer, Do not give me Trouble : the Door is now shut, and my little Children are with me in Bed ; I cannot rise to give thee ?

8. I say to you, If he even will not rise and give him, by reason that he is his Friend ; yet by reason of his Importunity, he will get up, and give him as many as he has need of.

9. I also say to you ; Ask, and there will be given you ; seek, and you will find ; knock, and there will be opened to you.

10. For every one who asks, receives ; and he that seeks, does find ; and to him who knocks, there will be opened.

11. And what Father of you, that a Son shall ask for Bread, will give him a Stone ?

And if for a Fish, will he give him instead of it a Serpent ?

12. Or even if he ask for an Egg, will he give him a Scorpion ?

13. If therefore you being wicked, know how to give good Gifts to your Children ; how much more will the Father who is from Heaven, give the Holy Spirit to those that ask of him !

14. And he expelled a Devil, that was dumb ; but when the Devil was come out, the dumb Man spoke ; at which the Multitude wondered.

15. Yet some of them said, He expels Devils by Beelzebub the Prince of them.

16. Whereas others tempting, asked of him for a Sign from Heaven.

17. But he perceiving their Imaginations, said to them : Every Kingdom divided against itself, is made desolate ; and one House against another, falls.

18. So if Satan also be divided against himself, how will his Kingdom stand ? because you say, that by Beelzebub I expel Devils.

19. Nay if I by Beelzebub expel Devils, by whom do your Children expel *them* ? For this reason they will be your Judges.

20. But if I by the Finger of God expel Devils, then the Kingdom of God is come to you.

21. When a strong Man armed keeps his own Hall, the Things which he has are in Peace.

22. However a stronger than he coming upon *him* after, overcomes him, takes his whole Armour in which he trusted, and distributes his Spoils.

23. He who is not with me, is against me ; and he that does not gather with me, disperses.

Ver. 2. Why two Verses in *Mat.* are but one here, may be ascribed to Carelessness, as likewise the Continuance of it ; since Authority has not thought them worth mending.

Ib. *Our—who art in Heaven*] This too according to *Mills* crept in, though he found but one *Copy* without it.

Ib. *let thy Kingdom come*] By *Tertullian*, who flourished in the latter End of the 2d Century, we learn that *Marcion* in the former Part of it had a *Copy*, which *Mills* commends in other Things, as had also *Gregor. Nyssen*. in the 4th Cent. wherein there was for this, *let thy Holy Spirit come upon us, and bless us* : which might be, as this *Prayer* besides is not the same with that in *Mat.* nor delivered at the same Time ; and that Sentence might be an Exposition of the other in *Mat.* which is obscure of it self ; nor is this the most that may be said for it, since Ver. 13. here, and which is not in *Mat.* seems to refer to such a Petition, as *Mat.* vi. 14. does to another. Moreover the great Occasion of altering the Text, being to make it as in some other Place ; that might also be the Case here : and on the other hand, if this had been originally the same as in *Mat.* one would scarce have been changed without the other.

Ib. *may thy Will be*] This to the End of the Ver. if *Origen* and *Augustine* may be credited, besides the Omission of two or three *Copies*, does not belong to *Luke* ; but see *Whit. Examen*.

Ver. 7. *To which he will*] Whereby it is good Sense, with the Note of Interrogation at last.

Ver. 13. *the Holy Spirit*] *The chiefest thing*, says the *Gen. Note*, that we can desire of God, is his holy Spirit.

Ib. *Holy*] *Mills* reciting six or seven *Gr. Copies*, with two *Versions*, and *Erasmus* assenting, that have it *Good*, fairly and clearly, as his Practice is ; *Whitby* falls on him very unfairly, in his *Examen*, Lib. 2. C. 1. nay with glaring Falsehood, that all the *Gr. Copies* agree in *Holy*, when he had mentioned four from *Mills* which did not ; and that all the *oriental Versions* render it so, when he saw the *Armenian* did not, nor the *Ethiopic* as he says they do, and again Cap. ii. that all the *Versions* are repugnant to *Good*. This good undoubtedly came from that before, to make the comparative Clauses more alike.

Ib. *ask of him*] For *ask him* in the *com. Vers.* may be the *Holy Spirit*, and is doubtful which.

Ver. 21. *Hall*] Those that have *Palaces*, do not use to keep them themselves.

24. When the unclean Spirit is gone forth from a Man, he goes through dry Places, seeking Refreshment; and upon not finding, he says, I will return into my House, whence I came forth;

25. And coming, he finds it swept, and adorned.

26. Then goes he, and takes seven other Spirits, more wicked than himself, and they entering in, dwell there; so that the last Things of that Man become worse than the first.

27. Now on his speaking these Things, some Woman of the Company with an exalted Voice, said to him, Blessed is the Womb that did bear thee up, and the Breasts which thou didst suck.

28. But he pronounced, Nay indeed blessed are those who hear the Word of God, and keep it.

29. At length the Multitude being got together, he began to say: This is a wicked Generation; it seeks for a Sign, and none will be given to it, excepting that of the Prophet Jonas.

30. For as Jonas became a Sign to the Ninevites, so will the Man also be to this Generation.

31. The Queen of the South will rise up in Judgment with the Men of this Generation, and condemn them; because she came from the Ends of the Earth to hear the Wisdom of Solomon, and behold one above Solomon is here.

32. The Men of Nineveh will arise in Judgment with this Generation, and condemn it; because they repented at the Preaching of Jonas, and behold one above Jonas is here.

33. And none lighting a Candle, puts in Secret, or under a Bushel; but on a Candlestick, that they who go in may see the Brightness.

34. The Eye is the Lamp of the Body; when thy Eye therefore sees distinctly, even thy whole Body is light; whereas after it is bad, even thy Body is dark.

35. Watch therefore, that the Light in thee may not be Darkness.

36. And if thy whole Body be light, not having any Part dark, the whole will be as light as when a Lamp enlightens thee with the Glittering.

37. Besides at his speaking, some Pharisee intreated him, that he would dine with him; so he went in, and sat down.

38. This the Pharisee seeing, wondered that he was not first washed before Dinner.

39. The Lord notwithstanding said to him: Now ye Pharisees cleanse what is without the Cup and Plate; but what is within you is full of Pillage and Wickedness.

40. Foolish ones, did not he who made what is without, make also what is within?

41. Nevertheless give Alms of the Things possessed; and behold all Things are clean to you.

42. But wo is to you Pharisees; because ye give tithe of Mint, Rue and every Herb, and pass by Judgment, and the Love of God: ye ought to do these, though not to leave them.

43. Wo is to you Pharisees; because ye love the first Seats in the Synagogues, and Salutations in the Markets.

44. Wo is to you, Scribes, and Pharisees, Hypocrites; because ye are as Sepulchres that do not appear, which the Men who walk over know not of.

45. But one of the Expounders of the Law made answer to him, Master, in saying these Things thou also abusest us.

46. Whereupon he said: And to you Expounders of the Law is Wo; because ye load Men with Loads grievous to be born, and ye your selves do not touch the Loads with your own Fingers.

Ver. 29. *the Prophet*] we need not doubt, says *Mills*, is of *Mat. Prel. 1404.* when only a few very exceptionable *Books* are without it.

Ver. 36. *And*] A 2d *therefore*, as in *com. Transf.* as I have elsewhere remarked of *for*, when it is to be referred back to the same Matter as the 1st, as this is to Ver. 34. is after the Manner of our Language, in which a close Connection is regarded, more clear and proper to be turned into *and*, whereby there is a joining also to that immediately before. Whereas *Doddridge's* Proposal to change the Meanings of *so therefore* and *yet for* (by which latter he renders the former here) is the Way to Uncertainty, and may be to hurtful Misinterpretation, which Expositors should endeavour to guard from. Nay, they are so opposite, that it has the very Look of Absurdity.

Ver. 38. *seeing, wondered that*] three or four have, *reasoning in himself began to say, Why*; and *Mills* approves

of it, *Prel. 240, 291, 420.* which may be enough to mention, among so many Criticisms of his remarked besides.

Ver. 41. *the Things possessed*] The *Vulg.* having *quod superest, what is over and above or remains, Nary* in his *Pref.* would justify it under the Ambiguity of the *Latin*, as if it might mean like our *English*; which is intolerable Sophism: nay to help out his Popish adopted *Transf.* he affirms, *The Latin being taken from the Greek, and the Greek from the Hebrew, it is certain the Latin Sentences, &c. can have no other literal Sense than that which the Hebrew has*; but this tho' audaciously false, is making the Original the full Test of Scripture Verity.

Ver. 44. *Scribes, and Pharisees, Hypocrites*] a few *Books* (and then some Criticks would quite) dismiss.

Ver. 45. *as*] They being such as are described, and also comprehended in *Scribes*; which is for, not against, the Genuineness of that in the preceding Verse.

47. Wo is to you; because ye build up the Sepulchres of the Prophets, but your Forefathers killed them.

48. Surely ye testify, and consent to the Deeds of your Forefathers; that they indeed killed them, but ye build up their Sepulchres.

49. For this reason also the Wisdom of God said; I will send them Prophets, and Apostles; some of whom ye will kill, and persecute:

50. That there may be required from this Generation, the Blood of all the Prophets shed from the founding of the World;

51. From the Blood of Abel, to that of Zacharias, who perished between the Altar and the House: yes I tell you, it will be required from this Generation.

52. Wo is to you Expounders of the Law; because ye have taken away the Key of Knowledge: ye your selves neither go in, and those who were going in ye have hindered.

53. But when he spoke these Things to them, the Scribes and Pharisees began vehemently to urge, and to make him speak about many Things;

54. Lying in wait for him, and endeavouring to catch Something out of his Mouth, that they might accuse him.

CHAP. XII.

AMONG which ten thousands of Company being gathered together, so that they trod on one another, he began to say to his Disciples first: Take heed to your selves of the Leaven of the Pharisees, which is Hypocrisy.

2. As there is Nothing covered up, which will not be revealed; and hid, which will not be known.

3. For which cause whatever you have spoken in the Darkeness, will be heard in the Light; and what you have talked to the Ear in the Closets, will be proclaimed on the House-tops.

4. And I say to you my Friends; Be not afraid of them that kill the Body, and after

these Things have not any Thing to do over and above.

5. But I will shew you whom you shall fear; Let it be him that has Authority, after he has killed, to cast into Hell; yes I say to you, fear him.

6. Are not five Sparrows sold for two Halfpence, not one of which is forgot before God?

7. Whereas even the Hairs of your Head have been all numbered. Therefore do not fear; you excel many Sparrows.

8. I further say to you; Every one whoever makes confession of me before Men, the Man will also make confession of him before the Angels of God.

9. But he that denies me in the presence of Men, will be quite denied in the presence of God's Angels.

10. And every one who shall say a Word in opposition to the Man, it will be forgiven him; but he that blasphemeth against the Holy Spirit will not be forgiven.

11. However when they carry you to the Synagogues, Principalities and Powers, be not careful how or with what you shall make defence, or what you shall say;

12. Since the Holy Spirit will teach you in that Hour, the Things which you should say.

13. And one of the Company requested him, Master, speak to my Brother to divide the Inheritance with me.

14. To whom he said, Man, who made me a Judge or a Divider over you?

15. He also said to them, See, and take heed of Covetousness; because to any one his Life is not in the abounding of the Things which he has.

16. Moreover he spoke a Similitude to them as follows: The Ground of some rich Man did bear well.

17. And he reasoned thus in himself, What shall I do, because I have not where I may gather together my Fruits?

18. This, added he, will I do: I will pull down my Barns, and build up bigger; and there will I gather together all my Product and my good Things.

Ver. 49. *the Wisdom of God*] *Christ* so termed by *Luke*, as *1 Cor.* i. 24.

Ib. *said*] as in *Mat.* xxiii. 34, 35, 36. and so these three Verses added by *Luke*, being what *Christ* said at another Time.

Ver. 51. *House*] not temple as *Mat.* xxiii. 35.

Ver. 53. *urges*] *fasten upon* him, by *Wesley*, and much farther from the *Original*.

Ib. *make him speak*] in Imitation of the *Heb.* Conjug. *Hiphil*, as *Hammond* shews on *Mark* xiv. 54.

Ver. 1. *first—to your selves*] *Mills* was so fond of the *Vulg.* that he would throw these out; but he should not be so free with his *aliunde*, when he cannot so much as guess from whence his rejected Words are inserted.

Ver. 14. *or a Divider*] *Marcion* or some other pruning

away this from the *Scripture*, has notwithstanding the Approbation of *Mills*, *Psal.* 292.

Ver. 15. *Covetousness*] *Diver's MS. Copies* and some *Translations* having all to it, though *ms* the Article might suffer the Change into *rooms* by Oversight, I suppose it rather designedly, to mend the *Scripture*; which was a Trade formerly on the *Books* of the *New Test.* lately on those of the *Old*.

Ver. 17. *gather together*] *Wesl. shew*.

Ver. 18. *and my good Things*] These Words being not in two Copies and one Author, *Mills* declares, but only from Imagination, were first written at the Marg. from the next Ver. and at length crept into the Context. How much has he injured his valuable Labours by his Notions at last! and *Whitby's Exam.* may be seen.

Ib. *good Things*] which his Ground should yield.

19. And

19. And to my Soul will say, Soul, thou hast many good Things laid up for many Years; be refreshed, eat, drink, be merry.

20. But God said to him, O foolish one, this Night thy Soul will be demanded from thee; and who will have the Things which thou hast prepared?

21. Thus is he that treasures up for himself, and is not rich to God.

22. Besides he said to his Disciples: For this reason I say to you; Be not careful for your Life, what you shall eat; nor for the Body, what you shall wear.

23. The Life it self is more than the Food, and the Body than the Apparel.

24. Observe the Ravens; since they do not sow, nor reap; have neither Storehouse, nor Barn; but God feeds them: how much more excellent are you than Fowls:

25. Nay which of you being careful, can add one Cubit to his Stature?

26. If you are therefore not capable of the least Thing, why are you careful about the rest?

27. Observe how the Lillies grow; they do not labour, nor spin: yet I tell you, Solomon in all his Glory was not cloathed like one of these.

28. Now if God thus array the Herbage in the Field, that exists to Day, and to Morrow is thrown into the Oven, how much more will *be* you, ye of little Faith?

29. So do not you seek what you shall eat, or what you shall drink; and get not up in Imagination.

30. Though all these Things the Gentiles of the World seek for; nay your Father knows, that you have need of these:

31. Nevertheless seek the Kingdom of God; and they will all be added to you.

32. Do not fear, little Flock; since your Father is pleased to give you the Kingdom.

33. Sell the Things which you have, and give Alms: make for your selves Purse that become not old, a Treasure in Heaven that does not fail; where a Thief comes not near, nor Moth destroys.

34. For at the Place where your Treasure is, your Heart also will be.

35. Let your Loins be girded about, and the Lamps burning;

36. And be you like Men who look for their own Master, when he will return from the Marriage; that he coming, and knocking, they may presently open to him.

37. Those Servants will be blest, whom the Lord when he comes shall find watching: I say to you certainly, that he will gird himself about, and make them sit down; and passing along, will minister to them.

38. And if he comes in the second Watch, or does in the third, and finds *them* so, those Servants will be blessed.

39. But this know, that if a Householder had known in what Hour the Thief would come, he would have watched, and not permitted his House to be broke through.

40. And be you therefore ready; since the Man comes in an Hour which you do not think.

41. Whereupon Peter said to him, Lord, dost thou speak this Similitude to us, or even to all?

42. At which the Lord said: Who then is a faithful and wise Steward, whom the Lord will set over his Family, to give their Allowance of Food in Season?

43. That Servant will be blest, whom his Lord when he comes shall find doing so.

44. Truly I tell you, that he will set him over all the Things he has.

45. But if that evil Servant says in his Heart, My Lord delays to come; and begins to beat the Servant-men and Maids, nay to eat and drink, and be drunk:

46. The Lord of that Servant will come in a Day that he does not expect, and in an Hour that he does not know of; and will cut him asunder, and put his Part with Unbelievers.

47. That Servant too who knows his own Lord's Will, and does not get ready, nor does according to his Will, shall be beat with many Stripes.

48. Whereas he that does not know, and does Things deserving of Stripes, shall be

Ver. 21. Several Codices have at the End; Having said these Things, he cried out, He that has Ears to hear, let him hear; but suspiciously from Chap. viii. 8.

Ver. 23. The Life it self is more than the Food] God who has given you your Life, will not fail to give you those lesser things that are necessary to it, Wall's Crit. Note; see also at Mat. vi. 25.

Ver. 24. Fowls] but they instead of it, as Mills would, with scarce any Reading for it, those of Veleius being uncertain. The Explanation, which he says it is, is none, or ridiculous; what to tell Ravens are Fowls!

Ver. 25. one Cubit to his Stature] by West. the least measure to his age, yet owning one Cubit is in the Original; and Means may be of use for lengthening Age, more than Stature.

Ver. 29. get up] according to the Gr. but to be doubtful, which it does not appear the Gr. signifies, though Beza labours for it, is rather to be cast down.

Ver. 31. all] some Copies are void of, but I would not have it therefore counted spurious with Mills.

Ver. 37. and make &c.] This latter Part of the Verse may be found repeated in the next with Mills.

Ver. 38. For second Watch, or does in the third, Marcion had, as in an old Copy or two still, evening Watch, with the well liking of Mills.

Ver. 40. therefore] not in the Vulg. and therefore should not, we may expect, in the Opinion of Mills; and his Pretence, that it was put into ours for the sake of Connexion, is a poor one, that being made by And.

beat with few. Nay every one to whom much is given, there will be much required of him; and him whom Men have committed much to, they will ask for the more.

49. I am come to put Fire on the Earth; and what would I have, if it be already kindled up?

50. But I have a Baptism to be baptized with; and how am I pressed, until it is accomplished?

51. Do ye think, that I am come to give Peace on the Earth? No, I say to you, but Division.

52. For henceforth there will be five in one House divided, three against two, and two against three.

53. A Father will be divided against the Son, and the Son against him; a Mother against the Daughter, and the Daughter against her; a Mother-in-law against her Daughter-in-law, and she against her Mother-in-law.

54. And he also said to the Multitude; When you see a Cloud rise from the West, presently you say, There comes a Shower; and it is so.

55. And when the south Wind is blowing, you say, that it will be hot; and it is.

56. You Hypocrites, see how to find out by the Face of the Earth and the Heaven; but how do you not find out by this Time?

57. And why do not you also of your selves judge what is righteous?

58. For as thou goest with thy Adversary to the Ruler, give a Fee in the Way to be delivered from him; lest at any time he should hale thee away to the Judge, and this deliver thee to the Constable, so that the latter should throw thee into Prison.

59. I tell thee, Thou wilt not at all come out thence, until thou payest even the last Mite.

C H A P. XIII.

AND some were present at that Time who told him concerning the Gali-

leans, whose Blood Pilate mixed with their Sacrifices.

2. To whom Jesus made answer; Do ye think, that these Galileans were Sinners above all the Galileans, because they suffered such Things?

3. No, I say to you; but except ye repent, ye will all in like Manner perish.

4. Or those eighteen on whom the Tower at Siloam fell, and killed them; do ye think, that they were Trespasers above all Men who dwelt at Jerusalem?

5. No, I say to you; but except ye repent, ye will all likewise perish.

6. He further related this Similitude; Somebody had a Fig-tree planted in his Vineyard, and came seeking for Fruit on it, but found none.

7. Upon this he said to the Workman of the Vineyard, Behold three Years I come, seeking for Fruit on this Fig-tree, and find none; cut it down, why should it even make the Ground void?

8. But he made answer to him; Lord, let it alone also this Year, until I shall dig about it, and put Dung.

9. And if indeed it will yield Fruit, *let it*; but if not, thou mayest cut it down hereafter.

10. Now he was teaching in one of the Synagogues, on the Sabbath.

11. And lo there was a Woman had a Spirit of Weakness eighteen Years; so that she was bowed together, and could not stand upright by any means.

12. Whom Jesus seeing, spoke to, and said to her, Woman, thou art released from thy Weakness.

13. He also put Hands on her, and she was immediately made straight, and glorified God.

14. Yet the Ruler of the Synagogue, enraged that Jesus cured on the Sabbath, said thus to the Company, There are six Days in which it is fit to work; in them therefore come, and be cured, and not on the Sabbath Day.

Ver. 56. *see how to find out by*] Our Translators have rendered two different Verbs by *discern*, and left out another.

Ib. find out] not the absurd or unintelligible *discern*, as in *Mat.* xvi. 3. from which it is different.

Ib. the Earth and the Heaven] In which Order the Original stands, as our *Gen. Verf.* did, and *Tyndal's*; but our *last Translators* looked too much upon the *old Lat.* or *Beza*.

Ib. this Time] *Nary*, who of late translated the *Books of the New Test.* from the *Lat. Vulg.* among a few plain *Notes* and *marginal Glosses* (which the common *Rom. Catholics* might have more Need of than the *Protestants*) has for one here to this, *i. e.* *The time of the coming of the Messiah so plainly pointed at by your own Prophets; Whilby* thus, *how do ye not discern (from what I do and teach, that) this (is-the) time (of the Messiah's Advent!)*

Ver. 57. *righteous*] as the *Gr.* signifies, and as contrasted to their Hypocrisy, V. 56.

Ver. 58. *a Fee*] *Gr. Gain*, *Acts* xvi. 16. 19. & xix. 24. or *Workmanship*, Ver. 25. but not *diligence*. *New Verf.* in 1729. has *the interest*, less suitable to the Context.

Ver. 59. *at all*] by a double negative as *Mat.* v. 26.

Ver. 2. *Jesus*] left out of the *vulg. Lat.* as being not of Necessity; so denounced by *Mills* to be grafted into the *Orig.*

Ver. 3. *in like Manner*] as they did when *Jerusalem* was taken: not the same as in Ver. 5.

Ver. 10. *one of the Synagogues*] *their Synagogue*, *Vulg.* in a loose Way of translating. *Mills* makes choice of *Synagogue* for the right Reading, and would degrade ours to a *marginal Explanation*.

15. The Lord therefore made answer to him; O Hypocrite, does not each of you on the Sabbath let loose his Ox, or Ass from the Stall, and take away to watering?

16. Is it not fit then that she, being a Daughter of Abraham, whom Satan has bound to eighteen Years, should be let loose from this Bond on the Sabbath Day?

17. And he having expressed these Things, all who opposed him were ashamed; and the whole Company rejoiced, at all the glorious Things that were done by him.

18. Moreover he said; What is the Kingdom of God like? And to what shall I liken it?

19. It is like a Grain of Mustard, which a Man took, and cast into his own Garden; and it grew up, nay became a great Tree; and so the Fowls of the Air dwelt in the Branches of it.

20. And again he said; To what shall I liken the Kingdom of God?

21. It is like Leaven, which a Woman took, and hid in three Pecks of Flour, until the whole was leavened.

22. Afterwards he passed throughout the Cities and Villages, teaching, and making a Journey to Jerusalem.

23. When one said to him, Lord, are there few that will be saved? And he said to them:

24. Strive to go in at the narrow Gate; since many, I tell you, will endeavour to enter in, and will not be able.

25. Whenever the Householder is risen up, and has shut the Door: whereupon you begin to stand without, and to knock at it, saying, Lord, Lord, open to us; and he shall make answer to you, I do not know whence you are:

26. Then you will begin to say, We have eat before thee, and drunk, and thou hast taught in our Streets.

27. But he will reply, I tell you, I do not know whence you are; be gone from me, all you that work Unrighteousness.

28. There Weeping and Gnashing of Teeth will be, when you shall see Abraham, Isaac, Jacob, and all the Prophets in the Kingdom of God, but you thrust out abroad.

29. And People will come from the East and West, as also from the North and South, and will sit down in the Kingdom of God.

30. Besides to there are last who will be the first, and there are first who will be the last.

31. On that Day some of the Pharisees came, saying to him, Be gone, and go hence; because Herod is minded to kill thee.

32. And he answered them; Go and say to that Fox, behold I expel Devils, and accomplish Healings to Day and to Morrow, and on the third I shall be compleated.

33. But I must go on to Day, and to Morrow, and the next; since it cannot be that a Prophet should perish out from Jerusalem.

34. O Jerusalem, Jerusalem, that killest the Prophets, and stonest those who are sent to thee, how often would I have gathered thy Children together, in the Manner as a Hen her own Chick under the Wings, and ye would not!

35. Behold your House is left to you desart. And I tell you certainly, that ye shall not at all see me, until *the Time* comes when ye say, He is blessed who comes in the Name of the Lord.

C H A P. XIV.

AND at his going into the House of one of the Rulers of the Pharisees, to eat some Victuals, they were watching him.

2. When behold there was some Man before him that had the Dropsy before him.

3. And Jesus spoke to the Expounders of the Law, and the Pharisees, in the following manner, Is it lawful to cure on the Sabbath?

4. At which they were silent. And he taking, healed him, and sent away;

Ver. 15. *Hypocrite*] Not a few have it *Hypocrites*, which I am inclined to think might be first, as spoken to several, Ver. 17. and made sing. for a more apparent, though less Reason, because but one spoke to Jesus.

Ver. 21. *three Pecks of Flour*] Flour only Mills would have it, Pr. 425. from Something Ambrose said, one of whom might make a Mistake.

Ver. 24. *will not be able*] because not done in a right Manner; according to Rom. ix. 32.

Ver. 25. *Lord, Lord*] being doubled, is with Mills, as of Mat. Pr. 423. which is as if Luke himself might not as well copy him, and as if (for both are necessary) a Copy or two, with a couple of Versions, exceed more than seventy.

Id. *not know whence you are*] or *not know of you whence you are*, idiomatical as it may seem from the Heb. as in Gen. i. 4. &c. by Beza as in this Version.

Ver. 32. *Fox*] as Herod might seek to do it in Subtily; and thus they, or even he, might know that Jesus was not unacquainted with it.

Ver. 33. *out from Jerusalem*] or *without*, because the Sanhedrim were there to judge such, according to Lightfoot, Hammond and Whitby; as also Wall with Advantage, Jerusalem monopolizes to it self the Trade of killing Prophets. But *perish out of Jerusalem* reads as if a Prophet should not fail from thence, or it should not be without a Prophet, as common Readers I suppose generally understand it.

Ver. 35. *desart*] lacking in about 20 Copies, and has been thought added from Mat. xxiii. 38. but Somebody might leave it out, by taking it substantively for a Desert or Wilderness, and thinking it not suitable to House. Whitby says all the Versions have it, when he might see by Mills not the Copy. and Arm.

5. As also spoke to them in this manner, Which of you shall have an Ass or an Ox fallen into a Well, and will not presently pull him up on the Sabbath Day.

6. And they were not able to give answer against him to these Things.

7. He further spoke a Similitude to them who were invited, giving heed how they chose out the first Seats, saying to them ;

8. When thou art invited by any one to a Marriage, do not sit down in the first Seat ; lest at any time one more honourable than thou should be invited by him.

9. Whereby he that invited thee and him will say to thee, Give the Place to this Man ; and then thou wilt begin with Shame to take up with the last Place.

10. But when thou art invited, go and sit down in the last Place ; that when he who invited thee comes, he may say to thee, Friend, come up hither above ; then wilt thou have Reputation before those who sit down with thee.

11. Since he that exalts himself, will be humbled ; and he that humbles himself, will be exalted.

12. Nay he said also to him who invited him ; When thou makest a Dinner or Supper, do not call thy Friends, nor thy Brothers, nor thy Relations, nor rich Neighbours : lest at any time they also should invite thee again, and a Recompence be made.

13. On the contrary when thou makest a Feast, invite the Poor, the Maimed, the Lame, the Blind.

14. So thou wilt be blessed, since they have not to recompense thee : for it will be recompensed to thee in the Resurrection of the Righteous.

15. And one of them that sat down together hearing these Things, said to him, He will be blessed, who shall eat Bread in the Kingdom of God.

16. Whereupon he told him : Some Man made a great Supper, and invited many.

17. And sent his Servant at the Hour of Supper, to say to those who were invited, Come, because all Things are now ready.

18. But they all began in particular to make excuse : the first said to him, I have bought a Field, and had need go out, and see it ; I intreat thee, have me excused.

19. As another did, I have bought five Yoke of Oxen, and am going to prove them ; I intreat thee, have me excused.

20. Another too said, I have married a Wife, and for this reason cannot come.

21. Upon which that Servant came, and related to his Lord these Things. Then the Householder being angry, ordered his Servant, Go out quickly into the Streets and Lanes of the City, and bring in hither the Poor, Maimed, Lame and Blind.

22. Afterwards the Servant said, Lord, it is done as thou didst bid, and there is yet Room.

23. To whom the Lord replied ; Go out into the Ways and Hedges, and oblige them to come in, that my House may be filled.

24. For I tell you ; that none of those Men who were invited, shall taste my Supper.

25. Now a great Multitude went with him, and turning about, he said to them :

26. If any one comes to me, and does not slight his own Father, Mother, Wife, Children, Brothers, Sisters, nay and further his own Life, he cannot be my Disciple.

27. Moreover he who does not bear his Cross, and come after me, cannot be my Disciple.

28. For which of you being minded to build a Tower, does not first sit down, and count up the Cost, whether he has Things to compleat it ?

29. That when he has laid the Foundation, and is not able to accomplish, all who see may not at any time begin to mock him,

30. Saying, that this Man began to build, and was not able to accomplish.

31. Or what King going to meet with another King in War, does not first sit down, and consult whether he is able with ten thousand, to meet him that is coming against him with twenty thousand ?

32. But if otherwise, while he is yet far off, he sends a Message, and asks for Matters belonging to Peace.

Ver. 5. *an Ass*] Divers Gr. Copies have a *Son*, viz. *ἵνα* for *ὅτι*, which *Mills* in his various Readings counts genuine ; but in his *Prolegomena* to be made from *ὅτι* a *Sheep*, and with *Kuster* that to be genuine. Yet *Ass* suits better both with *Ox*, and with the Matter, according to Ch. xiii. 15, 16. And *Sheep* seems made from *Mat.* xii. 11. but by another Gr. Word nearly like that for *Ass* as above, and then *Son* for *Sheep* according to *Mills*, which makes the best Resemblance ; see also *Whitby's Exam.*

Ver. 7. *invited*] For *bidden* in this Sense is so far out of Use, even beneath vulgar, that it is Time for it to be laid aside.

Ver. 8. *by any one*] *Mills* rejects on small Authority, *Prol.* 420,

Ver. 15. *Bread*] In the greatest Part of the MSS. a *Dinner*, by *ἀπὸν* for *ἀπὸν*.

Ver. 22. *there is yet*] to distinguish *yet* from the Conjunction for *nevertheless*.

Ver. 23. *oblige them to come in*] *Whitby* here writes, ' How vainly these Words are brought, to prove that Men may be compelled by the secular Arm to embrace the true Faith, appears, 1st, From the nature of a Banquet, to which no Man is compelled by Force. 2dly, From the Scope of the Parable which respects the Calling of the Gentiles.' See also *Doddr.* hereon, who translates by *press*.

Ver. 24. A pretty many Copies conclude it with that in *Mat.* xxii. 14. taken from thence, says a *Note of Weston*, by Somebody into the Margin, and by another into the Text.

33. Thus therefore, every one of you, who does not take leave of all that he has, cannot be my Disciple.

34. Salt is good; but if Salt is become insipid, with what shall it be seasoned?

35. It is neither fit for the Land, nor for Dung; People throw it out. He that has Ears to hear, let him hear.

CHAP. XV.

NOW as all the Publicans and Sinners were coming nigh him, to hear him;

2. The Pharisees and Scribes murmured thus, He receives Sinners, and eats with them.

3. Whereupon he spoke to them the following Similitude:

4. What Man of you who has a hundred Sheep, and loses one of them, does not leave the ninety nine in the Wilderness, and go for the lost one, till he finds it?

5. Which finding, he puts on his own Shoulders, rejoicing;

6. And when he comes home, calls together his Friends and Neighbours, saying to them, Rejoice with me, because I have found my Sheep that was lost.

7. I tell you, that so there will be Joy in Heaven for one Sinner that repents, more than for ninety nine righteous Persons, who have not Need of Repentance.

8. Or what Woman who has ten Drams, if she loses one Dram, does not light a Candle, and sweep the House, and seek carefully, till she finds it?

9. This finding, she calls together her Friends and Neighbours, saying, Rejoice with me, because I have found the Dram which I had lost.

10. So I tell you, There is Joy before the Angels of God, for one Sinner that repents.

11. He said further: Some Man had two Sons;

12. The younger of whom said to the Father, Father, give me the Part of the Substance that is appointed: accordingly he divided to them the Living.

13. And not many Days after the younger Son gathering all together, travelled away into a Country far off; and there dispersed his Substance, by living luxuriously.

14. At length he having spent all, there was a great Famine throughout that Country, and he began to be in want.

15. Upon this he went, and got to be with

one of the Citizens of that Country; who sent him to his Fields to feed the Hogs.

16. And he wished he could fill his Belly with the Husks which the Hogs eat, moreover Nobody gave to him.

17. Thus coming to himself, he said; How many hired ones of my Father abound with Victuals, while I am perishing with Hunger!

18. I will rise up, and go to my Father, and say to him; Father, I have sinned against Heaven, and before thee,

19. Inasmuch that I am no more worthy to be called thy Son; make me as one of thy hired Men.

20. Accordingly he rose up, and went to his Father: who saw him when he was far distant, and was moved with Affection; so that he ran, and fell on his Neck, and kissed him.

21. And the Son said to him, Father, I have sinned against Heaven, and before thee, inasmuch that I am no more worthy to be called thy Son.

22. But the Father said to his Servants; Bring out the chief Robe, and cloath him with, as also put a Ring on his Finger, and Shoes on the Feet.

23. Moreover bring the fatted Calf, and slay; then let us eat, and be merry.

24. Because this Son of mine was dead, and is alive again; was lost too, and is found. So they began to be merry.

25. In the mean time his elder Son was in the Field; and as he came along, and got near to the House, he heard Musick and Dancing.

26. When calling thither one of the Servants, he enquired what these things were.

27. Who said to him, Thy Brother is come; and thy Father has slain the fatted Calf, because he has received him, and he is well.

28. Angry at this, he would not go in; therefore his Father came out, and besought him.

29. But he made answer to the Father; Behold so many Years I serve thee, and have never transgressed thy Commandment, and thou hast never given me a Goat, that I might be merry with my Friends;

30. Yet when this Son of thine is come, who has devoured thy Living with Whores, thou hast slain for him the fatted Calf.

31. Whereas he replied to him; Child, thou art always with me, and all my Things are thine.

32. But it was fit to rejoice, and be glad, because this Brother of thine was dead, and is alive again; was lost too, and is found.

Ver. 7. *righteous Persons*] those that are really so, according to Expositors, and the plain Words of the Text; which I mention, because they have been thought pretended ones, like the *Pharisees*.

Ver. 8. *sweep*] Several of the *vulg. Lat. Copies*, we are told, even all that *Erasmus* had seen; instead of *evertit*, *sweep out*, had *evertit*, *overthrow*.

Ver. 9. *Friends and Neighbours*] *fem. here*, as *masc.* Ver. 6. so great a Regard there is in the *Original* to Decency and Propriety.

Ver. 12. *appointed*] *Gr. cast or put on*.

Ver. 28. *besought*] *Vulg. began to beseech*, and you may think with the Liking of *Mills*, though desolate before.

C H A P. XVI.

AND he said to his Disciples: There was some rich Man who had a Steward, and the same was accused to him, as squandering away the Things which he had.

2. Upon which he called him, and said to him, What is this I hear concerning thee? Render an Account of thy Stewardship; for thou mayest no more be Steward.

3. At this the Steward said in himself; What shall I do, because my Lord takes away the Stewardship from me? To dig I am not able, to beg I am ashamed.

4. I know what I will do, that when I am removed from the Stewardship, People may receive me into their Houses.

5. So he called thither each one of his Lord's Debtors, and said to the first, How much dost thou owe my Lord?

6. And upon his answering, A hundred Firkins of Oil; he replied to him, Take thy Bill, and sitting down quickly, write fifty.

7. Next he said to another, And how much dost thou owe? Upon whose answering, A hundred Cors of Wheat; he says to him, Take thy Bill, and write eighty.

8. The Lord also praised the unrighteous Steward, since he had done wisely; because the Sons of this World are wiser in their own Generation, than the Sons of Light.

9. And I say to you; Make to your selves Friends out of the Riches of Unrighteousness, that when ye fail, they may receive you into the everlasting Tabernacles.

10. He who is faithful in the least, is also faithful in much; and he that is unrighteous in the least, is also unrighteous in much.

11. Therefore if you have not been faithful in unrighteous Riches, who will intrust you with true?

12. As likewise if you have not been faithful in another's, who will give you to be your own?

13. No Servant can serve different Masters: for he will either hate one, and love the other; or cleave to one, and despise the other: you cannot serve God and Riches.

14. Now the Pharisees too that were Lovers of Money heard all these Things, whereupon they sneered at him.

15. And he said to them: You are Justifiers of your selves before Men, but God knows your Hearts; since what is eminent among Men, is Abomination before God.

16. The Law and Prophets were till John: from that Time the Kingdom of God has been preached, and every one presses into it.

17. However it is easier for Heaven and Earth to pass away, than one Tittle of the Law to fall.

18. Every one who sends away his Wife, and marries another, commits Adultery; and every one who marries her that is sent away from a Husband, commits Adultery.

19. Moreover there was some rich Man, and that wore Purple and fine Linen, taking delight in a splendid Manner daily.

20. There was likewise some Beggar named Lazarus, who was cast at his Gate with Sores;

21. And desiring to be fed with the Crumbs which fell from the rich one's Table: however even the Dogs came, and licked his Sores.

22. At length the Beggar died, and was carried away by Angels into Abraham's Bosom. Nay the rich one also died, and was buried;

23. And in Hell looking up, being in Torments, he sees Abraham far off, with Lazarus in his Bosom.

24. Whereupon he himself cried out, and said, O Father Abraham, have mercy upon me, and send Lazarus, that he may dip the Top of his Finger in Water, and cool my Tongue; because I am tormented in this Flame.

25. But Abraham alleged; Child, remember that thou didst receive thy good Things in thy Life, and Lazarus in like Manner ill Things; whereas now he is comforted, but thou art tormented.

26. And beside all this, there is between us and you such a great Gulf fixed, that they who would, cannot go over hence to you, nor pass over thence to us.

27. Then he said; I therefore intreat thee, Father, that thou wouldest send him to my Father's House.

28. For I have five Brothers; in order for him to testify to them, that they may not also come into this Place of Torment.

Ver. 10. *He*] *Clemens* in the 2d *Epistle* ascribed to him has before this, *If you have not kept a little, who will give you a great deal? For I say to you; and Irenaeus, If you have not been faithful in a little, &c.* which *Milli* supposed to be taken from some *Apocryphal Gospel*.

Ver. 12. *another's*] viz. the Things of this World, *Ham.* and *Whit.*

Ver. 17. *fall*] This, which the *Gr.* Verb signifies, and may in general by one Word be best defined by *sink*,

appears more apt than *fail*, or *be deficient*, both to this Passage, and the parallel ones in *Mat.* v. 18. *Isa.* xl. 8. & li. 6.

Ver. 21. *however*] or *but*, being an adverbative Conjunction, rather than discretive as in the *com. Lat. Gram.* denoting what it introduces to be contrary to that before.

Ver. 24. *he himself*] now turned a Beggar, emphatical in the *Gr.*

29. Abraham replies to him, They have Moses, and the Prophets; let them hear those.

30. Who said, No, Father Abraham; but if one should go to them from the Dead, they would repent.

31. Whereas he answered him, If they do not hear Moses and the Prophets, neither would they be persuaded, if one should rise from the Dead.

C H A P. XVII.

HE said further to the Disciples; It is impossible Offences should not come, yet wo is to him they come by:

2. It would be better for him if a Millstone were tied about his Neck, and he thrown down into the Sea, than that he should offend one of these little ones.

3. Take heed to your selves: so that if thy Brother sins against thee, rebuke him; and if he repents, forgive him.

4. If he even sins against thee seven times a Day, and so often returns to thee, saying, I repent; thou shalt forgive him.

5. Moreover the Apostles said to the Lord, Add to our Faith.

6. To which the Lord said; If you had Faith as a Grain of Mustard, you might say to this Mulberry-tree, Be thou rooted out, and planted in the Sea; and it would obey you.

7. Besides which of you has a Servant ploughing, or feeding, who will say to him presently at coming in from the Field, Go along, and sit down?

8. But will not say to him, Get ready what I may sup with, and being girded about wait on me, till I have eat, and drunk; and after these Things thou shalt eat, and drink?

9. Has he Thanks for that Servant, because he did the Things that were ordered him? I presume not.

10. So also do ye, when ye have done all these Things that are ordered you, say, We are unprofitable Servants, we have done *but* what we ought to do.

11. Now as he was going to Jerusalem, he went through the midst of Samaria and Galilee.

12. And at his entering into some Village, ten leprous Men were meeting him, who stood far off;

13. Where they raised up *their* Voices, saying, Jesus, Master, have mercy upon us.

14. Whom seeing, he said to them, Go shew your selves to the Priests. And in their going, they were cleansed.

15. When one of them seeing that he was healed, did return, and glorify God aloud;

16. Nay fell on the Face at his Feet, giving him thanks: and he was a Samaritan.

17. At this Jesus made answer; Were not ten cleansed? But where are the nine?

18. There are none found returning to give Glory to God, excepting this Foreigner.

19. And he said to him, Rise, and go; thy Faith has made thee well.

20. Being asked too by the Pharisees, when the Kingdom of God would come, he made answer to them; The Kingdom of God does not come with Observation.

21. Nor shall People say, Behold it is here, or, Behold it is there: for lo the Kingdom of God is within you.

22. Again he said to the Disciples: The Days will come, when you will desire to see one of the Days of the Man, and shall not behold.

23. And some will say to you, Behold it is here, or, Behold it is there; do not go, nor follow.

24. For according as the Lightning that lightens out of one Place under Heaven, gives light into another there; so will also the Man be in his Day.

Ver. 1. *impossible*] Not absolutely but morally impossible, considering the perverse Temper of most Men, Nary.

Ver. 3. *so that*] which connects it to the foregoing, as is necessary, and as the Gr. does.

Ver. 4. *to thee*] left out by many.

Ver. 7. *feeding*] As our Translators add cattle, some have added Oxen, and others Sheep.

Ver. 10. *unprofitable*] How astonishing would it be, were it not so common, for Mills to suspect this Word crept from the Margin, when only the Ethiop. Vers. is without it! for which he gives the pretended Reason, that it does not seem to be properly said of him who does all Things that are ordered; then the more unlikely to be added, but doubtless such are unprofitable to God.

Ver. 12. *ten*] The same Number of Lepers, either Maundrell or Rauwolf (as I remember) relates that he saw not far from hence.

Ver. 21. *within*] In the 2d Epistle of Clement to the Corinthians, which Ep. Wake ranks with the Genuine ones

of the Apostolical Fathers, it is related, that the Lord Jesus being asked by some Person, when his Kingdom would come, answered, *ὅταν ἴσται τὰ δύο ἓν, καὶ τὸ ἔξω ὡς τὸ ἔσω, καὶ τὸ ἄρσεν μετὰ τῆς θηλείας ἕτε ἀρσενίτε θήλυ*. When two shall be one, and what is without will be as that which is within, and the Male with the Female will be neither Male nor Female. Of this the Author has Part of an Explication, which Wake has translated, and pieced out from Clement Alexandrinus; as that two are one, when we speak the Truth to each other, and there is one Soul in two Bodies; but the spiritual minded may perhaps perceive a higher Meaning, according to what Christ says here: so the Male and Female are interpreted to be Anger, and Concupiscence or Desire; whereas it might be better understood perhaps by 1 Cor. vii. 29, 30, 31. And if that Epistle is supposititious, as has been mostly thought, yet those Words might be really said by Jesus, and preserved among the primitive Christians, as they may seem unworthy of neither.

25. But first he must suffer many Things, and be rejected by this Generation.

26. And as it was in the Days of Noe, so will it also be in the Days of the Man.

27. They did eat, drink, marry, were given in marriage, till the Day that Noe entered into the Ark; when the Flood came, and destroyed them all.

28. In like Manner also as it was in the Days of Lot; they did eat, drink, buy, sell, plant, build.

29. But the Day that Lot went out from Sodom, it rained Fire and Brimstone from Heaven, and destroyed them all.

30. According to these Things it will be on the Day the Man is revealed.

31. On that Day let him who shall be on the House-top, and his Goods in the House, not come down to take them; and let him in the Field in like Manner not return back to the Things.

32. Remember the Wife of Lot.

33. Whosoever shall seek to save his Life, will lose it; and whosoever shall lose it, will revive it again.

34. I say to you; On that Night there being two Men in one Bed, one will be taken, and the other left:

35. Of two Women grinding in the same Place, one will be taken, and the other left:

36. Two Men will be in the Field, one taken, and the other left.

37. And they made answer to him, Where, Lord? At which he replied to them, Where the Body is, thither will the Eagles be gathered together.

CHAP. XVIII.

AND he also spoke a Similitude to them, that they ought always to pray, and not to be slothful,

2. Saying; There was some Judge in a certain City, who did not fear God, nor reverence Man.

3. There was some Widow too in that City, who came to him, saying, Revenge me on my Adversary.

4. And he would not for a Time, yet after these Things he said in himself; If I even fear not God, nor reverence Man;

5. Forasmuch as this Widow gives me Trouble, I will revenge her, that she may not subdue me by coming for ever.

6. The Lord further added; Hear what the unrighteous Judge says.

7. And will not God at all execute the Vengeance of his chosen ones, that cry out to him Day and Night, though he be forbearing to them?

8. I tell you, that he will execute their Vengeance quickly. Yet when the Man comes, will he find Faith on the Earth?

9. And he also spoke this Similitude to some who trusted in themselves that they were righteous, and despised the rest:

10. Two Men went up to the Temple to pray, one a Pharisee, and the other a Publican.

11. The Pharisee standing, prayed thus with himself; O God, I give thee thanks, that I am not according as the rest of Men, Extortioners, unjust, Adulterers, or even as this Publican.

12. I fast twice a Week, I give tithe of whatever I possess.

13. And the Publican standing far off, would not even look up to Heaven, but struck on his Breast, saying, O God, be merciful to me a Sinner.

14. I say to you, this went down to his House justified, more than that: since every one who exalts himself, will be humbled; but he who humbles himself, will be exalted.

15. And they also brought Infants to him, that he might touch them; which the Disciples seeing, rebuked them.

16. Whereas Jesus calling them thither, said; Permit little Children to come to me,

Ver. 25. *first*] whence may be gathered, that what is related before was soon to follow; and the next in Ver. 26, &c. according as on *Mat. xxiv.* will belong to the last Day; as Ver. 31. and *Mat. xxiv. 17, 18.* may very well to both.

Ver. 33. *Life*] In the *Geneva Vers.* *soule* unaccountably.

lb. lose it] *his life* in our *Eng.* by a great Oversight.

lb. revive] *quicken* in the *Bish.* as also *Papish Trans.*

Ver. 37. *Where*] As Jesus answered to their Word, which denoted some particular Place, this to agree with *Mat. xxiv. 28.* must be referred to that before Ver. 25. nay with respect to the last Day would be every where, or any where; *Luke* is also observed not to place Things in Order.

Ver. 7. *forbearing*] namely with their Oppressors; and

Wall says it never signifies bearing long with ones Friends before one relieves them, *Crit. Not.* that being also improper. The *Gr.* is a Participle, and the Verb as in our *com. Trans.* after the *Vulg.* and a few, which *Grotius* supposed the right; but the *Versions*, which are most, might probably be made from the Participle like ours, and the three or four Copies be formed to them, or particularly to the *Vulg.* as *Mills* remarks of four at Ver. 14.

Ver. 8. *will he find Faith*] How is this now fulfilling by the overflowing of Deism or Infidelity! look also at 2 *Pet. Tit.*

Ver. 14. *more than that*] Upwards of fifty Copies have *γὰρ* added, which commonly signifies *for*, but *Mills* reckons here to be an Expletive, and that it is genuine; but as so it might be rendered *indeed*.

and do not forbid them: for the Kingdom of God is of such.

17. I tell you certainly, Whosoever shall not receive the Kingdom of God as a little Child, will not at all enter into it.

18. Afterwards some Ruler asked him thus, Good Master, by doing what shall I inherit everlasting Life?

19. To whom Jesus said? Why dost thou call me good? None is good, excepting one, even God.

20. Thou knowest the Commandments; Thou shalt not commit Adultery, thou shalt not murder, thou shalt not steal, thou shalt not give Evidence falsely, honour thy Father and thy Mother.

21. And he said, All these Things I have observed from my Youth.

22. Now Jesus hearing these Things, replied to him, There is yet one Thing deficient to thee: sell all whatever thou hast, and give to the Poor, and thou wilt have Treasure in Heaven; and come, follow me.

23. But he hearing these Things, became very sorry: for he was exceeding rich.

24. Whereupon Jesus seeing him become very sorrowful, said; How difficult will it be for those who have Wealth to enter into the Kingdom of God!

25. For it is easier for a Camel to go into the Eye of a Needle, than for a rich Person to enter into that Kingdom.

26. Which they hearing, said, Then who can be saved?

27. However he replied, The Things impossible with Men, are possible with God.

28. Moreover Peter said, Behold we have left all, and followed thee.

29. And he said to them; I tell you certainly, that there is Nobody who has left House, Parents, Brothers, Wife, or Children, for the sake of the Kingdom of God;

30. Who will not thoroughly receive manifold at this Time, and in the Age hereafter everlasting Life.

31. Besides he took the twelve, and said to them; Behold we are going up to Jerusalem, and all the Things will be fulfilled that are written by the Prophets relating to the Man.

32. For he will be delivered up to the Gentiles, will be mocked, abused, and spit on;

33. Nay they will whip, then kill him; and the third Day he will rise up.

34. And they understood none of these Things; since this Saying was hid from them, and they did not know the Things that were spoken.

35. Now at his being near to Jericho, some blind Man sat by the Way begging.

36. But when he heard the Company go along, he enquired what it was for.

37. Whom they told, that Jesus the Nazorite passed by.

38. Then he cried aloud thus, Jesus, Son of David, have mercy upon me.

39. They therefore who went on before rebuked him, that he should be silent; but he cried out much the more, Son of David, have mercy upon me.

40. At this Jesus stood still, and commanded him to be brought to him; who coming near, he asked him as follows,

41. What wouldst thou have me do to thee? He then said, Lord, that I may have sight.

42. And Jesus replied to him, Have sight; thy Faith has made thee well.

43. When presently he had sight, and followed him, glorifying God; which all the People seeing, gave Praise to God.

C H A P XIX.

AND having entered, he passed through Jericho.

2. Where behold a Man called Zaccheus by Name, that was himself chief of the Publicans, and he was rich;

3. Who endeavoured to see which was Jesus, but could not for the Company, because he was of little Stature:

4. Therefore he ran before, and climbed up into a Sycomore-tree, that he might see him; because he was about to pass along by that.

5. And Jesus, as he came to the Place, looking up, saw him, and said to him, Zaccheus, make haste, and come down: for to Day I must remain at thy House.

6. Accordingly he made haste to come down, and received him joyfully.

7. Which seeing, they all murmured, saying, that he was gone to be Guest to a sinful Man.

8. But Zaccheus stood, and said to the Lord, Behold half of the Things which I have, Lord, I give to the Poor; and if I have got any Thing by accusing any one falsely, I recompense fourfold.

9. At this Jesus said to him; To Day there is Salvation to this House, forasmuch as even he is a Son of Abraham.

10. For the Man is come to seek, and save, that which is lost.

Ver. 35. *being near*] as he went forth, Mark x. 46. Mat. xx. 29. *not was come nigh to Jericho*; and so I since find *Whitby* explaining it on Mark.

Ver. 37. *passed*] or else *that* is to be omitted, and *not* counted expletive, with the Saying direct, as in diverse Places.

11. And on their hearing these Things, he spake further a Similitude, because he was near Jerusalem, and they thought that the Kingdom of God was about to appear immediately.

12. Therefore he said: Some Nobleman went to a Country far off, to receive for himself a Kingdom, and return.

13. And calling ten Servants of his, he gave them ten Pounds, and said to them, Trade till I come.

14. But his Citizens hated him, and sent this Message after him, We will not have him reign over us.

15. Afterwards when he came again, having received the Kingdom, he bade these Servants be called to him, to whom he had given the Money, that he might know what each had done in trading.

16. So the first came, saying, Lord, thy Pound has gained ten Pounds.

17. Upon which he answered him, Well, good Servant, because thou hast been faithful in very little, be thou one having Authority over ten Cities.

18. Moreover the second came, saying, Lord, thy Pound has made five Pounds.

19. And he likewise answered him, Be thou also over five Cities.

20. Another also came, saying; Lord, behold thy Pound, which I had has been laid up in a Handkerchief.

21. For I was afraid of thee, because thou art a sharp Man: thou takest up what thou hast not put down, and reapest what thou hast not sown.

22. But he says to him; Out of thy own Mouth will I judge thee, wicked Servant, *that* thou knewest I am a sharp Man, who take up what I have not put down, and reap what I have not sown.

23. For what reason then didst not thou deliver my Money into the Bank; that on my coming, I might have had it employed with Interest?

24. Besides he bade those that stood by, Take the Pound from him, and give to him who has ten Pounds;

25. Notwithstanding they said, Lord, he has ten Pounds.

26. For I tell you, that to every one who

has shall be given; but from him that has not shall be taken away even what he seemingly has.

27. But those Enemies of mine, that would not have me reign over them, bring hither, and kill before me.

28. Now having said thus, he went before, going up to Jerusalem.

29. And as he came near to Bethphage and Bethany, at the Mount called *that* of Olives, he sent two of his Disciples,

30. Saying; Go to the opposite Village, into which entering, you will find a Colt tied, on which no Man did ever sit; him undo, and bring.

31. And if any one ask you, For what do ye undo *him*? thus shall you answer him, The Lord has Need of him.

32. Accordingly those who were sent going, found as he said to them.

33. Nay they undoing the Colt, the Masters of it said to them, Why do ye undo the Colt?

34. But they answered, The Lord has Need of him.

35. Thus they brought him to Jesus; and throwing their Cloaths upon the Colt, they set Jesus on.

36. Moreover as he went along, they spread their Cloaths under in the Way.

37. And he being now come near to the Descent of the Mount of Olives, all the Multitude of the Disciples began rejoicing, to praise God aloud, for all the powerful Things which they had seen, as follows,

38. The King is blessed who comes in the Name of the Lord; Peace be in Heaven, and Glory in the highest Places.

39. Whereas some Pharisees of the Company said to him, Master, rebuke thy Disciples.

40. But he made answer to them, I tell you, that if these should be silent, the Stones would cry out.

41. And as he came near, at seeing the City, he wept for it thus;

42. If thou also wouldest have known, even at this Time too of thine, the Things belonging to thy Peace! But now they are hid from thy Eyes.

43. Since the Days will come on thee, when thy Enemies will throw up a Rampart

Ver. 23. *had it employed*] not required, much less mine own, taken by some Blunder from *Mat.* xxv. 27.

Ver. 25. Unless almost all the Copies had been repugnant, *Mills* says, he should have held this Verse to have crept in, *Prol.* 1427. 'tis sufficient then that he did not.

Ver. 30. *bring*] but not *hither*, that being an Error in our Translation.

Ver. 31. *The Lord*] without *Because*, as *Mark* xi. 3.

Ver. 40. *cry out*] without any immediately, which is a glaring Instance of our last Translators Supineness.

Ver. 42. *If*] Though *Grotius* and *Hammond* would have this signify *as that* or *I wish*, I don't find them make sufficient Proof of it; and the *Heb.* Expression for that is, *Who will give me?* as *Psa.* lv. 6. *Job* xxix. 2. &c. as at *Num.* xi. 4. and *Beza* shews how the *Greek* should be otherwise to mean so. *Whitby* supplies it with *happy had it been for thee*, or *hadst thou been*; better *Well would it have been*, or it may be *I should have been glad*, &c.

lb. *wouldest*] with a Potentiality, as could Ver. ult.

about thee, and compass thee about, and press thee all round ;

44. Nay will level thee to the Ground, and thy Children in thee, so that they will not leave in thee one Stone upon another ; because thou wouldest not know the Time of thy Visitation.

45. He also entered into the Temple, and began to put forth those who sold in it, and that bought,

46. Saying to them ; It is written, My House is the House of Prayer ; but you have made it a Cave of Robbers.

47. And he was teaching daily in the Temple ; notwithstanding the chief Priests and Scribes, with the principal of the People, sought to destroy him.

48. Yet they could not find what they should do : for all the People were attentive at hearing him.

C H A P. XX.

NEXT on one of those Days as he taught the People in the Temple, and preached, the chief Priests and Scribes came upon him, with the Elders,

2. And said thus to him, Tell us by what Authority thou doest these Things, or who it is that gave thee this Authority.

3. But he made answer to them ; I will also ask one Matter of you ; so tell me.

4. Was the Baptism of John from Heaven, or from Men ?

5. Whereupon they argued thus to themselves ; If we say, From Heaven ; he will retort, For what reason then did not you believe him ?

6. But if we say, From Men ; all the People will stone us : for they are persuaded that John was a Prophet.

7. So they answered, they did not know whence.

8. And Jesus said to them, Neither tell I you by what Authority I do these Things.

9. Next he began to speak to the People this Similitude : Some Man planted a Vineyard, let it out to Husbandmen, and travelled away a great while.

10. And at the Time he sent a Servant to the Husbandmen, that they might give him some of the Fruit of the Vineyard : but the Husbandmen beat him, and sent quite away empty.

11. And he proceeded to send another Servant ; but him also they beat, as likewise disgraced, and sent quite away empty.

12. He also proceeded to send the third ; but this too they wounded, and threw out.

13. At this the Master of the Vineyard said, What shall I do ? I will send my beloved Son, him perhaps seeing, they will reverence.

14. But the Husbandmen seeing him, reasoned thus with themselves, This is the Heir, come, let us kill him, that the Inheritance may become ours.

15. Him accordingly they threw forth without the Vineyard, as well as killed. What therefore will the Master of the Vineyard do to them ?

16. He will come, and destroy these Husbandmen, and give the Vineyard to others. Which they hearing, said, Let it not be.

17. But he looking on them, replied ; What then is this that is written, The same Stone that the Builders rejected, is become the Head of the Corner.

18. Every one who falls on that Stone, will be broke to pieces ; but it will dash him, on whom it shall fall to shivers.

19. And the chief Priests and Scribes sought to lay Hands on him the same Hour, but feared the People ; for they knew that he said this Similitude to them.

20. However they watched, and sent Spies,

Ver. 48. *were attentive*] Tynd. *slacke* by him, Gen. *hanged upon him*, Bish. *did hang of him*, Rbcm. *worst of all*, *was suspense*.

Ver. 1. *in the Temple*] Mills supposes to have got into the Text, by a double Action, and at different Times, being first put in the *Marg.* as a few Copies are without it, *Pr.* 1476. Should not he have made full Proof, that there were such *marginal Books* in common, which he builds so much upon ?

Ver. 6. *But if*] as *Mat.* xxi. 26. so that *and* in the *com. Transf.* is only for Elegancy, if it be such.

Ver. 10. Parted into two Verses *Mat.* xxi. and *Mark* xii.

Ver. 16. *will*] So *Wall* says, *Leg* will.

1b. *Let it not be*] The Ways that *Whitby* directs, of adjusting the Account given here with *Matthew's*, how much soever laboured (as his Disquisitions commendably are, but sometimes without a happy Mixture of Judgment) fall short of the Matter : for to reconcile the same Answer being given by *Jesus* himself to his Question, as those

he spoke it to gave in *Mat.* xxi. 41. (not in *Mar.* xii. 9.) they might answer it first, as would be proper, and then *Jesus* repeat their Answer, which you may observe is accordingly abridged, to apply it to themselves, as if he had said in our Manner of speaking, *Well then it will be so* ; which they apprehending, now said this commented on ; and so *Mark* having made an Addition to *Mat.* *Luke* adds more to *Mark*, as they often do. Thus beginning right, the Path is plain, but otherwise intricate ; the Deprecation belonging to the whole, both of doing and being punished as the Husbandmen, not to the former and distant only ; and the People Ver. 9. were particularly the chief Priests and Elders, *Mat.* xxi. 23. with the Scribes, *Mark* xi. 27. who answered before, *Mat.* xxi. 31, 41.

Ver. 19. *the People*] Divers Copies have not this, sufficient perhaps to make it doubtful to some ; but *Mills* pronounces it not *Luke's* hand *dubie*, without doubt, *Pr.* 294. Whereas it is manifest this was not added from other Places, as *Mills* pretends, because there is a different Word both in *Mat.* xxi. 46. & *Mar.* xii. 12.

who

who pretended themselves to be righteous, that they might take hold of his Discourse, in order to deliver him up to the Principality and Authority of the Governor.

21. And these asked him as follows; Master, we know that thou sayest and teachest rightly, and dost not respect the Person, but teachest in Truth the Way of God.

22. Is it lawful for us to give Tax to Cesar, or not?

23. But he observing their Craftiness, said to them, Why do ye tempt me?

24. Shew me a Penny; whose Image and Superscription has it? And they made answer, Cesar's.

25. At which he said to them, Render therefore Cesar's Things to Cesar, and those of God to God.

26. Thus they could not take hold of his Words; and wondering at his Answer, they held their peace.

27. Now some of the Sadducees coming to him (who deny that there is a Resurrection) asked him as follows:

28. Master, Moses wrote to us, if any Man's Brother dies, having a Wife, and he dies childless, that his Brother should take the Wife, and raise up Offspring for him.

29. There were then seven Brothers, and the first taking a Wife, died childless.

30. The second also took the Wife, and he died childless.

31. And the third took her, nay likewise even the seven; however they left no Children, and died.

32. Moreover last of all the Wife also died.

33. In the Resurrection therefore whose Wife of them will she become? For the seven had her for a Wife.

34. And Jesus made answer to them; The Children of this World marry, and are given in Marriage.

35. But those who are counted worthy to obtain that World, and the Resurrection from the Dead, neither marry, nor are given in Marriage;

36. Nor indeed can they die any more: for they are like the Angels, and are the Sons of God, being the Sons of the Resurrection.

37. And that the Dead are raised up, even Moses signified at the Bush, when he says, The Lord, the God of Abraham, and the God of Isaac, and the God of Jacob.

38. Whereas he is not the God of the Dead, but of the Living; since they all live by him.

39. To which some of the Scribes made reply, Master, thou hast said well.

40. And they no more dared to ask him any Thing.

41. Now he said to them; How do People say, Christ is the Son of David?

42. When David himself says in the Book of Psalms; The Lord said to my Lord, Sit at my right Hand,

43. Until I make thy Enemies thy Footstool.

44. David therefore calls him Lord, how then is he his Son?

45. Besides while all the People were hearing, he said to his Disciples;

46. Take heed of the Scribes that like to walk in Robes, and love Salutations in the Markets, and likewise the first Seats in the Synagogues, with the first Places at Suppers;

47. Who devour Widows Houses, and pray long in Pretence: these will receive more abundant Judgment.

C H A P. XXI.

LOOKING up likewise, he saw the Rich putting their Gifts into the Treasury.

2. And he also saw some poor Widow put in there two Mites.

3. Whereupon he said; Truly I tell you, that this poor Widow put in more than they all.

4. For these all put out of their Abundance into the Gifts of God; whereas she out of her Want put in all the Livelihood which she had.

5. Afterwards some speaking about the Temple, that it was adorned with good Stones and Presents, he said,

6. As to these which you behold, the Days are coming wherein there will not be left one Stone upon another, that will not be demolished.

Ver. 22. Annexed to the foregoing Ver. Mark xii. 14. so the 43 in Mat. xxii. 44. Mark xii. 36.

Ver. 34. answer] not in 3 or 4 Transf. and a Copy, and so Mills says is Mark's; though he had so much asserted, that Luke follows Mark.

Ver. 37. he says] viz. God, Mat. xxii. 31, 32. Mark xii. 26. Exod. iii. 6.

Ver. 38. since] Doddr. argues for this to be rendered therefore or so that, in a contrary Sense, because what it introduces is plainly the main Proposition to be proved, and not an Argument for what immediately went before. Whereas it was the Resurrection, or living after Death, that was to be proved, and this from God's saying, I am the God of

Abraham, Isaac and Jacob; whence Christ shews that they were then living, that being spoken long after they died, and consequently that there must be such living, as God was the God of the Living, or those who were existent, not of the Dead that had no Being; and because they must all live by him who was their God, therefore it was demonstrably certain that God gave Mankind an immortal living State, and so this was a divine Truth.

Ver. 2. there] Mills more modestly than sometimes, it seems inserted from the Margin, Pr. 420. I would say as modestly, It seems never to have been there, and the Fawness of those that want it will justify me.

Ver. 4. Gifts] as in Ver. 1.

7. And they asked him as follows, Master, when therefore will these Things be? And what the Sign when they are hereafter to be?

8. At this he said; Beware that you may not be seduced: for many will come in my Name, saying, I am *Christ*; and the Time draws near, therefore do not go after them.

9. Besides when you hear of Wars, and Tumults, be not terrified: for these Things must first come to pass, but the End not presently.

10. Then said he to them: One Nation will rise up against another, and one Kingdom against another.

11. There will even be great Earthquakes throughout the Places, with Famines and Pestilences; as also frightful Things, and great Signs will be from Heaven.

12. Yet before all these, they will lay their Hands on you, and persecute you, delivering up to the Synagogues and Prisons, when you will be brought before Kings and Governors for my Name's sake.

13. However it will come on to you for Evidence.

14. Place therefore in your Hearts, that you should not study before to make defence.

15. For I will give you Mouth and Wisdom, which all who oppose you shall not be able to speak against, nor resist.

16. And you will also be delivered up by Parents, Brothers, Relations and Friends, and some of you will they cause to be put to death.

17. Nay you will be hated by all for my Name.

18. Nevertheless there shall not a Hair of your Head at all perish.

19. In your Patience possess your Souls.

20. And when you see Jerusalem compassed about by Armies, then know that the Desolation of it draws near.

21. Then let those in Judea flee to the

Mountains, and those within it go forth, and them in the Countries not enter into it:

22. Because these are the Days of Vengeance, for all Things which are written to be fulfilled.

23. Wo also will be to them who are with Child, and to such as give suck in those Days: for there will be great Necessity on the Earth, and Wrath among this People.

24. So that they will fall by the Edge of the Sword, and be taken captive into all Nations; even Jerusalem will be trod down by the Nations, till their Times are fulfilled.

25. And there will be Signs in the Sun, Moon and Stars; as also on the Earth Distress of the Nations in Perplexity, the Sea and Waves making a noise;

26. Men being disheartened for Fear, and Expectation of the Things coming upon the World: for the Powers of the Heavens will be shaken.

27. And then will they see the Man come in a Cloud, with Power and much Glory.

28. But when these Things begin to come to pass, stand upright, and lift up your Heads; because your Redemption draws near.

29. He further spoke a Similitude to them; Behold the Fig-tree and all the Trees,

30. When they now shoot out, you upon seeing it, do of your selves know that Summer is now near:

31. So also when you see these Things come to pass, know that the Kingdom of God is near.

32. I say to you certainly, that this Generation will by no means pass away, until all the Things are done.

33. Heaven and Earth will pass away, but my Words will not at all.

34. And take heed to your selves, lest at any time your Hearts should be weighed down with Surfeiting, Drunkenness, and the Cares

Ver. 8. *and the Time draws near*] by *West*. They are the Words of the Seducers. If it be asked *What Time?* since it does not at all appear by their Words here recited; he tells us, *When I will deliver you from all your Enemies*. But is Imagination thus to supplant the *Holy Scripture*, where the Time is manifest of many coming as said here?

Ver. 9. *for*] A *Version* or two has not this Particle, whereupon *Mills* concludes it brought hither, without the Guess of whence or by whom, *Prol.* 421. but repeated N. 426. as of other *Evangelists*; and in the former Place with *Fathers* or *Versions*, in the latter without *Fathers* or *Copies*, how ingenious is he to multiply the pretended Faults in our *Bible*!

Ver. 17. This, if not the next Ver. too, should have been annexed to that before, according to *Matt.* x. 22. *Mark* xiii. 13.

Ver. 19. *possess*] Some *you will possess*, which *Mills* argues hard for, *Prol.* 677. but ours has the most Use as well as Authority: that is not all, it being in the 1 Aorist instead of the pres. Tense, and the middle Voice instead of the com. Form, in the imp. Mood, as the *Lexicon* of *Schrevelius* has it under *πρὸς αὐτοῖς*, with some Difficulty

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both as to the Word and Sense, no Wonder that a Letter was altered to make it the plain fut. of the indic. Mood; whereas if it had been changed from the fut. it would scarce have been other than into the clear pres. Tense of the imperative. *Whitby* has Something of this misquoted in *Mat. Exam.* L. ii. 2.

Ver. 24. *their Times are fulfilled*] In *Beza's Cambridge Copy* they are fulfilled, without the other, which *Mills* says some, who would have the Expression clearer, added in the *Marg.* and he thought from *Eph.* i. 10. but *Whitby* exclaims against him for it.

Ib. *are fulfilled*] which may be hereafter, and for which read *Whitby*.

Ver. 25. *Sea and Waves*] Not only this, but all in this and the 2 next Verses, both *Ham.* and *Whit.* apply to the Destruction of the *Jews* by the *Romans*.

Ver. 32. *all the Things*] *Wall* having an Hypothesis to support as at *Mat.* xxiv. 29, 30. says, *it is in many MSS.* all these things, which seems here, adds he, to be the right Reading, *Crit. Not.* though those *MSS.* are but three, with two *Versions*, as may be seen by *Mills*; and this Work I have several times caught him at.

E e

of

of this Life, and that Day come upon you of a sudden.

35. For as a Snare will it come on all those who dwell on the Surface of the whole Earth.

36. Watch therefore, making supplication at all Times, that you may be counted worthy to escape all these Things which are about to be, and to stand before the Man.

37. By Day too he was teaching in the Temple, and at Night going out, lodged on the Mount called *that* of Olives.

38. Moreover all the People came to him at Morning in the Temple, to hear him.

C H A P. XXII.

NOW the Feast of unleavened Bread drew near, which is called the Passover.

2. And the chief Priests and Scribes sought how they might put him to death; for they were afraid of the People.

3. Satan also entered into Judas surnamed Iscariot, who was one of the Number of the twelve.

4. And he going away, talked with the chief Priests and Captains, how he might deliver him up to them.

5. Glad of that, they agreed to give him Money.

6. Thus he engaged, and sought an Opportunity to deliver him up to them *when* without the Company.

7. Moreover the Day of unleavened Bread came, on which the Passover must be slain.

8. So he sent Peter and John, saying, Go on, and get ready the Passover for us, that we may eat.

9. And they asked him, Where wouldest thou have us get ready?

10. To whom he replied; Behold when you are entered into the City, a Man will meet you carrying a Pitcher of Water; him follow into the House where he goes in.

11. And tell the Householder of the House, Master says to thee, Where is a Room, whereat I may eat the Passover along with my Disciples?

12. Upon this the same will shew you a great Chamber furnished: there get ready.

13. Whereupon they went away, and found according as he spake to them; so they got the Passover ready.

14. Afterwards when the Hour was, he sat down, and the twelve Apostles with him.

15. And he said to them; I have earnestly

desired to eat this Passover with you, before I suffer.

16. For I tell you, that I will no more at all eat of it, until it is fulfilled in the Kingdom of God.

17. And he received the Cup, giving thanks, and said; Take this, and divide to your selves.

18. For I tell you, that I will not at all drink any of the Product of the Vine, until the Kingdom of God comes.

19. Taking Bread likewise, he gave thanks, and broke; then gave to them, saying, This is my Body, given for you; do this in Remembrance of me:

20. In like Manner also the Cup after Supper, saying, This Cup is the new Covenant by my Blood, shed for you.

21. Nevertheless to the Hand of him that will deliver me up, is with me on the Table.

22. And indeed the Man is going according to what is determined; yet wo will be to that Man by whom he is delivered up.

23. At this they began to query with themselves, which therefore it might be of them that would do this.

24. Nay there was also a Contention among them, which of them was thought to be the greatest.

25. But he said to them: The Kings of the Gentiles rule them, and they who have the authority over them are called Benefactors.

26. Yet you shall not be so; but let the greatest among you become as the young, and he who is chief as he that waits on.

27. For which is greatest, he who sits down, or he that waits on? Is not he who sits down? But I am in the midst of you as he that waits on.

28. But you are those who have continued with me in my Trials.

29. And I appoint for you a Kingdom, as my Father has for me;

30. That you may eat and drink on my Table in my Kingdom, and sit upon Thrones judging the twelve Tribes of Israel.

31. The Lord further said to Simon; Simon, behold Satan has coveted you, to sift as Wheat.

32. But I have prayed for thee, that thy Faith may not fail; and when thou art converted, establish thy Brethren.

33. At which he answered him, Lord, I am ready to go with thee, even to Prison and to Death.

Ver. 6. *to them*] Two Copies and as many Transf. being without this, we are not therefore to conclude with *Mills* it is from *Mat. Prel. 421*.

Ib. *without*] as also in Ver. 35. being not resident elsewhere.

Ver. 17. *this*] *Mills* affirms is the Scribes, not our Evangelist's, being omitted by the *Vulgate* only.

Ver. 24. *thought to be*] omitted by *Wesley*.

Ver. 32. *converted*] *Wesley*, returned.

34. However he replied, I say to thee, Peter, the Cock will not at all crow to Day, before thou wilt thrice deny that thou knowest me.

35. Besides he said to them, When I sent you without a Purse, Bag and Shoes, did you want any Thing? And they said, Nothing.

36. Therefore added he to them; But now he who has a Purse, let him take it, in like Manner also a Bag; nay he who has not a Sword, let him sell his Garment, and buy.

37. For I tell you, that this which is written must yet be accomplished in me, And he was reckoned with the Unrighteous: for even the Things concerning me have an End.

38. And they said, Lord, behold here two Swords; to whom he replied, It is sufficient.

39. Next going out, he went, according to Custom, to the Mount of Olives; and his Disciples also followed him.

40. At length being in the Place, he said to them, Pray, not to enter into Trial.

41. And when he was got away from them about a Stone's Throw, he kneeled down, and prayed,

42. Saying, Father, if thou wouldest take away this Cup from me; nevertheless not my Will, but thine be done.

43. In the mean while there appeared to him an Angel from Heaven, strengthening him.

44. And he being in an Agony prayed more earnestly; insomuch that his Sweat was as it were Clots of Blood falling down to the Ground.

45. Afterwards when he was risen from Prayer, he came to his Disciples, and found them sleeping for Grief.

46. And he said to them, Why are you asleep? Rise and pray, that you may not enter into Trial.

47. Now while he was speaking, lo a Company, and he that was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss him.

48. With that Jesus said to him, Judas, dost thou deliver up the Man with a Kiss?

49. So those about him seeing what would be, said to him, Lord, shall we strike with the Sword?

50. And one of them in particular struck a Servant of the high Priest, and took off his Ear.

51. But Jesus made answer, Do you let it be thus far; and touching his Ear, he healed him.

52. Jesus also said to the chief Priests Captains of the Temple, and the Elders, who were come to him; Did you come out as against a Robber, with Swords and Sticks;

53. I being daily with you in the Temple, you did not stretch Hands at me; but this is your Hour, and the Power of Darkness.

54. And taking him, they had on, and brought him to the House of the high Priest. Peter notwithstanding followed far distant.

55. And when they had kindled a Fire within the Hall, and were sat down together, Peter sat down among them.

56. But some young Woman seeing him sit at the Fire, looked stedfastly on him, and said, He also was with him.

57. Whereas he denied him as follows, Woman, I do not know him.

58. And a little after another seeing him, said, Thou also art one of them. But Peter said, Man, I am not.

59. And at the distance of about one Hour, some other affirmed thus, Of a truth he also was with him: for even he is a Galilean.

60. Peter notwithstanding said, Man, I am ignorant of that which thou sayest. And immediately while he was speaking, the Cock crowed.

61. Upon this the Lord turning, looked on Peter; and he called to mind the Expression of the Lord, how he said to him, Before the Cock has crowed, thou wilt thrice deny me.

62. And going out abroad, Peter wept bitterly.

63. The Men further who thronged Jesus, did mock him, beating.

Ver. 34. *not at all crow*] by the double Negative in Gr. and concerning this look at *John* xiii. 38.

Ver. 36. *let him sell—and buy*] Forty Copies in *Kuster's Edit.* of *Mills* have *shall sell—and buy*, which *Grotius* supposes made by some, who were offended at the Novelty of a Command they did not understand; yet that I see but little in, tho' *Whitby* commends it; and it might be rather to accord better, as imagined, with *Mat.* xxvi. 52. Now for the Meaning of it, tho' an Imperative Word, it may have a permissive Sense, or *let* signify *may*; yet as *Christ* forbade the Sword in *Mat.* a more justifiable Interpretation may be, that this Sword to be bought was a spiritual or mystick one. The Passage indeed denotes they would meet with Perils, as the great Commentators expound it,

but that was the Cause or Motive, not the Signification of the Expression.

Ver. 42. *wouldest take away*] or *art willing to put away*, the latter being infinitive, not imperative, excepting in 9 or 10 Copies, I suppose from *Mark* xiv. 36. and rejected by the Critics; this being as in Chap. xix. 42. *Mark* viii. 12. *Whitby* has the Text *let this Cup pass*, one of his many hundred Blunders.

Ver. 51. *Do you let it be thus far*] *Permit this Injury, or Assault, offered by one of my Apostles, which I will presently repair*, *Whitby* in *Annot.* though otherwise in *Paraph.*

Ver. 61. *to him*] Like this in Ver. 17. by *Mills*.

Ver. 63. *thronged*] as in Ch. viii. 45. *Acts* xviii. 5.

64. As also covered him over, and struck him on the Face, then asked him as follows, Prophecy, who it is smote thee.

65. Nay many other Things blaspheming they spoke against him.

66. When it was Day too the Elders of the People, along with the chief Priests and Scribes, were gathered together, and carried him up into their Council,

67. Saying, What art thou the Christ? Tell us. And he said to them; If I should tell you, ye would not at all believe.

68. And if I also should ask, you would not at all answer me, or let go.

69. Hereafter the Man will be sitting at the right Hand of the Power of God.

70. Upon which they all said, Art thou then the Son of God? To whom he replied, You say *it*, I am.

71. Now said they, What Need have we of Witness further? For we our selves have heard from his own Mouth.

C H A P. XXIII.

AND the whole Multitude of them rose up, and carried him to Pilate.

2. When they began thus to accuse him, We found this Person perverting the Nation, and forbidding to give Tax to Cesar, declaring that he himself is Christ a King.

3. At this Pilate asked him as follows, Art thou the King of the Jews? And he made answer to him, Thou sayest *it*.

4. And Pilate said to the chief Priests and the Multitude, I find no Crime in this Man.

5. But they were forcible, saying, He stirs up the People, teaching throughout all Judea, having begun from Galilee hitherto.

6. Now Pilate hearing of Galilee, asked whether the Man was a Galilean.

7. And upon knowing that he was of Herod's Jurisdiction, he sent him back to Herod, who was himself at Jerusalem at that Time.

8. Whereby Herod seeing Jesus, was very glad: for he wanted to see him a great while, because he had heard many Things concerning him; and he hoped to see some Miracle done by him.

9. So he enquired of him in many Matters; whereas he answered him Nothing.

10. Moreover the chief Priests and Scribes stood, eagerly accusing him.

11. Nay Herod with his Warriors despising him, and mocking, when he had cloathed him with gay Apparel, he sent him again to Pilate.

12. Thus both Pilate and Herod became Friends on that Day with one another: for they were before in Enmity to each other.

13. And Pilate calling together the chief Priests, the Rulers and People,

14. Said to them; Ye have brought this Man to me, as one who turns away the People; whom behold I having examined before you, have found no Crime in, of the Things that ye make accusation against him.

15. Nor yet Herod: for I sent you back to him, and lo Nothing deserving Death is proved on him.

16. Therefore I will chastise him, and release.

17. Now he had a Necessity to release one to them at the Feast.

18. Upon which all the Multitude cried out as follows, Take him away, and release to us Barabbas;

19. Who was, for some Mutiny made in the City, and Murder, cast into Prison.

20. Pilate therefore spoke to *them* again, being willing to release Jesus.

21. Nevertheless they bawled out thus, Crucify, crucify him.

22. Whereas he replied to them the third time, What Evil forsooth has he done? I have found no Crime for Death in him; therefore I will chastise him, and release.

23. Yet they lay on with loud Voices, requesting he might be crucified; and the Voices of them and the chief Priests prevailed:

24. Insomuch that Pilate gave sentence their Request should be done.

25. Thus he released to them, him that for Mutiny and Murder was cast into Prison, whom they requested; but he delivered up Jesus to their Will.

26. Further as they had him away, they took hold of Simon a certain Cyrenean coming from the Country, and put the Cross on him, to carry after Jesus.

27. Besides a great Multitude of People, and Women, followed him; who also lamented, and mourned for him.

28. But Jesus turning to them, said; Daugh-

Ver. 70. *To whom*] *to them* without the Conjunction is with *Mills* as the others Ver. 17, 61.

Ib. *I am*] *in* for *that* being sometimes redundant for translating, or an Expletive; and this by *Mar.* xiv. 62. Nay how is the *com. Transf.* true, in making a Question an Assertion?

Ver. 5. *having begun*] A past Tense this in the *Original*, as the Sense requires.

Ver. 15. *proved*] by the Witnesses; but how absurd is *done unto him*! Nor *done by him*, as *Beza* translates, leaving the *Original* for the sake of Clearness: too much his Manner, like that with modern *Translators* of profane Authors.

Ver. 18. *the Multitude*] and not *at once*.

ters of Jerusalem, do not cry for me, nevertheless cry both for your selves, and your Children :

29. Because to the Days are coming, in which People will say, The Barren are blessed, with the Wombs that have not brought forth, and the Breasts that have not given suck.

30. Then will they begin to say to the Mountains, Fall on us; and to the Hills, Cover us.

31. Since if they do these Things in green Wood, what will be done in dry?

32. And two other Malefactors were also brought with him to be put to death.

33. At length when they were come away to the Place called the Scull one, there they crucified him, and the Malefactors, one indeed at the right Hand, with the other at the left.

34. Jesus notwithstanding said, Father, forgive them; for they know not what they do. Next they divided his Garments, and cast Lots.

35. Nay the People stood looking, and the Rulers also with them sneered, saying, He saved others; let him save himself, if he is Christ the chosen one of God.

36. And the Soldiers likewise mocked him, and coming near, brought him Vinegar;

37. As also said, If thou art the King of the Jews, save thy self.

38. And there was a Superscription too written over him, in Letters of Greek, Latin and Hebrew, THIS IS THE KING OF THE JEWS.

39. And one of the Malefactors who were hanged, blasphemed him, saying, If thou art Christ, save thy self and us.

40. But the other answering, rebuked him

as follows; Dost not thou fear God, since thou art in the same Condemnation?

41. And we indeed justly: for we receive Things worthy of what we have committed; whereas he has done Nothing amiss.

42. Moreover he said to Jesus, Remember me, Lord, when thou comest into thy Kingdom.

43. To whom Jesus declared; I tell thee certainly, To Day thou wilt be with me in Paradise.

44. Now it was about the sixth Hour, and there was Darkness in the whole Country till the ninth.

45. And not only the Sun was darkened, but the Veil of the Temple was divided in the middle.

46. At last Jesus cried out with a loud Voice, and said, Father, I will commit my Spirit into thy Hands; and having said thus, he expired.

47. So that the Centurion seeing what was done, glorified God, saying, Really this was a righteous Man.

48. And all the Multitude who were come together to that Sight, when they saw the Things which were done, beat their Breasts, and returned.

49. There stood too all his Acquaintance far distant, and the Women who followed him together from Galilee, seeing these Things.

50. Moreover behold a Man named Joseph, being a Counsellor, a good and righteous Man,

51. (Who did not agree to their Counsel and Deed) from Arimathea a City of the Jews, who also even himself looked for the Kingdom of God;

Ver. 31. *green Wood*] representing the *Jews*, as *dry the Gentiles*; and neither suitably nor properly a *tree*, for which the *Gr.* too has another Word. But being translated *tree*, it is interpreted to mean *Jesus* himself, and then *the dry the Jews*; the latter of which does not seem so well denoted by a *Tree*, nor the former by *Wood*: as also in better represents *among*, than *to*; as if he had said, If these Things are done to me among the *Jews*, what will be done to them among the *Gentiles*? The Reader that has the *Shepherd of St. Hermas*, may find a very particular Account of this Kind, in the 8th Similitude of the 3d Book.

Ver. 33: *the Scull one*] for which our *Translators* have strangely put the *Lat.* Name *Calvary* here, and here only. It is a small Hill upon the greater Mount of *Moriah*, *Maundr. Journ.*

Ver. 42. *into*] *Wall* turns it *in*, and *Whitby* accordingly expounds it to be the *Judge of all Men*; but by our Saviour's Answer, it appears he did not take it so, and *in* with a Verb of Motion especially may mean *into*.

Ver. 43. *Mills* telling of some from *Origen* who suspected this Verse, tho' all the *Copies* and *Versions* have it, throws in an Objection, *For how could it be said he was*

three Days and three Nights in the Heart of the Earth, who as soon as he departed out of this Life, was to be in Paradise? As if *Jesus* had not both a Soul and a Body. As for *Hammond*, he slips over it, and *Whitby* handles it gently, to avoid the Dilemma doubtless of shewing, that *with me* is either consistent, or inconsistent with the Article of *Christ's* Descent into *Hell*, one being impossible, and the other unsafe. But the latter after meeting with the Company of *Bp. Pearson*, *Barrow*, &c. speaks out plainer in an *Appendix* to *Acts* ii. 27. and among the rest says, 'The Scripture doth assure us, that the Soul of the Holy *Jesus*, being separated from his Body, went to *Paradise*, Luke xxiii. 43.'

Ver. 44. *Country*] Being so *Mat.* xxvii. 45. *Mark* xv. 33.

Ver. 46. *I will commit*] in the fut. Tense, as also the *Sept.* have it, *Psa.* xxxi. 5. which therefore even *Mills*, that great Criminator of the received Reading, looks upon as *Luke's* own; the pres. Tense being a various Reading of some, but in a different Manner.

Ib. and having said thus, he expired] *Mills* had a Suspicion these Words were supplied; which however we may not, since only three *Copies* are without them.

52. He came to Pilate, and asked for the Body of Jesus.

53. Which taking down, he wrapt it up in fine Linen; and laid it in a Sepulchre cut in Stone, where there had not been any one yet put.

54. The Day also was the Preparation, and the Sabbath approached.

55. And the Women likewise, who were come with him from Galilee, following after, beheld the Grave, and how his Body was laid.

56. Who returning, got ready Spices and Ointments; but rested indeed the Sabbath, according to the Commandment.

C H A P. XXIV.

AFTERWARDS on the first Day after the Sabbath, when Day began to break, they came to the Sepulchre, carrying the Spices which they had got ready; and there were some with them.

2. And they found the Stone rolled away from the Grave.

3. With that they went in, but did not find the Body of the Lord Jesus.

4. And while they doubted concerning this, behold two Men stood by them in glittering Apparel.

5. Who upon their being afraid, and bending their Faces to the Ground, said to them; Why do ye seek the Living with the Dead?

6. He is not here, but is risen up: remember how he spoke to you, while he was in Galilee,

7. Saying, The Man must be delivered up into the Power of sinful Men, as also be crucified, and the third Day arise.

8. At which they remembered his Words.

9. And returning from the Grave, told all these Things to the eleven and to all the rest.

10. Now Mary Magdalene, Joanna, Mary the Mother of James, and the rest with them, were they who spoke these Things to the Apostles.

11. But their Words seemed before them as a Trifle, so that they did not believe them.

12. Peter also rose, and ran to the Grave; and stooping down, beheld the Linen Cloaths lying alone: upon which he went away, wondering to himself at what was done.

13. And behold two of them were going on the same Day, to a Village sixty Furlongs distant from Jerusalem, by Name Emmaus.

14. When they talked to one another about all those Things which were come to pass.

15. So while they were talking, and disputing, Jesus himself drew near, and went with them.

16. But their Eyes were held not to know him.

17. And he said to them, What Words are these which you confer with one to another as you walk, and are sorrowful?

18. Upon this one named Cleopas made answer to him, Art thou only a Stranger in Jerusalem, and hast not known the Things that have been done in it in these Days?

19. Whereas he asked them, What Things? And they replied to him: Those concerning Jesus the Nazorite, who was a Man that was a Prophet, powerful in Work and Word, before God and all the People;

20. Especially how the chief Priests and our Rulers, delivered him up to the Judgment of Death, and have crucified him.

21. On the contrary we hoped, that it was he would redeem Israel; but indeed with all these Things, this present makes the third Day since these Things were done.

22. Nay and some Women of us made us amazed, who were in the Morning at the Grave;

23. And when they found not his Body, came reporting, they had seen a Vision of Angels, who said he was alive.

24. Some of those also with us went away to the Grave, and found even so as the Women declared; but did not see him.

25. At this he said to them; O unwise

Ver. 1. and there were some with them] First in his *Various Readings Mills* signifies these Words might creep in from Ver. 10. then he says it is a *Commentary*, *Prol.* 421. and afterwards that it seems they crept in from *Mark* xv. 41. *Prol.* 736. because lacking in a few Books.

Ver. 12. Peter also] not Then, as *Hammond* shews on *John* xx. n. a. and *Whitby* n. b. this being before as at *John* xx. 3. *Luke* displacing several Matters.

1h. alone] *Doddr.* says it should be rendered only, but this *John* xx. 7. contradicts.

Ver. 18. Cleopas] It may be wondered that *Beza*, &c.

while shewing this was not *Luke* himself, &c. did not observe it was the Uncle of Jesus, *John* xix. 25. as *Hegesippus* who lived in the 2d Century is quoted relating in *Eusebius*, *Eccles. Hist.* B. 3. Ch. 11. by being the Brother of Joseph, and according to *Whitby* on *John* xix. 25. the same with *Alpheus*, or rather as at *John* xix. 25.

1b. Art thou only a Stranger] *Wesley*, Dost thou alone even sojourn. Why he alone? And of what Use is adding even, except to be unintelligible?

Ver. 25. at believing] For our *pres. Reading* is, as if it was foolish and stupid to believe.

ones, and flow of Heart at believing in all that the Prophets have spoken !

26. Was it not expedient for Christ to suffer these Things, and enter into his Glory ?

27. And beginning from Moses, and from all the Prophets, he interpreted to them in all the Scriptures the Things concerning himself.

28. In the mean while they came near to the Village whither they were going, when he pretended he would go further.

29. And they constrained him, saying, Remain with us, since it is towards Evening, and the Day declines ; so he went in to remain with them.

30. With whom while he sat down, he took Bread, and blessed, which breaking, he gave to them.

31. Then their Eyes were opened, and they knew him ; whereupon he disappeared from them.

32. And they said one to another, Was not our Heart burning in us, as he spoke to us in the Way, and as he opened to us the Scriptures ?

33. Rising too the same Hour, they returned to Jerusalem, where they found the eleven and those with them got together,

34. Who said, The Lord is really risen up, and has appeared to Simon.

35. They likewise declared the Things that were in the Way, and how he was known by them in breaking Bread.

36. And as they spoke these Things, Jesus himself stood in the midst of them, and says to them, Peace be to you.

37. But they being terrified and afraid, thought they had seen a Spirit.

38. Hereupon he said to them ; Why are

you troubled ? And wherefore do Reasonings come up in your Hearts ?

39. See my Hands and my Feet, that it is I my self : feel me, and see ; since a Spirit has not Flesh and Bones, as you behold I have.

40. And saying this, he shewed them his Hands and Feet.

41. Besides while they did not believe for Joy, and wondered, he said to them, Have you any Meat here ?

42. So they gave to him Part of a boiled Fish, and some of a Honey-comb.

43. Which he took, and did eat before them.

44. As also said to them, These are the Words which I spoke to you, while I was with you, that all the Things written in the Law of Moses, the Prophets and Psalms, concerning me, must be fulfilled.

45. Then he opened their Mind, to understand the Scriptures.

46. He said further to them ; So it is written, and so it was expedient for Christ to suffer, and rise from the Dead the third Day ;

47. And for Repentance, and Forgiveness of Sins, to be preached in his Name in all Nations, beginning from Jerusalem.

48. Moreover you are Witnesses of these Things.

49. And behold I will send the Promise of my Father upon you ; but stay you in the City of Jerusalem, until you are cloathed with Power from on high.

50. Lastly he took them out abroad as far as Bethany ; then holding up his Hands, he blessed them.

Ver. 28. *pretended he would go further*] And *West.* says, *He would have done it, had they not pressed Him to stay.* How does he know that, when it may rather appear he intended to discover himself ? Else why did he come to them ?

Ver. 34. *Who said*] not the two Disciples, which the *Gr.* will not bear.

Ib. to Simon] as it seems a little before this, 1 *Cor.* xv. 5. which the Disciples were talking of when the other two came.

Ver. 35. *by*] Our Translators commonly use *so* with known, which is better than *of*.

Ver. 38. *wherefore*] by *Mills* as the three *Ch.* xxii. 70.

Ver. 39. *See*] as further in this Ver. not the Adverb *Behold*, as it may be taken for in the *com. Version*.

Ver. 43. *Wall* says, *Vulg.* and many *Grec MSS.* add at the End, *and gave them the rest* ; whereas besides three more *Versions*, those *MSS.* are but three at most, and they vary, being also rejected by *Mills*, and supposed made from *Mat.* x. 41.

Ver. 46. *and so it was expedient*] wanting in a very few, and in the *present Books*, says *Mills*, included in Crotchets, and he adds, taken from Ver. 26. but the fol-

lowing Verb being infinitive shews otherwise, it not cohering well with *written*, nor is such put to it in the parallel Expression *John* xx. 31.

Ver. 47. *beginning*] Instead of *it beginning*, the *Vulg.* and three or four have *they* (*viz. the Preachers*, as appears by being *gen.* and *abl.* absolute) *beginning*, which both *Erasmus* and *Mills* reckoned genuine ; and the latter represents the sing. as being wrong, because *those Things* (he should have said *this* to speak properly) cannot be referred to *Christ*. No certainly, who pretended that ? but it may to the *Preaching*.

Ver. 49. *of Jerusalem*] Because not in the *Vulg.* and *Copt. Versions*, with the *Cambr.* and one other *Copy*, *Mills* casts it off, *Psalm* 424. but why then not *behold* in the same Verse, which is absent so, and further in the *Syr. Perf.* and *Arab. Versions* ?

Ib. cloathed] As the *Original* signifies, and not *endued* or *qualified*, or otherwise *having a dowry*, *Gen.* xxx. 20. which are other Things, and not the Meaning of this *Gr.* Word, though *endu* be a Part of it, which it seems led our Translators into the Mistake ; see the like *Judg.* xiii. 19. and elsewhere.

51. And while he was blessing them, he became distant from them, and was carried up into Heaven.

52. Upon which they worshipped him, and returned to Jerusalem with great Joy.

53. And were always in the Temple, praising and blessing God : so let it be.

Ver. 52. *worshipped him, and*] Only one Copy, and that an unaccountable one too, lacking this, yet *Mills* relates some Reader brought it from *Mat. xxviii. 17.* hither into the *Marg.* from whence at length it passed into the middle of the Page. What might the *Scripture* be reduced to at

this Rate ! I suppose more Words might be taken out of the *Books* of the *New Test.* (besides Additions and Alterations, which latter are far more numerous) than there are Verses.

NOTES upon the BOOK of JOHN.

CHAP. I.

THE Word was in the Beginning, and it was with God, nay the Word was God,

2. He himself was with God in the Beginning.

3. All Things were made by him, and without him there was not one Thing made which was made.

4. In him there was Life, and that was the Light of Men.

5. And the Light shined in Darkness, but the Darkness did not perceive it.

6. There was a Man sent from God, whose Name was John.

7. He himself came for a Witness, that he might testify concerning the Light, for all to believe by it.

8. He was not that Light, but was to testify concerning the Light;

9. Which was the true Light, that enlightens every Person who comes into the World.

10. He was in the World, and it was made by him; yet that did not know him.

11. He came to his own, and they did not receive him.

12. But to them whoever received him, he gave Authority to become the Children of God, to those that believed in his Name:

13. Who were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.

14. And the Word became Flesh, and dwelt among us (so that we saw his Glory, the Glory as of the only begotten one of the Father) full of Grace and Truth.

15. John testified concerning him, and cried out, as follows; This was he of whom I spoke, One who comes after me is before me, because he was prior to me.

16. And of his Fulness we have all received, even Grace for Grace.

17. Since the Law was given by Moses, Grace and Truth was by Jesus Christ.

18. None has ever seen God; that only begotten Son, who is in the Bosom of the Father, has declared him.

Tit. John] This Book composed the last of all those of the New Testament, is according to the Ecclesiastical Writers placed An. Dom. 97, in the Year after John's Revelation, and in that before his Death. About the Year 99 or 100, as it is computed, these four Histories of our Saviour were put together in one Book; when there was no Apostle, nor probably any immediate Disciple of Jesus, left to relate more concerning him; soon after the *Acts of the Apostles*, and by the Year 110 *Paul's Epistles*, besides that to the *Hebrews*, and the first of *Peter* and *John*, with the rest afterwards, but not done by any General Council; consult *Mills, Proleg.*

Ver. 3. not one Thing made] Some make the Period here, two Writers at the following in him, *Mills, Proleg.* 796. two more omitting *that was made*; but as *Mills* defends none of them, *Whitby* improperly answers him with a Pother about it, making it seem more uncertain than it is, *Exam. Lib. 2. C. 1. S. 1.*

Ver. 4. Life] that Life eternal which he revealed to the World, 1 *John* v. 11. *Ch. xiv. 6. Whitby.*

Ver. 5. perceive] As *Beza* expounds his comprehension; whence our comprehension, which is more obscure, and used for contained, *Rom. xiii. 9. Isa. xl. 12.* that cannot be the Meaning here.

Ver. 7. it] the Light, of which he is speaking; and according to *Acts iii. 16. Phil. i. 29. Gal. v. 22. Heb. xii. 2.* and were all to believe by or through John? *West.* thro' it.

Ver. 9. enlightens every Person] What he enlightens every Man (or every Man is so enlightened) with, must be the Light of Men, and what that is we are told *Ver. 4.* But *Gill* in his voluminous *Exposition*, on the Books of the N. Test. in 3 Vols. fol. writes, the sense is,

either that every man that is enlightened in a spiritual manner, is enlightened by him—or the meaning is, that he is that light which lighteth all sorts of men; which is true in a spiritual sense. Both Ways you see it is spiritual; yet he concludes, it is best to understand these words (what otherwise than the Sense or Meaning of them is?) of the light of nature, and reason, which—is no other than the light of a natural conscience. However this Light we hear is true, whatever he may call it. And certainly the Words intimate more than the mere Property of Mankind. Besides this Author does not seem to have understood his own Expressions: did he mean by the light of—that it is nature, reason, and a natural conscience? I should think, not so absurdly. Or did he mean Something besides that enlightens these? If so, it may, or indeed must be spiritual still. Nay it is the Life of Christ as he is God, *Ver. 1, 3, 4.* which surely is Somewhat else than human Reason or Nature; as likewise *Whitby* pleads, and says, Christ must be said to be the Light of Men, by giving them the Knowledge of eternal Life, and of the way that leadeth to it, *Annot.* who also on *Heb. x. 5.* cites from *Pajikra Rab. Sect. 31.* אתה נואר כל באו עולם Thou art he who enlightens every Man that comes into the World.

Ver. 14. dwelt] *West.* tabernacled.

Ver. 16. And] *Mills* finding *on* instead of *and* with half a dozen in all, *MSS. Versions* and *Writers*, lays hold of that for the right, which would denote a Reason as because, or for want of making Proof of such, he says certainly or that is to say. Weak Work!

Ib. Grace for Grace] a greater Measure of it, for a less which they or Mankind had before, according to *Ch. x. 10.* and this does no Violence to the Words, like other Attempts at Interpretation.

19. And this was the Testimony of John, when the Jews sent Priests and Levites out of Jerufalem, for them to ask him, Who art thou?

20. Whereupon he confessed, and did not deny, even confessed, I am not Christ.

21. And they asked him, What then? Art thou Elias? To which he says, I am not. Art thou the Prophet? And he answered, No.

22. Therefore they enquired of him, Who art thou? that we may give an Answer to them that sent us: what dost speak concerning thy self?

23. He replied: I am the Voice of one crying out in the Wilderness, Let the Way for the Lord be straight; as the Prophet Esaias said.

24. Moreover those who were sent were some of the Pharisees.

25. Next they asked him in this manner, Why then dost thou baptize, if thou art not Christ, nor Elias, nor the Prophet?

26. John made answer to them, I baptize with Water; but there stands one amongst you, whom ye do not know.

27. It is he that comes after me, who is before me; the Latchet of whose Shoe I am not worthy that I should undo.

28. These Things were done at Bethabara beyond Jordan, where John was baptizing.

29. The next Day John beholds Jesus coming to him, and says; Lo the Lamb of God, that takes away the Sin of the World.

30. This is he concerning whom I said, There comes a Man after me, who is before me, because he was prior to me.

31. And I did not know him; but for this reason that he should be made manifest to Israel, I came baptizing with Water.

32. Besides John testified thus; I beheld the Spirit come down as a Dove out of Heaven, and it remained on him.

33. And I did not know him; but the same that sent me to baptize with Water, said to me, He, on whom thou shalt see the Spirit come down, and remain on him, it is that baptizes with the Holy Spirit.

34. So I saw, and testified that this was the Son of God.

35. The next Day again John was standing, and two of his Disciples;

36. When he looked at Jesus walking, and says, Lo the Lamb of God.

37. And the two Disciples heard him speak, whereupon they followed Jesus.

38. Who turning, when he saw them follow him, asks them, What do ye seek? And they said to him, Rabbi (which is to say being interpreted Master) where dost thou remain?

39. He replies to them, Come, and see; they came, and saw where it was, and remained with him that Day; it being about the tenth Hour.

40. One of the two that heard it from John, and followed him, was Andrew, the Brother of Simon Peter.

41. He first finds out his Brother Simon, and says to him, We have found the Messiah; which is being interpreted Christ.

42. Nay he brought him to Jesus; who looking on him, said, Thou art Simon the Son of Jonas, thou shalt be called Cephas; which is being interpreted a Rock.

43. The next Day Jesus was minded to go out into Galilee; when he finds Philip, and says to him, Follow me.

44. Now Philip was from Bethsaida, out of the City of Andrew and Peter.

45. Philip finds out Nathanael, and says to him, We have found him of whom Moses in the Law, as also the Prophets wrote, Jesus the Son of Joseph, from Nazareth.

46. To whom Nathanael said, Can there be any good Thing from Nazareth? Philip replies to him, Come, and see.

47. When Jesus saw Nathanael coming to him, he says of him, Lo an Israelite truly, in whom there is not Deceit.

48. Nathanael asks him, Whence dost thou know me? Jesus made answer to him, Before Philip called thee, when thou wast under the Fig-tree, I saw thee.

49. Nathanael returns him answer, Rabbi, thou art the Son of God, thou art the King of Israel!

50. Jesus made reply to him; Because I said to thee, I saw thee underneath the Fig-tree, dost thou believe? Thou shalt see greater Things than these.

Ver. 21. *the Prophet*] as in Ch. vii. 40. by whom according to *Mat.* xvi. 14. might be meant *Jeremias*.

Ver. 27. *who is before me*] Five, of all Sorts, not having this, *Mills* supposes it taken from Ver. 15, or 30. *Prol.* 909. whereas *Whitby* thinks it confirmed by the same; in which Respect Reasoning may vibrate, but the Weight of Books will ponderate.

Ver. 28. *Bethabara*] Many have *Bethany*, as being more known, but wrong, Ch. xi. 18.

Ver. 29. *next Day*] *These days were perhaps a Year or more after the baptism and temptation, Wall.*

Ver. 38. This is made two Verses in the Gr.

Ver. 42. *Cephas*] *Syr.* from the *Chald.* *sp3* or *Cepha*. *Ib.* a *Rock*] by *Wesley*, *Peter*; with this Note, *Cephas* meaning the same in Syriac, which *Peter* does in Greek, namely, a *Rock*. But if *Peter* is Greek, surely this Author's Translation is not; and if *Peter* means a *Rock*, is it not in English it means so?

51. I say to thee very certainly, added he to him, Henceforth you shall see Heaven opened, and the Angels of God go up and come down on the Man.

C H A P. II.

AND the third Day there was a Marriage at Cana of Galilee, and the Mother of Jesus was there.

2. Besides both Jesus was invited, and his Disciples to the Marriage.

3. At length there being a want of Wine, the Mother of Jesus says to him, They have no Wine.

4. Jesus answers her, What hast thou to do with me, Woman? My Hour is not yet come.

5. His Mother says to the Waiters, Do whatever he bids you.

6. Now six Water-pots of Stone being there, put according to the Cleansing of the Jews, which held two or three Firkins apiece;

7. Jesus says to them, Fill the Water-pots with Water: so they filled them quite up.

8. Next he orders them, Draw now, and carry to the Master of the Feast; which they did.

9. And when that Master had tasted the Water become Wine (and did not know whence it was, though the Waiters who drew the Water knew) he calls the Bridegroom,

10. And says to him, Every Man first

puts good Wine, and when People have drunk plentifully, then smaller; thou hast kept the good Wine till now.

11. This Beginning of Miracles Jesus did at Cana of Galilee, and made his Glory manifest; so that his disciples believed on him.

12. After this he went down to Capernaum, with his Mother, Brethren and Disciples; but did not remain there many Days.

13. The Passover of the Jews also was near, and Jesus went up to Jerusalem.

14. And he found in the Temple them who sold Oxen, Sheep and Doves, and those that changed Coin sitting.

15. Upon which he made a Scourge of Cords, and put them all out of the Temple, with the Sheep and Oxen; as likewise poured out the Coin of the Money-changers, and overturned the Tables.

16. Moreover he said to them that sold Doves, Take away these things hence; do not make my Father's House a House of Merchandise.

17. And his Disciples remembered that it was written, The Zeal of thy House has eat me up.

18. Therefore the Jews made answer to him, What Sign shewest thou to us, since thou doest these Things?

19. To whom Jesus made reply, Demolish this Temple, and in three Days I will raise it up.

20. The Jews therefore said, Forty six Years this Temple has been building, and wilt thou raise it up in three Days?

Ver. 51. *very certainly*] Whether it has been remarked, or not, that the other three Writers of the History of our Saviour never begin his Sayings with a double *amen*, as this is in *Greek*; and *John*, where he has it, which is no less than 25 times, always so: I am however ready to conclude, that it would be lost Labour to search the numerous Volumes of *Commentators* for a rational, if any Enodation of it; which it requires the more for being in the same Passages, as Ch. xiii. 21. with *Mat.* xxvi. 21. *Mark* xiv. 18. and Ch. xiii. 38. with *Mat.* xxvi. 34. *Mark* xiv. 30. It is therefore to be considered that Jesus did not speak it in *Gr.* the Language they wrote it in, but *Syriack*, that of the Country, and in a Dialect not distinctly known now with Certainty. The Word or Words then which he used being a strong Affirmation, our sacred Biographers interpreted by *amen* from the *Heb.* either single or repeated. *Christ's* Word as likely as any might be the Noun *אמת* or *אמת* with *א* prefixed, signifying properly *for certain*; but that Noun, thus differently spelled, might be rather plural, as it is also used, which would so enhance the Force of it, as aptly to suit the Exposition I have given. I remember in translating several such *Heb.* Plurals, I have been put to the Stand whether to do it with *very*, &c. or without. The Reader may excuse with me the Printer from getting *Syr.* Types, and accept of the *Chaldee*; from which the others were made so different, tho' the Language was as one.

1b. *Henceforth*] from *Mat.* xxvi. 64. according to *Mills*; whereas the Sayings are neither the same, nor on the same Occasion.

1b. *the Angels*] *Ham.* seems best to refer this to *Acts* i. 9, 10. and *Whitby* overlooking it, not near so well to *Christ's* Miracles, which he also condemns himself by saying, *They who refer it to Christ's Passion and Resurrection, must shew how the Angels then ascended and descended on Christ in the Sight of the Apostles.*

Ver. 3. *there being a want of Wine*] the *Gr.* Genitive absolute, not saying the Disciples wanted it. *Wesley*, *Wine falling short.*

Ver. 13. *Passover*] The first in the Time of *Christ's* Ministry, of his Age the 34th Year began, *Wall.*

Ver. 15. *Cords*] I know not why *small*, when the same too is rendered *ropes*, *Acts* xxvii. 32. but *Wesley* has this *Rushes.*

1b. *put them all out*] at another Time of his being at *Jerusalem*, before that in *Mat.* xxi. *Mark* xi. *Luke* 19.

Ver. 16. *them*] One Copy, and the *Paraphrase* of *Nonnus* in Verse, having it sing. *Mills* esteemed that genuine, *Prol.* 911.

Ver. 17. *has eat—up*] Abundance of Copies have *is eat up*, which *Mills* counts genuine, because Nobody, he says, would ever have framed such a *Reading*, *Prol.* 1231. as indeed it is a strange one with *me*, but seems too strange to be authentick, however it was so followed; and in the *Vers.* of the *Sept.* *Psa.* lxxix. 9. is the same as ours.

Ver. 20. *has been building*] as it still continued; for which look into the *Chronology* at the End of *Dan.* and *Wall's Crit. Note.*

21. Whereas he spoke concerning the Temple of his Body.

22. Therefore when he was risen up from the Dead, his Disciples remembered that he had spoken this to them; so they believed the Scripture, and the Word which Jesus said.

23. Now as he was in Jerusalem at the Passover on the Feast, many believed on his Name, at seeing his Miracles which he did.

24. Yet Jesus did not trust himself to them; because he knew all,

25. And since he had no Need that any should testify concerning Man: for he knew what was in Man.

C H A P. III.

TH E R E being also a Man of the Pharisees, whose Name was Nicodemus, a Ruler of the Jews;

2. He came to Jesus by Night, and said to him, Rabbi, we are sensible that thou art a Teacher come from God: for none can do these Miracles which thou doest, except God is with him.

3. Jesus made answer to him; I tell thee very certainly, Except any one is born from above, he cannot see the Kingdom of God.

4. Nicodemus replies to him, How can a Man be born when he is old? Can he enter the second time into his Mother's Womb, and be born?

5. Jesus answered: I tell thee very certainly; Except any one is born of Water and the Spirit, he cannot enter into the Kingdom of God.

6. What is born of the Flesh, is Flesh; and what is born of the Spirit, is Spirit.

7. Do not wonder that I said to thee, You must be born from above.

8. The Spirit breathes where it will, and thou hearest the Voice of it, but dost not know whence it comes, and whither it goes: so is it with every one who is born of the Spirit.

9. Nicodemus made answer to him, How can these Things be?

10. Jesus made reply to him: Art thou a Teacher of Israel, and dost not know these Things?

11. I tell thee very certainly, that we speak what we know, and testify what we have seen; yet ye do not receive our Testimony.

12. If I have told you earthly Things, and ye do not believe; how will ye believe, if I should tell you heavenly Things?

13. And none has gone up into Heaven, excepting he that came down out of it, the Man who was in Heaven.

14. As Moses too put up the Serpent in the Wilderness, so must the Man be put up;

15. That every one who believes in him may not perish, but have everlasting Life.

16. For God thus loved the World, so that he gave his only begotten Son, that every one who believes in him may not perish, but have everlasting Life.

17. For God did not send his Son into the World, that he might condemn the World, but that it might be saved by him.

18. He who believes in him, is not condemned; but he that does not believe, is condemned already, because he did not believe in the Name of the only begotten Son of God.

19. Now this is the Condemnation, that Light is come into the World, and Men loved Darkness rather than Light: for their Works were wicked.

Ver. 23. *in—at—on*] all with the Greek.

Ver. 3. *from above*] So translated, Ver. 31. Ch. xix. 11. James i. 17. & iii. 15, 17. and so signifying, and not again.

Ver. 5. *Water*] Which, says the Note on the Geneva Bible, is the spirituall water where the holy Ghost doth wash us into newnesse of life; as indeed the Necessity of it shews.

Ver. 8. *The Spirit*] The same as after in this Verse, and according to the primary and common Signification of the Word, to such a Degree, that I understand one of my Acquaintance searched, and found it never translated *wind* besides in all the Books of the New Test. where it is so numerously used. I have also heard it remarked, that People are not to be born of the Wind. The Objections of *Whitby* are, 1st, that it destroys the Comparison intimated in the Word *so*; but if it is such a Comparison as is a real Objection, that is begging the Question; nay is the Person who is born of the Spirit compared to the Wind? and *so* may answer as well to the former as the latter. 2dly, They make Christ say that *Nicodemus* heard the Voice of the Spirit (these are *Whitby's* Words) which

is not very probable; it may be *probable* then, if not *very probable*, and by Ver. 2. compared with 1 Cor. ii. 14. as also by 1 Cor. xii. 7. Rev. xxii. 17. Ch. v. 25. &c. It is so. Thus *Optatus* understood it, he having, *God is a Spirit and breathes where he will*; and not only the *Vulg.* has it *Spiritus*, and its *Rhemish Translators*, *The Spirit breatheth where he wil*, but say in the *Marg.* *We follow rather S. August.* and those ancient fathers, which most commonly understand this place of the holy Ghost, and not of the *winde*.

Ib. will] Has the *Wind* a *Will* or *Lifting* to do any Thing? Or if it had, has it Power to perform it? But it is said thus of the Spirit, 1 Cor. xii. 11.

Ib. Voice] the more usual and proper Meaning.

Ib. does not know] Surely *Nicodemus* could tell what Quarter the Wind blew from and to.

Ib. comes, and—goes] So we read of the way of the spirit, Ecclef. xi. 5.

Ib. so is it with] Such is his State and Condition, which must be the Meaning, by the *nom.* for the *dat.* it being not strange with our Apostle to use the direct Case for an oblique, as in Ch. i. 16. & vi. 63.

Ver. 10. *Teacher*] as Ver. 2.

20. For

20. For every one who commits what is bad, hates the Light, and does not come to it, that his Works may not be reprov'd.

21. Whereas he who does according to the Truth, comes to the Light, that his Works may be made manifest, because they are wrought through God.

22. After these Things came Jesus, and his Disciples into the Country of Judea; where he abode with them, and baptized.

23. And John also was baptizing at Enon near Salim, because much Water was there; so People came, and were baptized.

24. For John was not yet cast into Prison.

25. There was therefore a Question from the disciples of John with the Jews, about Cleansing.

26. Whereupon they came to John, and said to him, Rabbi, he who was with thee beyond Jordan, to whom thou didst testify, behold does baptize, and all come to him.

27. John made answer: A Man can receive Nothing, except it be given him from Heaven.

28. You your selves testify for me, that I said, I am not Christ, but that I am sent before him.

29. He who has the Bride is the Bridegroom; but the Friend of the Bridegroom, that stands and hears him, rejoices with Joy for the Bridegroom's Voice: this Joy of mine therefore is fulfilled.

30. He must increase, but I decrease.

31. He who comes from above, is above all: he that was of the Earth, is of the Earth, and speaks of it: he who comes from Heaven, is above all.

32. And what he has seen and heard, that he testifies; though none receives his Testimony.

33. He who has received his Testimony, has sealed that God is true.

34. For he whom God has sent, speaks the Words of God; since God does not give him the Spirit by Measure.

35. The Father loves the Son, and has given all Things into his Power.

36. He that believes in the Son, has everlasting Life; and he that is disobedient to

the Son, will not see Life, but the Wrath of God remains on him.

C H A P. IV.

WHEN therefore the Lord knew, that the Pharisees had heard, that Jesus made and baptized more Disciples than John;

2. (However indeed Jesus himself did not baptize, but his Disciples)

3. He left Judea, and went away again into Galilee.

4. And he must go through Samaria.

5. Therefore he comes to a City of Samaria called Sichar, nigh a Field which Jacob gave to his Son Joseph.

6. And Jacob's Well was there; Jesus therefore being fatigued by the Journey, sat down accordingly on the Well: it being about the sixth Hour.

7. A Woman of Samaria coming to draw Water, Jesus says to her, Give me some to drink.

8. For his Disciples were gone away into the City, that they might buy Food.

9. The Woman of Samaria therefore says to him, How dost thou who art a Jew ask of me to drink, that am a Woman of Samaria? For the Jews do not deal with the Samaritans.

10. Jesus made answer to her, If thou hadst known the Gift of God, and who it is that says to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living Water.

11. The Woman says to him; Master, thou hast Nothing to draw with, and the Well is deep; whence therefore hast thou living Water?

12. Art thou greater than our Father Jacob, who drank of it himself, his Children and Cattle?

13. Jesus made answer to her; Every one that drinks of this Water, will be thirsty again:

14. Whereas whoever drinks of the Water which I shall give him, will not be thirsty at

Ver. 21. *through*] For this look on *Psa. v. 11.*

Ver. 25. *the Jews*] No small Number of the Copies have a *Few*, but it seems not so genuine, as it might likelier be left out than added, and other Things seem nearly of equal Weight.

Ver. 31. *of the Earth*] both times the same.

Ver 36. *is disobedient to*] as in the com. *Transf. Acts xxvi.*

19. *Rom. i. 30. & ii. 8. & x. 21. 1 Pet. ii. 8. & iii. 1. 20. & iv. 17. Luke i. 17. 2 Tim. iii. 2. Tit. i. 16. &*

iii. 3. and distinguished here from *believes* in *Gr.* as in *1 Pet. ii. 7.* and has a dat. Case; see also *Doddr.*

Ver. 3. *again*] a pretty many Copies are without; but *Kuster's* saying *Mills* thinks it a *Scholium* in *Pro. 1371.* is wrong, nor is it in his Account of the *Perfick Vers.* the only one that has not the Word.

Ver. 6. *fatigued*] from the Verb *to labour.*

Ib. accordingly] that is fatigued as he was.

all for ever; but the Water which I shall give him, will become in him a Well of Water bubbling up to everlasting Life.

15. The Woman requests of him, Master, give me this Water; that I may not be thirsty, nor come hither to draw.

16. Jesus says to her, Go, call thy Husband, and come hither.

17. The Woman made reply, I have no Husband. Jesus tells her; Thou hast said well, I have no Husband.

18. For thou hast had five Husbands; and he whom thou hast now is not thy Husband: this thou saidest truly.

19. The Woman rejoins to him; Master, I see that thou art a Prophet.

20. Our Fathers worshipped on this Mountain; and you say that in Jerusalem is the Place where one must worship.

21. To her Jesus says; Woman, believe me, that the Hour is coming, when neither on this Mountain, nor in Jerusalem, you will worship the Father.

22. You know not what you worship, we know what we worship; because Salvation is of the Jews.

23. But the Hour is coming, and is now, when the true Worshipers shall worship the Father with the Spirit and the Truth: for the Father also seeks such to worship him.

24. God is a Spirit; and those who worship him, must worship him with the Spirit and the Truth.

25. The Woman says to him, I know that the Messiah is coming, who is called Christ; when he is come, he will tell us all Things.

26. Jesus declares to her, I am he, who speak to thee.

27. And upon this his Disciples came, and wondered that he talked with the Woman; nevertheless none said, What dost thou seek? or, Why talkest thou with her?

28. The Woman therefore left her Water-pot, and went into the City, and says to the Men,

29. Come, see a Man who told me all Things whatever I did; is not this Christ?

30. Therefore they went out of the City, and came to him.

31. Now in the mean while his Disciples thus intreated him, Rabbi, do eat.

32. But he said to them, I have Meat to eat which ye do not know of.

33. His Disciples therefore said one to another, Has any one brought for him to eat?

34. Jesus replies to them; My Meat is, that I may do the Will of him who sent me, and finish his Work.

35. Do not ye say, that there are yet four Months, and then Harvest comes? Behold I tell you, Look up, and see that the Grounds are white already towards Harvest.

36. And he who reaps, does receive Wages, and gather together Fruit for everlasting Life; that both he who sows, and he who reaps, may rejoice together.

37. For in this the Saying is true, that there is one who sows, and another who reaps.

38. I have sent you to reap what you did not labour in: others laboured, and you are entered into their Labour.

39. And many of the Samaritans of that City believed in him, for the Saying of the Woman, who testified, He told me all Things whatever I did.

40. When the Samaritans therefore were come to him, they intreated him to remain with them; and he remained there two Days.

41. Whereby many more believed for his own Saying.

42. So that they said to the Woman, We believe no more for thy speaking; since we have heard our selves, and know that this is truly Christ, the Saviour of the World.

43. But after two Days Jesus came out thence, and went away into Part of Galilee.

44. For he himself testified, that a Prophet has not Honour in his own Country.

Ver. 22. *what*] viz. an infinite Spirit, that is not only in one place, being the very Scope of the Context; so that there is no Need of Shuckford's forced Interpretation *how*, against the Greek, in Connection, B. 1.

Ver. 23. *the Spirit*] demonstrative and distinctive, it being the Holy Spirit, and not a Man's own; of more Importance than inserting *in* before *Truth*, which the Gr. has not: and may better be *with*, that is frequently comprehended in the ablat. Case of *Lat.* and *Heb.* which the Gr. Dat. supplies; as also to be more intelligible like that in *Psa.* v. 11. *may* the Gr. properly signifying *in* is thus rendered, *Mat.* iii. 11. &c.

Ver. 27. *the Woman*] *Wesley*, a Woman.

Ver. 35. *four Months*] By *Mills* and *Kusler*, above seventy have it masc. instead of neut. that is with *Time* understood.

Ver. 37. *For*] not *And*.

Ver. 43. *Part of Galilee*] Not to *Nazareth* and thereabout, his own Country, but to another Part of it, being large, which accounts for the Particle *For* that follows. *Beza* reckons it a deal clearer to translate *had testified*, which I do not perceive, nor is the Gr. in that Tense. Much less is there Occasion for *Alting's* Contrivance in his Works, Vol. 5. that *For* should be *Although*, which *Therefore* too at the Beginning of the next Verse overthrows.

Ver. 44. *own Country*] spoken it seems in Reference to *Nazareth*, *Luke* iv. 16, 24. so that though he went into *Galilee*, where *Nazareth* was, *Mat.* ii. 22, 23. he would not go thither.

45. There-

45. Therefore when he was come into Galilee, the Galileans received him, having seen all the Things which he did in Jerusalem at the Feast: for they also came to the Feast.

46. Jesus therefore came again into Cana of Galilee, where he made Water Wine; and there was some Nobleman, whose Son was sick at Capernaum.

47. He hearing that Jesus was come out of Judea into Galilee, came away to him, and intreated him, that he would go down, and heal his Son: for he was about to die.

48. Therefore Jesus said to him, Except you see Signs and Wonders, you will not at all believe.

49. The Nobleman says to him, Lord, come down, before my Boy dies.

50. Jesus replies to him, Go; thy Son will live. So the Man believed the Saying which Jesus spoke to him, and went.

51. Whereupon as he was now going down, his Servants met him, and declared thus, Thy Boy will live.

52. He therefore asked of them the Hour in which he got to be better; and they said to him, Yesterday at the seventh Hour the Fever left him.

53. The Father therefore knew that it was in the same Hour, in which Jesus said to him, Thy Son will live; so that he himself believed, and his whole Household.

54. This again was the second Miracle Jesus did, after he came out of Judea into Galilee.

CHAP. V.

AFTER these Things there was a Feast of the Jews, and Jesus went up to Jerusalem.

2. And there is in Jerusalem at the Sheep-gate a Pool, which is called in Hebrew Bethesda, that has five Porches.

3. In these lay a great Multitude of ailing

Persons, blind, lame, withered, waiting for the moving of the Water.

4. For an Angel came down into the Pool according to the Time, and disturbed the Water; he therefore who first went in after the disturbing of it, became well, whensoever he had been seized with a Distemper.

5. Now some Man was there, who had been in an Ailment thirty eight Years.

6. Jesus seeing him lie, as he knew that it had been now a great while, says to him, Wilt thou become well?

7. He who was ailing answered him, Lord, I have no Man, that when the Water is disturbed, may put me into the Pool; but while I am coming, another goes down before me.

8. Jesus says to him, Arise, take up thy Bed, and go.

9. And presently the Man became well, so that he took up his Bed, and went; and the Sabbath was on that Day.

10. Therefore the Jews said to him who was cured, This is the Sabbath; it is not lawful for thee to take up the Bed.

11. He answered them; The same who made me well, said to me, Take up thy Bed, and go.

12. They therefore asked him; What Man is it who spoke these Words to thee?

13. Whereas he that was healed did not know who it was: for Jesus was withdrawn, while a Company was in the Place.

14. After these Things Jesus finds him in the Temple, and said to him, Lo thou art become well; sin no more, that Something worse may not come to thee.

15. The Man went away, and told the Jews, that it was Jesus who had made him well.

16. And for this reason the Jews persecuted Jesus, and endeavoured to kill him, because he had done these Things on the Sabbath.

Ver. 2. *there is*] For the Pool might remain, tho' Jerusalem was destroyed, *John* writing this Book after that; or by this Time the City might be considerably restored.

Ib. *Sheep-gate*] mentioned *Neh.* iii. 1, 32. & xii. 39. according to *Beza*, however it was that our Translators durst leave him.

Ib. *Hebrew*] See on *Acts* xxi. 40.

Ib. *Bethesda*] the House or Place of pouring out, from the *Chald.* *beth* and *ashad*, with the final *s* of that Tongue. It is *Bethsaida* by the *Vulg.* and a few, which was a City not there, *Ch.* i. 44. & xii. 21. see on *Ch.* i. 28.

Ib. *Porches*] *West.* *porticoes*: so *portico*, *Ch.* x. 22. *Ch.* viii. 13, 17, 18.

Ver. 4. This whole Verse being not in two *MSS.* and the *Copt. Transf.* *Mills* says he had a vehement Suspicion it crept from the Gospel according to the Hebrews; *Prol.* 433, 1422. which there is no Need to allow, yet if it did,

it may be received upon such Authority as true. *Kistler* in *Pref.* tells of a few more Copies without it, or marked as suspected.

Ib. *became well*] not more, I suppose, by *Doddridge's Mineral Virtue*, than by that of the Sacrifices with *Hammond*.

Ib. *whensoever*] how long soever he had been ill; the *Original* having *when*, and *Ver.* 6. also favouring it; it is translated too by *Time* in another Manner, with little Sense.

Ver. 9. *And presently the Man became well*] *Mills* counted all this taken from *Ver.* 4. and there spurious, *Prol.* 1422. tho' lacking only in two Copies.

Ver. 16. *and endeavoured to kill him*] Some have not, nor *Mills* supposes should; but the more *Ver.* 18. seems directly to require it, by referring to it, and *Grotius* is sufficient otherwise in Opposition to him.

17. But Jesus answered them, My Father works hitherto, and I work.

18. For this reason therefore the Jews endeavoured the more to kill him, because he not only disannulled the Sabbath, but also said God was his Father, making himself equal to God.

19. Therefore Jesus made answer to them: I say to you very certainly; The Son cannot do any Thing of himself, excepting what he sees the Father do: for what Things soever he does, these also the Son does in like Manner.

20. For the Father loves the Son, and shews him all Things which himself does; nay he will shew him greater Things than these, that you may wonder.

21. For according as the Father raises up the Dead, and makes alive; so the Son also makes alive them that he will.

22. For the Father does not judge any, but has given all Judgment to the Son;

23. That all might honour the Son, as they do the Father. He that honours not the Son, does not honour the Father who sent him.

24. I tell you very certainly, that he who hears my Word, and believes in him who sent me, has everlasting Life; and does not come into Judgment, but is departed out of Death into Life.

25. I say to you very certainly, that the Hour is coming, and now is, when the Dead will hear the Voice of the Son of God; and those who hear, will live.

26. For according as the Father has Life in himself, so has he given to the Son to have Life in himself;

27. Nay has given him Authority even to execute Judgment, because he is the Man.

28. Do not wonder at this: since the Hour is coming, in which all who are in the Graves will hear his Voice;

29. And those who do good Things will come out to the Resurrection of Life, but they that commit bad ones to the Resurrection of Damnation.

30. I cannot do any Thing of my self: as I hear, I judge, and my Judgment is right-

eous; because I seek not my own Will, but the Will of the Father who sent me.

31. If I *only* testify concerning my self, my Testimony is not a true one.

32. There is another who testifies concerning me, and I know that the Testimony which he testifies concerning me is true.

33. You sent to John, and he testified to the Truth.

34. However I do not receive Testimony from Man; but say these Things, that you may be saved.

35. He was a burning and shining Lamp; and you were willing for a little while to be joyful in his Light.

36. Yet I have greater Testimony than John's: for the Works which the Father has given me, that I might finish them, these Works which I do, testify concerning me, that the Father sent me.

37. The Father also who sent me, has himself testified concerning me. You have neither ever heard his Voice, nor seen his Appearance.

38. Moreover you have not his Word remaining in you; because the same whom he has sent, him you do not believe.

39. You search the Scriptures, because you think to find everlasting Life in them; and those are they that testify concerning me.

40. Nevertheless you will not come to me, that you may have Life.

41. I do not receive Glory from Men.

42. But I know that you have not the Love of God in your selves.

43. I am come in the Name of my Father, and you do not receive me: if another should come in his own Name, you would receive him.

44. How can you believe, who receive Glory one from another, and do not seek the Glory which is from God alone?

45. Do not think that I will accuse you to the Father; it is Moses who accuses you, in whom you hope.

46. For if you had believed Moses, you would have believed me: for he wrote concerning me.

47. But if you do not believe his Writings, how should you believe my Sayings?

Ver. 31. *only*] As *but* is thus several times to be supplied from the *Original*.

Ib. *is not a true one*] not a right or proper one, though the Matter may be true, Ch. viii. 13, 17, 18. *Wesley*, *is not valid*.

Ver. 35. *a little while*] *Gr.* *an Hour*.

Ver. 39. *You search*] The *present Tense* of the *indicative Mood*, as *du-Gard* puts it in his *Concordance*, and the *Eng. Translator* of 1729, with *Doddridge*, render it, being also what *Beza* says pleased him far more than the im-

perative, and *Gell* says it *appears by the Context to be Indicative, not Imperative*, *Essay towards Amendment*, p. 491. see too 326. and my *Note* on *Luke* viii. 18. while the *Gr.* is either, as likewise the *Lat. Scrutamini*, so the *Gr.* for believe Ch. xiv. 1.

Ib. *those are they*] *Wesl.* *it is they*, even though the *Gr.* Words are plural, without such Incongruity.

Ver. 45. *who accuses*] as in *Deut.* xxxii. 15, &c. and xxxi. 29.

C H A P. VI.

AF T E R these Things Jesus went away beyond the Sea of Galilee, that of Tiberias.

2. And a great Company followed him, because they saw his Miracles which he did on those who were ailing.

3. So Jesus went up on a Mountain, and sate there with his Disciples.

4. Moreover the Passover, a Feast of the Jews, was near.

5. Jesus therefore looked up, and seeing a great Company come to him, says to Philip, Whence shall we buy Bread, that these may eat ?

6. (But he said this to try him ; for he himself knew what he was about to do)

7. Philip answered him, Two hundred Penny-worth of Bread is not sufficient for them, that each of them may take some Little.

8. One of his Disciples, Andrew the Brother of Simon Peter, says to him,

9. There is a Boy here who has five Barley-loaves, and two little Fishes ; but what are these for so many ?

10. However Jesus said, Make the Persons sit down ; and there was much Grass in the Place : the Men accordingly sate down, in Number about five thousand.

11. When Jesus took the Loaves, and giving thanks, gave to the Disciples, and they to those who were sate down ; and in like Manner of the little Fishes, as much as they would have.

12. And when they were filled, he says to his Disciples, Gather together the Fragments which are over and above, that there may not any Thing be lost.

13. Therefore they gathered together, and filled twelve Baskets with the Fragments of the five Barley-loaves, which were over and above to them that eat.

14. The Men therefore seeing the Miracle which Jesus did, said, This is truly the Prophet who was to come into the World.

15. Jesus therefore knowing that they were about to come, and take him by force,

that they might make him King, departed again to a Mountain himself alone.

16. And when it was Evening, his Disciples went down to the Sea.

17. Where they got aboard a Ship, and were going beyond the Sea to Capernaum ; and it was now dark ; besides Jesus was not come to them.

18. And the Sea rose up, by a great Wind blowing.

19. Therefore having driven on about twenty five or thirty Furlongs, they see Jesus walking on the Sea, and being near the Ship ; at which they were afraid.

20. But he says to them, It is I, do not fear :

21. They were desirous therefore to receive him into the Ship ; and this it self was presently at the Land to which they were going.

22. The next Day the Company who stood on the farther Side of the Sea, seeing that no other Boat was there, but that one into which his Disciples were gone, and that Jesus was not entered with his Disciples into the Boat, but they went away alone ;

23. But yet other Boats came from Tiberias, near the Place where they had eat Bread, the Lord having given thanks :

24. When the Company therefore saw that Jesus was not there, nor his Disciples ; they also went into a Ship, and came to Capernaum, seeking for Jesus.

25. And finding him beyond the Sea, they said to him, Rabbi, when didst thou come hither ?

26. Jesus made answer to them ; I tell you very certainly, You seek for me, not because you saw the Miracles, but because you did eat of the Loaves, and were filled.

27. Do not work for the Meat that perishes, but for the Meat that remains to everlasting Life, which the Man will give you : for God the Father has sealed him.

28. They therefore said to him, What shall we do, that we may work the Work of God ?

29. Jesus made reply to them, This is the Work of God, that you should believe in him whom he has sent :

Ver. 11: *to the Disciples, and they*] Some have not, making as appears an Abridgment ; yet it has been thought to be added in ; but see *Whit. Exam.*

Ver. 14. *Jesus*] not in one Copy and Version, so adjudged to the Lecturers by *Mills, Pr. 434.*

Ib. truly] put in from Ch. vii. 40: says *Mills, Pr. 1280.* only as being out of one strange Copy ; which is not mentioned in *Whitby's Exam.* as if none of the MSS. had it.

Ver. 23. *the Lord having given thanks*] crept, says *Mills*, from the Margin, where it had been put by a Reader from Ver. 11. *Pr. 1280.* and this but because he

found the *Lat.* of the Copy at Ver. 14. and the *Armen. Vers.* without it. As he is so much for *crept*, he might better have put it to have *crept* all the Way, and to have done that at once ; than first to be put into the *Marg.* and then to creep thence. But how does *Whitby* answer him in his *Examen* ? That these Words are wanting in *Chrysost.* and the *Syr.* when the *Syr.* has them, as *Mills* says, and I have seen my self, with *Jesus* instead of *the Lord* ; and he does not tell where in *Chrysost.*

Ver. 27. *work*] as in the next Ver.

Ib. Meat that perishes] that which is gained by the superficial Service of Religion.

30. Therefore they said to him; What Miracle dost thou, that we may see, and believe thee? What dost thou work?

31. Our Forefathers did eat Manna in the Wilderness, as it is written, He gave them Bread to eat from Heaven.

32. Jesus therefore said to them; I tell you very certainly, Moses did not give you the Bread from Heaven; but my Father gives you the true Bread from Heaven.

33. For the Bread of God is that which comes down from Heaven, and gives Life to the World.

34. They therefore said to him, Lord, always give us this Bread.

35. Upon which Jesus replied to them: I am the Bread of Life; he that comes to me shall not be hungry at all, and he who believes in me shall never be thirsty at all.

36. But I have said to you, that you have even seen me, and do not believe.

37. All whom the Father gives me shall come to me, and him that comes to me I will not at all cast forth abroad:

38. Because I am come down from Heaven, not that I should do my own Will, but the Will of him who sent me.

39. And this is the Will of the Father who sent me, that all whom he has given me I should lose none of it, but raise it up at the last Day.

40. This is likewise the Will of him who sent me, that every one who sees the Son, and believes in him, shall have everlasting Life; and I will raise him up at the last Day.

41. The Jews therefore murmured at him, because he said, I am the Bread that came down from Heaven.

42. And they said, Is not this Jesus the Son of Joseph, whose Father and Mother we know? How then does he say, I am come down from Heaven?

43. Therefore Jesus made answer to them: Do not murmur with one another.

44. None can come to me, except the Father who sent me draws him; and I will raise him up at the last Day.

45. It is written in the Prophets, And they shall be all taught by God: every one therefore who has heard from the Father, and learned, shall come to me.

46. Not that any has seen the Father, excepting he who is from God; this has seen the Father.

47. I say to you very certainly; He who believes in me has everlasting Life.

48. I am the Bread of Life.

49. Your Forefathers did eat Manna in the Wilderness, yet are dead.

50. This is the Bread which comes down from Heaven, that any one may eat of it, and not die.

51. I am the living Bread, which came down from Heaven: if any one eats of this Bread, he will live for ever; and the Bread too that I will give, is my Flesh, which I will give for the Life of the World.

52. The Jews therefore contended one with another, saying, How can he give us the Flesh to eat?

53. Therefore Jesus said to them: I tell you very certainly; Except you eat the Flesh of the Man, and drink his Blood, you have not Life in your selves.

54. He that eats my Flesh, and drinks my Blood, has everlasting Life; and I will raise him up at the last Day.

55. For my Flesh truly is Meat, and my Blood truly is Drink.

56. He that eats my Flesh, and drinks my Blood, remains in me, and I in him.

57. As the Living Father has sent me, and I live by the Father; even the same who eats me, shall also live by me,

Ver. 30. *Miracle dost*] as the same Words are Ch. vii. 31. &c. and the Meaning of the Verb especially is.

Ver. 33. *that which*] As the Gr. signifies either this or he who, and since those to whom it was spoken took it as here by Ver. 34. because it was not unfolded to them otherwise till by that in Ver. 35. therefore this rendering seems most suitable.

Ver. 39. *the Father*] crept from elsewhere, writes Mills, after Labour lost we may suppose in finding the Place. Two Copies, &c. are without it.

Ver. 45. *all taught by God*] The plain and obvious Sense being by God himself, what then, may we suppose Hammond thinking his Paraphrase and Annotations were good for? according to what he says in *New Light*, Sect. 1, 2, 3, 7. whereas the Primitive Christians, tho' it is allowed they were so taught, were preached and written to by the Apostles, &c. And by what Logick does one Means of Instruction exclude all others? We may be taught some Things immediately, others mediately, or the same both Ways, for greater Confirmation. While

Peter was preaching, the Holy Spirit fell upon all that heard him, Acts x. 44. therefore not inconsistent. Nay how does our great Man help himself, by ascribing this being taught to the Grace of God, which he says is the entire importance of this place? Is not that by God in the most immediate Manner?

Ver. 51. *which I will give*] These Words might be omitted, if *is my Flesh* were put last; and hence, as it appears, some pedantick Scribe left them out, they being not with a few, and Mills condemns them for spurious, Pr. 429, 641. Nevertheless there is a considerable Advantage of Strength (I might say of Beauty too) in the Text as it stands, by having two Assertions instead of one, besides savouring of this Apostle's Style.

Ver. 55. *truly*] Several have *true* both times, but Mills does not join with it.

Ver. 56. Mills reckons there was this at the End, that was genuine, *as the Father in me, and I in the Father. I say to you very certainly, If you shall not receive the Body of the Son of Man as the Bread of Life (and drink his Blood) you have not Life in you.* [But he that shall eat his Flesh,

58. This

C H A P. VII.

58. This *that* is the Bread which came down from Heaven; not as your Forefathers did eat Manna, yet are dead: he that eats this Bread will live for ever.

59. These Things he said in the Synagogue, while he taught at Capernaum.

60. When many of his Disciples therefore heard, they said, This is a hard Matter, who can hear it?

61. Now Jesus knowing in himself that his Disciples murmured about it, said to them, Does this offend you?

62. *How* if therefore you should see the Man go up where he was before?

63. It is the Spirit that makes alive; the Flesh does not profit any Thing: of the Words which I speak to you, it is the Spirit, and it is the Life.

64. But there are some of you that do not believe. For Jesus knew from the Beginning who they were that did not believe, and who it was that would deliver him up.

65. He further added, For this reason I said to you, that none can come to me, except it is given to him from my Father.

66. Thenceforth many of his Disciples went away back, and walked no more with him.

67. Jesus therefore said to the twelve, Are you also minded to go?

68. Therefore Simon Peter answered him; Lord, to whom should we go away? Thou hast the Words of everlasting Life.

69. And we believe and know, that thou art Christ the Son of the Living God.

70. Jesus replied to them, Have not I chosen you twelve, and one of you is a Devil?

71. Which he spoke of Judas Iscariot *the* Son of Simon: for he would deliver him up, who was one of the twelve.

AND Jesus after these Things walked in Galilee: for he would not walk in Judea; because the Jews endeavoured to kill him.

2. Moreover the Jews Feast of Tabernacles was near.

3. His Brethren therefore said to him; Depart hence, and go into Judea; that thy Disciples may also see thy Works which thou doest.

4. For none does any Thing in Secret; when he himself seeks to be in Publick: if thou doest these Things, make thy self manifest to the World.

5. For his Brethren did not believe in him.

6. Jesus therefore says to them; My Time is not yet come; whereas yours is always ready.

7. The World cannot hate you; but me it hates, because I testify concerning it; that its Deeds are wicked.

8. Get you up to this Feast: I go not up to it yet, because my Time is not yet fulfilled.

9. So having said these Things to them, he remained in Galilee.

10. However when his Brethren were gone up, then he also went up to the Feast; not openly, but as it were in Secret.

11. Therefore the Jews sought for him at the Feast, and said, Where is he?

12. And there was much Murmuring about him among the Multitude: some indeed said; He is good; whereas others said, No, but he seduces the Company.

13. Nevertheless none spoke in Publick concerning him, through Fear of the Jews.

and drink his Blood, has everlasting Life remaining in himself.] Two Gr. Copies having that out of the Crotchets, and Victorinus the African in the 4th Century some of it, and that within. He shews how it might be omitted, by ending with *in him* as this Verse; which is not very improbable, but I think it would scarce be established so, and both those Gr. Copies I find are loose and straggling from the present. Whitby also remarks against it, that Christ does not use the Word *Body* throughout the Chapter, &c. Exam. Lib. 2. Cap. 2.

Ver. 58. *This that*] being the same as *me*, and then the following *not* will belong properly, as it does truly, to the foregoing *eats*.

Ib. *Manna*] Mills, for two Copies and a Transf. wanting it, imagined was put by some Annotator.

Ver. 64. *did not believe*] One Copy, and two or three Writers, being without this *not*, Mills thought it inserted from the foregoing, Pr. 920. So he that expunged it might think, and from thence take Occasion to do it.

Ver 69. *Living*] To the Use of which Epithet *Life* before conduces, and thus need not be doubted is genuine; notwithstanding a few are without it, and Mills says

it is added from *Mat.* when that in Ch. xvi. 16. is another Matter.

Ver. 70. *Jesus*] is wanting in not a few Copies, which the laborious Mills enumerates.

Ver. 1. *would*] By Mills the genuine Reading was, *had not* (viz. Power) *to walk*, as likewise other Criticks fancied before, though there is no Copy nor Version so; but two or three Writers put it that Way, and August. *volebat* instead of *volebat* in the *Vulg.* which might be the Manner it was introduced.

Ver. 4. *in Publick*] The Gr. *parresia* being taken in the Sense of the Jewish פְּרִיזָּה

Ver. 8. *not—yet*] This being but one Word in Gr. and Lat. a few have for it *not*, and such a Reading there must be in the Time of Porphyry, because he cavilled at it; yet the Opinion of Gratius, Mills, and Wall is inconclusive, that *not* was genuine: for that Heathen might meet with a various and wrong Reading, which perhaps was made to shun the Repetition of the Word as in ours, since *yet* might be thought sufficiently denoted by the last; see too *Whit. Annot.* and *Exam.*

Ver. 12. *indeed*] being not for

14. Now at length it being the middle of the Feast, Jesus went up to the Temple, and taught.

15. Whereupon the Jews wondered, saying, How does he know the Scriptures, when he has not learned?

16. Jesus made answer to them; My Doctrine is not my own, but his who sent me.

17. If any one likes to do his Will, he shall know concerning the Doctrine, whether it is from God, or I speak of my self.

18. He that speaks of himself, seeks his own Glory; but the same that seeks his Glory who sent him, is true, and there is not Unrighteousness in him.

19. Did not Moses give you the Law, and none of you performs it? Why do you seek to kill me?

20. The Company made answer, Thou hast the Devil, who seeks to kill thee.

21. Jesus made reply to them; I have done one Work, and you all wonder.

22. For this reason Moses gave you Circumcision (not that it is from Moses, but from the Fathers) and on the Sabbath you circumcise a Male.

23. If a Male on the Sabbath receive Circumcision, that the Law of Moses may not be disannulled; are you enraged at me, because I have made a Person all over well on the Sabbath?

24. Do not judge according to the Sight, but judge righteous Judgment.

25. Some therefore of those of Jerusalem said; Is not this he whom they seek to kill?

26. Whereas lo he speaks in Publick, and they say Nothing to him; have the Rulers known of a truth at any time, that this truly is Christ?

27. Yet we know whence this is; but when Christ comes, none knows whence he is.

28. Therefore Jesus cried out in the Temple, teaching, and saying; You both know me, and know whence I am; yet I am not come of my self, but he that sent me is true, whom you know not.

29. I notwithstanding know him; because I am from him, and he has sent me.

30. They sought therefore to apprehend him; however none put Hand on him, because his Hour was not yet come.

31. Nay many of the Company believed in him, and said, When Christ comes, will he do more Miracles than these which this has done?

32. The Pharisees heard of the Company murmuring these Things concerning him; whereupon they, and the chief Priests, sent Officers to apprehend him.

33. Jesus therefore said to them; Yet a little while I am with you, then I go to him who sent me.

34. You will seek me, and not find; and where I am, you cannot come.

35. Therefore the Jews said to themselves; Whither is he about to go, that we may not find him? Is he about to go to the dispersed ones of the Greeks, and teach the Greeks?

36. What Saying is this which he said, You will seek me, and not find; and where I am, you cannot come?

37. On the last Day too, the great one of the Feast, Jesus stood, and cried out as follows; If any one is thirsty, let him come to me, and drink.

38. He that believes in me, as the Scripture said, Rivers of living Water will flow out of his Inside.

39. (But this he said concerning the Spirit, which they should receive who believed in him: for there was not the Holy Spirit yet, because Jesus was not yet glorified).

40. Many of the Company therefore hear-

Ver. 14. *at length*] or mere *and*, a Preposition, not *about*.

Ver. 15. *the Scriptures*] so the same *Gr.* Word 2 *Tim.* iii. 15.

Ver. 19. *seek*] as in the Verse before, and 25. and strangely rendered *go about*.

Ver. 21. *wonder*] *Theophylact* joining this to *for this reason*, *Mills* produces *Maldonate*, *Beza*, and *Casaubon* approving it, as he does himself, *Pr.* 1070. How has the Scripture been writhed about, by being in such frequent Use, as the common Words of Language are anomalous! for Instance the Verb-substantive not like other Verbs, *Domus*, a *House*, both of the 2d and 4th Declen. with many such in the *Gr.* and *Eng.* Dialects. But since *dià tūto for this reason* does not use to be put at the End of a Sentence, *Ch.* xii. 27. *Mat.* vi. 25. & xii. 31. *Col.* i. 9. and as it is proper here at the Beginning thus, As *Moses* gave you the Law, Ver. 19. *for this reason* he did Circumcision; we may fairly refuse the other, as a Witticism.

Ver. 22. *For this reason*] Because the People did not keep the Law of the Sabbath, Ver. 19. which was prior to Circumcision, the latter might be given in Compliance to their breaking the Sabbath, according to that in *Mat.* xv. 8. *Mark* x. 5. See what a miserable Hand Ex-

positors have made of it in *Beza's Annot.* and what have others since done better?

Ver. 23. *Law of Moses*] that a Male should be circumcised on the 8th Day, *Lev.* xii. 3.

Ver. 26. *truly*] the last, as several are without it, *Mills* would exclude, *Pr.* 677. but some too have not the first, that is to say by one being left out because of the other; whereas for one to be added so near is improbable.

Ver. 27. *whence*] as they might know he was to be born of a Virgin by *Isa.* vii. 14.

Ver. 28. *know—and know*] in some Measure, which appears to be the Meaning by *both* and *yet*.

Ver. 35. *that we may not find him*] *Mills* writes is of an Expounder, and deems it from Ver. 34. only because one *Copy*, and two *Writers* are without it.

Ver. 38. *said*] which *Beza* referring chiefly to *Isa.* lv. 1. this and the next Ver. here expound that.

Ver. 39. *the Spirit*] so not *Ghost* here in the *com. Vers.* tho' the same as the following.

lb. *Holy*] *Mills* puts off for an Explication, *Notes* and *Pr.* 677. and *Whitby* too suspects in his *Annot.* but the *Copies* without it being only two, tho' the *Versions* more, and other *various Readings* here not counted authentick, I think ours must stand.

ing the Words, said, This truly is the Prophet.

41. Others said, This is Christ. But others again; Will Christ forsooth come out of Galilee?

42. Did not the Scripture say, that Christ comes out of David's Offspring, and from Bethlehem the Town where David was?

43. There became therefore a Division in the Company by reason of him.

44. And some of them would have apprehended him, but none put Hands on him.

45. So the Officers came to the chief Priests and Pharisees; who said to them, For what reason did not you bring him?

46. The Officers answered, Never did a Man speak so as this Man.

47. The Pharisees therefore replied to them; Are you also seduced?

48. Have any of the Rulers believed in him, or of the Pharisees?

49. But this Company, who are ignorant of the Law, are cursed.

50. Nicodemus says to them, he who came to Jesus by Night, being one of them,

51. Does our Law judge a Man, except it has first heard from him, and knows what he does?

52. They made answer to him, Art thou also from Galilee? Find, and see, that no Prophet rises up from Galilee.

53. Thus each went to his House.

C H A P. VIII.

BESIDES Jesus went to the Mount of Olives.

2. And when it was Break of Day he came into the Temple, and all the People came to him; at which he sat down, and taught them.

3. The Scribes and Pharisees also brought

to him a Woman taken in Adultery; and setting her in the midst,

4. They say to him; Master, this Woman was taken in the Crime it self of committing Adultery.

5. Now in the Law Moses commanded us, that such a one should be stoned; what dost thou therefore say?

6. Whereas they said this, by trying him, that they might have *Something* to accuse him; but Jesus stooped down, and wrote with his Finger on the Ground.

7. However as they continued asking him, he stood upright, and said to them, Let him of you that is without Sin first throw a Stone at her.

8. And again he stooped down, and wrote on the Ground.

9. This they hearing, and checked by Conscience, went out one by one, proceeding first from the eldest to the last; so that Jesus was left alone, and the Woman standing in the middle Place.

10. At length Jesus stood upright, and when he saw Nobody besides the Woman, he said to her, Woman, where are those Accusers of thine? Has none condemned thee?

11. And she said, None, Lord. Upon which Jesus replied to her, Neither do I condemn thee; go, and sin no more.

12. Jesus therefore spoke again to them as follows, I am the Light of the World: he that follows me, shall not at all walk in Darkness, but have the Light of Life.

13. Therefore the Pharisees said to him, Thou testifiest concerning thy self; thy Testimony is not a true one.

14. Jesus made answer to them; Though I do testify concerning my self, my Testimony is a true one; since I know whence I came, and whither I am going: but you know neither whence I come, or whether I am going.

Ver. 45. *and Pharisees*] One *Verf.* one *Author*, neither of them much noted, being without this, though no *Copy*, *Mills* puts it as taken from Ver. 47. for *Who*, he asks, *would leave out such notable Words?* How notable? *Pharisees* might be omitted, as being mentioned twice in Ver. 32. as well as at Ver. 47. or these Words, and the like in other Places, might be mis'd, by the Writer taking off his Eye at *and*, then putting it on at the next *and* for it.

Ver. 47. *Are you also seduced*] On this and the two following Verses *Whitby* has a *Sermon* (with his *Annotations*) closely against the *Papists*, shewing that they plead in like Manner, and that it may be applied to others.

Ver. 49. *Company*] *West.* *populace.*

Ver. 52. *see*] Two or three *Copies* add the *Scriptures*; a *Gloss*, says *Westen's Note*, from the *Margin*.

Ver. 1. *Besides*] *John* is much for leaving out Conjunctions; which *Translators* should rather supply, than omit his. The Omission of this Piece of History to Ver.

12. in some *Copies*, may be accounted for two Ways: 1. Because it was in that called *The Gospel according to the Hebrews*; which on the contrary is an Evidence for it, and surely was not all false, but at worst only reckoned erroneous in some Things, as here that the Woman was accused of many Crimes, which yet has been thought to be said there of the Woman of *Samarita*, it being also a Writing more ancient than either of our four Evangelical Histories. 2. That it was left out through Conceit of an ill Use being made of it; see *Mills's* and *Whitby's* Vindications of it.

Ver. 2. *Break of Day*] according to the Etymology of the *Gr.* Word.

Ver. 6. *Ground*] A few *Copies* add *dissembling*, which our *Translators* turn as though he heard them not.

Ver. 9. *standing*] or being, in another Reading.

Ver. 14. *but you know neither &c.*] This to the End of the Verse, *Mills* says, is wanting in many *Copies*, not naming one, quite out of his Manner.

15. You judge according to the Flesh, I do not judge any one.

16. And yet if I judge, my Judgment is true; because I am not alone, but as well as I there is the Father who sent me.

17. Nay it is written also in your Law, that the Testimony of two Men is a true one.

18. I am one that testifies concerning my self, however the Father who sent me testifies concerning me.

19. They therefore said to him, Where is thy Father? Jesus answered, You neither know me, nor my Father: if you knew me, you would also have known my Father.

20. These Things spoke Jesus in the Treasury, when he taught in the Temple; and none apprehended him, because his Hour was not yet come.

21. Therefore Jesus said again to them, I am going, and though you may seek me, yet will die in your Sins; *then* whither I am going, you cannot come.

22. The Jews therefore said; Will he kill himself, because he says, Whither I am going, you cannot come.

23. And he answered them; You are from below, I am from above: you are of this World, I am not of this World.

24. I therefore said to you, that you will die in your Sins: for if you do not believe that I am *so*, you will die in your Sins.

25. Therefore they asked him, Who art thou? And Jesus replied to them; Even he whom I told you at the Beginning.

26. I have many Things concerning you to say, and judge; but he who sent me is true, and those Things which I have heard from him I speak in the World.

27. They did not know that he spoke to them *of* the Father.

28. Jesus therefore said to them; When you have lifted up the Man, then will you know that I am *so*, and that I do Nothing of my self; but as my Father has taught me, I speak these Things.

29. And he who sent me is with me: the Father has not left me alone, since I always do the Things that please him.

30. He speaking these Things, many believed in him.

31. Therefore Jesus said to the Jews who did; If you remain in my Word, you truly are my Disciples.

32. Moreover you will know the Truth, and that will make you free.

33. They answered him; We are the Offspring of Abraham, and have never been in Servitude to any; how dost thou say, You will become free?

34. Jesus answered them; I say to you very certainly, that every one who does Sin, is a Servant of Sin.

35. Now a Servant does not remain in the House for ever, the Son remains for ever.

36. If therefore the Son shall make you free, you will really be free.

37. I know that you are the Offspring of Abraham; but you seek to kill me, because my Word does not come into you.

38. I speak what I have seen with my Father; and you therefore do what you have seen with yours.

39. They made answer to him, Abraham is our Father. Jesus replies to them; If you were Abraham's Children, you would indeed do the Deeds of Abraham.

40. But now you seek to kill me, a Man who has spoken the Truth to you, which I heard from God: this Abraham did not do.

41. You do the Deeds of your Father. Therefore they said to him, We are not born of Whoredom: we have one Father, *namely* God.

42. Jesus therefore said to them: If God were your Father, you would love me: for I came forth, and am come, from God; nor indeed did I come of my self, but he sent me.

43. For what reason do ye not know my Speaking? Because you cannot hear my Word.

44. You are from your Father the Devil, and the Desires of your Father you like to do. He was a Murderer from the Beginning, and did not stand in the Truth, because the Truth is not in him; when he speaks a Lye, he speaks of his own; because he is a Liar, and the Father of it.

Ver. 20. *Jesus*] No less than seven of the *old Translations*, though not the *Latin*, are cited by *Mills* as without it; yet it seems but in their abridging Way, because the same is both before and after, so near as the adjoining Verse; in which Case it is not credible to be put in here afterwards, as *Mills* infers, *Prol.* 429.

Ver. 24. *I am so*] as in the Ver. before. Which *West.* has only *I AM*, as if this was that at *Exod.* iii. 14. and by his *Note*; for which it is improper or imperfect, and at Ch. xiii. 19. he has *I am* he, as in the *com. Transf.* both with *believe*.

Ver. 29. *the Father*] Notwithstanding *Mills* says this is

a Scribe's, not the Evangelist's, *Prol.* 430. the Prop of Omission by a few is too weak for its Support.

Ver. 30. *Things*] as in Ver. 28, &c.

Ver. 34. *of Sin*] because not in one of the worst Copies, *Mills* thought added, *Prol.* 1280.

Ver. 38. *therefore*] because they opposed *Christ*, and this the *Gr.* has.

Ver. 39. *indeed*] as in *Gr.* the established Reading, tho' *Mills* objects to it, *Pr.* 677. but it might be mis'd at the End of this Verse (or in some *old Copy*, of the Line, as the Periods were written) after *epieite*, being not at the End of the foregoing Ver. after *poieite*.

Ver. 43. *hear*] cannot bear to hear.

45. And

45. And because I tell the Truth, you do not believe me.

46. Which of you convinces me of Sin? And if I tell the Truth, for what reason do ye not believe me?

47. He that is from God, hears God's Sayings: for this reason ye do not hear, because ye are not from God.

48. Therefore the Jews made answer to him, Do not we say well, that thou art a Samaritan, and hast a Devil?

49. Jesus answered; I have not a Devil; but I honour my Father, and you dishonour me.

50. Nay I do not seek my own Glory: there is one who seeks, and judges.

51. I say to you very certainly, If any one observes my Word, he will not at all see Death for ever.

52. The Jews therefore replied to him; Now we know that thou hast a Devil: Abraham is dead, and the Prophets, yet thou sayest, If any one observes my Word, he will not at all taste Death for ever.

53. Art thou greater than our Father Abraham, who is dead? And the Prophets are dead: whom dost thou make thy self?

54. Jesus answered; If I glorify my self, my Glory is Nothing: it is my Father who glorifies me, of whom you say that he is your God.

55. Nevertheless you have not known him, but I know him: and if I say that I do not know him, I should be a Liar like

you; whereas I know him, and observe his Word.

56. Your Father Abraham was joyful that he should see my Day; which he saw, and rejoiced.

57. Therefore the Jews said to him, Thou art not yet fifty Years old, and hast thou beheld Abraham?

58. Jesus said to them; I tell you very certainly, Before Abraham was I am.

59. They therefore took up Stones, that they might throw at him; but Jesus hid, and went out of the Temple, going through the midst of them, and passed away so.

C H A P. IX.

MOREOVER passing away, he saw a Man blind from the Birth.

2. And his Disciples asked him as follows, Rabbi, who sinned, he or his Parents, that he was born blind?

3. Jesus answered; Neither did he sin, nor his Parents; but it was that the Works of God might be made manifest in him.

4. I must work the Works of him who sent me, while it is Day: the Night comes, when none can work.

5. As long as I am in the World, I am the Light of the World.

6. Having said these Things, he spit on the Ground, and made Clay of the Spittle, and anointed with the Clay upon the Eyes of the blind Man;

Ver. 52. *for ever*] *Mills* believed crept in, tho' it is only out of one wretched *Copy*, and one obscure *Author*.

Ver. 53. *our Father*] crept from the foregoing, says *Mills*, *Pr.* 1280. utterly improbable, since it is not in the Verse before, and back as far as Ver. 39. it is not as here by Apposition; and where is it else, as he has *foregoing* plural? When the Reader knows it is wanting but in a single *Copy*, and that the worst of all, he may think I have said too much, and on the other hand be astonished at a Man of such Knowledge and Capacity as *Mills*.

Ib. *And the Prophets are dead*] This being not in three or four *Copies*, may be expected according to others before in this Chap. to be repudiated by *Mills*, as it is *Pr.* 1476. yet he does not hold with Numbers of *Various Readings* supported with greater Authority.

Ver. 57. *fifty*] A *Writer* or two, and a *Copy* have *forty*, which *Mills* leans to; but *Jesus* from the Gravity of his Aspect: 36, could scarce be known by his Looks not to be 40; *Chrysostome* also, whom *Mills* quotes for it, mentioning him to be near 40 Years old, tho' he himself, to uphold his Argument, puts it at 32.

Ver. 59. *going through the midst of them, and passed away so*] *Erasmus*, *Grotius*, *Beza*, *Mills* suppose this all added, the former Part from *Luke* iv. 30. the latter mostly from the Beginning of the next Chap. tho' *Mills* could muster up no more than two or three *MSS.* without it; but being not in the *vulg. Lat.* had so great a Sway, that it was not put in some early printed *Editions*, nor as *Ward* says in our *Eng.* of 1561, 1562, 1577, 1579, *Pres.*

to *Errata of Prot. Bib.* However *MSS.* have the Right to decide it.

Ver. 1. *passing away*] Though *Guyse* owns that this being the same Word as before carries the Face of a Connection, yet he argues that this was about three Months after the other, Ch. viii. 59. by Ch. vii. 2. & x. 22. whereas I refer the latter Text to that after it, and not this with the following to be then, allowing also Time for the Course of Excommunication, *Jesus* meeting with him that had been blind afterwards, &c.

Ver. 2. *sinned, he*] They taking Punishment for the certain Effect of Sin, according to that at *Luke* xiii. 2, 4. and being mistaken in one Thing, might in another; tho' their Query does not imply, that they thought he sinned, only that they proposed it according to different Notions that were received; one of which was the Transmigration of Souls, or their Passage from one Body to another, according to their Demerits, which by *Wisd.* of Sol. viii. 20. the *Jews* seem tinged with. Among other Non-exponents of this Expression, what could induce such a learned Author and great Critick as *Wall*, to give us this, and no more, as the Exposition of it, in *Crit. Not.* *Whose sin has been the cause that this man was born blind, his own sin, or the sin of his parents?* Did he think we should not understand that manifest Meaning by the Text? And that the other would be understood by it, which must be very difficult to common Readers, without Help? see the like in the *Assembly's Annot.* on the next Verse.

7. As also said to him, Go, wash in the Pool of Siloam (which being interpreted is Sent) he went away therefore, and washed, and came seeing.

8. Therefore the Neighbours, and they who had seen before that he was blind, said, Is not this he that sate, and begged?

9. Others said, This is he; but others, He is like him: *however* he said, It is I.

10. They therefore enquired of him, How were the Eyes opened for thee?

11. He made answer; A Man called Jesus made Clay, and anointed my Eyes, and said to me, Go to the Pool of Siloam, and wash; so when I went away, and washed, I had sight.

12. Therefore they said to him, Where is he? Says he, I know not.

13. They bring him to the Pharisees who once was blind.

14. Now it was the Sabbath when Jesus made the Clay, and opened his Eyes.

15. The Pharisees therefore asked him also again, how he had sight. To whom he said, He put Clay upon my Eyes, and I washed, and do see.

16. Therefore some of the Pharisees said, This Man is not from God, because he does not keep the Sabbath. Others said, How can a Man *who* is a Sinner do such Miracles? Thus there was a Division among them.

17. They say to the blind Man again, What dost thou say concerning him, that he has opened thy Eyes? But he said, He is a Prophet.

18. The Jews therefore did not believe concerning him, that he was blind, and had sight; until they called the Parents of him who had sight,

19. And asked them as follows, Is this your Son, of whom you say that he was born blind? How then does he now see?

20. His Parents made answer to them; We know that this is our Son, and that he was born blind.

21. But how he now sees we know not, or who opened his Eyes we do not know: he is

of Age, ask him; he will speak concerning himself.

22. These Things said his Parents, because they feared the Jews: for the Jews had already agreed, that if any one did confess him to be Christ, he should not belong to the Synagogue.

23. For this reason his Parents said, He is of Age, ask him.

24. Therefore they called the Man who was blind the second time, and said to him, Ascribe Glory to God; we know that this Man is a Sinner.

25. He therefore made answer, Whether he is a Sinner I know not; one Thing I know, that having been blind, I now see.

26. Whereupon they said to him again, What did he do to thee? How opened he thy Eyes?

27. He answered, I have told you already, and you did not hearken; why would you hear again? Would you also become his Disciples?

28. They therefore railed at him, and said; Thou art a Disciple of him, but we are Disciples of Moses.

29. We know that God spoke to Moses; but we know not whence this Man is.

30. The Man made reply to them; In this indeed there is a wonderful Thing, that you know not whence he is, when he has opened my Eyes.

31. Since we know that God hears not Sinners; but if any one be a Worshipper of God, and does his Will, him he hears.

32. Since the World has been it has not been heard, that any Man opened the Eyes of one born blind.

33. If he was not from God, he could not do any Thing.

34. They made answer to him, Thou wast wholly born in Sins, and dost thou teach us? So they put him out.

35. Jesus heard that they put him out, and finding him, he said to him, Dost thou believe in the Son of God?

Ver. 8. *blind*] by some a *Beggar*, because, as it seems, he is mentioned to be such in the following Words, and not as *Mills* frigidly imagines, that *blind* crept from Ver. 13.

Ver. 17. *that*] properly as in the next Ver. and not for *seeing that*, with which *Guyse* puzzles himself and his Readers.

Ib. *But*] left out of the *com. Eng.* and *therefore* Ver. 18. wrong translated *But*, on which the Sense of the Discourse hinges thus: the *Gr.* Particle just before for *that*, like the *Syriack* which was spoken, signifying also *because*, and the Man taking it so, answered accordingly, not mistrusting that they doubted the Truth of it; and so since he did not affirm what they asked him, but said, *He is a Prophet*, they *therefore* did not believe this Miracle was wrought. How well does all this consist together, and I hope now clearly appear!

Ver. 18. *therefore*] So the *Gr.* is, and so the Connection bears well.

Ver. 26. *again*] not with a few; but to be inserted from the next Ver. as *Mills* speaks, *Pro.* 430. appears altogether improbable.

Ver. 30. *whence he is*] viz. from God, according to what follows.

Ver. 31. *him he hears*] seem added, says *Mills*, to supply the Defect of the Sentence, *Pro.* 1422. but if he was candid, how little must he have considered the Style of this Apostle? with which this so much suits, that one might be almost sure it is his own; and why should I say *almost*, when only one *Copy* and one *Writer* omit it, and the Reason plain too, because it is a little redundant?

36. He made answer, Who is it, Lord, that I may believe in him?

37. At which Jesus said to him, Thou hast both seen him, and it is he that talks with thee.

38. Upon this he said, I believe, Lord; and worshipped him.

39. Besides Jesus said, For Judgment am I come into this World; that those who see not may see, and those who see may become blind.

40. And some of the Pharisees being with him heard these Things, and said to him, Are we also blind?

41. Jesus answered them: If you were blind, you would not have Sin; but now you say, We see; therefore your Sin remains.

CHAP. X.

I SAY to you very certainly; That Person who does not enter at the Gate into the Sheep-fold, but climbs up elsewhere, is a Thief and a Robber.

2. Whereas he who enters at the Gate, is the Shepherd of the Sheep.

3. To him the Porter opens, and the Sheep hear his Voice; he also calls his own Sheep by Name, and brings them out.

4. And when he puts forth his own Sheep, he goes before them; moreover the Sheep follow him, because they know his Voice.

5. Nay they will not follow another at all, but run away from him; because they know not the Voice of others.

6. This Proverb Jesus said to them; yet they did not know what Things those were which he spoke to them.

7. Jesus therefore said to them again: I tell you very certainly, that I am the Gate of the Sheep.

8. All that ever came before me, are Thieves and Robbers; but the Sheep did not hear them.

9. I am the Gate: at me if any one comes

in, he shall be saved; nay shall come in, and go out, and find Pasture.

10. The Thief does not come, except that he may steal, kill, and destroy: I am come that they may have Life, and have it more abundantly.

11. I am the good Shepherd: it is he yields up his Life for the Sheep.

12. But he that is a hired one, and not the Shepherd, whose own the Sheep are not, sees the Wolf coming, and leaves the Sheep, and flees; so that the Wolf catches them, and disperses the Sheep.

13. Thus the hired one flees, because he is hired, and has no Care about the Sheep.

14. I am the good Shepherd, and know mine, and am known by mine.

15. As the Father knows me, I also know the Father, and yield up my Life for the Sheep.

16. And other Sheep I have that are not of this Fold, and those I must bring, and they shall hear what I say; so there shall be one Sheep-fold, one Shepherd.

17. For this reason my Father loves me, because I yield up my Life, that I may receive it again.

18. None takes it from me, but I yield it up of my self: I have Authority to yield it up, and have Authority to receive it again. The Commandment for this have I received from my Father.

19. There was a Division therefore again among the Jews, by these Words.

20. And many of them said, He has a Devil, and is mad; why do ye hear him?

21. Others said, These are not the Words of one in whom the Devil is; can a Devil open the Eyes of the Blind?

22. Now there was the Feast of Dedication at Jerusalem, when it was Winter.

23. And Jesus walked in the Temple, in Solomon's Porch.

24. The Jews therefore compassed him about, and said to him, How long dost thou hold our Mind in doubt? If thou art Christ, tell us freely.

Ver. 1. *climbs*]

*So climb this first grand Thief into God's Fould:
So since into his Church lewd Hirclings climb,*

Par. Lost, B. 4.

Ver. 6. *Proverb*] the indisputable Meaning of the Word, which is the same that is so rendered Ch. xvi. 25, 29. 2 *Pet.* ii. 22. and may more immediately be referred to the foregoing Verse.

Ver. 8. *before me*] not in many Copies, yet seems to be genuine, and omitted lest it should be misunderstood of Moses and the true Prophets; though the Meaning is of coming as the Shepherd, Gate or Messiah, which Jesus did. What Need had Guyse to tell us it was not the holy Prophets and John the Baptist?

Ver. 11. *yields up*] far the more general Reading of the same Verb as in Ver. 15, 17, 18.

Ver. 14. *am known by mine*] Some have *mine know me*,

which *Mills* so much prefers, that he says ours was made afterwards, *Prel.* 430. for which however he gives no Reason, as indeed the mere Authority of a few against many would be a poor Reason, and a worse Expression against a better still poorer: for our Saviour continuing to speak of himself, as we read it, is evidently more pertinent and strong than the other, which checks and flattens this noble Discourse.

Ver. 21. *can a Devil*] A single MS. only having *ixur* added, to make it *can he that has a Devil*, Beza says he very much approves of it; but what will the *Writings of the New Testament* come to at that Rate?

Ver. 22. *Dedication*] as in 1 *Mac.* iv. 59. 2 *Mac.* x. 5, 8.

Ib. *when*] and being less proper, as that Feast was always in the Winter; but *John* might mention it for the Illiterate among the *Gentiles*.

25. Jesus answered them : I have told you, and ye did not believe: those Works which I do in the Name of my Father, testify concerning me.

26. But ye do not believe : for ye are not any of my Sheep, as I told you.

27. My Sheep hear my Voice, and I know them, and they follow me.

28. So I give them everlasting Life, and they shall not at all perish for ever, nor shall any one pull them out of my Hand.

29. My Father who gave to me, is greater than all; and none can pull out of my Father's Hand.

30. I and the Father are one.

31. Therefore the Jews again carried Stones, that they might stone him.

32. Jesus answered them, Many good Works have I shewn you from my Father; for which of those Works do ye stone me?

33. The Jews made him answer, We do not stone thee about a good Work, but about Blasphemy, and because thou that art a Man, makest thy self God.

34. Jesus replied to them : Is it not written in your Law; I said, You are gods?

35. If he called those gods, to whom the Word of God was, and the Scripture cannot be disannulled;

36. Do ye tell him whom the Father has sanctified, and sent into the World, Thou blasphemest; because I said, I am the Son of God?

37. If I do not the Works of my Father, believe me not.

38. But if I do, though you believe me not, believe the Works; that you may know, and believe that the Father is in me, and I in him.

39. They therefore sought again to apprehend him, but he got away from their Hand.

40. When he went away again beyond Jordan, into the Place where John was first baptizing; and he remained there.

41. Whereupon many came to him, and said, John indeed did no Miracle, but all

Things whatever John spoke concerning him were true.

42. So that many believed in him there.

C H A P. XI.

NOW there was a certain Man sick, *and* Lazarus of Bethany, the Town of Mary and her Sister Martha.

2. (And it was the Mary who anointed the Lord with Ointment, and wiped his Feet with her Hair, whose Brother Lazarus was sick)

3. Therefore the Sisters sent Word to him, Lord, behold he whom thou lovest is sick.

4. Which Jesus hearing, said, This Sickness is not to Death, but for the Glory of God, that the Son of God may be glorified by it.

5. Moreover Jesus loved Martha, and her Sister, as well as Lazarus.

6. When he heard therefore that the other was sick, then indeed he remained at the Place in which he was two Days.

7. Next he after that says to the Disciples, Let us go along into Judea again.

8. The Disciples say to him, Rabbi, the Jews now have attempted to stone thee, and dost thou again go thither?

9. Jesus answered; Are there not twelve Hours to a Day? If any one walks in the Day, he does not stumble, because he sees the Light of this World.

10. Whereas if any one walks in the Night, he stumbles, because there is not Light in it.

11. These Things he said; and after that he says to them, Our Friend Lazarus is asleep, but I am going that I may awake him.

12. Therefore his Disciples said, Lord, if he is asleep, he will be well.

13. But Jesus spoke concerning his Death; whereas they thought that he discoursed about being in a Sleep.

14. Then Jesus therefore said to them publicly, Lazarus is dead.

15. And I am glad by reason of you (in or-

Ver. 26. *for*] not so strictly dependent on the other as *because*; however their being not his Sheep was because they did not believe before according to Ver. 25.

Ver. 38. *knew, and believe*] as *Isa. xliii. 10.* so *1 Sam. xxv. 17.* *Jer. ii. 19.* for *knew* being first in Place may not in Time, but it may be understood *know as well as believe*.

Ib. and believe] By *Mills's* Account this was not at first in the Text, though wanting in but one strange Copy, and in no *Transf.* then he reckons that *know*, the same *Gr. Verb* as the foregoing in another Termination, was put in the *Marg.* as more suitable, which at length crept into the Body of the *Book* after that, as it is in another Copy; and afterwards was changed, to take away the Tautology, into this, which crept from the last *believe*, *Psalm. 434, 753.* Let us try whether there may not be as much Probability another *Way*: suppose it at first in the

Text, where it agrees well with the other *believe*, and is sixty-fold more confirmed by *MSS.* and *Versions*; but Somebody might think it improper after *know*, and so alter it into another *know*, as some other Person did into *perceive*, which two *Versions* have.

Ver. 3. *the Sisters*] Some *Copies* have *his*; but our *Translators* might rather follow *Beza*, as he the *Vulgate*, contrary to his own Copy, by Oversight; since the *Geneva Vers.* has it *Ital.*

Ver. 9. The *Genevists* have here this valuable Note, 'He that walketh in his vocation, and hath the light of God for his guide, needeth to feare no dangers.'

Ver. 9, 10. notably indicate, that Time and Opportunity is to be made use of.

Ver. 10. *it*] *the World*, which if we attend to Reason, we may perceive with *Wall.*

der for you to believe) that I was not there ; but let us go along to him.

16. Therefore said Thomas, who is called Didymus, to his Fellow-disciples, Let us also go along, that we may die with him.

17. Jesus therefore came, and found he had been four Days already in the Grave.

18. (Now Bethany was near Jerusalem, about fifteen Furlongs off)

19. And many of the Jews were come about Martha and Mary, that they might comfort them concerning their Brother.

20. Martha therefore when she heard that Jesus was coming, met him ; but Mary sat in the House.

21. Therefore Martha said to Jesus ; Lord, if thou hadst been here, my Brother would not have been dead.

22. But yet now I know that whatever thou shalt ask God for, God will give thee.

23. Jesus says to her, Thy Brother will arise.

24. Martha says to him, I know that he will arise in the Resurrection on the last Day.

25. Jesus replied to her ; I am the Resurrection, and Life : he that believes in me will be alive, though he is dead.

26. And every one who is alive, and believes in me will not die at all for ever ; dost thou believe this ?

27. She says to him, Yes, Lord : I believe that thou art Christ the Son of God, who should come into the World.

28. And having said these Things, she went away, and called her Sister Mary privately, saying, The Master is come, and calls for thee.

29. When she heard, she rose up quickly, and came to him.

30. However Jesus was not yet come into the Town, but was in the Place where Martha met him.

31. The Jews therefore who were with her in the House, and were comforting her, when they saw that Mary arose quickly, and went out, followed her, saying, She is going to the Grave, that she may weep there.

32. Therefore when Mary was come where Jesus was, and saw him, she fell at his Feet, saying to him, Lord, if thou hadst been here, my Brother would not have died.

33. When Jesus therefore saw her weeping, and the Jews weeping who came with her ; he was grieved in Spirit, and affected with Trouble.

34. At length he asked, Where have you

laid him ? They say to him, Lord, come, and see.

35. Jesus shed tears.

36. Therefore the Jews said, Lo how he loved him !

37. And some of them said, Could not he who opened the Eyes of one blind, have caused that he also should not have died ?

38. Jesus therefore again being grieved in himself, comes to the Grave ; now it was a Cave, and a Stone lay upon it.

39. Says Jesus, Take up the Stone. Martha, the Sister of him who was dead, represents to him, Lord, he has a scent already, for it is four Days.

40. Jesus answers her, Did not I tell thee, that if thou wouldest believe, thou shouldest see the Glory of God ?

41. Therefore they took up the Stone where the Dead was laid ; at which Jesus looked up above, and said ; Father, I give thee thanks, that thou hast hearkened to me.

42. Yet I knew that thou always hearkenest to me ; but by reason of the Company standing about I spoke, in order for them to believe that thou hast sent me.

43. And having said these Things, he cried out aloud, Lazarus, come forth.

44. Whereupon he who was dead came out, bound Feet and Hands with the Grave-cloaths, and his Face was bound about with a Napkin. Jesus says to them, Let him loose, and give him liberty to go.

45. Many of the Jews therefore who came to Mary, and had seen the Things which Jesus did, believed in him.

46. Some of them notwithstanding went away to the Pharisees, and told them what Things Jesus had done.

47. Therefore the chief Priests and Pharisees gathered together the Council, and said ; What do we ? since this Man does many Miracles.

48. If we let him alone thus, all will believe in him ; nay the Romans will come, and take away both our Place and Nation.

49. Besides Caiaphas a certain one of them, being high Priest that Year, said to them ; You know not any Thing.

50. Nor consider, that it is profitable to us, that one Man should die for the People, and not the whole Nation perish.

51. Nevertheless he did not say this of himself, but being high Priest that Year, he prophesied that Jesus should die for the Nation ;

Heb. 78 is omitted before under, after, between, &c. ; see Noldius, Heb. Particles.

Ver. 16. die] according to Ver. 8.

Ver. 29. about] The Gr. having both *to* and *about*, the former may be included in *come*, as the same of the

52. And

52. And not for the Nation only, but that he would also gather together into one, the Children of God who were dispersed.

53. From that Day therefore they consulted together, that they might put him to death.

54. Therefore Jesus no more walked publicly among the Jews, but went away thence into a Country near the Wilderness, to a City called Ephraim; and there he abode with his Disciples.

55. The Passover of the Jews too was near; and many went up to Jerusalem from the Country before the Passover, that they might purify themselves.

56. They therefore sought for Jesus, and talked with one another standing in the Temple, What do ye think, that he will not come at all to the Feast?

57. Now both the chief Priests and Pharisees had given Commandment, that if any one knew where he was, he should declare it, that they might apprehend him.

CHAP. XII.

JESUS therefore six Days before the Passover came to Bethany, where Lazarus was that died, whom he raised up from the Dead.

2. Therefore they made a Supper for him there, and Martha served; but Lazarus was one of those who sat down with him.

3. So Mary taking a Pound of Ointment, of exceeding precious liquid Spikenard, anointed the Feet of Jesus, and wiped his Feet with her Hair; inasmuch that the House was filled with the Savour of the Ointment.

4. Says one of his Disciples therefore, Judas Iscariot Simon's Son, who would deliver him up,

5. For what reason was not that Ointment

sold for three hundred Pence, and this given to the Poor?

6. Whereas he said this, not because he cared for the Poor, but because he was a Thief, and had the Purse, and carried what was put in.

7. Jesus therefore said; Let her alone; she has kept this for the Day of my Burial.

8. Since the Poor ye have always with you, but have not me always.

9. A great Company therefore of the Jews knew that he was there; and came not for the sake of Jesus only, but that they might also see Lazarus, whom he had raised up from the Dead.

10. But the chief Priests consulted, that they might likewise put Lazarus to death;

11. Because many of the Jews went by reason of him, and believed in Jesus.

12. On the next Day a great Company who were come to the Feast, hearing that Jesus was coming to Jerusalem,

13. Took Branches of Palm-trees, and went out to meet him, and cried out, Pray save, the King of Israel who comes in the Name of the Lord is blessed.

14. Moreover Jesus finding a young Ass, sat upon it, as it is written,

15. Do not fear, O Daughter of Zion: behold thy King comes, sitting upon the Colt of an Ass.

16. However his Disciples knew not these Things at first; but when Jesus was glorified, then they remembered that these Things were written of him, and that they did these Things to him.

17. Therefore the Company testified for him, which was with him when he called Lazarus out of the Grave, and raised him up from the Dead.

18. For this reason also the Company met him, because they heard that he had done this Miracle.

Ver. 52. *but that*] What follows is to be comprehended in the last Part of the Words of Caiaphas, but in another Meaning than he intended, like the other Part. The high Priest supposed that if they let Jesus be counted their King, the Romans would take it for a Rebellion, and destroy them, which would be compleated by dispersing those that were not slain, which the Death of Jesus would prevent; but it prevented their perishing in their Sins, by gathering together a true Israel.

Ver. 3. *Mary*] Notwithstanding what Authority of Authors *Whitby* here brings, against this being the same Story or Woman with that in *Mat. xxvi. 7.* and *Mark xiv. 3.* I had formed a Judgment to the contrary; but as I was preparing Arguments for it, found my self prevented by those which *Hammond* produces on *Luke vii. 37.* though out of Place.

Ver. 4. *Simon's*] Skipt over by some, as not having Son with it, I suppose; yet *Mills* pretends it is transferred hither from elsewhere. *Prol. 430.*

Ver. 7. *she has kept*] *Mills* from some pleads for it to have been originally, *that she may keep*; unintelligible or

absurd, though he would force the Meaning on it, *that it may be shown she has kept.*

Ver. 12. *the next Day*] after he came to Bethany, Ver. 1. and not after the Supper, as *Wall* remarks, *John* carrying on his History there first.

Ver. 17. *Therefore*] i. e. because of his so coming, not relative to Ver. 16.

Ver. 17. *testified*] the first Word of the Verse in the Original, and standing before *when* might give occasion to the following *various Reading.*

Ib. for him] rather than it which follows.

Ib. *when*] *Wall* in *Crit. Notes* says, *It is in the most and best Copies not ὅτε when, but ὅτι that*; amazing that Authors, and he then grown old (*Pref.*) should take such Liberty of Assertion! It appears by *Mills*, whom *Wall* consulted, *Pref. p. 1.* that only 3 Copies have ὅτι, the first very corrupt, as *Lucas Brugensis* shews, as likewise the second, *Mills Prol. 1168.* and the third the worst of all; so that *Mills* himself does not receive that Reading, tho' he says the *Vulg.* has it, which has *quando when.*

19. The

19. The Pharisees therefore said one to another, Do you see that we profit not any Thing? Lo the World is gone away after him.

20. And there were some Grecians of those who came up, that they might worship at the Feast;

21. These came therefore to Philip, who was from Bethsaida of Galilee, and thus intreated him, Lord, we would see Jesus.

22. Philip comes, and tells Andrew; and again Andrew and Philip tell Jesus.

23. Upon which Jesus made answer to them: The Hour is come for the Man to be glorified.

24. I say to you very certainly; Except a Grain of Wheat falls into the Ground, and dies, only that remains; but if it dies, it bears much Fruit.

25. He that loves his Life, will lose it; and he who slights his Life in this World, will keep it to everlasting Life.

26. If any one would wait on me, let him follow me; so where I am, there also will my Servant be: and if any one waits on me, the Father will honour him.

27. My Soul is now troubled, and what shall I say? O Father, save me from this Hour; but for the foregoing I am come to it.

28. O Father, glorify thy Name. Therefore a Voice came from Heaven, I have both glorified, and will glorify again.

29. The Company therefore that stood by, and heard, said it was Thunder: others said, An Angel spoke to him.

30. Jesus made answer; This Voice was not for my sake, but for yours.

31. Now is the Judgment of this World, now will the Prince of this World be cast out abroad.

32. And when I am lifted up from the Earth, I will draw all to my self.

33. (But this he spoke, signifying by what Death he should die)

34. The Company answered him; We have heard out of the Law, that Christ remains for ever; how then dost thou say, The Man must be lifted up? Who is this Man?

35. Therefore Jesus said to them; The Light is with you yet a little Time: walk while you have the Light; that Darkneſs may not seize you; and he who walks in Darkneſs, does not know whither he goes.

36. While you have the Light, believe in the Light, that you may be the Sons of it. These Things Jesus spoke, and when he went away, hid from them.

37. Nevertheless though he had done so many Miracles before them, they did not believe in him;

38. So that the Saying of the Prophet Esaias was fulfilled, which he spoke, Lord, who has believed our Report? And to whom has the Arm of the Lord been revealed?

39. For this reason they could not believe, because said Esaias again,

40. He has let their Eyes be blinded, and their Heart be hardened; lest they should see with the Eyes, understand with the Heart, and when they are converted, I might heal them.

41. These Things Esaias said, when he saw his Glory; and spoke concerning him.

42. Yet indeed many even of the Rulers believed in him; but did not confess, lest they should not belong to the Synagogue.

43. For they loved the Glory of Men, rather than the Glory of God.

44. Jesus further cried out in this manner: He that believes in me, does not *properly* in me, but in him who sent me.

45. Besides he that sees me, sees him who sent me.

46. I am come a Light into the World, that every one who believes in me may not remain in Darkneſs.

47. And if any one hears my Words, and does not believe, I do not judge him: for I

Ver. 22. *tell*] *told* from the *old Lat.*

Ver. 26. *so*] as is apparently the Sense, and that which is good.

Ver. 32. *all*] The *com. Reading* is *pantas masc.* but some have *panta* and like that *neut.* which *Mills* according to *Col. i. 20.* thought the right; I therefore leave it, as our Language allows, and our *Translators* have done, *Rom. xi. 32. 2 Pet. iii. 9.*

Ver. 35. *Time*] *Mills*, as this Word is left out by no *Father*, or *Version* but the *old Lat.* says it is a Scribe's, *Pro. 428, 435.* when he had cited for the Omission *Augustine*, the *Sax. Verf.* and *Reading* of *Valesius*; but all are of small Weight.

Ver. 36. *believe*] But as they amazingly did not, the Apostle was drawn into the following Observation, Ver. 37, &c.

Ib. when] So by *Beza quum*, it being the proper Aorist for it, and that which begins in Ver. 44. and continues to the End of the Chap. being also said now.

Ver. 37.

*Oh! how should any be so dull,
To doubt who this might be!
When they did things so wonderful,
And workes so mightie see,*

says Wither, Song 53.

Ver. 38. *So that*] for which see *Doddr. Fam. Exposit. Sect. 149.*

Ver. 39. *could*] according to *Ham. did*, as the same at *Ch. v. 19. Mark vi. 5.* and *mayst* at *Luke xvi. 2.*

Ib. because] by *Doddr.* because *as*, whose *Note* see.

Ver. 40. *let*] as at *Exod. vii. 3.* though *Whitby* says it may be *Malice* or *Wickedness* both blinded their Eyes, or the Personal is here put for the Impersonal, the Active for the Passive, i. e. *their Eyes are blinded, &c.*

Ver. 47. *believe*] Several Copies, *keep.*

Ib. not judge] To reconcile this with *Ch. v. 22. Ham.* takes it here in the Sense of *accusing.* I understand it, that *Jesus* did not judge then.

came not that I might judge the World, but that I might save it.

48. He that rejects you, and does not receive my Words, has what will judge him : the Word which I have spoken, that will judge him at the last Day.

49. Because I have not spoken of my self ; but the Father who sent me, he gave me a Commandment what I should say, and what I should speak.

50. And I know that his Commandment is everlasting Life : what Things therefore I speak, it is so as the Father told me.

C H A P XIII.

AT length before the Feast of the Passover, Jesus knowing that his Hour was come, for him to depart out of this World to the Father ; as he had loved his own who were in the World, he loved them till the End.

2. And when Supper was done (the Devil having now put into the Heart of Judas Iscariot *the Son* of Simon, that he should deliver him up)

3. Jesus knowing that the Father had given him all Things into Hand, and that he came out from God, and was going to God ;

4. He rises up from Supper, and puts away the Garments ; then taking a Towel, girded himself.

5. Afterwards he puts Water into a Bason, and began to wash the Feet of the Disciples, and to wipe with the Towel that he was girded with.

6. So he comes to Simon Peter, who says to him, Lord, dost thou wash my Feet ?

7. Jesus made answer to him, What I do, thou dost not know now, but thou wilt know when these Things are past.

8. Peter says to him, Thou shalt never wash my Feet at all. Jesus answered him, If I do not wash thee, thou hast no Part with me.

9. Simon Peter replies to him, Lord, not my Feet only, but also the Hands and Head.

10. Jesus rejoins to him, He that is washed has no more Need than to wash the Feet, but

is wholly clean ; and you are clean, but not all.

11. For he knew who would deliver him up ; for this reason he said, You are not all clean.

12. When he had therefore washed their Feet, and taken his Garments, being sat down, he said to them : Do ye know what I have done to you ?

13. You call me Master and Lord ; and you say well, for I am.

14. If I therefore the Lord and Master have washed your Feet, you also ought to wash the Feet one of another.

15. For I have given you an Example, that ye should also do as I have done to you.

16. I say to you very certainly, A Servant is not greater than his Master, nor an Apostle greater than he who sent him.

17. If you know these Things, you are blessed if you do them.

18. I speak not concerning you all, I know whom I have chosen ; but *it* is that the Scripture may be fulfilled, He that eats Bread with me, has lifted his Heel against me.

19. I tell you even now before it comes to pass, that when it does, you may believe that it is I.

20. I say to you very certainly, He that receives whomsoever I send, receives me ; and he that receives me, does him who sent me.

21. Jesus having said these Things, was troubled in Spirit, and testified in this manner, I tell you very certainly, that one of you will deliver me up.

22. Therefore the Disciples looked one at another, doubting about whom he spoke.

23. Now there was leaning on the Bosom of Jesus one of his Disciples, whom he loved.

24. Simon Peter therefore nodded to him, to ask who it would be about whom he spoke.

25. So he lying down upon the Breast of Jesus, says to him, Lord, who is it ?

26. Jesus answered, It is he to whom, having dipt, I shall give a Bit ; and dipping in a Bit, he gave *it* to Judas Iscariot *the Son* of Simon.

27. And after the Bit then Satan entered into

Ver. 1. *he loved them till the End*] *to the Close of his Life, Whithy.*

Ver. 2. *done*] or *made*, according to the Greek.

Ver. 3. *Jesus*] One Copy and a Transf. do, and Mills would cast out, *Pro. 431.*

Ver. 6. *who*] or *and he*, not Peter.

Ver. 14. *ought to wash*] *not in the literal Sense, but in the spiritual, Whithy.*

Ver. 18. *it is*] necessarily to be supplied or understood, as likewise at Ch. xiv. 31. & xx. 25. and [it was] Ch. ix. 3.

Ver. 19. *before it comes to pass*] three Copies want, and

Kuster writes that Mills thinks it a marginal Scholium ; wherein he wrongs him, Mills only saying, he should entirely replace it among such, were it not for the Suffrage of the present Copies, as notable as it is, *Pro. 1460.* Being notable then, it is fitter to be thought authentick.

Ver. 21. *will*] *Will.*

Ver. 24. *to ask who it would be*] but in a few Books, and says to him ; Tell, who it is ; which Mills terms the *primeval*, that gave Place to ours, the marginal Greek of some Scholiast. To enter a Dissent may suffice, where no more Proof nor Probability appears.

him; Jesus therefore says to him, What thou doest, do quickly.

28. But none who sat down knew why he spoke this to him.

29. For some thought, since Judas had the Purse, that Jesus said to him, Buy what Things we have Need of against the Feast; or that he should give Something to the Poor.

30. Therefore he having the Bit, presently went out; and it was Night when he thus went.

31. Jesus says; Now is the Man glorified, and God is glorified in him.

32. If God be so, he will also glorify him in himself, and will glorify him presently.

33. Little Children, I am with you yet a little while: ye will seek me, and as I said to the Jews, Whither I go, ye cannot come; so now I say to you.

34. I give you a new Commandment, that ye should love one another; as I have loved you, that ye should also love one another.

35. By this will all know that you are my Disciples, if you have Love one to another.

36. Simon Peter says to him, Lord, whither dost thou go? Jesus answered him, Whither I go, thou canst not follow me now, but wilt hereafter.

37. Peter replies to him, Lord, for what reason cannot I follow thee at present? I will lay down my Life for thee.

38. Jesus answered him; Wilt thou lay down thy Life for me? I say to thee very certainly, The Cock will not at all crow, until thou hast thrice denied me.

C H A P. XIV.

LET not your Heart be troubled: believe in God, as also in me believe.

2. In my Father's House there are many

Habitations, and if not, I would have told you: I go before to prepare a Place for you.

3. And if I go, and prepare for you a Place, I will come again, and receive you to my self; that where I am, you may also be.

4. Moreover whither I go you know, and know the Way.

5. Thomas says to him, Lord, we know not whither thou goest, and how can we know the Way?

6. Jesus replies to him, I am the Way, and the Truth, and the Life: none comes to the Father but by me.

7. If you had known me, you would also have known my Father; and henceforth you know him, as well as have seen him.

8. Says Philip to him, Lord, shew us the Father, and it is sufficient for us.

9. Jesus says to him: Am I such a long Time with you, and hast not thou known me, Philip? He who has seen me, has seen the Father; and how dost thou say, Shew us the Father?

10. Dost not thou believe that I am in the Father, and the Father is in me? The Words which I speak to you, I speak not from my self; but the Father himself who remains in me does the Works.

11. Believe me that I am in the Father, and the Father is in me; but if not, believe me by reason of the Works themselves.

12. I say to you very certainly, He that believes in me, the Works which I do, he shall also do, nay shall do greater than these; because I go to my Father.

13. And whatever you shall request in my Name, this will I do; that the Father may be glorified in the Son.

14. If you shall request any Thing in my Name, I will do it.

Ver. 30. *when he thus went*] The MS Copies that have therefore here are but few, viz. five or six, and those Grotius reckons were all made to the Lat. Copy of the Vulg.

Ver. 38. *The Cock will not at all crow*] viz. he that crowed the last, supposing him distinct from the other, Mark xiv. 72. which makes it strictly true to the Words; otherwise twice is to be understood from Mark xiv. 30. or to be in the principal crowing Time at Break of Day.

Ver. 1. *believe in God*] *believe* being the same both times, and so *Guyse* judged they should be rendered alike. *Beza* also mentions for both to be imperative *Nonnus* and *Theophylact*, as likewise *Doddr.* has it; and how much does the preceding leading Verb, which is thus, conduce to it! Not that alone, but the Sense likewise, as to continue and renew their Belief in God the Father and *Christ*, might be of great Help for them not to be troubled. And why should *Christ* preferably to the other tell them only they believed in God, when they did also in him? Besides the Gr. Pronoun *you* being not to this *believe*, any more than to the next, may of it self shew this to be imperative like that.

Ib. *as also in me believe*] *Whitby* having asserted in his Preface to the Galatians, that in all the Scriptures of the New Testament there is not to be found one Exhortation to any Christian to believe in *Christ*; which he affirms further in an Advertisement, is as certain and demonstrable as any Proposition in Euclid, because a Christian is one that does or must believe in *Christ*; and therefore cites the Synopsis (*Poole's* I suppose) that it may be rendered in the Ind. Mood, and *you believe in me*: which is easy to know without the Synopsis, if the Context would allow of it; but the Imperative before too strongly requires this to be so, for any to deny it, that by believing in *Christ* they might not be troubled. And for those to believe who did believe, see 1 John v. 13.

Ver. 10, 11. *is*] which the Gr. has, but not *am*.
Ver. 11. *me*] after the second *believe*, five, as *Mills* collected, have not, whence he weakly infers it was fetch'd from the first, *Prolog.* 434. the Numbers of which I frequently mention, because omitted by *Kuster*, though he made it his Business to mark them, and would be difficult to find without.

Ver. 12. *greater*] of Conversion particularly.

15. If you love me, keep my Commandments.

16. And I will ask of the Father, and he will give you another Comforter, that he may remain with you for ever ;

17. The Spirit of Truth, whom the World cannot receive, because it does not see him, nor know him ; but ye know him, because he remains with you, and shall be in you.

18. I will not leave you fatherless, I will come to you.

19. In a little while the World sees me no more, but you see me : because I live, you also will.

20. At that Time you will know, that I am in the Father, and you in me, and I in you.

21. He who has my Commandments, and keeps them, that is he who loves me ; now he who loves me will be loved by my Father, and I will love him, as also make my self manifest to him.

22. Judas, not Iscariot, says to him, Lord, how is it that thou art about to make thy self manifest to us, and not to the World ?

23. Jesus made answer to him : If any one loves me, he will keep my Word ; so my Father will love him, nay we will come to him, and make a Habitation with him.

24. He that does not love me, keeps not my Words ; and the Word which you hear is not mine, but the Father's who sent me.

25. These Things have I spoken to you, while I remain with you.

26. But the Comforter, the Holy Spirit, whom the Father will send in my Name, will himself teach you all Things, and bring all to your remembrance, which I have said to you.

27. I leave Peace to you, give you my Peace ; not as the World gives, do I give you : let not your Heart be troubled, nor be afraid.

28. You have heard that I said to you, I go away, and come to you : if you loved me, you would have been glad that I said, I go to

the Father ; because my Father is greater than I.

29. Besides I have now told you before it comes to pass ; that when it does, you may believe.

30. I shall not speak many Things further with you : for the Prince of this World is coming, though he has not any Thing in me.

31. But it is in order for the World to know, that I love the Father ; and as he has commanded me, so I do. Rise up, let us go along hence.

CHAP. XV.

I AM the true Vine, and my Father is the Husbandman.

2. Every Branch in me which does not bear Fruit, that he takes away ; and every one which bears Fruit, that he cleanses, that it may bear more Fruit.

3. You are already clean by the Word which I have spoken to you.

4. Remain in me, and let me in you. As a Branch cannot bear Fruit of it self, except it remains in the Vine, so neither you, except you remain in me.

5. I am the Vine, you the Branches : he that remains in me, and I in him, bears much Fruit ; since without me you cannot do any Thing.

6. Except any one remains in me, he is cast out abroad as a Branch, even a withered one ; so that People gather them together, and cast into the Fire, and they are burned.

7. If you remain in me, and my Sayings remain in you, ye may request whatsoever ye will, and it shall be done for you.

8. In this my Father is glorified, that you bear much Fruit ; so shall you become Disciples to me.

9. As the Father has loved me, I have also loved you : remain in my Love.

10. If you keep my Commandments, you will remain in my Love ; as I have kept the

Ver. 16. *Comforter*] or, also *Advocate* and *Exhorter*, according to the Verb, and *Wall's Note*, with *Ham. Annot.*

Ver. 18. *fatherless*] which it is as *James* j. 21. and not *comfortless*.

Ver. 23. *Word*] the singular of that in the next Verse.

Ib. make] For *poiesomen* some have *poiesometha* in the middle Form of declining, and *Mills* is positive rightly, for Nobody he says would change the former into the latter, *Prol.* 678. I confess 'tis a little striking, and the Meaning of the Words entirely the same ; yet such a Thing might be done among the *Gr. Fathers* he quotes for Elegancy, and I think rather than by *John*, the plainest and least polite of all the Writers of the *New Test. Books*.

Ver. 28. *that—I go*] without *I said* by several, which *Mills* says crept from the former Part of the Ver. *Pr.* 678. but seems surer to be omitted here by reason of that, and as this could be spared.

Ver. 30. *has not any Thing*] Some have it *will find* (a few of the primitive Writers *finds*) *Nothing*, and *Mills* in *Pr.* 746. puts down *finds Nothing* for genuine, and in *Num.* 806. *will not find any Thing*.

Ib. not any Thing in me] *not any Evil*, though Expositors write doubtfully of it.

Ver. 31. *it is*] viz. *I speak*, from the Verse last past ; and thus necessarily inserted in the *Gen. Transf.* to make Sense, or be intelligible, tho' thrown out by the *King's Translators*.

Ver. 4. *so neither*] literal, without *can*.

Commandments of my Father, and remain in his Love.

11. These Things have I spoken to you, that my Joy might remain in you, and yours might be fulfilled.

12. This is my Commandment, that ye should love one another, as I have loved you.

13. Greater Love than this none has, that any one should lay down his Life for his Friend.

14. Ye are my Friends, if ye do whatever I command you.

15. I no more call you Servants, since a Servant knows not what his Master does; but I call you Friends, since all Things which I have heard from my Father have I made known to you.

16. Ye did not choose me, but I chose you, and appointed you, that ye might go, and bear Fruit, and your Fruit might remain; that whatsoever ye shall request the Father in my Name, he may give it you.

17. These Things I command you, that ye love one another.

18. If the World hates you, ye know that it hated me before you.

19. If ye were of the World, that would love its own; whereas since ye are not of the World, but I have chosen you out of it, for this reason the World hates you.

20. Remember the Words which I said to you, a Servant is not greater than his Master. If they have persecuted me, they will also persecute you: if they have kept my Words; they will also keep yours.

21. But all these Things will they do to you by reason of my Name, since they know not him who sent me.

22. If I had not come, and spoken to them, they would not have had Sin; but now they have no Excuse for their Sin.

23. He that hates me, hates also my Father.

24. If I had not done Works among them which no other did, they would not have had Sin; but now they have both seen, and hated even me and my Father.

25. But it is that the Saying might be fulfilled, which is written in their Law, that they hated me undeservedly.

26. However when the Comforter is come; whom I will send to you from the Father, the Spirit of Truth who comes out from him, he will testify concerning me.

27. And you also will testify, because you have been with me from the Beginning.

CHAP. XVI.

THESE Things have I spoken to you; that ye might not be offended.

2. They will make you not belong to the Synagogue; nay the Time is coming, that any one who kills you, will think he brings Service to God.

3. And these Things will they do to you, because they have not known the Father, nor me.

4. But these Things have I spoken to you, that when the Time comes, ye may remember of them that I told you; however I did not tell you these Things at the Beginning, because I was with you.

5. Whereas now I go to him who sent me; and none of you asks me, Whither dost thou go?

6. Nevertheless because I have spoken these Things to you, Grief has filled your Heart.

7. Yet I tell you the Truth, it is profitable for you that I should go away: for if I do not, the Comforter will not come to you; but if I go, I will send him to you.

8. And when he comes, he will convince the World concerning Sin, concerning Righteousness, and also Judgment:

Ver. 11. my Joy] which I have in you, *Walt*; which Interpretation may be necessary for Contradistinction from your Joy, and according as my Love is to be understood, Ver. 9.

1b. might remain] Instead of the Gr. *μείν* five Copies have *ἵ* may be, and so many Versions have it rendered thus. That *Mills* esteemed the genuine Reading, as *Theophylact* has *μείν* for he imagined this latter came from *μείν* indeed being added, tho' there is no Instance of that, as there is of our *μείν*. What Spectres can a Mind, turned to strong and strange Ideas of them, raise? And besides the Want of *μείν* since *ἵ* breaks off the Chain of his Reasoning, for Lack of that Link; *ἵ* is the pres. Tense, not the first Aorist like *πληρωθή* might be fulfilled, as *μείν* is, and as seems requisite. *Whitby's* telling us it signifies Nothing which we read, is telling us Nothing but what we know without, as it is also like yielding up the Point.

Ver. 20. his] here as well as at Chap. xiii. 16. So both the Gr. and the former Eng. have, but the early Editions of the last Transf. have [the,] and the present are divided.

Ver. 21: all] This *Mills* would have to be crept in, five having it not, *Pr.* 1476. so *John*, he says, simply without *all*, Ch. xvi. 3. but what so likely as that being the Occasion of leaving it out here?

1b. by reason of my Name] viz. because of their being Christians; but for the sake denotes Regard, being used in a good or respectful Sense.

Ver. 22. they would not have had Sin] *Beza*, they would not have ceased to say that they were religious, and quite Strangers to Sin. But to me, says *Castal.* in *Defens.* p. 186. it seems to be far otherwise, If I had not come, they would not have rejected me, and so not sinned in that Respect. Whereas I think both had need be taken into the Meaning: the former as the next Words here; and the last in Ch. ix. 39. intimate; and the latter apparently from Ver. 24.

Ver. 2. nay] *Whitby* says *ἀλλὰ* here signifies *yea*; but that in the modern English is *nay*.

Ver. 8. convince] So the Word properly signifies, *Doddr.*

9. Concerning Sin indeed, because they do not believe in me;

10. Concerning Righteousness, because I go to my Father, and you see me no more;

11. And concerning Judgment, because the Prince of this World is judged.

12. I have yet many Things to speak to you, but ye cannot bear *them* now.

13. However when the Spirit of Truth himself comes, he will guide you into all Truth: for he will not speak of himself, but whatever he shall hear will speak, and he will tell you Things that are to come.

14. He will glorify me; because he will receive of mine, and tell you.

15. All Things whatever the Father has are mine: for this reason I said, that he will receive of mine, and tell you.

16. In a little while you will not see me, and again in a little while you will behold me, because I go to my Father.

17. Some of his Disciples therefore said one to another; What is this that he says to us, In a little while you will not see me, and again in a little while you will behold me; and, Because I go to the Father?

18. Therefore they said, What is this that he says, the little while? We know not what he says.

19. Jesus therefore knew that they were minded to ask him, so he said to them: Are you seeking one with another concerning this, because I said, In a little while you will not see me, and again in a little while you will behold me?

20. I say to you very certainly, that ye will weep, and mourn, but the World will rejoice; and ye will grieve, yet your Grief will become Joy.

21. A Woman when she is in labour, has Grief, because her Hour is come; but when she has brought forth the Child, she remem-

bers the Affliction no more, for Joy that a Man is born into the World.

22. So ye also indeed have now Grief; but I will see you again, and your Heart shall rejoice, and your Joy none takes away from you.

23. Nay at that Time ye shall not ask me any Thing: *for* I tell you very certainly, that whatsoever ye shall request of the Father in my Name, he will give you.

24. Hitherto ye have not requested any Thing in my Name: do ye request, and receive, that your Joy may be full.

25. These Things have I spoken to you in Proverbs; but the Time is coming when I shall speak to you no more in Proverbs, but shall tell you freely concerning the Father.

26. At that Time ye shall request in my Name; and I do not say to you, that I will ask of the Father for you.

27. For the Father himself loves you; because ye have loved me, and believed that I came out from God.

28. I came out from the Father, and am come into the World; again I leave the World, and go to the Father.

29. His Disciples said to him; Lo now thou speakest freely, and speakest no Proverb.

30. Now we know that thou knowest all Things, and hast no Need that any one should ask thee: by this we believe that thou camest out from God.

31. Jesus answered them; Do ye now believe?

32. Behold the Time is coming, nay is already come, that you will be dispersed each to his own, and leave me alone; yet I am not alone, because the Father is with me.

33. These Things have I spoken to you, that in me you might have Peace: in the World you will have Affliction; but take courage, I having overcome the World.

Ver. 16. *In a little while*] for *There will be a little while* and, to be understood by Ver. 10. till his Ascension.

Ib. *in a little*] as before, being the same, and not during or for a little, and so to be till his spiritual Coming, Acts ii. 2, 33.

Ib. *because I go*] belonging to both the Parts before.

Ver. 19. *because*] not the Relative, as in the com. Eng.

Ver. 22. *So*] not allowing *therefore*.

Ver. 23. *at that Time*] when that Spirit shall come, Ham. so in Ver. 26. he says *it* belongs not peculiarly to that Time between his Resurrection and Ascension; for which see also Guyse more particularly in his *Practical Exposition of the four Evangelists*.

Ib. *request*] *There is*, writes Wall, in the English a

great Amphibology in the Word *ask*, used in two different Senses, for which the Greek has two different Words; one to ask a Question, the other to request a Benefit.

Ver. 24. *in my Name*] That I suppose is the Reason, says Wall, that the Lord's Prayer had no Mention of his Name; but now he bids them ask all Things in his Name.

Ver. 25. The former but here a few leave out, and Mills says it has been inserted by reason of Connection, Pr. 434. Why not more likely left out by reason of the other but?

Ver. 26. *ask of*] being the first of those Words in Ver. 23. and having this double Meaning.

Ver. 30. *ask*] according to Ver. 19.

CHAP. XVII.

THESE Things Jesus spoke, and looked up to Heaven, and said : Father, the Time is come ; glorify thy Son, that he may also glorify thee :

2. According as thou hast given him Authority over all Flesh, that he may give everlasting Life to all whom thou hast given to him.

3. And this is everlasting Life, for them to know thee the only true God, and Jesus Christ whom thou hast sent.

4. I have glorified thee upon the Earth ; have finished the Work which thou gavest me to do.

5. So now do thou glorify me, Father, with thy self, in the Glory which I had with thee before the World was.

6. I have made thy Name manifest to the Men whom thou gavest me out of the World : they were thine, and thou gavest them to me, and they have kept thy Word.

7. They have now known, that all Things whatever thou hast given me, are from thee :

8. Because I have given them the Words which thou gavest me ; which they have received, and known truly that I came out from thee, and they have believed that thou didst send me.

9. I intreat for them : I do not intreat for the World, but for them whom thou hast given me, because they are thine.

10. Moreover all my Things are thine, and thy Things mine, and I am glorified in them.

11. And now I am no more in the World, but these are, and I come to thee. Keep those, Holy Father, in thy Name whom thou hast given me ; that they may be one, according as we are.

12. When I was with them in the World, I kept them in thy Name : those whom thou gavest me I have preserved, and none of them

is lost, excepting the Son of Destruction, that the Scripture might be fulfilled.

13. But now I come to thee, and these Things I speak in the World, that they may have my Joy fulfilled in themselves.

14. I have given to them thy Word, and the World has hated them, because they are not of the World, according as I am not:

15. I do not intreat that thou wouldest take them out of the World, but that thou wouldest keep them from Wickedness.

16. They are not of the World, according as I am not.

17. Sanctify them in thy Truth, thy Word being the Truth.

18. According as thou hast sent me into the World, I have also sent them thither.

19. And for them I sanctify my self, that they likewise may be sanctified in the Truth.

20. However I do not intreat for these only, but for them also who shall believe in me by their Word :

21. That they may all be one ; according as thou, Father, art in me, and I in thee, that they likewise may be one in us ; in order for the World to believe that thou hast sent me.

22. And I have given them the Glory which thou gavest me ; that they may be one, as we are one :

23. I in them, and thou in me ; that they may be made perfect in one, and in order for the World to know that thou sentest me, and didst love them, as thou didst me.

24. Father, I am willing that those also whom thou hast given to me, should be with me where I am ; that they may see my Glory which thou gavest me, because thou didst love me before the founding of the World.

25. Righteous Father, though the World has not known thee, yet I have, and these have known that thou hast sent me:

26. To whom I have made known thy

Ver. 1. *Things*] as in the Verse before, with others in that Chapter.

Ib. *the Time is come*] One Copy and one Author being without, *Mills* imagined it crept from Ch. xii. 23. and being admitted into a Copy, he says, no Wonder if afterwards it passed into all, *Pr.* 1427. Rash Judgment ! and not here alone ; but surely that is much likelier to be the Alteration made which stopped in one Copy, and *Nennus* might omit it because he wrote in *Verse*.

Ver. 2. *According as*] For *As* only may here denote *Since*.

Ib. *to him*] Because without [to] it may mean that *Jesus* was given to them, and is at least doubtful of it self.

Ver. 9. *I do not intreat for the World*] at that Time, and in that Respect, since they could not be kept in the Father's Name, Ver. 11. who were not in it ; look *Whitby's* Annot.

Ver. 10. *Things*] according to the *Gr.* and as *Beza*, &c. render it.

Ib. *thy Things mine*] are being added here from the old *Lat.* unnecessarily.

Ver. 11. *in thy Name*] as in the following Verse:

Ib. *whom*] A great many have, but some in a different Manner, *which*, viz. *Name* ; and that *Mills* approves of, expounding it to mean *Power*, or the like ; and Nobody, he says, would change *whom* into *which* ; yet it might be put as *Name* is the nearest Antecedent, or by Oversight, the Difference being small, especially since that in the next Verse seems to confirm our Reading ; where only a few have the other, and which is various, by *dat.* that tho' most have seems the worst, or *acc.* nor is *Nams* thus given, I believe, to be found elsewhere, and indeed the Expression seems too hard.

Ver. 12. *in the World*] not in the strange *Camb. Copy*, and the *Copt. Vers.* so *Mills* concludes was added from Ver. 11. Wild Inference ! *Whitby* has it not to be in the *Vulg.* and yet in all the *Versions*, *Exam.* Lib. 2. 2.

Name, and will do it; that the Love which thou hast loved me with may be in them, and I in them.

C H A P. XVIII.

JESUS having said these Things, went out with his Disciples beyond the Brook Kedron, where there was a Garden, into which he entered, and his Disciples.

2. Now Judas too that delivered him up knew the Place; because Jesus often gathered together there with his Disciples.

3. Judas therefore having received a Regiment, and from the chief Priests and Pharisees Officers, comes thither with Lanterns, Lamps and Arms.

4. Therefore Jesus knowing all Things which would come upon him, went out, and said to them, Whom do ye seek after?

5. They answered him, Jesus the Nazorite. Jesus says to them, It is I. And Judas also that delivered him up stood with them.

6. When he therefore said to them, It is I; they went away backward, and fell on the Ground.

7. He therefore again asked them, Whom do ye seek after? And they said, Jesus the Nazorite.

8. Jesus answered, I have told you, that it is I; if therefore ye seek after me, let these go:

9. That the Word might be fulfilled which he said, I have not lost any of them whom thou gavest me.

10. Therefore Simon Peter having a Sword, drew it, and smote a Servant of the high Priest, and cut off his right Ear; and the Servant's Name was Malchus.

11. Jesus therefore said to Peter, Put thy Sword into the Sheath; shall I not at all drink that Cup which my Father has given me?

12. So the Regiment, the Colonel, and Officers of the Jews took Jesus, and bound him.

13. Next they brought him away to Annas first: for he was the Father-in-law of Caiaphas, who was the high Priest for that Year.

14. And it was Caiaphas who advised the Jews, that it would be profitable, that one Man should perish for the People.

15. There followed Jesus notwithstanding Simon Peter, and another Disciple; which Disciple was known by the high Priest, and went in with Jesus into the high Priest's Hall.

16. But Peter stood at the Door without; therefore the other Disciple went out, who was known by the high Priest, and spoke to the Porter, and brought in Peter.

17. The young Woman that was Porter therefore says to Peter, Art not thou also one of this Man's Disciples? He says, I am not.

18. The Servants and Officers also stood by, making a Coal-fire, because it was cold, and warmed themselves; so Peter was standing with them, and warming himself.

19. The high Priest therefore asked Jesus, both concerning his Disciples and Doctrine.

20. Jesus answered him; I have spoken publickly to the World: I always taught in the Synagogue and the Temple, whither the Jews always come together, and have spoken Nothing in Secret.

21. Why dost thou ask me? Ask the Hearers, what I have spoken to them; lo they know the Things which I said.

22. But upon his saying these Things, one of the Officers who stood by gave Jesus a Stroke, saying, Dost thou answer the high Priest thus?

23. Jesus replied to him, If I have spoken ill, testify concerning the Ill; but if well, why dost thou beat me?

24. Annas having sent him bound to Caiaphas the high Priest.

25. Now Simon Peter was standing, and warming himself; therefore they said to him, Art not thou also one of his Disciples? He denied by saying, I am not.

26. Says one of the high Priest's Servants, that was a Kinsman of him whose Ear Peter cut off, Did not I see thee in the Garden with him?

27. Therefore Peter denied again; and presently the Cock crowed.

28. They therefore carried Jesus from Caiaphas into the Judgment-hall, as it was Morning; however they themselves did not enter in thither, that they might not be defiled, but that they might eat the Passover.

Ver. 1. *Kedron*] See concerning it on 2 Sam. xv.

23. Ver. 3. *and from the chief Priests and Pharisees Officers*] such as they chose to command the Soldiers; the *Greek* being thus posited.

Ver. 5. *It is I*] as translated *Mat. xiv. 27. Mark vi. 50.*

Ver. 13. *who*] viz. *Caiaphas*, Ver. 24.

Ver. 14. *perish*] not *die* as Ch. 11. 50.

Ver. 15. *another*] as *John* modestly styles himself, Ch. xix, 35. & xx. 2, 3, 4, 8, 25.

Ver. 16. *Porter*] the very same as at *Mark xiii. 34.*

Ver. 20. *always*] The latter *Grotius* would have repeated from the former, some having for it *all*; but might be rather altered for Variety.

Ver. 22. *a Stroke*] sing. as *Mark xiv. 65.* plur. where look; as here likewise in the next Chap. Ver. 3. and without *palm* in the *com. Transf.*

Ver. 28. *that they might eat the Passover*] Hence it may appear plain that this was the Day for it, and not the Day past, as likewise by Ch. xiii. 1, 2. & xix. 14, 31. at which last look; it also falling on that Day of that

29. Pilate

29. Pilate therefore went out to them, and said, What Accusation do ye bring against this Man?

30. They made answer to him, If he was not a Criminal, we should not have delivered him up to thee.

31. Therefore Pilate replied to them, Do ye take him, and judge him according to your Law. The Jews therefore said to him, It is not lawful for us to put any one to death:

32. That the Word of Jesus might be fulfilled, which he said, signifying by what Kind of Death he should die.

33. Pilate therefore entered into the Judgment-hall again, and called Jesus, and said to him, Art thou the King of the Jews?

34. Jesus answered him, Dost thou speak this of thy self, or did others tell thee concerning me?

35. Pilate replied, Am I a Jew? Thy Nation and the chief Priests delivered thee up to me: what hast thou done?

36. My Kingdom, answered Jesus, is not of this World: if it was of that, my Attendants would strive, that I might not be delivered up to the Jews; but now my Kingdom is not from hence.

37. Therefore Pilate asked him, Art not thou then a King? Jesus answered, Thou sayest it, I am a King. I was born for this, and for this came into the World, that I might testify to the Truth: every one who is of the Truth hears my Voice.

38. Says Pilate to him, What is Truth? And having spoken this, he went out again to the Jews, and declares to them; I find no Crime in him.

39. But there is a Custom to you, that I should release one at the Passover; are ye willing therefore I should release to you the King of the Jews?

40. They therefore all cried out again thus, Not him, but Barabbas. Now Barabbas was a Robber.

THEN Pilate therefore took, and scourged Jesus.

2. As also, the Soldiers plaiting a Crown of Briers, put it on his Head, and cloathed him with a purple Garment;

3. Moreover they said, Hail, King of the Jews; and gave him Strokes.

4. Therefore Pilate went forth again, and says to them, Lo I bring him out to you, in order for you to know that I find no Crime in him.

5. Jesus therefore came forth, wearing the thorny Crown, and the purple Garment; upon which he says to them, Behold the Man.

6. So when the chief Priests and Officers saw him, they cried out thus, Crucify, crucify. Pilate says to them, Do ye take, and crucify him: for I find not a Crime in him.

7. The Jews answered him, We have a Law, and according to our Law he ought to die, because he made himself the Son of God.

8. When Pilate therefore heard this Saying, he was more afraid.

9. Whereupon he entered into the Judgment-hall again, and says to Jesus, Whence art thou? But Jesus gave him no Answer.

10. Therefore Pilate says to him, Dost not thou speak to me? Knowest not thou that I have both Power to crucify thee, and Power to release thee?

11. Jesus answered, Thou wouldest have no Power against me, if it was not given thee from above: for this reason he that delivered me up to thee has the greater Sin.

12. Thenceforth Pilate endeavoured to release him; but the Jews cried out as follows, If thou releasest him, thou art not Cesar's Friend: every one who makes himself a King, contradicts Cesar.

Year, as in the *Chronology*; and so that Jesus eat it with his Disciples the Night before, being Part of the same and the Passover Day, tho' one Night sooner than usual, *Exod.* xii. 8. because he was to suffer death before that came, as *Gratius* shews from *Mat.* xxvi. 18. *Luke* xxii. 15. *Hammond* on *Mark* xiv. 12. and *Wall* on *Mat.* xxvi. 17. though *Whitby* vainly argues to the contrary, *Append.* to *Mark* xiv. with *Beza* at *Mat.* xxvi. 17. as if there were no such Passages in *John*, and when he comes hither, slips over them.

Ver. 32. *[Word]* as we use it in like Cases singularly.

Ver. 37. *not]* The *Greek* having *him*; and were it not for this, how did *Pilate* say he was a King? Thus also it accords well with Ver. 33, 36.

Ib. *sayest it, I am]* as in *Luke* xxii. 70.

Ver. 38. *no]* only as in the next Chap. Ver. 4.

Ver. 6. *Crucify, crucify]* followed by *him* in many

Copies, but it may be suspected was taken from *Luke* xxiii. 21.

Ver. 7. *our]* not in the *Vulg.* and one *Copy*, sufficient for *Mills* to say it was added from *the* before, *Pr.* 434. though so unlikely, and more *Books* so often dissenting from our *present*, without such Judgment from him; which is to be considered in other Cases, being largely to be seen in his *Various Readings*.

Ver. 8. *more afraid]* lest he should be the Son of God, as he might think in the heathen Notion.

Ver. 9. *Whence art thou]* to know if he came from Heaven.

Ver. 11. *the greater Sin]* How? Because if *Pilate* had only earthly Power, he could not have put *Jesus* to death, *Mat.* xxvi. 53, 54. besides his Innocency would have preserved him; and so the Sin of delivering him up would have been less.

13. Pilate therefore hearing this Saying, brought Jesus out, and sat down on the Judgment-seat, in a Place called the Pavement, but in Hebrew Gabbatha.

14. Now it was the Preparation of the Passover, and about the sixth Hour; and he says to the Jews, Behold your King.

15. But they cried out, Take away, take away, crucify him. Pilate says to them, Shall I crucify your King? The chief Priests answered, We have no King but Cesar.

16. Then he delivered him up therefore to them, that he might be crucified. Thus they took, and brought away Jesus.

17. And he bearing his Cross, went out to a Place called the Scull one, which is called in Hebrew Golgotha.

18. Where they crucified him, and two others with him, at each Side, and Jesus in the Middle.

19. And Pilate too wrote a Title, and put on the Cross; which was written, JESUS THE NAZORITE THE KING OF THE JEWS.

20. This Title therefore many of the Jews read, because the Place where Jesus was crucified was near the City; and it was written in Hebrew, Greek, Latin.

21. Therefore the chief Priests of the Jews said to Pilate; Do not write, The King of the Jews, but that he said, I am the King of the Jews.

22. Pilate answered, What I have written, I have written.

23. The Soldiers therefore, when they had

crucified Jesus, took his Garments (and made four Parts, to each Soldier a Part) with the Coat; now the Coat was without Seam, woven from above all through.

24. They therefore said one to another, Let us not part it, but make lots concerning it, whose it shall be; that the Scripture might be fulfilled which says, They divided my Garments to themselves, and cast Lots for my Cloaths: therefore indeed the Soldiers did these Things.

25. There stood also by the Cross of Jesus, his Mother, and his Mother's Sister Mary the Wife of Clopas, and Mary Magdalene.

26. Therefore Jesus seeing the Mother, and the Disciple whom he loved standing by, says to his Mother, Woman, behold thy Son.

27. Afterwards he says to the Disciple, Behold thy Mother. So from that Hour the Disciple took her to those of his own.

28. After this Jesus knowing that all Things were now accomplished, that the Scripture might be compleat, says, I am thirsty.

29. A Vessel therefore was set full of Vinegar; whereupon they filled a Sponge with it, which putting upon Hyssop, they conveyed to his Mouth.

30. When Jesus therefore had received the Vinegar, he said, It is accomplished; next bowing the Head, he delivered up the Spirit.

31. Therefore the Jews, that the Bodies might not remain upon the Cross on the Sabbath, since it was the Preparation (for that Sabbath was a great Day) intreated Pilate that

Ver. 13. *Gabbatha*] from the *Chald.* as the Termination shews; an elevated Place.

Ver. 14. *about the sixth Hour*] The Jews counting 12 Hours in an artificial Day, Ch. xi. 9. and reckoning them, 1, 2, &c. from the Morning, as we from Noon, *Mat.* xx. 9, 12. *John* i. 39. *Acts* iii. 1. & iv. 3. their 6th Hour would be our 12 o'Clock, which appears to be nearly the Time when Jesus Christ was put up on the Cross, by the Darkness beginning then, *Mat.* xxvii. 45. *Mark* xv. 33. as it ended at his Death, *Mat.* xxvii. 46, 50. *Mark* xv. 34, 37. If the Darkness also came on gradually, as may seem likeliest, what was done soon after he was on the Cross makes no Difficulty. And this [about] may admit of being as much as a Quarter of an Hour before, which Time would be requisite to take him from Condemnation, out of the City to Execution; and on the other side might be sufficient, as it was near, Ver. 20. and as the Priests may be supposed to hurry him along; lest there should be some Rescuer or Reprieve. What a Wonder it is that the Time of our Saviour's Crucifixion should be so superficially considered, as to remain a Doubt whether it held three Hours or six, and whether it began at our nine in the Morning, or at Noon! of which see on *Mark* xv. 25. Even *Beza*, tho' he has there no small Note on it, was inclined to doubt, if not think, the Scripture was corrupted by an Alteration of a Numeral, which he supposed too was the *sixth* here for *third*, and so *Whitby*, &c. but see *Mills* here and at *Mark* xv. 25.

Ver. 17. *Golgotha*] by the Elision of *g* a Scull being *gulgatha* in the *Chald.* *Targum*, 2 *Kings* ix. 35.

Ver. 19. *which*] But what can we do with those who carp at all the four being different? Tell them that every

one might be exactly so to a Letter. *Wesley* says, 'Undoubtedly these [of *John*] were the very Words, although the other Evangelists do not express them at large.' Whereas both *Matthew* and *Luke* have *This* is more.

Ib. *written*] Not a Noun, but Participle, as in the next Verse.

Ver. 23. *Jesus*] the *Vulg.* only *him*, yet stamp'd authentick by *Mills*, tho' probably it was the Pronoun put for the Noun.

Ib. *four*] being one Parcel of Soldiers, *Acts* xii. 4.

Ver. 25. *Sister*] as at *Luke* xxiv. 18. being both named *Mary*.

Ib. *Clopas*] *Cleopas*, *Luke* xxiv. 18. but barbarously *Cleophas*. As it is scarce to be doubted that his Wife was the same *Mary* as that in *Mat.* xxvii. 56, 61. & xxviii. 1. *Mark* xv. 40. *Luke* xxiv. 10. he seems to be a latter Husband: for the Father of her eldest Son was *Alpheus*, *Mat.* x. 3. *Acts* i. 13. see *Jude* 1.

Ver. 27. *took her*] By which it appears *Joseph* her Husband was dead, as also at the early Preaching of *Jesus*, *Mat.* xii. 46. *Mark* iii. 31. but was living when he was 12 Years old, *Luke* ii. 42, 43.

Ib. *those of his own*] it being plural.

Ver. 29. *therefore*] not *now* of any Kind.

Ib. *filled*] *Gr.* *filling*.

Ib. *which*] The Conjunction being thus rendered, there is no Need of adding in two *its*, which however should be distinguished.

Ver. 31. *was a great Day*] being the Festival of unleavened Bread or Cakes, *Lev.* xxiii. 5, 6, 7. *Numb.* xxviii. 16, 17, 18. & xxxiii. 3. as well as the Sabbath.

their

their Legs might be broke, and they taken away.

32. The Soldiers therefore indeed came, and broke the Legs of the first, and of the other who was crucified with him.

33. But coming to Jesus, when they saw that he was dead already, they did not break his Legs.

34. Yet one of the Soldiers with a Spear pierced his Side, and presently there came out Blood and Water.

35. And he who saw has testified, and his Testimony is true; nay he knows that he speaks true Things, to the end that you may believe.

36. For these Things were done, that the Scripture might be fulfilled, There shall not a Bone of him be broke.

37. And again another Scripture says, They shall look on him whom they have pierced.

38. Now after these Things Joseph one from Arimathea (who was a Disciple of Jesus, but concealed for Fear of the Jews) intreated Pilate that he might take away the Body of Jesus; and Pilate permitted him: he therefore came, and took it away.

39. Nay Nicodemus also came (who first came to Jesus by Night) bringing a Mixture of Myrrh and Aloes, about a hundred Pounds.

40. Therefore they took the Body of Jesus, and tied it up in linen Cloaths, with the Spices, as the Manner of the Jews is to bury.

41. Besides there was in the Place, where he was crucified, a Garden; and in that a new Grave, into which was not any one yet put.

42. There they therefore laid Jesus, by reason of the Jews Preparation, because the Grave was near.

CHAP. XX.

AFTERWARDS on the first Day after the Sabbath, Mary Magdalene comes in the Morning, while it was dark, to the Grave, and sees the Stone taken away from it.

2. Therefore she runs, and comes to Simon Peter, and to the other Disciple whom Jesus

loved, and says to them, They have taken away the Lord from the Grave, and we know not where they have put him.

3. Peter therefore went out, and the other Disciple, and they came to the Grave.

4. However though they ran both together, the other Disciple quickly ran before Peter, and came first to the Grave.

5. Who stooping down, beheld the linen Cloaths lying; nevertheless he did not go in.

6. Simon Peter therefore that followed him comes, and entered into the Grave, and saw the linen Cloaths lying;

7. As also the Napkin that was upon his Head, not lying with the linen Cloaths, but wrapt up in another Place apart.

8. Then went in therefore the other Disciple also, who came first to the Grave; and he saw, and believed.

9. For they did not yet know the Scripture, that he must rise from the Dead.

10. Therefore the Disciples went away to those who belonged to them.

11. But Mary stood at the Grave weeping without; as she wept therefore, she stooped down.

12. With that she sees two Angels in White sitting, one at the Head, and one at the Feet, where the Body of Jesus had lain.

13. And they ask her, Woman, why dost thou weep? She says to them, Because they have taken away my Lord, and I know not where they have put him.

14. Moreover having said thus, she turned about backward, and sees Jesus standing; and did not know that it was he.

15. Jesus asks her, Woman, why dost thou weep? Whom dost seek for? She, thinking that he was the Gardener, says to him, Master, if thou hast carried him away, tell me where thou hast put him, and I will take him.

16. Jesus says to her, Mary. She turning about, says to him, Rabbouni, which is to say Master.

17. Replies Jesus to her; Meddle not with me: for I do not yet go up to my Father; but go thou to my Brethren, and tell them, I am

Ver. 38. *concealed*] not an Adverb, but Participle.

Ver. 2. That this was not the same with that at Ver. 18. *Mat.* xxviii. 8. *Mark* xvi. 10. *Luke* xxiv. 10. *Whitby* in *Annot.* shews; as also that this Passage is only mentioned here, *Ham.* says.

Ver. 3. *beheld*] What Need was there to add, *and looking in*, or Ver. 11. *and looked*?

Ver. 10. *those who belonged to them*] *Gr.* as if *themselves*.

Ver. 14. *Moreover having said thus*] Here is to follow next that in *Mat.* xxviii. 5, 6, 7. *Mark* xvi. 6, 7. *Luke* xxiv. 5, 6, 7, 8. see *Ham.* on this Chap. n. 2.

Ib. *sees*] being the pres. Tense in the *Orig.* which has a manifest Advantage, by setting this affecting surprising Particular in a stronger and more striking View, even

to one's own Sight. It is the same as Ver. 6, 12. And it may look as if the *verbal interlineary Version* of *Monsieur* (if they were so little versed in the *Gr.*) missed the King's Translators, because he here leaves the *vidit*, *saw* of *Pagn.* unaltered.

Ver. 16. *Rabbouni*] with a Letter more than in *Mark* x. 51.

Ver. 17. *Meddle not*] as the other Women did soon after, *Mat.* xxviii. 9.

Ib. *for I do not yet go up*] and so there would be Time sufficient for it afterwards. But what right Sense can be made of our *present Reading*? see an Essay on this in the *Gent. Magazine* for Sept. 1757, and *Doddr.* whom I have consulted since.

Ib. *go thou*] for *go alone* might be *I go*.

going

going to my Father and yours, with my God and yours.

18. Mary Magdalene comes, and declares to the Disciples, that she had seen the Lord, and he told her these Things.

19. When it was therefore the Evening of that Day, on the first after the Sabbath; the Doors being shut, where the Disciples were assembled together for Fear of the Jews, Jesus came, and stood in the midst, and says to them, Peace be to you.

20. And having pronounced this, he shewed them his Hands and Side. Therefore the Disciples rejoiced at seeing the Lord.

21. Jesus therefore said to them again, Peace be to you: as the Father sent me, I also send you.

22. This having likewise expressed, he breathed on, and says to them; Receive the Holy Spirit.

23. The Sins of whomsoever you forgive, they are forgiven to them; of whomsoever you hold fast, those are held fast.

24. But Thomas one of the twelve, called Didymus, was not with them when Jesus came.

25. Therefore the other Disciples told him, We have seen the Lord. But he said to them, Except I should behold in his Hands the Mark of the Nails, nay should put my Finger on the Mark of them, as also put my Hand on his Side, I would not at all believe.

26. So eight Days after his Disciples were again within, and Thomas with them; when Jesus comes, the Doors being shut, and stood in the midst, and said, Peace be to you.

27. Afterwards he says to Thomas, Put forth thy Finger hither, and behold my Hands; as likewise reach out thy Hand, and put on my Side: thus be not unbelieving, but believing.

28. At this Thomas made answer to him, Thou art my Lord, and my God.

29. Jesus replies to him, Because thou hast seen me, Thomas, thou hast believed: they are blessed who have not beheld, and yet have believed.

30. Many other Miracles therefore indeed Jesus also did before his Disciples, which are not written in this Book.

31. But these are written, that you may believe that Jesus is Christ the Son of God; and that believing, you may have Life in his Name.

C H A P. XXI.

AFTER these Things Jesus made himself manifest again to the Disciples, at the Sea of Tiberias; which he did thus.

2. There were together Simon Peter, and Thomas called Didymus, as also Nathanael from Cana of Galilee, and the Sons of Zebedee, with two others of his Disciples.

3. Simon Peter tells them, I am going a fishing; they say to him, We are also coming with thee: they went out, and got into a Ship presently, and in that Night caught Nothing.

4. But when it was now Morning Jesus stood on the Shoar; nevertheless the Disciples did not know that it was he.

5. Jesus therefore says to them, Children, have you any Meat? They answered him, No.

6. Upon which he replied to them, Cast the Net on the right Part of the Ship, and you will find. They therefore cast, and were no longer able to draw it for the Multitude of the Fishes.

7. Therefore that Disciple whom Jesus loved says to Peter, It is the Lord. Simon Peter therefore hearing that it was the Lord, girded on a Coat (for he was naked) and threw himself into the Sea.

8. And the other Disciples came in a little Ship (for they were not far from Land, but about two hundred Cubits off) haling the Net of Fishes.

9. When they therefore arrived at Land, they saw a Coal-fire laid, with little Fish laid upon it, and Bread.

10. Jesus says to them, Bring some of the little Fishes which you have now caught.

Ver. 19. *it was*] belonging to Evening, not to first.

Ver. 20. *this*] the same Ver. 22.

Ib. *his*] belonging to Hands as well as Side.

Ver. 23. *hold fast*] which is not only the strictest Signification of the Gr. Word, but the most proper of about 60 to the Latin of it *teneo*, in Ainsworth's Dictionary.

Ver. 25. *the Mark*] *σῆμα* being Mark, and *τόπος* Place, some Books have the latter.

Ib. *put on*] both times alike, and not thrust into; put on being to feel, and *ἐν* signifying on Ch. viii. 6. Luke xx. 25.

Ver. 29. *Thomas*] left out of many Copies, yet I don't find *Mills* adopt the Omission.

Ver. 1. The Supposition of *Grætius*, that this Chapter was supplied by the Church of Ephesus, where *John* wrote the Book, is sufficiently answered by *Mills* in *Prel.* N°.

249. *Edit. Kust.* However because of the two last Verses of the foregoing Chapter it may be allowed as a *Postscript* by *John*.

Ver. 3. *presently*] *Mills* exhibits as explanatory, *Prel.* 432. but I having already answered him in so many Things, wherein is so much Agreement, enough may be found there for this and divers others.

Ver. 9. *laid*] This first was left out both of the *Geneva* and *Bishops Bibles*, and what made our latter Translators turn it so widely as *there*, which the Gr. *κειμενα* does not mean in the least, concerns me to mention no further.

Ib. *little Fish*] as the Gr. Word signifies, and is accordingly translated Ch. vi. 9.

Ver. 10. *little Fishes*] a few among the rest, that might soon be dressed for Dinner.

11. Simon Peter went up, and drew the Net to Land, full of great Fish a hundred fifty three; yet there being so many, the Net was not torn.

12. Jesus says to them, Come, dine. However none of the Disciples durst enquire of him, Who art thou? knowing that it was the Lord.

13. So Jesus comes, and takes the Bread, and gives to them, with the little Fish in like Manner.

14. This third time now Jesus was made manifest to his Disciples, when he had been raised up from the Dead.

15. When they had therefore dined, Jesus asks Simon Peter, Simon of Jonas, dost thou love me more than these *do*? He says to him, Yes, Lord, thou knowest that I love thee affectionately. He replies to him, Feed my Lambs.

16. He asks him again the second time, Simon of Jonas, dost thou love me? He says to him, Yes, Lord, thou knowest that I love thee affectionately. He replies to him, Keep my Sheep.

17. He asks him the third time, Simon of Jonas, dost thou love me affectionately? Peter was grieved that he asked him this Question thrice; whereupon he said to him, Lord, thou knowest all Things, thou art sensible that I love thee affectionately. Jesus replies to him; Feed my Sheep.

18. I tell thee very certainly, When thou

wast young, thou didst gird thy self, and walk whither thou wouldest; but when thou art old, thou wilt stretch forth thy Hands, and another will gird, and carry thee whither thou wouldest not.

19. Now this he said, signifying by what Death he should glorify God. And having spoken this, he says to him, Follow me.

20. At which Peter turning about, sees the Disciple whom Jesus loved following; who also lay down upon his Breast at Supper, and asked, Lord, who is it that will deliver thee up?

21. Peter upon seeing him, enquires of Jesus, Lord, and what of him?

22. Jesus says to him, If I would have him remain till I come, what is it to thee? Do thou follow me.

23. This Saying therefore went out to the Brethren; that this Disciple should not die; whereas Jesus did not say to him, that he should not die; but, If I would have him remain till I come, what is it to thee?

24. This is the Disciple who testifies concerning these Things, and wrote them; and we know that his Testimony is true.

25. And there are also many other Things all which Jesus did, which if they should be writ particularly, I think the World it self would not receive the Books that would be written: so let it be.

Ver. 12. *of the Disciples*] *Mills* without any Authority conjectures this has been put in, with *summe probabile est*, it is very likely.

Ver. 15. *do*] for otherwisemight be understood, more than thou dost these. *Whitby* indeed interprets *these* to be the Nets and Fisher-boats; which makes the Comparison much lower and wider, than if it was spoken of Peter's loving the other Disciples, nay so wide one may think as not to admit of a Question. But he says, *Peter could not answer to this Question* (as I understand it) *unless he knew their Hearts*; yet he might and does answer to it, though he could not answer it, and accordingly does not the latter; which however he might think, as what was intended by the asking, since he must speak that which he thought in any Respect.

Ib. love—affectionately] denoting more ardent loving than the other *Gr.* Word.

Ver. 16. *Keep*] not the same *Gr.* Word as in the Verse before and after.

Ver. 17. *art sensible*] as we say, and the original Verb properly signifies; see *Leigh's Crit. Sacr.*

Ver. 22. *remain till I come*] And as *John* lived to be very old, it is to be supposed he did, viz. when the Temple was destroyed, and the Mosaical Dispensation actually as before virtually abolished, according so that on *Mat.* xvi. 28. and *Jesus* might speak in this Manner to leave it doubtful, and prevent some ill Consequence or other of making it certain.

Ver. 25. *other*] It is manifest that *John's* Intent was to relate things omitted by the rest, he therefore concludes thus very aptly.

Ib. receive] as rendered *Mat.* xix. 11, 12. *Mark* ii. 2. 2 *Cor.* vii. 2. *contain* is hyperbolic, and more so with *could*; see *Whit. Annot.*

NOTES upon the ACTS of the APOSTLES.

CHAP. I.

THE first Book indeed I made concerning all Things, Theophilus, which Jesus began both to do and teach;

2. Till the Day that he was taken up, having given command by the Holy Spirit, to the Apostles whom he had chosen.

3. To whom also he shewed himself alive after he had suffered, by many certain Signs, being seen by them for forty Days, and speaking the Things concerning the Kingdom of God.

4. And being assembled with them, he told them not to depart from Jerusalem, but to wait for the Father's Promise, which you have heard from me:

5. For John indeed baptized with Water, but you shall be baptized with the Holy Spirit not many Days after this.

6. When they were therefore indeed come together, they asked him as follows, Lord, wilt thou restore the Kingdom to Israel at this Time?

7. And he said to them, It is not for you

to know the Times or Opportunities, which the Father has put into his own Power.

8. But you shall receive Ability from the Holy Spirit that shall come upon you, and shall be Witnesses for me, in Jerusalem, and all Judea, with Samaria, nay to the End of the Earth.

9. Having said these Things, while they beheld, he was taken up, and a Cloud received him away from their Sight.

10. And as they were looking stedfastly towards Heaven, while he went, behold there stood by them two Men in white Apparel;

11. Who also said, Men of Galilee, why do ye stand looking towards Heaven? The same Jesus that is taken up from you into Heaven, will come in the same Manner ye saw him go thither.

12. Then they returned to Jerusalem, from the Mount called Olivet; which is near Jerusalem, being thence the Journey of a Sabbath.

13. And when they were come in, they went up into a Chamber, where there remained Peter, and James, and John, and

Tit. Acts] Published in the same 64th Year of the Christian Æra, and at the same Place, viz. *Alexandria*, with the *History of Jesus*, by *Luke*; as *Mills* computes the former, and the Subscription of some Copies to that *History*, with the *Syriack* and *Persian* Translators, declare the latter.

Ver. 1. first] rather than *former*, as *Beza* observes that *Cicero* writing two Books concerning *Invention* says.

Ib. indeed] *Gr. μὲν, Lat. quidem*, as *Ver. 5. Ch. iii. 22. & iv. 16. & xi. 16. Mat. xx. 23. & xxiii. 27. & xxvi. 41. Rom. ii. 25. 2 Cor. viii. 17. 1 Cor. xi. 7. Phil. iii. 1. 1 Pet. ii. 4.*

Ver. 3. he had suffered] a Verb in *Gr.*

Ib. Signs] So *Beza* and *Trem.* from the *Syr.* have *signis, Castal. indicis*, and *Tynd. tokens*.

Ib. the Things] themselves directly, not of or concerning them, the *Orig.* having here no Preposition; see *Ver. 9.*

Ib. Kingdom of God] *Whereby God reigneth in us, Geneva Note.*

Ver. 4. which you] The silent Transit, as here, out of oblique Speech into direct, or from the 2d to the 3d Person, is the superior Sort of Sublime, which the Insertion of *saith* he utterly spoils. There is a beautiful Instance of this Kind, howsoever it escaped the Notice of our Criticks, in *Tom. Brown's Translation of Justin*, undoubtedly the best *English* in Prose of any Classic Author, B. 31. Ch. 5. though it be scarce at all striking in the original *Latin*, where the 2d Person is sometimes used indefinitely. The Passage has the following Turn, *Annibal professed that he neither approved the Counsels nor Projects of those who had*

spoke before him—that it was a mighty Step towards the happy Conclusion of a War, to obtain the first Advantage of Time and Place, but that it was not so when one had to do with the Romans; Take the Field before them, get Battle after Battle upon them, yet you must still contend with this very Enemy, whom you looked upon to be utterly vanquished and undone. But *professed*, as it does not suit the latter Part, would preferably have been *declared*, like *told* here, which is a Circumstance necessary to be observed.

Ver. 7. Opportunities] thus *Beza* and *Mont.* *opportunitates*; which makes no Tautology.

Ver. 8. Ability] not the same Word that is rendered *Power* just before.

Ib. from] *Gr. the Ability of.*

Ib. for me] not unto me, but to the People.

Ver. 11. the same] *ἴσως*, besides which there is Nothing for the *so*—as in the *com. Trans.*

Ver. 12. the Journey of a Sabbath] which being two thousand Cubits, according to *Godwyn* in his *Moses and Aaron*, B. 3. Ch. 3. amount to five Furlongs and twenty-one Poles; which will agree very well with *Certen's Account*, that from the Top of this Mount to the present City-gate, is about a Quarter of an Hour's Walk.

Ver. 13. Chamber] rendered every where else in the *com. Eng. Bib.* *upper chamber.*

Ib. Peter] To which *both* here (as in *Ver. 8.*) seems improper; and *τῇ*, says *Scapula* in *Lexic.* *frequentior stipes est, ut passim videre licet*; is usually insignificant, as may be seen every where.

Andrew,

Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the Son of Alphaeus*, and Simon Zelotes, and Judas *the Brother of James*.

14. These all continued unanimously in Prayer and Supplication, with the Women, and Mary the Mother of Jesus, and with his Brothers.

15. And in those Days Peter standing up in the midst of the Disciples (the Assembly by Name in the same Place being about a hundred and twenty) said :

16. Men, Brethren, it is expedient this Scripture should be fulfilled, which the Holy Spirit spoke before by the Mouth of David concerning Judas, who was the Guide to them that took Jesus.

17. For he was numbered with us, and obtained a Lot of this Ministry.

18. He therefore indeed procured a Field with the Reward of Unrighteousness; and falling down headlong, burst in the middle, and all his Bowels were shed out.

19. And it was known to all who dwelt at Jerusalem; forasmuch as that Field is called in their own Language Akeldama, that is The Field of Blood.

20. For it is written in the Book of Psalms, Let his Habitation be desolate, and none dwell in it, and let another take his Office of Overseer.

21. It is expedient therefore one of those Men who came together with us, all the Time that the Lord Jesus went in and out among us,

22. Beginning from the Baptism of John, to the Day that he was taken up from us, should be a Witness of his Resurrection with us.

23. So they put up two, Joseph called Barabas, who was surnamed Justus, and Matthias.

24. And praying, said; Thou Lord, who knowest the Hearts of all, shew which of these two thou hast chosen,

25. To receive a Lot of this Ministry and Apostleship, from which Judas transgressed, that he might go to his own Place.

26. And they gave their Lots, when the Lot falling for Matthias, he was numbered along with the eleven Apostles.

C H A P. II.

AND when the fiftieth Day was fully up, they being all unanimously in the same Place;

2. There was suddenly a Sound from Heaven, as of a strong Blast of Wind blowing along, and it filled the whole House where they were sitting.

3. Then there appeared to them Tongues separated as it were of Fire, and it sat upon each one of them.

4. And they were all full of the Holy Spirit, beginning to speak in other Tongues, as the Spirit gave them to utter forth.

5. Now there were Jews dwelt in Jerusalem, who were religious Men, from every Nation under Heaven.

6. And as there was this Report, a Multitude came together, and were confounded, because each one heard them speak in his own Language.

7. So they were all amazed, and wondered, saying one to another; Behold are not all these who speak Galileans?

8. How then do we each hear *them* in our own Language, among which we were born?

9. Parthians, and Medes, and Elamites, and such as dwell in Mesopotamia, with Judea and Cappadocia, Pontus and in Asia,

or him who was to be chosen: I incline to the first; for which see the *Annot.* of *Whitby*.

Ver. 1. *fiftieth*] from the Passover: and why should it not be rendered in *Eng.* what it is in *Greek*? The *Rhemists* in their *Pres.* say, *If Pentecost be untranslated, why should not Pasche and Azymes so remaine also, being solemn feastes, as Pentecost was?*

Ver. 3. *separated*] for each Person to have one whole Tongue, not a cloven one.

Ver. 4. Concerning which, and for that Day, *Wither* writes,

*Whereby those men that simple were,
And fearefull till that howre,
Had knowledge at an instant there,
And boldnesse arm'd with powre;
Receiving gifts so manifold,
That (since the world begun)
A wonder seldome hath been told,
That could exceed this one.*

Ib. *to utter forth*] an infinitive Verb.

Ver. 8. *we each hear*] As it is put in the *com. Transf.* every man is doubtful, and might be the Disciples, which the *Gr.* shews it was not.

Ib. *them*] from Ver. 11.

Ib. *among which*] for Instance, not *in* but *among* Latin.

Ver. 15. *in the same Place*] *ἐν τῷ αὐτῷ τόπῳ*, as Ch. ii. 1. 1 *Cor.* xi. 20. which is thus literal, as likewise *Beza* translates it *eodem loco*, *Castal. ibidem*, and the *Gen. Vers.* has it *in one place*.

Ver. 16. *ibis*] some slip over, and *Mills* thereupon says is an Addition, *Pr.* 678. but as there would have been so little Demand for it, supposing it absent, it may likelier be *Luke's* own.

Ver. 17. *Lot*] as Ver. ult.

Ver. 18. *He therefore*] as being the Guide to take *Jesus*, Ver. 16. and thus the *Gr.* is.

Ib. *falling down*] probably by the Cord breaking that he hanged himself with.

Ver. 19. *was known*] being the Remark of *Luke* the Historian.

Ib. *Akeldama*] Expositors might have their Reasons, or one Reason, for not shewing the Etymology of this Word. I find it to be from the *Chald.* *ܐܩܠܕܡܐ* *akal* and *ܕܡܐ* *dema*. *Wesley* supposes *Luke* expounded it for Readers who did not understand Hebrew; when if they had, they would not have known it by that, as it is not *Heb.*

Ver. 20. *Office of Overseer*] which is from the *Septuag.* *Transf.* *Psa.* cix. 8. *Cast.* renders it *munus*, *Office*; and *Trem.* from the *Syr.* *Ministerium*, *Ministry*.

Ver. 25. *that he might go to his own Place*] It is a contested difficult Point, whether this was spoken of *Judas*,

10. As also Phrygia and Pamphilia, Egypt and in the Parts of Libya by Cyrene, and Roman Strangers, with Jews and Profelytes,

11. Cretians and Arabians, we hear them speak in our Tongues the great Things of God.

12. Thus they were all amazed, and doubted, saying one to another, What can this be?

13. Yet others scoffing, said, They are full of new Wine.

14. But Peter, joined by the eleven, stood up, and with his Voice exalted solemnly declared to them: Men, Jews, and all who dwell at Jerusalem, be this known to you, and give ear to my Words.

15. For these are not drunk, as you suppose, since it is but the third Hour of the Day.

16. But this it is that was spoken by the Prophet Joel;

17. And in the last Days, says God, I will pour out of my Spirit upon all Flesh, and your Sons and Daughters shall prophesy, your young Men shall see Visions, and your old Men dream Dreams.

18. Moreover upon my Servant-men and Maids, will I pour out of my Spirit in those Days, so that they shall prophesy.

19. Besides I will put Wonders in Heaven above, and Signs upon the Earth below, Blood, and Fire, and Fume of Smoak.

20. The Sun shall be turned into Darknes, and the Moon into Blood, before the great and illustrious Day of the Lord comes.

21. And every one who calls on the Name of the Lord shall be saved.

22. Men of Israel, hear these Words: Jesus the Nazorite, a Man shewn to be from God to you, by the powerful Things, with the Wonders and Signs, which God did through him amongst you, as ye your selves also know;

23. Him, being given forth by the determined Counsel, and the Foreknowledge of God, ye have taken, and by unrighteous Hands crucifying, did kill:

24. Whom God has raised up, having undone the Pangs of Death; because it was impossible he should be held by it.

25. For David says of him; I have foreseen the Lord before me continually; because he is at my right Hand, that I may not be moved.

26. For this reason my Heart has been glad, and my Tongue rejoiced; and moreover my Flesh shall dwell in Hope.

27. Because thou wilt not leave my Person in the Grave; nor let thy Holy One see Corruption.

28. Thou hast made known to me the Ways of Life; wilt make me full of Joy with thy Presence.

29. Men, Brethren, let me say to you boldly

Ver. 11. *Cretians*] as Tit. i. 12.

Ib. *great Things*] So this Word is translated Luke i. 49. where it occurs only besides; and does not signify *wonderful works*.

Ver. 13. *new Wine*] of the Growth of the last Season, which they might then lately have begun to drink.

Ver. 14. *Jews*] It is not of *Judea*.

Ver. 17. *last Days*] Hammond, under a great Concern lest his *Paraphrase* and *Annotations* should be wholly impertinent and vain, if it should be believed that the *Scripture* is to be interpreted by the Spirit of God (the extraordinary Help of which he allows to the *Primitive Christians*, and does not suppose it inconsistent with other Means then) falls first to expounding this noble Passage into a different Sense, viz. that these *last days* were not ours, but the Time immediately preceding the Destruction of the Jewish City and Temple, *Postsc. concerning New Light*. But the *Jews* were not all *Flesh*, nor all Sorts of Mankind; and his Arguments for its being that Time, don't thereby prove it was not future also; and other Places clearly shew the Continuance of the Spirit of God with his Church and Servants, as John xiv. 16, 17. Mat. xxviii.

20. However our great Author was so intent upon his Hypothesis, that he does not only apply Ver. 20. to that Time, but even 1 *Thes.* v. 2. 2 *Thes.* i. 7, 8, 9. 2 *Pet.* iii. 10, 12. *Rev.* i. 7. though it was past when the last was written, and it may be doubted on this very Account.

Ver. 20. *illustrious*] So Erasmus, Montan. Beza, the New Versionist, and Wesley translate; nor does it signify notable.

Ver. 22. *shewn to be from God to you*] aptly literal in the proper Meanings of the Words, with *to be* (as often in the *Scripture*) included or understood; nor do I find that the Verb signifies *approved*, but properly *shewn*, ac-

cording as it is translated 2 *Thes.* ii. 4. so Erasmus renders *exhibitum*, *Cast. representatum*, and *Wesl. pointed out*.

Ib. *powerful Things*] rendered in the sing. *power*, Ch. i. 8. & iii. 12. & iv. 7, 33, &c.

Ver. 23. *given forth*] as the Gr. Word strictly and properly signifies, from *ex forth* and *didomi give*; and as it is said in the *Essay for a New Transl.* p. 79. denotes the Gift and Present which God had made of his Son to the Jews; I may add, that thus it is agreeable to *shewn to be from God to you* in the Verse before: so Wall.

Ver. 24. *having undone*] or *when he had undone*; being prior to *raising up*, whether the *Pangs* signify those before he was dead, or the longing Desire of his Soul to return, and comfort his Disciples, &c. and both may be comprehended.

Ib. *Death*] the *Vulg.* and a few *Hell*, which Mills counted genuine; but as he attempts at no Reason for it, we may leave it to the Authority of *Copies*, of which he has but two, and those both very ordinary or corrupt ones.

Ver. 26. *glad*] which is more suitable to *Heart* than *Tongue*.

Ver. 27. *Person*] Doddr. says '*ψυχη* can hardly be thought to signify a dead Body.' But why not? when *ψυχη* which it is correspondent to does, as Buxt. expounds, and shews from Hag. ii. 13. Lev. xix. 28. & xxi. 1. Num. v. 2. & ix. 6.

Ib. *Grave*] as this Gr. Word is rendered 1 *Cor.* xv. 55. see *Psa.* xvi. 10. from whence it is quoted, and Beza's Annot. here, with *Whitby's*. Wesley has it in the Text *Hades*, which he expounds *The invisible World*; but besides this being an arbitrary or forced Interpretation, how well does his Soul not being left there, agree with its returning thither again in forty Days, and being invisible even while here?

concerning

concerning the Patriarch David, that he is both dead and buried, and his Sepulchre is among us even to this Day.

30. Therefore being a Prophet, and knowing that God had sworn to him with an Oath, that he would according to the Flesh raise up Christ from the Fruit of his Body, to sit upon his Throne ;

31. By seeing beforehand, he spoke concerning the Resurrection of Christ, that his Person was not to be left in the Grave, nor his Flesh to see Corruption.

32. This Jesus has God raised up ; of which we all are Witnesses.

33. As he was therefore exalted by the right Hand of God, and received the Promise of the Holy Spirit from the Father, he has poured out this which you now behold and hear.

34. For David did not ascend into Heaven ; but he says ; The Lord said to my Lord, Sit at my right Hand,

35. Till I make thy Enemies thy Footstool.

36. Let all the Family of Israel therefore certainly know, that God has made this very Jesus, whom you crucified, both the Lord and Christ.

37. At hearing this, they were pricked to the Heart ; so that they said to Peter, and the rest of the Apostles, What shall we do, Men, Brethren ?

38. Whereupon Peter said to them ; Repent, and be baptized each of you in the Name of Jesus Christ, for the Forgiveness of Sins ; and ye will receive the Gift of the Holy Spirit.

39. For the Promise is to you, and your

Children, nay to all that are far off, whomsoever the Lord our God shall call hither.

40. And with many other Words did he testify, and exhort, saying, Be saved from this froward Generation.

41. They therefore indeed received his Word gladly, and were baptized ; so about three thousand Persons were added that Day.

42. Who continued in the Doctrine of the Apostles, and in Fellowship, as also in breaking of Bread, and Prayers.

43. There was Fear too on every Person, many Wonders and Miracles being done by the Apostles.

44. Now all that believed were in the same Place, and had all Things common.

45. For they sold *their* Possessions and Goods, and parted them to all, according as any one had Need.

46. They also daily continuing unanimously at the Temple, did break Bread from House to House, and receive the Food in Joy, and Simplicity of Heart ;

47. Praising God, and having Favour with all the People. And the Lord added daily those that would be saved to the Church.

CHAP. III.

AT the same Time also Peter and John went up to the Temple, at the Hour of Prayer, *which* was the ninth.

2. And a certain Man, being lame from his Mother's Womb, was carried along, whom they put daily at the Gate of the Temple, called the beautiful one, to ask

Ver. 37. *he would according to the Flesh raise up Christ*] Some Books, especially Versions, are without all this, and Mills declares it to be no other than a marginal Note at first, to shew the Resurrection of Christ ; but was more apparently omitted, because not in *Psa. cxxxii. 11.*

Ib. *according to the Flesh*] i. e. as Christ was Man ; but doubtful or obscure in the com. Reading.

Ver. 31. *his Person*] not doubted by Mills to be inserted from Ver. 27. *Pr. 1201.* for the *Vulg.* and about half a Dozen of all Sorts are without it. Poor Proof !

Ver. 34. *ascend*] *bodily, Ham. and Whit.*

Ver. 37. *the rest of*] under Sentence of Condemnation from Mills, being not in one Copy, and two Versions, *Pr. 440.*

Ver. 38. *Christ*] absent from two Versions, which tho' of so little Signification, is laid hold of by Mills as the right Reading without this. The Discussion of Various Readings already in the Books of the Gospel might be pretty sufficient, as the following are so much alike ; but I think to touch on some others that occur.

Ver. 41. *They*] those mentioned in Ver. 37.

Ib. *gladly*] This a few are without, and when Mills found the *Vulg.* one, whom he had overlooked it seems, he put it down for Marginal, *Pr. 628.*

Ver. 42. *continued*] The Gr. has no more *steadfastly* here than in Ch. i. 14.

Ib. *breaking of Bread*] as they eat together in common, Ver. 44, 46. *1 Cor. xi. 20, 21, 22.* and Bread is commonly mentioned in Scripture for Food, as the principal Part, which is particularly shewn, Ver. 46. and being made in Cakes was rather broke than cut, otherwise the breaking might be distributing of it, see *Beza's Annot.* here.

Ver. 43. *Miracles*] as rendered Ch. iv. 16, 22.

Ver. 44. *in the same Place*] as Ver. 1. and according to the Greek.

Ver. 45. *parted them to all*] for the Continuance of which *J. Wesley* pleads, as the Fruit of Love ; yet says on *Mat. xix. 21.* *To sell all would be an absolute Sin to many of us.*

Ib. *to all*] the Believers, not men, which is not in the Original.

Ver. 46. *receive the Food*] the same Gr. Words as in Ch. xxvii. 33.

Ver. 47. *to the Church*] Upon the Testimony of three or four, *Zegerus* and Mills counted it came in from the Margin, *Pr. 1201.* of little Validity to regard.

Ver. 1. *At the same Time*] as of Place Chap. ii. 1, 44.

for Alms from those that went in to the Temple.

3. Who when he saw Peter and John about to go in thither, begged Alms.

4. And Peter looking stedfastly at him, with John, said, Look at us.

5. So he gave heed to them, waiting to receive Something from them.

6. But Peter said, I have no Silver and Gold : yet this that I have got I give thee ; by the Name of Jesus the Nazorite rise up, and walk.

7. Then he took hold of him by the right Hand, and raised him up ; when immediately his Feet and Ankle-bones became firm.

8. So that he leaped up, as also stood, and walked ; nay went in with them to the Temple, walking, leaping, and praising God.

9. And when all the People saw him walking, and praising God ;

10. They knew that he was the same, who sat at the beautiful Gate of the Temple for Alms ; upon which they were full of Astonishment and Amazement, at what was come to pass on him.

11. For the lame Man who was healed, holding Peter and John ; all the People ran together to them, at the Porch called Solomon's, being much astonished.

12. Which Peter seeing, he answered the People : Men of Israel, why do ye wonder at this ? Or why look you stedfastly at us, as if by our own Power or Piety, we had made him walk ?

13. The God of Abraham, Isaac and Jacob, the God of our Fathers, has glorified his Son Jesus ; whom you delivered up, and denied him in the Presence of Pilate, when the same had decreed he should be let go.

14. Whereas you denied the Holy and Righteous One, and asked for a Murderer to be given you.

15. But you killed the Prince of Life, whom God has raised up ; of which we are Witnesses.

16. And in the Faith of his Name, this Man whom you see and know, his Name has made firm ; even the Faith which is by himself, has given him this Soundness before you all.

17. And now, Brethren, I know that you did it through Ignorance, as also your Rulers.

18. However the Things which God foretold by the Mouth of all his Prophets, that Christ should suffer, he has so fulfilled.

19. Repent therefore, and be converted, for your Sins to be blotted out ; as the Times of Refreshment shall come from the Presence of the Lord,

20. And he shall send Jesus Christ, preached to you before.

21. Whom it is expedient indeed Heaven should receive, till the Times of the Restitution of all Things, which God has spoken of by the Mouth of all his holy Prophets since the World has been.

22. For Moses indeed said to the Fathers ; The Lord your God will raise you up a Prophet, from your Brethren, like me ; to him you shall hearken, according to all Things whatever he shall speak to you.

23. Nay every Person who will not hearken to that Prophet, shall be destroyed from the People.

24. And all the Prophets too from Samuel forward, whoever spoke of, foretold likewise these Days.

25. You are the Children of the Prophets, and of the Covenant which God made with our Fathers, saying to Abraham, And through thy Offspring shall all the Families of the Earth be blessed.

26. God having raised up his Son Jesus to you first, sent him to bless you, in turning away each from your Iniquities.

Ver. 4. *looking stedfastly*] the same Gr. Verb used Ver. 12.

Ib. *with John*] The great Agreement of our Copies, one alone being without this, scarce hindered Mills, he said, from thinking it crept from the Margin, *Pro.* 1485. such an Edge had he for paring away the *Scripture*.

Ver. 6. *by*] for what else is the Meaning ? And so it is rendered Ch. iv. 7, 9. & iv. 10, 12, 30. & vii. 35. & xi. 14. & xiii. 39. twice, &c.

Ver. 8. *to the Temple*] into which the common People did not enter, but into the Courts.

Ver. 11. *For*] as the foregoing shews.

Ver. 12. *Piety*] Two or three have it *Authority*, or *Power* by another Word, which Mills would have be first a *Marginal Exposition* of the foregoing, and so would thrust this out ; when *ἀξια*, *Authority* might be rather a Corruption of our *ἐξουσία*, as *Power* and *Authority* couple well together, but rendered by the *Vulgate*, *potestate*, *power*, since he had the former Word *virtute*, *Ability*.

Ver. 13. *denied*] *West.* *renounced*.

Ver. 19. *as*] See *Scap. Lex.*

Ver. 20. *preached*] as Ver. 18, 24. *Whit.* *designed*,

because divers have it *ἐπαγγελισμένον* (from *ἐπαγγέλλω*) instead of *ἐπαγγελισμένην*.

Ver. 21. *since the World has been*] Mills says is of Luke Ch. i. 70. but its being differently posited in the *Greek* is sufficient to take off that.

Ver. 22. *For—to the Fathers*] This, which stands together in the Gr. Mills supposed was brought hither from Ver. 25. though only the *Vulg.* and one *Copy* are without it all, but the *Syr.* wants the latter, *Pr.* 1348. What Answer can such want, or deserve ?

Ver. 24. *the Prophets*] imagined not to be in the *Vulg.* formerly, and so rejected by Mills ; what Surmise is this !

Ver. 26. *Jesus*] not with several, but we are not therefore to conclude with Mills factitious, or borrowed from Ver. 13. *Pro.* 438. How often he would expunge this dear and precious Word [*Jesus*,] which the inspired Writers were so pleased to use !

Ib. *in turning away*] Doddridge translates, *every one of you turning from* ; which is beside the Gr. and what Need is there for any such Shift, since it is not said he did so, but God sent him to do it ? Which some refused to have done, and of *you* is not in the *Greek*.

C H A P. IV.

BUT as they were speaking to the People, the Priests, the Captain of the Temple, and the Sadducees came upon them;

2. Being concerned for their teaching the People, and declaring in Jesus the Resurrection of the Dead.

3. So they laid Hands on them, and put them into Custody till the next Day: for it was now Evening.

4. Nevertheless many of those who heard the Word believed, the Number of which Men was become about five thousand.

5. And on the next Day gathered together their Rulers, Elders and Scribes, to Jerusalem;

6. With Annas the high Priest, Caiaphas, John, Alexander, and whoever were of the Kindred of the high Priest.

7. When setting them in the midst, they asked, By what Power, or by what Name, have you done this?

8. Then Peter being full of the Holy Spirit, said to them: Rulers of the People, and Elders of Israel,

9. If we are examined to Day about the Benefit to the infirm Man, by what he is made well;

10. Let it be known to you all, and to all the People of Israel, that by the Name of Jesus Christ the Nazorite, whom you crucified, whom God has raised up from the Dead, by this he stands here before you sound.

11. This is the Stone rejected by you Builders, that is become the Head of the Corner.

12. And there is not Salvation in any other: for no other Name under Heaven is given among Men, by which we must be saved.

13. Now upon seeing the Boldness of Peter and John, and perceiving that they were unlearned and unskilful Men, those wondered, and knew that they had been with Jesus.

14. When they beheld the Man likewise who was cured standing with them, they had Nothing to say against it.

15. However they commanded them to go out of the Council, and talked one to another as follows;

16. What shall we do to these Men? For that indeed a known Miracle has been done by them, is manifest to all who dwell at Jerusalem, which we cannot deny.

17. But that it may spread no more among the People. let us threaten them sharply, that they should not henceforth speak to any Man in this Name.

18. Accordingly they called them, and ordered them not to speak nor teach at all, in the Name of Jesus.

19. But Peter and John made answer to them; Judge you, whether it is righteous before God, to hearken to you rather than to God.

20. For we cannot but speak, what Things we have seen and heard.

21. At last when they had added Threatenings, they let them go, not at all finding how they might punish them, by reason of the People; because these all glorified God for what was done.

22. For the Man was above forty Years old, on whom this Miracle of Healing was done.

23. Thus being let go, they went to their own Company, and told whatever the chief Priests and Elders had said to them.

24. And those hearing, raised up the Voice unanimously to God, and said: Lord, thou art God that madest Heaven and Earth, with the Sea, and all Things which are in them.

25. Who by the Mouth of thy Servant David didst say; Why did the Gentiles make a noise, and the People study vain Things?

26. The Kings of the Earth stood up, and the Princes were gathered together in the same Place, against the Lord and his Christ.

27. For truly there were gathered together at thy Holy Son Jesus, whom thou didst

Ver. 2. *in Jesus*] in his rising from Death; as the Translator of a *New Version* renders it paraphrastically, *in the Person of Jesus*.

Ver. 9. *Benefit*] So it is rendered in the other Place where it is found, 1 *Tim.* vi. 2.

Ver. 10. *this*] Name, as both the Construction and Sense shew; the Name being the Power as Ver. 7. and Ch. iii. 12. which the Apostles were the Instruments of.

Ver. 12. *And there is not Salvation in any other*] *Whitby* vindicating these Words, implies that *Mills* or Somebody rejected them; when it is not so, only one bad Copy is without *Salvation*: the like of adding the *Holy Spirit* Ver. 25. and so at other Places.

Ver. 13. *unlearned and unskilful*] *West.* illiterate and uneducated.

Ib. *unskilful*] *Doddr.* renders it *in private Stations of Life*, and says the original Word *idiot*, whence is our

Idiot, has literally this Signification: which appears to be taken from *Bras*; but is it so by its other Places, 1 *Cor.* xiv. 16, 23, 24. and especially 2 *Cor.* xi. 6?

Ver. 16. *known*] as translated Ver. 10.

Ver. 21. *God*] *Mills* casts off, for some Scruple about the *vulg. Lat.* and supposes the Apostles were intended, as whom they glorified. Too weak to hold an Argument about, especially as it is against that well-known Expression *glorified God*.

Ver. 27. *truly*] Next follows with several, *in this City*; but rejected by *Mills*, *Pr.* 894. as well as by *Grabe* and *Whit.* yet *Wall* in his *Critical Notes* since says, *So all ancient MSS. and so all the ancient Christians*; when there are but 14 or 15 *MSS.* out of near fifty that have it, and by *Mills* seven of those Writers.

Ib. *were gathered together*] the *Greek* of which is the first Word of the Verse, though this is put last in the com-

anoint, both Herod and Pontius Pilate, with the Gentiles and People of Israel,

28. To do whatever thy Hand *suffered*, and thy Counsel appointed before, to be done.

29. So now, O Lord, look on their Threatenings; and grant to thy Servants that they may speak thy Word with all Boldness,

30. By stretching forth thy Hand for Healing; and that Miracles and Wonders may be done, through the Name of thy Holy Son Jesus.

31. And no sooner had they prayed, but the Place in which they were gathered together was shaken; nay they were all full of the Holy Spirit, and spoke the Word of God with Boldness.

32. The Multitude also of those who believed, were of one Heart and Soul; nor did one say that any of the Things he had were his own, but all Things were common to them.

33. With great Power too did the Apostles render Witness of the Resurrection of the Lord Jesus; and there was great Grace on them all.

34. Neither was there any among them that wanted: for whoever were Possessors of Lands or Houses, selling, brought the Prices of the Things sold,

35. And put at the Feet of the Apostles; then there was distributed to each according as any one had Need.

36. Thus Joses, surnamed Barnabas by the Apostles (which is, being interpreted, the Son of Comfort) a Levite, by Race from Cyprus,

37. Selling the Field he had, brought the Money, and put at the Apostles Feet.

BUT a certain Man named Ananias, with his Wife Sapphira, sold a Possession;

2. And took away some of the Price, his Wife also knowing *it*, so brought a certain Part, and put at the Apostles Feet.

3. But Peter said; Ananias, why has Satan filled thy Heart to belye thy self to the Holy Spirit, and to take away some of the Price of the Land?

4. While it remained, did not it remain thine; and being sold, was in thy Power? Why didst thou propose this Matter in thy Heart? Thou hast not lyed to Men, but to God.

5. And when Ananias heard these Words, he fell down, and expired; so that there was great Fear on all who heard these Things.

6. The young Men also arose, and wound him up, so carrying out, buried *him*.

7. Moreover it was about the Space of three Hours, when his Wife, not knowing what was done, went in.

8. Upon this Peter demanded of her, Tell me whether you sold the Land for so much? Who said, Yes, for so much.

9. Then replied Peter to her, Why did you agree to tempt the Spirit of the Lord? Behold the Feet of those who buried thy Husband at the Door, and shall carry thee out.

10. With that she fell down immediately at his Feet, and expired; whom when the young Men went in, they found dead, and carrying out, buried by her Husband.

11. So there was great Fear on the whole Church, and on all who heard these Things.

12. By the Hands of the Apostles were further done many Miracles and Wonders among

Transf. and a Verb being the principal Word of a Sentence, as at the Beginning of the *con. Syntax* in *Lilly's Gram.* &c. may claim most Right to keep its Place, and to have its Nouns transposed to it into their natural Order, when placed out of it, for a right and certain *Interpretation*: according to which the Words, *both Herod and Pontius Pilate, with the Gentiles and People of Israel*, would stand before *were gathered together*, as being to it nominative Cases and belonging thereto; and then *To do* at the Beginning of the following Verse, would be next to *anoint*, and evidently belong to that, to which indeed it is nearer now than to the other, and may be supposed to pertain to the nearest, according to the Order of the Words in the *Original*, which I chose not to alter. But in the *Essay for a New Translation*, p. 80, 81. it is said 'The Terms of the *Original* do plainly bear, "That Herod and Pontius Pilate gathered themselves together, with the Gentiles, "and People of Israel, against his holy Child Jesus, "whom he had anointed to do whatsoever his Power and "Wisdom had before determined to be done; as the "Gentlemen of the *Port-Royal*, who can't be suspected in

'this Matter, have very well rendered it;' where see further.

Ib. *San*] as the same Word is rendered Ch. iii. 13, 26.

Ver. 28. *To do*] as *Jesus* did by his Disciples in curing the lame Man, Ver. 10.

Ib. *thy Hand suffered*] This, I may presume, needs no Comment.

Ib. *to be done*] which may be rendered *might be done*, instead of *should be done*, as *Beza* to make it suit his Opinion turns it.

Ver. 29. *grant to*] *West.* give.

Ver. 31. Two or three add to the Text at the End, but I think unskilfully, if only as a *Note*, *to every one that would believe*; for what can be made of such a Distinction?

Ver. 4. *propose this Matter*] pretending what he gave was the whole, according to *Wall*, and as the foregoing Words of *Peter* require. Nor will the Crime appear so small, if it be considered, that the Christians now sold what they had, and put their Money together, to live on it in common; so that this was also Cheating or Robbery, as well as Deceit and Lying.

the People; and they were all unanimously in Solomon's Porch.

13. But none dared to join with those of the rest; whereas the People magnified these.

14. And Believers were added more to the Lord, Multitudes both of Men and Women:

15. Insomuch that they carried out the Sick into the Streets, and laid on Beds and Couches, that even the Shadow of Peter when he came by might overshadow some of them.

16. And there came together also a Multitude to Jerusalem belonging to the Cities round about, that carried the Sick, with such as were troubled by unclean Spirits; who were all cured.

17. Whereupon the high Priest rose up, as likewise all that were with him, being the Sect of the Sadducees, and were so full of Envy,

18. That they laid their Hands on the Apostles, and put them in publick Custody.

19. But the Angel of the Lord opened the Doors of the Prison by Night, and brought them out, as also said,

20. Go, and stand nay speak at the Temple to the People, all the Words of this Life.

21. Which they hearing, went at Break of Day into the Temple, and taught: whereas the high Priest coming, and those that were with him, they called together the Council, and all the Senate of the Israelites, then sent to the Jail to have them brought.

22. But when the Officers came, they did not find them in the Prison; whereupon they returned, and told as follows,

23. We found the Jail indeed shut in all Security, and the Keepers standing without before the Doors; yet when we opened it, we found Nobody within.

24. Now as the high Priest, the Captain of the Temple, and the chief Priests heard these Words, they doubted concerning them, what this would come to.

25. In the mean time one came, and told them thus, Behold the Men whom you put into Prison are standing in the Temple, and teaching the People.

26. The Captain then went with the Officers, and brought them without Violence: for they were afraid of the People, lest they should be stoned.

27. And having brought, they set them in the Council, when the high Priest asked them as follows,

28. Did not we strictly order you not to teach in this Name? Whereas behold you have filled Jerusalem with your Doctrine, and would bring the Blood of this Man upon us.

29. To which Peter, with the Apostles, made answer; It is fit to obey God rather than Men.

30. The God of our Fathers raised up Jesus, whom you slew, hanging on a Tree.

31. Him has God exalted by his right Hand, for a Prince and Saviour, to give Repentance to Israel, and Forgiveness of Sins.

32. And we are his Witnesses of these Things, and the Holy Spirit also, that God has given to such as obey him.

33. Which they hearing, were so cut, that they consulted to kill them.

34. But there stood up in the Council a certain Pharisee named Gamaliel, a Teacher of the Law, reputable with all the People, and when he had commanded the Apostles to be put forth a little while,

35. He said to them: Men of Israel, take heed to your selves what ye are about to do concerning these Men.

36. For before this Time Theudas rose up, telling that himself was Somebody, to whom a Number of Men, about four hundred adhered; who was killed, and all whoever consented to him were dissolved, and came to nought.

37. After him rose up Judas of Galilee, in the Time of Enrolling, and took away many People after him; and he perished, as likewise all whoever consented to him were dispersed.

38. And now I say to you; Refrain from these Men, and let them alone: for if this Counsel or Work is of Men, it will be destroyed;

Ver. 15. *into the Streets*] *Mills* says is of some Annotator, not of the Evangelist; tho' only lacking in the *Ethiop. Transf.* and some having *into* differently.

Ver. 17. *Sadducees*] *Wall* has here a pious and profitable Note, that the ruling Men being these, who did not believe a future Life, brought Wickedness to such a Height as *Josephus* describes it to be, before the Destruction of the Jews; whom he matches with the *Deists*, &c.

Ver. 34. *Apostles*] The *Vulg.* and two or three *Codes* having for it *Men*, *Mills* counted that genuine, and says ours is an *Interpretation*; but it is not *Gamaliel* speaks here, as Ver. 35.

Ver. 36. *Theudas*] *Josephus* tells of such a *Theudas*, as also *Judas*, but of *Theudas* being not only after the other, but after *Gamaliel* said this; which is accounted for, either by this being some *Theudas* before that in *Josephus*, or by that Writer's mistaking the Time, he being an incorrect

Historian, but both *Ham.* and *Whit.* are for the former; I may add, that the latter *Theudas*, supposing there were two, might be nicknamed so from the other, which I think is likelier than to be his Son, thus he mentioned here might be the real one.

Ib. *consented*] the Verb that is rendered *agreed*, Ver. 40. in the *com. Transf.*

Ver. 37. *many*] left out of the *Vulg.* and one *Copy*, and if we will grant *Mills* his *Exposition*, that by *People* here was meant the *Jews*, he will fasten the Consequence upon us, that this Word was not at first in the Text; but since we need not allow the former, neither the latter. He adds, *It seems wholly drawn thither from Ch. xix. 26. Prol. 438.* notwithstanding the Substantive is there another Word *Company*, and the Matter quite different.

Ver. 38. *destroyed*] the same Verb as in the next Verse, and *Ch. vi. 14.*

39. But if it is of God, you may not destroy it: lest at any time you should be found Fighters against God.

40. So they consented to him; and calling thither the Apostles, beat *them*, and ordered they should not speak in the Name of Jesus, then let them go.

41. They therefore indeed went rejoicing from the Presence of the Council, that they were counted worthy to be disgraced for his Name.

42. And every Day at the Temple, as also from House to House, they did not cease to teach and preach Jesus Christ.

C H A P. VI.

AND in that Time, when the Disciples were multiplied, there was a Murmuring of the Hellenists at the Hebrews, because their Widows were slighted in the daily Ministering.

2. Upon which the Twelve called the Multitude of the Disciples thither, and said; It is not pleasing that we should leave the Word of God, to minister to Tables.

3. Therefore, Brethren, look out seven Men among you well testified of, full of the Holy Spirit and Wisdom, whom we may appoint over this Business.

4. But we will continue in Prayer, and the Ministry of the Word.

5. And the Speech was pleasing before all the Multitude: accordingly they chose Stephen, a Man full of Faith and the Holy Spirit, with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus a Proselyte of Antioch.

6. Whom they set before the Apostles, and these prayed, and put Hands on them.

7. The Word of God too increased, and the

Number of the Disciples was multiplied exceedingly at Jerusalem, nay a great Company of the Priests was obedient to the Faith.

8. Besides Stephen being full of Faith and Power, did great Wonders and Miracles among the People.

9. Nevertheless there rose up some of the Synagogue called that of the Libertines, Cyrenians and Alexandrians, with those of Cilicia and Asia, disputing with Stephen.

10. Whereas they were not able to resist the Wisdom, and the Spirit with which he spoke.

11. They then got Men privily who said, We heard him speak blasphemous Words, in relation to Moses and God.

12. Thus they stirred up the People, Elders and Scribes, and coming thither, caught him, and brought into the Council.

13. Moreover set up false Witnesses who said; This Man does not cease speaking blasphemous Words, against this holy Place and the Law.

14. For we heard him say, that this Jesus the Nazorite would destroy this Place, and change the Ceremonies which Moses delivered to us.

15. Now all who sat in the Council looking stedfastly at him, saw his Face as if it was that of an Angel.

C H A P. VII.

HOWEVER the high Priest asked, Are these Things indeed so?

2. Whereupon he said: Men, Brethren and Fathers, hear; the God of Glory appeared to our Forefather Abraham being in Mesopotamia, before he dwelt in Charran.

3. And said to him, Go out of thy Country, and from thy Kindred, and come to the Country which I will shew thee.

Ver. 39. *lest at any time you should*] to be connected with let them alone, *Ham.*

Ver. 41. *disgraced*] See *Leigh's Crit. Sac.*

Ver. 42. *from House to House*] So the same is translated Ch. ii. 46.

Ver. 1. *Disciples*] of which *the number* is made from the *Lat. Transf.*

Ib. Hellenists] so called from the *Gr. Word*, and mentioned only here, and in Ch. ix. 29. & xi. 20. They are counted to be *Jews* dispersed in other or rather the *Grecian* Countries; which however *Beza* denies, to whom I incline, and suppose them to be *Grecians* that were converted to the *Jews*; *Grecians* are properly the People of *Gracia* or *Græce*, as *Joel* iii. 6. rather than *Greeks*, however these are too indistinct.

Ver. 2. *Disciples*] *unto them* is neither in the *com. Gr.* nor *Translations.*

Ib. pleasing] *Gr.* and as rendered in other Places.

Ver. 7. *of the Priests*] This seemed so incredible to *Beza*, that he suspected the Word, and quotes the *Arabick* as

leaving it out, which he thought was the genuine Scripture; since it is scarce probable (these are his Words translated) that even some of the Priests, and they not a few, should embrace the Doctrine of Salvation: but *Mills* accounts for it, by the Levites and other inferior Ministers of the Temple being comprehended; tho' he found the *Syriack* and one *MS.* has *of the Jews*, another and two Editions, of the *Saints*; which however are to be looked upon as Shifts to avoid the other, and poor ones too.

Ver. 8. *Faith*] Several have it *Grace*, which *Mills* tells us is entirely right, and that ours crept from Ver. 5. but *Whitby* says the Words there confirm ours to him, yet I rather suppose Somebody put *Grace*; that like *Power* these might vary from those in Ver. 5. and be no Tautology.

Ver. 10. Two Copies annex at the End, and connect to the following, because they were reproved by him with all Freedom. Therefore being not able to strive against the Truth; by another or two something differently.

4. Then

4. Then going out of the Country of the Chaldeans, he dwelt in Charran; and from thence, after his Father died, God brought him away into this Country wherein you now dwell.

5. Yet he gave him no Inheritance in it, nor the Step of a Foot; but promised to give it to him for a Possession, and to his Posterity after him, when he had no Child.

6. God notwithstanding spoke thus, that his Posterity should be Sojourners in a foreign Country, and those of it would make them Servants, and treat ill four hundred Years.

7. But I will judge the Nation that they shall serve, said God, and after these Things they shall come out, and worship me in this Place.

8. He gave him too the Covenant of Circumcision, and so he begot Isaac, and circumcised him the eighth Day; as Isaac did Jacob, and Jacob the twelve Patriarchs.

9. And the Patriarchs being envious, sold Joseph into Egypt; but God was with him:

10. Whom he delivered from all his Afflictions, as also gave him Favour and Wisdom before Pharaoh King of Egypt; so that he made him the chief over Egypt, and his whole House.

11. Now there came a Famine over the whole Country of Egypt and Canaan, with great Affliction, insomuch that our Forefathers did not find Food.

12. But Jacob hearing there was Corn in Egypt, sent forth our Forefathers first.

13. And at the second time Joseph was known by his Brothers, and Joseph's Kindred were made manifest to Pharaoh.

14. Next Joseph sent for his Father Jacob, with all his Kindred, seventy five Persons.

15. Accordingly Jacob went down into Egypt, where he himself died, and our Forefathers.

16. And these were carried over to Sychem, and they were put into a Sepulchre, *be into* that which Abraham bought for a Price of Silver, *these into that which* was from the Sons of Em-mor of Sychem.

17. But when the Time of the Promise drew near, which God had sworn to Abraham, the People increased, and multiplied in Egypt;

18. Till there rose up another King, who had not known Joseph.

19. He dealt craftily with our Kindred, and treated our Forefathers ill; to make their Infants be cast out, that they might not be kept alive.

20. In which Time Moses was born, and was divinely beautiful; who was nourished in his Father's House three Months.

21. And when he was put out, the Daughter of Pharaoh took him up, and nourished him for her own Son.

22. Besides Moses was learned in all the Wisdom of the Egyptians, and was powerful in Words and Works.

23. But when he was fully arrived at the Age of forty Years, it came into his Heart to visit his Brethren the Israelites.

24. And seeing a certain one injured, he defended *him*, and executed Vengeance for him who was oppressed, smiting the Egyptian.

25. For he supposed his Brethren would understand, that God would give them Deliverance by his Hand; but they did not understand.

26. The next Day also he appeared to some as they were contending, and would have compelled them to Peace, saying, Men, you are Brethren; why do ye injury one to another?

27. Whereas he that did injury to the Neighbour thrust him away, saying, Who made thee a Prince and a Judge over us?

28. Wouldest thou kill me, as thou didst the Egyptian yesterday?

29. At which Expression Moses fled, and was a Sojourner in the Country of Madian, where he begot two Sons.

30. And when the forty Years were completed, there appeared to him in the Wilderness of Mount Sina, an Angel of the Lord in a Flame of Fire at a Bush.

31. Which Moses seeing, wondered at the Sight; and as he went near to observe, there was the Voice of the Lord to him,

32. I am the God of thy Forefathers, the God of Abraham, and the God of Isaac, and the God of Jacob: upon this Moses trembled, and did not dare to take notice.

Ver. 4. *brought—away*] the same Verb that is rendered *carried away* Ver. 43.

Ver. 6. *four hundred*] see on Gen. xxx.

Ver. 14. *Jacob*] *to him* our last Eng. Transf. added.

Ib. seventy five] look for at Gen. xlv. 27.

Ver. 16. *these &c.*] See the Note on Gen. xxxiii. 19. and the like Ch. xiii. 27. Mat. vii. 6. Neb. i. 6. Psa. cxiii. 5, 6. Mic. i. 4. Phil. 5. Job xxxi. 18. Jon. iii. 8. with *Whitby's Paraph.* and *Broughton's Works*, Tome 3. p. 559, 576, 662. *Wall* for four Notes together here,

viz. on Ver. 6, 14, 15, 16. is puzzling instead of clearing the Text.

Ver. 21. *put out*] He being not cast out.

Ver. 23. *it came into his Heart*] *from God*, and indeed otherwise he could not have justified this *Faet* (of killing the Egyptian) to God and his own Conscience, *Whitby* in Annot. See also on Exod. ii. 11.

Ver. 29. *Sojourner*] according as translated Ver. 6.

Ver. 30. *the forty*] in Ver. 23.

33. The Lord then said to him; Undo the Shoes on thy Feet; for the Place upon which thou standest is holy Ground.

34. I have thoroughly seen the Affliction of my People who are in Egypt, and heard their Groaning; so I am come down to deliver them: come now therefore, I will send thee into Egypt.

35. This same Moses, whom they denied as follows, Who made thee a Prince and a Judge? God sent a Prince and Redeemer, by the Ministry of the Angel that appeared to him in the Bush.

36. He brought them out, doing Wonders and Miracles in the Country of Egypt, at the Red Sea, and in the Wilderness, forty Years.

37. This is the Moses that said to the Israelites, The Lord your God will raise you up a Prophet, from your Brethren, like me; to him do ye hearken.

38. This is he that was in the Church in the Wilderness, with the Angel who spoke to him on Mount Sina, and *with* our Forefathers; he that received the living Oracles to give us.

39. To whom our Forefathers would not be obedient, but thrust *him* away, and turned back in their Hearts to Egypt;

40. Saying to Aaron, Make us gods that may go before us; for *as to* this Moses, who brought us out of the Country of Egypt, we know not what is become of him.

41. And they made a Calf at that Time, as also offered Sacrifice to the Idol, and rejoiced in the Works of their own Hands.

42. Upon which God turned back, and delivered them up to worship the Army of Heaven, as it is written in the Book of the Prophets; Did you bring slain Beasts and Sacrifices to me, forty Years in the Wilderness, O Family of Israel?

43. But you took up the Tabernacle of Moloch, with Remphan the Star of your god, Figures which you made to worship them: so I will carry you away beyond Babylon.

44. The Tabernacle of Testimony was among our Forefathers in the Wilderness, as he had ordered, speaking to Moses to make

it according to the Figure that he had seen.

45. Which also our Forefathers received, and brought with Jesus into the Possession of the Gentiles, whom God drove out from the Presence of our Forefathers, till the Time of David.

46. Who was in Favour before God, and desired to find a Tabernacle for the God of Jacob.

47. But Solomon built him a House.

48. Nevertheless the Highest does not dwell in Temples made with Hands, according as the Prophet says;

49. Heaven is a Throne to me, and the Earth my Footstool; what House will you build for me? says the Lord: or which is the Place of my Rest?

50. Has not my Hand made all these?

51. O Stiff-necked ones, and of uncircumcised Heart and Ears, you always resist the Holy Spirit; even you like your Forefathers.

52. Which of the Prophets did not your Forefathers persecute? Nay they killed those who foretold concerning the Coming of the Righteous One, of whom now you have been the Betrayers and Murderers:

53. You that received the Law at the Appointments of Angels, yet have not kept it.

54. And upon hearing these Things, they were cut to their Hearts, and gnashed the Teeth at him.

55. But he being full of the Holy Spirit, looked stedfastly to Heaven, and saw the Glory of God, with Jesus standing at God's right Hand.

56. Whereupon he said, Behold I see the Heavens opened, and the Man standing at the right Hand of God.

57. Then they cried out aloud, and stopped their Ears, so unanimously ran with violence upon him.

58. Whom they put forth without the City, and stoned; and the Witnesses laid down their Cloaths at the Feet of a young Man called Saul.

59. Thus they stoned Stephen who was calling on, and saying, Lord Jesus, receive my Spirit.

Ver. 34. *I have thoroughly seen*] as expressed in *Heb. Exod. iii. 7.* and is not *I have seen* repeated.

Ver. 36. *doing*] not after he had shewed those in the wilderness.

Ver. 37. *to him do ye hearken*] Ten. or a Dozen not having these Words, *Mills* says they are of *Moses*, *Deut. xviii. 15.* not *St. Stephen's*, *Prol. 1105.* but as he offers no Reason, he leaves me none to refute; and as he took in the Examination of about four times as many for the Reading, we have to number or weigh three against one.

Ver. 42. *slain Beasts*] *West. victims.* How do such a Number of hard Words in the Translation, and so much harder than were there before, suit the plain, unlettered *Men*, whom he, as he says, writes chiefly for?

Ver. 43. *Remphan*] called *Ghiun*, *Am. v. 26.* the Name and Figure of the Star idolatrously consecrated to *Moloch*, and not the Name of the god; as fully shewn in the *Univ. Hist. B. 3. Ch. 37.*

Ver. 45. *received, and*] *Cassal.* and *Beza* render it *acceptum* (which) *being received*; but the *old Lat. Translator* *fusipientes*, being an active Participle to *Forefathers* of that Signification: our former *Eng. Translations* have *received, and*; the late one *having received.*

Ver. 53. *Appointments*] according as the Verb is translated Ver. 44. see *Gal. iii. 19.*

Ib. of Angels] as Ministers of it, *Heb. i. ult.*

Ver. 59. *calling on*] *West. invoking.*

60. He also kneeled down, and cried out aloud, Lord, do not lay this Sin to them; and having said this, he went to sleep.

C H A P. VIII.

AND Saul was consenting to his Death: there was likewise at that Time a great Persecution against the Church at Jerusalem; and they were all dispersed throughout the Countries of Judea and Samaria, besides the Apostles.

2. Moreover the religious Men carried away Stephen, and made great Lamentation over him.

3. And Saul laid waste the Church, as he went in from House to House, and haling Men and Women, committed them to Prison.

4. They therefore indeed that were dispersed, went about preaching the Word.

5. So Philip going down to the City of Samaria, preached Christ to them.

6. And a Multitude gave heed unanimously to the Things that were spoken by Philip, through hearing them, and beholding the Miracles which he did.

7. For out of many who had unclean Spirits they came, crying out aloud; as likewise many that had the Palsy, and who were lame, were cured:

8. Inasmuch that there was great Joy in that City.

9. But there was a certain Man named Simon, who had been before using Magick in the City, and amazed the Nation of Samaria, telling that himself was some great one.

10. To whom they all gave heed from the least to the greatest, saying, He is the great Power of God.

11. And they gave heed to him, because he had a great while made them amazed with Magick.

12. But when they believed Philip, as he preached the Things concerning the Kingdom of God, and the Name of Jesus Christ, they were baptized both Men and Women.

13. Nay Simon himself also believed, and was baptized, continuing with Philip; and when he saw the powerful Things and Miracles that were done, he was amazed.

14. And the Apostles who were at Jerusalem, hearing that Samaria had received the

Word of God, sent to them Peter and John.

15. Who went down, and prayed for them, that they might receive the Holy Spirit.

16. For he was yet fallen upon none of them, they being only baptized in the Name of the Lord Jesus.

17. Then these put Hands upon them, and they received the Holy Spirit.

18. And when Simon perceived that the Holy Spirit was given by putting on of the Apostles Hands, he offered them Money;

19. Saying, Give me also this Power, that on whomsoever I put Hands, he may receive the Holy Spirit.

20. But Peter said to him; Let thy Silver be for Destruction with thee, because thou hast supposed that the Gift of God might be procured by Money.

21. Thou hast neither Part nor Lot in this Matter, for thy Heart is not right before God.

22. Therefore repent of this Wickedness of thine, and pray to God, if indeed the Thought of thy Heart will be forgiven thee.

23. For I see thou art in the Gall of Bitterness, and Bond of Unrighteousness.

24. To which Simon made answer, Pray you to the Lord for me, that none of the Things which you speak may come upon me.

25. They therefore indeed having testified, and spoken the Word of the Lord, returned to Jerusalem, preaching to many Villages of the Samaritans.

26. And an Angel of the Lord spoke thus to Philip, Rise up, and go towards the South; to the Way going down from Jerusalem to Gaza, which is Wilderness.

27. So he rose up, and went; and behold an Ethiopian Man, a powerful Eunuch of Candace Queen of the Ethiopians, that was over all her Treasure, who had come to worship at Jerusalem;

28. Was returning, and sitting in his Chariot, and read in the Prophet Esaias.

29. And the Spirit said to Philip, Go near; and join with this Chariot.

30. Accordingly Philip ran thither, and when he heard him reading in the Prophet Esaias, he said, Dost thou know what thou readest?

31. And he said, How indeed can I, if

Ver. 5. Philip] he at Ch. vi. 5. & xxi. 8. not the Apostle, as appears by Ver. 1.

Ver. 6. through hearing them] *iv* and *avvōc* being not translated in the *com. Version*.

Ver. 9. amazed] the same as in Ver. 13. where Simon surely was not bewitched.

Ver. 22. indeed] ill rendered by *perhaps*, as shewn and said in *Leigh's Crit. Sec.*

Ver. 25. preaching] as they went back to Jerusalem.

Ib. Villages] Because the *vulg. Lat.* though that only, has *Countries*, as the *Rhemists* render it, *Mills* supposed the Original was so; afterwards he relates the *Lat. regio* in that Age was of a narrower Signification *pagus, vicus*, *Pr.* 540 thus struggling contrary ways to defend his precious *Vulg.* so now by *Countries* in their *Transl.* of the *Vulg.* we are to understand *Villages*, or else that *Eng.* of it is wrong.

Nobody guides me? So he besought Philip, that he would come up to sit with him.

32. Now the Passage of Scripture which he read was this; Like a Sheep was he brought to the Slaughter, and was dumb like a Lamb before him who shears it; so he did not open his Mouth.

33. His Judgment was taken away in his Humiliation; but who can tell his Generation, though his Life is taken from the Earth?

34. And the Eunuch made answer to Philip, I pray thee, of whom does the Prophet speak this? of himself, or of some other?

35. Upon which Philip opened his Mouth, and beginning at this Scripture, preached Jesus to him.

36. At length as they went on the Way, they came to some Water; and the Eunuch said, Here is Water, what hinders me from being baptized?

37. If thou believest from the whole Heart, said Philip, thou mayest. And he made answer, I believe that Jesus Christ is the Son of God.

38. Whereupon he commanded the Chariot to stand still; then both Philip and the Eunuch went down each into the Water, and he baptized him.

39. But when they were come up out of the Water, the Spirit of the Lord caught away Philip, so that the Eunuch saw him no more; for he went his Way rejoicing.

40. However Philip was found at Azotus; and going through, he preached at all the Cities, till he came to Cesarea.

C H A P. IX.

AND Saul yet breathing out Threatenings and Slaughter at the Disciples of the Lord, went to the high Priest;

2. Of whom he requested Letters for Damascus to the Synagogues, that if he found any who were of this Way, whether Men or

Women, he might bring them bound to Jerusalem.

3. And as he was going, when he came near Damascus, there suddenly shone about him a Light from Heaven.

4. Whereupon he fell on the Earth, and heard a Voice say to him, Saul, Saul, why dost thou persecute me?

5. And he asked, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest; it is hard for thee to kick at the Stings.

6. Then he trembled, and astonished as he was, said, Lord, what wilt thou have me do? And the Lord said to him, Arise, and go into the City, and it shall be told thee what thou shouldest do.

7. The Men also that travelled with him stood speechless, hearing indeed a Voice, but seeing Nobody.

8. So Saul rose up from the Ground, and when his Eyes were opened, he saw no Person; and him leading by the Hand, they brought to Damascus.

9. Thus was he three Days without seeing, and did neither eat nor drink.

10. Now there was a certain Disciple at Damascus named Ananias, to whom the Lord said in a Vision, Ananias; who said, Here am I, Lord.

11. And the Lord to him; Arise, go into the Street called Straight, and seek at the House of Judas for one named Saul of Tarsus: for behold he is praying;

12. And has seen in a Vision a Man named Ananias, coming in, and putting the Hand on him, that he might have sight.

13. To which Ananias answered, Lord, I have heard from many concerning this Man, how many Evils he has done to thy Saints at Jerusalem.

14. Here too he has Power from the chief Priests, to bind all who call on thy Name.

15. But the Lord said to him; Go, because he is a chosen Vessel to me, to bear my Name before the Gentiles and Kings, as well as the Israelites.

Ver. 37. This Verse is not in many of the ancient Manuscripts, and Grotius thought it was added afterwards; but see Whitby's Annot.

Ver. 39. the Spirit of the Lord caught away] For this a few Copies have, the Holy Spirit fell on the Eunuch, and an Angel of the Lord caught away; but Mills supposes fetched from Ch. x. 44. or xi. 15.

1b. for] So the Gr. is; and the Meaning, according to Beza, he did not see Philip again, because he went on, without searching after him.

Ver. 3. going] Damascus being six Days Journey from Jerusalem, Rauwolf's Trav. Pt. iii. Ch. 3.

Ver. 5. Stings] as rendered 1 Cor. xv. 55, 56. Rev. ix. 10. that is, as usually expressed, Stings of Conscience; otherwise it might better be rendered Spikes, and not so as to debar Women from repeating this excellent Saying of Jesus from Heaven.

Ver. 5, 6. persecutest—Arise] All between those Words are lacking in many Codes, with but in the room of it; reckoned by Erasmus, Beza, Grotius and others, to be made from Ch. xxii. 10. & xxvi. 14. I had left it therefore as doubtful, but on a Review am inclined to think the intermediate genuine, as all of it is not in those other Places, and because here is not said the second time in Ver. 6. as at Ch. xxii. 10. considering too that Omissions are much frequenter than Additions, and this would the more likely be omitted by reason the Narration is twice repeated after; nay it may be of some Weight that the Vulg. has it, as being so generally received.

Ver. 7. a Voice] that of Saul, but not of Jesus, Ch. xxii. 9.

Ver. 11. the Street called Straight] which, Maundrell says, is about half a Mile in Length, running from East to West through the City; see on 2 King. v. 12.

16. For

16. For I will shew him how many Things he must suffer for my Name.

17. Accordingly Ananias went, and entered into the House, as also put Hands on him, and said, Brother Saul, the Lord has sent me, Jesus who appeared to thee in the Way wherein thou camest, that thou mayest have sight, and be filled with the Holy Spirit.

18. Upon which there presently fell from his Eyes as it were Scales, and he had sight immediately; so rose up, and was baptized.

19. And when he had received Food, he was strengthened. Afterwards Saul was with the Disciples at Damascus some Days.

20. He then presently preached Christ in the Synagogues, that he is the Son of God.

21. So that all who heard were amazed, and said, Is not this he that destroyed such as called on this Name at Jerusalem, and came hither for the same, that he might bring them bound to the chief Priests?

22. And Saul became more strong, and confounded the Jews who dwelt at Damascus, proving that this is Christ.

23. But when many Days were compleated, the Jews consulted together to kill him.

24. Whereas their laying in wait was not unknown to Saul; and they watched the Gates Day and Night, that they might kill him.

25. Whom the Disciples took at Night, and let down by the Wall in a Basket.

26. At length Saul came to Jerusalem, and tried to join with the Disciples; but they were all afraid of him, not believing that he was a Disciple.

27. However Barnabas taking hold of him, introduced him to the Apostles, and told them how he had seen the Lord in the Way, and that the same had spoken to him, and also how he had declared boldly at Damascus in the Name of Jesus.

28. Hereupon he was with them, going in and out at Jerusalem.

29. Nay he both declared boldly in the Name of the Lord Jesus, and disputed against the Hellenists; but they attempted to kill him.

30. This when the Brethren knew, they had him away to Cæsarea, and sent him forth to Tarsus.

31. The Churches therefore indeed, throughout all Judea, Galilee and Samaria, had Peace, and were built up; nay going on in the Fear of the Lord, and Comfort of the Holy Spirit, were multiplied.

32. And Peter going through them all, went down likewise to the Saints that dwelt at Lydda.

33. Where he found a certain Man named Eneas, who had lain in Bed eight Years, having the Palsy.

34. To whom Peter said, Eneas, Jesus Christ heals thee: arise, and make thy own Bed; whereupon he arose presently.

35. And all that dwelt at Lydda, and Saron, saw him, who were converted to the Lord.

36. At Joppa too there was a certain Disciple named Tabitha, which being interpreted is called Roe; she was full of good Works and Alms, which she did.

37. And at that Time being sick, she died; whom they washed, and put in a Chamber.

38. Now as Lydda was near Joppa, the Disciples heard that Peter was in that Place, so they sent two Men to him, beseeching he would not delay to come over to them.

39. And Peter rising up, went with them; whom when he was come, they brought into the Chamber: and all the Widows stood by him weeping, and shewing the Coats and Garments, how many Roe made when she was with them.

40. But Peter putting them all forth, kneeled down, and prayed; then turned to the Body, and said, Tabitha, arise: whereupon she opened her Eyes, and seeing Peter, sat up.

41. And he gave her the Hand, and raised

Ver. 16. *how many*] which the Gr. Word, being plural, signifies; and is accordingly translated by *Beza*, *quam multa*, as it is Ver. 13. *quot*.

Ver. 18. *immediately*] Several *Exemplars* want this Word; and *Mills* puts it for a *marginal Gloss* from Chap. xxii. 13. but was rather omitted because *presently* might belong to this.

Ver. 20. *Christ*] Six *Copies*, &c. have instead of it *Jesus*, which *Mills* concludes must be right, since the *Jews* confessed *Christ* or the *Messiah* to be the Son of God, *Pro. 969*. but that *Whitby* refutes, *Exam. Mil. L. ii. C. 2*.

Ver. 22. *that this is Christ*] additionally to that at Ver. 20. else why told? So that this does not confirm it to be *Jesus* there, as *Wall* pleads.

Ver. 23. *compleated*] when he returned thither, *Gal. L. 17. Whitby*.

Ver. 31. *Churches*] Some have *Church*, with the Verbs and Participles to it sing. perhaps according to the *Vulg.* for the sake of the *Roman Church*.

Ib. *and were built up*;] That this belongs to the fore-

going, and not to the following, appears by its being a Participle in Gr. notwithstanding it is pointed otherwise; as I also find *Beza* observes.

Ver. 36. *Roe*] As it was interpreted in *Greek*, should not it accordingly in the *Translations* of other Languages, and as other *Syriack* Words so mentioned are? Nay without that *Dodd.* turns *Rhoda* into *Rose*, Ch. xii. 13. Thus *Beza* in *Latin* has this *Caprea*, the Names in those Tongues being as *Roe* in ours; and *Tabitha* derived from the *Cald.* *ܬܒܝܬܐ* *Tabia*. And other Names so interpreted are in *Eng.* not Gr. *Mat. i. 23. Mark iii. 17. & xv. 22. John i. 38, 41, 42. & ix. 7. Acts iv. 36. & xiii. 8.*

Ver. 37. *put*] her in the *cen. Transf.* is improperly added.

Ver. 39. *how many*] the same as in Ver. 13, 16.

Ib. *Roe*] She being spoken of here, not by her proper Name, which was *Tabitha*, but by the *Interpretation* of it. *Beza* absurdly has *Dorcas* here, not mentioned in his *Version* before.

her

her up; then calling the Saints and Widows, he presented her alive.

42. Which was known throughout all Joppa, and many believed in the Lord.

43. He afterwards remained many Days at Joppa, with one Simon a Tanner.

C H A P. X.

AND there was a certain Man at Cefarea named Cornelius, a Centurion of the Regiment called the Italian;

2. Who was pious, and feared God with all his Family, as also bestowed many Alms on the People, and prayed to God always.

3. He saw in a Vision manifestly, about the ninth Hour of the Day, an Angel of God come in to him, and say to him, Cornelius.

4. On whom he looked stedfastly, and being frightened, said, What is it, Lord? Who answered him; Thy Prayers and Alms are come up into Remembrance before God.

5. So now send Men to Joppa, and send for Simon, who is surnamed Peter.

6. He lodges with one Simon a Tanner, whose House is by the Sea, he will tell thee what thou shouldest do.

7. Accordingly when the Angel who spoke to Cornelius was gone, he called two of his Servants, and a pious Soldier of those that continued with him,

8. And after he had declared all to them, he sent them to Joppa.

9. Now the next Day as they took the journey, and came near the City, Peter went up on the House-top to pray, about the sixth Hour.

10. And he was very hungry, so that he would have eat; but while they prepared, a Trance fell upon him.

11. When he saw Heaven opened, and a Vessel coming down to him, like a great Sheet tied at the four Ends, and let down to the Earth;

12. In which were all Manner of four-

footed Creatures of the Earth, wild Beasts, creeping Things, and Fowls of the Air.

13. And there was a Voice to him, Rise up, Peter, slay, and eat.

14. But Peter said, By no means, Lord; since I have never eat any Thing common or unclean:

15. However the Voice was to him again the second time, What God has cleansed, do not thou reckon common.

16. This too was done thrice, and the Vessel taken up again into Heaven.

17. And as Peter doubted in himself what the Vision which he had seen was, behold the Men sent from Cornelius, having made enquiry for Simon's House, were come to the Gate.

18. Who calling, asked if Simon surnamed Peter lodged there.

19. While Peter was thinking about the Vision, the Spirit said to him; Behold three Men seek for thee.

20. So rise up, and go down, as also go with them, being in no doubt, because I have sent them.

21. Peter then went down to the Men sent to him from Cornelius, and said, Behold I am he whom you seek after; what is the Cause for which you are come hither?

22. And they answered, Cornelius the Centurion, a Man righteous, and fearing God, as likewise well testified of by the whole Nation of the Jews, has been divinely admonished by a holy Angel, to send for thee to his House, and to hear Words from thee.

23. He therefore called them in and lodged; so the next Day Peter went away with them, and some Brethren from Joppa accompanied him.

24. The next Day also they got into Cefarea; whom Cornelius was expecting, and had called together his Relations, and intimate Friends.

25. And as Peter was going in, Cornelius met him, and falling down at his Feet, revered.

Ver. 4. Lord] *Wass. Sir*: so Ver. 14.

Ver. 6. *he will tell thee what thou shouldest do*] being not in several MSS. *Mills* pronounces it a *Gloss* taken from Ver. 32. and Ch. xxii. 10. but rather than the latter Ch. ix. 6. where the last *Gr.* Words are the same, yet not that I think it so.

Ver. 7. *continued*] as this Word is translated Ch. i. 14. & ii. 42, 46. & viii. 13. *Rom.* xii. 12. *Col.* iv. 2.

Ver. 10. *a Trance fell upon him*] which is the Scripture Manner of Expression, as in *Gen.* ii. 21. & xv. 12. For *fell* four Copies have *was*, with *Mills's* well liking, *Prolog.* 678.

Ver. 11. *to him*] some are defective in, yet may pass sufficiently for textual, though *Mills* writes otherwise, *Pr.* 628.

Ver. 12. *wild Beasts*] inserted *Mills* affirms from Ch.

xi. 6. because some omit it, which is far from a necessary Consequence.

Ver. 17. *were come*] So the same Verb is rendered Chap. xi. 11. see it also Ch. xxii. 13. & xxiii. 27. *Luke* ii. 38. & x. 40.

Ver. 21. *sent to him from Cornelius*] Added in, *Mills* says, *nullus dubito, he does not at all doubt*, either from Ch. xi. 11. or Ver. 17. of this Chap. or else by the *Gr.* Readers for the sake of Perspicuity; it being absent from various Codes. But as there is *Cefarea* instead of *Cornelius*, Ch. xi. 11. and not *to him* in Ver. 17. I must dissent, as I expect most Readers will with me, this being also likely to be left out because of that in Ver. 17.

Ver. 22. *by the*] the *Gr.* Particle being the same here as before *a holy*.

26. But Peter raised him up, saying, Arise; I my self too am a Man.

27. Thus when he had talked with him, he went in, and found many come together.

28. To whom he said; You know how it is unlawful for a Man *that is* a Jew, to join with, or go to one of another Nation; but God has shewn me, that I should call no Man common or unclean.

29. Therefore without contradicting I came, on being sent for: I ask then for what Intent you have sent for me?

30. And Cornelius answered: Four Days ago I was fasting till this Hour, and at the ninth Hour was praying in my House, when behold there stood a Man before me in bright Apparel:

31. Who said; Cornelius, thy Prayer is hearkened to, and thy Alms are remembered before God.

32. Send therefore to Joppa, and call for Simon, that is surnamed Peter: he lodges in the House of Simon the Tanner, by the Sea, who will come, and speak to thee.

33. At the same Time therefore I sent to thee, and thou hast done well in coming: now therefore we are all come hither before God, to hear all Things given in command to thee by God.

34. Then Peter opened the Mouth, and said: Truly I perceive that God is not a Respector of Persons.

35. But in every Nation he who fears him, and works Righteousness, is accepted by him.

36. The Word which he sent to the Israelites, preaching Peace by Jesus Christ, who is Lord of all,

37. You know; the Matter done through all Judea, begun from Galilee, after the Baptism that John preached:

38. How God anointed Jesus of Nazareth, with the Holy Spirit and Power, who went about doing good, and healing all that were overpowered by the Devil; because God was with him.

39. And we are Witnesses of all that he did, both in the Country of the Jews, and in Jerusalem; whom they killed, hanging on a Tree.

40. Him God raised up the third Day, and caused him to be made manifest;

41. Not to all the People, but to Witnesses appointed before by God, to us who did eat and drink with him, after he rose up from the Dead.

42. When he ordered us to preach to the People, and to testify, that it is he who was determined by God, for the Judge of the Living and Dead.

43. For relating to him all the Prophets testify, that all who believe on him, will receive Forgiveness of Sins through his Name.

44. While Peter was speaking these Words, the Holy Spirit fell upon all that heard the Word.

45. And the Believers who were of the Circumcision, as many as came with Peter, were amazed, that the Gift of the Holy Spirit was also shed out on the Gentiles.

46. For they heard them speak in Languages, and magnify God. Then Peter on this occasion said,

47. Can any forbid Water, that these should not be baptized, who have received the Holy Spirit as well as we?

48. So he commanded them to be baptized in the Name of the Lord. Then they intreated him to stay some Days.

CHAP. XI.

NOW the Apostles and Brethren who were in Judea, heard that the Gentiles had also received the Word of God.

2. And when Peter was come up to Jerusalem, they who were of the Circumcision debated with him,

3. Saying, Thou hast gone in to Men that are uncircumcised, and eat with them.

4. But Peter begun, and expounded *it* to them successively on as follows:

5. I was at the City of Joppa praying; and saw a Vision in a Trance, some Vessel coming down, like a great Sheet let down by the four Ends from Heaven; and it came quite to me.

6. On which looking stedfastly, I observed, and saw four-footed Creatures of the Earth, wild Beasts, creeping Things, and Fowls of the Air.

Ver. 28. *join with*] Our Translators having it imperfect without *with*, some of the Printers put it in; the latter correcting the former in several Places.

Ver. 32. *who will come, and speak to thee*] is all supposed by Mills to come from Ver. 22. being not in three Copies and as many Versions; whereas the Expression there is quite different.

Ver. 33. *come higher*] the same Verb as in Ver. 27,

Ver. 36. *he sent*] God being added by the Translators.

Ver. 46. *on this occasion said*] being the Meaning, when not any Answer to what was said before, tho' undiscovered by the Translators.

Ver. 48. *the Lord*] The Gen. Verf. has in the Marg. for an Addition *Jesus Christ*; but more have it instead of *the Lord*.

7. And I heard a Voice say to me, Rise up, Peter, slay, and eat.

8. But I said, By no means, Lord; since any Thing common or unclean has never entered into my Mouth.

9. Whereas the Voice answered me the second time from Heaven, What God has cleansed, do not thou reckon common.

10. This too was done thrice, and all were pulled up again into Heaven.

11. And behold at the same Time three Men were come to the House in which I was, who were sent from Cesarea to me.

12. When the Spirit said I should go with them, and be in no doubt. So there accompanied me also these six Brethren, and we entered into the Man's House.

13. Then he told us how he had seen an Angel in his House, who stood, and said to him; send Men to Joppa, and send for Simon surnamed Peter:

14. Who will speak Matters to thee, by which thou shalt be saved, and all thy Family.

15. And when I began to speak, the Holy Spirit fell upon them, the same as upon us at the Beginning.

16. Whereupon I remembered the Saying of the Lord, how he declared, John indeed baptized with Water, but you shall be baptized with the Holy Spirit.

17. If therefore God gave them the like Gift as to us, that believed on the Lord Jesus Christ, who was I to be able to hinder God?

18. And upon hearing these Things, they were silent, and glorified God, saying, Then to the Gentiles also God has given Repentance for Life.

19. Those moreover indeed that were dispersed by the Trouble made concerning Stephen, went about to Phenice, Cyprus and Antioch; yet declared the Word to Nobody, excepting the Jews only.

20. However some of them were Men of Cyprus and Cyrene, who went into Antioch, and spoke to the Hellenists, preaching the Lord Jesus.

21. The Hand of the Lord also was with them; so that a great Number believed, and were converted to the Lord.

22. And when Word was heard in the Ears of the Church at Jerusalem concerning these Things, they sent forth Barnabas to go to Antioch.

23. Who came, and rejoiced at seeing the Grace of God; and exhorted them all to abide firm to the Lord with Purpose of Heart:

24. Since he was a good Man, and full of the Holy Spirit and Faith; so that a great Company was added to the Lord.

25. Afterwards Barnabas went away to Tarsus, to look for Saul.

26. And having found him, he brought him to Antioch; when they assembled together a whole Year among the Church, and taught a great Company; and the Disciples were first named Christians at Antioch.

27. At this Time likewise there went down Prophets from Jerusalem to Antioch.

28. One of whom named Agabus rose up, and signified by the Spirit, there would be after that a great Famine in the whole World; which also came to pass under Claudius Cesar.

29. So the Disciples, according as any one was able, determined each of them to send, for the Service of the Brethren who dwelt in Judea.

30. Which accordingly they did, sending to the Elders by the Hand of Barnabas and Saul.

C H A P. XII.

MOREOVER at that Time King Herod laid on Hands, to treat ill some of the Church.

1. Nay he killed James, the Brother of John, with a Sword.

3. And seeing that it was pleasing to the Jews, he proceeded also to take Peter; then being the Days of unleavened Bread.

4. Whom he likewise apprehended, and put into Prison, nay delivered to four Parcels of Soldiers to keep him, intending to bring him forth to the People after the Passover.

Ver. 12. *and be in no doubt*] though absent only in one Copy, *Mills* says it was brought hither from Ch. x. 20.

Ver. 17. The *Gen. Marg.* adds at the End, *not to give them the holy Ghost*; but no such Matter appears by *Mills*.

Ver. 20. *Hellenists*] That these were not *Jews* by Lineage, as has been generally thought, may appear clearly by comparing this with the preceding Verse, the Beginning of this being also not properly *And*. One *MS.* having *Grecians* is of very small Weight against it, and the few *Versions* led by the *Vulg.* which *Mills* produces are of none at all, since they have the present Word rendered so elsewhere.

Ver. 26. *named*] as it seems by others, else it might rather be said *named themselves*; and *Agrippa's* using the Name, Ch. xxvi. 28. countenances the same.

Ver. 1. *laid*] as rendered Ch. iv. 3. & v. 18. *Mark* xiv. 46. *Luke* xx. 19. *John* vii. 30, 44.

Ver. 2. *killed James*] Thus one Brother died the first of the Apostles, and the other lived the longest.

Ver. 4. *Parcels*] of four Men each, one such guarding our Lord to his Crucifixion, *John* xix. 23.

Ib. the *Passover*] which the *Gr.* Word signifies, and the *Gen. Transf.* has, as likewise ours in other Places. Nor did *Herod*, and the *Jews*, keep or observe *Easter*.

5. Peter

5. Peter therefore indeed was kept in Prison; but there was earnest Prayer made by the Church, to God for him.

6. And when Herod was about to bring him out, that Night Peter was sleeping between two Soldiers, bound with two Chains; and the Keepers before the Door kept the Prison.

7. Then behold an Angel of the Lord came there, and a Light shone in the Room; he also smote Peter on the Side, and raised him up, saying, Arise quickly; upon which his Chains fell from the Hands.

8. And the Angel said to him, Gird thy self, and tie on thy Sandals; and he did so: next he said to him, Put on thy Garment, and follow me.

9. Accordingly he went out, and followed him, yet did not know that it was true which was done by the Angel; but thought he beheld a Vision.

10. So going through the first and second Prison, they came to the iron Gate that brings into the City, which opened to them of it self; and going out, they went along one Street, when presently the Angel departed from him.

11. At length Peter came to himself, and said, Now I know truly that the Lord has sent forth his Angel, and delivered me from the Hand of Herod, and all the Expectation of the Jewish People.

12. This being sensible of, he came to the House of Mary, the Mother of John surnamed Mark, where many were got together, and praying.

13. And Peter knocking at the Door of the Gate, a young Woman went near to listen, named Rhoda.

14. Who knew Peter's Voice, and did not open the Gate for Joy; but ran in, and told that Peter stood before the Gate.

15. Whereas they said to her, Thou art mad; but she affirmed it was so; then said they, It is his Angel.

16. In the mean time Peter remained

knocking; and when they opened, they saw him, and were amazed.

17. But he beckoning to them with the Hand to hold their peace, told them how the Lord had brought him out of the Prison, and said, Declare these Things to James and the Brethren; then going out, he went to another Place.

18. Thus when it was Day, there was not a little Bustle among the Soldiers, about what was become of Peter.

19. And as Herod sought for him, without finding, upon examining the Keepers, he commanded they should be taken away; afterwards he went down from Judea to Cesarea, and abode there.

20. Herod also was exasperated at the Tyrians and Sidonians; but they came thither to him unanimously, and persuading Blastus the King's Chamberlain, they desired Peace, because their Country was nourished by that of the King.

21. And on an appointed Day, Herod cloathed with royal Apparel, and sitting on the Judgment-seat, made an Oration to them.

22. Upon which the People bawled out, The Voice of God, and not of Man.

23. And immediately the Angel of the Lord smote him, because he did not give Glory to God; so that being eat by Worms, he expired.

24. But the Word of God increased and multiplied.

25. Besides Barnabas and Saul returned from Jerusalem, when they had fulfilled the Service, taking with them also John surnamed Mark.

C H A P. XIII.

NOW there were in the Church that was at Antioch, some Prophets and Teachers, namely Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen who was

Ver. 5. *earnest*] so rendered in the *Gen. Bib.* and in our last *servant*, 1 *Pet.* iv. 8. where the Word only occurs besides; excepting in the comparative Degree, *Luke* xxii. 44. where it is applied to *praying* as here. and turned accordingly by our *Translators* more *earnestly*.

Ver. 7. *Room*] so the late *Transf. Tynd. ledge, Gen. Tr. house, Erasim.* and the *vulg. Lat. habitaculo*: *Bena* thinks it signifies Part of the Prison, but the *Gr.* Word denotes rather Part of a House.

Ver. 10. *Prison*] the Word used Ver. 4, 5, 6, 17.

Ver. 16. *Peter*] This is of the Scribes, if we hearken to *Mills*, being forsooth not in the wide *Cambr. Copy*, and there only absent.

Ver. 17. *James*] the Apostle, called the *less*, *Mark* xv.

40. Ver. 2. as it seems for his Person; being so eminent as appears by *Ch. xv.* 13, 2, 22. and by *Whitby* in the *Pref.* to the *Epist. of James*, where he shews from *Dr. Cave*, that the Story of three *James's* is a great Mistake.

Ver. 18. *not a little*] elegant without Doubt, but *Mills* gives it for *Comment*, because not in two *Codes*; and lest it should be thought the Flourish of some After-writer, the same may be seen *Ch. xv.* ii. & *xix.* 23, 24. & *xxvii.* 20.

Ver. 19. *taken away*] as the *Gr.* Word signifies, and as used in our Courts of Judicature to condemned Persons: others render it *led* or *carried away*.

Ver. 20. *persuading*] the very same as in *Ch. xiv.* 19.

Ver. 24. *increased*] as translated *Ch. vi.* 7.

brought up with Herod the Tetrarch, and Saul.

2. And they ministering to the Lord, and fasting, the Holy Spirit said, Separate now for me Barnabas and Saul, to the Work that I have called them to.

3. Then after they had fasted, prayed, and put Hands on them, they let *them* go.

4. They therefore indeed being sent forth by the Holy Spirit, went down to Seleucia, and from thence sailed away to Cyprus.

5. And when they were at Salamis, they declared the Word of God in the Synagogues of the Jews; and they also had John for an Attendant.

6. Thus as they went through the Isle to Paphos, they found a certain Magician, a false Prophet, *that* was a Jew, whose Name was Barjesus.

7. Who was with the Deputy Sergius Paul, an understanding Man: the latter calling thither Barnabas and Saul, desired to hear the Word of God.

8. But Elymas the Magician (for so his Name is interpreted) withstood them, endeavouring to pervert the Deputy from the Faith.

9. Upon this Saul, who is also Paul, being full of the Holy Spirit, looked stedfastly at him,

10. And said; O thou full of all Deceit and all Mischief, Son of the Devil, Enemy of all Righteousness, wilt thou not cease perverting the right Ways of the Lord?

11. So now behold the Hand of the Lord is upon thee, insomuch that thou shalt be blind, not beholding the Sun for a Time: when immediately there fell on him a Mist and Darkness, and he going about, sought for some who would lead *him* by the hand.

12. Then the Deputy seeing what was

done, believed, and was surprized at the Doctrine of the Lord.

13. Afterwards those about Paul went off from Paphos, and came to Perga of Pamphylia; but John departed from them, and returned to Jerusalem.

14. Next they went along from Perga, and came to Antioch of Pisidia; where they entered into the Synagogue on the Sabbath-day, and sat down.

15. And after the Reading of the Law and Prophets, the Rulers of the Synagogue sent Word to them, Men, Brethren, if there is the Word of Exhortation in you to the People, speak.

16. Whereupon Paul rose up, and beckoning with the Hand, said: Men of Israel, and you that fear God, hear.

17. The God of this People Israel chose our Forefathers, and exalted the People at the Sojourning in the Country of Egypt, bringing them out of it by a high Arm.

18. About the Time of forty Years also, he bore their Manners in the Wilderness.

19. And when he had overthrown seven Nations in the Country of Chanaan, he gave their Country to them by lot.

20. As likewise after these Things, he gave Judges as it were four hundred and fifty Years, till Samuel the Prophet.

21. And afterwards they asked a King, and God gave them Saul the Son of Cis, a Man of the Tribe of Benjamin forty Years.

22. When he removed him, and raised up to them David for a King, for whom also testifying, he said, I have found David of Jesse, a Man according to my Mind, who will do all my Will.

23. From whose Offspring God, according to the Promise, has raised up to Israel the Saviour Jesus.

Ver. 4. *went down*] as this Verb signifies, and is translated, Ch. viii. 5. & xii. 19. & xviii. 22. and *came down*, Ch. ix. 32. & xv. 1. & xxi. 10.

Ver. 6. *the Isle*] Some have *whole* to it.

Ver. 7. *Deputy*] of the country is added by the Translators.

Ib. *Paul*] from whom on this Account the Apostle probably had his Name, being the same in Greek, and mentioned at this Time, as *Jerome* also thought; see *Ham. Annot.*

Ver. 8. *so*] *Halama* in Arabick being *very knowing or learned*, from the Verb *alama*, to know.

Ver. 17. *Sojourning*] So this Word is rendered in the other Place where it occurs, 1 *Pet.* i. 17.

Ver. 18. *About*] grafted in, says *Mills*, because not quite all have it.

Ib. *bore their Manners*] By the Change of π into ϕ in *τροποποιήσας*, a Copy or two, with three Versions, have *nourished*, however *Mills* pleads hard for it to be right; for Answer to which, as it may not merit much, I send

the Reader to *Whitby's Exam. Lib.* 2. 2. and *Annot.* where this is discussed something largely.

Ver. 19. *gave—by lot*] Gr. *cateclerodotesen*, for which a considerable Number of Copies have *catecleronimesen*, *made—inherit*; and this latter *Mills* prefers, as being used by the LXX in *Deut.* i. 38. but that might make the Alteration, much likelier than the contrary.

Ver. 20. *as it were*] See the *Chronology* at the End of 1 *Kings*. By *Wesl.* he divided their land—about 450 years, by sad Alteration of the Original, and also Improprity.

Ver. 21. *forty*] There is Nothing for *by the space of* in the Gr.

Ver. 23. *raised up*] Several have it *brought*, and *Mills* says ours crept from the foregoing Ver. but might not it as well be altered for Variety, or rather because it was thought *Jesus* was *brought down*, more properly than *raised up*? Yet of the latter see, as in *Whit. Exam.* Ch. ii. 30. & iii. 26. *Luke* i. 69. *Jer.* xxiii. 5. & xxx. 9. I may add Ver. 33. and as many MSS. have *Salvation* for *the Saviour Jesus*, that *Mills* speaks against; which might help to produce the other, if not wholly do it.

24. John having preached, before the Appearance of his Coming, the Baptism of Repentance to all the People of Israel.

25. And as John fulfilled the Course, he said, Whom do you imagine me to be? I am not *he*; but behold he comes after me, the Shoes of whose Feet I am not worthy to undo.

26. Men, Brethren, Sons of the Race of Abraham, and those among you who fear God, to you is the Word of this Salvation sent.

27. For they that dwell at Jerusalem, and their Rulers, being ignorant of him, and the Voices of the Prophets read on every Sabbath, by condemning *him*, have fulfilled *these*.

28. Nay though they found no Cause of Death, they desired Pilate that he might be killed.

29. And when they had accomplished all Things that were written of him, they took down from the Tree, and put *him* into a Grave.

30. Nevertheless God raised him up from the Dead.

31. Who appeared for many Days, to such as went up with him from Galilee to Jerusalem; that are his Witnesses to the People.

32. And we preach to you, that the Promise made to the Forefathers,

33. God has fulfilled to us their Children, by raising up Jesus; as it is also written in the second Psalm, Thou art my Son, to Day have I begotten thee.

34. And that he raised him up from the Dead, for him no more afterwards to return to Corruption, he said thus, I will give you the sure holy Things of David.

35. Therefore he also says in another Place, Thou wilt not let thy Holy One see Corruption.

36. For David indeed, when he had ministered to his own Generation by the Counsel of God, went to sleep, and was put to his Fathers, so saw Corruption.

37. Whereas he whom God raised up did not see Corruption.

38. Be it therefore known to you, Men,

Brethren, that Forgiveness of Sins through him is declared to you.

39. And from all Things that you could not be justified by the Law of Moses, every one who believes is justified by him.

40. Look therefore, lest there should come upon you what is spoken in the Prophets,

41. Behold, O Despisers, and be astonished, and vanish away: for I perform a Work in your Days, that you will not at all believe, though any one should tell you.

42. Now though the Jews departed out of the Synagogue, the Gentiles besought those Words might be spoken to them on the next Sabbath.

43. And after the Assembly was dissolved, many of the Jews and religious Profelytes, followed Paul and Barnabas; who speaking to them, persuaded them to remain in the Grace of God.

44. On the Sabbath also that was coming almost all the City gathered together to hear the Word of God.

45. But when the Jews saw the Multitudes, they were full of Envy, and spoke against the Things said by Paul, contradicting and blaspheming.

46. Upon which Paul and Barnabas speaking boldly, said, It was necessary that the Word of God should be spoken first to you; but since you put it away, and do not judge your selves worthy of everlasting Life, behold we turn to the Gentiles.

47. For so the Lord has commanded us, I have put thee for the Light of the Gentiles, that thou mightest be for Salvation to the End of the Earth.

48. Which the Gentiles hearing, rejoiced, and extolled the Word of the Lord; and whoever were appointed for everlasting Life believed.

49. Moreover the Word of the Lord was carried about through the whole Country.

50. However the Jews set on the religious and honourable Women, with the principal Men of the City, and stirred up such a Persecution against Paul and Barnabas, that they expelled them from their Borders.

Ver. 33. *the second*] *Mills* would have the *genuine Reading* be *the first*, as with a few, supposing those two *Psalm*s to be joined in one; to which the Answer of *Whitby* may be more than sufficient.

Ver. 41. *will*] So rendered *Hab.* i. 5. whence it is taken; and *Wall* on it says, *Our Translators were strangely attached to their term shall, which does utterly marr the sense.*

Ver. 42. *next Sabbath*] *West.* Sabbath between.

Ver. 44. *coming*] next Ch. xx. 15. & xxi. 26. is a different Word, tho' nearly alike in Letters.

Ver. 45. *contradicting and*] several leave out, but I don't find *Mills* or any other justifying it.

Ver. 47. *End*] sing. in *Gr.* as in *Isa.* xlix. 6.

Ver. 48. *the Word of the Lord*] Instead of this *Mills* imagines it was only *God*, *Prol.* 1252. for which there is but the weak Authority of the *Syr.* and *Eth. Translations*, but five *Copies* have *God* in the Place of *the Lord*, yet that *Mills* does not suppose to be right.

1b. *appointed*] as fit Persons, or *fitted*. So this *Gr.* Word is rendered Ch. xxii. 10. & xxviii. 23. *Mat.* xxviii. 16. and compounded with a Preposition, Ch. xvii. 26. *Whitby*, *disposed*, *Wall*, *fit to receive*, *Ham.* *fitly disposed and qualified for*, with a long Note.

51. But these shook off the Dust of their Feet at them, and came to Iconium.

52. Besides the Disciples were full of Joy, and the Holy Spirit.

C H A P. XIV.

AN D at Iconium in like Manner they went into the Synagogue of the Jews, and so spoke, that a great Multitude both of the Jews and Grecians believed.

2. Yet the unbelieving Jews stirred up, and made the Minds of the Gentiles ill against the Brethren.

3. A great while therefore indeed they abode, speaking boldly in the Lord, who testified for the Word of his Grace, and granted Miracles and Wonders to be done by their Hands.

4. Thus the Multitude of the City was divided; some indeed being with the Jews, and some with the Apostles.

5. And when there was an Assault both of the Gentiles and Jews, with their Rulers, to abuse and stone them;

6. They knowing it, fled to the Cities of Lycaonia, Lystra and Derbe, and the Region round about:

7. And they were there preaching.

8. Now a certain Man late at Lystra, that was impotent in the Feet, being lame from his Mother's Womb, who had never walked.

9. He heard Paul speaking; who looking stedfastly on him, and seeing that he had Faith to be healed,

10. Said aloud, Stand up straight on thy Feet; whereupon he leaped, and walked.

11. Then the Multitude seeing what Paul had done, raised up their Voice, and said in the Lycaonian Language, Gods who are like Men are come down to us.

12. So indeed they called Barnabas Jupiter; and Paul Mercury, since he was the chief in Speech.

13. Besides the Priest of Jupiter who was before their City, brought Oxen and Garlands to the Gate, and would have sacrificed with the Multitude.

14. Which when the Apostles, Barnabas and Paul heard, they tore their Cloaths

asunder, and rushed into the Company, crying out,

15. And saying; Men, why do ye these Things? When we are Persons affected like you, and preach that ye may be turned from these Vanities to the Living God, who made Heaven, Earth, the Sea, and all Things that are in them.

16. Who in Ages past let all the Gentiles go in their own Ways.

17. Although he did not leave himself without Witness, as he did good, giving us Rain from Heaven, and fruitful Seasons, so filled our Hearts both with Food and Joy.

18. And on saying these Things, they scarce made the Multitude rest, not to sacrifice to them.

19. But there came Jews from Antioch and Iconium, who when they had persuaded the Multitude, stoned Paul, and haled him without the City, supposing he was dead.

20. Nevertheless while the Disciples compassed him about, he rose up, and went into the City; the next Day also he went away with Barnabas to Derbe.

21. To which City they preached, and having taught many, returned to Lystra, Iconium and Antioch;

22. Confirming the Souls of the Disciples, exhorting to continue in the Faith, and that through many Afflictions we must enter into the Kingdom of God.

23. Having chosen them Elders also throughout the Church, and prayed with Fasting, they committed them to the Lord, on whom they believed.

24. Next they went through Pisidia, and came to Pamphylia;

25. Moreover declaring the Word at Perga, they went down to Attalia.

26. And from thence they sailed away to Antioch, whence they had been delivered to the Grace of God, for the Work which they fulfilled.

27. When they were thus come, and had gathered together the Church, they rehearsed whatever God had done with them, and that he had opened a Door of Faith to the Gentiles.

28. And they abode there not a little while with the Disciples.

Ver. 1. *in like Manner*] *Gr.* according to that, viz. in Ch. xiii. 14. and together, as *Beza* says, is wrong, as *both* is added in translating: accordingly he has rendered it *itidem*.

Ver. 7. This Ver. as I understand, is so short, because when *Rob. Stephens* the famous Printer first made the *Gr.* into Verses, printed 1551, there was added to ours in a former Edition, and the whole Multitude were moved at the Doctrine; so Paul and Barnabas abode at Lystra; but only a *Gr.* MS. or two are found to have it.

Ver. 10. *stand*] Several Copies prefix, *I say to thee in the Name of the Lord Jesus Christ*, a few varying a little.

Ver. 14. *Which*] for this the *Gr.* has *ὅτι*, as also at Ch. xv. 31.

Ver. 15. *Men*] as the Word signifies, and is rendered often besides in this Book; not signifying *Sirs*.

1b. *that ye*] The Pronoun by the Case, belonging to the following, and not the preceding Verb; see *Beza's* Annot.

* Ver. 19. *came Jews*] *thither* is added by the Translators, and certain is but in some Copies not reckoned the most authentick.

Ver. 23. *chosen*] thus rendered 2 Cor. viii. 19. where this Word is only besides.

1b. *Elders*] *West.* presbyters.

CHAP. XV.

IN the mean time some came down from Judea, and taught the Brethren, If you are not circumcised according to the Ceremony of Moses, you cannot be saved.

2. Not a little Dissension and Disputing being therefore made, by Paul and Barnabas, against these; the Brethren appointed Paul and Barnabas, with some others of them, to go up to the Apostles and Elders at Jerusalem, about this Question.

3. Therefore they indeed being conducted by the Church, went through Phenice and Samaria, telling the Conversion of the Gentiles; and caused great Joy to all the Brethren.

4. Coming then to Jerusalem, they were received by the Church, including the Apostles, and Elders; when they rehearsed whatever God had done with them.

5. But there rose up some of the Sect of the Pharisees who believed, saying that it was needful to circumcise them, and to order they should keep the Law of Moses.

6. So the Apostles and Elders gathered together, to see about this Matter.

7. At length when there had been much Disputing, Peter rose up, and said to them: Men, Brethren, you know that a long while ago God chose, that among us the Gentiles should hear the Word of the Gospel by my Mouth, and believe.

8. And God who knows the Hearts testified for them, by giving them the Holy Spirit, according as also to us.

9. Nay he made no Difference between us and them, as he cleansed their Hearts by Faith.

10. Now therefore why do ye tempt God, by putting a Yoke upon the Neck of the Dis-

ciples, which neither our Fathers nor we were able to bear.

11. But we believe we shall be saved by the Grace of the Lord Jesus Christ, in the same Manner as also they will.

12. Next all the Multitude held their peace, and heard Barnabas and Paul declare, whatever Miracles and Wonders, God had done among the Gentiles by them.

13. And after they had held their peace, James made answer: Men, Brethren, hear me.

14. Simeon has declared how God first visited, to take from the Gentiles a People for his Name.

15. And to this agree the Words of the Prophets, as it is written;

16. After these Things I will return, and build again the Tabernacle of David which is fallen down; will build again its Breaches, and raise it up:

17. That the Remainder of Men may seek after the Lord, and all the Gentiles who are called by my Name, says the Lord, the Doer of all these Things.

18. Known by God are all his Works since the World has been.

19. Therefore I judge they should not be disturbed, who from the Gentiles are turned to God;

20. But that they should be written to, for them to refrain from the Pollutions of Idols, Whoredom, Things strangled and Blood.

21. For Moses from ancient Ages has had such as preach him throughout the City, being read in the Synagogues on every Sabbath.

22. Then it seemed well to the Apostles and Elders, with the whole Church, to send chosen Men of themselves, Judas surnamed Barsabas and Silas, chief Men among the Brethren, to Antioch, with Paul and Barnabas;

Ver. 1. taught] Ignatius writing to the Church of Philadelphia has, *If any one shall expound Judaism to you, do not hearken to him.*

Ver. 2. and Disputing] a *Varj.* and a *Copy* miss, divers lessen the Noun in the *Original*, as it were to *Questioning*; *Mills* gets rid of it by means of the former, as if drawn from Ver. 7. *Pro.* 441. one of his Particularities, thrown out for the Credulous to stumble at.

Ver. 8. for them] How proper and necessary soever, a single *Copy* being without it, *Mills* censures it away from *Luke* to a Scribe, *Pro.* 441.

Ver. 10. bear] This Word here *Cruden*, in his *Concordance*, says signifies *To perform or fully observe*; which is not applicable to *Yoke*.

Ver. 11. they will] that it may not be mistaken for *they believe*, the Danger being less of referring *they* to *Fathers*, which *Whitby* so guards against.

Ver. 16. After &c.] *Doddr.* says, 'These Words are quoted from *Amos* ix. 11. 12. according to the Reading of the *Seventy* (but very wrong as to this Verse) who

' might probably follow a correcter Copy of the *Hebrew* than the present.' O fy upon it!

Ver. 17. may] for *might* is inconsistent with the Sense; see *Am.* ix. 12.

Ver. 20. A few add at End, and whatsoever they would not have be to themselves, not to do to others; see the *Geneva Marg.* so Ver. 29.

1b. Things strangled] This some of the ancient Writers, only one *Copy*, and no *Transf.* omit, however *Mills* strives hard to exclude it. I suppose it to be the Apostle's and Council's own: but *Blood* signified the eating it in Animals strangled, &c. not bled to death; and lest *Blood* should be mistaken for *Murder*, as it was, because it was otherwise a Sort of Repetition (but indeed a fuller Prohibition) to *Things strangled*, *Whit.* *Exam.* too may be seen.

Ver. 21. from] not of, as if it was only then, and inconsistent with *bath*.

1b. throughout the City] Here is not *every* as in Ver. 36.

Ver. 22. it seemed well] the same Verb as in Ver. 25, 28.

23. Writing by their Hands these Things : The Apostles, Elders and Brethren, salute the Brethren who are of the Gentiles at Antioch, Syria and Cilicia.

24. Whereas we have heard, that some who went out from us have troubled you with Words, and subverted your Souls, saying you should be circumcised, and keep the Law ; whom we did not command :

25. It seemed well to us, being together unanimously, to send chosen Men to you, with our beloved Barnabas and Paul ;

26. Persons who have delivered up their Lives, for the Name of our Lord Jesus Christ.

27. We have therefore sent Judas and Silas, who will tell these Things by Word.

28. For it seemed well to the Holy Spirit and us, to put on you no more Burden than these necessary Things ;

29. To refrain from Things offered to Idols, Blood, Things strangled and Whoredom : from which preserving your selves, you will do well. Farewel.

30. They therefore indeed being sent away, came to Antioch ; and when they had gathered together the Multitude, gave the Epistle.

31. Which these read, and rejoiced for the Comfort.

32. Moreover Judas and Silas, as they were also Prophets themselves, exhorted the Brethren by many Words, and confirmed.

33. After they had done thus a while, they were sent away with Peace, from the Brethren to the Apostles.

34. Nevertheless it seemed well to Silas to stay there.

35. Paul likewise and Barnabas abode at Antioch, teaching and preaching, with many others besides, the Word of the Lord.

36. However some Days after Paul said to Barnabas, Let us return now to look how our Brethren do, throughout every City in which we have declared the Word of the Lord.

37. Whereupon Barnabas consulted to take with *them* John called Mark.

38. But Paul did not count him worthy to be taken with *them*, who went away from them at Pamphylia, and did not go with them to the Work.

39. There was therefore such Provocation made, that they departed asunder one from another ; and Barnabas taking Mark, sailed away to Cyprus.

40. Paul also chose Silas, and went away, being delivered to the Grace of God by the Brethren.

41. Afterwards he went through Syria and Cilicia, confirming the Churches.

CH A P. XVI.

THEN he came to Derbe and Lystra, where behold was a certain Disciple named Timothy, the Son of some Jewish Woman *that* was a Believer, but the Father a Grecian.

1. Who was well testified of by the Brethren, at Lystra and Iconium.

3. Him Paul would have go out with himself, so took, and circumcised him, by reason of the Jews who were in those Places : for they all knew that his Father was a Grecian.

4. And as they passed through the Cities, they delivered to them the Orders, decreed by the Apostles and Elders at Jerusalem, to keep.

5. The Churches were therefore indeed confirmed in the Faith, and were more in Number daily.

6. Now going through Phrygia, and the Country of Galatia, they were forbid by the Holy Spirit to speak the Word in Asia.

7. When they came against Mysia, they tried to go to Bithynia ; but the Spirit would not let them.

Ver. 23. *and Brethren*] *Mills* with a seeming Concern, lest these *Brethren* should be other besides the Apostles and Elders (as they apparently were, unless *the whole Church* was Apostles and Elders, Ver. 22.) would expunge the [and,] as being not with the *Vulg.* and a few, probably for the same Reason. Our great Man in his Wisdom pleads (which I must allow him a larger Share of than many Authors) that only the Apostles and Elders came together, Ver. 6. but I don't find the [soli, only] there, nor can I easily think they were *all the Multitude*, Ver. 12. or those alone who made the *much Disputing*, Ver. 7. which seems raised by them of the *Pharisees*, Ver. 5.

Ver. 29. *Whoredom*] Seven Copies and the *Eth. Vers.* add, *and whatever you would not have done to your selves, not to do to others* (in one of the Copies *to another*) which *Hammond* animadverts on as if it might be genuine, but *Mills* says miserably break off the *Series of the Oration*, and were drawn from Ver. 20. where 5 Copies have the like, and *Mills* shews were foisted in to join together the *Gentile* and *Jewish Christians*.

Ver. 33. *done*] as the *Greek* is.

1b. *the Apostles*] Some have *those that sent them*, which *Wall*, though not *Mills*, insinuates to be right ; which need not much concern us, since he is extravagant in that Affair.

Ver. 34. This Verse some Copies omit ; I suppose it being just a Line, that was missed by Somebody, then for others to follow in an Error is not unusual.

Ver. 37. *to take*] *Mark* being his Nephew, *Col.* iv. 10.

Ver. 3. *have go*] For the *Gr.* Verb does not signify *to have*, but *to be willing*, or *would have*.

Ver. 7. *against*] So the *Gr.* Prep. properly signifies, and is concurrent with *by*, Ver. 8. which *to* is not.

1b. *the Spirit*] Some add *of Jesus*, Part with the Article, Part without, which *Mills* counts genuine, but gives a strange Reason for leaving it out as such, viz. because it sounded too hard. *Whitby* indeed remarks that *the Spirit of Jesus* never goes by it self, but concludes thence that *Jesus* here may be discerned at first Sight to be an Addition, and suspects that it came from the Controversy that arose about the Holy Ghost proceeding from the Son.

8. So they passed by Myſia, and went down to Troas.

9. And a Viſion appeared to Paul by Night : there was a certain Man of Macedonia ſtood beſeeching him in this manner, Come over to Macedonia, and help us.

10. And when he had ſeen the Viſion, we preſently ſought to go to Macedonia, having proof that the Lord called us thither to preach to them.

11. Therefore going off from Troas, we ſailed directly to Samothrace, and the next Day to Neapolis ;

12. As alſo from thence to Philippi, which is the principal City of Part of Macedonia, a Colony ; and we were in that City abiding ſome Days.

13. And on the Sabbath-day we went out of the City by the River, where Prayer uſed to be ; and when we had ſate down, we ſpoke to the Women who were come together.

14. Which a certain Woman heard, named Lydia, a Seller of Purple of the City of Thyatira, that worſhipped God ; whoſe Heart the Lord opened, to give heed to the Things ſpoken by Paul.

15. And when ſhe was baptized, with her Houſhold, ſhe beſought as follows, If you have judged me to be faithful to the Lord, come into my Houſe, and remain ; thus ſhe conſtrained us.

16. As we were going to Prayer, a certain young Woman that had a Spirit of Divination met us ; who by foretelling Things, yielded much Gain to her Maſters.

17. She followed after Paul and us, and thus cried out, Theſe Men are Servants of the Hiſheſt God, who declare to us the Way of Salvation.

18. And this ſhe did for many Days ; ſo that Paul being concerned, turned about, and ſaid to the Spirit, I order thee in the Name of Jeſus Chriſt, to come out of her ; which he did the ſame Hour.

19. Thus her Maſters ſeeing that the Hope of their Gain was gone, they took hold of Paul

and Silas, and dragged *them* into the Market-place to the Rulers.

20. Next they brought them to the Magiſtrates, and ſaid ; Theſe Men, who are Jews, exceedingly trouble our City ;

21. And declare Ceremonies, which it is not lawful for us to receive, nor to do, being Romans.

22. Whereupon the Company roſe up together againſt them, and the Magiſtrates tearing off their Cloaths, commanded they ſhould be whipt.

23. So they laid many Stripes on them, and caſt *them* into Priſon, ordering the Jailor to keep them ſafely.

24. Who as he received ſuch an Ordre caſt them into the inner Priſon, and made their Feet faſt in the Stocks.

25. But about Midnight Paul and Silas prayed, and ſung praiſe to God ; ſo that the Priſoners heard them.

26. When ſuddenly there was a great Earthquake, inſomuch that the Foundations of the Jail were ſhaken ; nay all the Doors were immediately opened, and the Bonds of all let looſe.

27. Upon this the Jailor being awakened, and ſeeing the Doors of the Priſon open, drew the Sword, and was about to kill himſelf, as he ſuppoſed that the Priſoners were fled out.

28. But Paul called aloud, ſaying, Do no Harm to thy ſelf ; for we are all here.

29. He then aſking for a Light, ruſhed in, and trembling as he was, fell down to Paul and Silas ;

30. And when he had brought them out, he ſaid, Sirs, what muſt I do that I may be ſaved ?

31. To which they answered, Believe on the Lord Jeſus Chriſt ; ſo thou ſhalt be ſaved, and thy Houſhold.

32. Moreover they ſpoke to him the Word of the Lord, and to all in his Houſe.

33. And he took them the ſame Hour of the Night, and waſhed over the Stripes ; then was he baptized, and all his immediately.

Ver. 10. *we*] Here *Luke* begins to bring in himſelf, which ceases at Ch. xvii. 1.

Ver. 13. *day*] left out of our uſual *Transf.*

Ib. *City*] A few for *πόλις* have *πόλεως*, Gate.

Ib. *when*] So *Beza* and *Trem.* tranſlate by *quum*.

Ver. 14. *to give heed to the Things ſpoken by Paul*] Notwithſtanding *Mills* found theſe Words only left out of the *Ethiop. Verſ.* he condemns them in his Manner, firſt for a marginal *Gloſs*, and then to be taken into the Text. Thoſe who can credit that, an Answer might be loſt on, as it might alſo ſhew too much Regard to the ſame.

Ib. *give heed*] *Weſt.* *aſſent*.

Ver. 15. *thus*] viz. with Words, as this Verb appears likewiſe to denote in its other Place, *Luke* xxiv. 29.

Ver. 16. *of Divination*] A few having the Gr. Word otherwiſe, *Mills* takes occaſion to find fault with the common, as if it was an Alteration for the ſake of being gram-

matical, and yet is not ſo, *Pr.* 678. but if not ſo, this deſtroys the Suppoſition of the former, and alſo implies that the other Reading is not grammatical ; and as to the common itſelf, if *Divination* is not liked for it, it may however ſignify of a Diviner, and ſo be proper.

Ib. *by foretelling Things*] *Weſt.* by prophesying.

Ver. 17. *Theſe &c.*] This *Wall* ſuppoſes ſhe ſpoke with a mocking Voice ; but let us attend the Conſequence, and trace the Affair a poſteriori ; the evil Spirit being caſt out, Faith was requiſite for it, as may be found by other Inſtances, and this Confeſſion made ſincerely ſhews her Faith ; ſee on *Gal.* iii. 5.

Ib. *Men*] not with two, and *Mills* like a Knight-errant is for helping the weakeſt, *Pr.* 442.

Ver. 20. *Magiſtrates*] By *Weſt.* *pretors*.

Ver. 24. *caſt*] as in the foregoing Verſe.

Ver. 29. *as he was*] Gr. *being*, not *came*.

34. Bringing them also into his House, he laid on the Table for *them*; and was joyful with all the Household, believing in God.

35. Besides when it was Day the Magistrates sent the Serjeants to say, Let those Men go.

36. And the Jailor told these Words to Paul, The Magistrates have sent that you should be let go; now therefore depart, and go in Peace.

37. But Paul said to them, They beat us publickly uncondemned, though we were Roman Men, and cast *us* into Prison; and now would they privately put us forth? No indeed; but let them come themselves, and fetch us out.

38. And the Serjeants rehearsed these Words to the Magistrates, who hearing that they were Romans, were afraid.

39. So they came, and besought them; and bringing *them* out, intreated they would go out of the City.

40. Thus they came out of the Prison, and went into Lydia's; and seeing the Brethren, they comforted them, and went away.

C H A P. XVII.

AFTERWARDS travelling through Amphipolis and Apollonia, they came to Thessalonica, where there was a Synagogue of the Jews.

2. And Paul according to the Custom went in to them, and on three Sabbaths discoursed with them from the Scriptures;

3. Opening and alleging, that it was needful for Christ to suffer, and rise up from the Dead, so that this, whom I declare to you, is Christ Jesus.

4. Upon which some of them were persuaded, and associated with Paul and Silas, as likewise of the religious Grecians a great Multitude, nay of the principal Women not a few.

5. Yet the unbelieving Jews being envious, took some wicked Men of the base ones, and when they had got a Company, made a tumult in the City; and coming to Jason's House, sought to bring them to the People.

6. But as they did not find them, they haled Jason, and some Brethren to the Governors of the City, crying out; These that make disturbance in the World, are also come hither:

7. Whom Jason has received in; and these all do contrary to the Orders of Cesar, saying that there is another King, *who* is Jesus.

8. Thus they troubled the Company, and the Governors of the City who heard these Things.

9. However taking what was sufficient from Jason and the rest, they let them go.

10. Whereupon the Brethren presently sent forth Paul, and Silas, by Night to Berea; who when they came, went into the Synagogue of the Jews.

11. And these were more noble than they at Thessalonica, being such as received the Word with all Readiness of Mind, and examined the Scriptures daily, whether these Things were so.

12. Many of them therefore indeed believed, as also of honourable Grecian Women, and Men not a few.

13. But when the Jews from Thessalonica knew that the Word of God was likewise declared by Paul at Berea, they came thither too, stirring up the Multitude.

14. And then the Brethren presently sent forth Paul, to go as it were to the Sea; but both Silas and Timothy abode there.

15. Now those who conducted Paul, brought him to Athens; and having received a Command for Silas and Timothy, that these should come to him as soon as possible, they departed.

16. And while Paul was waiting for them at Athens, his Spirit was provoked in him, upon seeing the City was addicted to Idols.

17. Therefore indeed he discoursed in the Synagogue, with the Jews and those that were religious, as likewise in the Market-place on every Day to such as met *him*.

18. Upon which some of the Epicurean and Stoick Philosophers talked to him, and some said, What will this Babbler prate? And certain, He seems to be a Declarer of strange Demons; because he preached to them Jesus and the Resurrection.

19. So they took hold of him, and brought *him* to the Areopagus, saying; May we know what is this new Doctrine spoken by thee?

20. For thou bringest some strange Things to our Hearing: we would therefore know what these may be.

21. Since all the Athenians, and Strangers

Ver. 35. *the Magistrates sent*] Stephens's 2d Manuscript had, *the Magistrates came together at the same Place into the Market, and remembering the Earthquake that was, they were afraid, and sent*; as likewise another mostly: whence that Additament in the Gen. Margin.

Ver. 3. *alleging*] *West. evincing*.

1b. *Christ Jesus*] being so together in the Original.

Ver. 9. *sufficient*] as the Gr. is, and might be the Expences incurred; not Security, either for a Trial, or not returning thither.

Ver. 11. *noble*] *West. ingenuous*, for his unlettered Men.

Ver. 13. *stirring up*] Some add *and troubling*.

Ver. 18. *talked*] the Word used Ch. iv. 15. rendered in four Eng. Translations disputed.

1b. *Demons*] as the Gr. is, and rendered *Druid* often.

Ver. 19. *the Areopagus*] the Place of Judgment; for which *the* is necessary, to distinguish it from a Personal Name.

who were Lodgers, spent the Time in Nothing else, but to tell and hear some new Thing.

22. Then Paul standing in the middle of the Areopagus, said: Men of Athens, I see you are too superstitious in all Things.

23. For as I went along, and considered your Things that are worshipped, I found an Altar upon which there was written, To the unknown God. Him therefore whom you unknowingly worship, I declare to you.

24. God who made the World, and all Things in it, he being Lord of Heaven and Earth, does not dwell in Temples made with Hands.

25. Nor is he served by the Hands of Men, as being in want of any Thing; since he gives to all Life, Breath, and all Things.

26. And has made every Nation of Men of the same Blood, to dwell on all the Surface of the Earth, determining the Times appointed before, and the Bounds of their Dwelling.

27. For them to seek the Lord, if indeed they may feel him, and find; although he is not far from each one of us.

28. For in him we live, move and are; as some of the Poets also with you have said, For we are also his Offspring.

29. Being therefore the Offspring of God, we ought not to suppose that the Deity is like Gold, Silver or Stone, carved by the Art and Thought of Man.

30. The Times indeed therefore of Ignorance God having looked over, now orders all Men every where to repent.

31. Because he has appointed a Day on which he will hereafter judge the World in Righteousness, by the Man whom he has determined; having yielded Belief to all, in raising him up from the Dead.

32. But when they heard of the Resurrection of the Dead, some indeed scoffed, and some said, We will hear thee again concerning this.

33. And so Paul went away from amongst them.

34. Notwithstanding certain Men joined with him, and believed; among whom also was Dionysius the Areopagite, as likewise a Woman named Damaris, and others with them.

CHAP. XVIII.

NOW after these Things Paul departed from Athens, and came to Corinth.

2. Where he found a certain Jew named Aquila, by Race from Pontus, who came lately from Italy, with Priscilla his Wife (because Claudius had ordered all Jews to depart from Rome) and he went to them.

3. And because he was of the like Trade, he remained with them, and worked: for they were Tent-makers by Trade.

Ver. 22. *the Areopagus*] as Ver. 19.

Ib. *as too superstitious in all Things*] Closely to the Gr. but by *West.* that ye are greatly addicted to the worship of invisible powers, without Explanation.

Ver. 23. *Things that are worshipped*] according as this Word is translated in its other Place, 2 *Thes.* ii. 4.

Ib. *upon*] *Mills* without any Copy or *Transf.* merely from *Origen*, counts a Word in the Text to be but Somebody's Exposition of *Luke's* right one; which though of little Account, as it were reducing this to *an*, yet if allowed might as well be done in greater.

Ib. *To the unknown God*] For the Heathen Testimonies of which read *Hammend*.

Ver. 26. *appointed before*] with divers *iberate* appointed, which *Mills* calls the genuine Reading, and again declares to be entirely right; that only having a Letter more, or the double *r* for *r*; but ours is to me more suitable, besides having more Votes.

Ver. 27. Here the *Gen. Translators*, as primitive Protestants, adnote, *Men grope in darkness, till Christ the true light shine in their hearts.*

Ib. *the Lord*] According to *Mills* it should be the Deity, or God, from various Writers and Books; but as he could not tell which, let us keep what we have, being much more confirmed. He brings for Proof *Luke's* having it so Ver. 29. by which one might think he was for the former, but the latter is far better supported, which suspended his Choice. While I do not much doubt but *Strom*, the Deity or Godhead was fetched from thence, and then altered into *Strom*, God.

Ib. *indeed*] See Chap. viii. 22.

Ver. 28. *and are*] the Verb being here just the same as after in this Verse.

Ib. *some*] *Aratus* and another, as with *Ham*.

Ib. *of the Poets*] So likewise *Lucan* reports of *Cato*, Lib. 9.

*Ille Deo plenus, tacita quem mente gerebat,
Effudit dignas adytis a pectore voces;*

transl. by *Nich. Rowe*,

*Full of the God that dwelt within his Breast,
The Hero thus his sacred Mind express'd,
And In-born Truths reveal'd, Truths which might well
Become ev'n Oracles themselves to tell:*

*Hæc omnia cuncti Superis, temploque tacente,
Nil facimus non sponte Dei: nec vocibus ullis
Numen eget;*

*From God deriv'd, to God by Nature join'd,
We all the Dictates of his mighty Mind:
And tho' the Priests are mute, and Temples still,
God never wants a Voice to speak his Will.*

Ver. 29. *Thought*] *Mills* from the Lat. only of a Copy and a Writer imagined the Gr. (which would have resembled this) was *Desire*, and that he supposes *Luke* himself took from the Septuag. in *Dan.* xi. 38. This is guessing to some Purpose, as we say.

Ver. 30. *looked over*] a Compound Verb from the Gr. Words signifying *over* and *look*.

Ib. *all—to repent*] This has drawn from the judicious *Doddridge* the following suitable and remarkable Comment, "This bore down all the idle Plea of Fatality; for 'who could repent of doing, what he apprehended he could not but have done?' *Fam. Exposit.*

Ver. 1. *Paul*] inserted, *Mills* thought, to make it clear, *Pro.* 445. could any one have mistaken it then for another Person?

Ver. 2. *by Race*] the same that is rendered *of the country*, Ch. iv. 36. in the com. *Transf.* and here *born*, strictly signifying neither.

4. Then

4. Then he discoursed in the Synagogue on every Sabbath, and persuaded the Jews and Grecians.

5. And when both Silas and Timothy came down from Macedonia, Paul was pressed in Spirit, and testified to the Jews that Jesus was the Christ.

6. But as they opposed and blasphemed, he shook *his* Cloaths, and said to them, Your Blood will be upon your own Head; I am clean: henceforth I will go to the Gentiles.

7. So he departed thence, and went into the House of one named Justus, that worshipped God, whose House was bordering on the Synagogue.

8. And Crispus a Ruler of the Synagogue believed on the Lord, with his whole Household; nay many of the Corinthians when they heard, believed, and were baptized.

9. Moreover the Lord said by a Vision in the Night to Paul; Do not fear, but speak, and be not silent.

10. Because I am with thee, and none shall put upon thee to hurt thee; because I have many People in the City.

11. Whereupon he staid a Year and six Months, teaching the Word of God among them.

12. However when Gallio was Proconsul of Achaia, the Jews stood up unanimously against Paul, and brought him to the Judgment-seat,

13. Saying, He persuades Men to worship God contrary to the Law.

14. And as Paul was about to open the

Mouth, Gallio said to the Jews; If it were then indeed any Injury, or wicked Mischief, O Jews, I should according to Reason bear with you.

15. But if it be a Question about a Word, and Names, and the Law according to you; see your selves: for I will be no Judge of these Things.

16. Then he drove them away from the Judgment-seat.

17. Besides all the Grecians took hold of Sosthenes a Ruler of the Synagogue, and beat *him* before the Judgment-seat: and Gallio cared for none of these Things.

18. Afterwards Paul abode yet many Days, and when he had taken leave of the Brethren, sailed away to Syria, and with him Priscilla and Aquila; he having clipt *his* Head at Cenchrea: for he had a Vow.

19. And he came to Ephesus, but left them there; and going himself into the Synagogue, discoursed with the Jews.

20. Who intreated that he would remain with them for a longer Time, yet he did not give consent;

21. But took leave of them, saying, I must by all means keep the Feast that is coming at Jerusalem, however I will turn back again to you, if God be willing: so he went away from Ephesus.

22. And going down to Cesarea, when he had gone up, and saluted the Church, he went down to Antioch.

23. Where he employed some Time, then went away, going forward through the Coun-

Ver. 5. *Spirit*] 6 or 7 Copies, with some *Versions* and *Authors*, have *Word* or *Speech*; which *Mills* however declares to be an *Exposition*, and shews that ours is better, as well as genuine. *Whitby* also confutes the *was earnest in Speech* or *Preaching* of the *Vulg.* &c.

Ver. 7. *Justus*] This being counted the Surname, the *Syriack* calls him *Titus*.

Ver. 8. *a Ruler of the Synagogue*] there being more than one, Ver. 17. Ch. xiii. 15. *Mark* v. 22. and there is no more *chief* here and in Ver. 17. than in other Places, nor could *Crispus* and *Sosthenes* be both *the chief*.

Ver. 9. *in the Night*] A *Verse*. and a *Copy* only being without this, *Mills* says it seems added by some Librarian from the *Margin*, *Prolog.* 1253. But why should this seem to be, rather than all others having it rightly?

Ver. 10. *I am with thee, and*] Though none is without this but the *Esth. Transl.* *Mills* says he suspects it, for, *Who*, adds he, *would blot out such?* But I say, *Who might not miss it?*

Ib. *put upon thee*] as commonly said in *Eng.* and exactly the Meaning of the *Gr.*

Ver. 17. *the Grecians*] both *Grotius* and *Mills* reckon for an Addition, being not in 2 or 3 Copies, and 2 *Versions*; the latter also argues that they were *Jews* who beat *Sosthenes*, as 1 *Copy* has it, yet rejects each as a *marginal Gloss*. Notwithstanding all this, ours may stand in its own sufficient Strength; nay *Sosthenes* being a chief Man of the *Jews*, the *Grecians* were manifestly they who beat him, as likewise *Ham.* and *Whit.* shew.

Ib. *cared for none of these Things*] did not concern him-

self to hinder them, or punish them for seizing, beating him, &c.

Ver. 18. *he having*] namely *Paul*, though *Hammond* took it to be *Aquila*; but then it would have been properly *who had*. Moreover *Paul* is thought to be going to *Jerusalem* on that Account, Ver. 21. according to Chap. xxi. 26. *Num.* vi. 2, 10.

Ver. 21. *took leave*] as Ver. 18. and *farewell* is so well *Sax.* or *old Eng.* and so not proper to those that stay. And *bade* being here for *pray*, according to *Johns.* in *Dict.* and 2 *John* x. 11. *bade them farewell* is an odd Sort of Expression, though used now from the *Scripture*.

Ib. *I must by all means keep the Feast that is coming at Jerusalem*] As 5 or 6 *Exemplars* and 3 *Versions* are destitute of all this, our *Mills* does not stick to affirm it is from elsewhere; but from whence he is at a Loss, nay for even so much as the Occasion given to add it, which latter only he supposes was by either Ch. xx. 16. or xix. 21. and just after by 1 *Cor.* xvi. 8. How incredible! Besides if the following *& but* is in those *Books*, which *Mills* does not mention to be out, by his *Note* or *Prolog.* 1202. that will quite defeat his Attempt against the foregoing.

Ver. 22. *going down*] which the *Gr.* Word signifies, not landed.

Ib. *gone up*] to *Jerusalem*, according to the Ver. before, and as our *Expositors* understand it, it being also *up* thither from thence, Ch. xxv. 1, 6, 7, 9. & xxi. 8, 12. and as *Whitby* says he otherwise went not now thither at all.

Ver. 23. *employed*] *Gr.* *doing*.

try of Galatia and Phrygia, confirming all the Disciples.

24. And a certain Man named Apollos, by Race from Alexandria, an eloquent Man, came to Ephesus, who was powerful in the Scriptures.

25. He was instructed in the Way of the Lord, and being fervent in the Spirit, spoke and taught diligently the Things of the Lord, though he knew only the Baptism of John.

26. Nay he began to speak boldly in the Synagogue; whom Aquila and Priscilla hearing, took him, and expounded to him the Way of God more thoroughly.

27. And when he would go to Achaia, the Brethren wrote, exhorting the Disciples to receive him; who came, and did much assist those that believed through Grace.

28. For he earnestly confuted the Jews in Publick, shewing by the Scriptures that Jesus was the Christ.

C H A P XIX.

AND while Apollos was at Corinth, Paul going through the upper Parts, came to Ephesus; and as he found some Disciples,

2. He enquired of them, Have you received the Holy Spirit since you believed? To whom they said, No, nor have we heard whether there is a Holy Spirit.

3. Upon this he asked them, In what then were you baptized? And they answered, In John's Baptism.

4. To which Paul replied; John indeed baptized with the Baptism of Repentance, saying to the People, that they should believe on him who was coming after him, that is on Christ Jesus.

5. Which when these heard, they were baptized in the Name of the Lord Jesus.

6. And Paul putting Hands on them, the Holy Spirit came upon them, so that they spoke in Languages, and prophesied.

7. And all the Men were about twelve.

8. He further went into the Synagogue, and spoke boldly for three Months, discoursing and persuading the Things concerning the Kingdom of God.

9. But when some were hardened, and did not believe, speaking ill of the Way before the Multitude; he departed from them, and separated the Disciples, discoursing daily in the School of one Tyrannus.

10. And this was done for two Years, so that all who dwelt in Asia heard the Word of the Lord Jesus, both Jews and Grecians.

11. Moreover God did extraordinary powerful Things, by the Hands of Paul:

12. Inasmuch that even Handkerchiefs or Aprons, were brought from his Body to those who were sick; upon which the Diseases were sent away from them, and the evil Spirits went out of them.

13. Then some of the Jews that went about for Conjurers, attempted to name the Name of the Lord Jesus for them who had evil Spirits, saying, We conjure you by Jesus whom Paul preaches.

14. And there were some Sons of Sceva a Jew, that belonged to the high Priest, being seven, who did this.

15. But the evil Spirit made answer, Jesus I know, and Paul I am acquainted with; but who are you?

16. Besides the Man in whom the evil Spirit was, leaped on them, and having dominion over them, was so strong against them, that they fled out of that House, naked and wounded.

17. And this was made known to all, both Jews and Grecians, who dwelt at Ephesus; whereupon Fear fell on them all, and the Name of the Lord Jesus was magnified.

18. Nay many of them that believed came, and confessed, rehearsing their Deeds.

19. Many also of those who practised Things too curious, brought the Books together, and burnt before them all; and when they computed the Prices of them,

Ver. 25. *He*] the same as at the Beginning of the next Verse.

Ver. 27. *through Grace*] How weak or wild is the Conjecture of *Mills*, that on the Omission of this in the *vulg.* *Lat.* it was added from Ch. xv. 11. the Passages being so unlike! see also *Whitby's* Answ.

Ver. 28. *confuted*] so the *Genev. Transf.* the *Bishops Bib.* and *Tyndal* have *overcame*; whereas *convinced* is used to denote a Change of Mind, which it does not appear those *Jews* were brought to, Ch. xix. 17.

Ver. 3. *In*] for *Unto* seems improper; and thus others render it, some *With*; and it is the same as at Ver. 5.

Ver. 9. Two Copies subjoin to this, *from the fifth Hour to the tenth*; which the *Gen. Writers* took into their *Marg.* as if it had been a far more considerable, and doubtful Reading, than it is.

Ver. 14. *belonged to the high Priest*] or *were of the high*

priest, as the same Word, being in the genit. Case sing. is rendered in the *com. Transf. Mat.* xxvi. 3. *Mark* ii. 26. & xiv. 47, 54, 66. *Luke* xxii. 50. *John* xviii. 15, 26: by *Ham.* one (viz. *Sceva*) of the chief of the families of the *Priests*. But how unjustifiably have our *Translators* rendered it in the Nom. plur. making *chief of the priests* some of them?

Ver. 15. *am acquainted with*] the *Gr.* Verbs being different, and the Expression thus sounding best.

Ver. 16. *having dominion over them*] For *them* about a dozen have *both* which *Mills* says is quite right, and expounds it to be *Sceva* and his Sons; but I find no intimation that the Father was one, and therefore may well refuse it, as also for its being so oddly between two *them*, being made perhaps to lessen the three.

Ver. 18. *of them*] being the genitive Case plur. as in the next and 22 Verse.

they found *the same* fifty thousand Pieces of Silver.

20. So mightily did the Word of the Lord increase, and was strong.

21. As soon as these Things were completed, Paul proposed in the Spirit, when he had gone through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22. And sending into Macedonia two of them who ministered to him, Timothy and Erastus, he waited a while in Asia.

23. At which Time there was made not a little Bustle concerning *this* Way.

24. For one named Demetrius, a Silver-smith who made silver Shrines for Diana, yielded not a little Gain to the Tradesmen.

25. Whom he got together, with those who were at such Work, and said; Men, you know that from this Workmanship we have the Wealth.

26. You see too, and hear, that not only at Ephesus, but in almost all Asia, this Paul by persuading, has turned away a great Company, saying that they are not gods which are made by Hands.

27. Thus it is not only dangerous to us, that this Business will come to Nought; but also that the Temple of the great goddess Diana will be of no Account, and her Magnificence be hereafter overthrown, whom all Asia and the World worships.

28. Which hearing, they also became full of Wrath, and cried out as follows, Great is Diana of the Ephesians.

29. Whereupon the whole City was filled with Confusion; and unanimously ran with violence into the Theatre, catching Gaius and Aristarchus, Macedonians, Paul's Fellow-Travellers.

30. And when Paul would have gone in to the People, the Disciples did not permit him.

31. Nay even some of the chief of Asia, who were his Friends, sent to him, and besought that he would not commit himself to the Theatre.

32. Divers therefore indeed cried divers

Things: for the Assembly was in confusion, and many did not know for what Cause they were come together.

33. They then brought Alexander out of the Company, the Jews putting him forward; so he beckoned with the Hand, and would have made a defence to the People.

34. But they knowing that he was a Jew, there was the same Voice uttered by them all, who cried out for about two Hours, Great is Diana of the Ephesians.

35. At last the Recorder restrained the Company, and said: Men of Ephesus, what Person indeed is there who does not know, the City of the Ephesians to be the Temple-keeper of the great goddess Diana, and of what fell from Jupiter?

36. Therefore these Things being not to be contradicted, it is needful you should be restrained, and do Nothing rashly.

37. For you have brought these Men, who are neither sacrilegious, nor blaspheme your goddesses.

38. If therefore indeed Demetrius, and the Tradesmen that are with him, have a Matter against any one, Court-days are kept, and there are Deputies, let them plead against one another.

39. Whereas if you seek for any Thing concerning other Matters, it may be explained in a lawful Assembly.

40. And indeed we are in danger to be accused, for the Mutiny to Day; there being no Cause whereby we can render the Reason of this Mob.

41. And having said these Things, he sent away the Assembly.

CHAP. XX.

AND after the Tumult was ceased, Paul called thither the Disciples, and when he had saluted *them*, went away to go into Macedonia.

2. Then going through those Parts, and exhorting them with many Words, he came into Greece.

Ver. 20. *the Lord*] God being made from the *vulg. Lat.*

Ver. 21. *As soon as*] so the *Gr.* properly, and different from the *after* that follows.

Ver. 27. *come*] so the *Gr.* Verb properly.

Ib. *goddess*] inserted from below, avers *Mills*; very unlikely, on the frail Support only of two *Versions*.

Ver. 31. *commit*] *Gr.* give.

Ver. 33. *the Jews putting him forward*] for their own Purpose no doubt, and he is thought to be the same mentioned 1 *Tim.* i. 20. 2 *Tim.* iv. 14.

Ver. 35. *Recorder*] or *Scribe* as frequently. *West. register.*

Ib. *Temple-keeper*] as the *Gr.* Word signifies, and is agreeable both to the Expression and Context.

Ver. 37. *sacrilegious*] by the *com. Translators*, robbers of churches, to wit the heathen ones; the only Place where Houses are so called by them.

Ver. 38. *Court-days*] *Gr.* Feast-days.

Ib. *kept*] *Gr.* brought; and see *Whit. Annot.*

Ver. 39. *explained*] as *Mark* iv. 34. not determined.

Ver. 1. *to go into Macedonia*] Whither he went by *Troas*, 2 *Cor.* ii. 12, 13. being northward from *Ephesus*, both in *Lesser Asia*, at the west Side of it, against the *Egean Sea*.

3. Where

3. Where he employed three Months, and lying in wait being made for him by the Jews, when he was about to go away into Syria, he was minded to return through Macedonia.

4. And there accompanied him quite to Asia, Sopater of Berea, as also of the Thessalonians Aristarchus and Secundus, with Gaius of Derbe, and Timothy, as likewise of Asia Tychicus and Trophimus.

5. These went before, and remained for us at Troas.

6. And we sailing away from Philippi after the Days of unleavened Bread, came to them at Troas in five Days, where we abode seven Days.

7. When on the first after the Sabbath, as the Disciples were gathered together to break Bread, Paul discoursed to them, being about to depart the next Day, and continued the Speech till Midnight.

8. And there were many Lamps in the Chamber, where they were gathered together.

9. Now a certain young Man, named Eutychus, who sat in a Window, being sunk into a deep Sleep, while Paul discoursed longer, he sinking with Sleep, fell down from the third Story, and was taken up dead.

10. Upon this Paul went down, and fell on him, then embracing, said, Make no disturbance; for his Life is in him.

11. Next he went up, and when he had broke Bread, and eat, as also talked much till Break of Day, thus he went away.

12. And they brought the Lad alive, so that they were moderately comforted.

13. We then going before to the Ship, went away to Assos, as we were about to take in Paul from thence: for so it was ordered, he being about to go on Foot.

14. Accordingly when he met with us at

Assos, we took him in, and came to Mitylene.

15. And from thence we sailed away, and the next Day came over against Chios, and another we arrived at Samos, and staid in Trogyllium, then on the Morrow came to Miletus.

16. For Paul had determined to sail by Ephesus, that he might not spend Time in Asia: for he made haste, to be if he could at Jerusalem the fiftieth Day.

17. So he sent from Miletus to Ephesus, and called for the Elders of the Church.

18. And when they were come to him, he said to them: You know from the first Day that I entered into Asia, how I have been with you at all Times;

19. Serving the Lord with all Humility of Mind, and with many Tears and Trials which beset me, by the lying in wait of the Jews:

20. How I keep back Nothing that was profitable, which I did not rehearse to you, and teach you publickly, even from House to House;

21. Testifying both to the Jews and Grecians, Repentance to God, and Faith to our Lord Jesus Christ.

22. And now behold I am going bound by the Spirit to Jerusalem, not knowing what Things will meet with me in that Place;

23. Besides that the Holy Spirit testifies from City to City, saying that Bonds and Afflictions remain for me.

24. But I make Account of Nothing, nor have my Life valuable to my self; as it is to finish my Course with Joy, and the Ministry which I have received from the Lord Jesus, by testifying the Gospel of God's Grace.

25. And now behold I perceive, that all you among whom I have gone preaching the Kingdom of God, will see my Face no more.

Ver. 4. *quite to Asia*] two MSS. and three Transf. want, so one of Mills's Marginal Scholiums, for *who would omit such notable Words?* he says. Answ. Some might not think it material how far those Men went; or it might be missed by Oversight, and so left, not to blemish the Copy, according to the 4th Canon in Westen's Edit.

Ib. *Sopater*] Some have *Sospater*, probably from *Rem. xvi. 21.* more *Sopater* the Son of *Pyrrhus*, which seems traditionary.

Ver. 15. *staid in Trogyllium then*] some leave out, Mills says he knows not from what Cause, *Pro. 436.* I suppose because *meinantes, staid*, seemed too much for one Night.

Ver. 23. *remain for*] West. *await.*

Ib. *in Jerusalem*] the Gen. Marg. concludes the Verse with; but it is too surreptitious to gain the Criticks Approbation.

Ver. 24. *Ignatius* remarkably bold to this Effect, in his *Epistle to the Romans* writes; when he was in his Journey to their City, to suffer Death by wild Beasts, and his Re-

solution about to be put to so terrible a Trial before them, *Let Fire, and the Cross, as also Companies of wild Beasts, Quarterings, Pullings asunder* (so I translate from the Gr.) *Scatterings of Bones, Tearing of Limbs, Grindings of the whole Body, bad Torments of the Devil come upon me; only that I may obtain Jesus Christ.*

Ib. *I make Account of Nothing*] closely literal.

Ib. *with Joy*] Mills first believed this was transcribed, then affirmed it to be a Gloss, from *Heb. xiii. 17.* there being five or six MSS. four Versions, and three Authors without it; but it might almost raise Indignation to see the blessed Scripture treated thus, since this is with quite another Matter in *Heb.* and so altogether unlikely to be taken thence.

Ver. 25. *perceive*] which the Gr. Verb signifying as well as *know*, must I think be more eligible; since it appears that Paul did return into those Parts afterwards, by *1 Tim. i. 3.* *2 Tim. iv.* and as the *Chronologers* shew; particularly *Wall* here.

26. Therefore I testify to you this Day, that I am clean from the Blood of all.

27. For I have not drawn back, from rehearsing to you all the Counsel of God.

28. Take heed then to your selves, and to all the Flock, among whom the Holy Spirit has put you Overseers, to feed the Church of God, which he has obtained by his own Blood.

29. For I know this, that after my Departure, grievous Wolves will come in to you, and not spare the Flock.

30. Nay from your selves will Men rise up, and speak perverse Things, to get away Disciples after them.

31. Therefore watch, remembering that three Years, Night and Day, I did not cease admonishing each one with Tears.

32. And now I commit you, Brethren, to God, and to the Word of his Grace, that can build up, and give you an Inheritance among all those who are sanctified.

33. Either Silver, Gold, or Cloaths, have I coveted of none.

34. On the contrary you your selves know, that these Hands ministred to my Wants, and to them who were with me.

35. I shewed you all Things, that so labouring you should help the Weak, and remember the Words of the Lord Jesus, since he said, It is more blessed to give than to receive.

36. And having said these Things, he bended down his Knees, and prayed with all of them.

37. There was likewise much Weeping of them all; nay they fell upon Paul's Neck, and kissed him;

38. Sorrowing most for the Words which he had said, that they would see his Face no more: so they conducted him into the Ship.

C H A P. XXI.

AS soon as to go off, we were got away from them, we sailed directly on, and came to Coos, as also the Day fol-

lowing to Rhodes, and from thence to Patara.

2. Where we found a Ship passing over to Phenice, and going aboard, we went off.

3. At length we perceived Cyprus, which leaving on the left, we sailed to Syria, and were carried away to Tyre: for there the Ship was to unload the Cargo.

4. And finding Disciples, we staid there seven Days; who spoke to Paul by the Spirit, not to go up to Jerusalem.

5. Now when we had accomplished the Days, we departed, and went on, they all conducting us, with the Women and Children, to the Outside of the City; then we bended down the Knees on the Shoar, and prayed.

6. In the next place saluting one another, we went aboard into the Ship; and they returned to their own Places.

7. Afterwards we finished the Voyage from Tyre, and came to Ptolemais; and saluting the Brethren, remained with them one Day.

8. And the next Day we who went out belonging to Paul, came to Cesarea, and going into the House of Philip the Evangelist, that was one of the seven, we remained with him.

9. And he had four Daughters, *that* were Virgins, who prophesied.

10. We also staying many Days, a certain Prophet, named Agabus, came down from Judea.

11. Who when he came to us, took Paul's Girdle, then binding his own Hands and Feet, said; Thus says the Holy Spirit, So will the Jews at Jerusalem bind the Man to whom this Girdle belongs, and deliver into the Hands of the Gentiles.

12. As soon as we heard these Things, both we and they that were in the Place, besought him not to go up to Jerusalem.

13. Nevertheless Paul answered, What do ye, weeping, and breaking my Heart? For I am ready, not only to be bound, but also to die at Jerusalem, for the Name of the Lord Jesus.

Ver. 28. *God*] Some have *the Lord*, others *the Lord and God*, three or four *Christ*; *Grotius* made choice of the former of them for genuine; but *Mills* largely shews that the received *God* is so.

Ib. obtained] according as the Noun is rendered 1 *Thes.* v. 9. 2 *Thes.* ii. 14.

Ver. 34. *these Hands-ministred to my Wants*] So *Pierce Plowman*,

Woule after hys preching, paniers he made

And woune wih his hands, that his wombe neded.

Ver. 35. *to give*] This Expression is not recorded in his History, like that in *Lev. x. 3.* but *Clement* in his 1st *Epistle* to the *Corinthians* has, *desiring rather to give than to receive*, *Seet. 2.*

Ver. 1. *got away*] *Wess.* *torn away.*

Ver. 2. *Phenice*] as *Chap. xi. 19. & xv. iii.*

Ver. 4. *not to go up*] by telling him he would suffer if he did, as at *Ver. 11.*

Ver. 7. *from Tyre*] *Mills* was so infatuated with altering the received Reading of the *New Testament Books*, that he thought this brought from *Ver. 3.* tho' strictly not there, and notwithstanding that only a single Copy is without it, *Prol. 1486.*

Ver. 8. *belonging to Paul*] Several want this, but I don't find *Mills* espousing it.

Ver. 13. *at Jerusalem*] is asserted by *Mills* to be of the 12 *Ver.* while but two Copies and two Authors omit it, *Prol. 1487.* and *Whitby* says the latter as not to their Pur-

14. So when he would not be persuaded, we were silent, saying, The Will of the Lord be done.

15. And after these Days, taking up the Baggage, we went up to Jerusalem.

16. And *some* of the Disciples too from Cesarea went along with us, bringing *us* to one Mnason of Cyprus, an ancient Disciple, with whom we should lodge.

17. We being come at length to Jerusalem, the Brethren received us gladly.

18. Moreover the next Day Paul went in with us to James, and all the Elders were present.

19. When he saluted them, and declared what Things God had done among the Gentiles by his Ministry, each one particularly.

20. Which having heard, they glorified the Lord, and said to him: Thou seest, Brother, how many ten thousand Jews there are who believe, and they are all zealous in the Law.

21. And they are informed of thee, that thou teachest all the Jews who are with the Gentiles to fall away from Moses, saying they should not circumcise the Children, nor walk in the Ceremonies.

22. What then is to be? The Multitude must by all means come together: for they will hear that thou art come.

23. Do therefore this that we say to thee: there are with us four Men who have a Vow upon themselves;

24. Take these, and be purified with them, and be at expence on them: that they may shave the Head, and all may know, that what they have been informed of thee is Nothing, but thou thy self also goest on keeping the Law.

25. And concerning the Gentiles who believe, we have written, judging they should observe no such Thing, except to keep

themselves not only *from* Things offered to Idols, but Blood, Things strangled and Whoredom.

26. Then Paul took the Men, was purified with them the next Day, and went to the Temple; declaring the Days of Purification were fulfilled, till an Offering should be offered for each one of them.

27. But when the seven Days were ready to be finished, the Jews from Asia perceiving him at the Temple, stirred up all the Company, and laid Hands on him;

28. Crying out, Men of Israel, help: this is the Person, who every where teaches all, against the People, the Law, and this Place; nay further he has even brought Grecians into the Temple, and polluted this holy Place.

29. For they had before been seeing Trophimus the Ephesian in the City with him, whom they supposed Paul had brought into the Temple.

30. Whereupon the whole City was moved, and the People were running together; who took hold of Paul, and dragged him without the Temple, and presently the Gates were shut.

31. But as they were seeking to kill him, there went up News to the Colonel of the Regiment, that all Jerusalem was in confusion.

32. Who at the same Time taking Soldiers and Centurions, ran upon them; and when they saw the Colonel and Soldiers, they left off beating Paul.

33. And the Colonel coming near, took hold of him, and commanded he should be bound with two Chains; as also enquired who he was, and what he had done.

34. Upon which divers cried out divers Things in the Company; so that being not able to know the Certainty for the Tumult, he commanded him to be taken into Garrison.

pose, and I suppose the former as *Jerusalem* is in the Verse before.

Ver. 15. *taking up the Baggage*] For ἀποσκευάζουσιν some read ἐπισκευάζουσιν being furnished.

Ver. 16. *to*] the following Words being dative, so have necessarily this Sense, and not *brought us*.

Ver. 20. *all zealous in the Law*] Wall in the Pref. to his *Critical Notes on the Various Readings*, p. 11, 12. says those *Jewish Christians* remained to the Time of Epiphanius, 370. and (what is shocking) that the Breach of Communion between them and the *Gentile Christians* was the greatest Misfortune that ever befel the Christian Church, and that St. Paul never blamed the Use of the Jewish Law in a *Jewish Christian*; but see Heb. vii. 12, 18. & ix. 10. & x. 9. Rom. vii. 4, 6. Gal. iii. 24, 25. & iv. 3, 4, 5. & v. 1, 4. and this was what Toland made such a Noise in behalf of, a chief one of them whom Wall there so zealously writes against as *Atheists*.

Ver. 21. Here Wall, in Pursuance of that of his mentioned on the preceding Verse, proposes now for the Con-

version of the *Jews*, not to require them to forsake the Law of Moses, nay what is still stranger, even to conform to them in some Things.

Ver. 22. *it is to be*] *done* is added in the *Geneva Transf.* see *Box. Annot.* and the same 1 Cor. xiv. 15, 26.

1b. *The Multitude must—come together*] introduced, says Mills, from what is said in Ver. 27 and 30. referring by all means to the following, and this for one Copy and two Versions being without this. What barbarous mangling, and violent straining, is there in such Pretence!

Ver. 24. *be at expence on them*] So Erasmus has *impende super illis*, Tynd. and the *Bishops Bib.* *do cost on them*; not *with*, as just before: for which being at expence on them, they might speak the better in Paul's behalf.

Ver. 25. *Things strangled*] as Chap. xv. 20.

Ver. 30. *Gates*] as gate Ch. iii. 2.

Ver. 31. *Colonel of the Regiment*] *West. tribune of the cohort.*

35. And when he was come to the Stairs, it came to pass that he was born up by the Soldiers, through the Violence of the Company.

36. For a Multitude of People followed, crying, Take him away.

37. However as Paul was about to be brought into the Garrison, he said to the Colonel, May I speak Something to thee? And he asked, Dost thou know Greek?

38. Art not thou the Egyptian, who before now didst make disturbance, and take out into the Wilderness four thousand Men *that* were Murderers?

39. But Paul said, I am indeed a Man *who* am a Jew of Tarsus in Cilicia, a Citizen not of an obscure City; so I pray thee, permit me to speak to the People.

40. And when he permitted him, Paul stood on the Stairs, and beckoned with the Hand to the People; whereupon much Stillness being made, he spoke to *them* in the Hebrew Language as follows:

C H A P. XXII.

MEN, Brethren and Fathers, hear my Defence now to you.

2. And upon hearing that he spoke to them in the Hebrew Language, they yielded the more silence; then he said:

3. I am indeed a Man *who* am a Jew, born at Tarsus in Cilicia, but bred up in this City at the Feet of Gamaliel, learned thoroughly according to the Law of the Fathers, being zealous for God, as you all are to Day.

4. Who persecuted this Way to Death, binding, and committing to Prisons, both Men and Women;

5. As the high Priest will testify for me, and all the Elders, from whom also I received Letters to the Brethren, and went for Damascus, to bring likewise them that were there bound to Jerusalem, that they might be punished.

6. While I was going, and being come near Damascus about Noon, there suddenly shone out of Heaven a great Light round about me.

7. Then I fell to the Ground, and heard a Voice say to me, Saul, Saul, why dost thou persecute me?

8. And I answered, Who art thou, Lord? Then he said to me, I am Jesus the Nazorite, whom thou persecutest.

9. They also that were with me saw indeed the Light, and were frightened, but did not hear the Voice of him who spoke to me.

10. Upon this I said, What shall I do, Lord? When the Lord said to me, Arise, and go to Damascus, and there it shall be told thee concerning all Things which are appointed for thee to do.

11. And when I could not see for the Glory of that Light, being led with the Hand by those who were with me, I came to Damascus.

12. Now Ananias, a certain Man pious according to the Law, well testified by all the Jews that were Inhabitants,

13. Came to me, and as he stood by, said to me, Brother Saul, have sight; upon which I had the sight of him that Hour.

14. And he said; The God of our Fathers made choice of thee, to know his Will, to see the Righteous One, and hear the Voice from his Mouth.

15. Since thou shalt be a Witness for him to all Men, of what Things thou hast seen and heard.

16. And now why dost thou delay? Rise up, and be baptized, and wash away thy Sins, calling on the Name of the Lord.

17. At length I returned to Jerusalem, and as I prayed at the Temple, I was in a Trance;

18. And saw him saying to me, Make haste, and go quickly out of Jerusalem; because they will not receive thy Testimony concerning me.

19. To which I answered; Lord, they

Ver. 37. Paul] the *Camb. Copy* only has not, yet reckoned right by *Mills*, *Prol.* 442.

Ib. *know*] not *speak*.

Ver. 38. *before now*] as we say.

Ver. 39. *indeed*] as *Chap.* xxii. 3.

Ver. 40. *Hebrew*] This so called in the *Books of the New Testament* appears to denote the *Mother-tongue* then of the *Jews*, as a Sort of modern *Heb.* to them, but since denominated *Syriack*, as *Walton* exhibits in *Pref.* to his *Introduet. &c.* Paul speaking thus to be understood by his Auditory, a *Jerusalem Mob* or *Rabble*.

Ver. 5. *will testify*] not of the present *Tense*, but the second future, *Whit.* being both the same.

Ver. 11. *by*] as the old of signified; but what mere *English Reader* would take it to be so in the *com. Version*?

Ver. 12. *pious*] Some having *religious*, and the *Vulg.*

with a *Copy* or two neither, *Mills* takes occasion to cast off both, declaring the fewest entirely right, *Prol.* 1351. Who would have taken the least of three as the most, besides himself? To refer to *Whitby's Answers* in numerous Places would be like doing Nothing, otherwise I would not despise or neglect him; and to be a Plagiary with his *Examen Var. Lett. Mill.* there is not much Temptation. Yet who has supplied the Deficiency?—But what is to be expected in an Age of Infidelity?

Ib. *that were Inhabitants*] in *Damascus* with divers *MSS.* yet plainly an Interpolation to make it read fuller.

Ver. 14. *made choice*] Since it might refer to what was then, it is more suitable without *has* or *hath*.

Ver. 16. *the Name of the Lord*] with some *his Name*, which *Grætius*, but not *Mills*, embraces.

know,

know, that I was he who imprisoned, and beat such as believed on thee, throughout the Synagogues.

20. Nay when the Blood of Stephen thy Martyr was shed, I my self also was one that stood by, and consented to his Death, as also kept the Cloaths of those who killed him.

21. But he replied to me, Go; since I will send thee forth far off to the Gentiles.

22. And they heard him as far as these Words, then raised up their Voice, saying, Take away such a one from the Earth; for it is not fit he should live.

23. So upon their crying out, and throwing off the Cloaths, as also casting Dust into the Air;

24. The Colonel commanded him to be brought into the Garrison, saying he should be examined by Whipping, that he might know for what Cause they exclaimed so at him.

25. However as they were tying him hard with Thongs, Paul said to the Centurion that stood there, Is it lawful for you to whip a Man *who* is a Roman, and uncondemned?

26. Which the Centurion hearing, he went near, and told the Colonel as follows, See what thou art about to do; for this Man is a Roman.

27. The Colonel then came near, and asked him, Tell me whether thou art a Roman? And he said, Yes.

28. Whereupon the Colonel answered, I procured this being a Citizen with a great Sum; but, said Paul, I was so born.

29. Presently therefore those who were about to examine him departed from him; and the Colonel too was afraid, on knowing that he was a Roman, and that he had been binding him.

30. And the next Day being willing to know the Certainty why he was accused by the Jews, he let him loose from the Bonds, and commanded the chief Priests with all their Council to come; he also took Paul thither, and set him among them.

AND Paul looking stedfastly on the Council, said, Men, Brethren, I have behaved my self to God with all good Conscience to this Day.

2. Upon which the high Priest Ananias bade them that stood by him, to strike him on the Mouth.

3. Then Paul said to him, God will hereafter strike thee, thou whited Wall: for dost thou sit judging me according to the Law, and by transgressing it, commandest me to be stricken?

4. And they who stood by said, Dost thou rail at God's high Priest?

5. To which Paul answered, I did not know, Brethren, that he was the high Priest; for it is written, Thou shalt not speak ill of a Ruler of thy People.

6. But Paul knowing that there was one Part of Sadducees, and another of Pharisees, he cried out in the Council, Men, Brethren, I am a Pharisee, the Son of a Pharisee; concerning the Hope and Resurrection of the Dead am I judged.

7. And when he had expressed this, there was a Dissension made between the Pharisees and Sadducees, so that the Multitude was divided.

8. For the Sadducees indeed say there is no Resurrection, nor yet Angel, or Spirit; whereas the Pharisees confess both.

9. Thus there was a great Cry made, and the Scribes of the Part of the Pharisees rose up, and contested thus, We find Nothing ill in this Man; but if a Spirit or an Angel has spoken to him, let us not fight against God.

10. Now much Dissension being made, as the Colonel feared lest Paul should be torn asunder by them, he commanded the Soldiers to go down, and take him away from among them by force, and bring him into the Garrison.

Ver. 20. *Stephen*] *Mills* says he can scarce think but the Omission of this, as in one Copy only, is genuine, *Pr.* 1351. Who, adds he, would leave out such a notable Word? But any one might, if ever so notable, and this would bear it.

Ib. *to his Death*] a few omit, and *Mills* thereupon says is of Chap. viii. 1. rather, say I, as it could better be spared here, the Curtailers laid hold of it.

Ver. 29. *and that he had been binding him*] *Mills* fears, he says, that some *Scholiast* added this, because the *Ethiop. Vers.* has not it; but since that is all, he may keep his Fear to himself.

Ver. 30. *from the Bonds*] is added *Mills* says, *Pro.* 957. five or six Copies, and four *Versions* being without it; but then consider how many more have it. This *Whitby* misses.

Ib. *come*] not appear. A few have *come together*, which *Grotius* says is better, and *Wall* the true Reading; but there is more Likelihood of Alteration to that than the

other, which *Mills* I suppose saw, and wisely shunned it, as fond as he was of new Readings.

Ver. 3. *judging*] a Participle of the pres. Tense, and as *Whitby* says actually was.

Ib. *by transgressing it*] a Participle in *Gr.* and contrary to the Law, by a Prep. and Noun, is a Reading but of one Copy according to *Mills*, with three *Versions*, and two *Authors*.

Ver. 5. *did not know*] *West.* was not aware, and in his Note, did not advert to it.

Ver. 9. *let us not fight against God*] Both *Erasmus* and *Mills* count this written in from Ch. v. 39. some not having it; which put me indeed to a Stand for an Instant, knowing that [if] is sometimes used imperfectly, but I soon recalled to Mind that it is in Affirmations, being to make them strong, by what is implied, not as I know of imperatively; and a Mistake in this Respect might cause the Omission, nor is it imperative Ch. 5.

11. And the next Night the Lord stood by him, and said, Take courage, Paul: for as thou hast testified concerning me at Jerusalem, so must thou also do at Rome.

12. However when it was Day, some of the Jews raised a Mob, and binding themselves by cursing, affirmed they would neither eat nor drink, till they had killed Paul.

13. And there were more than forty that made this Conspiracy.

14. Who went to the chief Priests and Elders, and said; We have bound our selves with a Curse, to taste Nothing till we have killed Paul.

15. Now therefore do ye, with the Council, inform the Colonel, that he should bring him away to you to Morrow, as if ye would know Things more thoroughly concerning him; and we before he comes near, are ready to kill him.

16. But as the Son of Paul's Sister heard of the lying in wait, he came, and entering into the Garrison, told Paul.

17. And Paul called thither one of the Centurions, and said, Introduce this young Man to the Colonel; for he has Something to tell him.

18. Therefore indeed he taking him, brought to the Colonel, and said, Paul the Prisoner called me thither, and intreated to bring this young Man to thee, who has Something to speak to thee.

19. So the Colonel took hold of him by the Hand, and going aside privately, asked, What is it thou hast to tell me?

20. And he said; The Jews have agreed to intreat thee, that thou wouldest bring Paul away to Morrow into the Council, as if they would ask Something more thoroughly concerning him.

21. Do not thou therefore believe them: for there lie in wait for him more than forty Men of them, who have bound themselves by cursing, neither to eat nor drink, till they have put him to death; and now they are ready, looking for a Promise from thee.

22. Therefore the Colonel indeed sent away the young Man, ordering *him*, Speak to Nobody, that thou hast informed me of these Things.

23. Next he called two certain Centurions, and said; Get ready two hundred Soldiers, that they may go to Cesarea, with seventy Horsemen, and two hundred Spearmen, at the third Hour of the Night.

24. And provide Beasts, that they may set Paul on, and carry *him* safely to Felix the Governor.

25. He moreover wrote a Letter that contained *according to this Copy*:

26. Claudius Lysias salutes the very powerful Governor Felix.

27. This Man, being taken by the Jews, and about to be killed by them, I came upon with the Troops, and delivered him, having learned that he was a Roman.

28. And as I was willing to know the Cause for which they accused him, I brought him away into their Council.

29. Whom I found accused concerning Questions of their Law; but having no Crime that deserved Death, or Bonds.

30. It being also related to me, that there would be lying in wait for the Man by the Jews, I have sent at the same Time to thee, ordering the Accusers likewise to tell thee what there was against him. Farewel.

31. The Soldiers therefore indeed, according as it was ordered them, took Paul, and brought *him* by Night to Antipatris

32. And the next Day letting the Horsemen go with him, they returned to the Garrison:

33. The other came to Cesarea, and when they had delivered the Letter to the Governor, presented Paul also to him.

34. And after the Governor had read *that*, he asked of what Province he was, and having enquired that *he* was from Cilicia;

35. I will hear thee fully, said he, when thy Accusers also come. So he commanded him to be kept in Herod's Judgment-hall.

Ver. 15. *Things*] plural, and a different Particle to that in Ver. 17, 18, 20.

Ver. 16. *heard*] *We may admire*, says Ostervald, in this Event, the Means that Providence uses to preserve innocent and good Men from impending Dangers; *Arguments of the Books and Chapters*, trans. by John Chamberlayne Esq.

Ver. 18. *brought*] The com. Transf. has in this Ver. *him* added twice, and *me* once, without being distinguished.

Ib. *called me thither, and*] is ejected by Mills, but allowed the Honour of creeping from the Ver. before: however for the first the Evidence of two Versions alone will be invalid, unless that of all the rest, and of all the Copies to the contrary is so, which would be notably absurd; and as for the last, what is more unlikely, since the calling was of another Person there?

Ver. 25. *He moreover wrote*] The Vulgate has before it, *For he was afraid lest perhaps the Jews should take him*

by force, and kill, and he himself should afterwards suffer Slander, as if he took Money.

Ver. 30. *by the Jews*] crept, Mills says, from Ver. 27. being not with a few, Pr. 1352. but how much likelier was it left out, since only too by a few, as unnecessary, because it is in Ver. 27.

Ib. *at the same Time*] None are without this it seems but the Vulg. and Ethiop. Transf. yet Mills refers it to Ch. x. 33. Pr. 442. how incredible!

Ib. *what there was against him*] the Vulg. only not having, Mills denies to be Luke's, thus taking away three Parcels from this Verse.

Ver. 32. *letting*] as Ch. xiv. 16. not left.

Ver. 35. *So he commanded him to be kept in Herod's Judgment-hall*] Mills, how strange soever it is for so wise and skilful a Man in these Matters, counts this all a Gloss to increase the History, though no Copy, Version or Author omits it, only a very few vary a little, Pr. 954.

C H A P. XXIV.

ACCORDINGLY five Days after the high Priest Ananias, with the Elders went down, and Tertullus a certain Orator, who informed the Governor against Paul.

2. And he being called, Tertullus began thus to accuse: The many Things of Peace obtained by thee, and the good Deeds done for this Nation by thy Providing,

3. Both wholly and every where we receive, very powerful Felix, with all Thankfulness.

4. But that I may not hinder thee any longer, I beseech thee to hear us briefly in thy Gentleness.

5. For we found this Man pestilent, and stirring Dissension among all the Jews throughout the World, as also a Ring-leader of the Sect of the Nazorites.

6. Who further tried to profane the Temple, whom then we took hold of, and would have judged according to our Law.

7. But Lyfias the Colonel came, and took him away out of our Hands with much Violence;

8. Commanding his Accusers to come to thee, by examining of whom thou thy self mayest know concerning all these Things, of which we accuse him.

9. And the Jews also agreed, declaring these Things were so.

10. Then Paul answered, as the Governor nodded to him to speak: Knowing thou hast been a Judge to this Nation for many Years, I defend what is relating to my self with Cheerfulness.

11. Thou mayest know, that there are not more than twelve Days, since I went up to worship at Jerusalem.

12. And they neither found me at the Temple discoursing with any one, or making the Company be in a Croud, either in the Synagogues, or throughout the City.

13. Nor can they stand by the Things they now accuse me about.

14. However this I confess to thee, that according to the Way which they call Heresy, so I worship the God of the Fathers, believing all Things written in the Law and the Prophets;

15. And have Hope in God, that which they themselves also look for, that there will be a Resurrection of the Dead, both of the Righteous and Unrighteous.

16. Nay in this I exercise my self, to have a Conscience inoffensive to God and Men always.

17. And in many Years I came to bestow Alms on my Nation, and Offerings.

18. In which some Jews from Asia found me purified at the Temple, not with a Company, nor with Tumult.

19. Who should have come hither to thee, and accused, if they had any Thing against me.

20. Or let these themselves speak, if they found any Injury in me, while I stood in the Council;

21. Or about this one Expression with which I cried out as I stood among them, Concerning the Resurrection of the Dead am I judged to Day by you.

22. So when Felix heard these Things, he deferred them, knowing more fully the Matters concerning the Way, and said, When Lyfias the Colonel comes down, I shall thoroughly know the Things with you.

23. And he ordered a Centurion to keep Paul, and to let him be loose, as also to hinder none that belonged to him, from ministering or coming to him.

24. Moreover some Days after Felix came with his Wife Drusilla who was a Jewess, and sent for Paul, so heard him concerning the Faith in Christ.

Ver. 2. *Providing*] *Providence* being applied to God. Very 15. *of the Dead*] is inserted, writes *Mills*, for Clearness, 3 Copies and the *Vulg.* being without it; did he think then the *Resurrection* would have been mistaken for *of the Living*? It was left out doubtless as thought sufficiently included in *Resurrection*.

Ver. 16. *always*] *Mills* gives a strange wild Relation of this in *Prolog.* 1106. only however as vehemently suspected by himself, that the Word was first written in the *Marg.* to illustrate *I exercise*, that it might answer to Ch. xxvi. 7. and then crept hither into an unfit Place; which would be *creeping* indeed; and if this is not exercising Imagination instead of Judgment, what is? He found it wanting in two or three Copies, *Kuster* in one more, of how little Weight that?

Ver. 18. *some Jews from Asia*] was written to the *Margin*, *Mills* says, by Somebody from Ch. xxi. 26, 27. at length crept into the Text. The Reader may want to know what Foundation there is for it, wherein he may

be surprizingly disappointed, this being only absent in one Edition, no *MS. Version*, &c. which might be owing to Oversight; and it may be doubted whether *Mills* did not put it in the Text in the worst Manner, to favour his Criticism; but that turns more against it, since it is incredible to be added thus, *And some Jews from Asia who should have come &c.* which is imperfect.

Ver. 21. *Or*] the same as the foregoing Verse begins with; and it may seem that these Accusers of Paul, being the chief of the Jews, Ver. 1. as the *Pharisees* were, did not dislike this Saying of his, Chap. xxiii. 6, 9. *Wall* complains the *Vulg.* first made it *except*.

Ver. 22. *knowing*] or *having known* (being a Participle pret. act.) by what Paul said, &c. but *Westey*, with a very unwarrantable and pernicious Liberty, has removed *saying* to before this, with Addition and other Alteration thus, *After I have been informed.* But it was easy to take it from *Doddridge*, like a deal more.

25. And he discoursing about Righteousness, Temperance, and the Judgment that would be, Felix was afraid, and answered, Have it so now, and go; when I get Time, I will call for thee.

26. And withal he hoped, that there would be Money given to him by Paul, that he might let him loose; therefore also he sent for him the oftener, and talked to him.

27. But when two Years were compleated, Felix received a Successor, Porcius Festus; and as Felix was willing to do the Jews a Favour, he left Paul bound.

C H A P. XXV.

FESTUS therefore entered the Province, and three Days after went up to Jerusalem from Cesarea.

2. When the high Priest, and the principal of the Jews informed him against Paul, and besought him,

3. Desiring Favour against him, that he would send for him to Jerusalem; while they made an Ambuscade to kill him by the Way.

4. So Festus indeed answered, that Paul should be kept at Cesarea, and that he himself was about to go quickly.

5. Therefore who among you can, said he, let them go down together, and if there is any Thing amiss in this Man, accuse him.

6. Accordingly when he had abode among them more than ten Days, he went down to Cesarea, and the next Day sitting in the Judgment-seat, commanded Paul to be brought.

7. Who being come, the Jews that came down from Jerusalem stood round about, and brought many and heavy Charges against Paul, which they could not prove,

8. But he made defence, Neither towards the Law of the Jews, nor towards the Temple, nor towards Cesar have I done any Thing amiss.

9. Nevertheless Festus being minded to do a Favour to the Jews, made answer to Paul, Art thou willing to go up to Jerusalem, and there be judged concerning these Things with me?

10. To which Paul said, I am standing at the Judgment-seat of Cesar, where I should be judged: I have done no injury to the Jews, as thou also very well knowest.

11. For if indeed I had done injury, and committed any Thing deserving Death, I would not refuse to die; but if there is none of these Things of which they accuse me, Nobody may deliver me to them: I appeal to Cesar.

12. Then Festus talked with the Council, and answered, Hast thou appealed to Cesar? To him thou shalt go.

13. And some Days being passed over, King Agrippa and Bernice came to Cesarea, to salute Festus.

14. And when they had abode there many Days, Festus communicated the Things about Paul to the King as follow: There is a certain Man left bound by Felix;

15. Concerning whom, when I was at Jerusalem, the chief Priests and Elders of the Jews informed me, desiring Judgment against him.

16. Whom I answered, It is not the Manner of the Romans, to deliver any Man to Destruction, before he that is accused has the Accusers in Presence, and gets Room for Defence concerning the Crime.

17. Therefore when they were come together here, I made no Delay, but the Day following sat in the Judgment-seat, and commanded the Man to be brought.

18. About whom the Accusers stood up, and brought no Crime of what Things I imagined.

19. But had some Questions concerning their own Superstition against him, and concerning one Jesus that is dead, whom Paul declared to be alive.

20. And as I doubted about this Question, I asked whether he would go to Jerusalem, and there be judged concerning these Things?

21. Whereupon Paul appealed that he might be kept to the Knowledge of Augustus; so I commanded him to be kept, till I should send him to Cesar.

22. And Agrippa said to Festus, I would also hear the Person my self. Then to Morrow, replied he, thou shalt hear him.

23. The next Day therefore Agrippa and Bernice coming with much Show, when he was entered into the Place of hearing, with the Colonels too, and Men that were eminent of the City, Festus commanded, and Paul was brought.

Ver. 25. *Have it so now*] according to the *Greek*.

Ver. 27. *two Years*] of Paul's Imprisonment.

Ver. 6. *more than ten*] *West.* not more than eight or ten, which some *Copies* have; others eight only instead of ten, whence Somebody perhaps put both in, and the *Gr.* Particle signifying *than*, does also or; further *not* might be added, as seeming to make better Sense.

Ver. 16. *to Destruction*] It is certain, says *Mills*, this was inserted for Interpretation from Ver. 11. whereas it is not there, and might be omitted because of that, neither are those here without it many. Yet *Wesley* has left it out.

Ver. 17. *brought*] the very same as in Ver. 6.

Ver. 19. *Superstition*] *West.* religious worship.

24. And Festus said; King Agrippa, and all Men who are come hither with us, you see him concerning whom all the Multitude of the Jews have interceded with me, both at Jerusalem and here, crying out he ought not to live any longer.

25. Whereas when I perceived he had committed Nothing that deserved Death, and he himself also appealed to Augustus, I determined to send him.

26. Concerning whom I have not any Thing of Certainty to write to my Lord: therefore have I brought him out to you, and especially to thee, King Agrippa, that Examination being made, I might have Something to write.

27. For the sending a Prisoner seems unreasonable to me, and not to signify the Charges against him.

CHAP. XXVI.

UPON this Agrippa said to Paul, Thou art permitted to speak for thy self. Then Paul made defence, stretching forth the Hand:

2. Concerning all Things for which I am accused by the Jews, King Agrippa, I esteem my self happy, that I am about to make defence to thee to Day;

3. Especially as thou art expert, in all the Ceremonies and Questions with the Jews: therefore I pray thee to hear me patiently.

4. All the Jews therefore indeed know my Living from my Youth, which was from the Beginning among my Nation at Jerusalem:

5. They knowing heretofore, if they would testify, that according to the exactest Sect of our Religion, I lived a Pharisee.

6. And now I stand judged for the Hope of the Promise, made by God to our Fathers:

7. To which our twelve Tribes, earnestly worshipping Day and Night, hope to come; concerning which Hope, King Agrippa, I am accused by the Jews.

8. Why should it be judged incredible with you, that God should raise up the Dead?

9. I therefore indeed thought to my self, it was fit to do many Things contrary to the Name of Jesus the Nazorite.

10. Which I also did at Jerusalem: and many of the Saints I shut up in Prison, receiving Power from the chief Priests; and

when they were put to death, I gave a Vote.

11. Nay I punished them often throughout all the Synagogues, and compelled to blaspheme; I was even so exceeding mad at them, that I persecuted *them* also to strange Cities.

12. In which however going to Damascus; with Power and Commission from the chief Priests;

13. At the middle of the Day I saw in the Way, O King, a Light from Heaven, above the Brightness of the Sun, shining about me, and those who went with me.

14. Upon which we all fell down to the Earth, and I heard a Voice speak to me, and say in the Hebrew Language, Saul, Saul, why dost thou persecute me? It is hard for thee to kick at the Stings.

15. And I asked, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16. But arise, and stand on thy Feet: for I have appeared to thee for this, to make choice of thee for a Minister and Witness, both of the Things which thou hast seen, and of those for which I will appear to thee:

17. As also deliver thee from the People, and the Gentiles, to whom I now send thee;

18. To open their Eyes, and to turn *them* from Darkness to Light, and the Power of Satan to God; that they may receive Forgiveness of Sins, and a Lot among those who are sanctified by Faith in me.

19. Thereupon, King Agrippa, I was not disobedient to the heavenly Vision.

20. But told first to those at Damascus, as likewise at Jerusalem, and in all the Country of Judea, nay to the Gentiles, that they should repent, and return to God, doing Works worthy of Repentance.

21. For these Causes the Jews took me at the Temple, and tried to slay me.

22. Therefore as I obtained Assistance from God, I have stood to this Day, testifying both to little and great, and said Nothing besides what Things, the Prophets also and Moses spoke of, which would be;

23. That Christ would suffer, that he would rise the first from the Dead, that he might declare the Light to the People, and the Gentiles.

24. While he was making defence thus, Festus said aloud, Thou art mad, Paul, much Learning turns thee to be so.

Ver. 24. *and here*] being not in the *vulg. Lat. Mills* was fondly of Opinion it crept hither from Ver. 17. *Pro.* 445. but what for? Nay *and* is not there, and he has also omitted *both* before it here.

Ver. 25. *Augustus*] *West. the Emperor*, in a licentious Way of translating the *Scripture*.

Ver. 26. *my*] This *Mills* mentions but eight to have; and was much more likely added to make the Term fuller, than omitted.

Ver. 3. *Especially as thou art expert*] *I know* being in few Copies, and there with different *Gr. Words.* *West.* has this, *art accurately acquainted*; but it seems from *Doddr.* and accurately taken wrong from his *Paraphrase*.

Ver. 7. *earnestly*] is *Commentary*, not *Text*, affirms *Mills*; if he had meant only in the *Vulg.* and *Ethiop.* it would be granted, but alas he struck at the *Original*.

25. To which he replied; I am not mad, very powerful Festus; but utter forth Words of Truth and Sobriety.

26. For the King knows about these Things, to whom then I speak out boldly; for I am persuaded that none of these Things are concealed from him, since this was not acted in a Corner.

27. Believest thou the Prophets, King Agrippa? I know that thou dost.

28. Then Agrippa acknowledged to Paul, Thou persuadest me a little to be a Christian.

29. And Paul answered, I pray to God, that both a little and much, not only thou, but likewise all who hear me to Day, may be such as even I am, besides in these Bonds.

30. When he had said thus, the King rose up, as also the Governor, and Berenice, and those that sate with him.

31. And going aside, they spoke one to another as follows, This Man does Nothing that deserves Death or Bonds.

32. Moreover Agrippa said to Festus, This Man might have been let loose, if he had not appealed to Cesar.

C H A P. XXVII.

AND when it was determined that we should sail away to Italy, they delivered both Paul and some other Prisoners, to a Centurion named Julius of the Regiment of Augustus.

2. So we went aboard a Ship of Adramyttium, as we were going to sail by the Places of Asia, and went off; there being with us Aristarchus a Macedonian of Thessalonica.

3. And in another Day we were carried away to Sidon; where Julius used Paul so kindly, that he permitted he should go to the Friends, to obtain some Care.

4. From whence we went off, and sailed under Cyprus, by reason the Winds were contrary.

5. Next sailing through the Sea by Cilicia

and Pamphylia, we came down to Myra of Lycia.

6. Where the Centurion found a Ship of Alexandria sailing to Italy, and put us into it.

7. Now as we sailed slowly for many Days, and were scarce come by Cnidus, the Wind not letting us, we sailed under Crete by Salmone.

8. Which scarce passing by, we came to a certain Place called The fair Harbours, near which was the City of Lasea.

9. Thus much Time was passed over, and as Sailing was now dangerous, by reason that the Fast was now past, Paul admonished,

10. Saying to them, Men, I see that the Voyage is about to be with Damage and much Loss, not only of the Loading and Ship, but also of our Lives.

11. However the Centurion believed the Master and Owner of the Ship, rather than the Things said by Paul.

12. And the Harbour being unfit to winter at, most gave Counsel to go away from thence, if they could any how come to Phenice to winter, a Harbour of Crete, that looks against the south-west and north-west Wind.

13. In the mean time as the south Wind blew gently, thinking they should hold *their* Purpose, they put off, and passed nigh by Crete.

14. But not a great while after there blowed against it a tempestuous Wind, called Euroclydon.

15. Whereby the Ship was caught, and since she could not bear up to the Wind, we gave *her* up, and were carried away.

16. In the next place we ran under a certain little Island called Clauda, and were scarce able to get the Boat.

17. This having taken up, they used Helps, undergirding the Ship; and being afraid lest they should fall into the Quicksand, they let down the Sail, and were so carried away.

18. As we were exceedingly tossed too with the Tempest, the Day following they caused the Things to be cast out.

Ver. 28. *a little*] Gr. *in a little*; rendered in the *Bishops Bib.* *Somewhat*, by Tyndal *Somewhat*; and by the old *Lat Transf.* and Erasmus after the like Manner.

Ver. 29. *pray*] as translated 2 Cor. xiii. 7. Jam. v. 16. so Scapula in his large *Lexicon* puts the Meaning of it, *precor, preces fundo, I pray, I utter Prayers*; and *Castal.* turns it *precor*.

Ver. 2. *we*] two or three *he*, enow to bias *Mills* to it; and that *we* was inserted from Ch. xxi. 1. is not worth mentioning, but to expose it.

Ver. 3. *the Friends*] without *his*.

Ver. 5. *by*] as Ver. 2.

Ver. 9. *the Fast*] on the 10th of the 7th Month, *Lev.* xvi. 29.

Ver. 10. *Loss*] as translated *Phil.* iii. 7, 8.

Ver. 13. *should*] not in the past Tense, as in the *com. Transf.*

Ver. 14. *blowed*] This *Eng.* Verb coming from the Gr. one here used, and not signifying *arose*. And *blowed* for this Wind, *blew* for the other Ver. 13.

1b. *Euroclydon*] It is pretended this should be *euroaculon*, the north-east Wind; but called being put to it, may shew otherwise.

Ver. 15. *we gave her up, and were carried away*] according as the *Original* is literally.

Ver. 16. *get*] *West.* *get masters of*.

Ver. 18. *caused the Things to be cast out*] Gr. *made or caused a casting out*, with Nothing of *ship*, and not as in Ver. 38.

19. Nay the third *Day* we threw out the Tackling of the Ship with our own Hands.

20. And since neither Sun nor Stars appeared for many Days, as likewise not a small Tempest lay upon us, all Hope further that we should be saved was taken away.

21. There having also been much Fasting, Paul then stood up in the midst of them, and said; You should indeed, O Men, have been obedient to me, not to go off from Crete, and procure this Damage and Loss.

22. And now I admonish you to be chearful; for there will be no casting away of your Life, but of the Ship.

23. For there stood by me this Night an Angel of God, whose I am, and whom I worship,

24. And said, Do not fear, Paul, thou must stand before Cesar; and behold God has given thee all that sail with thee.

25. Therefore be chearful, Men; for I believe God, that it will be in the same Manner as it was spoken to me.

26. Nevertheless we must fall on a certain Island.

27. And when the fourteenth Night was come, while we were carried about in the Adriatick about Midnight, the Sailors imagined that they were brought nigh some Country.

28. Whereupon they sounded, and found twenty Fathoms; then being at a little Distance, they sounded again, and found fifteen Fathoms.

29. And being afraid lest they should any how fall on rough Places, they cast four Anchors out of the Stern, and prayed it might be Day.

30. At length the Sailors endeavoured to flee out of the Ship, and when they let down the Boat into the Sea, on Pretence as if they were about to put Anchors out of the Fore-castle;

31. Paul said to the Centurion and Soldiers, If these do not remain in the Ship, you cannot be saved.

32. Then the Sailors cut off the Ropes of the Boat, and let it fall.

33. And while it was about to be Day, Paul besought them all to receive Food as follows; Since to Day you have waited the fourteenth Day, as also keep on fasting, having taken Nothing;

34. Therefore I beseech you to take some Food; since this is for your Health: for from the Head of none of you will there fall a Hair.

35. Now having said thus, he took Bread, and gave thanks to God before them all; then he broke, and began to eat.

36. Upon this they all became chearful, and took some Food themselves.

37. And we all in the Ship, were two hundred seventy six Persons.

38. Thus being satisfied with Food, they lightened the Ship, casting out the Corn into the Sea.

39. But when it was Day, they did not know the Country; however they observed a certain Creek that had a Shoar, into which they consulted, if they could, to drive the Ship.

40. So they took away the Anchors, and let *them* be in the Sea, letting loose withal the Rudder-bands; and when they had hoised up the Main-sail to the Wind, they held on for the Shoar.

41. However they fell into a Place of a double Sea, and struck the Ship; so that indeed the Forepart remained immoveable, but the Stern was made loose by the Violence of the Waves.

42. And the Counsel of the Soldiers was, that they should kill the Prisoners; lest any one should swim out, and run away.

43. But as the Centurion was willing to keep Paul safe, he hindered their Will, and commanded that those who could swim should throw themselves in first, to get off to Land;

44. As likewise the rest, some indeed on Boards, and some on certain Things from the Ship: and so it came to pass that they all got safe to Land.

Ver. 21. *procure*] rather than *to gain Loss*.

Ver. 26. *fall*] thus the Word not only signifies, but is rendered Ver. 29, 32.

Ver. 28. *sounded again, and*] is repeated, *Mills* says, from the former Part of the Ver. though the Omission of it as being there is tenfold more likely, and those that have it against the others in a larger Proportion; yet how will some of the Learned impose on their own and others Judgment, to make themselves extraordinary! And what a Flourish is this of *Mills*, *Cant. 2.* (that is one Copy) *besides the Vulg. and Syr. (2 Translations) want it!*

Ver. 29. *out of the Stern*] Which is done in Danger, and such a one is called the *Sheet-anchor*; otherwise the Anchor is cast out at the Head.

Ver. 30. *endeavoured*] or *sought* which the Gr. Word signifies, and not *were about*.

Ver. 33. *as also keep on fasting*] so that there is no Necessity for that to be the fourteenth Day of their fasting; and see the *Note on Pope's Homer to Odyssey B. 12.*

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Ver. 40. *took away*] so rendered Ver. 20. 2 Cor. iii. 16. *Heb. x. 11.* in which other Places this Verb is only found. And what should they *take up the Anchors* then for? *Dodd.* has *weighed the Anchors*, very unfit for the Sea Term *weighed Anchor*.

1b. *let*] thus translated Ver. 32. and signifying; not *committed*.

1b. *them*] which is better included or understood, than *themselves*, or *the Ship* as some would; and thus *Castal.* translates.

Ver. 41. *Stern*] as Ver. 29. and *Forepart* will prevent common Landmen from Mistake. *Lewis*, in his late *Hist. of Eng. Transf.* pretending to give us these Things in Sea-Terms, has this *after-part*, which is far enough from it, and some others awkward, p. 369, 370.

Ver. 43. *The sea* or rather *into the sea* is added besides the *Original* in the *com. Transf.*

C H A P. XXVIII.

AND being got safe, they then knew that the Island was called Melita.

2. Where the Barbarians shewed us extraordinary Benevolence: for they kindled up a Fire, and received us all; by reason both of the Rain that came, and the Cold.

3. Now Paul made up a Bundle of Sticks, which when he put upon the Fire, a Viper came out of the Heat, and struck him on the Hand.

4. And as the Barbarians saw the venomous Creature hang on his Hand, they said one to another, Doubtless this Man is a Murderer, whom notwithstanding he is got safe from the Sea, Judgment will not let live.

5. He therefore indeed shook off the venomous Creature into the Fire, and suffered no Harm.

6. However they waited for him to be about to swell, or fall down dead suddenly; but when they had waited a great while, and saw Nothing amiss come to him, they were altered, and said he was a god.

7. About that Place also were Lands that belonged to the principal Man of the Island, named Publius, who received us, and lodged courteously three Days.

8. And the Father of Publius lay oppressed with a Fever, and a Bloody-flux; to whom Paul went in, and having prayed, put Hands on him, and healed him.

9. When this therefore was done, the rest too that had Diseases in the Island came thither, and were cured.

10. Who likewise honoured us with many Honours, and bestowed on us at going away Things for Use.

11. And after three Months we went away in a Ship of Alexandria, that wintered in the Island, which had the Sign of Castor and Pollux.

12. Thus we were carried away to Syracuse, and staid three Days.

13. From whence going about, we came to Rhegium; and after one Day as the south Wind came on, we went the second to Puteoli:

14. Where we found Brethren, and were intreated to stay with them seven Days; and so we went to Rome.

15. As the Brethren also had heard the Things concerning us, they came out from thence to meet us, as far as Appii-forum and the three Taverns; whom Paul seeing, gave thanks to God, and took Courage.

16. And when we were come to Rome, the Centurion delivered the Prisoners to the Commander of the Soldiers; but Paul was permitted to remain by himself, with a Soldier that kept him.

17. So after three Days Paul called together the principal Jews that there were: and they being come together, he said to them; Men, Brethren, though I have done Nothing contrary to the People, or the Ceremonies of the Fathers, I was delivered a Prisoner from Jerusalem into the Custody of the Romans.

18. Who when they examined me, would have let me go, by reason there was no Cause of Death in me.

19. Which the Jews speaking against, I was compelled to appeal to Cesar; not as if I had any Thing to accuse my Nation of.

20. For this Cause therefore I have called for you, to see, and speak to; since for the sake of the Hope of Israel I am tied about with this Chain.

21. And they answered him; We neither received Letters concerning thee from Judea, nor did any one of the Brethren who came, tell or speak any Thing ill about thee.

22. But we count it worthy to hear from thee what thou thinkest; for it is known indeed to us, that this Sect is every where spoken against.

23. Whereupon they appointed him a Day, and there came many to him at the Lodging; to whom he expounded, testifying the Kingdom of God, and persuading them in the Things concerning Jesus, both from the Law of Moses and the Prophets, from the Morning to the Evening.

24. And some indeed were persuaded of the Things that were said, but some did not believe.

25. Being thus in Disagreement one to an-

Ver. 1. *And being got safe*] *Mills* says is the Lecturers from the last Ver. of the foregoing Chap. not *St. Luke's*, *Pr.* 1253. which positive Assertion (wonderful to tell!) has nothing to support it but the Omission of this in the *Syriack Transf.*

Ver. 2. *extraordinary*] the *Gr.* being as in *Ch.* xix. 11. without the Meaning of *little*.

Ver. 5. *therefore*] as the *Gr.* is, in relation to the 3d Verse.

Ver. 8. *flux*] In the former Editions of our *pres. Transf.* *flux* or *flux*, but altered by the Printers.

Ver. 9. *cured*] So the *Gr.* Verb is different from that in the foregoing Ver.

Ver. 14. *went to Rome*] as to *Puteoli*, Ver. 13.

Ver. 15. *concerning us*] the *Vulg.* and two other *Versions* omit, if condemned then by *Mills* for an Addition of some Scholiast, we need not wonder.

Ver. 16. *The Centurion delivered the Prisoners to the Commander of the Army*] Not only *Zegerus* rejects these Words as spurious, but *Mills* says they are of some Scholiast, who was minded to make this History larger; but how ridiculous is such a pretended Attempt for this small Addition! And we may be easy about it, while but 6 or 7 of all Sorts are found that want it, nay they should also be without [but], which follows to join the rest together.

other, they departed, when Paul said one Expression: Well did the Holy Spirit speak by the Prophet Esaias to our Forefathers, as follows;

26. Go to this People, and say, You shall hear still, though you will not at all understand, and behold still, though you will not at all know.

27. For the Heart of this People is become fat, they hear heavily with the Ears, and wink their Eyes; lest they should at any time see with the Eyes, hear with the Ears, understand with the Heart, and when they are converted, I might heal them.

28. Be it therefore known to you, that the Salvation of God is sent to the Gentiles, and they will hearken.

29. So when he had said thus, the Jews went away, and had much Disputing among themselves.

30. And Paul remained two whole Years in his own rented Place, and received all who came in to him;

31. Preaching the Kingdom of God, and teaching the Things concerning the Lord Jesus Christ, with all Boldness, and was not hindered.

Ver. 29. *Mills* writes that this Ver. was to him more than suspected, as such and such are without it; but there is no Proof of more than 3 or 4 Copies and 2 Versions, a small Argument for slicing away the Scripture at that Rate.

Ver. 30. *Place*] which is sometimes contained in the Adjectives of the *Original*, as here; and appears to be a *Room*, not *House*, Ver. 16.

NOTES upon the Epistle of PAUL to the ROMANS.

CHAP. I.

PAUL a Servant of Jesus Christ, called to be an Apostle, separated to the Gospel of God ;

2. Which he promised before by his Prophets in the holy Scriptures,

3. Concerning his Son, that was from the Posterity of David according to the Flesh ;

4. Demonstrated to be the Son of God in Power, according to the Spirit of Holiness, by the Resurrection from the Dead, *namely* Jesus Christ our Lord :

5. By whom we have received Grace and Apostleship, for Obedience to the Faith among all Nations, for his Name ;

6. Among whom you also are the called ones of Jesus Christ :

7. To all that are at Rome the Beloved of God, called to be Saints. Grace be to you, and Peace from God our Father, and the Lord Jesus Christ.

8. First indeed I give thanks to my God by Jesus Christ for you all, that your Faith is declared in the whole World.

9. For God is my Witness, whom I worship with my Spirit in the Gospel of his Son, how I leave not off making mention of you ;

10. Always in my Prayers intreating, if I might any how now at length have a prosperous Way in the Will of God, that I may come to you.

11. For I long to see you, that I may impart to you some spiritual Gift, for you to be established ;

12. And this is, to be comforted together among you, by your Faith and mine among one another.

13. Nor would I have you ignorant, Brethren, that I often before proposed to come to you (but have been hindered hitherto) that I might have some Fruit also among you, as well as among the rest of the Gentiles.

14. Both to the Grecians and Barbarians, both to the Wise and Unwise, am I a Debtor.

15. So with what there is in me, I am ready to preach also to you at Rome.

16. For I am not ashamed of the Gospel of Christ ; since it is the Power of God for Salvation to every one who believes, both to the Jew first, and then to the Grecian.

17. For the divine Righteousness is revealed in it from Faith to Faith ; as it is written, But the Righteous shall live by Faith ;

18. And the Wrath of God is revealed from Heaven, upon all Impiety and Unrighteousness of Men, who hold the Truth in Unrighteousness.

19. Because what is known of God, is manifest in them ; for God has made manifest to them.

20. For the invisible Things of him, from the Creation of the World, being understood

Ver. 3. *was*] or *had being*.

Ver. 4. *Jesus Christ our Lord*] which stands here in the Gr. see the like Ver. 20.

Ver. 9. *leave not off*] *West. incessantly*.

Ver. 10. *Always*] belonging to *intreating*, and not uselessly with the other Adverb to *make mention* ; which *Mills* defends well:

Ver. 13. *before proposed*] thus the Gr.

Ver. 14. *Whitby* relates that our *Translators* begin this Verse with *For* ; but the *latter Translations* are without it, howsoever it slipped into *Tyndal's*.

Ver. 16. *of Christ*] If many were without this, which there are not, and more Criticks for it than one or two, I should scruple to join them with *Mills, Prel. 679.* the *Reading* is so abrupt without it, and it seems so much required, being also in Ch. xv. 19, 29. as here Ver. 5. and but five or six *Copies, &c.* without it.

Ib. first] cast out by *Mills*, on very little Evidence, *Pr. 450.*

Ver. 17. *divine Righteousness*] as communicated to Man, different from the *Wrath*, Ver. 18. and this Ch. iii. 5.

Ib. from Faith to Faith] from one Degree or Part of it to another, as of *Strength, Psa. lxxxiv. 7.* and *Glory, 2 Cor. iii. 18.* and particularly from the Faith of the Law to that of the Gospel, agreeable to the following Quotation that belongs to both ; besides most or however some of those, to whom *Paul* here writes at *Rome*, might have been *Jews* ; be that as it will, we find him frequently speaking of the Law in his *Epistles* to the Gentile Places. But *Whitby* dislikes *from*, and would have it *by* in this Sense, *The Righteousness of God, which is by Faith, is revealed in the Gospel to beget Faith in Men* ; whereas *Faith* being after *revealed*, shews with its Propositions the Manner of that, and there cannot without Violence be made *which is by Faith*, nor much better to *beget Faith of to Faith*, it may be added also that *Faith* produces *Righteousness*, rather than that *Faith*. Yet *Wall* is so offended at our Expression, which he says is hard to be explained, or pleased with *by Faith*, that he imagines *to Faith* was added, tho' there is no *Copy* without it.

by the Things that are made, are clearly seen, *namely* both his eternal Power and Godhead; for them to be without excuse.

21. Because though they knew God, they did not glorify *him* as God, or give thanks; but became vain in their Reasonings, and their silly Heart was darkened.

22. Notwithstanding they declared that they were wise, they became foolish;

23. And changed the Glory of the Incorruptible God, into an Image in the Likeness of corruptible Man, Fowls, four-footed Creatures, and creeping Things.

24. Therefore God also delivered them up, in the Lusts of their Hearts, to Uncleanneſs, to dishonour their Bodies among themselves.

25. Who changed the Truth of God into Falsehood, and worshiped and served the Creature, above the Creator who is blessed for ever: so let it be.

26. By reason of this God delivered them up to vile Affections: for even their Females changed the natural Use, into that beside Nature.

27. In like Manner also the Males left the natural Use of the Female, and burned in their Leachery to one another, Males with Males acting what is unseemly, and receiving in themselves the Recompence of their Error that was fit.

28. Thus as they did not try to have God in Knowledge; God delivered them up to a reprobated Mind, to do Things not fit:

29. Being filled with all Injustice, Whoredom, Spite, Covetousness, Mischief; full of

Envy, Murder, Contention, Deceit, Depravity; Whisperers,

30. Disparagers, Haters of God, Doers of Damage, proud, Braggers, Inventors of evil Things, disobedient to Parents,

31. Silly, Breakers of Agreement, without natural Affection, irreconcilable, unmerciful:

32. Who though they knew the Justice of God, that those who commit such Things are deserving of Death, not only do the same, but also consent to those that commit *them*.

CHAP. II.

THEREFORE thou art without excuse, O every judging Man: for in what thou judgest another, thou condemnest thy self; since thou who judgest, dost commit the same Things.

2. And we know that the Judgment of God is according to Truth, on those who commit such Things.

3. Dost thou then think this, O Man, that judgest those who commit such Things, and dost the same, that thou shalt escape the Judgment of God?

4. Or dost thou despise the Riches of his Kindness, Bearing and Forbearance; and art ignorant that the kind Usage of God is bringing thee to Repentance?

5. Thus according to thy Hardness and impenitent Heart, thou treasurest up for thy self Wrath against the Day of Wrath, and of the Revelation of the righteous Judgment of God.

Ver. 21. *Reasonings*] So *Beza* translates it *ratiocinationibus*, and even our late Translator, a supposed Deist or Free-thinker, *reasoning*; and *Leigh* in *Critica Sacra* says, it signifieth more than thoughts, even reasonings, disputations, discourses, done with weighing and poising things; from the same Theme also, the Art of Reasoning or Logick, is called the Dialectick Art; nay in the *com. Transf.* this Word is rendered *disputations*, Ch. xiv. 1. *disputings*, Phil. ii. 14. and *reasoning*, Luke ix. 46. as its Verb is to *reason*, Mat. xvi. 7, 8. & xxi. 25. Mark ii. 6. & Ver. 8. twice, & viii. 16, 17. Luke v. 21, 22. & xx. 14.

Ver. 23. *creeping Things*] *West.* reptiles.

Ver. 28. *try*] properly; not like, as if from *δοῦναι*, instead of *δομῆσαι*.

Ver. 29. *Spite*] Being here a particular Vice, as *Leigh* says in *Crit. Sac.* and seems most aptly express'd by this in *English*.

ib. *Mischief*] according to *Leigh*; who besides remarks, that *maliciousness* is comprized under *envy* next following.

Ver. 31. *irreconcilable*] *Mills* tries to prove the *vulg. Lat.* had not this, and thence concludes the *Gr.* had not.

Ver. 32. *that those*] Some of the old Writers have it, with the *vulg. Lat.* which *Mills* through his Partiality to that contends to be the right Reading, did not understand that they—then after, and not only doing the same, but also consenting to those who commit them, however with Variation. The greatest Pretence of Authority there is for it (since as to the Matter it is weaker than the received Reading) is from the 1st Epist. of *Clement* to the *Corinthi-*

ans, who *Mills* supposes saw the very Copy *Paul* sent, as he wrote himself about ten Years after. Very well! but does *Clement* quote or mention it? Neither. Does he write the same as to the rest of the Words? No, only Something like it, viz. *casting from our selves* (for of them he speaks, not of others) *all Injustice, Iniquity, Covetousness, Contentions, Depravity, and also Deceits, Whisperings, and also Disparagings, Hatred of God, Pride, and also Bragging, Vain-glory, and also Ambition* (not the same as here in *Rom.*) For they committing these Things are hateful to God; and not only they committing the same, but they also consenting to them (I render strictly from the Original) in which is Nothing at all that conduces to this other Reading but *and*, and that the Connection of his Words required, so surely he might add it (supposing he made this Passage from *Paul's*) as well as he did greater Words not requisite; and see *Whitb. Exam.*

Ver. 1. *every*] *Mills* thought was of some *Expositor*, not the *Apostle's*, tho' only wanting in the *Syr. Prol.* 1253. if there, since according to *Whitby* this is put to *Excuse*, but in the *Transf.* of *Trem.* which I think *Mills* used is *Son of Man*, that is *Son of* for every one paraphrastically.

Ver. 5. *of the righteous Judgment*] Many have and immediately before this, which is no Wonder then *Mills* should hold for, but his Exposition of it as so is rather absurd than insipid, *Pr.* 800. How easily might the *and* be repeated by Mistake, the Writer having the first in his Mind!

6. Who will render to each according to his Works :

7. To them indeed everlasting Life, who with Patience in good Works, seek for Glory, Honour and Incorruption;

8. But to those Indignation and Wrath, that quarrel, and indeed disobey the Truth, but obey Unrighteousness :

9. Affliction and Distress, on every Soul of Man that does Evil, both to the Jew first, and then to the Grecian.

10. But Glory, Honour and Peace, to every one that works Good, both to the Jew first, and then to the Grecian.

11. For there is not Respect of Persons with God.

12. For whoever have sinned without the Law, will also perish without it; and whoever have sinned in the Law, will be judged by it

13. (Since the Hearers of the Law are not just with God, but the Doers of the Law will be justified.

14. For when the Gentiles, that have not the Law, do the Things of it by Nature, these not having the Law, are a Law to themselves :

15. Who shew the Work of the Law written in their Hearts, their Conscience testifying together, and the Thoughts accusing, or else defending, between one another)

16. On the Day when God will judge the Secrets of Men, according to my Gospel, by Jesus Christ.

17. Lo thou art called a Jew, and retest in the Law, and boastest of God,

18. As also knowest *his* Will, and likest the Things that excel, being instructed out of the Law ;

19. Nay art confident that thou thy self art a Guide of the Blind, a Light of those who are in Darkness,

20. An Instructor of the Foolish, a Teacher of little Children, who hast the Form of Knowledge and Truth in the Law :

21. Dost thou therefore that teachest another, not teach thy self ? Dost thou steal, that preachest none should steal ?

22. Dost thou that sayest none should commit Adultery, commit it ? Dost thou that abhorrest Idols, commit Sacrilege ?

23. Dost thou who boastest of the Law, by Transgression of the Law dishonour God ?

24. For the Name of God through you, is blasphemed among the Gentiles ; as it is written.

25. Though Circumcision indeed profits, if thou performest the Law ; yet if thou art a Transgressor of the Law, thy Circumcision is made Uncircumcision.

26. If therefore one of Uncircumcision keep the righteous Things of the Law, will not his Uncircumcision be counted for Circumcision ?

27. And one of Uncircumcision by Nature, that fulfils the Law, judge thee, who through the Letter and Circumcision art a Transgressor of the Law ?

28. For it is not a Jew in Appearance, nor Circumcision in Appearance in the Flesh ;

Ver. 9, 10. *Grecian*] as Ch. i. 16. and different from that in Ver. 14, 24.

Ver. 12. *without it*] viz. that of *Moses*; for without law indefinitely it could not be, Ch. iv. 15. & v. 13. as likewise the 14 and 15 Ver. here following shew.

Ver. 15. Parallel to which the great Philosopher *Seneca*, Every Man has a Judge and Witness within himself, of all the Good and Ill that he does ; which inspires us with great Thoughts, and administers to us wholesome Counsels, *Transf.* by *L'Estrange*, p. 138.

Ver. 15. *Conscience*] Of which *Bp. Taylor* in his *Holy Living and Dying*, 12th Edit. 1680. p. 25. God is especially present in the Consciences of all Persons, Good and Bad, by way of Testimony and Judgment : that is, he is there a Remembrancer to call our Actions to mind, a Witness to bring them to Judgment, and a Judge to acquit or to condemn ; as likewise *Young's Night-Thoughts*, Night 9.

Who Conscience sent, her Sentence will support,
And God above asserts that God in Man.

Ib. between one another] as the *Gr.* stands and signifies.

Ver. 17. *Lo*] Several have *Now if*, by the *Gr.* *si de for-ide*, which however *Mills* allows is wrong, *Pr.* 549, 642.

Ib. *thou art*] The *Vulg.* having, *if thou art called a Jew*, &c. *Wall* says that is the true Reading by the old MSS. and Authors, *Crit. Not.* p. 227. tho' they are only some Copies which *Mills* tells us from *Theodoret* read it interrogatively, and that *Theod.* disapproved of.

Ver. 20. *Law* :] This being joined to the next, both by *therefore*, and the Sense, with no greater a Partition.

Ver. 21. *teach thy self*] Take the following from *Pierce Plowman's Vision*, Step. 13.

*Dobet quod this doctoure, us do as clarkes teach
and dobet is he that teacherh, and traneleth to teach
other*

*And, dobest doth himselfe so, as he catch and preche
eth.*

Ib. *steal*] So *Diogenes* upon seeing the sacred Remembrancers, as the *Eng. Translator* of *Laertius* calls them, lead along a Man that had stolen a sacrificing Bowl, said,
Do not the greater Thieves lead along the lesser ?

Ib. *preachest*] *West.* *proclaimest*.

Ver. 25. *performest*] so the *Gr.* Word strictly, which is not the same as in the next Verse.

Ver. 26. *one of*] For whose else does *bit* mean that follows ?

Ver. 27. *And*] with no *not* in the *Original* here, but from the foregoing.

Ver. 28. *it is not a Jew &c.*] viz. that fulfils the Law, Ver. 27. The Reader may observe how much better these two Verses are when rendered literally as here, than with the *Translators* Additions ; and *he is not a Jew* is not only false in it self, but to what follows, &c.

Ib. *nor Circumcision*] *Wither* in *Song* 48. ingeniously,
*For he that either is baptiz'd,
Or circumciz'd in flesh alone,
Is but as an uncircumciz'd,
Or as an unbaptized one.*

29. But a Jew in Secret, and Circumcision of the Heart, in the Spirit, not the Letter; whose Praise is not from Men, but from God.

CHAP. III.

WHAT is there over and above then to the Jew, or what the Profit of Circumcision?

2. Much in every Manner, though chiefly indeed that they were intrusted with the Oracles of God.

3. For what if some did not believe? Will their Unbelief make the divine Faith void?

4. Far be it; but let God be true, and every Man false, as it is written, By which thou art righteous in thy Words, and overcomest in thy judging.

5. Yet if our Unrighteousness commend the Righteousness of God, what shall we say? Is God unrighteous who executes Wrath? I speak according to Man.

6. Far be it; for then how will God judge the World?

7. For if the Truth of God has abounded in my Falsehood to his Glory, why am I yet also judged as a Sinner?

8. And may we not (as we are evil spoken of, and as some say we speak) do Evil, that Good may come? Whose Condemnation is just.

9. What then? Have we the Preeminence? Not at all: for we have before convicted both Jews and Grecians, to be all under Sin.

10. As it is written: There is none righteous, not even one.

11. There is none who understands, is none who seeks God.

12. They are all turned aside, are become useless together, there is none that does Good, there is not so much as one.

13. Their Throat is an open Grave, they have been deceitful with their Tongues, the Venom of Asps is under their Lips.

14. Whose Mouth is full of Cursing and Bitterness.

15. Their Feet are swift for them to shed Blood.

16. Bruising and Wretchedness are in their Ways.

17. And the Way of Peace they have not known.

18. There is no Fear of God before their Eyes.

19. Now we know that what Things soever the Law says, it speaks to those in the Law; to the end that every Mouth may be stopped, and all the World may be under Judgment to God.

20. Therefore by the Works of the Law will not any Flesh be justified before him: for through the Law is the Knowledge of Sin.

21. But now without the Law the Righteousness of God is made manifest, which is testified both by the Law and the Prophets;

22. Even the Righteousness of God by the Faith of Jesus Christ, for all and on all who believe: since there is no Difference.

23. For all have sinned, and are short of the Glory of God;

24. Being justified for nothing by his Grace, through Redemption in Christ Jesus:

25. Whom God before proposed to be an Atonement, through Faith in his Blood, to shew his Righteousness for the Pardon of Sins that are past;

Ver. 3. *divine*] as Chap. i. 17.

Ver. 4. *By which*] by their not believing, according as in *Psa.* li. 4. from whence this is quoted; and the Signification of the *Greek Word* is given in the *Lexicon*, *quomodo*, that is *how*, in what manner or by which: this too is according to what follows, that Man's sinning justifies and commends God's judging. Thus Men do not sin, to the end or intent that God in condemning them should judge justly.

Ib. *overcomest*] which Meaning, according to my Countryman *Fuller*, the *LXX Interpreters*, whom *Paul* follows, took from the *Syriack*, instead of the *Heb. Mis. Sacr.* L. i. 7.

Ib. *thy judging*] actively, as *Beza* translates, and shews it should be, as in *Psa.* li.

Ver. 5. *unrighteous*] for punishing what becomes an Occasion of his Praise.

Ver. 7. *For*] The Objection being continued in this and the next Verse, from the 5th.

Ver. 8. *may we not*] *Ham.* and *Wall* would have it *should we not* over strongly, for *not* rather—*Let us* in the *com. Transf.* being unwarrantable, as well as very obscure and incoherent; for why should this be rather said, than that in the foregoing Verse?

Ib. *Whose*] theirs who do Evil, that Good may come; so this is an Answer, as there ought to be, to the preceding Objection: but the Author of the *New Version* renders it to belong to *some*, and others so interpret it.

Ver. 9. *Not*] not in this Respect, though in others, Ver. 1, 2.

Ib. *before*] *Mills* excludes by no great Authority.

Ver. 13. *Their*] On to the 19th Verse is according to the Addition in the *Gr. Septuag. Transf.* after *Psa.* xiv. 3. but not in *Psa.* liii. which Addition might be made mostly from *Psa.* v. 9. & cxi. 3. & x. 7. *Prov.* i. 16. (or *Isa.* lix. 7.) *Psa.* xxxvi. 1. see *Jerome* and *Amama* on *Psa.* xiv.

Ver. 15. *for them*] see *Prov.* i. 16.

Ver. 19. *under Judgment to God*] so the *Gr.* strictly.

Ver. 21. *testified*] *West.* attested.

Ver. 23. *Glory of God*] Happiness by him, as Chap. v. 2.

Ver. 24. *for nothing*] according as rendered 2 *Thes.* iii. 8. *freely* being equivocal.

Ib. *Christ Jesus*] so the *Gr.* stands.

Ver. 25. *before proposed*] the same as in Chap. i. 13.

26. In the Forbearance of God, to shew his Righteousness at the present Time; that he might be just, and the Justifier of him who is of the Faith in Jesus.

27. Where then is Boasting? It is shut out. By what Law? Of Works? No; but by the Law of Faith.

28. We count therefore that a Person is justified by Faith, without the Works of the Law.

29. Is God he of the Jews only? And not also he of the Gentiles? Yes, of the Gentiles also.

30. Forasmuch as it is one God, who will justify the circumcised by Faith, and the uncircumcised through Faith.

31. Do we then make the Law void through Faith? Far be it; on the contrary we make the Law stand.

CH A P. IV.

WHAT shall we say then, that our Father Abraham has obtained according to the Flesh?

2. For if Abraham was justified by Works, he has what he may boast of; yet not to God.

3. For what says the Scripture? And Abraham believed God, and it was reckoned to him for Righteousness.

4. Now to him that works, the Reward is not reckoned according to Grace, but according to Debt.

5. Whereas to him that does not work, but believes in him who justifies the Impious, his Faith is reckoned for Righteousness.

6. According as David also speaks of the Blessedness of the Man, to whom God reckons Righteousness without Works;

7. They are blessed whose Iniquities are forgiven, and whose Sins are covered.

8. The Man is blessed to whom the Lord will not reckon Sin.

9. Is this Blessedness then on the Circumcision, or also on the Uncircumcision? For we say that Faith was reckoned to Abraham for Righteousness.

10. How then was it reckoned? When he was in Circumcision, or in Uncircumcision? Not in the former, but in the latter.

11. And he received the Sign of Circumcision, a Seal of the Righteousness of the Faith in Uncircumcision; for him to be the Father of all that believe through Uncircumcision, for Righteousness also to be reckoned to them;

12. And the Father of Circumcision to those who are not of the Circumcision only, but also go on in the Steps of our Father Abraham's Faith in the Uncircumcision.

13. For the Promise was not by the Law, to Abraham or his Offspring, that he should be the Heir of the World, but by the Righteousness of Faith.

14. Nay if the Heirs should be of the Law, Faith would be in vain, and the Promise made void.

15. Because the Law works Wrath: since where there is no Law, neither is there Transgression.

16. Therefore this was of Faith, that it might be according to Grace; for the Promise to be firm to all the Offspring, not to those of the Law only, but also to those of the Faith of Abraham, who is the Father of us all,

17. (As it is written, Because I have made thee the Father of many Nations) before God whom he believed, who makes the Dead alive, and calls Things that are not as if they were:

18. Who against Hope believed in Hope, that he might be the Father of many Nations; according to what is said, So shall thy Offspring be.

19. And as he was not weak in Faith, he did not mind his own Body now become dead, being about a hundred Years old, and the Deadness of Sara's Womb.

Ver. 26. *In the Forbearance of God*] This, by Mills, only two Copies join to the foregoing.

Ib. *of him who is of the Faith in Jesus*] Mills in Prol. 644. stretches the Critick's Authority so far, as to cast out distant Words here by that alone, leaving this only to be *by Faith*, and his Account of it is too romantick to be transcribed.

Ver. 1. *What*] belonging to say, as in Ch. vi. 1. not obtained, for which a Comma is necessary before *that*, to make a Separation.

Ib. *obtained*] or *acquired*, or *got*, according as Commentators explain it.

Ib. *has obtained according to the Flesh*] So the Words stand in the Original, and Wall says much more agreeably to the Scope of the Apostle here.

Ver. 5. *the Impious*] *those that were Ungodly*, Essay for a New Transf. Chap. 10. p. 151, 152.

Ver. 14. *and*] slipped out of the Vulg. and now Mills would keep it out, Prol. 451.

Ver. 16. *this*] to wit Abraham's Heirship, Ver. 13. which therefore was *Ec.* and the Original has *τὰτο* *this*.

Ver. 17. *Because*] Gr. *ὅτι*, as in Gen. xvii. 5. from whence this is cited.

Ib. *before*] that is to say from the preceding Ver. *this was of Faith before God*; after the Manner of Paul's writing in long Periods, and bringing in several Things between those that belong to one another, especially in this Epistle.

Ver. 19. *did not mind*] Mills writes that the genuine Reading is without *not*, for which he has one Copy, with a Version or two, and pleads Gen. xvii. 17. Pr. 933. 934. on the contrary that more likely gave Occasion to the omitting *not*, while the Verb was mistaken.

Ib. *mind*] The Verb coming from a Noun that signifies the Mind, and it appears he did barely consider both these Things, but not regard them. Wall calls it a plain Instance of *mind* or *weigh*.

20. Nor was he in doubt at the Promise of God by Unbelief, but was strong in Faith, giving Glory to God ;

21. And assured that what he promised, he was able also to do.

22. Therefore also it was reckoned to him for Righteousness.

23. Now it was not written for him only, that it was reckoned to him ;

24. But likewise for us, to whom it will be reckoned, that believe on him who raised up Jesus our Lord from the Dead ;

25. Who was delivered up for our Offences, and raised up for our Justification:

CHAP. V.

BEING justified therefore by Faith, we have Peace with God, through our Lord Jesus Christ.

1. Through whom also we have Admittance by Faith, to this Grace in which we stand, and triumph in the Hope of the Glory of God.

3. Not only thus, but we triumph too in Afflictions ; as we know that Affliction works Patience,

4. And Patience Experience, and Experience Hope :

5. And Hope makes not ashamed ; since the Love of God is shed forth in our Hearts, by the Holy Spirit given to us.

6. For when we were yet weak, Christ at the Time died for the Impious.

7. Though scarce any one would die for a mere honest Man, although perhaps Somebody would dare to die for a good one.

8. Whereas God so commends his Love to us, that when we were yet Sinners, Christ died for us.

9. Much more therefore as we are now justified by his Blood, we shall be saved from Wrath through him.

10. For if while we were Enemies, we were reconciled to God through the Death of his Son ; much more when we are reconciled, shall we be saved by his Life.

11. Not only thus, but we also glory in God, through our Lord Jesus Christ, through whom we have received Reconciliation.

12. By this as Sin came into the World by one Man, and Death by Sin ; so Death also has come on to all Men, for which all have sinned.

13. For till the Law Sin was in the World ; but Sin is not imputed, when there is no Law.

14. Nevertheless Death reigned from Adam to Moses, even over those that did not sin in the Likeness of Adam's Transgression ; who is the Figure of him that was to be.

15. Yet the Offence is not the very same as the free Gift : for if by the Offence of one, many have died ; much more has the Grace of God, and the Gift by Grace of one Man Jesus Christ, abounded to many.

16. The Gift likewise is not as through one that sinned : for the Judgment indeed was from one, to Condemnation ; but the free

Ver. 20. *by Unbelief*] On the mere Faith of the *Ethiopic Transf.* Mills says this crept hither from the *Marg. Prol.* 1214. and his doubtful Reason that he proposes, is either Way too light to be weighed.

Ver. 21. *assured*] as *Leigh* shews in *Crit. Sac.* and being in the *com. Transf.* spoils the Construction.

Ver. 22. *also*] expelled by *Mills* as a Stranger, because it had stepped forth with Somebody, *Prol.* 451.

Ver. 1. *we have*] With several it is *let us have*, by the *Gr.* long instead of the short *e* ; but being unsuitable to the Context both before and after, I don't find the Criticks accepting it, though in the *vulg. Lat.* and the Lapse might be easy, by copying to the Sound.

Ver. 2. *by Faith*] is *Comment*, *Mills* says with weak Proof.

Ver. 5. *makes not ashamed*] *West.* *shameth us not* ; and having [us] undistinguished, as such with him often, as though they were from the *Original*.

Ib. *given to us*] not allowed by *Mills*, from the Verdict only of two Copies generally alike ; then 'tis taken perhaps from 1 *John* iii. 24. *Prol.* 451. but I am not disposed to grant him so much as the *perhaps*, it is so utterly improbable. *Who*, says he, *in writing it would omit such notable Words* ? Would our Apostle then ? But why so notable ; given is in a manner included in *shed forth*, and to us in *our*, for which Reason they might be left out.

Ver. 6. *weak*] for which, and against our *com. Transf.* see what *Gell* says, *Essay for Amendm. of Eng. Transf.* p. 37, 38.

Ver. 7. *Though*] So *Noldius* in *Concord. Heb. Part.*

gives to *γὰρ* the Meaning of *quavis*, and particularly in this Verse, as there is the like to *ἵνα Heb.* with what the foregoing here requires.

Ib. *honest Man*] who wrongs or hurts Nobody ; and *righteous* is here improper.

Ib. *although*] the same as before with *sed* added.

Ver. 11. *glory*] the same Word with that in Ver. 3.

Ib. *Reconciliation*] from the Verb in the foregoing Verse ; and *atonement* for us to receive improper, which God receives, according to *Doddr.*

Ver. 12. *so Death*] *Wall* writes on Ver. 15. *The Apostle seems to me in all this Argument to speak of temporal Death, not eternal, as the Consequence of Adam's Sin to us ; for which see also Whitby there more explicitly, and Hammond.*

Ib. *so—also*] and *se* being improper.

Ib. *Death*] The latter *Mills* weakly rejects, scarce worth mentioning.

Ib. *for which*] as turned *Phil.* iii. 12. and their own Sin bringing Death, as well as *Adam's*, Ver. 14. *Gen.* vi. 5, 7, 13. & xix. 13. or in which i. e. *Death*, according to Ver. 21. the latter Word being the *Gr.* Relative or subjunctive Article.

Ver. 13. *Sin is not imputed*] as it might not then, in the Omission of those Things which the Law of *Moses* added to Revelation and Morality, concerning Offerings, &c.

Ver. 14. *in the Likeness of*] viz. against positive outward Command, as *Adam* and those under the *Mosaic* Law did.

Gift is from many Offences, to Justification:

17. For if by one Man's Offence Death reigned through one; much more will they, who receive Abundance of Grace, and of the Gift of Righteousness, reign in Life through one Jesus Christ.

18. Therefore indeed as through the Offence of one, there was for all Men to Condemnation; so also through the Righteousness of one, there was for all Men to Justification of Life.

19. For as through the Disobedience of one Man many were made Sinners; so through the Obedience of one will many be made righteous.

20. And the Law entered in, that Offence might increase; but where Sin increased, Grace abounded more:

21. That as Sin reigned in Death; so also Grace might reign through Righteousness to everlasting Life, by Jesus Christ our Lord.

C H A P. VI.

WHAT shall we say then? Shall we remain in Sin, that Grace may increase?

2. Far be it; how shall we who are dead to Sin, yet live in it?

3. Are you ignorant, that whoever of us have been baptized into Christ Jesus, have been baptized into his Death?

4. We are therefore buried with him by Baptism into Death; that as Christ was raised up from the Dead by the Glory of the Father, so we also may walk in Newness of Life.

5. For if we have been planted with *him* in the Likeness of his Death, we shall also be on the contrary of the Resurrection:

6. As we know this, that our old Person is crucified with *him*, that the Body of Sin might be abolished, for us henceforth not to serve Sin.

7. For he who is dead is made free from Sin.

8. And if we are dead with Christ, we believe that we shall also be alive with him:

9. Since we know that as Christ is raised up from the Dead, he dies no more, Death no more has dominion over him.

10. For as to what he died, it was to Sin once; but as to what he lives, it is to God.

11. So also do ye reckon your selves to be dead indeed to Sin, but alive to God in Christ Jesus our Lord.

12. Let not Sin therefore reign in your mortal Body, to obey it in the Desires of it.

13. Nor yield your Members for Instruments of Unrighteousness to Sin; but present your selves to God as those who are alive from the Dead, and your Members for Instruments of Righteousness to God.

14. For Sin will not have dominion over you: since you are not under the Law, but under Grace.

15. What then? Shall we sin, because we are not under the Law, but under Grace? Far be it.

16. Do not you know, that to whom you yield your selves Servants in Obedience, you are Servants to him whom you obey, whether of Sin to Death, or of Obedience to Righteousness?

Ver. 17. *the Gift of*] Three or four of the old Writers have missed this, who have often quoted carelessly or by Memory; and *Mills* lays it on the *Original*, as not there at first.

Ver. 19. *were made Sinners*] This *Hammond* expounds by *were subjected to Death*, and *Whitby* made *subject to Death*, the latter undertaking to *show the Inconsistency of any other Sense, with the Text, with Scripture, and with Reason*, on which he argues strenuously, and something largely, in his *Annot.* notwithstanding the 9th Article of Religion asserts, *Original Sin is the Fault and Corruption of the Nature of every Man, and in every Person born into this World it deserveth God's Wrath and Damnation.*

1b. made] *Westl.* constituted.

Ver. 3. *Christ Jesus*] so it stands in the *Gr.* and thus also in Ver. 11, & 23.

Ver. 4. *by the Glory of the Father*] missed by some of the Primitive Authors, but therefore to conclude with *Mills* it is a *Comment*, *Pr.* 451. may be reckoned rash indeed; and if such, it would likely have been without *the Glory of*.

Ver. 9. *Since we know—as Christ is*] Because the *Greek* abounds in Participles, not only single, but two, three, and even four together, different from the *Genius* of ours

and other Languages, it is necessary to change them often into Conjunctions, which is our principal Manner of connecting the Parts of Sentences. Our Translators being overpowered by them in the *Historical Books*, commuted them pretty sufficiently, so far as rightly; but in the *Epistles*, where they are fewer, this appears much neglected, to the Disadvantage of their *Version*.

Ver. 10. *to Sin*] *Mills* suspected did creep from Ver. 2. only because not in the *Eth. Vers.* Shocking! and when so requisite here. Since this is *to*, not *for Sin*, as 1 Cor. xv. 3. or differently in *Gr.* 1 *Pet.* iii. 18. I suppose it may mean *to Sin in the World*, which offended and grieved *Christ*.

Ver. 11. *in*] *Calvin* in his *Commentary* here says, 'I had rather keep the Words of *Paul* [in Christ Jesus] for so the Grafting is better expressed, which makes us one with Christ.'

Ver. 12. *in the Desires of it*] because not with a few, *Mills* denounces it to be *Commentary*, not *Text*; but who would have restricted the general *obey*, excepting the *Divine Penman* himself?

Ver. 13. *present*] not the same Verb as before.

Ver. 16. *to Death*] thrust out by *Mills*, on very slight Authority, *Prol.* 448.

17. But Thanks be to God, that notwithstanding you are the Servants of Sin, you have been obedient from the Heart, to the Pattern of Doctrine which you have been committed to.

18. And when you were made free from Sin, you became Servants of Righteousness.

19. I speak as a Man, by reason of the Weakness of your Flesh: for as you have presented your Members Servants to Uncleanliness and Iniquity, for Iniquity; so now present your Members Servants to Righteousness, for Holiness.

20. For when you were the Servants of Sin, you were free from Righteousness.

21. What Fruit therefore had you then in the Things, of which you are now ashamed? For the End of those is Death.

22. Whereas now being made free from Sin, and become Servants to God, you have your Fruit to Holiness, and the End everlasting Life.

23. For the Wages of Sin is Death; but the Gift of God everlasting Life, in Christ Jesus our Lord:

CHAP. VII.

ARE you ignorant, Brethren (for I speak to them who know the Law) that the Law has dominion over a Man for as long Time as he lives?

2. For a Wife who is subject to a Man, is

bound by the Law to him while he lives; but if the Man is dead, she is made void from the Law in respect of him.

3. Therefore indeed if while the Man lives, she becomes another Man's, she is named an Adulteress; but if her Man is dead, she is made free from the Law, that she may not be an Adulteress, when she does become another Man's.

4. So that, my Brethren, you also are made dead to the Law, by the Body of Christ; for you to be another's, who is raised up from the Dead, that we may bear fruit to God.

5. For when we were in the Flesh, the Affections of Sins by the Law did work in our Members, to bear fruit to Death.

6. Whereas now we are made void from the Law, nay are dead in what we were held; so that we should serve in Newness of Spirit, and not the Oldness of the Letter.

7. What shall we say then? The Law is Sin? far be it: on the contrary I did not know Sin, excepting by the Law; for I should not even have known Coveting, except the Law had said, Thou shalt not covet.

8. But Sin took occasion by the Commandment, and wrought in me all Coveting; for without the Law Sin was dead.

9. And I was alive without the Law once; but when the Commandment came, Sin revived, and I died.

10. Thus the Commandment for Life, that was found to me for Death.

11. For Sin took Occasion by the Com-

Ver. 17. *that notwithstanding*] *est absurdissimum*; says the judicious *Castalis*; *agi Deo gratias de servitute peccati*: it is very ridiculous to thank God for the Service of Sin, by putting the Thankfulness as for two Things, *Defensio suarum Translationum*, p. 18.

Ib. *Pattern*] as rendered *Tit. ii. 7. Heb. viii. 5.*

Ib. *you have been committed*] so the Gr. agreeable to *Acts xx. 32.* the *Bishops Transf.* has *ye were brought, Erasmus, Beza* and others as here; *Wesley* into which ye have been delivered. *Gell* says, *It was a foul Oversight of the Translators to render these Words, as in our pref. Bib. Essay*, p. 435 but it was much more likely as designed; if not from Regard to some Belief of their own, yet at least for Want of a proper Expression according to the Original.

Ver. 23. *in Christ Jesus our Lord*] Although none but the *Eth. Transf.* is without this, yet *Mills* says (amazing to tell!) it seems to be some old *Annotator's*, *Pr. 1215.*

Ver. 1. *he lives*] *Doddr.* renders and pleads for it *liveth*, supposing the Law is represented as the first Husband, Ver. 2, 3. which I take to be the Body of Christ that died, Ver. 4. and that raised up the second Husband, Ib. so Law represents Law, and see *Beza*.

Ver. 2. *Even so* (as in this Ver.) *are our consciences bound*, says *W. Tyndal* in his large Prologue to this *Epist.* and in danger to the lawie (by which he seems to mean outward Religion) under olde Adam the flesh; as long as he liveth in us.

Ib. *from the Law in respect of him*] Though *Mills* found no *MS. Copy* without any of this, he mentions the Law of as wanting in some from *Carsellæus*, and him or the Man

in many from *Grotius*; but the first of those Collectors of *Various Readings* names no particular Copy, and is doubtful besides, as shewn in *Wesley's Proleg.* 9, 52, 53. so that his *Canon 13* reckons his Copies (not found elsewhere) but for one; and that *Grotius* did not examine any *MS. Mills* may be found giving his Opinion, or shewing, in different Places.

Ver. 4. *to be another's*] in the new spiritual Life, after being dead to the Law, according to Ver. 1; 6. & *Gal. ii. 19.* *Wall* says *St. Paul* means, *The Law is become dead to you*, which he apparently seems to have taken from *Ham.* and stamp'd, as other Things, with his Mark of Positiveness; but what is more injurious than superficial Criticism, attended with Confidence?

Ver. 5. *the Affections of Sins*] *West.* *sinful Passions.*

Ver. 6. *now are dead*] *ἀποθανόντες* plur. the Copies universally prefer, says *Mills*; for which see also *Whit. Annot.* but some printed Editions have *ἀποθανόντος* that being dead; as in the *com. Transf.*

Ib. *Newness*] not new Spirit more agreeable as *Doddr.* says, when the Holy Spirit.

Ver. 7. *Coveting*] This being a Noun of the Verb after; and should surely agree.

Ver. 9. *without the Law*] From this *Wall* pleads it was not *Paul* himself, but that he here takes on him, to the End of the Chapter, the Person of a Man under the Law; and not yet influenced by the Spirit of Christ; so *Ham.* on Ver. 7. and *Whitby* on Ver. 25. very circumstantially.

Ib. *Commandment*] *When Christ's Spirit came, and expounded the Commandment to my Heart, Caryl* on *Job, Introd.*

mandment,

mandment, and deceived me, and by that killed me.

12. So that the Law indeed is holy, as likewise the Commandment holy, just and good.

13. Was the Good then made Death to me? far be it; but Sin was that it might appear to be Sin, by working Death to me through the Good, that Sin through the Commandment might be made exceeding sinful.

14. For we know that the Law is spiritual; but I am carnal, sold under Sin.

15. For what I would, I acknowledge not: since what I would, that I perform not; but what I hate, that I do.

16. And if what I would not, that I do; I consent to the Law, that it is good.

17. So now I work it no more, but it is Sin that dwells in me.

18. For I am sensible, that no Good dwells in me, that is in my Flesh; since though to be willing is present with me, yet I find not how to work the Good.

19. For what Good I would, I do not; but what Evil I would not, that I perform.

20. And if what I would not, that I do; I work it no more, but it is Sin that dwells in me.

21. I therefore find a Law, that when I would do Good, Evil is present with me.

22. For I delight in the Law of God, according to the inward Person.

23. But I behold another Law in my Members, which makes war against the Law of my Mind, and takes me captive in the Law of Sin, that is in my Members.

24. A wretched Man I! Who shall deliver me from the Body of this Death?

25. I give thanks to God by Jesus Christ our Lord. Therefore indeed I my self with the Mind serve the Law of God, but with the Flesh the Law of Sin.

HERE is now therefore no Condemnation to those that are in Christ Jesus, who do not walk according to the Flesh, but according to the Spirit.

2. For the Law of the Spirit of Life in Christ Jesus, has made me free from the Law of Sin and Death.

3. For it being impossible of the Law, in that it was weak through the Flesh; God sent his own Son in the Likeness of sinful Flesh, and for Sin, so condemned Sin in the Flesh:

4. That the Righteousness of the Law might be fulfilled in us, who do not walk according to the Flesh, but according to the Spirit.

5. For they that are according to the Flesh, mind the Things of the Flesh; and those who are according to the Spirit, the Things of the Spirit:

6. For the fleshly Mind is Death; and the spiritual Mind Life and Peace:

7. Because the fleshly Mind is Enmity to God; for it is not subject to the Law of God, since it cannot.

8. Thus they that are in the Flesh cannot please God.

9. However you are not in the Flesh, but in the Spirit, if indeed the Spirit of God dwell in you: whereas if any one has not the Spirit of Christ, he is not his.

10. Now if Christ be in you, the Body indeed is dead by reason of Sin, but the Spirit is Life by reason of Righteousness.

11. Nay if the Spirit of him who raised up Jesus from the Dead, dwell in you; he who raised up Christ from the Dead, will also make your mortal Bodies alive, by his Spirit that dwells in you.

Ver. 13. *but Sin was*] The *com. Eng. Transf.* is imperfect, by wrong Pointing and otherwise; *Sin* belonging to the foregoing Verb, as in Ver. 17.

Ib. that Sin &c.] *that there might be a Sinner exceedingly, or Sin by the Commandment*, in the *ancient Ital. Vers.* as *Mills* says from *Augustine*, *Pr.* 549. only by the Mistake of *h* for *a*, and the Pointing.

Ver. 15. *work*] Here are three different Verbs.

Ver. 19. To this belongs the *Comment* of *Jerome* on *Dan.* ix. 5. *Peccata populi, quia unus e populo est, enumerat ex persona sua, quod at Apostolum in epistola ad Romanos fecisse legimus: he reckons up the Sins of the People from his own Person, as being one of them, which we read the Apostle has also done in Rom. vii.*

Ver. 25. *I give thanks to God*] *Mills* finding three Copies with *But Thanks to God*, and hearing of one or two more quoted so, only without *But*, fixed on the latter for the genuine Reading; but the *Vulg.* and others have *The Grace of God*, translating the Word for *Thanks* differently. Whereas the Number of Copies, Nothing forbidding, is our Security; yet see *Whitby's Exam.*

Ver. 1. *who do not walk &c.*] This to the End of the

Verse being omitted by a few, *Mills* says crept from Ver. 4. *Rash*, and inconclusive!

Ver. 3. *it being*] *what* spoiling the Sense.

Ib. for Sin] where the Want of a Comma in the *vulg. Transf.* alters the Meaning, or makes none.

Ver. 6. *For*] to be referred to Ver. 4. as Ver. 3. is.

Ver. 8, 9. *Call fleshe whatsoeuer* (as long as we are without the spirite of god) we thinke or speke of god, of sayth of good worckes and of spiritual matters. *Call fleshe also all worckes which are done without grace and without the working of the spiryte, howsoeuer good holy and spirituall they seme to be,* *Wm. Tyndal's Prologue to the Romaynes*; where the next Paragraph is very remarkable, in Comparison between the fleshy and spiritual State, but what every one cannot hear, and as it strikes particularly against the *Papists*, has the less Need to be recited.

Ver. 9. *the Spirit of Christ*] *dwelling in him*, *Whitby's Paraph.* and as is manifest from that before.

Ver. 11. *by*] This is a *Various Reading* with *Mills*, the *Textual* being *because of*, for which see his *Note* and *Prol.* 642. yet on duly weighing them ours may subside, especially with the Testimonies of *Orthodoxus* and *Beza*.

12. Therefore indeed, Brethren, we are not Debtors to the Flesh, to live according to it.

13. For if you live according to the Flesh, you will die; and if by the Spirit you put to death the Deeds of the Body, you shall live.

14. Since those are the Sons of God, whoever are led by his Spirit.

15. For you have not received the Spirit of Servitude again, to be in Fear; but have received the Spirit of Adoption, by which we cry, Abba, Father.

16. The Spirit it self testifies with our Spirit, that we are the Children of God.

17. And if Children, then Heirs, those certainly of God, and Heirs with Christ; if indeed we suffer together, that we may also be glorified together.

18. For I reckon, that the Sufferings of the present Time, are not worthy of the Glory that will be revealed to us.

19. Since the earnest Expectation of the Creation, waits for the Revelation of the Sons of God.

20. Because the Creation has been subject to Vanity, not willingly, but by reason of him who made it subject in Hope.

21. For the Creation it self will also be set free from the Servitude of Corruption, into the glorious Freedom of the Children of God.

22. Forasmuch as we know, that all the Creation both groans, and are in labour together, till now.

23. Not only so, but also our selves who have the First-fruit of the Spirit, even we our selves groan in our selves, waiting for the Adoption, the Redemption of our Body.

24. For we are saved by Hope; but Hope that is beheld, is not Hope: since what any one beholds, why does he also hope for?

25. But if we hope for what we do not behold, we wait for it with Patience.

26. And in like Manner also the Spirit assists with our Weaknesses: for we know not what we should pray as we ought; but the Spirit it self makes intercession for us, with our unspeakable Groanings.

27. And he who searches the Hearts, knows what is the Mind of the Spirit; since he interceeds for the Saints agreeable to God.

28. We further know that all Things work together for Good, to those who love God, to such as are the called ones according to the Purpose.

29. Since whom he foreknew, he did also appoint before to be fashioned to the Similitude of his Son, for him to be the First-born among many Brethren.

30. Moreover whom he appointed before, these he did also call; and whom he called, these he did also justify; and whom he justified, these did he also glorify.

31. What shall we say then to these Things? If God is for us, who against us?

32. He indeed that did not spare his own Son, but delivered him up for us all; how shall he not likewise with him give us all Things?

33. Who shall make accusation against the chosen ones of God? He justifies;

34. Who condemns? Christ has died, nay more is also raised up, who is also at the right Hand of God, who moreover interceeds for us.

35. Who shall separate us from the Love of Christ? Affliction, or Distress, or Persecution, or Famine, or Nakedness, or Danger; or the Sword?

36. As it is written, For thy sake we are put to Death all the Day, are reckoned as Sheep for Slaughter.

37. On the contrary we more than overcome in all these Things, by him who loves us.

Ver. 13. Here Calvin himself in his Commentary, Eng. Edit. says, By this they are notably refuted, who brag of Justification by Faith without the Spirit of Christ.

Ver. 19. Creation] as Ver. 22. which also shews it is general.

Ver. 20. in Hope] being or while but in Hope perhaps: for our great Commentators, Hammond, Whitby, Wall, taking him who made subject not to be God, as truly it seems unlikely, since it is to Vanity, which appears to be evil; do, according to some printed Copies, suppose the Point of Partition should be just before this, and all that from Sons of God hither as in a Parenthesis, this beginning the next thus, In Hope that the Creation &c. and indeed the Gr. Particle signifies that, as well as since or because, nor are our Verses, as being modern, of any Validity to hinder it. Yet looking on it as a Subterfuge to shun applying the foregoing to God, I think this may do it better, and not be against all the pointed MSS. all Versions, &c. like that, besides the Uncouthness of the Greek so; tho' I might have advanced my Transf. against the com. on those Men's Authority and Arguments.

Ver. 26. Calvin again, We are blind in praying unto God. If any Man except, that there is a Rule prescribed unto us in the Word of God; I answer, Our Affections ne-

vertheless abide oppressed with Darkness, until the Spirit direct them by his Light. No Man of himself can conceive holy and godly Prayers. The Manner of praying well must needs be taught of the Spirit.

Ib. with our] as here before, and Ver. 23.

Ib. unspeakable] but might be uttered.

Ver. 28. according to the Purpose] of God to call to his Service such as follow, Ver. 29, 30.

Ver. 29. appoint before] according to his Foreknowledge, 1 Pet. i. 2.

Ver. 31. Where the great John Calvin once more, A godly Mind ought to stand upon the inward Testimony of the Spirit, and not depend upon external Things.

Ver. 37. overcome in] As Ignatius in his Letter to Polycarp (both Saint John's Disciples) It is the Part of a brave Combatant, to be wounded, and yet overcome, Wake's Transf. but where to is wanting before overcome, else properly it is passive.

Ib. by him who loves us] because of him who loved us, Vulg. three Copies, and some Authors; for which Millr pleads, especially as being in the former. But his justifying it by our Love to Christ, is making it wrong, as that is beside the Scope of the Matter, Ver. 39. and Beng on 35.

38. For I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor present Things, nor future ones,

39. Nor Height, nor Depth, nor any other Creature, can separate us from the Love of God, in Christ Jesus our Lord.

CHAP. IX.

I SPEAK the Truth in Christ, I do not lye, my Conscience testifying with me in the Holy Spirit ;

2. That I have great Grief, and my Heart continual Sorrow :

3. For I could pray that I might be cursed from Christ, for my Brethren, my Relations according to the Flesh ;

4. Who are Israelites, whose are the Adoption, Glory, Covenants, giving of the Law, Service and Promises ;

5. Whose are the Fathers, and from whom Christ was according to the Flesh ; who is over all, God blessed for ever : so let it be.

6. But such a Thing cannot be, that the Word of God should fail ; for these are not all Israel, who are of Israel :

7. Nor that Abraham's Offspring are all Children ; but of Isaac it shall be called thy Offspring.

8. That is, the Children of the Flesh, these are not the Children of God ; but the Children of the Promise are reckoned for the Offspring.

9. For this is the Word of Promise, According to this Time I will come, so that Sara shall have a Son.

10. Not only so, but also Rebecca having Conception from one, our Father Isaac ;

11. For when the Children were not yet born, nor had done any Good or Evil, that the Purpose of God might remain according to Choice, not from Works, but from him who called ;

12. It was said to her, The elder will serve the younger :

13. As it is written, I loved Jacob, but I hated Esau.

14. What shall we say then ? Is there Unrighteousness with God ? Far be it.

15. For he says to Moses, I will have mercy upon whom I will have mercy, as likewise have compassion upon whom I will have compassion.

16. Therefore indeed it is not of him that would, nor of him that runs ; but of God who shews mercy.

17. For the Scripture says to Pharaoh, For this it self I have stirred thee up, that I might shew my Power in thee, and that my Name might be declared in all the Earth.

18. Therefore indeed upon whom he will, he has mercy ; and whom he will, he hardens.

19. Thou mayest therefore say to me, Why does he yet find fault ? For who resists his Will ?

20. Nay indeed, O Man, who art thou that answerest against God ? Shall the Thing framed say to the Framer, Why dost thou make me so ?

21. Has not the Potter Power over the Clay, to make from the same Lump, one Vessel indeed for creditable, and another for vile Use ?

22. And if God was willing to shew Wrath, and make known his Power ; he might in much Forbearance, bear with the Vessels of Wrath become fit for Destruction :

23. And that he might make known the Riches of his Glory on the Vessels of Mercy, which he prepared before for Glory ;

24. Even us whom he has called, not only of the Jews, but also of the Gentiles.

25. As he says too in Osee, I will call a People not mine my People, and her beloved that was not beloved :

26. And in the Place where it has been said to them, You are not my People ; there

Ver. 38. *Powers*] being the middle Word of five plural, and the confirmed Reading by *Manuscripts* ; so that it is strange to find both *Mills* and *Kuster* in *Pres.* doubting whether it should not be *Power*, under the trifling Pretence that it might be written for *is*.

Ver. 39. *any*] Says *Mills*, this is not *Paul's*, *Pr.* 453. for you must know the *Vulg. Lat.* and two *Exemplars*, which may seem both made from that, have it not.

Ver. 5. *God*] *Mills*, according to his great Abilities, makes very undoubted Proof, against *Erasmus* and *Grotius*, that this Word here is genuine ; yet add *Whit.* in *Annot.*

Ver. 6. *should fail*] *West.* had fallen to the ground.

Ver. 10. *Conception from one*] The *Vulg.* and a few have, *from one Copulation or Conception* ; but it does not appear to be so in any *Gr. Copy*, *Valesius* sometimes only making *Gr.* conformable to the *Lat.* and if it does seem to make the Argument more like the foregoing, concerning *Isaac* and *Ismael*, as *Wall* pleads, that may make it more suspicious ; and I don't think it likely the abovesaid, as being more modern, was altered to ours, which with the following makes a hardish Apposition, tho' not infrequent in *Scripture*.

Ver. 11. *the Children*] which notes the *Jews* and *Gentiles*, says *Ham.* in *Paraph.* and *Whitby*, It is evident the *Apostle* speaks not here of *Jacob* and *Esau* personally, but *notionally*, *Annot.*

Ver. 16. *runs*] alluding perhaps to a Race, else runs on.

Ver. 17. *stirred*] see on *Exod.* ix. 16.

Ver. 18. *whom he will*] *West.* whom he willeth both times.

1b. *he will*] Two Copies (only) are without the latter, whereupon *Mills* says he can scarce think but that the *Apostle's* was, *Pr.* 1433. but there is much likelier an *Abridgment*.

1b. *hardens*] or *lets be hardened*, as in *Exod.* vii. 3, &c. according to the Protestant Manner of interpreting *Scripture* by it self. Otherwise, and if this be understood of particular Persons ; as those whom God has mercy upon are consequently Sinners, so they that in Justice he hardens, are to be supposed worse Sinners ; but the *Apostle's* Argument *ex abundanti* leads us to take it, as written of the *Gentiles* and *Jews*, particularly see *Chap.* xi. 25.

shall they be called the Sons of the Living God.

27. Nay Esaias cries concerning Israel; If the Number of the Israelites is as the Sand of the Sea, it is the rest will be saved.

28. For he will finish the Matter, and cut short in Righteousness; since a Matter cut short will the Lord make in the Country.

29. And as Esaias said before, Unless the Lord of Armies had left us Offspring, we should have been as Sodoma, and should have been like Gomorra.

30. What shall we say then? That the Gentiles who did not pursue Righteousness, have obtained it, even the Righteousness which is by Faith;

31. But Israel that pursued the Law of Righteousness, has not come to it.

32. For what reason? Because it was not by Faith, but as it were by the Works of the Law; for they stumbled at the Stone of Stumbling.

33. As it is written, Behold I lay in Sion a tripping Stone, and a stumbling Rock; and every one who believes on him shall not be ashamed.

C H A P. X.

BRETHREN, the good Will indeed of my Heart, and Supplication to God in behalf of Israel is, for *their* Salvation.

2. For I testify to them, that they have a Zeal of God, but not according to Knowledge.

3. Since they being ignorant of God's Righteousness, and seeking to set up their own Righteousness, are not subject to that of God.

4. Because Christ is the End of the Law for Righteousness, to every one who believes.

5. For Moses writes down the Righteousness which is of the Law, that the Man who does these Things shall live by them.

6. Whereas the Righteousness which is of Faith speaks thus; Thou shalt not say in thy Heart, Who shall go up into Heaven? that is to bring down Christ;

7. Or, Who shall go down into the Deep? that is to bring back Christ from the Dead:

8. But what does it speak? The Word is near thee, in thy Mouth and Heart; that is the Word of Faith which we preach;

9. That if thou shalt confess the Lord Jesus with thy Mouth, and shalt believe with thy Heart that God has raised him up from the Dead, thou wilt be saved.

10. For by the Heart there is believing to Righteousness, and by the Mouth is confessing to Salvation.

11. Since the Scripture says, Every one who believes on him shall not be ashamed.

12. Because there is no Difference too of Jew and Grecian; since the same Lord of all is rich towards all who call upon him.

13. For every one that shall call on the Name of the Lord will be saved.

14. How therefore shall they call upon *him* in whom they have not believed? And how shall they believe whom they have not heard of? And how shall they hear without a Preacher?

15. And how shall they preach if they are not sent? As it is written, How beautiful will be the Feet of them who preach Peace, who preach good Things!

16. But all have not obeyed the Gospel; for Esaias says, Lord, who has believed our Report?

17. Therefore Faith is from Hearing, and Hearing by the Word of God.

Ver. 28. *will finish*] *Gr.* is *finishing*, with *is* understood, which *Gratius* not considering, I suppose, made the Mistake mentioned in the next Note.

Ib. in *Righteousness*; *since a Matter cut short*] All this *Gratius*, with *Ham. Mills* and *Wall* approving, would cast out of the *genuine Reading*, being not in three *MSS.* and so many *Verf.* as taken from the *Sept.* at *Isa.* x. 22, 23. from whom *Paul* quoting is likely to use their Words; and that *for* and *since* or *because* standing as here are absurd, which *Gret.* and *Ham.* pretend, I don't see, but rather that the other is so, when the above is left out; which I could scarce translate better than, *For finishing the Matter, and cutting short, the Lord will do it in the Country*: then the Query will arise *do what?* or *to what does do refer that is before?* since not to *finishing* or *cutting short*, because they are in the *nom. Case*, and Participles to *Lord*.

Ib. in *the Country*] as in *Isa.* x. 23. from whence it is quoted.

Ver. 29. *Armies*] *sabbath*, which unlearned People mistake for *sabbath*, is the *Gr.* Word of the *Sept.* whom *Paul* followed, in *Isa.* i. 9. for the *Heb.* *xeuath*; not only so, but the Meaning of it might be well known then

to *Gr.* Readers, beyond what it is to *Eng.* ones; and the early Edit. of 1613 in 4to. having *sabbath* both here and *James* v. 4. may raise a Doubt concerning our *last Translators* themselves.

Ver. 32. *of the Law*] This a few *Copier* leave out, and even the *Vulg. Lat.*

Ver. 1. *Israel*] by some *Copies* *them*.

Ver. 2. *their own*] without *Righteousness* here by some, which *Mills* doubted of; when no Doubt might be made, but that it was occasioned by the Mention of the Word in this Ver. beside, and not being of Necessity in the present Station; otherwise than by the Use of putting the Substantive to this Adjective in *Gr.* which they nor he seemingly did not enough consider.

Ver. 5. *the Righteousness which is of the Law*] *Mills* says Somebody inserted that it might answer to what is in the next Verse, only because the *Eth. Verf.* has it not.

Ib. *these Things—them*] *Mills* affirms both these are of *Gal.* iii. 12. *Pr.* 1248. the first an Addition, and the latter for *it*, as some have; but might be owing mostly to the Authority of the *Vulg.* see likewise *Whit. Exam.*

Ver. 17. *Therefore*] as if the last Verse was added like as in a Parenthesis.

18. But I say, Have they not heard? Nay indeed the Sound of those is gone forth into all the Earth, and their Words into the Ends of the World.

19. But I say, Has not Israel known? First Moses says, I will make you jealous with those who are not a People, will provoke you by a silly Nation.

20. Nay Esaias is so bold as to say; I am found of those that did not seek me, am made manifest to them who did not ask for me.

21. Whereas he says to Israel, I have spread forth my Hands all the Day, to a disobedient and contradicting People.

CH A P. XI.

I SAY then, Has God cast away his People? Far be it; for I am also an Israelite, from Abraham's Offspring, of the Tribe of Benjamin.

2. God has not cast away his People whom he knew before. Do not ye know what the Scripture says of Elias? How he interceeds with God against Israel as follows,

3. Lord, they have slain thy Prophets, and thrown down thy Altars; and I being left alone, they seek my Life:

4. But what says the divine Answer to him? I have left to my self seven thousand Men, who have not bowed the Knee to Baal.

5. So then also at the present Time, there is a Residue according to the Choice of Grace.

6. And if by Grace, no more from Works; for then Grace would no more be Grace: but if from Works, it is Grace no more; for then Work no more is Work.

7. What then? Though Israel has not obtained this which it seeks for, the Choice obtained, and the rest were hardened.

8. As it is written, God has given them the Spirit of sound Sleep, Eyes not to see, and Ears not to hear, to this Day.

9. David likewise says; Let their Table become a Snare, a Gin, an Offence, and a Recompence to them.

10. Let their Eyes be darkened not to see, and bend down their Back continually.

11. I say then, Have they stumbled, that they may fall? Far be it: but by their Offence there is Salvation to the Gentiles, to make them jealous.

12. Now if their Offence be the Riches of the World, and their Defect the Riches of the Gentiles; how much more their Fulness?

13. For I speak to you Gentiles; in how much indeed I am the Apostle of the Gentiles, I glorify my Ministry:

14. If I may any how make those of my Flesh jealous, and save some of them.

15. For if the casting of them away be the Reconciliation of the World; what will the Reception be, but Life from the Dead?

16. Thus if the First-fruit is holy, the Lump also: and if the Root be holy, also the Branches.

17. If some of the Branches too have been broken off, and thou being a wild Olive-tree, hast been grafted in among them, and made Partaker of the Root and Fatness of the Olive-tree;

18. Do not boast against the Branches: nay if thou shouldest, thou dost not bear the Root, but the Root thee.

19. Thou mayest say then, The Branches were broken off, that I might be grafted in.

20. Well! they were broken off by Unbelief, and thou standest by Faith; be not high-minded, but fear.

21. For if God did not spare the Branches according to Nature, neither would he any how spare thee.

22. See then the Kindness and Sharpness of God: on them indeed who fell Sharpness; but on thee Kindness, if thou remainest in the Kindness; else thou too wilt be cut off.

23. Nay they also, if they do not remain in Unbelief, will be grafted in: for God is able to graft them in again.

24. For if thou wast cut off from the wild Olive-tree according to Nature, and grafted into the good Olive-tree beside Nature; how much more may these, which are according to Nature, be grafted into their own Olive-tree?

25. For I would not have you ignorant, Brethren, of this Mystery (lest you should think

Ver. 6. *but if from Works &c.*] to the End of the Verse is not in 5 or 6 Copies, 2 or 3 Versions, and a few old Authors, nay counted spurious by Erasmus, Grotius, Mills, &c. yet methinks there is more Credit due to many than few of equal Evidence at least, and I suspect the *Vulg.* was one that influenced the others too much; there is also perhaps more Reason to be given, and consequently more Probability, for the Omission than the Addition, the former might be because the Sense of these Words is included in the foregoing, and because they are a Digression from the Point pursued; but to be added merely for Antithesis seems little, and too little to prevail with so many; *Whitby's Examen* and *Annot.* may also be seen.

Ver. 8. *God has given them*] who had first hardened their Hearts against God, according to *Ham.* but *Whitby* explains given by permitted to.

Ver. 11. *Offence*] as rendered Ch. iv. 25. & v. 15, 16, 17, 18, 20. *fall* being inconsistent with the Word before.

Ver. 13. *glorify*] will glorify in the *Vulg. Lat.* and a few that hang on it, by *doxaso* for *doxazo*; and *Mills* grasps it as *accommodatus*, more accommodated—surely not to *I speak*.

Ver. 21. *would*] Divers have *will* in the 1 fut. Tense by 1, instead of the 1 Aorist with 1.

your selves wise) that there is Hardness in Part to Israel, till the Fulness of the Gentiles shall come in.

26. And so all Israel will be saved: as it is written; The Redeemer shall come out of Sion, and turn away Impiety from Jacob.

27. And this shall be the Covenant with them from me, when I put away their Sins.

28. According to the Gospel indeed, *they* are Enemies by reason of you; but according to the Choice, Beloved by reason of the Fathers.

29. For the Gifts and Calling of God will not be repented of.

30. For as once also you disobeyed God, yet now you have obtained mercy by their Disobedience:

31. So also these now have disobeyed, that by your Mercy they too may obtain mercy.

32. For God has shut up all into Disobedience, that he may have mercy upon all.

33. Oh the Depth of the Riches, both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and inscrutable his Ways!

34. For who has known the Mind of the Lord? Or who has been his Counsellor?

35. Or who gave to him before, that he may recompense him?

36. Since from him, and by him, and for him all Things are. To him be Glory for ever: so let it be.

C H A P. XII.

I BESEECH you then, Brethren, by the Mercies of God, to present your Bodies a Sa-

crifice, living, holy, well-pleasing to God, being your reasonable Service.

2. And be not fashioned to this World; but be transformed by the Renewing of your Mind, for you to experience what is the Will of God, good, and well-pleasing, and perfect.

3. For I say, by the Grace given me, to every one who is among you, not to think above what he should; but to think soberly, as God has distributed to each a Measure of Faith.

4. For according as in one Body we have many Members, and all the Members have not the same Work:

5. So we being many are one Body in Christ, and each one Members of one another.

6. Thus as we have Gifts, different according to the Grace given us; whether Prophecy, let it be according to the Proportion of Faith;

7. Or Ministry, let it be in ministering: or to be a Teacher, in teaching;

8. Or an Exhorter, in Exhortation; he who distributes, let it be in Simplicity; who rules, in taking care; who shews mercy, in Cheerfulness.

9. Let Love be unfeigned: abhor what is evil, join to what is good.

10. With brotherly Friendship be friendly affectionated one to another, preferring one another with Honour;

11. Not slothful in taking care, fervent in the Spirit, serving the Lord;

12. Rejoicing in Hope, enduring in Affliction, continuing in Prayer;

Ver. 26. *will*] *should* or *might*. *Vulg. &c.* by the Change of a Letter, which bids pretty fair to be right, as *Mills* would have it, *Pro.* 449. if not over curious, as I guess it is: for though it may be the right Meaning, it may not be the right Word, the Weight of *Copies* overballancing it, and *will* may bear such a Sense conditionally; but I rather think it a Prophecy, according to that quoted from *Isa.* lix. 20. that *Israel* in general would embrace the Gospel; and *Whitby* in an *Appendix* to this Chap. against the different Opinions of *Lightfoot* and *Hammond*, argues largely, and as it may seem clearly, for the future Conversion of the *Jews*.

Ver. 29. *not be repented of*] *The vulg. Lat. without Repentance*, writes *Beza*, *obscura et periculosa quoque interpretatione*, is darkly and also dangerously translated.

Ver. 30. *also*] in all the *Copies* excepting 4, and in all the *ancient Versions*, though not the *Eng.*

Ib. disobeyed] according as it is translated *Ch.* ii. 8. & x. 21. *1 Pet.* ii. 7, 8. & iii. 1, 20. & iv. 17. so *Beza* and *Cass.* have *parvultis*, and the *Author* of the *New Version* obey.

Ib. Disobedience] from the foregoing Verb, and thus rendered *Eph.* ii. 2. & v. 6. *Col.* iii. 6. being different from that in *Ver.* 20, 23.

Ver. 32. *shut up all*] *Wall* finds fault that the *Eng.* add [them] in a wrong Sense, as if it were meant peculiarly of the *Jews*; but *Paul*, says he, means both *Jews* and *Gentiles*, as likewise others expound it. As for the Verb, the *Latin* of it being *conclude*, which signifies to shut up,

and accordingly rendered in the *old Lat.* the *Popish Translators* of *Rhemes* turned it into *Eng.* *concluded*, and our last followed them; but if they lost the determinate Meaning in Imitation, no Wonder that the *Commentators* not finding it, slip over the Word: did they mean *shut up* or *included*, as they should mean, but which *concluded* does not mean? Or *determined*, as *concluded* indeed signifies, but would want here to be added to make up the Sense? Or did they mean any Thing else that makes no Sense? Or meant they Nothing at all, only anglicized the *Lat.* Word?

Ib. all—all] *matc.* or *Men* after the *com. Gr.* but according to some *neut.* or *Things*, as at *John* xii. 32.

Ver. 3. *given me*] I think added, says *Mills*, from *1 Cor.* iii. 10. *Pr.* 1215. when it is quite another Matter there, and this absent only in the *Lib. Transf.*

Ver. 8. *Or*] not in the *Vulg.* and two or three *Codes*, so condemned by *Mills*, *Pr.* 453. though more likely should be there, besides the Weight of Books for it.

Ib. rules] *West. presideth.*

Ver. 11. *taking care*] or *Carefulness*, the same as in *Ver.* 8.

Ib. in the Spirit] as *Acts* xviii. 25.

Ib. Lord] *Time* is a various Reading, which *Mills* (whom others too implicitly credit) so approved of, that he put it in the Text, led principally, as I perceive, by its being in the *old Italic Transf.* or *ancient Vulg.* that he was very fond of, and which may be allowed him; but that had many Faults, which *Jerome* altered, *Whitby's Examen*, *Pres.* Sect. 6. & *Lib.* i. Cap. 4. Sect. 5. Cap. 5.

13. Imparting to the Needs of the Saints, pursuing Hospitality.

14. Bless them that persecute you: bless, and not curse.

15. Rejoice with those who rejoice, and weep with such as weep.

16. Be of the same mind one to another: mind not high Things, but be brought off along with lowly ones: do not think your selves wise;

17. Rendering to none Evil for Evil, providing good Things before all Men:

18. If possible, what you can, be at peace with all Men.

19. Not revenging your selves, Beloved; but give Place to Wrath: for it is written, To me belongs Vengeance, I will recompense, says the Lord.

20. Therefore if thy Enemy be hungry, feed him; if he be thirsty, give him drink: for by doing this, thou wilt heap Coals of Fire on his Head.

21. Be not overcome of Evil; but overcome Evil by Good.

C H A P. XIII.

LET every Person be subject to the superior Powers: for there is no Power but by God; and the Powers that are, be appointed by him.

2. So that he who opposes the Power, resists the Appointment of God; and they that resist, will receive Condemnation to themselves.

as he did this, to the *pres. vulg. Lat.*. Next *Mills* relating that our *supra* was written by Contraction *sup*, but never the other *supra*, thence it might be that *sup* being likewise the first and last Letters of *Time* in *Gr.* was taken for it, and on Supposition that the Apostle would not mention such a common well known Thing as *serving the Lord*, neither of which can be said on the contrary. Thirdly, the great Superiority of *Manuscripts, Versions, and Primitive Writers* for *Lord*, is visible in *Mills's* own Account. Fourthly, *serving the Time* is so odd an Expression, that though some good Sense may be put upon it, will scarce admit of any, unless the Words are receded from, by making *serving* and *Time* to mean Something else. Fifthly, the *Gr.* Word for *Time* might probably be first transcribed from the other by Oversight, and then on Supposition that Nobody would do that designedly, might be followed by some; see also *Whitby*, Lib. ii. Cap. 1. Sect. 1.

Ver. 13. *Needs*] With two or three Copies and some of the ancient *Authors* it is *Remembrances* or *Memories*, which *Mills* would have to be the *Original Writing*, because somewhat obscure (but supposed to mean the *Needs of the absent Saints*) and so made plainer by Somebody afterwards. He brings *Clement* for it, with far less Countenance, than for that in Ch. 1. ult. And *Whitby* says, *Nobody favours that Reading besides the Latin Fathers of the fourth and fifth Age, after the Manner and Custom prevailed of celebrating the Memories of the Martyrs, and frequenting their Sepulchres by a corrupt Superstition*, *Examen*, Lib. ii. Cap. 1. Sect. 1.

3. For Rulers are not the Fear of good Works, but of evil; wilt thou not then fear the Power? Do Good, and thou wilt have Praise from the same;

4. For such a one is the Minister of God to thee for Good: but if thou doest Evil, fear; for he bears not the Sword in vain, since he is the Minister of God, the Revenger for Wrath to him who commits Evil.

5. Therefore it is necessary to be subject, not only by reason of Wrath, but also because of Conscience.

6. For by reason of this also pay Taxes; for they are the Ministers of God, continuing for this very Thing.

7. Render therefore to all the Dues, Tax to whom there is Tax, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour.

8. Owe Nothing to any, except it be to love one another: since he that loves another has fulfilled the Law.

9. For this, Thou shalt not commit Adultery, thou shalt not murder, thou shalt not steal, thou shalt not give Evidence falsely, thou shalt not covet, and if there be any other Commandment, it is collected together in this very Saying, Thou shalt love thy Neighbour as thy self.

10. Love works no Ill to a Neighbour; therefore Love is the fulfilling of the Law:

11. And this, knowing the Season, that already it is the Time for us to awake from Sleep; for now our Salvation is nearer than when we first believed.

12. The Night is gone on, and the Day

Ib. pursuing] so the *Gr.* Word signifies, or *persecuting* as in the next Verse.

Ver. 19. *give*] rather is unaccountably added in the last *com. Trans.*

Ver. 20. *Coals*] See *Prov.* xxv. 22. and *Bona* here.

Ver. 1. *the Powers that are*] *they that are*, without *Powers*, by some, which *Mills* says crept from the former Part of the Verse, *Pr.* 1287. to whom *Whitby's* Answer may be sufficient; but *Wall's* Assertion is a Monster of the Kind, that this Word *Powers* is not in any *old Copy*; when no more than four or five *Gr. Copies* of all Sorts are without it: the same he says at Ch. xiv. 6. where it is the same.

Ver. 9. *thou shalt not give Evidence falsely*] crept says *Mills* from *Mat.* xix. 8. as not indeed with several; but where the Members thus begin with the Repetition of *not*, one might be missed in transcribing, and it may be safest to keep to the many more that have this.

Ver. 10. *Wither* well in *Hymn* 83.

Love is that blessed Cymment, Lord

Which must us re-unite;

In bitter speeches, fire, and sword,

It never took delight:

The Weapons those of Malice are,

And they themselves beguile,

Who dream that such ordained were

Thy Church to reconcile.

Ver. 11. *first believed*] or *began to believe*, as *began to reign* often in the History of the Kings by one *Heb.* Word.

draws near: let us therefore put off the Works of Darkness, and put on the Armour of Light.

13. As in the Day let us walk comely; not in Revelling and Drunkenness, not in Leachery and Wantonness, not in Contention and Jealousy.

14. But put you on the Lord Jesus Christ, and make no Providing for the Flesh in Lusts.

C H A P. XIV.

RECEIVE one weak in the Faith, not in Debates of Reasonings.

2. One indeed believes he may eat all Things, but another being weak eats Herbs.

3. Let him who eats, not despise him that does not eat; and let him that does not eat, not judge him who eats: for God has received him.

4. Who art thou that judgest another's Servant? To his own Master he stands, or falls: and he will be made to stand; for God is able to make him stand.

5. One indeed judges one Day is above another; and one judges every Day is alike: let each be assured in his own Mind.

6. He who minds a Day, minds for the Lord; and he that does not mind a Day, does not mind for the Lord: he who eats, eats for the Lord, since he gives thanks to God; and he that does not eat, does not eat for the Lord, and give thanks to God.

7. For none of us lives for himself, and none dies for himself.

8. Since if we live, we live for the Lord;

and if we die, we die for him: therefore both if we live, and if we die, we are the Lord's.

9. Because for this Christ as well died, as rose up, and revived; that he might have dominion both over the Dead and Living.

10. Why then dost thou judge thy Brother? Or why dost thou even despise thy Brother? For we shall all stand before the Judgment-seat of Christ.

11. For it is written, By my living, says the Lord, to me every Knee shall bow, and every Tongue confess to God.

12. Therefore indeed each of us shall give Account for himself to God.

13. Let us not henceforth therefore judge one another; but judge this rather, not to put a Stumbling to a Brother, or an Offence.

14. I know, and am persuaded by the Lord Jesus, that Nothing is polluted by reason of it self; unless to him that reckons any Thing polluted, to whom it is so.

15. Now if thy Brother is grieved because of the Meat, thou no more walkest according to Love: do not destroy him with thy Meat, for whom Christ died.

16. Let not your Good therefore be spoken evil of.

17. For the Kingdom of God is not Meat and Drink, but Righteousness, Peace and Joy, in the Holy Spirit.

18. For he who serves Christ in these Things, is well-pleasing to God, and approved with Men.

19. Therefore indeed let us pursue the Things of Peace, and those of Edification one to another.

Ver. 13. *Leachery*] So the Gr. Word seems to mean, as elsewhere a *Bed* and *Conception*, and as *Whitby* quotes it from the great Lexicographers *Phavorinus* and *Hesychius*, the *Lust of Women*; but *chambering* is a strange made Word.

Ver. 1. *in Debates*] in seeming more suitable both to the Sense and Gr. than *to*; *nor is there any thing of doubtful*, says *Wall*.

Ver. 3. *received him*] either the former or latter.

Ver. 6. *and he that does not mind a Day, does not mind for the Lord*] all wanting in some, which is not to be wondered at, considering the same is affirmatively just before; but it may be wondered that several Criticks should think it added in, which seems so improbable after the foregoing.

Ib. for the Lord] each of them doing what he does religiously.

Ib. give] belonging to *does not* before: very obscure, if contrary, in the *com. Eng.*

Ver. 9. *as rose up, and revived*] *Mills* instead of this would have the *genuine Reading* be *as lived*, Pr. 763. a few (though only one Copy) being without the first Conjunction and Verb, and many having the latter so; but it seems abridged in Conformity to the rest of the Con-

text, this being unaccountable to be added and altered out of that Conformity. The Notion of *Estius* that *rose up* was written in the *Marg.* to explain *revived*, and then inserted in a wrong Place, n. before instead of after it, might be a Fancy to please himself; and the *Vulg.* with one or two more leaving out *and revived*, might be another Attempt at the Conformity before-mentioned.

Ver. 10. *then*] and not *but*, makes a suitable Connexion.

Ib. despise] as Ver. 3.

Ver. 16. *your*] with a few *our*, which *Mills* votes for to be authentick, though he acknowledges it also less suitable.

Ver. 17. *but Righteousness, Peace and Joy, in the Holy Spirit*] How expressive and emphatical! What need, what can, there be better and more? Considering too that *Kingdom* it self includes Sovereignty, Power, and Honour, as *of God* does (to make it true Happiness) Divine. Thus *Young* now in *Cent. not fab. Let. 4. The first Moment we take God for our Protector, and his precious Promises for our chief Portion; our Superiors even Kings, shrink to Men, and Crowns imperial lose their Lustre. Little Things are little, and leave our Hearts at rest.*

Ib. in] or *through*, as *Psa. v. 11.*

20. Destroy not the Work of God for the sake of Meat. All Things indeed are clean; but it is evil to the Person who eats by Offensiveness.

21. It is good not to eat Flesh, nor drink Wine, nor *that* in which thy Brother stumbles, or is offended, or weak.

22. Hast thou Faith? Have it according to thy self before God: he is blessed who does not judge himself in what he likes.

23. Whereas he that doubts is condemned, if he eat, because not of Faith; since every Thing which is not of Faith is Sin.

CHAP. XV.

WE then who are strong, ought to bear the Infirmities of the weak, and not to please our selves.

2. For each of us should please a Neighbour, for Good to Edification.

3. For even Christ did not please himself; but, as it is written, The Reproaches of those who reproach thee have fallen upon me.

4. For whatever Things were written before, were done for our Teaching; that through the Patience and Comfort of the Scriptures, we might have Hope.

5. And the God of Patience and Comfort, cause you to be of the same Mind one to another, according to Christ Jesus;

6. That you may unanimously with one Mouth glorify the God and Father of our Lord Jesus Christ.

7. Therefore receive one another, as Christ also has received us, to the Glory of God.

8. I further say, that Jesus Christ was the Minister of the Circumcision, for the Truth

of God, to confirm the Promises to the Fathers;

9. Moreover that the Gentiles might glorify God for Mercy, as it is written, For this reason will I confess thee among the Gentiles, and sing melodiously to thy Name.

10. And again he says, Rejoice, O Gentiles, with his People.

11. Again likewise, Praise the Lord, all you Gentiles, and give him thanks, all People.

12. Nay again Esaias says, There will be a Root of Jesse, and one who will stand up to rule over the Gentiles, in him the Gentiles will hope.

13. Now the God of Hope fill you, with all Joy and Peace in believing; for you to abound in Hope, by the Power of the Holy Spirit.

14. And I my self also am persuaded concerning you, my Brethren, that ye your selves too are full of Goodness, filled with all Knowledge, able also to admonish one another.

15. But I have written to you the more boldly, Brethren, in Part, as reminding you, by reason of the Grace given me from God;

16. For me to be the Minister of Jesus Christ to the Gentiles, exercising the Gospel of God; that the Offering of the Gentiles may be acceptable, being sanctified by the Holy Spirit.

17. I have therefore to boast in Christ Jesus, of Things belonging to God.

18. For I will not dare to speak Aught of what Things Christ has not wrought through me, for the Obedience of the Gentiles, in Word and Work;

Ver. 20. *Destroy*] The *com. Eng.* sounds like Indicative to *meat*, and I have known it taken so.

Ver. 21. *or is offended, or weak*] One *MS.* three *oriental Versions*, &c. are without both these, and *Mills* declares *altogether rightly*, and afterwards tells us (which who then can scruple?) that Somebody noted in the *Marg.* *stumbles* to be the same as *is offended or weak*, and some Scribe thinking that was Part of the Text, transmitted it into the Body of the *Epistle*, *Pr.* 1204. but which of the two, or himself, used the most Judgment, would still remain a Doubt. Oh that ever wise Men should so sacrifice Sense to the Idol Imagination!

Ver. ult. In divers *Exemplars* are found next to this, the three last Verses of the *Epistle*.

Ver. 4. *written before*] *Mills* says Somebody changed the simple *written* into this, *Pr.* 1287. although there is not one *Copy* that has it so, but two or three *Versions* and a few *Writers*, as may be expected when that is in the *vulg. Lat.*

Ver. 6. *unanimously*] which is likewise one Word in the *Gr.*

Ib. *the God and Father*] as in *Eph.* i. 3, the *Gr.* Article for *the* being at *God*, not at *Father*; for which see also *Eph.* i. 17.

Ver. 9. *among the Gentiles*] *O Lord*, is added in 11 or

12 *Copies*, 3 *Translations*, &c. as *Mills* says from *Psa.* xviii. 49.

Ver. 12. *again*] seemed to *Mills* inserted from those above, *Pr.* 1215. yet only the *Vers. Eth.* is without it, the *Translator* perhaps leaving it out, because *Esaias* did not say any of that quoted before; whereas this belongs to the Matter, not the Person.

Ver. 13. *in believing*] *Mills* feared was a *Comment*, *Pr.* 1288. while he found but two *Copies* (*Kuster* one more since) no *Version*, nor *Author* leaving it out. Among so many Omissions that are made, why might not this be one?

Ver. 14. *your selves too*] These, says *Mills*, are of some Explainer, *Pr.* 450. What did he explain? Did any Body not understand the Meaning of *you*? If it be retorted, *What did Paul then put it for?* The Answer is as ready, *To make it fuller, and more nervous*; which a *Commentator* would scarce have added to the Text for.

Ib. *also*] wanting in three *Books* of the four that the foregoing was, and so has shared the like Fate from *Mills*, *Ib.*

Ver. 17. *Christ Jesus*] so the *Gr.* Order is, which in *K. James's Transf.* seems to have been altered by Carelessness.

19. By the Power of Miracles and Wonders, in the Power of the Spirit of God: so that from Jerusalem, and round about to Illyricum, I have fulfilled the Gospel of Christ.

20. Nay I endeavoured to preach so, where Christ was not named, that I might not build on another's Foundation;

21. But as it is written, Those to whom it has not been told concerning him shall see, and they that have not heard shall understand.

22. Therefore also I have been much hindered from coming to you.

23. But now as I have Place no longer in these Regions, and have a Longing to come to you;

24. When I go into Spain, I will come to you: for going along I hope to see you, and be conducted thither by you, if I have first my fill of you in Part.

25. However now I am going to Jerusalem, to minister to the Saints.

26. For those of Macedonia and Achaia have thought well, to make some Contribution for the Poor of the Saints at Jerusalem.

27. They have thought well indeed, and are their Debtors: for if the Gentiles have partaken of their spiritual Things, they ought also to minister to them in carnal Things.

28. When I have therefore accomplished this, and sealed this Fruit to them, I shall come by you into Spain.

29. And I know that when I come to you, I shall come in the Fulness of the Blessing of Christ's Gospel.

30. So I beseech you, Brethren, by our Lord Jesus Christ, and by the Love of the Spirit, to strive with me, in Prayers for me to God;

31. That I may be delivered from the Unbelievers in Judea, and that my ministering for Jerusalem may be acceptable to the Saints;

32. That I may come to you in Joy by the Will of God, and may be at rest with you.

33. Now the God of Peace be with you all: so let it be.

CHAP. XVI.

AND I commend to you Phebe our Sister, who is a Minister of the Church at Cenchrea;

2. That you would receive her in the Lord, as is worthy of Saints, and stand by her in whatever Matter she has need of you: for she has also been an Entertainer of many, and of me my self.

3. Salute Priscilla and Aquila, my Fellow-workers in Christ Jesus:

4. Who for my Life laid down their own Necks; to whom not I only give thanks, but likewise all the Churches of the Gentiles:

5. As also the Church at their House. Salute Epenetus my Beloved, who is the First-fruit of Achaia to Christ.

6. Salute Mary, that laboured much for us.

7. Salute Andronicus and Junia, my Relations and Fellow-prisoners; who are noted among the Apostles, that also were in Christ before me.

8. Salute Amplias, my Beloved in the Lord.

9. Salute Urbane our Fellow-worker in Christ, and Stachys my Beloved.

10. Salute Apelles approved in Christ. Salute those of Aristobulus.

11. Salute Herodion my Kinsman. Salute those of Narcissus, that are in the Lord.

12. Salute Tryphena and Tryphosa, that labour in the Lord. Salute the beloved Persis, who has laboured much in the Lord.

Ver. 19. *of God*] Although this is absent but in one Copy, beside some that have *Holy* for it, yet *Mills* counts that one only right, *Pr.* 453.

Ver. 20. *endeavoured to preach*] *Vulg.* preached, by Omission, as *Mills* confesses, *Pr.* 549.

Ver. 24. *I will come to you: for*] some leave out, I suppose because *Paul* was prevented in his Intention, yet he came to them in another Manner.

Ver. 27. *They have thought well indeed*] which being a Repetition, is omitted in two or three Copies, yet *Mil's* suspected it made from the foregoing Ver. in *Pr.* 1288. but his Argument, that it was done, because otherwise it would not be clearly understood who were the Debtors, the Inhabitants of *Macedonia* and *Achaia*, or the Saints of *Jerusalem*, does not appear to have any Foundation; since that might be easily known, though on the contrary these Words rather obscure it, by coming between *the Saints* and *these*.

Ib. *indeed*] when *For* would be thus repeated, which to avoid, our Translators left it out.

Ib. *have partaken*] *West.* have partook ungrammatical: so *having been wrote*, on 1 *Cor.* xvi. 21. and *have drank*.

Ver. 29. *—'s Gospel*] omitted by some, and wildly imagined by *Mills* to be taken from Ver. 19.

Ver. 30. *the Love of the Spirit*] by which I understand his Love to us, not only as the most excellent Sense, but most suitable to *Jesus Christ* before.

Ver. 1. *a Minister*] so rendered first by *Tyndal*, and afterwards by the *Bishops* under *Q. Elizabeth* in their *Bible*, nay in several other Places of the *pres. Transf.* as likewise by *Erasm.* and *Ben. ministra*, and *Cast. ministrum*, *Calv. faithful minister*.

Ver. 3. *Fellow*] as Ver. 7. nay the same whole *Gr.* Word is rendered in the *com. Transf.* *work-fellow*, Ver. 21. and the like elsewhere.

Ver. 5. *Achaia*] Some have *Asia*, which as well as *Wall*, even *Whitby* is for, and *Mills* is positive this came from 1 *Cor.* xvi. 15. but on the other hand *Achaia* being there, seems far more likely the Occasion of altering it here to *Asia*, as being spoken of different Persons; and can it be imagined any would alter *Asia* here, to be the same as there? Yet *Paul* might write this of the first Person, that of the first Family in *Achaia*, which I think may be quite satisfactory.

Ver. 6. *as*] The *Vulg.* and several have *you*, yet *Mills* pleads for ours to be right, *Pr.* 1064. and look *Whit. Exam.*

Ver. 7. *Relations*] *Junia* being a Woman.

13. Salute Rufus chosen in the Lord, with his Mother and mine.

14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the Brethren with them.

15. Salute Philologus, and Julia, Nereus, and his Sister, as also Olympas, and all the Saints with them.

16. Salute one another with a holy Kiss. The Churches of Christ salute you.

17. And I beseech you, Brethren, watch them that make Dissensions and Offences, contrary to the Doctrine which you have been taught, and turn aside from them.

18. For such do not serve our Lord Jesus Christ, but their own Bellies; and by kind Speech, and speaking well of *them*, deceive the Hearts of the Harmless.

19. For your Obedience is come to all; I therefore rejoice for you: yet I would have you indeed be wise in Good, but innocent in Evil.

20. And the God of Peace will bruise Satan under your Feet quickly. The Grace of our Lord Jesus Christ be with you: so let it be.

21. Timothy my Fellow-worker, with Lucius, Jason, and Sosipater, my Relations, salute you.

22. I Tertius, who write the Epistle, salute you in the Lord.

23. Gaius the Landlord of me, and of the whole Church, salutes you. Erastus the Steward of the City salutes you, and Quartus a Brother.

24. The Grace of our Lord Jesus Christ be with you all: so let it be.

25. Now to him who is able to establish you; according to my Gospel, and the Preaching of Jesus Christ; suitable to the Revelation of the Mystery kept silent in ancient Times;

26. But now made manifest, and by the Scriptures of the Prophets, according to the Command of the Everlasting God, made known to all the Gentiles, for Obedience of the Faith;

27. To the only Wise God be Glory, by Jesus Christ, for ever: so let it be.

It was written to the Romans from Corinth, sent by Phebe, a Minister of the Church at Cenchrea.

Ver. 13. *mine*] for the Care she has taken of me, *Wall's Crit.*

Ver. 14. *Hermas*] There is a *Treatise* of some Length as his, called *The Shepherd of St. Hermas*, which see in *Eng.* with *Wake's Genuine Epistles*. It is reckoned to be written eleven Years after this to the *Romans*.

Ver. 16. *The Churches*] to which some have *all*, and *Mills* counted rightly. This is a little unusual, since the *various Readings* generally lessen ours. There might be some Motive for leaving out, and I confess I don't see much for putting in *all*, unless it was done from the preceding Verse, which might be the Case.

Ver. 18. *speaking well of*] so it rightly signifies, and not *fair speeches*. Four or five *Copies* being without this with *and*, *Mills* raises a Scruple of its being put in the *Marg.* for the *Interpretation of kind Speech*, and then taken into the Text with *and* added; but if so, must be wilfully done.

Ib. *Harmless*] as in *Heb.* vii. 26. not *simple*.

Ver. 19. *innocent*] the *Gr.* Word is used besides, *Mat.* x. 16. *Phil.* ii. 15. where, as well as by its Etymology, it does not appear to mean *simple*.

Ver. 25. These three last Verses have been supposed to

be joined to the End of Chap. xiv. with which *Paul* first ended, then added the rest as a Postscript, and that Somebody afterwards removed this Conclusion hither; because several *Manuscripts* and ancient *Commentaries* have them there. For *Marcion* (called) the Heretick's rejecting these two Chapters is not to be regarded, since it is not likely either that the Apostle should omit the Salutations, or any other add so many.

Ib. *ancient Times*] see of it on 2 *Tim.* i. 9.

Sub. *It was written*] which the *Gr.* is, as to the *Philippians* and *Titus*. These *Subscriptions* are not only without Authority, but as will appear sometimes without Truth; being made by one *Euthalius* a Deacon, A. D. 458, *Mills Prolog.* p. 90.

Ib. *Corinth*] situate at the Entrance into the South of *Greece*, from the North, from whence it appears written by Ch. xvi. 23. with 1 *Cor.* i. 14. & 2 *Tim.* iv. 20. and the Date of the *Epistle* is to be referred to the three Months mentioned in *Acts* xx. 3. An. Dom. 58, next after the *Epistles to the Corinthians*, but placed first in Order, as being larger; compare 1 *Cor.* xvi. 1, 3, 4. with Ch. xv. 25, 26. of this *Epist.*

NOTES upon the First Epistle of PAUL to the CORINTHIANS.

C H A P. I.

PAUL, called to be an Apostle of Jesus Christ, by the Will of God, and Sosthenes a Brother;

2. To the Church of God that is at Corinth, to those sanctified in Christ Jesus, called to be Saints, with all who in every Place call on the Name of our Lord Jesus Christ, both theirs and ours.

3. Grace be to you, and Peace from God our Father, and the Lord Jesus Christ.

4. I give thanks to my God always for you, for the Grace of God given you in Christ Jesus;

5. That in every Thing you are enriched in him, in all Speech and all Knowledge:

6. As the Testimony of Christ was confirmed in you.

7. So that you are not behind in any Gift, waiting for the Revelation of our Lord Jesus Christ:

8. Who will also confirm you blameless till the End, at the Day of our Lord Jesus Christ.

9. God is faithful, by whom you were called into the Communion of his Son Jesus Christ our Lord.

10. And I beseech you, Brethren, by the Name of our Lord Jesus Christ, that you would all speak the same, so that there may not be Divisions among you, but you may be compleated both in the same Mind and Opinion.

11. For it has been declared to me con-

cerning you, my Brethren, by those of Chloe, that there are Contentions among you.

12. So this I mention, that each of you says, I indeed am Paul's, and I Apollos's, and I Cephas's, and I Christ's.

13. Is Christ divided? Was Paul crucified for you? Or were you baptized in the Name of Paul?

14. I give thanks to God, that I baptized none of you, excepting Crispus and Gaius:

15. Lest any one should say, that I baptized in my own Name.

16. And I also baptized the Family of Stephanas; I know not further, whether I baptized any other.

17. For Christ did not send me to baptize, but to preach; not with Wisdom of Speech, lest the Cross of Christ should be made void.

18. For the Speech of the Cross is to them indeed that perish, Foolishness; but to us who are saved, it is the Power of God.

19. For it is written, I will make the Wisdom of the wise Men perish, and abolish the Understanding of the learned ones.

20. Where is the wise Man? Where the Scribe? Where the Disputer of this Age? Has not God made the Wisdom of this World foolish?

21. For as in the Wisdom of God, the World by Wisdom did not know God; he was pleased by the Foolishness of Preaching to save those who believe.

22. Since even the Jews ask for a Sign, and the Grecians seek Wisdom.

Tit. Corinthians] These two *Epistles*, written about five Years after those to the *Thessalonians*, claim the Priority in Time of all the other *Books*; *Mills*, as likewise *Pearson*, states them A. D. 57, and this a little before the Passover, by Ch. xvi. 8. & v. 7, 8.

Ver. 1. *called*] Merely for not being in three *Copies*, and the *Lat.* of two of them, *Mills* fancied this was inserted from the Beginning of *Rom.* Pr. 1288. but then would not it likewise have been added to 2 *Cor.* &c?

Ver. 2. *theirs and ours*] viz. *their and our Lord Jesus Christ*, as *Whitby* says from the *Ancient Interpreters*.

Ver. 4. *in Christ Jesus*] so the *Gr.*

Ver. 7. *Revelation*] not coming.

Ver. 8. *blameless till*] This Adjective belonging to the former Part of the Verse.

Ver. 10. *Brethren*] Only because two of the Primitive Writers omitted this Word in Quotation, *Mills* peremptorily pronounces it is not *Paul's*, *Prel.* 630. which is slenderer than his common slender Pretences against our

received Reading, and when he had a little before mentioned another of those Writers quoting too negligently, by *Memory*, in *short*, or to the *Sense*, Pr. 616. Instances of which also see in *Whitby's Examen*, Cap. 1.

Ver. 12. *Paul's, &c.*] as in the *com. Transf.* Chap. iii. ult.

Ver. 18. *Speech*] the same as in the foregoing Verse, and Chap. ii. 1.

Ib. *indeed*] *Mills* cites four *Translations* and two *Authors*, for this Particle not being in the *Original*, and thence concludes it should not be there, being thrust in, Pr. 454. What a parallel Proof he might have had in our *com. Eng. &c.* that it is not in the *Orig.* now!

Ib. *as*] *them* by omitting the Pronoun in a few, whose Part our great Critick above takes, Ib.

Ver. 20. *Age*] different from the following.

Ver. 21. *as*] which does not signify after that as I find in *Scripture. Gen. seeing, vulg. Lat. &c. quia, because.*

23. Whereas

23. Whereas we preach Christ crucified ; to the Jews indeed Offence, and to the Grecians Foolishness ;

24. But to those who are called, both Jews and Grecians, Christ the Power of God, and the Wisdom of God,

25. Because what is foolish of God is wiser than Men, and what is weak of God is stronger than Men.

26. For you behold your Calling, Brethren, that there are not many wise according to the Flesh, not many powerful, not many noble.

27. But God has chosen the foolish Things of the World, that he might confound the wise ; as he has the weak Things of it, that he might confound the strong ones ;

28. Nay the base Things of the World, and contemptible has God chosen, and Things which are not, that he might make void the Things which are :

29. To the end that no Flesh may boast before him.

30. But you are of him in Christ Jesus ; who is made to us Wisdom by God, with Righteousness, Sanctification and Redemption :

31. That, as it is written, Let him who boasts do it in the Lord.

CH A P. II.

AND when I came to you, Brethren, I did not come according to the Eminence of Speech or Wisdom, declaring to you the Testimony of God.

2. For I did not determine to know any Thing among you, excepting Jesus Christ, and him crucified.

3. Moreover I was with you in Weakness, Fear, and much Trembling.

Ver. 28. *and Things*] This *and* *Mills* would turn off, not found in four Copies, &c. Pr. 1491. though so needful.

Ver. 4. *and of Power*] None, but the *Eth. Transf.* being without this, *Mills* says it is credible that it was added by Occasion of *in the Power of God* in the next Ver. Pr. 1215. What Imagination is here !

Ver. 7. *the Ages*] being plural in the Gr. and the Lat. *secula*, as all render it, the same ; so likewise the late *Eng. Transf.*

Ver. 9. *what Things*] not *the things* themselves entered, the Verb before being singular.

Ver. 11. *what*] The Gr. has not *man* here, nor in the latter Part of the Verse, which is making *the Spirit* in both Places *a Man*. *Μεψ* or *δυναμς* may be understood, to be *what Part or Faculty*.

Ver. 13. *Holy*] though omitted by some, and thence only seemed to *Mills* an Addition, may not to others with me.

Ver. 14. *of God*] Some *Primitive Writers* leave out, for Dispatch of Quotation probably, and as *the Spirit* may be understood without, as also one Copy and *Verf.* whence *Mills* denies it to be the Apostle's own, Pr. 455, 737.

1b. *spiritually judged of*] How opposite to that of *Ham-*

4. My Speech also and Preaching, was not in enticing Words of human Wisdom ; but in the Demonstration of the Spirit, and of Power :

5. That your Faith might not be in the Wisdom of Men, but in the Power of God.

6. However we speak Wisdom among the Perfect ; yet not the Wisdom of this World, nor of the Rulers of it, who become void.

7. But we speak the Wisdom of God in a Mystery, the hidden, which God fore-appointed before the Ages, for our Glory :

8. Which none of the Rulers of this World knew ; for if they had known, they would not have crucified the Lord of Glory.

9. But as it is written, The Eye has not seen, nor the Ear heard, nor has it come up in the Heart of Man, what Things God has prepared for those who love him.

10. Nevertheless God has revealed by his Spirit : for the Spirit searches all Things, even the deep Things of God.

11. For what of Men knows the Things of Man, excepting the Spirit of Man in him ? So also none knows the Things of God, excepting the Spirit of God.

12. And we have not received the Spirit of the World, but the Spirit from God ; that we might know the Things given us by God.

13. Which Things also we speak, not in the Words taught of human Wisdom, but in those taught of the Holy Spirit, comparing spiritual Things with spiritual.

14. Whereas a natural Man does not receive the Things of the Spirit of God : for they are Foolishness to him ; and he cannot know, since they are spiritually judged of.

15. But a spiritual one indeed judges of all Things ; yet he himself is judged of by Nobody.

mond in *New Light*, Sect. 26. bound up with his *Assertions*, ' The understanding the Word of God contained ' in the Scripture, must be attained by the same means, ' or the like, by which other writings of men are ex- ' pounded, and no otherwise ? '

1b. *judged of*] the same as in the next Verse.

Ver. 15. *indeed*] as that in Ch. i. 18.

1b. *judged of*] viz. rightly, as *judges* before. *Hammond* to shun the Force of this Text, which stood in his Way as at *Acts* ii. 17. says in *Postf. of New Light*, Sect. 12. *He that is spiritual* is ' such an one, as is said to have received the Spirit which is of God, Ver. 12. Certainly. And, adds he, Such were the Apostles and others of that time. Very true again ; but is there any necessary Consequence from thence, that none in after Ages would or could be *spiritual* ? God forbid ! and *rational inference* which he names Sect. 1. does not require it, but the contrary, since without the Spirit of God the Things of God cannot be known, Ver. xi. 12. and *a spiritual* here is opposed to *a natural Man* in the foregoing Verse, which Distinction surely still continues ; and I hope some love God now, Ver. 9.

16. For

16. For who has known the Mind of the Lord, that may instruct him? However we have the Mind of Christ.

CHAP. III.

AND I, Brethren, could not speak to you as spiritual, but as carnal, as Babes in Christ.

2. I have fed you with Milk, and not Meat: for hitherto you could not bear it, nay neither yet can you now.

3. For you are yet carnal: for where there is among you Jealousy, Contending and Dissensions, are not you carnal, and walk according to Man?

4. For when Somebody says, I indeed am Paul's, and another, I Apollos's, are not you carnal?

5. Who then is Paul, and who Apollos, but Ministers by whom you have believed, even as the Lord gave to each?

6. I planted, Apollos watered; but God caused to grow.

7. So that neither he that plants is any Thing, nor he that waters, but God who causes to grow.

8. Nay he that plants, and he that waters, are one, and each will receive his own Reward according to his own Labour.

9. For we are Workers together of God: you are God's Husbandry, God's Building.

10. According to the Grace of God given me, as a wise Master-builder I have put the Foundation, and another builds up; but let each look how he builds up.

11. For none can put another Foundation, beside what is laid, which is Jesus Christ.

12. Now if any one build up on this Foundation, Gold, Silver, precious Stones, Wood, Hay, Stubble;

13. The Work of each will be made manifest: for the Day will declare, since it will be revealed by Fire, which will prove of what Kind the Work of each is.

14. If any one's Work shall remain which he builds up, he will receive a Reward.

15. If any one's Work shall be burnt up, he will suffer loss; yet he himself may be saved, but so as by Fire.

16. Do not ye know that ye are the Temple of God, and the Spirit of God dwells in you?

17. If any one spoils the Temple of God, him will God spoil: for God's Temple is holy, which you are.

18. Let none deceive himself; if any one seems to be wise among you in this Age, let him become foolish, that he may become wise.

19. For the Wisdom of this World is Foolishness with God: for it is written, He takes the Wise in their Craftiness;

20. And again, The Lord knows the Imaginations of the Wise, that they are Vanity.

21. So that none should boast in Men: for all Things are yours,

22. Whether Paul, or Apollos, or Cephas, or the World, or Life, or Death, or present Things, or future Things, all are yours.

23. And you are Christ's, and Christ is God's.

CHAP. IV.

LET a Man so count us, as Ministers of Christ, and Stewards of the Mysteries of God.

2. But further, there is sought for in Stewards, that any one should be found faithful.

3. Yet to me it is for a very small Thing, that I should be judged of by you, or by Man's Day: whereas neither do I judge of myself.

Ver. 2. *Milk—Meat*] Our two great (*Protestant*) Translators, viz. *Cassiodorus* and *Beza*, fall out concerning these being the same or not; which see together in the *Defence* of the former, p. 133, &c.

1b. *and*] several want, whom *Mills* seems to hold with, *Pr.* 631.

Ver. 3. *and Dissensions*] not in three or four Copies, three Versions, &c. so thought by *Mills* to be brought from *Gal.* v. 20. but in *Prel.* 986 or 987. he says it crept from the *Marg.* as if it were, according to what he writes in other Places, a *Scholium* or *Exposition*; so that the Inconsistency may strengthen, more than the whole stagger us; neither are these three Nouns any how in this Order in *Gal.* v.

Ver. 5. *to each*] so the *Gr.* only and in Ver. 8. the *new Verf.* has *to each* of them.

Ver. 6. *I planted, Apollos watered*] according to the Narration in *Acts* xviii. 1, 11, 18, 24, 27. & xix. 1.

1b. *Apollos*] Former Editions of our last *Transf.* have it *Apollo*, so that *Wall* wondered what the Translator of this Epistle ailed, that he must call him so, and not Apollos, as in *Acts*, and as the *Gr.* Name is.

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Ver. 9. *of God*] as *God's* after, not *with*; which *Doddr.* calls an improper Rendering on every Account, and against which see also *Beza*.

Ver. 10. *and*] Two Copies are without, I suppose because it is repeated; the Reader may find it more unaccountable, that *Mills* should think the Original at first without so necessary a Connection, and on so small Authority, *Pr.* 455.

1b. *builds up*] rendered only *build* in the *com. Transf.* Ver. 12. which has also here a Pronoun *there*—for its Object twice, that is not in the *Gr.* *thereon* and *thereupon* may also seem different.

Ver. 11. *put*] not the same Verb as the following.

Ver. 13. *by Fire*] which the *Marg.* of the *Gen. Transf.* has, *By the triall of Gods Spirit*,

Ver. 3. *judged of*] The *Gr.* Verb *anacrino* signifying properly *judge of*, as *crino* Ver. 5. does *judge*. But the common *of* is old for *by*.

1b. *Man's Day*] viz. for such judging, but by God's; the Original Word not signifying judgment.

H h h

4. For

4. For I am conscious of Nothing to my self; yet am not I justified in this, but it is the Lord judges of me.

5. So that judge you not any Thing before the Time, till the Lord comes, who will both make light the hidden Things of Darkness, and make manifest the Counsels of the Hearts; and then there will be Praise to each from God.

9. Now these Things, Brethren, I have transformed to my self and Apollos by reason of you; that you may learn in us, not to mind above what is written, that none may be puffed up for one against another.

7. For who distinguishes thee? And what hast thou which thou didst not receive? And now if thou didst receive, why dost thou boast, as if thou hadst not?

8. You are satisfied already, are rich already, have reigned without us; and I wish indeed you did reign, that we also might reign with you.

9. For I think, that God has shewn us Apostles the last, as appointed to Death; since we are made a Show to the World, Angels and Men.

10. We are Fools for Christ, but you are wise in Christ; we are weak, but you are strong; you are glorious, but we dishonourable.

11. Till the present Hour we are both hungry and thirsty, as also naked and beat, and do wander about;

12. Moreover we labour, working with our own Hands: being railed at, we speak well to; being persecuted, we bear;

13. Being spoken ill of, we intreat: we are made as the Scum of the World, the Filth of all Things till now.

14. I do not write these Things to shame you, but as my beloved Children I warn.

15. For though you should have ten thousand Schoolmasters in Christ, yet not many Fathers: for I begot you in Christ Jesus by the Gospel.

16. I therefore beseech you, be Imitators of me.

17. For this I have sent to you Timothy, who is my beloved Child, and faithful in the Lord; who will put you in remembrance of my Ways in Christ, as I teach every where in every Church.

18. Now some are puffed up, as if I would not come to you;

19. Whereas I will come quickly to you, if the Lord is willing; and will know, not the Speech of those that are puffed up, but the Power.

20. For the Kingdom of God is not in Speech, but in Power.

21. What would you? I should come to you with a Rod, or in Love, and the Spirit of Meekness?

CHAP. V.

IT is wholly heard there is Whoredom among you, and such Whoredom which is not mentioned among the Gentiles, that any one should have a Father's Wife.

2. And you are puffed up, and have not rather mourned, that he who has done this Deed might be put out from amongst you.

3. For I indeed, as absent in Body, but present in Spirit, have already judged, as if present, him that has so acted this;

4. In the Name of our Lord Jesus Christ, when you are assembled together, and my Spirit, with the Power of our Lord Jesus Christ,

5. That such a one should be delivered to Satan, for the Destruction of the Flesh, that the Spirit may be saved in the Day of the Lord Jesus.

6. Your Boasting is not good: do not you know, that a little Leaven leavens the whole Lump?

Ver. 4. *am conscious of Nothing to my self*] very apt to the Gr. and not labouring with Obscurity, like the *com. Transf.*

Ver. 6. *to mind*] The *Vulg.* and four or five Copies have not this, which *Mills* does not attempt however to vindicate, *Pr.* 454.

Ib. *is written*] I incline to think, with *Besa*, in the *Scripture*.

Ver. 7. *distinguishes*] the best *English Word* I believe to answer to the Gr. here.

Ver. 8. *reigned*] Our *Translators* needed not to have added *as kings*; since *reigned* implies that and more.

Ver. 11. *wander about*] a Verb only.

Ver. 14. *I warn*] By five Copies *to warn*, and *Grotius* says rightly, that it may agree with the *as*; but either of them will agree with that, and not indeed as *Whitby* asserts, *to warn is ill if we are to believe St. Hilary, with all the Gr. Scholiums and Versions, Exam. Lib. ii. C. 3.* since they have Nothing of its Disagreement.

Ver. 20. *Power*] *Of the Holy Ghost, Gen. Note.*

Ver. 1. *is—mentioned*] six or seven Copies, the *Vulg.* &c. are without, so said by *Mills* to be added to compleat the Sentence. Now what Answer does a simple Assertion demand? And what such as the Assertor could not know to be true? But especially that which has more Evidence against it, than for it? How frequently these are applicable to what *Mills* positively asserts against our *Reading*, and almost always the two latter, the Reader may observe.

Ver. 2. *put*] as Ver. 13.

Ver. 3. *judged, as if present, him*] judged him as a Judge present there, the Sentence following.

Ver. 4. *Christ*] The last is affirmed by *Mills* to be added, *Pr.* 730. as not in two or three Codes, &c. no great Wonder that the *Vulg.* should be so accompanied.

Ver. 6. *is not good*] One Gr. Copy, and *Augustine* says some *Lat.* ones, being without *not*, *Mills* does not doubt but the Apostolic's own also: for, says he, it is an ironical Reproach; which the Expression seems too positive, and simple for: he adds, like *Mark vii. 9. Rom. xi. 20. Jam. ii. 19.*

7. Purge

7. Purge out therefore the old Leaven, that you may be a new Lump, as you are unleavened: for even Christ our Passover has been sacrificed for us.

8. So then let us keep the Feast, not with old Leaven, nor with the Leaven of Wickedness and Iniquity, but with the unleavened Cakes of Sincerity and Truth.

9. I wrote to you in the Epistle, not to keep company with Whoremongers.

10. Yet not altogether with the Whoremongers of this World, or the Covetous, Extortioners or Idolaters; for then indeed you should go out of the World,

11. So now I have written to you, not to keep company with any one named a Brother, if a Whoremonger, Covetous, Idolater, Railer, Drunkard or Extortioner, nor to eat with such a one.

12. For what have I to do also to judge those without. Do not you judge those within?

13. Whereas God judges those without. So put out the wicked Man from your selves.

CHAP. VI.

DOES any one of you who has a Matter against another, dare to be judged before the Unrighteous, and not before the Saints?

2. Do not you know, that the Saints will judge the World? And if the World shall be judged by you, are ye unworthy of judging very small Things?

3. Do not you know, that we shall judge

Angels? How much more Things of this Life?

4. Therefore indeed if you have the judging the Things of this Life, place them *for it* that are contemptible in the Church.

5. I speak to your Shame. Is not there thus a wise Man among you, not even one, who can decide amongst his Brethren?

6. On the contrary one Brother is judged with another, and this before the Unbelievers.

7. There is now therefore indeed wholly a Defect in you, that ye have Trials at Law with your selves: for what reason do ye not rather suffer injury? For what reason do ye not rather be deprived?

8. On the contrary ye do injury, and deprive, and that the Brethren.

9. What do not you know, that the Unrighteous shall not inherit the Kingdom of God? Do not mistake; neither Whoremongers, Idolaters, Adulterers, Effeminate, Buggerers,

10. Thieves, Covetous, Drunkards, Railers nor Extortioners, shall inherit the Kingdom of God.

11. And thus some of you were; but you are washed, but you are sanctified, but you are justified, in the Name of the Lord Jesus, and by the Spirit of our God.

12. All Things are lawful for me, but not all Things profitable: all Things are lawful for me, but I will not be brought under the Power of any.

13. Meats are for the Belly, and the Belly for Meats; but God will make both this and these void. And the Body is not for Whore-

ii. 19. neither of which appear to me such, one would think it would not be pretended of the two latter, and the Shew of it in the first lies in taking the Sense of the Word there too strictly, as in the *Eng.* The leaving out *not* might be owing to Oversight, or the Repetition of it.

Ib. *leavens*] Hereby displaying how the Evil he complained of would spread and operate, not that Leaven is injurious to Dough (quite contrary) but the Comparison is used as the Similitude of the unjust Steward, *Luke xvi.* Not aware of this, and to make it more explicit, *Marcion* the ancient Heretick, as it appears, altered it to another Word, that may be best rendered perhaps *spoils*, but chiefly signifies *deceives*. Yet *Mills* argues for that to be the genuine Word, both here and *Gal. v. 9.* as if our Apostle knew no better what Leaven does to the Dough; see also *Whit. Exam. Lib. ii. 3.* I am apt to think it was changed first in *Gal.* and then here to accord with that.

Ver. 7. *therefore*] not in several *MSS.* and other Writings, though it has escaped the Censure of *Mills, &c.* but *Whitby* relates was omitted because not in the *Office of St. Paschal.*

Ib. *for us*] according to *Mills* is an *Explanation, Pr. 759.* he finding five *Exemplars,* the *Vulg.* and several more without it; but how light are all these to weigh against ours that have it? It being read, *Beza* says, in the *Gr.* with a very great Agreement, and, as he subjoins, is not insignificant or useless.

Ver. 8. *but with the unleavened Cakes of Sincerity and Truth*] *Mills* thought was all added, that there might be what would answer to the latter Part of the foregoing Verse, merely as being not in the *Ethiop. Vers.* O fy!

And may there always be some ready to defend the Sacred Writings against such crude Positions! Had Something been so added, doubtless the Word [new] would have been in it; and the *Eth. Translator* might only miss a Line; see too *Whit. Annot..*

Ib. *unleavened Cakes*] being plural, like the *Heb. Exod. xii. 8. Josh. v. 11.* and in one Word, where neither *bread* nor *cakes* is *Italic* in our *com. Vers.*

Ver. 9. *the Epistle*] this same, at the first Inditing of it, according to the *Commentators*; there being no Account of any *Epistle* of his to them before.

Ver. 11. *keep company with*] Thus the Expression is proper, which is so defective in the *com. Transf.* though *be* is there added.

Ver. 12. *So put out*] *West. And ye will take away.*

Ver. 1. *to be judged*] *West.*

Ver. 2. *very small Things*] according as rendered Chap. iv. 3.

Ver. 4. *place them*] viz. as I understand it, you may do so, rather than want Persons for it.

Ver. 5. *not even one*] joined to the foregoing; and three or four are without it, (not only the *Ethiop.* as *Whitby* says) with *Mills's* Approbation, *Pr. 457.*

Ver. 7. *therefore*] the *Vulg.* and one *Copy* omit, enow for *Mills's* *insertum est, it is put in, Pr. eod.*

Ver. 8. *that*] *Clemens of Alexandria* alone having not this Particle, *Mills* could not think (without allowing scarcely) that it was genuine, *Pr. 631.* which exceeds what was mentioned at Ch. i. 10.

Ver. 9. *What*] as it is Ver. 16, 19.

dom,

dom, but for the Lord, and the Lord for the Body.

14. Moreover God has both raised up the Lord, and will raise up us by his Power.

15. Do not you know, that your Bodies are the Members of Christ? Shall I then take the Members of Christ, and make the Members of a Harlot? Far be it.

16. What do not you know, that he who is joined to a Harlot is one Body? For, says he, the two shall be one Flesh.

17. And he who is joined to the Lord, is one Spirit.

18. Flee Whoredom: every other Sin whatever a Man does, is without the Body; but he that commits Whoredom, sins against his own Body.

19. What do not you know, that your Body is the Temple of the Holy Spirit in you, which you have from God, and are not your own?

20. For you are bought with a Price: then glorify God both in your Body and Spirit, which are God's.

CHAP. VII.

NOW concerning what Things you wrote to me: it is well for a Man not to meddle with a Woman.

2. Yet by reason of Whoredoms, let each Man have a Wife to himself, and each Woman have her own Husband.

3. Let the Husband render to the Wife the good Will that is due, in like Manner the Wife also to the Husband.

Ver. 19. *Body*] Nine Copies and some Writers have *Bodies*, perhaps to suit better, as might be thought, with *you and your*, or to conform a little to the *Vulg.* that has *Members*, though most likely from Ver. 15. yet *Mills* supposes it was so at first.

Ver. 20. *glorify*] Some add *and carry*, which may be seen in *Mills's Notes*. So *Ignatius*, that great primitive Father and Martyr, the immediate Disciple of the Apostle *John*, glorified before the Emperor *Trajan* of the Name *Theophorus*, one carrying God.

Ver. 20. *both—and Spirit, which are God's*] *Mills* counts added at the Side, from whence it crept into the Text, some being without it; but see *Whit. Ex.*

Ver. 3. *the good Will that is due*] Some Copies, &c. have instead of this *the Debt*, which the Criticks imagine is right, and that it was altered to be modest; but why not as well to be plainer, when it could be made so by shortening *opheilomen* to *opheilen*? And why should not *Paul* write as modest as a Transcriber, or the *old Lat. Translator*? *Hammond* says some Gr. Copies read *due Honour or Worship*, which perhaps, adds he, is the Ground of the Use of the Word {*worship*} retained by our Church in the Form of Marriage; but this will prove a very slight Ground of it, as it may be questioned whether any Gr. Copy has that, since only *Curcellæus* mentions such a Reading, whose Collection is very uncertain, as may be seen in *Warten's Edit.* besides which only *Chrysostome* has it by *Mills's Account*.

Ib. *good Will*] as translated *Eph. vi. 7.* where it is only

4. The Wife has not power of her own Body, but the Husband; and in like manner the Husband also has not power of his own Body, but the Wife.

5. Do not deprive one another, excepting what may be by Agreement for a Time, that you may be at leisure for Fasting and Prayer; and you should come together again in the same Place, that Satan may not tempt you for your Excess.

6. However I say this according to Permission, not according to Command.

7. For I would have all Men be even as my self; but each has his own Gift from God, one indeed in this Manner, and another in that.

8. So I say to the Unmarried and the Widows, it is well for them if they remain even as I.

9. Nevertheless if they have not Continence, let them marry: for it is better to marry, than to be inflamed.

10. And the Married I order, not my self, but the Lord, that the Wife should not depart from the Husband.

11. But yet if she does depart, let her remain unmarried, or be reconciled to the Husband; and let not the Husband put away the Wife.

12. Moreover to the rest I say, not the Lord; If any Brother has an unbelieving Wife, and she consent to dwell with him, let him not put her away:

13. The Wife likewise who has an unbelieving Husband, and he consents to dwell with her, let her not put him away.

besides. The *Gen. Note* says, it containeth all duties pertaining to marriage; *Ham.* all acts of conjugall love.

Ver. 5. *Fasting and*] A pretty many are found without these Words, which then no Wonder *Mills* is for; but a great many may have a better Claim, as a Majority in Voting passes, and especially as the *Vulg. Lat.* seems to have had Influence over those. Nor is it to be thought the Married were to do thus for Prayer only, a frequent or daily Duty, which Consideration may quite determine the Matter.

Ib. *come together*] Instead of this some have *be*, mostly of those who omitted the other before, and *Mills* favours these also, *Pr. 680.* but that is not to be granted to a Part, which was not to the Whole.

Ib. *in the same Place*] namely *the same Bed*, according to *Bez.* rendered in *unum* by *Eras.* but concerning the Gr. which is passed over in the *con. Transf.* see on *Acts i. 15.*

Ib. *Excess*] as rendered *Mat. xxiii. 25.* being only in these two Places.

Ver. 7. *be even as my self*] in respect to Chastity, not a single Life.

Ver. 9. *Continence*] which *Grew* in his *Cosmology*, or *Account of the World*, thus defines, *Content without lawful Venery*, is Continence; without unlawful, Chastity. If contain, should be contain themselves, as the Gr. also signifies.

Ver. 12. *unbelieving*] as Ver. 14. and one Gr. Word.

Ver. 13. *and he consents*] *if* is not in the Gr. and besides spoils the Eng.

14. For

14. For the unbelieving Husband is sanctified in the Wife, and the unbelieving Wife sanctified in the Husband: otherwise indeed your Children would be unclean, but now are holy.

15. Yet if the Unbelieving will depart, let him: a Brother or Sister is not a Servant in such Things, but God has called us in Peace.

16. For how dost thou know, O Wife, whether thou shalt save the Husband? Or how dost thou know, O Husband, whether thou shalt save the Wife?

17. Else as God has distributed to each, as the Lord has called each, so let him walk; and thus I order in all the Churches.

18. Is any one called being circumcised? let him not become otherwise: is any one called in Uncircumcision? let him not be circumcised.

19. Circumcision is Nothing, and Uncircumcision is Nothing; but the keeping the Commandments of God.

20. Let each remain in the Calling wherein he was called.

21. Wast thou called being a Servant? do not thou care; but yet if thou canst be made free, use it rather.

22. For a Servant called in the Lord, is the Lord's freed Man; in like Manner also a free Man called, is a Servant of Christ.

23. You being bought with a Price, do not become the Servants of Men.

24. Let each in what he was called, Brethren, remain in the same with God.

25. But concerning Virgins I have no Command of the Lord; yet I give my Opinion, as one who has obtained mercy from the Lord to be faithful:

26. I therefore suppose this to be well, by reason of the present Necessity, namely well for a Person to be so.

27. Art thou tied to a Wife? do not seek to be let loose: art thou let loose from a Wife? do not seek a Wife.

28. But yet if thou marriest, thou hast not sinned; and if a Virgin marry, she has not sinned; however such will have Affliction in the Flesh; but I spare you.

29. Yet this I say, Brethren, the Time is short: there is further, that even those who have Wives, are as not having;

30. And they that weep, as not weeping; and they that rejoice, as not rejoicing; and they that buy, as not possessing;

31. And they that use this World, as no misusing: for the Fashion of this World passes away.

32. And I would have you be without Carefulness: the Unmarried is careful for the Lord's Things, how he may please the Lord:

33. Whereas the Married is careful for the Things of the World, how he may please the Wife.

34. A Wife also and a Virgin are different: the Unmarried is careful for the Things of the Lord, that she may be holy both in Body and Spirit; whereas the Married is careful for the Things of the World, how she may please the Husband.

35. And this I say for your own profiting; not that I may cast a Snare on you, but for what is comely, and attending well on the Lord without Interruption.

36. If any one however supposes he acts unseemly to his Virgin, if she is past the Flower of Age, and it should so be done; let him do what he will, he does not sin, let them marry.

37. But he who stands settled in Heart, having no Necessity, and has Power concerning his own Will, as also has determined this in his Heart, that he will keep his Virgin, does well.

38. So then he who gives in Marriage, does well; but he who gives not in Marriage, does better.

Ver. 14. *is sanctified*] so as to continue married together.

Ib. *unclean*] in respect to the Parents, as if born out of Wedlock.

Ver. 16. *O Husband*] this being the same Gr. Noun as just before, as the Particles for *how* are likewise the same.

Ver. 17. *Else*] as the Gr. seems to signify, and can scarce be translated nearer in Sense; *nor is but*, says Wall, *any rendering of it*.

Ver. 19. *but the keeping the Commandments of God*] *Is all*, Nary supplies, *Ham.* and *Whit.* *is all in all*.

Ver. 21. *thou care*] not care for it.

Ver. 26. *Necessity*] as the same is rendered Ver. 37.

Ver. 34. *are different*] Being only a Verb; and that singular in Gr. as also beginning the Verse, is by some joined with [and] before it to the End of the last Ver. which Hammond pleads for, but Mills is for ours. The

others also join *Unmarried* with *Wife* or *Woman*; see against that *Reading Whitby's Annot.*

Ver. 35. *attending well*] not a Verb, and with *tu*—for *well*. Several have another Word for it by the Change of *es* into *as* nearly of the same Import, or something fuller for *industrious*, and was therefore I judge an Attempt at Improvement, tho' Mills thinks it genuine, *Pr.* 632, 1040. The *Vulg.* has it, *what may give ability of observing* the Lord, so wildly that Mills will not allow it favours of the (fancied) Accuracy of the *ancient Interpreter*, but was thrust in afterwards, *Pr.* 555. which might indeed be, if this latter Part of the Verse was left out of the *Lat. Copies* for the Difficulty of translating, as he shews from *Jerome*.

Ver. 36. *his Virgin*] a Daughter; for I find it has erroneously been taken to be a Man's own Virginity, even by *Whitby*.

Ver. 37. *settled in Heart*] without *his*, as after.

39. The Wife is tied by the Law, for as long Time as her Husband lives; but if her Husband is deceased, she is free to marry whom she will, only in the Lord.

40. She nevertheless is happier, if she remain so, according to my Opinion; and I also think I have the Spirit of God.

C H A P. VIII.

NEXT concerning Things offered to Idols, we are sensible that we all have Knowledge: which puffs up, but Love edifies.

2. And if any one think he knows any Thing, he knows Nothing yet as he ought to do.

3. But if any one loves God, the same is known by him.

4. Concerning eating therefore of Things offered to Idols, we know, that an Idol is Nothing in the World, and that there is no other God but one.

5. For though indeed there are those called gods, whether in Heaven, or on Earth; according as there are many gods, and many lords:

6. Yet to us there is *but* one God the Father, from whom are all Things, and we in him; and one Lord Jesus Christ, by whom are all Things, and we by him.

7. But there is not the Knowledge in all: since some with Conscience of an Idol till now, eat a Thing as offered to an Idol; and their Conscience being weak, is defiled.

8. Whereas Meat does not make us stand

before God: for neither do we abound, if we eat; nor are deficient, if we eat not.

9. But look, lest any how this Power of yours should become a Stumbling to the Weak.

10. For if any one sees thee, who hast Knowledge, leaning down in an Idol-temple; will not the Conscience of him that is weak, be encouraged to eat Things offered to Idols?

11. So through thy Knowledge will the weak Brother perish, for whom Christ died.

12. But when you sin thus against the Brethren, and smite their weak Conscience, you sin against Christ.

13. Therefore if Meat make my Brother offend, I will eat no Flesh for ever, that I may not do that.

C H A P. IX.

AM not I an Apostle? Am not I free? Have I not seen Jesus Christ our Lord? Are not you my Work in the Lord?

2. If I am not an Apostle to others, yet certainly I am to you: for you are the Seal of my Apostleship in the Lord.

3. My Defence to them that examine me, is this;

4. Have we not Power to eat, and drink?

5. Have we not Power to take about a Sister *who* is a Wife, as well as the rest of the Apostles, with the Brothers of the Lord, and Cephas?

6. Or I only and Barnabas; have we not Power not to work?

Ver. 39. *by the Law*] *Mills* did not doubt but was transferred from *Rom. vii. 2.* some not having it; nevertheless Omissions being so common with the Scribes and Authors, we may well think otherwise.

Ver. 2. *Nothing*] simply not by Omission of a *Gr.* Word with some, which *Mills* thought added for Emphasis, *Pr. 633.* but I think likelier subtracted as abounding.

Ver. 4. *other*] crept from the *Marg.* says *Mills*; it seems he could not find from whence it came thither, so might more likely never be there, especially if we may credit many rather than some.

Ver. 5. *there are many*] *to the Heathens*, *Whitby's Paraphrase.*

Ver. 6. *Christ*] Because *Mills* did not find this Word in the *Lat.* only of some *Copy*, and in *Ambrose*, he says it is an Addition, *Pr. 457.* Tremble, good Reader, at the Consequence of such Things! or rather believe not the Premises.

Ver. 7. *now*] How strangely rendered *this hour!* so *while the world standeth*, *Ver. ult.*

Ver. 8. *does*] *will* future in some *Copies* and *Authors*, which *Mills* takes to, *Pr. 627, 633.* but in my View looks like mending the Apostle's, for why should it be altered the other Way?

Ib. abound—deficient] according to the *Gr.* and quite different from those in *Ch. viii. 17.*

Ver. 10. *thee*] the *Vulg.* and two or three *Writers*, leave, therefore *Mills*; but if we should part with Bits of the *Scripture* thus, we may expect a Demand upon the Remainder in Pieces. His saying however it crept from *through thy Knowledge* in the next Verse, and that *Amb.* and *Pelag.* do not own it, *Pr. 457.* *Whitby* mistook for their not owning that, and asserts against him they did, *Exam. Lib. 2. 3.*

Ib. encouraged] *Gr. built up.*

Ver. 13. *my*] The former has suffered a little Omission, whereupon *Mills* will grant it no Existence but from the latter, *Pr. 457.*

Ver. 2. *in the Lord*] crept from the former *Ver.* *Mills* says; but as we have already abundantly seen, there is no great Stress to be laid on his Word in these Cases; and it might be rather left out not to have such a Repetition, and because *Apostleship* would do without it. *Wesley* omits it, tho' that is weakly supported.

Ver. 5. *a Sister*] being a Believer or Christian.

Ver. 6. *not to work*] The *Vulg. Lat.* on the contrary has *to work this*; but *Mills* supposes had not at first, a rare Way of justifying that *Transf.* so at *Ch. xiii. 5. & xv. 51.* see his *Pr. 552, 553, 554.*

7. Who goes to war any when at his own Charges? Who plants a Vineyard, and does not eat of its Fruit? Or who feeds a Flock, and does not eat some of the Milk of the Flock?

8. Do I say thus according to Man? Or does not the Law also say thus?

9. For in the Law of Moses is written, Thou shalt not muzzle the Ox that treads out the Corn. Does God care merely for Oxen?

10. Or does he say it wholly by reason of us? By reason of us indeed it is written; since he who ploughs should plough in Hope, and he who treads out in Hope partake of his Hope.

11. If we have sown to you spiritual Things, is it a great Matter if we reap your carnal Things?

12. If others partake of the Power over you, do not we rather? Yet we have not used this Power, but bear all Things, that we may not give any Hindrance to the Gospel of Christ.

13. Do not you know, that they who work in sacred Things, eat of the sacred Thing? they who attend at the Altar, are Partakers with the Altar?

14. So also the Lord has ordered, that those who preach the Gospel, should live upon the Gospel.

15. However I have used none of these Things; nor have I written them, that it might be done so to me: for it would be better for me to die, than that any one should make my Boasting void.

16. Though if I do preach, there is no Boasting for me: for Necessity is laid on me, and wo is to me, if I preach not.

17. For if I do this willingly, I have a Reward; but if unwillingly, I am intrusted with a Stewardship.

18. What then is the Reward to me? That while I preach, I may make the Gospel of Christ without Cost, for me not to misuse my Power in the Gospel.

19. For when I was free from all, I made myself a Servant to all, that I might gain the more.

20. Thus to the Jews I became as a Jew, that I might gain the Jews; to those under the Law as under the Law, that I might gain those under the Law;

21. To those without the Law as without the Law (while I was not without the Law to God, but under the Law to Christ) that I might gain those without the Law;

22. To the weak I became as weak, that I might gain the weak: to all I am become all Things, that I may wholly save some.

Ver. 7. *of the Flock*] Tho' this is left out only in the Dialogue against the Marcionites, Mills writes it was added from the foregoing Things, and a few having of it, he thereby takes occasion to blend them together in the Rejection of both; notwithstanding the Relative must be much more a Sign (which he applies contrarily) of the Noun, than of its Absence, or of Nothing.

Ver. 9. *merely*] I suppose it will scarce be pretended but that this is the Sense; else read *Mut. x. 29. Job xxxviii. ult. Psa. cxlvii. 9.*

Ver. 10. *since*] that spoiling the Sense.

lb. treads out] as in the Verse before.

lb. in Hope partake of his Hope] Some by Omission and Transposition in the Gr. have it in *Hope of partaking*, which Mills tacitly favours, *Pr. 681.* and therefore Silence may answer.

Ver. 13. *eat*] not live.

lb. sacred Thing] The Gr. is either this or Temple; and is thus rendered by Beza and Castal. by Erasmus. *Sacrifice*: it seems likeliest to be the same Word used before, in the Manner that Altar is, and which wants Nothing to make up the Sense; and so it is ranked in Symson's Lexicon and Concordance, printed 1658; that very valuable Treasure for my Countrymen, though they have suffered it to be out of Print.

Ver. 15. *might*] should being here improper.

Ver. 16. *Though if*] thus it agrees with the foregoing.

Ver. 18. *of Christ*] came from an Interpretation, *Pr. 987.* Did Mills suppose then there was Danger apprehended, of its being taken for the Gospel of Antichrist? Since of God, or even my, would not make it any other Gospel. And why such poor Pretence for about half a dozen Codes and the Vulg. Lat?

Ver. 20. *as under the Law*] to which is added *not being*

myself under the Law, in nine or ten Copies, the Vulg. &c. but Mills says Nothing for it; yet on the other hand what Whitby speaks against it may be more for it, that Paul would not write so, because it would have filled the Mouth of the believing Jews with Complaints against him: for might not the following Words *as without the Law* have caused that as well? And wherein do they come short of these? Nay to be without the Law is more than not to be under it. And why should the Apostle be so cautious of that, in writing to the Gentiles? However perhaps this *not being myself under the Law* was made from the other *as without the Law*, to be like the following being not &c.

Ver. 21. *not without the Law to God; but under the Law to Christ*] These Expressions may signify much the same, viz. in respect to the Law as moral and spiritual, tho' not as Jewish and temporary.

lb. without the Law] This being the same Law as that to which our Translators have not put the Article, tho' they thereby imply it to be otherwise.

Ver. 22. *may*] A moderate Grammarian may easily see, that *might* in the following Verse should be *may*; as it should also here, not only by its Gr. Verb being future, but as it comes after an Eng. present Tense, either pass. or neut. with *that*.

lb. wholly save some] gain all with a few, but differently Mills owns, though he has not put it in the Various Readings. He pretends the Impossibility of Paul's gaining all was the Occasion of altering it to the *pres.* but is it not far likelier, that the Apostle would not write such an Impossibility; and that it was altered into *gain*, to double this Verb as the other *become*, and into *all* that it might be as *weak* was? For the Pretence of impossible besides does not affect or account for changing *gain* to *save*, and having been alike to be made unlike is not likely.

23. And this I do for the Gospel, that I may become Partaker of it.

24. Do not you know, that they who run in a Race, run indeed all, but one receives the Prize? Run thus, that you may obtain.

25. And every one who strives is temperate in all Things; they indeed therefore that they may receive a corruptible Crown, but we an incorruptible.

26. I therefore run thus, not as uncertainly; fight thus, not as beating the Air.

27. But I subdue my Body, and bring it into Servitude; lest any how though I preach to others, I my self should become a Reprobate.

CHAP. X.

AND I would not have you be ignorant, Brethren, that all our Forefathers were under the Cloud, and did all go through the Sea;

2. As likewise were all baptized to Moses, both in the Cloud and Sea;

3. Nay did all eat the same spiritual Meat;

4. And all drink the same spiritual Drink: for they drank of the spiritual Rock that followed them, which Rock was Christ.

5. Yet God was not pleased with many of them: for they were overthrown in the Wilderness.

6. Now these Things were Figures to us, for us not to be desiring evil Things, even as they desired.

7. Neither be you Idolaters, like some of them; according as it is written, The People sate down to eat and drink, and rose up to play.

8. Nor let us commit Whoredom, as some of them did, and fell twenty three thousand in one Day.

9. Nor yet tempt Christ, as some of them also did, and were destroyed by Serpents.

10. Neither do ye murmur, as some of them too did, and were destroyed by the Destroyer.

11. Now all these Things came to pass to them for Figures; and were written for our Admonition, to whom the Ends of the World are come.

12. So that let him who thinks he stands, look that he may not fall.

13. No Trial but what belongs to Man has taken you; and God is faithful, who will not let you be tried above what you can bear, but will with the Trial also make an Escaping, that you may be able to endure.

14. Therefore, my Beloved, flee from Idolatry.

15. As to the Wise I speak; judge you what I say.

16. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?

17. Since there is one Bread, we being many are one Body; for we all partake of one Bread.

18. Look at Israel according to the Flesh; are not those who eat the Sacrifices, Partakers of the Altar?

19. What then do I say? that an Idol is any Thing? or that what is offered to an Idol is any Thing?

20. But that what Things the Gentiles sacrifice, it is to Devils, and not to God; and I would not have you be Partakers with Devils.

Ver. 23. *this*] But five or six Copies, the *Vulg. &c.* have *all Things*, which *Mills* passes his Verdict upon to be the *true Reading*, and to be changed because the Apostle could not *do all Things*, *Pr.* 816. Yet why should it be done for that, when *Paul* had just said *I am become all Things*? which might administer occasion to introducing the like here, with *2 Cor.* xii. 19. *2 Tim.* ii. 10. and the Scribes might rather be fond of enhancing Matters; so that *Mills's* asserting, there was no Cause for changing *this* into *all Things*, proves overhasty; tho' *Whitby* turns it off with a Retort, of his not rendering a Reason for every Thing.

Ver. 27. *Reprobate*] according as rendered in the *com. Transf.* *Rom.* i. 28. *2 Cor.* xiii. 5, 6, 7. *2 Tim.* iii. 8. *Tit.* i. 16. that is in all other Places where it is used of Persons.

Ver. 1. *And*] In some Copies *For*, which *Mills* supposes the right.

Ver. 3, 4. *the same—the same*] wanting in one Copy and one *Verf.* says *Mills*, which is all he says of it; yet *Whitby*, not denying that, sets himself to prove it from others, in Answer to him, and among the *Various Readings of greater Moment*, *Exam. Lib.* 2. Cap. 1. S. 1.

Ver. 4. *followed*] Like what there is *Isa.* xxx. 21.

Ver. 5. *God*] *Mills* reckons added, but by little Authority, *Pr.* 295, 466.

Ver. 6. *Figures*] *examples* unfit.

Ver. 8. *three*] See the *Scholium* on *Num.* xxv. 9.

Ver. 9. *Christ*] in the room of this a few have *the Lord*, fewer *God*, yet *Gratius* is for the latter to be right, but *Mills* stands firmly for our *Reading*.

Ver. 11. *World*] *West. ages*.

Ver. 13. *that you may be able*] *Mills* would have it to be *able*, counting you added, *Pr.* 681. with a small Number of Votes.

Ver. 17. *there is one Bread*] What Sense can fairly be made, agreeable to the Context, of *we are one Bread*? And for it our *Eng. Translators* it appears have from the Beginning put [and] wrong, which the *Original* is without; see also *Beza, Annot.*

Ver. 19. *that an Idol is any Thing? or*] This being not in a single Copy, *Mills* at first put it down as omitted by the Carelessness of the Transcriber; but afterwards minded to magnify his Work, as it may be doubted or believed, by a great Number of Amendments to the *com. Reading*, he took in this for one, tho' he had only *Euphrosinus* besides to uphold it, *Pr.* 1333.

1b. *what*] which being improper.

Ver. 20. *the Gentiles*] is a *Scholium*, says *Mills*, taken from *Psa.* xcvi. 5. Monstrous! How dissimilar are these Passages! Nothing of *sacrificing* there, and this Word in another Case.

21. You cannot drink of the Lord's Cup and that of Devils: you cannot partake of the Lord's Table and that of Devils.

22. Do we make the Lord jealous? Are we stronger than he?

23. All Things are lawful for me, but not all Things profitable: all Things are lawful for me, but all Things do not edify.

24. Let none seek his own, but each another's.

25. Whatever is sold in the Shambles, eat; and examine Nothing, by reason of Conscience.

26. For the Earth is the Lord's, and what it is full of.

27. And if any one of the Unbelievers invite you, and ye are willing to go; whatever is put before you eat; and examine Nothing, by reason of Conscience.

28. But if any one shall say to you, This is offered to an Idol; do not eat, by reason of the Relater and Conscience: for the Earth is the Lord's, and what it is full of.

29. Yet Conscience I say not thy own, but the other's: for why should my Freedom be judged by another's Conscience?

30. And if I partake by Grace, why am I spoken ill of, for what I give thanks?

31. Whether therefore you eat, or drink, or do any Thing, do all to the Glory of God.

32. Be inoffensive as well to Jews and Gentiles, as to the Church of God:

33. Even as I please all in all Things, and seek not my own Profit, but that of many, that they may be saved.

C H A P. XI.

BE you Imitators of me, even as I of Christ.

2. And I praise you, Brethren, for that you

remember me in all Things, and hold the Things delivered, as I delivered *them* to you.

3. So I would have you know, that Christ is the Head of every Man, and the Man the Head of the Woman, and God the Head of Christ.

4. Every Man who prays or prophesies, having *Something* upon the Head, shames his Head.

5. But every Woman who prays or prophesies, with the Head uncovered, shames her Head: for it is the very same as to be shaved.

6. For if the Woman be not covered, then let her be clipped; but if it is a Shame for the Woman to be clipped or shaved, let her be covered.

7. For the Man indeed ought not to cover the Head, as he is the Similitude and Glory of God; whereas the Woman is the Glory of the Man.

8. Since the Man is not from the Woman, but the Woman from the Man.

9. For neither was the Man created for the sake of the Woman, but the Woman for the Man's sake.

10. For this reason the Woman ought to have *his* Authority over *her* Head, because of the Angels.

11. Nevertheless the Man is neither without the Woman, nor the Woman without the Man, in the Lord.

12. For according as the Woman is from the Man, so is the Man also by the Woman; but all Things are from God.

13. Judge in your selves; is it becoming for the Woman to pray to God uncovered?

14. Does not Nature it self teach you, that if the Man has long Hair, it is a Dishonour to him?

Ver. 24. *each*] omitted by a few in the curtailing Way, though *Mills* denies it to be the Text of the Apostle, *Pr.* 633.

Ver. 28. *to you*] is a Scribe's, not *Paul's*, says *Mills*, *Pr.* 459. for the important Reason (to him) that it is not in the *Vulg.* and he adds *Ambrose*.

Ib. *for the Earth is the Lord's, and what it is full of*] Several omit all this, which *Grotius*, *Ham.* and *Mills* stagger at, but *Whitby* pleads to be retained. *Well* says it is not in almost any *Greek* Copy, but that which *Beza* and *Eng.* translated; when it is not found wanting in a dozen of all Sorts.

Ver. 29. *the other's*] for *of the others* is not proper Language.

Ver. 31. *all*] omitted by no *Translator* nor *Author*, but in 2 Copies, *Mills* in *Pr.* 1453. surmises came from *Col.* iii. 17. tho' the Saying is so different there.

Ver. 3. *Christ is the Head of every Man*] which is the plain and proper Way of Expression in our Language; and that in the *com. Transf.* must be taken otherwise, or will be very ill.

Ver. 5. *prophesies*] *Doddr.* says, he cannot think the Apostle would debate and adjust the Circumstances of doing an unlawful Action, and what *Locke* in his *Paraphrase* says of it seems pretty well known; yet the former intimates with *Whitby*, that *prophesying* signified singing *Psalms*. The Proof of which, when that is published, must needs be a great Rarity! As it will shew that Women prophesy now, which is above teaching, *Ch.* xii. 28. and what is very extraordinary, prophesy by a Form of Words and a Tune.

Ver. 10. *his Authority*] by a Covering the Sign of it. Thus is this at last become intelligible in a *Transf.*

Ib. *the Angels*] at the Place and Time of Divine Worship, as *Eccles.* v. 6.

Ver. 14. *Nature teach*] as *Edwards* largely illustrates in his *Enquiry into four Remarkable Texts*, of which this is the 2d; but need not have been done here, as he pretends, for the Difficulty, since he allows of the several Interpretations how it is, and joins them together.

15. Whereas if the Woman has long Hair, it is a Glory to her; since the Hair is given her for Cloathing.

16. However if any one seems to be contentious, we have not such a Custom, nor the Churches of God.

17. Moreover in this I am declaring, I do not praise, that you come not together for the better, but for the worse.

18. For first indeed when you come together in the Church, I hear that there are Divisions among you, and I believe some Part.

19. For there must also be Heresies among you, that the approved ones may be made manifest among you.

20. When you come together therefore into the same Place, it is not to eat the Lord's Supper.

21. For in eating each takes his own Supper before; and one indeed is hungry, and another drunk.

22. Though have ye not Houses for eating and drinking? Or do ye despise the Church of God, and make them ashamed who have not? What shall I say to you? Shall I praise you in this? I do not.

23. For I received from the Lord, what I also delivered to you; that the Lord Jesus in the Night that he was delivered up, took Bread;

24. And giving thanks, broke, and said, Take, eat; this is my Body, broken for you; do this in Remembrance of me:

25. In like Manner also the Cup, after he had supped, saying, This Cup is the new Testament by my Blood; do this, as often as you drink it, in Remembrance of me.

26. For as often as you eat this Bread, and drink this Cup, you declare the Death of the Lord till he comes.

27. So that he who eats this Bread, or drinks the Cup of the Lord unworthily, will be guilty of the Body and Blood of the Lord.

28. But let a Man prove himself, and so eat of the Bread, and drink of the Cup.

29. For he who eats and drinks unworthily, eats and drinks Judgment to himself, not judging of the Lord's Body.

30. For this reason many are weak and sick among you, nay many asleep.

31. For if we would judge of our selves, we should not be judged.

32. Yet when we are judged, we are chastened by the Lord, that we may not be condemned with the World.

33. So that, my Brethren, when you come together to eat, wait one for another.

34. And if any one is hungry, let him eat at home, that you may not come together for Judgment. And the rest I will order when I come.

CHAP. XII.

CONCERNING spiritual Things also, Brethren, I would not have you be ignorant.

2. You know that you were Gentiles, taken away to dumb Idols, as you were led.

3. Therefore I let you know, that none who speaks by the Spirit of God, says Jesus is cursed; and that none can say Jesus is the Lord, except by the Holy Spirit.

Ver. 15. *given her*] Several are without *her*, so *Mills* asserts it is added to make the Sentence compleat, *Pr.* 930. What can be said to one who is determined to write at this Rate? Or what need be said, but that several more have it than those which have it not? And that being easily understood, I commonly omit; tho' *Whitby* keeps on repeating it, when Something else might be said more peculiar. I may add for this and other omitted Words, that the Body of *Copies* generally have the Expressions fullest, and so Omissions are more to be suspected than Additions.

Ver. 18. *For*] added, according to *Mills*, for Connection, *Pr.* 459. but how much better, and more probable, was his Opinion before, that the few omitted it, because repeated at the Beginning of the next Verse! But he was now set upon advancing the *Vulg.*

Ib. *Church*] or *Congregation*, as *Tyndal* renders it; see *Chap.* xvi. 19.

Ver. 19. *among you*] The first *Mills* would have taken from the latter, *Pr.* 459. though less likely, than to be left out because of that; see also *Whitby's* Answer.

Ver. 23. *delivered up*] the same Verb as before in this Verse; and the *Gr.* Verb does not signify to *discover*, as *betray* does.

Ver. 24. *Take, eat*] Some have not this, and *Mills* says it came from the *Gospels*; to which *Whitby* answers, that it was taken thence by the Apostle, but therein he

overshoots the Matter, since they were not yet written. Yet to *Mills's* Saying there could be no Cause of taking away these Words, I reply (which *Whitby* should have done) it might be because there is not *Take, drink*, in the next Verse.

Ver. 27. *or*] So the *Gr.* is besides 2 *Copies*, &c. inasmuch that our *Translators* have scarce acted uprightly here in respect to the *Romanists*, who raise an Argument for their Belief from hence; which to enervate, *Whitby* pleads for [and,] though that being with so few, it tends to overthrow his own principal and general Argument against *Mills*, for preferring such a small Number; but lest that should not be sufficient, he has exercised his Industry to shew that the *Gr.* Particle is also put for [and,] which is like getting the Victory at any Rate. Rather allow them [or] as their Right, and let them prove from thence that whole Christ is contained in either Species, if they can.

Ver. 29. *Judgment*] viz. temporal, as *Ver.* xxx. 32. *Doddr.* thought it the most unhappy Mistake in all our Version, that it is rendered *Damnation*.

Ib. *judging of*] the same Word as in *Ver.* 31.

Ver. 31. *judge of*] not the simple Verb that follows, but a Compound of it.

Ver. 3. *Jesus is the Lord*] or *Jesus to be the Lord*, after the received Reading of Accusative in *Gr.* where *hva* to be is understood; as with the Nom. which some here have the Words, *is* must be understood.

4. Now there are Diversities of Gifts, but the same Spirit.

5. And there are Diversities of Ministry, but the same Lord.

6. And there are Diversities of Workings, but it is the same God who works them all in all Persons.

7. And the Manifestation of the Spirit is given to each for his Profit.

8. For to one indeed is given by the Spirit, the Word of Wisdom; and to another the Word of Knowledge, according to the same Spirit;

9. And to another Faith, through the same Spirit; and to another Gifts of Healing, through the same Spirit;

10. And to another Working of powerful Things; and to another Prophecy; and to another Judgings of Spirits; and to another other Kinds of Languages, and to another Interpretation of Languages.

11. But one and the same Spirit works all these, dividing to each particular Person as he will.

12. For according as the Body is one, and has many Members, and all the Members of the one Body, being many, are one Body; so also is Christ.

13. For even in one Spirit are we all baptized into one Body, whether Jews or Grecians, whether bound or free; and have all been made to drink into one Spirit.

14. For even the Body is not one Member, but many.

15. If the Foot should say, Since I am not the Hand, I am not of the Body; is it by this not of the Body?

16. And if the Ear should say, Since I am not the Eye, I am not of the Body; is that hereby not of the Body?

17. If the whole Body was an Eye, where

would be the Hearing? If the whole Hearing, where the Smelling?

18. But now God has put the Members each one of them in the Body, as he would.

19. And if they were all one Member, where would be the Body?

20. Whereas now there are indeed many Members, but one Body.

21. And the Eye cannot say to the Hand, I have no Need of thee; or again the Head to the Feet, I have no Need of you.

22. But much more, the Members of the Body that are thought to be weaker are necessary.

23. And on those of the Body, that we think to be more dishonourable, we put more abundant Honour, and our unseemly ones have more abundant Comeliness.

24. Our comely ones also have no Need: but God has mixed the Body together, giving more abundant Honour to what is deficient;

25. That there might not be Division in the Body, but the Members might have the same Care one for another.

26. Thus whether one Member suffers, all the others suffer with it; or one Member be honoured, all the others rejoice with it.

27. Now you are the Body of Christ, and Members in particular.

28. And God indeed has put some in the Church, first Apostles, secondly Prophets, thirdly Teachers, next powerful Things, afterwards Gifts of Healing, Assistances, Governments, other Kinds of Languages,

29. Are all Apostles? Are all Prophets? Are all Teachers? Are all for powerful Things?

30. Have all the Gifts of Healing? Do all speak in Languages? Do all interpret?

31. However be zealous for the better Gifts: and I yet shew you a more excellent Way.

Ver. 7. *And*] not *But* after *but*.

Ib. *to each*] This 2d Text which *Ham.* was concerned to deal with as at *Acts* ii. 17. pinched him closer than that; and finding no other Way to get clear of it, he interprets *every one* or *each* to be *only such that are thus endow'd with extraordinary gifts of tongues, &c.* hiding what he would avoid, and that which would not receive extraordinary under *&c.* namely *Wisdom, Knowledge and Faith*, I might add *Prophecy and Discerning of Spirits*, for which the *Manifestation of the Spirit is given*, as well as for the rest, and this is again confirmed by Ver. 11.

Ver. 8. *For*] an Injection with *Mills*, Pr. 459. and so and which follows, though the *Vulg.* has that, and yet not the several alike that come after.

Ib. *according to*] neither the same as before nor after.

Ver. 10. *Judgings*] plur. but a few have it sing. from the *Vulg.* *Lat.* perhaps, as others might from our *Eng.* Yet *Mills* puts that for the right, and though it is not to be believed it was altered from sing. to plur.

Ver. 15. *should*] not *shall*, since the *Foot* cannot say it.

Ver. 16. *And*] The Scribes prefix'd it, *Mills* says, to join this Verse with the foregoing, Pr. 460. To let

alone there being no Verses when this Variation arose, why did not they do the same then in the next, where is the like Repetition? On the contrary they evidently left out *and*, to make the *Reading* like that and the preceding.

Ver. 20. *indeed*] as Ch. i. 18. but absent only in two Copies, *Mills* Pr. 466.

Ver. 23. *put*] *West.* surround with.

Ver. 27. *in particular*] Some of one another, which the Apostle, quoth *Mills*, says elsewhere; and therefore those might here, whereby what he speaks for, is against this Variation: after having drawn his weak Plea to a very unusual Length, he concludes, *But of this enough and too much*, the last of which is right.

Ver. 28. *afterwards*] *Mills* supposes it put in by reason of the foregoing next, Pr. 466. when twice as many have the same here.

Ib. *Kinds*] the same as in Ver. 10.

Ver. 29. *powerful Things*] the very same with that in the Verse before.

Ver. 31. *yet*] an Adverb, not Conjunction as by its Position in the *com. Eng.*

C H A P. XIII.

IF I speak in the Languages of Men and Angels, and have not Love, I am *as* sounding Brass, or a tinkling Cymbal.

2. Moreover if I have Prophecy, as likewise know all Mysteries and all Knowledge, and if I have all Faith, so that I can remove Mountains, and have not Love, I am Nothing.

3. Further if I feed with all which is mine, nay if I deliver up my Body that it may be burned, and have not Love, I am profited Nothing.

4. Love forbears, is kind; Love is not envious; Love is not rash, is not puffed up,

5. Does not act unseemly, seeks not its own, is not provoked, thinks no Harm,

6. Rejoices not in Unrighteousness, but rejoices with the Truth;

7. Bears all Things, believes all, hopes for all, endures all.

8. Love never fails: but whether there are Prophecies, they will be abolished; or Languages, they will cease; or Knowledge, it will be abolished.

9. For we know in Part, and prophesy in Part.

10. But when that which is perfect shall come, then what is in Part will be abolished.

11. When I was a Child, I spoke as a Child, minded as a Child, thought as a Child; but when I became a Man, I abolished the Things of a Child.

12. For we now look through a Glass obscurely, but then Face to Face: now I know in Part, but then shall know, even as I am known.

13. And now remain Faith, Hope, Love, these three; but the greatest of these is Love.

C H A P. XIV.

PURSU^E after Love, and be zealous for spiritual Things, yet more that you may prophesy.

2. For he that speaks in a *strange* Language, does not speak to Men, but to God; since none understands, though in the Spirit he speaks Mysteries.

3. Whereas he who prophesies, speaks to Men with Edification, Exhortation and Comfort.

4. He that speaks in a *strange* Language, edifies himself; but he who prophesies, edifies the Church.

5. I would have you all speak in Languages, yet more that you might prophesy: for he who prophesies is greater than he that speaks in Languages, unless he interprets, that the Church may receive Edification.

6. And now, Brethren, if I come to you speaking in Languages, what shall I profit you, if I do not speak to you either with Revelation, Knowledge, Prophecy or Doctrine?

7. Notwithstanding lifeless Things give Sound, whether Pipe or Harp, if they do not give a Difference of Sounds, how will it be known what is piped or harped?

8. For even if the Trumpet give an uncertain Sound, who will be prepared for the Battle?

9. So you also, if you do not give by the Tongue Speech well signified, how will it be known what is spoken? For you will speak into the Air.

10. Though there are so many Kinds of

Ver. 1. *If*] *Though* being improper.

Ib. *Languages*] Besides *Tongues* to speak with being improperly ascribed to Angels, Paul did, and others do, speak with the Tongue of Man; and *in* is here as Ch. xiv. 2, 4, 14.

Ib. *Love*] for what we understand by *charity* is expressed in the 13th Ver. Leigh in *Crit. Sac.* says, *It signifieth a vehement affection and ardent love*; nay is translated *love* in this *Epist.* of the *com. Version*, Ch. iv. 21. & xvi. 24. and by Tyndal and Wesley here; which Doddridge likewise in his fine *Family Expositor* prefers; *charity* also signifying *love* formerly, as by Wither since on *Cant.* iii. 10.

And all the pavement (thoroughout)

For you with charitie is wrought:

the late anonymous Translator turns it *social affection*.

Ver. 2. *all*] to *Faith* Mills would exclude; but is not it as necessary as to *Knowledge*? Nor is any *Copy*, and only a single *Verf.* produced without it.

Ver. 3. *feed*] *the poor* is added in translating.

Ver. 4. *is not rash*] so the *Gr.* seems to signify best; see *Scap. Lex.* &c.

Ib. &c. Prior finely,

Charity, decent, modest, easy, kind,

Softens the high, and rears the abject Mind;

Knows with just Reins, and gentle Hand to guide,

Betwixt vile Shame, and arbitrary Pride.

Not soon provok'd, She easily forgives;

And much She suffers, as She much believes.

Soft Peace She brings where-ever She arrives;

She builds our Quiet, as She forms our Lives;

Lays the rough Paths of peevish Nature ev'n;

And opens in each Heart a little Heav'n.

Ver. 6. *with*] thus the *Gr.*

Ver. 8. *Wither*, Song 78.

For when our Knowledge Folly turns,

When Showes no Show retain,

And Zeale is selfe to nothing burnes,

Then Love shall still remaine.

Ib. *they will be abolished*] the same Verb, and passive, that is after in this Verse, and not before, and the same as in Ver. 10, 11.

Ver. 12. *For*] refused by Mills, *Pr.* 463. as usual.

Ver. 1. *and*] not with four or five, might be because another *And* for yet follows: Mills reckons it added for Connection, *Pr.* 463. but seems too necessary without.

Ver. 9. *For*] was put in by some Reader, Mills says, only for being not in a Couple of Translations, *Pr.* 1254.

Ver. 10. *there are*] The *Gr.* has not *may be*, or another Verb beside; but a Conjunction for *Though*.

Voices in the World, yet none of them dumb.

11. If I therefore know not the Meaning of the Voice, I shall be a Barbarian to him who speaks, and he who speaks a Barbarian with me.

12. So also you, since you are zealous for spiritual Things, seek that you may abound to the Edification of the Church.

13. Therefore let him who speaks in a *strange* Language, pray that he may interpret.

14. For if I pray in a *strange* Language, my Spirit prays, but my Sense is unfruitful.

15. What then is to be? I will pray with the Spirit, and also pray with Sense; will sing with the Spirit, and also sing with Sense.

16. Else if thou shalt bless with the Spirit, how shall he that supplies the Place of the Ignorant say, So let it be, at thy giving thanks? Since he knows not what thou sayest.

17. For thou indeed mayest give thanks well, but the other is not edified.

18. I give thanks to my God, I speak in Languages more than all of you.

19. But in the Church I would rather speak five Words by my Sense, that I might also inform others, than ten thousand Words in a *strange* Language.

20. Brethren, be not Children in Understanding; yet in Wickedness be Babes, but in Understanding be perfect.

21. In the Law it is written, With other Tongues, and with other Lips will I speak

to this People; yet so will they not hearken to me, says the Lord.

22. So that Languages are for a Sign, not to the Believers, but to the Unbelievers; whereas Prophecy is not for the Unbelievers, but for the Believers.

23. If therefore the whole Church comes together into the same Place, and all speak in Languages, and there come in the Ignorant or Unbelievers, will they not say that you are mad?

24. But if all prophesy, and there comes in any Unbeliever or ignorant one, he is convinced by all, judged of by all.

25. And thus the hidden Things of his Heart are made manifest; and thus he will fall down on the Face, and worship God, telling that God truly is in you.

26. What then is there, Brethren? When you come together, each one of you has a Psalm, has a Doctrine, has a Language, has a Revelation, has an Interpretation: let all Things be done to Edification.

27. Or if any one speaks in a *strange* Language, let it be by two, or at most three, and that by turn, and let one interpret.

28. But if there be no Interpreter, let him keep silence in the Church, speaking to himself, and to God.

29. Let two or three Prophets speak, and the others judge.

30. Yet if Something be revealed to another that is sitting, let the first be silent,

31. For you may all prophesy one by one, that all may learn, and all be comforted.

Ver. 13. *that*] *Whitby* strives hard to bring in a *strange* Sense, which he gives in these Words, *Let him pray so as that he may interpret*; but *seek* in the Verse before, as parallel to this, and *speaks* here, both denote otherwise, and Ver. 5, 27.

Ver. 14. *my Sense is unfruitful*] to the Congregation, Ver. 19.

Ver. 15. *is to be*] by *West.* is my duty; but see Ver. 26.

Ib. *with Sense*] to the Hearers, but *understanding* reads as if it belonged to the Speaker, and has been taken so, though not allowed by the Commentators.

Ver. 16. *with the Spirit*] wanting but in one MS. Copy that *Mills* found (though *Erasmus* mentions more, and left it out of his first Edit.) yet he thought it not expressed by the Apostle, Pr. 1486.

Ib. *thanks*] where the Original and Translations (not ours) have the interrogatory Note.

Ver. 20. *perfect*] as the Gr. Word signifies, and is rendered Ch. ii. 6. & xiii. 10.

Ver. 21. *other*] *West.* foreign.

Ver. 23. *therefore*] as being necessary, we may suppose genuine, notwithstanding *Mills* writes to the contrary, Pr. 463.

Ver. 25. *And thus*] These at the Beginning of the Ver. are not in some Copies, nor with the *Vulg.* though the latter is not mentioned by *Mills*, neither does it appear by his Note which *and thus* it is; and *Whitby* in Exam. L. ii. 3. quotes him saying, *Every one sees it is taken from the latter Part of the Verse*, not telling where he says it; but every one may not see with his Eyes. However *West.* has left them out.

Ver. 26. *What* [et c.] just as in Ver. 15. but by *West.* here, *What a thing is it that*, putting out *then*, and putting in *that*.

Ver. 29. *two or three*] *that is*, says *Hammond* in his Annotation, *so many in a Meeting*, strange to hear from him.

Ver. 30. *be silent*] as in Ver. 28. But *Doddr.* expounding this by *immediately*, says it would introduce a Confusion; therefore he translates, *let the first have done speaking*. Which is beside the Original, from whence he was lured by Reasoning, instead of being staid by Truth and Judgment, too often: for here the Command is to the first Person as mentioned, not to the second; the Text has also no *immediately* to make a Confusion; 3d, he joins the *immediately* to another's intimating he had a Revelation which was human, instead of the Revelation it self that was divine; 4th, the first must *have done speaking*, if he *held his peace*; 5th, the Revelation of the Holy Spirit was so to give Way to the Speech of Man; 6th, according to this a divine Revelation was not to be obeyed as to the delivering it in its own Time, nay it may seem, if such Translation be allowed, as if it might be wrong in that Respect. Whereas I understand it thus, according to the Meaning of the Gr. Word, and our com. Eng. that of two so preaching, as they did in the Primitive Church, by Inspiration, when a Revelation was divinely and gradually opened to one who was silent, it would be withdrawing from him that was speaking; of which he might be sensible, as well as the other who was to speak after him, and therefore should be regardful that he might not exceed his Part, and hinder another.

32. And the Spirits of the Prophets are subject to the Prophets.

33. For God is not one of Tumult, but of Peace, as in all the Churches of the Saints.

34. Let your Wives keep silence in the Churches: for it is not permitted to them to speak, but to be subject, as the Law also says.

35. And if they would learn any Thing, let them ask their own Husbands at home: for it is a Shame for the Wives to speak in the Church.

36. Did the Word of God come out from you? Or came it to you alone?

37. If any one think he is a Prophet, or spiritual; let him acknowledge that the Things I write to you, are the Commandments of the Lord.

38. But if any one is ignorant, let him be ignorant.

39. So then, Brethren, be zealous to prophesy, and forbid not to speak in Languages.

40. Let all Things be done in a comely Manner, and according to Order.

CHAP. XV.

AND I make known to you, Brethren, the Gospel which I preached to you, which you also received, and wherein you stand;

2. By which too ye are saved, if you retain what Matter I preached to you, unless you have believed in vain.

3. For I delivered to you first, even what I received; that Christ died for our Sins, according to the Scriptures;

4. As also that he was buried, and that he rose up the third Day, according to the Scriptures.

5. And that he was seen by Cephas, afterwards by the twelve.

6. Next he was seen by above five hundred Brethren at once; most of whom remain till now, but some too are asleep.

7. In the next place he was seen by James, after that by all the Apostles.

8. And last of all he was seen by me, as being born untimely.

9. For I am the least of the Apostles, who am not sufficient to be called an Apostle, because I persecuted the Church of God.

10. However by the Grace of God I am what I am; and his Grace which I have had has not been in vain, but I have laboured more abundantly than they all: yet not I, but the Grace of God which has been with me.

11. Whether therefore it was I, or they; so we preach, and so you believed.

12. Now if Christ be preached, that he rose up from the Dead; how do some among you say, that there is no Resurrection of the Dead?

13. Whereas if there is no Resurrection of the Dead, neither is Christ risen up.

14. And if Christ be not risen up, our Preaching indeed is in vain, and your Faith too in vain:

15. Nay we are also found false Witnesses of God, since we testified concerning him, that he raised up Christ; whom he did not, if certainly the Dead do not rise up.

16. For if the Dead do not rise up, neither is Christ risen up.

17. And if Christ be not risen up, your Faith is in vain, you are yet in your Sins;

18. They also indeed who sleep in Christ are perished.

19. If for this Life only we hope in Christ, we are the most miserable of all Men.

20. But now Christ is risen up from the Dead, is become the First-fruit of those who have been asleep.

Ver. 32. *Spirits*] Some have *Spirit*, which *Mills* judges spurious.

Ver. 33. *God is*] As *Mills* would *it is*, only *Ambrose* and *Tertullian* omitting it.

Ib. *Tumult*] thus translated in the 2 *Epist.* vi. 5. & xii. 20. and a proper Opposite to *Peace*.

Ver. 34. *Wives*] as *your* annexed, and *their Husbands* in the next Ver. shew; so *Tyndal* translated it, and *Dr. Barnes* in that *Tract* of his Works *for all to read Holy Scrip.* gives it; see further on 1 *Tim.* ii. 11..

Ver. 35. *their own*] so the *Gr.*

Ver. 37. *the Commandments*] a *Scholium* with *Mills*, he does not tell us what for, as Explanation, Connection, &c. besides a very few not having it.

Ver. 38. *let him be ignorant*] not pretend to be otherwise.

Ver. 3. *even what I received*] a few of the *Primitive Writers* only omitting, *Mills* strikes off for a *Comment*, *Pr.* 464.

Ver. 5. *the twelve*] viz. all or the *Apostles* in general, and *Mills* says they were strictly but ten, *Thomas* being absent, so that *the eleven* of the *Vulg.* &c. is factitious.

Ver. 10. *what I am*] seemed to some Reader necessary to be added, says *Mills*, to make up the Sentence, *Pr.* 1215. only because not in the *Esth. Version*; when the leaving it out might be but an Oversight of the *Translator*.

Ib. *has not been &c.*] *Wall.*

Ver. 11. *therefore*] The *vulg. Lat.* only having *for*, *Mills* puts that as authentick, *Pr.* 467. though he produces three that have *but*, and *Kuster* one more.

Ver. 14. *in vain*] so Ver. 10, 58.

Ver. 15. *also*] *Mills* says from the last Ver. *Pr.* 465. how much rather dropt by a few, as overcharged!

Ib. *if certainly the Dead do not rise up*] *Mills* with *Zegerus* say came in for the sake of Explanation, because not with a few; but why should the Apostle write so imperfectly? Might it not likelier be omitted by reason of the like which follows, or by missing a Line?

Ver. 20. *become*] some omit, and why? The Reason may be thought apparent, because, as *Mills* quotes *Zeger* saying, it is redundant; yet he himself asserts it was added by Somebody to make the Sentence compleat, *Pr.* 681. but for that [and] was wanted with it.

21. For since by Man was Death, by Man also the Resurrection of the Dead.

22. For as in Adam all die, even so in Christ will all be made alive.

23. But each in his own Order; Christ the First-fruit, next they that are Christ's, at his Coming.

24. Afterwards will be the End, when he has delivered up the Kingdom to God, even the Father, when he has abolished all Principality, with all Authority and Power.

25. For he must reign until he has put all Enemies under his Feet.

26. Death will be the last Enemy abolished.

27. For he has made all Things subject under his Feet; but when he says that all Things are made subject, it is evident that he who made all subject to him is excepted.

28. And when all Things shall be subject to him, then will the Son himself also be subject to him who makes all Things be so; that God may be all in all Persons.

29. Else what shall they do who are baptized for the Dead, if the Dead rise not up entirely? Why then are they baptized for the Dead?

30. And why are we in danger every Hour?

31. *That* I die daily, I protest by the Boasting which I have of you in Christ Jesus our Lord.

32. If according to Man I fought with Beasts at Ephesus, what Advantage will it be to me, if the Dead rise not up? Let us eat, and drink; for to Morrow we shall die.

33. Do not mistake; evil Discourses spoil good Manners.

34. Awake to Righteousness, and do not sin; for some have not the Knowledge of God: I speak to your Shame.

35. But Somebody may say, How do the Dead rise up? And with what Body do they come?

36. O foolish one, what thou sowest is not made alive, except it die.

Ver. 28. *the Son*] not found in some Authors, so sentenced to the *Marg.* by *Mills*; but they might slip it over because there is *αὐτός*, himself.

Ver. 29. *baptized for the Dead*] Of the Meaning of this, *Wall* says, there have been many Guesses, but those given by any one have hardly ever seemed probable to any but himself, in his extravagant Way of Expression; and this being one of the four Texts *Edwards* has made a Book on, these two Writers give a pretty many Meanings, *Edwards* also disproving them, besides his own, which is *baptized with Water, because of or for the sake of the dead Martyrs*. But this too labours with Difficulties: for if the *Gr.* Preposition here means *for the sake of*, it would be much more significant in *Whitby's* Interpretation, *for the sake of Jesus dead*, and for the others sake is scarce consistent with Protestantism, much less for that to be chiefly the Cause as p. 204. *Edwards* also insisting on keeping to the proper Meaning in *baptized*, presently runs off from it in the next Word; as likewise in the first of the Sentence, which he would not have to be *Else*, but *Moreover*; yet he boasts that in his Exposition, the genuine and proper Signification of the Words is upheld, that all is free and unconstrained, p. 260. But he seems to have taken it from the *Assembly's Annotations*, with the Alteration of *baptized with Water* instead of *Blood*. As for *Whitby's* applying it to *Jesus*, taken as may seem from *Alex. More's Notes on Select Places*, it may be sufficient to say that *the Dead* here is plural thrice, nay *Christ* distinct from others, Ver. 13, 15, 16. and his shifting from it is mere Sophism, so much as *the Dead* in *Acts* xvii. 31. & *Rom.* i. 4. certainly was not *Jesus*, but those whom he rose from, as here Ver. 12. 20. in *Acts* xxiii. 6. & xxiv. 21. it is the Matter that is spoken of as Ch. xvii. 32. viz. *the Resurrection*, which will be of more than *Jesus*, nay was then, *Mat.* xxvii. 52, 53. and *Luke* vii. 22. it is plural like the rest, though it might refer there to more Dead than one raised. *Wall* says the most obvious and general Meaning is, that St. Paul speaks of some Hereticks, who baptized some living Man in the stead of one that had died unbaptized; which *Whitby* refutes in *Dodwell*, held also by *Erasmus* and *Grotius*, and might be further refuted, since the Apostle would not refer to such as doing right and well, what he manifestly does; see also *Edw. Enq.* p. 165, 166, 167. The other Interpretation besides his own, which *Whitby* says the Words are only capable of, is *baptized in the Expectation, Hope, or Belief of the Resurrection of the Dead*, for which

Hammond also holds, not as *Wall* says of him for as if they were dead, though others do; both which *Edwards* runs down, especially the first as taking *Dead* for the *Resurrection of the Dead*, and wider still for the *Confession, Faith, or Hope of that*, p. 147, 148, 149, 150.

What then must we do with it? Better Nothing, than that which is erroneous or amiss; and I may help a Passenger by telling him which Roads or Paths are wrong, if I cannot tell him which is the right. However a good spiritual Signification may be, *baptized in Suffering or Sorrows for those that are spiritually dead*, if we read may not rise up; nor will this be so metaphorical as some may think, since *baptized* is but a *Gr.* Word used in *English*, and signifying *plunged*, may be into that as well as into Water, *Mark* x. 38. 39. so preaching to such Dead sea in *1 Pet.* iv. 6. with such Dead *Eph.* ii. 1, 5. *John* xi. 25. *2 Cor.* v. 14. *1 Tim.* v. 6. *Rev.* iii. 1. It will moreover hold thus in the natural Sense, and agree well with *Paul's* Argument, i. e. *plunged in Suffering or Sorrows for Friends or Relations dead*, though I know of none that have so expounded it, nor had I read that Part of *Edwards's Enquiry* from p. 187. to 193. when I wrote it.

Ib. entirely] or wholly, as the *Gr.* is, and not at all is made by two *Gr.* Negatives. Besides how could the Apostle make a Supposition of the Dead not rising at all, when several had risen? This also overturns the System of *Edwards*, who supposes these Dead to be only some good Persons, and his System may be allowed more plausible than others.

Ib. the Dead] at the End several Books have *them* instead of, plainly enough to shun the Repetition; nevertheless *Mills* affirms, what a small Consideration disallows, that this *for the Dead* came from that before.

Ver. 31. *Jesus our Lord*] Two Copies only being without these Words, *Mills* ranks that among the sound Readings, *Pr.* 454, 467. but the *Lat.* of them both have *the Lord*.

Ver. 32. *fought*] Annotators are divided as to whether this was real or comparative; *Whitby* &c. being for the former, but I think most, with whom I join my self, for the latter: for had *Paul* actually fought with Beasts, why does he say according to Man, that Manner of fighting being then well known? And why also does he put *If* to it? Nor is it credible that he would have fought with them. Neither does it appear to have been by *Acts* xix. 29, 30, 31. whether this is either Way to be referred.

37. And as for what thou sowest, thou dost not sow the Body it will be, but naked Grain, it may be of Wheat or some of the rest.

38. But God gives it a Body as he will, and to each Seed its own Body.

39. All Flesh is not the same Flesh; but one indeed the Flesh of Men, and another the Flesh of Beasts, and another of Fish, and another of Fowls.

40. And there are heavenly Bodies, as well as earthly Bodies; but the Glory indeed of the heavenly is one, and of the earthly another.

41. There is one Glory of the Sun, and other Glory of the Moon, and other Glory of the Stars; for Star differs from Star in Glory.

42. So also is the Resurrection of the Dead: it is sown in Corruption, it is raised up in Incorruption;

43. It is sown in Dishonour, it is raised up in Glory; it is sown in Weakness, it is raised up in Power;

44. It is sown a natural Body, is raised up a spiritual Body: there is both a natural Body, and a spiritual one.

45. So also it is written, The first Man Adam became a living Soul; the last Adam a Spirit making alive,

46. Yet the spiritual was not first, but the natural; in the next place the spiritual.

47. The first Man was from the Earth

earthly, the second Man the Lord from Heaven.

48. What the earthly one was, such also are the earthly ones: and what the heavenly one, such also the heavenly ones.

49. And as we have born the Image of the earthly, we shall also that of the heavenly.

50. Now this I say, Brethren, that Flesh and Blood cannot inherit the Kingdom of God, nor does Corruption inherit Incorruption.

51. Behold I tell you a Mystery: we shall not all indeed sleep, but shall all be changed,

52. In a Moment, in the Twinkling of an Eye, when the last Trumpet is; for it will sound, and the Dead will be raised up incorruptible, and we shall be changed.

53. For this corruptible must put on Incorruption, and this mortal put on Immortality.

54. And when this corruptible has put on Incorruption, and this mortal put on Immortality; then will come to pass the Saying written, Death will be devoured in Victory.

55. Where is thy Sting, O Death? Where is thy Victory, O Grave?

56. The Sting of Death is Sin, and the Power of Sin by the Law.

57. But Thanks be to God, who gives us the Victory by our Lord Jesus Christ.

58. So that, my beloved Brethren, be settled, unmoveable, abounding in the Work of the Lord always; as you know that your Labour is not in vain in the Lord.

Ver. 39. *and*] which the Gr. has before each another; though the first are omitted, and the last put *Ital.* in the *com. Transf.*

Ver. 41. *and*] the first being not in the *Vulg.* only, *Mills* supposes was not *Paul's*; but who would have added it in before the other?

lb. for] which *Doddr.* turns into [*and*] saying, *else we must suppose the Apostle to assert, that the Sun and Moon were Stars.* But may it not be said, *There must be a different Splendor of the Sun and Moon, which are so much unlike each other: for even the Stars differ in Brightness, that appear so nearly alike; without asserting the two former are Stars?*

Ver. 44. *there is both a natural Body, and a spiritual one*] according to *Mills* was noted in the *Marg.* and thence brought into the Text, as by *Erasmus* the like, though absent but in three Copies and two Authors; but though eight or ten Copies, a Version, &c. have, *if there is a natural Body, there is also a spiritual Body*, yet they do not espouse that.

Ver. 45. *Adam*] the latter omitted in the *Ethiop.* and *Iren.* which *Mills* from so slender Authority would exclude; yet relates that *Marcion*, or some Reader, put *Lord* to explain it, as the *Marcionites* did in its room.

Ver. 47. *the Lord*] Divers leave this out, especially of the *Primitive Writers*, and *Mills* judges it a *Comment*, *Pr.* 325, 465, 1319. which I would not dispute against too many, yet rather think *Lord* as at Ver. 45. was taken hence, and so this to be genuine.

Ver. 49. *we shall*] with many *let us*, by the Change of *o* into *u* (a short *o* instead of a long one) as *Mills* shews through mere Carelessness; see *Prok.* 373. besides that noticed by *Kuster.*

Ver. 51. *we shall not &c.*] Some have, *we shall there-*

*fore all indeed sleep, but shall not all be changed, therefore being made by the Change of *o* into *u*: others, and among them the *Vulg.* or perhaps they from that, *we shall all* (*Mills* omits indeed, though the *Vulg.* has *quidem*) *rise up, but shall not all be changed; but as *Mills*, who is so captious at our *pref. Reading.* especially in behalf of the *Vulg.* allows it to be genuine, we may rest the better satisfied. By *we shall all be changed* I understand all the rest that do not sleep or die, and the taking all too strictly I suppose occasioned those Alterations. What *Mills* says to save the Credit of the *Lat. Translator*, is too remarkable to be omitted, viz. that the foregoing certainly could not be his, forasmuch as he followed the Truth of the Gr. Copy, but was of some Reader, *Pr.* 544. but at other Times he himself puts a worse Consequence to such an unwarrantable Position or Supposition, namely tells us our Gr. is of some Reader.**

Ver. 52. *it will*] here being no Noun.

Ver. 54. *this corruptible has put on Incorruption, and*] Absent from the *old Latin*, and one or two *Writers* and *Translations* under its Influence; and *Mills* being another of those, would justify the Omission by the slender Supposal that this was made from the foregoing Verse. But how much of the *Scripture* might we reject at that Rate?

lb. Victory] A Copy and three Authors have it *Contention*; *Beza* naming two, says many others, who were deceived by a Transcriber that had written *νίκος* for *νίκος*, yet the *Rhemists* in their *Pref.* charge him thus, *He thinketh the Apostle said not νίκος, victorie, as it is in all Greeke copies, but νίκος, contention.*

Ver. 55. The *Gen. Vers.* has this transposed for a *various Reading*, *O death, where is thy Victory, &c.* but I see no such by *Mills.*

lb. Grave] *West. Hader.*

CHAP. XVI.

AND concerning the Collection for the Saints, according as I ordered the Churches of Galatia, so also do ye.

2. At the first *Day* after the Sabbath, let each one of you lay treasured up by him of what he is prospered with; that when I come, there may not be Collections then.

3. And when I am present, whomsoever you approve of by Letters, those will I send to carry your Bounty to Jerusalem.

4. Or if it is worthy of my going also, they shall go with me.

5. However I will come to you, when I go through Macedonia; as this is what I shall do.

6. And perhaps I shall remain, or even winter with you; that you may conduct me whithersoever I go.

7. For I would not see you now in the Way, but hope to remain some Time with you, if the Lord permits.

8. But I shall remain at Ephesus till the fiftieth *Day*.

9. For there is a Door opened to me, great and effectual; and many oppose.

10. And if Timothy comes, look that he may be with you void of Fear: for he works the Work of the Lord, even like my self.

11. Let not any one therefore despise him; but conduct him in Peace, that he may come to me; for I expect him with the Brethren.

12. And concerning the Brother Apollos, I besought him much to come to you with the Brethren: but his Will was not at all to

come now; however he will come when he has Time.

13. Watch, stand fast in the Faith, behave manfully, be strong.

14. Let all your Matters be done in Love.

15. Nay I beseech you, Brethren, who know the Family of Stephanus, that it is the First-fruit of Achaia, and that they have appointed themselves to minister to the Saints;

16. That you would also be subject to such, and to every one who works together and labours.

17. Moreover I rejoice at the Coming of Stephanus, Fortunatus and Achaicus; since they have supplied your Defect.

18. For they have refreshed my Spirit and yours; therefore acknowledge such.

19. The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the Church at their House.

20. All the Brethren salute you. Salute one another with a holy Kiss.

21. The Salutation of Paul with my own Hand.

22. If any one does not love the Lord Jesus Christ, let him be cursed at the Coming of the Lord.

23. The Grace of the Lord Jesus Christ be with you.

24. My Love be with you all in Christ Jesus: so let it be.

The first to the Corinthians was written from Philippi, sent by Stephanus, Fortunatus, Achaicus and Timothy.

Ver. 2. *by him*] Though Doddr. finds fault of *lay by him in store*, and leaves out *him*, the latter is in the Original.

1b. *of what he is prospered with*] The Vulgate's *what shall please him well* Mills reckons corrupt, Pr. 554.

Ver. 3. *by Letters*] of Commendation to carry with them, *Acts* xviii. 27. 2 *Cor.* iii. 1. which Whitby, &c. not thinking of, turn it *them will I send with my Letters*, distorting *dis* into *with*.

Ver. 7. *would*] or *am willing*, being a Verb in Gr.

Ver. 11. *therefore*] As necessary a Connection as this is, Mills condemns it for an Insertion, by the Verdict of two Copies and one Author, Pr. 466.

Ver. 15. *Nay*] Mills finding three without this, turns it off, Pr. 467. he might have made four with our *pres.* Eng. but is not it therefore in the Gr. now?

Ver. 18. *such*] Of what Use is *ye them that are*, for which the Gr. has no Word but the redundant Article? With a Deal of the like, which this may serve for an Instance of.

Ver. 22. *at the Coming of the Lord*] according to the Meaning of the Syriack Words *maran atha*, of which see Buxt. Chald. Lex. under *mar* and as Man could not know who did not love Christ, it was fit for such a one to be cursed then.

Ver. 23. *the Lord*] our being but in a few Greek Copies; see besides Mills's, the Amsterdam Edition with various Readings, 1711, and there especially Canon 35.

Sub. *Philippi*] But as appears by Ver. 8, & 19. comp. with *Acts* xviii. 24, 26. was Ephesus, when Paul was there the second time, *Acts* xviii. 1. by Ver. 12. here; and not Philippi, Ver. 5. from whence he wrote the 2d Epistle, and it appears was there but a little while, *Acts* xx. 3, 6. besides Mills collects that Titus, 2 *Cor.* viii. 16, 17. & xii. 18. & ii. 12. however not Timothy, *Acts* xix. 22. Ch. xvi. 10. was one of those sent with it, but put here by Mistake of Ch. iv. 17.

NOTES upon the Second Epistle of PAUL to the CORINTHIANS.

CHAP. I.

PAUL, an Apostle of Jesus Christ by the Will of God, and Timothy a Brother; to the Church of God which is at Corinth, with all the Saints who are in all Achaia.

2. Grace be to you, and Peace from God our Father, and the Lord Jesus Christ.

3. Blessed be God, and the Father of our Lord Jesus Christ, the Father of Mercies, and the God of all Comfort;

4. Who comforts us in all our Affliction, that we may be able to comfort those in all Affliction, by the Comfort with which we our selves are comforted from God.

5. Since as the Sufferings of Christ abound in us, so by Christ our Comfort also abounds.

6. Thus whether we are afflicted, it is for your Comfort and Salvation, that is effectual in enduring the same Sufferings which we also suffer; or are comforted, it is for your Comfort and Salvation.

7. And our Hope is firm concerning you; knowing that as you are Partakers of the Sufferings, so also of the Comfort.

8. For we would not have you be ignorant, Brethren, concerning the Affliction which came upon us in Asia, that we were exceedingly burdened above Strength, so that we despaired even of living.

9. But we had the Sentence of Death in our selves, that we might not be confident in our selves, but in God who raises up the Dead.

10. Who has delivered us from so great Death, and does deliver; in whom we hope that he will too yet deliver:

11. You also aiding together with Supplication for us, that for the Gift to us by means of many Persons, thanks may be given by many for us.

12. For our Glorifying is this, the Testimony of our Conscience, that in godly Simplicity and Sincerity, not in carnal Wisdom, but in the Grace of God, we have been conversant in the World, and more abundantly to you.

13. For we write no other Things to you, than those which you read, or even acknowledge; and I hope that you will also acknowledge to the End.

14. As you have likewise acknowledged us partly, that we are your Glorifying, according as you are ours also in the Day of the Lord Jesus.

15. And in this Confidence I was willing to come to you before, that you might have a second Favour;

16. Even to go by you into Macedonia, and come to you again from Macedonia, as also be conducted by you into Judea.

Ver. 2. *our Father, and the Lord Jesus Christ*] *Ambrose*, and as it seems *Pelagius*, says *Mills*, omit all this; what then? *It crept from other Epistles*. This is shocking! What because they shortened a Quotation, must we doubt, nay decry, the universal Consent of Copies and Translations? His frequent Query, *Who would blot out such notable Words?* is unapplicable here: for though the Words are such in an eminent Manner, yet not even necessary with respect to the Matter, since God alone might be sufficient.

Ver. 4. *by the Comfort*] The *Vulg.* though having *comforts* and *Comfort* before, has now *Exhortation* and *exhorted*, another Meaning of the same *Gr.* Words; but absurdly, as *Mills* owns, yet ascribes it to the Librarians, to save his esteemed *Interpreter*, *Pr.* 556.

Ver. 5. *Sufferings of Christ*] by *Ham.* *Suffering for Christ*; but the simple Meaning *those like Christ's Sufferings* may be more literal.

Ver. 6. *Comfort*] both times *Exhortation*, as also *exhorted* in the *Vulg.* like that in Ver. 4. though *Comfort* both in Ver. 5. and 7.

Ver. 7. *And our Hope is firm concerning you*] This Clause with divers stands before *or are comforted*, which seems to make that Part too long; and ours seems best, tho' *Mills* wrangles at it. With others *or are comforted*, it is *for your Comfort* (mostly without *and Salvation*) comes before that is *effectual* &c.

Ver. 10. *and does deliver*] first put for Explanation (but what Explanation is this?) in the *Marg.* says *Mills*, and a Scribe thinking it Part of the Text, brought it in, *Pr.* 1248. How fanciful this! Wanting in 2 Copies &c.

Ver. 11. *by means of many Persons*] viz. through their Supplication. In the *Vulg. Lat.* from the *Persons* of many *Faces*, than which Nothing is more absurd, says *Mills*, but he takes care to attribute it to a Scribe, *Pr.* 556. However that *Transf.* is so now, and as being so, is dubbed the *Authentick Scripture*.

Ib. *by many for us*] Instead of *us* several have *you*, which *Whitby*, though not *Mills*, staggers at; but this *many* being the same as the other, and that as *you*, forbids it.

Ver. 16. *into Judea*] as before *into Macedonia*.

17. When

17. When I was therefore willing of this, did I use Lightness? Or what Things I would have be, was it according to the Flesh, that there might be with me Yes, Yes, and No, No?

18. Whereas God is faithful, since our Speech to you was not Yes, and No.

19. For the Son of God, Jesus Christ, preached among you by us, by me, Silvanus and Timothy, was not Yes and No, but was Yes in himself.

20. For all the Promises whatever of God are in him Yes, and in him So let it be, to the Glory of God by us.

21. Moreover he that has confirmed us with you to Christ, and anointed us, is God:

22. Who has also sealed us, and given the Earnest of the Spirit in our Hearts.

23. And I call God for a Witness to my Soul, that by sparing you, I did not yet come to Corinth.

24. Not that we have dominion over your Faith, but are Workers together for your Joy: for by Faith you stand.

C H A P. II.

BUT I determined this with my self, not to come again to you in Grief.

2. For if I make you sorry, who is there then to make you glad, excepting one that is made sorry by me?

3. And I have written this to you, that when I come, I may not have Grief from them for whom I should rejoice, having confidence in you all, that my Joy is all yours.

4. For from much Affliction and Distress of Heart, I wrote to you, with many Tears; not that you might be made sorry, but that you might know the Love which I have for you the more abundantly.

5. If any one then has made sorry, he has not made me sorry, but partly; that I may not burden you all.

6. Sufficient for such a one is this Rebuke from many.

7. So that on the contrary you are rather to forgive, and comfort; lest such a one should any how be swallowed up by too abundant Grief.

8. Therefore I beseech you, to establish Love towards him.

9. Since for this also I have written, that I might know the Proof of you, whether you would be obedient in all Things.

10. And whom you forgive any Thing, I also: for if I too forgave any Thing, I forgave the Person for you, in the Presence of Christ;

11. That no Gain might be got of us by Satan: for we are not unacquainted with his Devices.

12. Besides on coming to Troas for the Gospel of Christ, as a Door was opened to me by the Lord;

13. I had no Ease in my Spirit, for my not finding Titus my Brother; but I took leave of them, and came away into Macedonia.

14. Now Thanks be to God, who always causes us to triumph in Christ, and makes manifest the Savour of his Knowledge by us in every Place.

15. Because we are a sweet Smell of Christ to God, both in them who are saved, and that perish;

16. To these indeed the Savour of Death to Death, and to those the Savour of Life to Life: and who is sufficient for these Things?

17. For we are not as many that sell out the Word of God; but as from Sincerity, but as from God, before him, we speak in Christ.

Ver. 17. *Lightness*] *West.* levity, in his Manner of changing plain Words into hard, yet Writing, as he says in *Pref.* chiefly for plain, unlettered Men.

Ver. 18. *is faithful*] according to Ver. 20. and which Ver. 21, 22. may explain.

Ib. *since*] left out of the *com. Trans.*

Ib. *was not Yes, and No*] *Nary, Had no Contradiction in it.*

Ver. 19. *himself*] this being *Christ*, as the next Verse shews, and therefore *him* quite improper.

Ver. 20. *and in him*] Some Copies have, *therefore also by him* paraphrastically.

Ver. 21. *to*] not in as before.

Ver. 22. *Spirit*] *Where the Spirit is there is Feeling: for the Spirit maketh us feel all Things. Where the Spirit is not, there is no Feeling, but a vain Opinion or Imagination, Wm. Tyndal's Parable of the wicked Mammon, printed 1527.*

Ver. 2. *excepting one*] viz. of themselves; as no other could make him glad in respect to them.

Ver. 12. *Troas*] agreeable to *Acts xx. 5, 6.* as this was written at *Philippi, Subscr.*

Ver. 13. *came*] *No body says, he went to the Place where he now is, Wall here; see the Subsc. and Chap. ix. 2.*

Ver. 14, 16. *Savour*] *West.* odour.

Ver. 16. *to Death—to Life*] perhaps some scribe put in the margin as interpretation, *Wall* writes, although it is deficient with none. What new Criticism this is, from one who is a wretched Plagiary, especially to *Hammond!*

Ib. *sufficient*] *Mills* has a long Argument that there should be *so* before it, meaning *as themselves*; but when I look for the Proof, not one *Gr. Copy* has it, and where it is in *Lat.* might be all from the *Vulg.* of which he had a better Opinion than *Protestants* used to have; see *Whitby.*

Ver. 17. *sell out*] according to the *Original*, as the Landlord of a Tavern or Alehouse does the Liquor: thus *Montan.* renders it; as the proper Meaning of the Word, in his strict Manner *cauponantes*, *Eras.* the same, and *Beza cauponatur*, the *Geneva Translators* make *merchandise* of.

Ib. *as—but*] after *but Mills* would throw out, the first with, the other without, the *Vulg.* How busy have some been to strip the Scripture of what it could spare, contrary to the Genius of the *Original*, as well as modern Language! These Particles are omitted but by a few, and only in one *Gr. Copy.*

C H A P III.

DO we begin again to commend our selves? On the contrary have we need, as some, of Epistles of Commendation to you, or of Commendation from you?

2. You are our Epistle written in our Hearts, known and read by all Men.

3. Since you are made manifest to be the Epistle of Christ, ministred by us, written not with Ink, but with the Spirit of the Living God; not in Tables of Stone, but in fleshy Tables of the Heart.

4. And such Confidence have we by Christ towards God.

5. Not that we are sufficient of our selves, to think any Thing as from our selves; but our Sufficiency is from God.

6. Who also has made us sufficient for Ministers of the new Testament, not of the Letter, but of the Spirit: for the Letter kills, whereas the Spirit makes alive.

7. And if the Ministry of Death, in Letters engraved on Stones, was done in such Glory, that the Israelites could not look stedfastly at the Face of Moses, for the Glory of his Face, which is abolished;

8. How will not the Ministry of the Spirit be more in Glory?

9. For if the Ministry of Condemnation was Glory, much more will the Ministry of Righteousness abound in Glory.

10. For even what was made glorious was not so in this Respect, because of the Glory that excels.

11. For if that was by Glory which is abolished, much more what remains is in Glory.

12. Having therefore such Hope, we use much Boldness.

13. And not as Moses who put a Veil up-

on his Face, for the Israelites not to look stedfastly to the End of what is abolished.

14. But their Minds were hardened: for till this Day the same Veil, at the Reading of the Old Testament, remains not unveiled; which is abolished in Christ.

15. But until this Day, when Moses is read, the Veil is laid upon their Heart.

16. However when it shall be turned to the Lord, the Veil will be taken away.

17. And the Lord is the Spirit; and where the Spirit of the Lord is, Freedom is there.

18. And we all with unveiled Face, seeing as in a Glass the Glory of the Lord, are transformed into the same Image, from Glory to Glory, as it were by the spiritual Lord.

C H A P. IV.

BY reason of that in having this Ministry, as we have obtained mercy, we do not faint.

2. But have refused the hidden Things of Shame, and not walked in Craftiness, nor dealt deceitfully with the Word of God; but by Manifestation of the Truth, have recommended our selves to every Man's Conscience before God.

3. Whereas if our Gospel be covered, it is among them that are lost;

4. In whom the god of this World has blinded the Minds of them being Unbelievers, for the Enlightening of the glorious Gospel of Christ, who is the Similitude of God, not to shine to them.

5. For we do not preach our selves, but Christ Jesus the Lord; yet our selves your Servants for the sake of Jesus.

6. Since God that spoke to the Light to shine out of Darkness, is he who has shined in our Hearts, for the Illumination of the

Ver. 1. *On the contrary*] *Gr. if not.*

Ib. *of Commendation*] the latter omitted by the *Vulg.* and a few, plainly as thought not needful.

Ver. 2, 3. *Epistle*] *West. letter.*

Ver. 3. *Since you are*] all of which the *Gr.* has, notwithstanding the *Italick* in the *com. Transf.*

Ib. *fleshy*] at first in the *pres. Transf. fleshy.*

Ver. 5. So *Wither* in his 72d Song for the Church,

For of our selves we cannot leave

One pleasure for thy sake;

No, not one virtuous thought conceive

Till us thou able make.

Ib. *is from God*] With which accords the *Collect* for the 19th Sunday after Trinity, *O God, forasmuch as without thee we are not able to please thee; making this Use of it, Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts.*

Ver. 12. *Boldness*] the same as in Chap. vii. 4.

Ver. 14. *not unveiled*] very literal.

Ver. 15. *laid*] omitted by the *Translators.*

Ver. 16. *it*] *the Heart*, because there have been other Opinions of it.

Ver. 17. *the Spirit*] for here is no more *that* than before *Lord.*

Ib. *of the Lord*] seems to have crept in from the next Verse *Mills* idly writes, *Pr. 1502.* for two *Books*, and no more whatever, were found without it.

Ver. 18. *unveiled*] so *Wesley*, as I see since.

Ver. 4. *to them*] *Mills* denies to be *Paul's*, *Pr. 682.* as not recorded by a few.

Ver. 5. *the Lord*] weakly disallowed by *Mills*, *Pr. 296.* citing a few without it, others with *our Lord*, and strangely the *Syr.* for both, which has the latter.

Ib. *for the sake of*] some *by*, according to *Mills* rightly, *Pr. 296.* but ours seems the better, as well as the established *Reading.*

Ver. 6. *to shine out of Darkness*] agreeable to *John i. 5. 2 Pet. i. 19.*

Knowledge of God's Glory, in the Appearance of Jesus Christ.

7. But we have this Treasure in earthen Vessels, that the Excellency of the Power may be of God, and not from us :

8. Who are afflicted in every Thing, but not distressed ; doubting, but not despairing ;

9. Persecuted, but not forsaken ; cast down, but not destroyed ;

10. Always carrying about in the Body the Dying of the Lord Jesus, that the Life of Jesus also may be made manifest in our Body.

11. For we who live are always delivered to Death for the sake of Jesus, that his Life also may be made manifest in our mortal Flesh.

12. So that Death indeed works in us, but Life in you.

13. And as we have the same Spirit of Faith, according to what is written, I believed, therefore spoke ; we likewise believe, therefore do also speak :

14. Knowing that he who raised up the Lord Jesus, will also raise us up by Jesus, and cause to stand with you.

15. Since all the Things are for your sakes, that Grace, by the Thanksgiving of many, may the more abound to the Glory of God.

16. Therefore we do not faint, but though our outward Person perish, yet the inward is renewed Day by Day.

17. For our momentary light Affliction, works for us an everlasting Weight of Glory exceeding excellent.

18. As we look not at Things that are seen, but at those not seen : for Things seen are for a Time, whereas those not seen are for ever.

C H A P. V.

FOR we know, that if our earthly House of the Tabernacle should be dissolved, we have a Building from God, a House not made with Hands, everlasting in the Heavens.

2. Nay we also groan in this Respect, longing to be cloathed with our Habitation from Heaven.

3. And if then we are cloathed, we shall not be found naked.

4. For even we who are in the Tabernacle groan, being burdened ; for which we would not be uncloathed ; but cloathed, that Mortality may be swallowed up by Life.

5. Now he who works on us for this very Thing is God, who also gives us the Earnest of the Spirit.

6. We are confident therefore always, yet know that being present in the Body, we are absent from the Lord.

7. For we walk by Faith, not by Appearance.

8. Thus we are confident, and are pleased more to be absent from the Body, and to be present with the Lord.

9. Therefore we also endeavour, whether present or absent, to be well-pleasing to him.

10. For we must all be made manifest before the Judgment-seat of Christ, that each may receive according to the Things which he has done by the Body, whether good or bad.

11. Knowing therefore the Fear of the Lord, we persuade Men ; nay we are made manifest to God, and I hope have been also manifested in your Consciences.

Ver. 6. *God's*] for which a few of little Note having *his*, *Mills* in *ProL* N. 296. rashly pronounces ours a marginal Explanation of that ; but such *his*, with *God* so before, certainly could not need : I therefore conclude that *God* being repeated, was altered by Somebody to *his* ; as far more likely.

Ver. 14. *the Lord*] one *Copy*, one *Transf.* one *Author* leave out, therefore *Mills* says is a Scribe's, *ProL* 473. for it being neither with *Jesus* after, nor could be either for Explanation or Connection, he let it rest on such Authority, as he was determined not to lose the Occasion of a new Reading.

Ver. 18. *look*] *West.* *aim*.

Ver. 3. *And if*] the Sense of which compare with the *com. Transf.*

Ib. cloathed] A few have *uncloathed*, which *Mills* is much for ; see his *Note*, and *ProL* 473. Nevertheless his Argument turning on their Desire to be cloathed with the heavenly Body, without the Feeling of Death, appears too extravagant ; and nearly of kin to *Castellio's* being taken away alive at the Judgment, which to *Beza* seemed to want no Refutation ; and see the *Exam.* of *Whitby*.

Ib. shall not be found naked] though stript of this Body.

Ver. 4. *for which*] the being burdened : that is, do not

merely desire Death to be freed from Suffering. This being according to the *Gr.* and not *for that, because*.

Ver. 5. *also*] as lacking in some, *Mills* represents it thrust in, *Pr.* 473. improbably enough.

Ver. 6. *are confident*] *West.* *behave undauntedly*.

Ib. present] as in Ver. 8, 9.

Ver. 7. *Appearance*] as rendered 1 *Thes.* v. 22. and *Sight* may signify *seeing*, which is not the Meaning of the *Gr.* Word.

Ver. 9. *endeavour*] *West.* *are ambitious*, on which he thus comments, *The only Ambition which has place in a Christian* ; but this *Gr.* Verb being also in *Rom.* xv. 20. 1 *Thes.* iv. 11. is there applied to other Particulats, and in the latter would be improper to be *ambitious*, nor are either of them so rendered by him : for the Signification of Words is by Use, not Etymology.

Ver. 10. *the Things—by the Body*] *his own Things—of the Body* is a various Reading with some, as imagined it seems to be so more effectually *his*, and so more rewardable ; which the *vulg. Lat.* having, the *Protestants* kept, as being farther from the Doctrine of Merit by bodily Performances : thus at least I conceive the Case might be in our *Transf.* tho' *Mills* sticks close to the *Vulg.* and seems to argue absurdly, that *by the Body* is doing more *by the Mind* than the other, *Pr.* 473. and see p. 465. with *Whit. Exam.*

12. For we do not commend our selves again to you, but are giving you Occasion of Glorifying concerning us, that you may have *this* for them who glory in Appearance, and not in Heart.

13. Since whether we are crazy, it is to God; or are sober, it is to you.

14. For the Love of Christ presses us; we judging thus, that if one died for all, then all were dead;

15. And that he died for all, in order that those who live should no longer live to themselves, but to him who died and was raised up for them.

16. So that we are to be acquainted with none henceforth according to the Flesh; nay even though we knew Christ so, yet now we do no more.

17. So that if any one be in Christ, *he* is a new Creature: old Things are past, behold all are become new.

18. And all Things are from God, who has reconciled us to himself by Jesus Christ, and given us the Ministry of Reconciliation;

19. As that God was in Christ, reconciling the World to himself, not reckoning their Offences to them, and has committed to us the Word of Reconciliation.

20. We are therefore Ambassadors for Christ, as if God were beseeching by us; we intreat you for Christ, be reconciled to God.

21. For he has made him be Sin for us, who did not know Sin, that we might become the Righteousness of God in him.

CHAP. VI.

AND we who work with *him* also beseech, that you will not receive the Grace of God in vain:

2. (For he says, I have heard thee in the accepted Time, and helped thee in the Day of

Salvation: behold now is the acceptable Time, behold now the Day of Salvation)

3. As we give Nothing to stumble at in any Thing, that the Ministry may not be blamed;

4. But in all Things recommend our selves as the Ministers of God, in much Patience, in Afflictions, in Necessities, in Distresses,

5. In Stripes, in Imprisonments, in Tumults, in Labours, in Watchings, in Fastings,

6. In Purity, in Knowledge, in Forbearance, in Kindness, in the Holy Spirit, in Love unfeigned,

7. In the Word of Truth, in the Power of God, by the Armour of Righteousness on the right and left Hand,

8. By Glory and Dishonour, by ill Report and good Report: as Seducers, and true;

9. As unknown, and known; as dying, and behold we live; as chastened, and not killed;

10. As being sorry, yet always rejoicing; as being poor, yet enriching many; as having Nothing, and possessing all Things.

11. Our Mouth is opened to you, O Corinthians, our Heart is enlarged.

12. You are not streightened in us, but are streightened in your own Bowels.

13. Now *for* the Recompence of that, I speak as to Children, be you also enlarged.

14. Be not yoked along with Unbelievers: for what Participation is there of Righteousness and Iniquity? And what Communion has Light with Darkness?

15. And what Concord has Christ with Ungodliness? Or what Part has a Believer with an Unbeliever?

16. And what Agreement has the Temple of God with Idols? For you are the Temple of the Living God, as God says, I will dwell in them, and go about among *them*, and be their God, as they shall a People to me.

17. Therefore come out from among those, and be separate, says the Lord, and do not

Ver. 13. *crazy*] as thought, or called; and signifying most properly *out of one's mind*, from *ek—out of*, &c.

Ver. 14. *presses us*] where *Beza*, *Mills*, &c. end the Verse.

Ib. *if*] made afterwards to illustrate the Sentence, is said by *Mills*, there being several without it; but see *Whitby's* Answ.

Ver. 16. *according to the Flesh*] *According to the estimation of the world: but as he is guided by the Spirit of God*, says the *Gen. Marg.*

Ib. *more*] for which and *henceforth* in the *com. Eng. Transf.* there is but one *Gr. Particle*.

Ver. 17. *all*] *Mills* scarce thought was the Apostle's; for who, says he, would miss it? *Pr.* 1290. Any one surely might, and others from him, tho' but few have; or it might be left out as not needful.

Ver. 20. *We are therefore Ambassadors for Christ*] *Mills* on slight imaginary Grounds would have it *For which*

(i. e. Word) *we are Ambassadors*, supposing *Christ* added, &c.

Ib. *for Christ*] both times the same.

Ver. 21. *For*] not with three or four, and so inserted, says *Mills*, for Connection, *Pr.* 474. of which truly there is so much Need, that I shall not for my Part be so easily persuaded, that *Paul* left it out.

Ib. *made him be Sin*] As the *Heb.* Word for *Sin*, unquestionably also signifies a *Sin-offering* or *Sacrifice for Sin*, so both *Ham.* and *Whit.* interpret this *Gr. Word* to do here, and even *Wesley* translates it by the former.

Ver. 3. *we give*] which is certainly right, and *Giving* may be too obscure, especially to Hearers.

Ver. 16. *you are*] eight Copies, &c. have *we are*, but *Mills* leaves it.

Ib. *God says*] *he says*, *God* being omitted in the *Syr.* and there alone, yet *Mills* says it is a *Reader's*, not *Paul's*, *Pr.* 1254.

meddle with the unclean Thing; then will I receive you.

18. Nay I will become a Father to you, as you shall Sons and Daughters to me, says the Almighty Lord.

CHAP. VII.

AS we have therefore these Promises, Beloved, let us cleanse our selves from all Defilement of Flesh and Spirit, and accomplish Holiness in the Fear of God.

2. Receive us: we have done injury to none, corrupted none, got gain of none.

3. I do not speak for Condemnation; since I said before, that you are in our Hearts, to die and live with.

4. There is much Boldness with me to you, much Glorifying with me for you: I am filled with Comfort, I abound the more with Joy in all our Affliction.

5. For we also being come into Macedonia, our Flesh had no Ease, but we were afflicted in every Thing; without were Contentions, within Fears.

6. But God who comforts the lowly, comforted us by the Coming of Titus;

7. And not by his Coming only, but also by the Comfort that he was comforted with in you, rehearsing to us your Longing, your Mourning, your Zeal for me; so that I rejoiced more.

8. Since if I even made you sorry by an Epistle, I do not repent, if I might even repent: for I perceive that the same Epistle made you sorry, though but for a little while.

9. I now rejoice, not that you were made sorry, but that you were made sorry to Repentance: for you were made sorry agreeable to God, that you might suffer loss from us in Nothing.

10. For Sorrow agreeable to God, works Repentance to Salvation, not to be repented of; whereas the Sorrow of the World works Death.

11. For behold in this very Thing that you were sorry agreeable to God, how much Carefulness it wrought in you, nay Apology, nay Indignation, nay Fear, nay Longing, nay Zeal, nay Vengeance! In every Thing you have recommended your selves to be clear in the Matter.

12. Then though indeed I wrote to you, it was not for the sake of him who did the injury, nor for his sake who received the injury, but for the sake of making manifest to you before God, our Carefulness for you.

13. By reason of this we were comforted in your Comfort; and we rejoiced the more abundantly in the Joy of Titus, that his Spirit was refreshed by you all.

14. Since though I boasted Something to him concerning you, I am not ashamed; but as we spoke all Things to you truly, even so our Boasting which was to Titus is become true.

15. And his Affections are more abundant to you, when he calls to remembrance the Obedience of you all, how with Fear and Trembling you received him.

16. I rejoice therefore, that in every Thing I am confident in you.

Ver. 18. *Nay I will*] This being quoted from Jer. xxxi. 1. and that in the Verse before from Isa. lii. 11. and both separately with *says the Lord*, should not be joined together as in the *com. Transf.*

Ver. 4. *Boldness*] one Word in *Gr.* and so rendered in divers Places of the *com. Transf.*

Ver. 8. *if I might even repent*] It seems incongruous, says *Whitby*, that the Apostle should repent of what he writ by the Direction of the Holy Ghost; but I think his Proposal does not sufficiently avoid it, though I should have repented.

Ver. 11. *you*] the Pronoun was added afterwards, *Mills* says, to supply the Sentence, *Pr.* 474. but how supply, when the Verb it self has *you*?

Ib. *nay*] *yea* in this Sense, as well as the other for *yes*, being obsolete, to which Words our Translators so much inclined: for *G. Wither* about that Time has in his *Concluding Hymne*, to the *Psalms*,

*I have Hopes that shall remaine.
Nay those Hopings which have failed
Are not lost: but much prevailed
My chief Longings to attaine.*

Ver. 12. *wrote to you*] Two or three being without to you, *Mills* stigmatizes it to be crept in, *Pr.* 475. then it must be from somewhere, but is not in *Ch.* ii. 9. which he mentions; and why must this; so different a Sentence, not have it, because that has not?

Ib. *our Carefulness for you*] *Mills* has put in the Text *your Carefulness for us*, after the Edition of *Caryophyllus*, yet reckons ours to be right, *Pr.* 1316: as also to you shews, but that a very few have not.

Ver. 14. *become*] not found.

Ver. 16. *every Thing*] *all things* being according to the *vulg. Lat.* and does not appear to be in any *Gr.* Copy.

CHAP. VIII.

AND we let you know, Brethren, of the Grace of God given in the Churches of Macedonia;

2. That in much Experience of Affliction, the Abundance of their Joy, and their Poverty after a deep Manner, has abounded to the Riches of their Liberality.

3. Since according to Power (I testify) and above Power, they did of their own Accord:

4. Nay besought us with much Intreaty, that we would receive the Favour, and the Communion of the Ministry to the Saints.

5. And not as we hoped, but gave themselves first to the Lord, and then to us by the Will of God.

6. So that we besought Titus, that as he had begun before, so he would also accomplish in you this Grace likewise:

7. Thus as you abound in every Thing, Faith, Speech, Knowledge, all Carefulness, and Love from you to us; that you may abound also in this Grace.

8. I do not speak according to Command, but through the Carefulness of others, and to prove the Reality of your Love.

9. For you know the Grace of our Lord Jesus Christ, that for you he became poor, rich as he was; that you might become rich by his Poverty.

10. And I give my Opinion in this; since this is profitable to you, who began already last Year, not only to do, but also to be willing.

11. And now then accomplish the doing; that according as there was a Readiness to be

willing, so there may also to accomplish of what you have.

12. For if there be a Readiness beforehand, it is acceptable according as any one has, not as he has not.

13. For it is not that there should be Ease to others, and Affliction to you.

14. But by Equality at the present Time, for your Abundance to be for their Want; that their Abundance also may be for your Want, to the end that there may be an Equality.

15. As it is written, He who got much had none over, and he that got little had none wanting.

16. But Thanks be to God, who put the same Carefulness for you into the Heart of Titus.

17. Since indeed he received the Intreaty; but being more careful, he was coming to you of his own Accord.

18. However we have sent along with him a Brother, whose Praise is in the Gospel through all the Churches;

19. Not only so, but was also chosen by the Churches our Fellow-traveller with this Grace, that is ministered by us to the Glory of the same God, and your Readiness:

20. We avoiding this, that none should blame us in this Plenty which is ministered by us;

21. As we provide good Things, not only before the Lord, but also before Men.

22. And we have sent our Brother with them, whom we have often proved to be careful in many Things, and now much more careful, by the great Confidence which there is towards you:

Ver. 4. *Favour*] the same as rendered *Grace* in the next Verse, not signifying *gift*.

Ver. 5. *not as we hoped*] they hoping not to have that Work put upon them, as appears by their being much besought to it, Ver. 4. the Reason of which may be seen by *Acts* vi. 2, 3, 4. so that we need not fly with *Whitby*, to *expected* or *conjectured* instead of *hoped*; nor leave it as unexplicable with *Hammond*, &c.

Ver. 8. *Reality*] The *ingenium bonum*, good Disposition of the *Vulg. Mills*, careful for the Credit of his favourite Interpreter, supposes was *ingenium*, and that *bonum* was added to help out the other, *Pr.* 557.

Ver. 10. *Opinion*] This is the same Word, and with the same Verb, as in *1 Cor.* vii. 25.

Ver. 12. *any one has*] Some *he* or *it has*, leaving out a *Gr. Word*: for the *Vulg.* translating the *Will* instead of a *Readiness*, made the latter suitable, which might affect those Copies and Writers; tho' *Mills* was for Somebody's supplying it, *Pr.* 633.

Ver. 17. *Intreaty*] as Ver. 6. shews, and the same Word in Ver. 4.

Ib. *was coming*] apparently the Meaning; which *Wall* saw, but being at a loss to express, expounds it, *Has undertaken to come, and comes with this to you.*

Ver. 18. *along*] or *together*, here being *μετὰ*, which there is not Ver. 22.

Ib. *a Brother*] mostly thought to be *Luke*, for which see *Whit. Annot.* and *Wall* on *Acts* xx. 4. or *Crit. Not.* p. 253, 254.

Ver. 19. *your Readiness*] Many for *your* have *our*, but I don't find the Criticks defending it, tho' it is in the *vulg. Lat.* excepting *Wall*, a rash one, who thinks it *makes a plainer and more agreeable Sense*; what *administred* by us to *our ready Mind*? Does not that make little or no Sense? And does not *your* accord with that in Ver. 11?

Ver. 20. *We*] for *Clearness*; this belonging to *we have sent*, Ver. 18. as *Beza* shews.

Ver. 22. *with them*] with whom? with *Titus* and the Brother, Ver. 16, 18? as it seems our Translators understood it, by putting this before *our brother*, and adding in for after *Providing*, Ver. 21. No, since not only by the Subscription there were no more than those two Persons sent, but Brother here appears to be the same as *he* in Ver. 18. I therefore by this *them* understand the good Things in the preceding Verse, which might be Presents to their Friends, as may be signified by the *Plenty ministered*, Ver. 20. and suitable to *before Men*, Ver. 21.

Ib. *there is*] in us, as he before said *we*.

23. Whether it be for Titus, my Partner, and Fellow-worker towards you; or our Brethren, the Apostles of the Churches, the Glory of Christ.

24. Therefore shew to them, in the Presence of the Churches, the Manifestation of your Love, and of our Boasting about you.

C H A P. IX.

FOR indeed concerning the ministring to the Saints, it is superfluous for me to write to you.

2. Since I know your Readiness, which I boast of about you to the Macedonians, that Achaia was prepared last Year; and the Zeal from you has provoked many.

3. However I have sent the Brethren, that our Boasting about you might not be void in this Respect; that, as I said, you may be prepared:

4. Lest any how if the Macedonians should come with me, and find you unprepared; we, that we may not say you, should be ashamed in this Confidence of Boasting.

5. I therefore esteemed it necessary to exhort the Brethren, that they would go before to you, and sit up beforehand your Blessing told before, that it might be ready, the same as a Blessing, and not as *in* Covetousness.

6. There is this too, He that sows sparingly, will also reap so; and he who sows in Blessings, will likewise reap in the same.

7. Let it be as each chooses before with the Heart, not of Grief, or of Necessity: for God loves a cheerful Giver:

8. And God is able to make all Grace abound in you; that having always all Sufficiency in all Things, you may abound in every good Work.

9. As it is written; He that disperses, gives

to the Needy, his Righteousness remains for evermore.

10. And let him who furnishes the Sower with Seed, supply Bread also for Food, and multiply your Seed sown, and increase the Fruits of your Righteousness:

11. You being enriched in every Thing to all Liberality, which works by us Thanksgiving to God.

12. Since the Ministry of this Service, is not only a Supply to the Wants of the Saints, but also abounds by many Thanksgivings to God:

13. (They glorifying God, by the Experience of this Ministry, in your confessed Subjection to the Gospel of Christ, and the Liberality of imparting to them, and to all)

14. And with their Supplication for you; who long after you by reason of the excellent Grace of God in you.

15. Now Thanks be to God for his unspeakable Gift:

C H A P. X.

AND I Paul my self beseech you, by the Meekness and Gentleness of Christ, who according to Appearance was indeed lowly among you, but as I am absent am confident towards you;

2. I even intreat, that when present I may not be confident, with the Confidence which I think to be bold with to some, who think of us, as if we walk according to the Flesh.

3. For though we walk in the Flesh, we do not make war according to the Flesh.

4. Since the Weapons of our War are not carnal, but powerful by God, to the Overthrowing of Fortifications:

5. As they overthrow Thoughts, with every high Thing that is raised up against the

Ver. 23. *it be*] viz. the Confidence before-mentioned: i. e. whether our Confidence be of your treating Titus, or the other Brethren, well.

Ver. 3. *in this Respect*] *West.* on this head.

Ver. 4. *of Boasting*] *Mills* twice says, this is added from Ch. xi. 17. being omitted by some: of which we may suspend the Belief.

Ver. 5. *your*] is some Reader's, not Paul's, if we will believe *Mills* in his *Proleg.* 475. but then it must be on small Authority.

Ib. *told before*] Ver. 2. *Doddr.* a few have promised before, which *Wall* says make the better Sense; but that I do not see.

Ib. *and*] a few miss, those few *Mills* justifies, *Pr.* 475.

Ver. 6. *also*] the latter not with a few, and *Mills* says crept from the former, *Ib.* I should think the Apostle would rather put it here than there, as being more elegant.

Ver. 10. *let him &c.*] Some have *he who furnishes*—will supply &c. as *Mills* says rightly, and to the Scope of the Apostle; but *Whitby* shews from *Occumenius* otherwise.

Ver. 12. *to God*] *Ambrose* only having it in God, *Mills* grasps that as a Prize, *Pr.* 476. We may take it for that Playing with the Scripture, which those called the Fathers, as well as the Cabbalist Jews, too much used: for with all the fine Shew, what proper Idea can we have of Ministry or Administration in God? On the contrary this Service is manifestly the Liberality mentioned in the Verses before and after, and the Ministry of it the imparting, Ver. 13.

Ver. 14. *their Supplication*] that of the Saints mentioned in Ver. 12.

Ver. 15. *Now*] *Mills* would call out with his little Number; *Pr.* 476.

Ver. 5. *As they overthrow*] not we, as by the 3d Verse in a Parenthesis the Sense would be, which agrees far less to this and what follows: *ad omnia referatur*, says *Beza*, it may be referred to the Weapons; Overthrowing and overthrow, from the same Verb in Gr. shewing also that these belong to one another. The Bishop's Transf. has *Where-with we overthrow*; and Cast. *Quibus armis, with which Weapons.*

Knowledge of God, and take every Device captive to the Obedience of Christ;

6. And are got in readiness to revenge every Disobedience, when your Obedience shall be fulfilled.

7. Do ye look according to Appearance? If any one is confident in himself of being Christ's, let him think this again of himself, that as he is Christ's, so we also are Christ's.

8. For though also I should even boast something more abundantly concerning our Power, which the Lord has given us for building up, and not for your Overthrow, I should not be ashamed:

9. That I may not seem, as if I would terrify you by Epistles.

10. Since indeed one says the Epistles are weighty and strong, but the bodily Presence is weak, and the Speech contemptible.

11. Let such a one think, that what we are absent in Word by Epistles, such also present in Work.

12. For we dare not reckon or compare our selves, with some who commend themselves; but as those measure themselves in themselves, and compare themselves with themselves, they do not understand.

13. Whereas we will not boast in Things out of Measure, but according to the Measure of the Rule, which God has distributed to us, a Measure to reach even to you.

14. For we do not overstretch our selves, so as not to reach to you: for we have already come even to you in the Gospel of Christ.

15. And boast not in Things out of measure, in the Labours of others; but have Hope, as your Faith increases, to become

great among you abundantly according to our Rule;

16. To preach in the Places beyond you, not to boast in another's Rule of Things that are ready.

17. But let him who boasts, do it in the Lord.

18. For not he that commends himself is approved, but whom the Lord commends.

CHAP. XI.

I WISH you would bear with me a little in Folly; but however do bear with me.

2. Since I am jealous of you with a godly Jealousy: for I have fitted you for one Husband, a chaste Virgin to present to Christ.

3. But I fear lest any how, as the Serpent deceived Eve in his Craftiness, so your Minds should be spoiled from Simplicity in Christ.

4. For indeed if one should come, and preach another Jesus whom we have not preached, or you should receive another Spirit that you have not received, or another Gospel which you have not got, you would bear it well.

5. For I count I was nothing deficient of the very chief Apostles;

6. And though even unskilful in Speech, yet not in Knowledge: but we have been thoroughly made manifest to you in all Things.

7. Have I committed a Fault in making my self low, that you might be high, since I preached the Gospel of God to you for nothing?

Ver. 5. *and*] the last *Mills*, following two or three, without any *Gr. Copy*, debases to be a Scribe's, *Pr.* 476.

Ver. 6. *are got*] *having* what? in the *com. Transf.*

Ib. *when your &c.*] when they were become good enough to support such Discipline.

Ver. 7. *Christ's*] the last *some* have not, and how apparently because the Sentence will do without it! yet *Erasmus* thought it added for Explanation, which would not have been wanting without it, and *Paul* might use it only for a more agreeable full Expression.

Ver. 8. *also—even*] The *Gr.* having four Conjunctions together.

Ib. *us*] Another of our *Mills's* Rejections, esteeming two or three *Codes* above all the rest, *Pr.* 476.

Ver. 10. *one says*] answerable to the *Gr.* and *such a one* in the next Verse. The *Gen. Marg.* has, *a certain man which thus spake.*

Ver. 12. *do not understand*] These Words *Mills* is for throwing out, after a few *Books*, and reading before them thus, which the same *Gr.* admits of with the Addition of [*are,*] *but we our selves are measuring our selves in our selves, and comparing our selves with our selves*; whereas it is not to be thought *Paul* would have left out *are,* if that had been his Meaning, besides the Frigidness of it; so it may be referred to that at the same Ver. of the last Chap. and likewise see *Whitby's Exam.*

Ver. 13. *boast in Things*] *West.* *boastingly extend ourselves*; but the *Gr.* has no *extend ourselves*, that I see;

the Verb signifies simply *to boast*, and the Particle for Things is of the *Neut. Gender*, so not *Personal*, with a Preposition for *in* before it.

Ib. *Rule*] *West. Province*, though the *Original* is *Canon*, whence ours; which if it is *province* in *Eng.* may also in *Gr.* where it has no different Signification. The *Rule* might be of divine Direction, as follows, and as in *Phil.* iii. 16. *Gal.* vi. 16. where is the same Word.

Ver. 14. *overstretch our selves*] travel too wide elsewhere.

Ib. *so as not to reach*] Putting *though* to *as*, seems not only to spoil the Sense, but any Sense.

Ib. *have*] the Auxiliary that this very Word is rendered with *Phil.* iii. 16. and as the clear Sense requires; not *are come*, as if *Paul* was then at *Corinth.*

Ver. 3. *so*] put, according to *Mills*, by reason of the foregoing *as*, being not in about three *Exemplars*, *Pr.* 477. But that Reason might be as prevalent with *Paul* himself; and that it was so observe, and almost continually observe against those Expurgations of our great Critick, that we have about fifty or seventy ancient *Manuscript Copies* and *Versions* for what he objects to.

Ver. 4. *would*] for is not *might* opposite to common Sense, and in particular to *Gal.* i. 8. see accordingly Ver. 20. with *Essay for a new Transf.* Ch. x. and *Wall's Crit. Not.*

Ver. 6. *unskilful*] as I see with *Doddr.* since.

8. I have taken the Spoil of other Churches, receiving Wages for the Ministry to you.

9. Nay when I was present with you, and wanted, I was not burdensome to any; for my Want the Brethren who came from Macedonia supplied: and in every Thing I have kept my self not to be chargeable to you, and will keep.

10. The Truth of Christ is in me, that this Boasting shall not be stopped to me in the Regions of Achaia.

11. For what Reason? Because I do not love you? God knows.

12. But what I do, I will also do, that I may cut off the Occasion of such as would have Occasion; that they may be found in what they boast even as we are.

13. For such are false Apostles, deceitful Workers, transformed into the Apostles of Christ.

14. And no Wonder; for Satan himself is transformed into an Angel of Light.

15. It is therefore no great Thing; if his Ministers also are transformed as the Ministers of Righteousness; whose End will be according to their Works.

16. I say again, Let none think me to be foolish; yet if otherwise receive me even as foolish, that I too may boast a little.

17. What I speak, I do not speak according to the Lord, but as in Foolishness, in this Confidence of Boasting.

18. Since many boast according to the Flesh, I will boast too.

19. For as you are wise, you bear with the foolish gladly.

20. For you bear, if any one brings you into servitude, if any one devours, if any one takes, if any one is lifted up, if any one strikes you on the Face.

21. I speak concerning Dishonour, as because we were weak: but in whatever any one is bold (I speak in Foolishness) I am bold too.

22. Are they Hebrews? I am too; are

they Israelites? I am too; are they the Offspring of Abraham? I am too;

23. Are they Ministers of Christ? (I speak madly) I am above; in Labours more abundantly, in Stripes exceedingly above, in Prisons more abundantly, in Deaths often.

24. From the Jews five times I received forty Stripes wanting one.

25. Thrice was I whipt, once stoned, thrice shipwrecked, a Night and Day I laboured in the Deep;

26. With Journeys often, with Dangers of Rivers, with Dangers of Robbers, with Dangers from my Countrymen, with Dangers from the Gentiles, with Dangers in the City, with Dangers in the Wilderness, with Dangers on the Sea, with Dangers among false Brethren;

27. In Labour and Fatigue, in Watchings often, in Hunger and Thirst, in Fastings often, in Cold and Nakedness:

28. Beside the Croud of Things I have abroad daily, the Care of all the Churches.

29. Who is weak, and I am not? Who is offended, and I not on fire?

30. If I must boast, I will boast of the Things of my Weakness:

31. God and the Father of our Lord Jesus Christ, who is blessed for ever, knows that I do not lye.

32. At Damascus the Lieutenant of King Aretas, willing to apprehend me, kept the City of the Damascenes.

33. And through a Window in a Basket was I let down by the Wall, and escaped his Hands.

CHAP. XII.

IT is not expedient now for me to boast; though I will come to Visions and Revelations of the Lord.

2. I knew a Man in Christ fourteen Years ago (but neither know whether in the Body;

Ver. 9. *and wanted*] the *Syr. Transf.* only without, yet *Mills* would have it made by Occasion of *my Want*; but how much likelier omitted for that!

Ib. *and will keep*] *Mills* supposes might come in from Occasion of the like *will do*, Ver. 12. and that on no other Foundation but the Want of it in the *Ethiop. Vers.* sufficiently whimsical! for what better can it be?

Ver. 10. *stopped*] Some have *broke*, for which *Mills* pleads, and indeed in such a Manner as not easily to be refuted, unless one had the *MS. Copies* of 700 Years old, where if the Word begins with *o* ours is confirmed.

Ver. 15. *therefore*] *Mills* says inserted for Connection; *Pr.* 477. but that *also* would make, whereby the half dozen mentioned might omit it, or as following one another, which is still to be minded.

Ver. 21. *because we were weak*] from whence their Dishonour. And *as though* is like the *vulg. Lat. quasi*; of

which *Beka* finds fault, that *tri* (which signifies *because*) is mislaid:

Ver. 23. *Prisons*] *Clement* in his *Epistle to the Corinthians*, than which Nothing out of the *Canon of Scripture* is reckoned more authentick in the first Age of Christianity, being also computed to be written 22 or 23 Years before either of *John's Epistles*, viz. A. C. 69. mentions *Paul's* having born Bonds seven times.

Ver. 25. *laboured*] not have been, *Gr.*

Ver. 26. *with*] which I distinguish from *in* according to the *Greek*.

Ver. 28. *Croud of Things*] a Noun. *West.* that which riseth upon.

Ver. 1. *though*] a necessary Connection, yet omitted in the *com. Eng.*

Ver. 2. *a Man*] viz: himself.

or out of it ; God knows) such a one as was caught up to the third Heaven.

3. And I knew that such a Man (whether in the Body, or out of it I know not ; God knows)

4. Was caught up into Paradise, and heard unutterable Words, which it is not lawful for a Man to speak.

5. Of such a one I will boast, but of my self will not, excepting in my Weaknesses.

6. For though I was minded to boast, I should not be foolish, because I should say the Truth : but I forbear, lest any one should think of me above what he sees in me, or hears Something of me.

7. And that I might not be exalted on high by the Excellency of the Revelations, there was given to me a Goad in the Flesh, an Angel of Satan that he might beat me, that I might not be exalted on high

8. Upon this I thrice besought the Lord, that it might go away from me.

9. And he said to me, My Grace is sufficient for thee ; for my Power is accomplished in Weakness. I will therefore most gladly rather boast in my Weaknesses, that the Power of Christ may have a tabernacle in me.

10. Therefore I am pleased in Weaknesses, in Damages, in Necessities, in Persecutions, in Distresses for Christ : for when I am weak, then am I strong.

11. I am become foolish in boasting, you have compelled me : for I ought to have been commended by you, since I was Nothing deficient of the very chief Apostles, if I even am Nothing.

12. The Signs certainly of an Apostle were

wrought among you, in all Patience, in Signs, and Wonders, and powerful Things.

13. For what is it wherein you were inferior to the rest of the Churches, except that I my self was not burdensome to you ? Forgive me this Fault.

14. Behold the third time I am ready to come to you, and will not be burdensome to you : for I do not seek yours, but you ; for Children should not treasure up for Parents, but Parents for Children.

15. Nay I will most gladly spend, and be spent for your Souls ; if even the more abundantly I love you, the less I am loved.

16. Let it be that I did not burden you, yet being crafty, I took you with Deceit.

17. Did I get gain of you, by any one of those whom I sent to you ?

18. I belought Titus, and sent a Brother together ; did Titus at all get any gain of you ? Did we not walk in the same Spirit ? not in the same Steps ?

19. Again do ye think that we are making excuse to you ? Before God, we speak in Christ ; but all Things, Beloved, for your Edification.

20. For I fear, lest when I come, I should any how find you not what I would, and should be found by you what you would not ; lest any how there should be Contentions, Jealousies, Wraths, Quarrels, Disparagings, Whisperings, Puffings up, Tumults ;

21. Lest my God should make me low towards you, when I come again, and I should bewail many who sinned before, and have not repented for the Uncleaness, Whoredom, and Wantonness which they committed.

Ib. fourteen Years] Nothing for above, says *Wall* ; and he refers that Time to *Acts* xiii. 2.

Ver. 4. caught] *Whitby* shews this was another Rapture, *Ver. 1, 7.*

Ver. 5. Of such a one] of being such a one.

Ver. 7. that I might not be exalted on high] the last *Zigerus* supposes crept in from a marginal Note, no Wonder since the *Vulg.* is without it, as also five or six Copies, &c. but *Mills* roundly affirms it has been repeated (*viz.* taken) from the upper Part of the Verse ; when its being left out because *sic* is there, may be ten or twenty-fold more likely, if the Comparison could be stated.

Ib. Excellency] for two were not abundance ; and it is the same Word that is so translated *Ch. iv. 7.* as likewise *excellentia* here by *Erasin.* and *Beza*, as it is *præstantiam*, *excellent*, by *Cass.*

Ib. a Goad in the Flesh] *Whitby* and *Wall* count it some bodily Infirmity, the same as at *Gal. iv. 13, 14.* which made him despicable.

Ver. 9. my Power] *my* is not in some, with the Favour of *Mills*, *Prol. 477.* though so needful, that it is Violence to think the Apostle did not put it.

Ib. rather] absconded from a few, and sent by *Mills* to

the *Marg. Pr. 477.* but how can it be imagined this would have been added ?

Ib. my Weaknesses] How fond was *Mills* of a new Reading, *Pr. 371.* to think from *Irenæus* only, that this [*my*] crept in from *Ver. 5.* why not much rather left out by *Irenæus*, than added into all Copies and Translations ?

Ib. have a tabernacle] or *tabernacle*, if that would be allowed for an *Eng. Verb.* ; not *rest* as in the *vulg. Transf.*

Ver. 10. Damages] the same Word as in *Acts* xxviii. 10, 21. where only it occurs besides.

Ver. 14. the third time] Having been once there, *Acts* xviii. and intending to come again before now, 1 *Cor. xvi. 5.* *Ch. i. 15, 16.* so *Whitby* and *Wall.*

Ver. 19. in Christ] *Mills* asserts is of another Place, namely *Ch. ii. 17. Pr. 477.* I presume of this too, notwithstanding the *Lat.* only of two Copies and *Ambr.*

Ib. all Things] not we do, but speak.

Ver. 21. my] which we need not scruple to be the Apostle's, although *Mills* says Somebody put it of his own, *Pr. 477.* on such Authority as commonly elsewhere.

Ib. should] will being very unapt to *less*, as likewise the *that* which our Translators have added.

C H A P. XIII.

THIS third time I am coming to you :
in the Mouth of two or three Wit-
nesses every Word will stand.

2. I said before, and do foretel as if pre-
sent the second time, but being absent now
write to those who sinned before, and to all
the rest, that if I should come again, I shall
not spare.

3. Since you seek for a Proof of Christ
speaking in me, who to you is not weak, but
powerful in you ;

4. (For even though he was crucified
through Weakness, yet he lives through
the Power of God : for we also are weak in
him, yet shall live with him through the
Power of God towards you)

5. Try your selves, whether you are in
the Faith ; prove your selves : do ye not
know your own selves, that Jesus Christ is in
you, unless that you are Reprobates.

6. But I hope that you will know, that we
are not Reprobates.

7. I further pray to God you may not do

any Evil ; not that we may appear approved,
but that you may do Good, though we are as
Reprobates.

8. For we can do not what is against the
Truth, but for the Truth.

9. For we rejoice, when we are weak,
and you are strong ; and this also we pray
for, your fitting up.

10. For this reason I write these Things as
I am absent, that when I am present I may
not use you sharply, according to the Autho-
rity which God has given me for building
up, and not for overthrowing.

11. Further, Brethren, I bid you fare-
wel, be compleated, be comforted, be of
the same mind, be at peace ; and the God
of Love and Peace will be with you.

12. Salute one another with a holy Kiss.

13. All the Saints salute you.

14. The Grace of the Lord Jesus Christ,
the Love of God, and the Communion of
the Holy Spirit be with you all : so let it be.

The second to the Corinthians was written
from Philippi of Macedonia, sent by
Titus and Luke.

Ver. 1. *third*] as at Chap. xii. 14.

Ver. 2. *write*] This, *Mills*, writes, has been inserted
to perfect the Sentence, *Pr.* 1205. a few not having it ;
whereas the contrary is more probable.

Ver. 3. *Since*] Here is to be considered, whether this
belongs to the foregoing or following. Since the *Corin-
thians* sought for a Proof that *Christ* spoke in *Paul*, why
should *Paul* not spare them ? Ought they not to have
sought for such a Proof of his Ministry, according to Ch.
iv. 2. & v. 11. & vi. 4, 6. 1 *Cor.* xiv. 24, 25, 29. & ii.
4, 5, 13. *Gal.* i. 16. & ii. 8. 1 *Thes.* i. 5. *Mat.* x. 20 ?
Besides how apparent is it, that his *not sparing* was for
their *sinning* mentioned before ! On the other hand does
not this Word and Verse connect well with Ver. 5. and
Ver. 4. come properly between, as cohering with the lat-
ter Part of this ? And are not such long Periods, and
Digressions, the very Style of our Apostle, especially to
the *Corinthians* and *Romans* ? This *Gr.* Conjunction may
also be seen thus in Ch. xi. 18. 1 *Cor.* xiv. 12. *Heb.* iv.
6. & vi. 13. and compound *AAs* xiii. 46. & xv. 24.
1 *Cor.* i. 21. & xv. 21. *Luke* i. 1. Now the principal
Part of the Argument may be thus express'd, *Since you*

*seem to doubt of Christ being spiritually in me, speaking by me
to you ; try your own Experience, whether ye do not believe
he has spoken in your Consciences, so is in your selves, unless
you are Reprobates ; and consequently in us, as you may be
satisfied we are not such.*

Ib. ubi se] which Alteration of the *com. Transf.* *Wall*
thought material enough for a Note.

Ver. 4. *though*] A few are without, whereupon *Mills*
says it was inserted for Coherence, *Pr.* 1290. but that is
on the Supposition the Apostle did not put it, whereas the
Coherence with the foregoing Words is too necessary, as
well as this *Reading* too abundant, to be denied to him.

Ib. towards you] One *Copy*, and the *Lat.* of two more,
with an *Author*, not having this, *Mills* does not stick to
affirm it has been added from Ver. 3. *Pr.* 477. sufficiently
improbable !

Ver. 8. *what*] If it be asked from the *com. Eng.* *What
could they do for the Truth ?* Would not the Answer there
be nothing ?

Ver. 11. *be comforted*] *Mills* thinking *he* exhorted un-
worthy of his dear *Vulg. Interpreter*, adjudges it to have
crept from the *Marg.* *Pr.* 557.

NOTES upon the Epistle of PAUL to the GALATIANS.

CHAP. I.

PAUL, an Apostle, not from Men, nor by Man, but by Jesus Christ, and God the Father, who raised him up from the Dead;

2. And all the Brethren who are with me, to the Churches of Galatia.

3. Grace be to you, and Peace from God the Father, and our Lord Jesus Christ;

4. Who gave himself for our Sins, that he might deliver us from the present wicked World, according to the Will of God and our Father:

5. To whom be Glory for ever and ever: so let it be.

6. I wonder that you are so quickly carried away, from him who called you by the Grace of Christ, to another Gospel.

7. Which is not another, otherwise than there are some that trouble you, and would turn aside the Gospel of Christ.

8. Whereas though even we, or an Angel from Heaven, should preach to you, beside what we have done, let him be cursed.

9. As we said before, I also speak now again, If any one shall preach to you, beside what you have received, let him be cursed.

10. For do I now persuade Men, or God? Or do I seek to please Men? For if I should

yet please Men, I should not be the Servant of Christ.

11. But I let you know, Brethren, that the Gospel preached by me is not according to Man.

12. For I neither received it from Man, nor was taught; but by the Revelation of Jesus Christ.

13. For you have heard of my Conversation once in Judaism, that I exceedingly persecuted the Church of God, and wasted it;

14. As also proceeded in Judaism above many Equals among my Race, being more abundantly zealous in the Traditions of my Fathers.

15. But when God was pleased, who separated me from my Mother's Womb, and called by his Grace,

16. To reveal his Son in me, that I might preach him among the Gentiles; presently, having no conference with Flesh and Blood,

17. Nor going up to Jerusalem to those who were Apostles before me, I went into Arabia, and returned again to Damascus.

18. Next I three Years after went up to Jerusalem, to be acquainted with Peter, and remained with him fifteen Days.

19. But I saw no other of the Apostles, excepting James the Brother of the Lord.

Ver. 6. *him*] God, as I have taken it with *Whitby*, who directs to the like elsewhere, preferably to *Paul* himself, as *Wall* interprets it, I suppose, from *Hammond*; but at the same in Ch. v. 8. *Ham.* boggles with [*or,*] and *Wall's* uncommon Confidence carrying him through, weakens his *Interpretation* of this by making both alike, since it is unaccountable and ridiculous for the *him* there to be *Paul*.

Ib. by] for which consult *Doddr.* and see the same *Rom.* v. 15. *Col.* iii. 16. 2 *Thes.* ii. 16. 2 *Tim.* ii. 1. and in the *com. Transf.* 2 *Cor.* i. 12. so with the Prep. understood. *Rom.* iii. 24. & xi. 6. 1 *Cor.* x. 30. & xv. 10. *Eph.* ii. 5, 8. *Tit.* iii. 7. *Heb.* ii. 9. & xiii. 9.

Ib. of Christ] four or five having not, *Mills* holds with, *Pr.* 478. while others have of *Jesus Christ*, and others of *God*; not all made from Nothing, I suppose. And the *Syr.* which he cites as without it, is turned away from *Christ*, who called you by his Grace.

Ver. 7. *otherwise than*] and not *but*, as it belongs to the foregoing; by which, disjoined from this, our *Transfers* seem to mean, there could be no other Gospel, and yet add any other gospel twice in the two next Verses, even not in *Italick*.

Ver. 9. *preach to you, beside*] things unnecessary to be necessary, *Whitby's Annot.*

Ver. 10. *persuade*] *West.* satisfy; though foreign both to good Sense, and the Original.

Ib. Or do I seek to please Men?] omitted in the *Ethiop.* being perhaps a Line missed, or thought redundant by the *Translator*; but by *Mills* in his fond Fashion added.

Ver. 13. *exceedingly*] beyond being from a wrong Copy.

Ver. 15. *God*] *Mills* fetches from his Castle in the Air, the *Margin*, because a few are without it, *Pr.* 478. who might think to be quaint, though in plain History, was elegant.

Ver. 16. *in me*] as Ch. iv. 19.

Ver. 16, 17. *presently*—*I went*] For *I did not presently converse with Flesh and Blood* would be absurd, and taking *presently* or *immediately* to belong to that be contrary to *Acts* ix. 19. and that he did not presently go up to Jerusalem Ver. 18. tells; yet *Doddr.* argues against *Wells* and *Locke*, that *Paul* did not go into Arabia till after he preached, and preached without consulting any Man, contrary to the Order related in *Acts* ix. 19, 20. which appears to have been, as clear of such Obstructions, when *Paul* returned to Damascus, as mentioned here; and so that he was taught the Gospel which he was to preach by Revelation, in his Retirement at Arabia, according to *Wells*, as here to Ver. 11, 12, 15, 16.

Ver. 19. *Brother*] As it is not to be thought the Mother of *Jesus* had any other Husband besides *Joseph*, see also on *John* xix. 27. and as the Father of this *James* was *Alphæus*, *Mat.* x. 3. *Acts* i. 13. he could not be the Brother of the Lord in the strict Sense; besides they were ma-

20. Now

20. Now in what Things I write to you, behold before God I do not lye.

21. I next went into the Regions of Syria and Cilicia;

22. And was unknown by Face, to the Churches of Judea that were in Christ:

23. They having only heard, He who persecuted us once, now preaches the Faith which once he wasted;

24. And they glorified God for me.

C H A P. II.

NEXT I fourteen Years after went up again to Jerusalem with Barnabas, and took also Titus together.

2. Moreover I went up according to Revelation, and communicated to them the Gospel which I preach among the Gentiles; but privately to those who were in repute, lest any how I should run or should have run in vain;

3. (Yet Titus who was with me, being a Grecian, was not compelled to be circumcised)

4. And that by reason of false Brethren brought in, who entered in to spy our Freedom which we have in Christ Jesus, that they might bring us into servitude.

5. To whom we did not give way by Subjection for an Hour, that the Truth of the Gospel might continue with you.

6. Nay of those who seemed to be somewhat (what they were once is no difference to me; God does not accept the Person of

Man) though they were in repute, their discouraging was Nothing to me.

7. But on the contrary when they saw, that the Gospel of Uncircumcision was committed in trust to me, as *that* of Circumcision to Peter;

8. (For he who wrought in Peter for the Apostleship of Circumcision, wrought also in me for the Gentiles)

9. And as they knew the Grace that was given me, James, Cephas and John, who seemed to be Pillars, gave to me and Barnabas the right Hands of Fellowship, that we might be for the Gentiles, and they for the Circumcision;

10. Only would have us remember the Poor, the very same which I was also careful to do.

11. But when Peter was come to Antioch, I resisted him to the Face, because he was to be condemned.

12. For before some came from James, he eat along with the Gentiles; but when they were come, he withdrew, and separated himself, fearing those of the Circumcision.

13. And the rest of the Jews also dissembled with him, so that Barnabas too was taken away by their Dissembling.

14. Nevertheless when I saw that they did not walk rightly to the Truth of the Gospel, I said to Peter before them all, If thou who art a Jew, livest in the Gentile Manner, and not in the Manner of the Jews, why dost thou compel the Gentiles to do in the Jewish Manner?

nifestly first Cousins, their Mothers being Sisters, *John xix. 25. 27.* and their Fathers Brothers, as on *Luke xxiv. 18.* of which look too at *Mat. xiii. 55.* and so in a *Note on Eusebius Ecclesiast. Hist. B. ii. Ch. 1. Camb. Edit. 1683.*

Ver. 23. *He*] The *Greeks* introducing both oblique and direct Sentences with *ἐν*, *we* only the former with *that*, must begin here without it, or be absurd; for *that* is inconsistent with *us* and *preacheth*.

Ib. *which once he wasted*] The *Ethiop. Translator*, as if he was designedly brief, leaves out this; yet imagined by *Mills*, on that Authority alone, to be brought hither from Ver. 13. *Pr. 1216.*

Ib. *wasted*] as Ver. 13. nor did *Paul* destroy the Faith.

Ver. 1. *fourteen Years after*] after his Conversion, *Ch. i. 16.* according to *Hammond, Pearson, &c.* which is thought righter than *Usher's* after the three Years *Ch. i. 18.*

Ib. *again*] not in the *Lat.* of one *Copy*, nor quoted by two *Writers*; what a Matter there is! yet enough with *Mills* to disallow it.

Ver. 2. *should have*] For is either *lest I had*, or *should have* proper?

Ver. 3. *not*] neither being improper.

Ver. 4. *And that*] which must belong to the End of the 2d Ver. as *Ham.* expounds; and not to the last, as pointed in our *Bible*, and paraphrased by *Whitby*.

Ib. *entered*] as *Rom. v. 20.* the two only Places of this Verb.

Ver. 5. *not*] This has been left out, and as so contended for, even by *Mills*; but the *Original Copies* almost

(or it seems without almost) all have it, and with the same concur the four following Verses, and especially Ver. 14. see also *Wetsten's Note*, and *Beza* of it, with *Whitby's Examen.*

Ver. 6. *once*] or *sometime*, as the *Gr.* Word, which there is for this in particular, signifies; and *Paul* might mean some false Brethren, Ver. 4.

Ib. *though*] for being improper, which *Ham.* would throw on *Paul*, when the *Gr.* Word also means this.

Ib. *they were in repute*] left out of the *Syr.* and one supposed *Copy*, yet said by *Mills* to have crept from Ver. 2. *Pr. 1254.*

Ver. 7. *committed in trust*] not merely *committed*, for that the *Gr.* does not signify.

Ver. 9. *And as they knew*] Thus it stands in the *Original*; so that this was not only *James, Cephas* and *John*, but the others also who *knew* this, as well as *saw* that in Ver. 7.

Ver. 10. *the Poor*] of the Circumcision or *Jews*, consonant to *Rom. xv. 26.* and with which this is easily to be accounted for.

Ver. 11. *Peter*] Some have it *Cephas*, as also at Ver. 14. but fewer there, which *Mills* holds for, especially as supported by *Pearson*, because there was anciently a Controversy whether this was an Apostle; but that might arise from the *Vulg.* which has *Cephas*, and might be put here, as it is Ver. 9. to screen *Peter*, and, as *Whitby* says, obviate the Blasphemies of *Porphyry*.

Ver. 14. *Peter*] with *Wetst.* *Cephas*, as a few *Copies* have.

Ib. *do in the Jewish manner*] *Wetst. juda'ze.*

15. As

15. As we Jews by Nature, and not Sinners of the Gentiles,

16. Knew that a Man is not justified by the Works of the Law, except through the Faith of Jesus Christ; even we believed in Christ Jesus, that we might be justified by the Faith of Christ, and not by the Works of the Law; because no Flesh will be justified by those Works.

17. But if when we seek to be justified in Christ, we our selves however are found Sinners, is Christ therefore the Minister of Sin? Far be it.

18. For if I build again those Things which I destroyed, I make my self a Transgressor.

19. For I through the Law became dead to the Law, that I might live to God.

20. I am crucified with Christ, yet live; though no more I, but Christ lives in me: and what I now live in the Flesh, I live in the Faith of the Son of God, who loved me, and delivered up himself for me.

21. I do not abolish the Grace of God: for if Righteousness is by the Law, then Christ died for nothing.

C H A P. III.

○ UNWISE Galatians, who has bewitched you not to believe the Truth, before

whose Eyes Jesus Christ was written of before, who has been crucified in you?

2. This only I would learn of you, Did you receive the Spirit by the Works of the Law, or by the Hearing of the Faith?

3. Are you so unwise? When you began with the Spirit, are you now accomplished with the Flesh?

4. Have you suffered so many Things in vain? if yet too in vain.

5. He therefore who furnishes you with the Spirit, and works powerful Things among you, is it through the Works of the Law, or through Hearing in Faith?

6. As Abraham believed God, and it was reckoned to him for Righteousness.

7. Know then, that those who are of Faith, are the Sons of Abraham.

8. And the Scripture foreseeing that God would justify the Gentiles by Faith, preached before to Abraham, Through thee shall all Nations be blessed.

9. So that they who are of Faith, are blessed with faithful Abraham.

10. For whoever are of the Works of the Law are under the Curse; since it is written, Every one is cursed who does not continue in all the Things written in the Book of the Law, by doing them.

11. But that Nobody is justified by the Law with God is evident, because The Righteous shall live by Faith.

Ver. 16. When *Whitby* in his *Pref.* to this *Epist.* laid down as certain Articles, that the true Christian Faith in Scripture, is only a cordial and firm belief that Jesus is the Christ, the Lord, the true Messiah, &c. and that Justification, which is Absolution of past Sins, with the necessary and immediate Consequence of that, a being reconciled to God, and received into favour with him, is by St. Paul ascribed to Faith alone, in Opposition to Works of Righteousness, done either by the Jew or Gentile; he seems not to have been aware of the Consequence, that the Christian World continuing to believe so, would continue pardoned and being in the divine Favour, and who when dying believe so especially; or else being aware of some wrong Consequence, he writes differently towards the End, and concludes that the difference between Men of Judgment, as to saving Faith, is more in words than sense: for he says, When Faith is hearty and constant, it will produce sincere Obedience, and Holiness will follow in the Life; and that dead Faith does not deserve the Name of Faith: Nay in his *Pref.* to 1 John he makes answer to the Author of the *Reasonableness of Christianity*, for having asserted the like as himself had done in this *Pref.*

1b. *except*] the proper Meaning of the Gr. which but is not; though *Gell* allows it, but not here, *Essay*, p. 607.

1b. *Christ Jesus*] here varied thus in the Gr.

Ver. 19. *became dead*] The 2d Aorist; and if the pres. Tense, should have *may*, not *might*, after it.

1b. *to the Law*] This forsooth *Wall* supposes some officious scribe did for explication write in the margin, and another scribe put into the text, *Crit. Not.* though that Omission in the Text is no where known, nor I need not say Addition in the Margin, the latter being as such Criticks Fairy Ground whither Words innumerable have come,

and again disappeared, like the fabled Fairies; and what Figure would a Critick of this Kind make after *Mills*, who rejected many Things thus on the Authority of a single Writer against about fifty or seventy, if he should not exceed him?

Ver. 20. *more*] not yet a Conjunction as in the *com. Transf.*

Ver. 21. *died*] for surely Christ was not then dead.

Ver. 1. *not to believe the Truth*] according to *Mills* is from Ch. v. 7. being not with some; but there is this to oppose to it, that it is with many.

1b. *believe*] which the Gr. Word signifies rather than obey, as *Beza* confesses; and is seemingly more suitable to the Matter, if compared with Ver. 2, 5, 6, 7, &c. Ch. ii. 17, 20. and thus *Eras.* turns it.

1b. *written before*] for so the Original Word signifies, according as it is translated, *Rom. xv. 4. Eph. iii. 3.* It may denote they were convinced by the Scripture, as in *Acts xvii. 2, 3. & xviii. 28.*

1b. *who has been crucified*] or *be crucified*, or *crucified in you* joined to *Jesus Christ*.

1b. *crucified*] now has been crucified in you, according to *Heb. vi. 6. & x. 29. Rev. xi. 8. Jam. v. 6.* See likewise *Gell's Essay*, p. 687. True it is that both *Ilam.* and *Whit.* scruple in or among you, as not in the *Alex. MS.* of the King's Library, to which *Mills* reckons three more, and four *Versions*, with *Gratius*, for omitting it as superfluous; but all may be accounted for one Way, that they did not understand it.

Ver. 3. *unwise*] *West.* thoughtless.

Ver. 5. *hearing in Faith*] according to *Mat. ix. 28. 29. & xiii. 58. Mark ix. 23. & x. 52. John xi. 40. Acts xiv. 9.*

12. Whereas

12. Whereas the Law is not of Faith; but, The Man who does these Things shall live by them.

13. Christ has redeemed us from the Curse of the Law, as he was made a Curse for us; since it is written, Every one is cursed who hangs on a Tree:

14. That the Blessing of Abraham might be for the Gentiles in Christ Jesus, that we might receive the Promise of the Spirit by Faith.

15. Brethren, I speak according to Man; notwithstanding a Covenant is of Man, being established, Nobody abolishes or adds more.

16. Now to Abraham were the Promises said to be, and to his Offspring: he does not say, And to Offsprings, as if for many; but as if for one, And to thy Offspring, which is Christ.

17. This I say further, The Covenant established before by God in Christ, the Law made four hundred and thirty Years after does not repeal, to make the Promises void.

18. For if the Inheritance be of the Law, it is no more of Promise; whereas God gave it to Abraham by Promise.

19. What then was the Law for? It was added because of Transgression, until the Offspring came, to which the Promise was made; being disposed by Angels in the Hand of a Mediator.

20. And a Mediator is not of one, but God is one.

21. Is the Law then against the Promises of God? Far be it: for if there had been a Law given able to make alive, truly Righteousness would have been by the Law.

22. But the Scripture has shut up all under Sin, that the Promise by the Faith of Jesus Christ might be given to those who believe.

23. And before Faith came, we were kept under the Law, shut up for the Faith to be afterwards revealed.

24. So that the Law was made our School-

master for Christ, that we might be justified by Faith.

25. But Faith being come, we are no more under a Schoolmaster.

26. For you are all the Sons of God through Faith in Christ Jesus.

27. For whoever of you have been baptized into Christ, have put him on.

28. There is neither Jew nor Grecian, there is neither Servant nor free Man, there is neither Male nor Female: for all of you are the same in Christ Jesus.

29. And if Christ's, then are you the Offspring of Abraham, and Heirs according to the Promise.

CHAP. IV.

I SAY further, as long Time as the Heir is a little Child, he is nothing different from a Servant, when he is Lord of all;

2. But is under Tutors and Stewards, till the Appointment before of the Father:

3. So also we when we were little Children, were in Servitude under the Elements of the World;

4. But when the Fulness of Time was come, God sent forth his Son made of a Woman, made under the Law;

5. That he might redeem those under the Law, that we might receive the Adoption.

6. And because you are Sons, God has sent forth the Spirit of his Son into your Hearts, crying, Abba, Father.

7. So that thou art no more a Servant, but a Son; and if a Son, an Heir of God also through Christ.

8. But then indeed as you did not know God, you served them that by Nature are not gods.

9. Whereas now when you have known God, and have been more known by him, how do ye return again to weak and poor Elements, which you would serve over again?

Ver. 12. *The Man*] some not having, *Mills* believed was put in from the *Verf.* of the *Sept. Lev. xviii. 5.* but why not by *Paul* himself, as well as at *Rom. x. 5*?

Ver. 14. *in Christ Jesus*] omitted by *Chrysostome* in his *Commentary*, from whence *Mills* takes occasion to say, that indeed, if the *Copies* did not forbid, he should think it put in from Ver. 16. though not there. A Proof of his Prejudice against the *com. Reading*, it being on such slight Grounds; if not rather of his Vanity, to make his *Various Readings* more important.

Ver. 16. *said*] which, and not *made*, the *Gr. Verb* signifies.

Ver. 17. *in Christ*] This also *Mills* refuses to the primary Text, though but three *Copies* &c. are without it, and though so necessary. If there was no Cause for omitting it, as he says, it might be done by Oversight; yet the Occasion might be, its not being in *Genesis*, and for the Mention of *Christ* just before.

VOL. II.

Ver 19. *added*] with some put, by cutting off a Piece of the *Gr. Word*, at which *Mills* takes occasion to suppose it was joined on.

Ib. disposed] What ordained by angels? Surely not.

Ver. 21. *of God*] which came in the Place of a *Comment* *Mills* reports, *Pr. 479.* but is it possible for any Person to think this wanted a *Comment* without it, and being along with Ver. 18? much less for the whole Church. Nor does he produce one *Gr. Copy* without it, yet one with *of Christ*.

Ver. 22. *shut up*] of which Verb these Words in Ver. 23. are a Participle.

Ver. 8. *by Nature*] as being Metal, Stone, &c. which one would think the great *Annotators* might have easily explained, and *Walt* better than by *in reality*.

Ver. 9. *again to weak*] to such Elements in Judaism as were in Gentilism, not to the as if the same.

10. You observe Days, Months, Times and Years.

11. I am afraid of you, lest any how I should have laboured towards you in vain.

12. Be as I am, I intreat you, since I am as you were, Brethren: you have done me no injury.

13. Nay you know that through Weakness of the Flesh I preached to you before.

14. And my Temptation in my Flesh you did not despise, nor were disgusted at; but received me as an Angel of God, as Christ Jesus.

15. What then was your Blessedness? For I testify to you, that if possible, you would have pulled out your Eyes, and have given them to me.

16. So that am I become your Enemy, by speaking truly to you?

17. They are zealous for you not well; but they would shut you out, that you may be zealous for them.

18. It is well however to be zealous in Good, and not only at my being present with you.

19. My little Children, whom I am bringing forth again, until Christ is formed in you;

20. And would be present with you now, and change my Voice, because I doubt of you;

21. Tell me, you that would be under the Law, do not you hear the Law?

22. For it is written, that Abraham had two Sons, one of a Servant-maid, and one of a free Woman.

23. But he indeed of the Servant-maid was born according to the Flesh, whereas he of the free Woman by Promise.

24. Which very Things are figurative: for these are the two Covenants, one indeed from

the Mountain of Sina, that begets into Servitude, which is Agar.

25. For Agar being Sina a Mountain in Arabia, answers to Jerusalem now, and is in Servitude with her Children.

26. Whereas Jerusalem above is free, which is the Mother of us all.

27. For it is written, Rejoice, O barren who dost not bear; break out and shout, thou that dost not bring forth: because the Children of the desolate shall be many more than of her who has a Husband.

28. Now we, Brethren, after the Manner of Isaac, are the Children of Promise.

29. But even as he then that was born according to the Flesh, persecuted him who was according to the Spirit, so also now.

30. Yet what says the Scripture? Drive out the Maid-servant and her Son: for the Maid's Son shall not inherit with the Son of the free Woman.

31. Then, Brethren, we are not Children of the Servant-maid, but of the free Woman.

CH A P. V.

IN the Freedom therefore with which Christ has made us free stand fast, and be not held again in the Yoke of Servitude.

2. Lo I Paul tell you, that if you are circumcised, Christ will profit you Nothing.

3. For I testify again to every Man who is circumcised, that he is a Debtor to perform the whole Law.

4. You are abolished from belonging to Christ, who are justified by the Law; you are fallen from Grace.

5. For we by the Spirit through Faith, wait for the Hope of Righteousness.

Ver. 12. *am as you*] in Affection and Regard, suitable to the latter Part of the Ver.

Ib. *were*] *so West.* for how can *are* be consistent?

Ver. 13. *before*] as properly signified, and translated John vi. 62. & vii. 51. & ix. 8. 2 Cor. i. 15. 1 Tim. i. 13.

Ver. 14. *Temptation*] probably the same as *Good* 2 Cor. xii. 7. being both *in the Flesh*.

Ver. 15. *What*] *Where* is a different Reading of some, but not the established; as may be seen by *Mills's* and *Kuster's Editions* in Folio, with the various Readings, and by that printed at *Amsterdam* by *Wetsten*, besides *Beza's*, &c.

Ib. *was*] the preterimp. Tense Gr. see *Wall's Crit. Note*.

Ib. *your*] for which our *Transf.* has you *spoke of*.

Ver. 17. *shut you out*] *a libertate Evangelica, from the Gospel Liberty, Mills.* Yet *Beza* says, *Though in all the Copies it is written you, the Sentence requires we should read us; and Mills gives an imperfect Account of some who have it so; but Wetsten's curious Edition afterwards (by Mistake) reckons only Curcellæus to have you.*

Ver. 19. *in you*] as the Child is in the Womb, Paraph. of *Whitby*.

Ver. 24. *very*] *μά.*

Ib. *figurative*] a Participle, and as *Beza*, &c. remark,

an *Allegory* being fictitious; but to prevent any Objection from the Gr. Word, it might be rendered, *in the manner of an Allegory.*

Ib. *Sina*] not *Sinai* in the *Greek*.

Ver. 26. *all*] several are without, and so *Mills* esteems it an Insertion, *Net. and Pr.* 682. but the likeliest Thing may be, that it was left out by thinking the latter *Jerusalem* was not the Mother of them all, over-scrupulously.

Ver. 1. *In the Freedom* &c.] *Mills* supposed this should be joined to the foregoing, and the Period be here at *free*, with *therefore* removed to after *stand fast*, according to five or six Copies, the *Vulg. Eslins*, &c. but read *Grat.* and *Whit.*

Ver. 2. *if*] And *Ignatius*, *If we live according to the Jewish Law till now, we confess not to have received Grace, Epist. to the Magnesians, Sect. 8.*

Ver. 3. *again*] Somebody that thought this said of the Words, instead of the Matter, and so a Mistake perhaps of a Transcriber, might therefore leave it out, as is done by a few; whereas *Mills* from thence would have it put in by some Student. See the like Answer by *Whitby*, as I have since this was written.

Ver. 4. *abolished from Christ*] as it is in the literal *Lat.* and the *Eng. Gen. Vers.* but as this is not quite proper Expression, neither conveys a clear Idea; *belonging to*, which the Gr. may signify, well supplies it. Next to this

6. For

6. For in Christ Jesus neither Circumcision is of any Force, nor Uncircumcision; but Faith that works by Love.

7. You did run well; who hindered you not to be persuaded of the Truth?

8. The Persuasion is not from him who called you.

9. A little Leaven leavens the whole Lump.

10. I am persuaded of you in the Lord, that you will be of no other Mind; and he who troubles you shall bear Judgment, whosoever he is.

11. And if I, Brethren, yet preach Circumcision, why am I yet persecuted? Then the Offence of the Cross is abolished.

12. I even wish they were cut off who disturb you.

13. For you have been called to Freedom, Brethren; only let not the Freedom be for an Occasion to the Flesh, but by Love serve one another.

14. For all the Law is fulfilled in one Saying, in Thou shalt love thy Neighbour as thy self.

15. Whereas if you bite and devour one another, see that you be not consumed one by another.

16. But I say, Walk in the Spirit, and you will not accomplish the Desires of the Flesh.

17. For the Flesh does desire against the Spirit, and the Spirit against the Flesh; these opposing one another, that you may not do those Things which you would.

18. But if you are led by the Spirit, you are not under the Law.

19. Now the Works of the Flesh are manifest, which are Adultery, Whoredom, Unclean-ness, Wantonness,

20. Idolatry, Witchcraft, Enmities, Contentions, Jealousies, Wraths, Quarrels, Diffensions, Heresies,

21. Envyings, Murders, Drunkenness, Revelling, and the like to these; of which I foretel you, as I have also said before, that they who do such Things will not inherit the Kingdom of God.

22. But the Fruit of the Spirit is, Love, Joy, Peace, Forbearance, Kindness, Goodness, Faith,

23. Meekness, Temperance: against such the Law is not.

24. And those who are Christ's, have crucified the Flesh, with the Affections and Lusts.

25. If we live in the Spirit, let us also go on in the Spirit.

26. Let us not become vain-glorious, provoking one the other, envying one another.

C H A P. VI.

BRETHREN, if a Man also has been taken before in some Offence, you spiritual ones reform such a Person in the Spirit of Meekness, considering thy self, lest thou too shouldest be tried.

2. Bear the Burdens one of another, and so fulfil the Law of Christ.

3. For if any one thinks he is Something, when he is Nothing, he cheats himself.

4. But let each prove his own Work, and he will then have Glorifying in himself alone, and not in another.

5. For each will bear his own Load.

6. However let him that is instructed in the Word, impart to him who instructs of all good Things.

may be that of dear *Wm. Tyndal*, *ye are gone quite from Christ*. But the *Paraphrase* of several others is scarce to be called *Translation*, especially as not arising from the Original Words.

Ver. 6. *Christ Jesus*] the *Gr.* as in *Ch. vi. 15. Eph. iii. 1.*

Ver. 7. *be persuaded of*] belonging to the Noun in the next Ver. as well as the proper Signification of the Verb.

Ver. 9. *leavens*] See *1 Cor. v. 6.*

Ver. 12. *cut off*] from the Society.

Ver. 14. *in one Saying*] Two or three Copies have in you before it, the *Heretick Marcion* had only that; from whence so great a Critick (and one might think a great Judge) of the various Readings as *Mills* infers, that in you was the true Reading of the Apostle, and this added from *Rom. xiii. 9. Prolog. N. 296. ad Lect. Var.* Well might *Whitby*, though seventy Years old, not forbear to cry out against some Things in that Performance! How much more probable is it, that *Paul* wrote like himself in *Rom.* and here, and that *one Saying* was altered to you by *Marcion*, as suitable to the Context both before and after, then in *one Saying* restored afterwards to his Copy from the true Original.

Ver. 16. *Walk in the Spirit*] according to the *Motions of the Holy Spirit*, *Rem. viii. 1, 2, 9, 12, 13, 14. Whitby's Paraph.* and in his *Appendix to 2 Cor. vi.* 'As in natural and moral Actions, we cannot be said to live or walk, without an inward Principle of Life and Motion, or to be led or guided in those Actions, but by the Light of Reason; so neither can we properly be said to live, and

' walk in the Spirit, or to be guided by him, if he imparts
' no inward Light to guide us in the Ways of Piety, no
' inward Motions to excite us to walk in them, no in-
' ward Strength or vital Efficacy for the Performance of
' them.'

Ver. 17. *may not*] Concerning this see *Gell's Amendment*, particularly p. 775, 776, 781.

Ver. 19, 21. *Adultery—Murders*] Several Copies are without these two, as if they were so bad that there was no Need of naming them, and as being so expressly forbid in the Commandments; yet I think the Apostle himself put them, if only for this Reason, that *Murders* does not stand with those more akin to it in the 20th Ver. as I fancy an Interpolator would have placed it.

Ver. 21. *also*] wanting with a few, and then *Mills* relates it should, *Pr. 480.*

Ver. 22. *Kindness*] so rendered *2 Cor. vi. 6. Tit. iii. 4. Eph. ii. 7. Col. iii. 12.*

Ver. 23. *Temperance*] The *Vulg.* and a few add *Chastity*, not genuine even in *Mills's* Opinion.

Ver. 2. *fulfil*] This Verb in the *Gr.* being imperative in the 1st Aorist, and not as the foregoing in the present Tense, by the Difference only of a Vowel, *Mills* asserts that other Reading of a few is genuine, *Pr. 645.* but what Sense is there in his bringing *Translations* for it, whose Language has no Aorist? And as it is unlikely to be altered from the pres. Tense, and prevail (while the contrary is very likely) the *com. Reading* may seem to be *Paul's.*

7. Do not mistake ; God is not to be mocked : for what a Man sows, that he will also reap.

8. Since he that sows to his Flesh, will of the Flesh reap Corruption ; and he that sows to the Spirit, will of the Spirit reap everlasting Life.

9. And in doing well let us not be slothful : for if we are not faint, we shall reap in the Season for it.

10. Therefore indeed as we have Time, let us do good to all, but especially to those of the Family of Faith.

11. You see how large a Letter I have written to you with my own Hand.

12. Whoever would appear well in the Flesh, these compel you to be circumcised, only that they may not be persecuted for the Cross of Christ.

13. For those circumcised do not keep the Law themselves ; but would have you cir-

cumcised, that they may boast in your Flesh.

14. But far be it from me to boast, excepting in the Cross of our Lord Jesus Christ, by whom the World is crucified to me, and I to the World.

15. For in Christ Jesus neither Circumcision is of any Force, nor Uncircumcision ; but a new Creature.

16. And whoever go on by this Rule, Peace be on them, with Mercy, and on the Israel of God.

17. Henceforth let none give me Trouble ; for I bear in my Body the Marks of the Lord Jesus.

18. The Grace of our Lord Jesus Christ be with your Spirit, Brethren : so let it be.

It was written to the Galatians from Rome.

Ver. 14. *to boast*] *Ptolemy*, cited at *Mat. xv. 5.* subjoins, *in any Thing* ; viz. in a free Manner of quoting, not that there was such a *Copy*.

Ver. 15. *in Christ Jesus*] *Mills* on slight Authority rejecting these Words, imagines them to have crept from *Ch. v. 6.* but *Paul* is plainly making a Repetition.

Sub. *Rome*] They could not have pitched, says *Hall*, on a more unlikely Place, a Place where *St. Paul* had never been, *Usher*, *Pearson*, &c. conclude it written from *Ephesus*, *Cr. Not. Mills* from *Troas*, at the Time mentioned in *Acts. xx. 6.* at least there and then about ; a little after the *Epistle to the Romans*, A. C. 58.

NOTES upon the Epistle of PAUL to the EPHESIANS

CHAP. I.

PAUL, an Apostle of Jesus Christ by the Will of God, to the Saints who are at Ephesus, and to the Faithful in Christ Jesus.

2. Grace be to you, and Peace from God our Father, and the Lord Jesus Christ.

3. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual Blessing, in heavenly Places in Christ.

4. As he chose us in him before the founding of the World, for us to be holy and without blemish, before him in Love :

5. And appointed us before to Adoption, by Jesus Christ to himself, according to the good Pleasure of his Will ;

6. To the Praise of the Glory of his Grace, wherein he favoured us in the Beloved One.

7. In whom we have Redemption, by his Blood, the Forgiveness of Sins, according to the Riches of his Grace ;

8. With which he has abounded towards us, in all Wisdom and Prudence :

9. Making known to us the Mystery of his Will, according to his good Pleasure, which he before proposed in him ;

10. In the Stewardship of the Fulness of the Times, to collect together all Things in Christ, both those in Heaven, and those on the Earth in him ;

11. In whom also we have obtained Inheritance, being appointed before according to the Purpose of him who works all Things after the Counsel of his Will ;

12. For us to be to the Praise of his Glory, that before had hope in Christ :

13. In whom you also *had*, upon hearing the Word of Truth, the Gospel of your Salvation ; in whom too believing, you were sealed with the Holy Spirit of Promise ;

14. Which is the Earnest of our Inheritance, till the Redemption to what will be obtained, to the Praise of his Glory.

15. For this reason as I also have heard of the Faith in the Lord Jesus *that* is with you, and the Love to all the Saints ;

16. Do not cease giving thanks for you, whom I make mention of in my Prayers ;

17. That the God of our Lord Jesus Christ, the Father of Glory, would give you the Spirit of Wisdom and Revelation, in the Knowledge of him ;

18. The Eyes of your Understanding being enlightened, for you to know what is the Hope of his Calling, what the Riches of the Glory of his Inheritance in the Saints,

19. And what the excellent Greatness of his Power towards us who believe, according to the Working of his mighty Strength ;

20. Which he did work in Christ, at raising him from the Dead, and made him sit at his right Hand in heavenly Places,

[*Tit. to the Ephesians*] *Mills* labours to prove this Epistle was not written to the Ephesians, but to the Laodiceans, being that mentioned Col. iv. 16. His principal Argument is, that Paul had not been with the People he here wrote to, from Ch. i. 15. & iii. 2, 4. yet the mutual bearing might be of what was since he was there, and particularly of new Converts ; as for *at Ephesus* not being in the ancient Copies, Ver. 1. it is too weakly supported ; and see a fuller Answer by *Whitby*, Pref. and Exam. The Time of this see at *Philippians*.

Ver. 9. The latter *his* three or four omit, and *Mills* thereupon denies to be Paul's, *Prol.* 482.

Ib. *him*] viz. *Christ*, according to Ver. 4, 6. may also the two that follow this, and belong to it.

Ver. 12. *before had hope*] so the Original undeniably ; and seems to mean the Believers hoping in *Christ*, before his outward Coming.

Ver. 13. *too*] *Mills* disowns on the Testimony of a

few, and deems it crept from (though it might be likelier omitted for) the preceding *also*, *Pr.* 482.

Ver. 14. *to what*] I suppose it will be pretty difficult, to give a rational satisfactory Meaning to this according to [of,] to which the Gr. genitive Case is not to be confined : so *Rom.* xii. 8.

Ver. 18. *Understanding*] *Heart* in a great Number of MS Copies, Versions, &c. *Mills* reckons ours an Interpretation, which I confess it seems changed to, because *Eyes of the Heart* might seem strange.

Ib. *being enlightened*] An Atticism in Gr. of the Accus. Case instead of the Genitive absolute.

Ver. 19. *us*] a few having *you*, *Mills* says agreeably to the foregoing, *Pr.* 567. It may be so, and for that Reason be altered ; but is not *us* as agreeable at least, and of more Authority ?

Ib. *Working*] *W'st.* energy.

Ver. 20. *did work*] a kindred Verb to the Noun before. *W'st.* exerted.

21. Up above all Principality, Authority, Power, Dominion, and every Name that is named, not only in this World, but also in that hereafter.

22. Nay he has made all Things subject under his Feet, and put him the Head over all Things to the Church;

23. Which is his Body, the Fulness of him who fills all in them all.

CHAP. II.

AND you, when you were dead in Offences and Sins;

2. In which once you walked, according to the Age of this World, according to the Prince of the Power of the Air, the Spirit that now works in the Sons of Disobedience;

3. Among whom likewise we all were once conversant, in the Desires of our Flesh, doing the Will of the Flesh and the Senses, and were by Nature the Children of Wrath, according as the rest;

4. Even God who is rich in Mercy, by reason of his great Love with which he loved us,

5. Did make with us, when we were dead in Offences, alive with Christ (by Grace you are saved)

6. And did raise up together, and cause to sit together in heavenly Places, in Christ Jesus:

7. That he might shew in Ages coming on the excellent Riches of his Grace, in the Kindness to us in Christ Jesus:

8. For by Grace you are saved, through Faith; and this is not of your selves, it is the Gift of God:

9. It is not of Works, that Nobody may boast.

10. For we are of his Making, created in Christ Jesus to good Works, which God before prepared that we should go therein.

11. Therefore remember, that you being once Gentiles in the Flesh, called the Uncircumcision from that called the Circumcision in the Flesh made by Hands,

12. Were at that Time without Christ, alienated from the Common-wealth of Israel, and Strangers to the Covenants of Promise, who had no Hope, and were without God in the World.

13. But now in Christ Jesus, you who were once far off, are become near by the Blood of Christ.

14. For he is our Peace; who made both one, and loosened the middle Wall of Fence:

15. Who abolished in his Flesh the Enmity, the Law of Commandments which is in Ordinances, that he might create two into one new Man in himself, making Peace;

16. And might reconcile both to God in one Body by the Cross, when he had killed the Enmity with it.

17. He also came, and preached Peace to you far off, and to those near.

18. For through him we both have Approach, by one Spirit, to the Father.

19. You are indeed then no more Strangers and Sojourners, but Citizens with the Saints, and the Family of God;

20. Built on the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner:

21. In whom all the Building fitly framed together, increases into a holy Temple in the Lord;

22. In whom also you are built together, into a Habitation of God in the Spirit.

Ver. 13. *all in them all*] all the Faculties in all Persons who receive him, Ch. iii. 19. *John* i. 12.

Ver. 2. *the Power of the Air*] the evil Spirits there, but not as having Power over the Air, *Jer.* xiv. 22.

Ib. *the Spirit that now works in the Sons of Disobedience*] On this *Whitby* writes in an *Appendix* to the 6th Chap. of *2 Cor.* 'which Words seem plainly to import some inward Energy of Satan, to excite them to this Disobedience to the Will of God: Since then *stranger is he that is in us, than he that is in the World*, *1 John* iv. 4. 'we must allow the good Spirit to work in the Children of Obedience;' for which see also *Phil.* ii. 12, 13. *Heb.* xiii. 21.

Ver. 3. *doing the Will*] not fulfilling the desires.

Ib. rest] the next being continued from the 1st Ver.

as in *Hammond's Paraphrase* here, and *Annot.* on *Gal.* ii. 6.

Ver. 5. *Did make*] viz. you in Ver. 1. which you that here follows both agrees with, and corroborates.

Ib. *Offences*] *Sins* being a wrong Reading.

Ver. 7, 10. *Jesus*] *Mills* tells us is added, *Prolog.* 482. it being absent from the former Ver. in two or three Copies and one *Transl.* but from the latter only in two Authors.

Ver. 10. *before prepared*] according as the very same Word is translated *Rom.* ix. 23.

Ver. 15. *create two into one new Man*] So the Original is.

Ver. 17. *preached*] by the Spirit, Ver. 18. and as *1 Pet.* iii. 19.

C H A P. III.

BECAUSE of this I Paul am a Prisoner of Christ Jesus, for you Gentiles :

2. If you have heard too about the Stewardship of the Grace of God, given me towards you ;

3. That by Revelation he made known to me the Mystery (as I wrote before in a little ;

4. At reading of which you may understand my Knowledge in the Mystery of Christ)

5. Which in other Generations was not known to the Sons of Men, as it is now revealed to his holy Apostles and Prophets, by the Spirit ;

6. For the Gentiles to be Heirs together, and with the Body, and Partakers of his Promise in Christ, through the Gospel :

7. Of which I am become a Minister, according to the Gift of the Grace of God, given me according to the Working of his Power.

8. To me, the very least of all the Saints, is this Grace given, to preach among the Gentiles the unfearchable Riches of Christ ;

9. And to make it clear to all, what is the Communion of the Mystery, hid from Ages in God, who created all Things by Jesus Christ :

10. That there might now be made known to the Principalities, and Authorities in heavenly Places, by the Church, the manifold Wisdom of God ;

11. According to the Purpose of Ages, which he made in Christ Jesus our Lord :

12. In whom we have Boldness, and Access in Confidence, by the Faith of him.

13. Therefore I desire you would not faint at my Affliction for you, which is your Glory.

14. Because of this I bow my Knees to the Father of our Lord Jesus Christ,

15. From whom all the Family in Heaven and on Earth is named ;

16. That he may grant you, according to the Riches of his Glory, to be strong with Power by his Spirit in the inward Person :

17. For Christ to dwell in your Hearts by Faith, you being rooted and founded in Love ;

18. That you may be able to perceive, with all the Saints, what is the Breadth, Length, Depth and Height ;

19. And to know the Love of Christ which exceeds Knowledge, that you may be filled in all the Fulness of God.

20. Now to him who can do very far above all that we ask for, or imagine, according to the Power which works in us,

Ver. 1. *am*] thus translated by *Erasm. Bez.* and the *Bishops*, as also in the *Tigur. Vers.* with *Whitby's* and *Doddridge's Paraph.* and surely there must be some Verb to make Sense, and this is frequently understood. Otherwise what is said of *I Paul* ? Or whither is it to be referred ? To Ver. 13 or 14, or yet more probably to the 1st of the next Chap. as *Ham.* on *Gal.* ii. 6. comments ? Which is incredible.

Ib. *Christ Jesus*] to the *Gr.* only a few omit *Jesus*, and *Mills* approves it, *Pr.* 482.

Ib. *Gentiles*] put down by *Mills* for a *Gloss* from the preceding Chap. tho' he found none but the *Complutensian Edit.* that has simply *you*, *Pr.* 1108, 1316.

Ver. 2. *If you have heard*] viz. any of the *Gentiles*, that being the last Word before ; which may obviate the Objection that this was not written to the *Ephesians* with whom *Paul* had been, better than either of the Things *Whitby* defends it with.

Ver. 3. *he made known*] Though no small Number have it passively *there was made known*, and among them the *Vulg.* yet *Mills* does not admit it ; which may be an Instance of the Sincerity of that indefatigable Man, and how impartial he would have been, had not he been drawn into too great a Veneration for Antiquity.

Ib. *as I wrote before*] Ch. i. 9, 10, 11, 12. ii. 19. *Whitby*.

Ver. 5. *in*] is not express'd, but only understood in divers Copies, &c.

Ver. 8. *the very least*] one Word only in *Gr.* and *less than the least* he could not be, being one of the *Saints* himself.

Ib. *the Saints*] when wanting but with the Heretick *Marcion*, that Mangler of the *Scripture*, and in *Complut.* *Mills* ascribes it to the *Glossaries*, *Pr.* 1108, 1317. added, as he fancies, to soften and make [all] more agreeable to

Truth ; though it does not, whatever might be said of the Copy which has *Apostles* joined to *Saints* or *holy*.

Ver. 9. *it*] or *this*.

Ib. *Communion*] So many have *Stewardship*, that not only *Mills*, but even *Whitby* counts it genuine ; yet I am of a different Mind, not only as supposing no less may have *Communion* or *Fellowship*, and that the *Vulg.* might be prevalent for the other, but also as thinking ours more consistent to the Matter treated of, the Mystery being the Blessings of the Gospel imparted to the *Gentiles*, whereby there was a Coalition of them with the *Jews*, Ver. 4, 6. according to which it is fitly here called the *Communion of the Mystery*, as of the Gospel, *Phil.* i. 5. whereas *Paul's* great Business was not to make clear to all his own Stewardship of it, or in other Words to preach himself, contrary to 2 *Cor.* iv. 5. but I suppose *Stewardship* or *Dispensation* might be substituted, not in a clear Discerning, from Ver. 2. together with Ch. i. 9, 10. and of all the *MSS.* of *Stephens* reckoned for it, I find but few had this *Book*, or are of Validity.

Ib. *by Jesus Christ*] a few have not, and *Mills* reckons it a Comment taken from *Col.* i. 16. or elsewhere ; too unlikely !

Ver. 10. *now*] enow leave out to have *Mills's* Approbation, *Pr.* 482, 568. but his saying it is tacked on for Explanation is not to be presently granted, till it is shewn to be more likely for another to restrict the Expression than the Apostle himself, which to me is very unlikely.

Ver. 14. *of our Lord Jesus Christ*] some have omitted, as it appears, that the following might not belong to him ; see *Mills's Note*.

Ver. 19. *in*] for *with* is peculiar to *Christ*, *Col.* i. 19. & ii. 9. nor does the *Gr.* Particle here signify so.

Ver. 20. *which works in us*] to which the *Gen. Note* is, *In that we feel Christ in us*.

21. Be Glory in the Church, by Christ Jesus, to all Generations, for ever and ever : so let it be.

C H A P. IV.

I THEREFORE a Prisoner in the Lord beseech you, to walk worthy of the Calling with which you are called ;

2. With all Humility and Meekness, with Forbearance bearing one with another in Love;

3. Being careful to keep the Unity of the Spirit, in the Bond of Peace.

4. There is one Body, an one Spirit, as you are also called in one Hope of your Calling.

5. One Lord, one Faith, one Baptism ;

6. One God and Father of all, who is over all, and by all, and in you all.

7. Nay to each of us there is given Grace, according to the Measure of the Gift of Christ.

8. Therefore one says, He went up on high, and took the Prisoners captive, and gave Gifts to Men.

9. Now that he went up, what is it, except that he also went down first into the lower Parts of the Earth ?

10. He who went down is the same also who went up above all the Heavens, that he might fill all.

11. And he gave indeed some Apostles, and some Prophets, and some Preachers, with some Pastors and Teachers ;

12. To the fitting up of the Saints, for the Work of the Ministry, for the building up of the Body of Christ :

13. Till we all come into the Unity of the Faith, and of the Knowledge of the Son of

God, into a perfect Man, into the Measure of the Stature of the Fulness of Christ.

14. That we may not henceforth be little Children, fluctuating and being carried about by every Wind of Teaching, in the Artifice of Men, in Craftiness according to the Contrivance of Error ;

15. But speaking truly in Love, may grow up into him in all Things, who is the Head, Christ :

16. From whom all the Body fitly framed together and joined together, by every Joint that is furnished, according to the Working in Measure of each single Part, makes the Growth of the Body, to the building up of it self in Love.

17. This therefore I say, and testify in the Lord, that you will not henceforth walk, even as the rest of the Gentiles do, in the Vanity of their Mind ;

18. Being darkened in Sense, alienated from the Life of God, by the Ignorance which is in them, through the Hardness of their Heart :

19. Who being insensible, have delivered themselves up to Wantonness, for the working of all Uncleaness greedily.

20. But you have not so learned Christ ;

21. If indeed you have heard him, and have been taught by him, as the Truth is in Jesus ;

22. That you should put off according to the former Conversation the old Person, which is corrupt according to the deceitful Lusts ;

23. That you should also be renewed in the Spirit of your Mind,

24. And should put on the new Person, which according to God is created in Righteousness and true Holiness.

25. Therefore put away Lying, and speak

Ver. 21. by Christ Jesus] with a few and in or by Christ Jesus.

1b. ever] How world without end in the com. Bib. consists with unto the end of the world, Mat. xxviii. 20. I leave to those that can shew ; but Something also seems wanting before world.

Ver. 5. one Baptism] Whether there can be no Room to oppose Water-Baptism to the Baptism of the Spirit, as Doddr. confidently asserts in a Note here, may be seen by Mat. iii. 11. Acts i. 5. & xi. 16.

Ver. 6. you] In some Exemplars us, through the Negligence or Mistake of some Transcriber writing *quoniam* for *quia* (as the Gr. Accents and Aspirations might not be then used) much likelier than the rash Judgment of Mills, that they were both added after, Pr. 299, 565. For the Pronoun not only makes the Expression more elegant, nay more weighty and strong, which I should rather ascribe to our wise and learned Apostle, not to say the Spirit of God, than to any Transcriber ; but may also seem requisite, to accord with *your* in Ver. 4.

Ver. 8. one] the Psalmist in Psa. lxviii. 18.

Ver. 9. Parts] supplied, in the Opinion of Mills, for which I see not sufficient Proof.

Ver. 10. fill all] rather Places as Chap. i. 20. than Things, and especially Mankind, Chap. iii. 19. thus rendered also Ch. I. ult.

Ver. 13. into] the same all three times, and so signifying.

Ver. 14. fluctuating] as it were on the Waves by the Wind, according to the Original.

Ver. 16. that is furnished] Gr. of the furnishing.

Ver. 17. the rest of] some have not, and Mills repeatedly tells of its being from Ch. ii. 3. too incredible for me when it is not there.

Ver. 18. the Life of God] as in John i. 4. 2 Cor. iv. 10, 11. and Beza expounds it *vitam illam qua Deus vivit in suis, that Life by which God lives in his*.

1b. Hardness] thus the same is translated Mark iii. 5.

Ver. 19. —ly] for in Gr. A few have *and*, with whom are the Cler. and Ger. Copies, both Gr. and Lat. Yet Mills gives them up ; look at Ch. iii. 3. & Phil. iii. 12.

Ver. 22. according to the former] This is the same as the next according to ; nor is concerning either the Meaning of the Gr. Word, or proper Sense.

Ver. 23. That you should be renewed] Be you renewed imperat. and so put on, Ver. 24. by several, and Mills at last represents ours made afterwards by reason of *That you should put off*, Pr. 884. but might not the Sentence be thought to end with the 22d Ver. and these Verbs as well be made imperative, conformable to the following. *Speak, be angry, &c.*

Truth each to his Neighbour; since we are Members one of another.

26. Be angry, but do not sin; let not the Sun set in your Anger.

27. Neither give Place to the Devil.

28. Let the Thief steal no more; but rather labour, working what is good with the Hands, that he may have to impart to him who has Need.

29. Let not any corrupt Speech go out of your Mouth; but some if it may be good for the Use of Edification, that it may give Grace to the Hearers.

30. And do not grieve the very Holy Spirit of God, by which you are sealed till the Day of Redemption.

31. Let all Bitterness, Indignation, Wrath, Clamor, and Evil-speaking be put away from you, with all Wickedness.

32. And be kind one to another, compassionate, forgiving each other, even as God in Christ has forgiven you.

CHAP. V.

BE therefore Imitators of God, as beloved Children.

2. And walk in Love, even as Christ loved us, and delivered up himself for us, an Offering and Sacrifice to God, for a Savour of sweet Smell.

3. But let not Whoredom, nor any Uncleaness, or Covetousness be named among you, as is becoming Saints;

4. As also Filthiness, and foolish Talking, or Scurrility, Things not convenient; but rather Thanksgiving.

5. For this you know, that any Whoremonger, or unclean, or covetous one, which last is an Idolater, has not Inheritance in the Kingdom of Christ and God.

6. Let none deceive you with vain Words; for by reason of these Things the Wrath of God comes on the Sons of Disobedience.

7. Do not therefore become Partakers with them.

8. For you were once Darkeness, but now Light in the Lord: walk as Children of Light;

9. (For the Fruit of the Spirit is in all Goodness, Righteousness and Faith)

10. Proving what is well-pleasing to the Lord.

11. And do not you partake of the unfruitful Works of Darkeness, but rather even reprove.

12. For it is a Shame even to speak of the Things done by them secretly.

13. Now all Things that are reprov'd, are made manifest by the Light; for all that makes manifest is Light.

14. Therefore he says, Awake, O Sleeper, rise up from the Dead; and Christ will enlighten thee.

15. Look then how you may walk diligently, not as unwise, but as wise Men;

16. Redeeming the Time, because the Days are wicked.

Ver. 26. *Be angry, but do not sin*] from the *Gr. Transf. of Psa. iv. 4.*

Ib. *Anger*] for *Wrath*, or as we now call it *Passion*, is of short Duration.

Ver. 27. In the *Clementine Homilies*, Give not Occasion to the wicked one, *Mills's Pr. 671.*

Ver. 28. *what is good*] Unless our Copies forbade it by a full Consent, *Mills* says, it would scarce be but that he should hold this for a marginal Gloss, taken from *Gal. vi. 10. Pr. 1458.* it being absent only in one Copy and *Tertullian*; but how utterly improbable to be taken thence!

Ib. *has*] *Vulg. suffers*, than which *Mills* counts ours less proper, and yet to be the Apostle's, done so unawares perhaps, *Pr. 566.*

Ver. 29. *if*] which the *Gr.* has.

Ib. *the Use of Edification*] with some *the Edification of Faith*, as if mistaking *chreias* for *pistecos*; but *Mills* citing two that leave out this Word, because, says he, they did not perhaps understand it, the same might serve for altering it.

Ver. 30. *very*] for the Repetition of the *Gr.* Article.

Ib. *till*] as in *Ch. i. 14. Phil. i. 10. unto in com. Transf.* besides being now obsolete, as *Johns.* says in *Dict. Eng. Lang.* has not by him there at [to] that Meaning.

Ver. 32. *in Christ*] No more than one Copy and two Authors having the Text without this, *Mills* thought it not genuine, *Note and Pr. 931.* to which what need be said?

Ver. 5. *know*] *Gr.* are *knowing*, as used in that Language; but some by the Variation only of *ire* into *ire*, have another Word for *you know* instead of *you are*, which *Mills* reckoned genuine, and altered for the Tautology;

though perhaps a Slip of the Pen the other Way, if not rather put so by Somebody, to denote their knowing it thoroughly or well.

Ib. *which lost is*] as *Col. iii. 5.* and *who is* may mean *if he is*, or at least belong to either of the foregoing; but see *Beza, Annot.*

Ver. 9. *Spirit*] In several Copies *Light*, more agreeable to the foregoing, says *Gretius*, and favoured by *Whit.* in *Annot.* and the common may seem, which *Mills* says was, taken from *Gal. v. 22.* or made like it, as various Readings often are, according to *Canon 16.* in *Wetsten's Edit. 1711.* which should have been more general, since it mentions only the Evangelists.

Ver. 14. *Awake, &c.*] *Ham. Mills*, and *Wall* suppose it cited from *Isa. lx. 1.* but *Nary* interprets he that says it to be, *The Holy Ghost in thy Heart.*

Ib. *enlighten*] by a few touch, which *Whitby* refutes, *Exam. Lib. 2. C. 1. S. 1.*

*Awaken thou that sleep'st in sin,
and stand up from the dead:*

*And Christ shall let his light break in,
whereby thou shalt be led,* *Bart. Hymn 180.*

Ver. 15. *how*] *Hammond* says it is not to be rendered *that*, but *how*.

Ver. 16. *Redeeming the Time*] This, where many may have seen no Difficulty in their common superficial Way of considering the *Scripture*, might have appeared otherwise on demanding of them a direct Answer to these pertinent Questions; *What Time, the past or present? How redeem according to the Meaning of the Word? And how redeem to agree with because?* For the Passage cannot be said to be understood without such Relations. To

17. For this reason be not foolish, but have understanding what the Will of the Lord is.

18. And be not drunk with Wine, in which is Luxury; but be full of the Spirit:

19. Speaking to your selves with Psalms, Hymns and spiritual Poems, singing, and that melodiously, in your Heart to the Lord;

20. Giving thanks always for all Things, in the Name of our Lord Jesus Christ, to God and the Father;

21. Being subject one to another in the Fear of God.

22. Wives, be subject to your own Husbands, as to the Lord:

23. Since the Husband is the Head of the Wife, even as Christ the Head of the Church; and he is the Saviour of the Body.

24. Nay according as the Church is subject to Christ, even so should Wives be to their own Husbands, in every Thing.

25. Husbands, love your Wives, even as Christ loved the Church, and delivered up himself for it;

26. That he might make it holy, cleansing by the Bath of Water in the Word;

27. That he might present it glorious to himself, a Church not having Stain, or Wrinkle, or any such Thing, but that it might be holy, and without Blemish.

28. Husbands ought to love their Wives as their own Bodies: he who loves his Wife, loves himself.

29. For none ever hated his own Body; but nourishes and cherishes it, even as the Lord the Church.

30. Since we are Members of this Body, those both of his Flesh and his Bones.

31. For this let a Man forsake his Father and Mother, that he may cleave to his Wife since the two shall be one Flesh.

32. This is a great Mystery; but I speak of Christ and the Church.

33. Nevertheless let each of you also in particular so love his Wife as himself, and the Wife *take care* that she reverence the Husband.

CHAP. VI.

CHILDREN, obey your Parents in the Lord; for this is righteous.

2. Honour thy Father and Mother (which is the first Commandment with a Promise)

3. That it may be well to thee, and thou mayest live long on the Earth.

4. And Fathers, do not provoke your Children; but nourish them in the Discipline and Admonition of the Lord.

5. Servants, obey the Masters according to the Flesh, with Fear and Trembling, in the Simplicity of your Heart, as Christ;

6. Not according to Eye-service, as pleasing Men, but as the Servants of Christ, doing the Will of God from the Mind;

7. With good Will doing Service, as to the Lord, and not to Men:

8. Since you know that whatsoever good Thing each does, the same will he receive from the Lord, whether bound or free.

9. And Masters, do such Things to them, being slack in Threatening: as you know that there is also a Master of your own in Heaven, and is not Respect of Persons with him.

the 1st I answer, that *are* distinguishes it to be the present Time, which may overthrow the Notion, I suppose, too generally imbibed of it. And for the two latter this single Response may serve, that *redeem* being to *ransom*, they should ransom Time from the Wickedness it was generally employed in, to do the Will of the Lord, Ver. 17. making the Ransom as here by being diligent in doing so.

Ver. 20. *Father*] of *Christ*; as may appear when the Words stand in their right Order.

Ver. 21. *God*] Several have *Christ*, thought by *Mills* the right, and altered because the *Fear of God* frequently, of *Christ* never occurs; but such as observe how often *God*, *Christ*, *Jesus* and *Lord*, are changed one for another in the various Readings, may be of another Mind.

Ver. 22. It is remarkable that *Lewis* in his *Hist. of the Eng. Transl.* p. 227. says, 'The Places of Scripture at the End of the Matrimonial Office are according to no English Translation of the Bible or New Testament that I have seen;' and guesses they were made from the *Latin*, namely those used from the Reign of *K. Edw.* to 1661, when they were altered according to the *pres. Transl.* of which Places this is the largest, reaching to the End of the Chap. where I may give this for an Instance, Ver. 26. *purging it in the fountain of water.*

1b. *Wives, be subject to your*] Some give it, *Let Wives be subject to their*; nay *Mills* from *Jerome* tells us the Verb was not express'd in the *Gr.* *Pr.* 564. who however might be mistaken as likely as the many that have it.

Ver. 26. *by the Bath of Water*] where *Wesley* annotes,

* In Baptism, *if* with "the outward and visible Sign," we receive the inward and spiritual Grace.' But Infants being not distinguished by personal Election, according to his Tenets, what *if* can there be of their receiving the latter in *Baptism*? They do, or do not, receive it; and the Consequences of either, easy to point out, will as readily follow.

1b. *in the Word*] of the Gospel.

Ver. 27. *present it*] Some have *that he himself might present*, but *Mills* says he holds both *himself* and *it* to be put in, *Pr.* 1067. though the latter is so necessary.

1b. *to himself, a Church*] so the *Gr.* is pointed.

1b. *not having*] on which see *Doddridge's Note*.

Ver. 31. *that he may cleave to his Wife*] This *Mills* slenderly would have to be an Addition, being not well-affected to the *pres. Reading*.

1b. *the two*] as *1 Cor.* vi. 16.

Ver. 33. *take care*] see *Gen.* iii. 22.

Ver. 1. *in the Lord*] One would think this so necessary, that none could pretend it should be absent, yet *Mills* does on small Authority, *Pr.* 483. This Term is not only frequent with our Apostle, and thus particularly *Col.* iii. 18. but with great Stress, *1 Cor.* vii. 39. see also *Col.* iii. 20.

Ver. 4. *provoke*] Our *Eng.* Addition *to wrath* is not very suitable to *your children*; for whom it would be unnatural to be provoked to such Excess.

Ver. 9. *being slack*] not to have the Monotony of three *ings*.

10. Further, my Brethren, be strong in the Lord, and in his mighty Power.

11. Put on the whole Armour of God, for you to be able to stand against the Contrivances of the Devil :

12. Because the Wrestling for us is not against Blood and Flesh, but against Principalities, against Powers, against the worldly Princes of the Darkness of this Age, against spiritual Wickedness in heavenly Places.

13. For this reason receive the whole Armour of God, that you may be able to resist in the wicked Day, and by doing all to stand.

14. Stand therefore, having your Loins girded with Truth, and the Breast-plate of Righteousness put on,

15. As also the Feet shod with the Preparation of the Gospel of Peace ;

16. Above all receiving the Shield of Faith, with which you will be able to quench all the fiery Darts of the wicked one.

17. Moreover receive the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God.

18. And in all Prayer and Supplication, pray at all Times with the Spirit, and watch

for this same, with all Constancy, and Supplication for all the Saints ;

19. Particularly for me, that Speech may be given me, in opening my Mouth with Boldness, to make known the Mystery of the Gospel :

20. For which I am an Ambassador in a Chain ; that I may speak boldly in it, as I ought to speak.

21. But that you also may know the Things about me, what I do, Tychicus, a beloved Brother, and faithful Minister in the Lord, will make them all known to you :

22. Whom I have sent to you for this same Thing, that you might know the Matters concerning us, and he might comfort your Hearts.

23. Peace be to the Brethren, and Love with Faith, from God the Father, and the Lord Jesus Christ.

24. Grace be with all who love our Lord Jesus Christ incorruptibly : so let it be.

It was written to the Ephesians from Rome, sent by Tychicus.

Ver. 10. *my Brethren*] a few have not, others have only *Brethren*, *Mills* would exclude both, *Pr.* 483. but the other might be more eligible as a Medium, and the *Reading* of the *Vulg.* however I should want better Confirmation for either.

Ib. mighty Power] so translated *Ch.* i. 19.

Ver. 12. *Princes*] as *Ch.* ii. 2. *John* xii. 31. & xiv. 30. & xvi. 11. and as the *Gr.* signifies ; nor may the wicked spirits be properly called *rulers*.

Ib. heavenly] by the *Gr.* viz. religious or ecclesiastical.

Ver. 13. *receive*] for they could not take it themselves ; and the *Gr.* has not *unto you*.

Ib. doing] as the *Gr.* Participle simply signifies ; and how should they fall, when they had withstood all Opposition ?

Ver. 17. *receive*] some Reader added in according to *Mills*, *Pr.* 1291. on the poor Proof of a few being without it.

Ver. 18. *this*] some miss, as *our Transf.* does, so that *Mills* says it is a Reader's, not *St. Paul's*, *Pr.* 1291.

Ver. 20. *in it*] In what, the *Mystery*, *Gospel*, or *Chain* ? It seems the latter, by reason of which the Apostle desired their Prayers for him, notwithstanding that, to be bold.

NOTES upon the Epistle of PAUL to the PHILIPPIANS.

CHAP. I.

PAUL and Timothy, Servants of Jesus Christ, to all the Saints in Christ Jesus who are at Philippi, with the Overseers and Ministers.

2. Grace be to you, and Peace from God our Father, and the Lord Jesus Christ.

3. I give thanks to my God on every Mention of you,

4. (Always in all Supplication of mine for you all, making Supplication with Joy)

5. On your Fellowship in the Gospel, from the first Day till now ;

6. Since I am confident of this very Thing, that he who has begun the good Work in you, will accomplish till the Day of Jesus Christ :

7. According as it is just for me to think this for you all, by reason of my having you in Heart ; since you are, both in my Bonds, and in the Defence and Confirmation of the Gospel, all Partakers of the Grace I have.

8. For God is my Witness, how I long for you all in the Bowels of Jesus Christ.

9. And this I pray, that your Love may yet more and more abound, in Knowledge and all Sense ;

10. For you to like the Things that excel, that you may be sincere and inoffensive, till the Day of Christ ;

11. And may be filled with the Fruits of Righteousness which are by Jesus Christ, to the Glory and Praise of God.

12. I would have you know, Brethren, that the Things about me, are come rather for the Progress of the Gospel.

13. So that my Bonds in Christ are become manifest in the whole Court, and in all the rest of the Places.

14. And many of the Brethren in the Lord,

being confident by my Bonds, are more abundantly bold to speak the Word without Fear.

15. Some however indeed preach Christ for Envy and Contention, but some too for good Will :

16. Those indeed declare Christ out of Quarrelling, not purely, imagining to bring Affliction to my Bonds ;

17. But these out of Love, knowing that I am put for the Defence of the Gospel.

18. What then ? Nevertheless in every Manner, whether in Pretence or in Truth, Christ is declared ; and in this I rejoice, nay and will rejoice.

19. For I know that this will come on to me for Salvation, by your Supplication, and the Furnishing of the Spirit of Jesus Christ ;

20. According to my earnest Expectation and Hope, that I shall be ashamed of Nothing, but that in all Boldness, as always, Christ will now too be magnified in my Body, either by Life or by Death.

21. For to live is to me for Christ, and to die Gain.

22. Now to live in the Flesh, this is the Fruit of Labour to me ; and what I shall choose, I know not.

23. But am pressed from the two ; having a Desire to be let loose, and to be with Christ : for that is incomparably better.

24. Yet to remain in the Flesh, is more necessary by reason of you.

25. And being confident of this, I know that I shall abide, and continue with you all, to your Progress and Joy in Faith :

26. That your Glorifying of me may abound in Christ Jesus, by my Coming again to you.

27. Only behave your selves worthy of the Gospel of Christ ; that whether I come, and

Tit. Epistle] Mills places first this, next those to the Ephesians, Colossians and Philemon, all towards the End of Paul's Imprisonment at Rome, Acts ult. 16, 30. A. D. 62.

Ver. 1. Overseers] as rendered in the com. Transf. Acts xx. 28. and its Verb accordingly 1 Pet. v. 2.

Ib. Ministers] so rendered Mat. xx. 26. Mark x. 43. Rom. xiii. 4. & xv. 8. 1 Cor. iii. 5. 2 Cor. iii. 6. & vi. 4, & xi. 15, 23. Gal. ii. 17. Eph. iii. 7. & vi. 21. Col. i. 7, 23, 25. & iv. 7. 1 Thes. iii. 2. 1 Tim. iv. 6.

Ver. 5. On] as in Ver. 3.

Ver. 8. Witness] so Rom. i. 9. more proper than record.

Ver. 9. yet] is declared by Mills not to be Paul's, Pr. 484. though the Authority for it rises but too little.

Ver. 16. indeed] the same as in the last Ver.

Ver. 23. a Desire] In the Epistle of Ignatius to the Trallians, he expresses his Desire in this Manner, I love or desire indeed to suffer (Death,) but know not whether I am worthy.

Ib. incomparably] the Comparison by the Gr. being as it were beyond Comparison.

Ver. 24. by reason of] or for the sake of, but not for or so as the dative Case.

Ver. 27. worthy] the same Word is so translated, and to the same Purpose, Eph. iv. 1. Col. i. 10. 2 Thes. ii. 12.

see

see you, or be absent, I may hear the Things concerning you, that you stand fast in one Spirit, and strive together with one Mind for the Faith of the Gospel;

28. And are not terrified in any Thing by the Opposers; which relating to them indeed is a Shew of Destruction, but to you of Salvation; and that from God.

29. Since it is given to you for Christ, not only to believe on him, but also to suffer for him;

30. As you have the same Striving which you saw in me, and now hear is in me.

CHAP. II.

IF there is then any Comfort in Christ, if any Consolation of Love, if any Communion of the Spirit, if any Bowels and Mercies;

2. Fulfil my Joy, that you should be of the same Mind, having the same Love, agreeing together, so as to be unanimous.

3. Let Nothing be in the manner of Quarrelling, or Vain-glory; but with Humility mutually esteem others to be above your selves.

4. Watch not each your own Things, but also each the Things of others.

5. For let this Mind be in you, which was also in Christ Jesus:

6. Who being in the Form of God, did not esteem it Robbery to be equal with God;

7. Yet made himself void, as he took the Form of a Servant, became in the Likeness of Men;

8. And when he was found in Fashion as a Man, he humbled himself, becoming obedient even to Death, nay the Death of the Cross.

9. Therefore God also has highly exalted him, and given him a Name above every Name:

10. That in the Name of Jesus every Knee should bow, of Things heavenly, earthly, and under the ground;

11. And every Tongue confess, that Jesus Christ is Lord, to the Glory of God the Father.

12. So that, my Beloved, as you have always obeyed, not as in my Presence only, but now much more in my Absence; work your own Salvation with Fear and Trembling.

13. Since it is God works in you, both to be willing and to work, of his good Will.

14. Do all Things without Murmurings and Reasonings:

15. That you may be faultless and innocent, the blameless Children of God, in the midst of a froward and perverse Generation, among whom you shine as Lights in the World;

16. By holding the Word of Life, for me to glory in the Day of Christ, that I have not run in vain, nor laboured in vain.

17. Nay if I should even be offered up, in the Sacrifice and Service of your Faith, I rejoice and am joyful with you all.

18. For the same also rejoice you, and be joyful with me.

19. I further hope in the Lord Jesus, to send Timothy to you quickly, that I also may be of good courage, when I know the Things concerning you.

20. For I have Nobody of the like Mind, who will naturally be careful of those Things.

21. For all seek their own, not the Things of Christ Jesus.

22. But you know the Proof of him, that as a Child to a Father, he served with me in the Gospel.

Ver. 28. *relating to*] for *to* only leaves it doubtful to whom it so appeared to be.

Ver. 4. *Watch not*] By some *Not watching*; and *Mills* says ours is of some Scholiast, that was more careful for the Rules of Grammar than the genuine Text of the Apostle; but hold a little! as neither of them is against the Rules of Grammar, and as there is the like to that, of an Imperative and Participle, in the two last Verses; and for being genuine, ours has the far greatest Authority, and consequently Probability, while the *Vulg.* might promote the other.

Ver. 7. *void*] as the *Greek* signifies, viz. of the fore-mentioned Excellencies; and *upon him* is added by the *Translators*.

Ver. 11. *confess*] with some *shall confess*, upon which *Mills* tells us Somebody changed it as we have it by reason of *should bow*, *Pr.* 1464. when it might likelier be changed the other Way, to make the Expression stronger.

Ver. 12. *much more in my Absence*] To this *Whitby's* Paraphrase is, *which God by the Workings of his Holy*

Spirit supplies, he adds to *Workings* in his *Appendix* to 2 *Cor.* vi. and *inward Teachings*, and his *Annotation* thus, *God, in my Absence, is more immediately present with you, by the inward Motions of his Holy Spirit—for what other Reason can be offered of those Words than that which this Interpretation gives?* so his *Paraph.* on the next Ver. it is *God who* [in my Absence, by his inward Teachings] *worketh in you, both to will and to do.*

Ver. 13. *Since it is God works in you*] which is therefore great Encouragement for you to work by his Assistance.

h. of his good Will] including and not for your Merit.

Ver. 15. *in the midst*] A few have *midst accus.* without *in*, which *Mills* would have genuine and to stand for *through the midst*, and ours to be explanatory of it. *Pr.* 1483.

Ver. 16. *By holding*] or *Holding in*, not *Holding forth*: thus *Tynd.* has *holdinge faste* and so the *Bish. Transf.* the *Vulg. Lat. continentes*, *Eras.* and *Cast.* with the *Tig. Vers.* *sustinentes*.

Ver. 19. *hope*] as Ver. 23.

23. Him indeed therefore I hope to send, as soon as ever I perceive how Affairs relating to me are.

24. Yet I am confident in the Lord, that I my self also shall come quickly.

25. However I esteemed it necessary to send to you Epaphroditus, my Brother, Fellow-worker and Fellow-soldier, but your Apostle, and Minister to my Wants.

26. Since he was longing for you all, and grieved, because you heard that he was sick.

27. And indeed he was sick nigh to Death; but God had mercy upon him, and not him only, but me also, that I might not have Grief upon Grief.

28. I have therefore sent him the more carefully, that when you see him again, you may rejoice, and I may be the more without Grief.

29. Receive him therefore in the Lord with all Joy, and esteem such honourable:

30. Because for the Work of Christ he was near to Death, disregarding Life, that he might supply your Defect of Service to me.

CHAP. III.

FURTHER, my Brethren, rejoice through the Lord. To write the same Things to you, is not indeed tedious to me, and to you certain.

1. Beware of the Dogs, beware of evil Workers, beware of the wrong Circumcision.

3. For we are the Circumcision, that worship God with the Spirit, and glory in Christ Jesus, and are not confident in the Flesh;

4. Though I might also have Confidence

in the Flesh: if any other thinks he might be confident so, I more;

5. Being circumcised the eighth Day, one of the Race of Israel, of the Tribe of Benjamin, a Hebrew of Hebrews, according to the Law a Pharisee,

6. According to Zeal persecuting the Church, after the Righteousness in the Law being faultless.

7. But those very Things which were Gain to me, I esteem Loss for Christ.

8. Nay but indeed I also esteem all Things to be Loss, for the Excellency of the Knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all Things, and do esteem *them* to be Dung; that I may gain Christ,

9. And may be found in him, not having my own Righteousness of the Law, but that by the Faith of Christ, that of God, the Righteousness through Faith:

10. To know him, and the Power of his Resurrection, and the Fellowship of his Sufferings, being conformable to his Death;

11. If I may any how come to the Resurrection of the Dead.

12. Not that I have already received, or am already perfect; but I pursue after, if I may also obtain that in which I am likewise obtained by Christ Jesus.

13. Brethren, I do not count my self to have obtained; however in one Thing, while I forget indeed the Things behind, and reach forth to those before,

14. I pursue according to the Mark, for the Prize of the Calling above, of God in Christ Jesus.

15. Let us therefore, as many as will be

Ver. 30. *disregarding*] or *hazarding*, if we join the Criticks in supposing *α* should be *ο*, and so another Gr. Word not greatly different in Sense; but the Evidence is too weak for me.

Ver. 1. *certain*] according as in *Acts* xxv. 26. & xxi. 34. & xxii. 30. *Heb.* vi. 19. this Gr. Word being but there and here; and this might be for Confirmation to them. The *Vulg.* having *necessary*, *Mills* says, Who can believe it turned so by the *Translator* himself? *Pr.* 571. Why might it not, I answer, as well as *safe*, by ours?

Ver. 2. *wrong Circumcision*] The Apostle alluding to *Circumcision* by a Word made up for it, seems minded to convey this Meaning so, rather than write expressly against it; intimating that the Jewish Circumcision was not the right one for Christians, but that which follows.

Ver. 3. *worship God with the Spirit*] Divers Copies have it, *worship the Spirit of God*; which though I do not take for genuine, yet cannot think it changed, as *Mills* says, by mistaking it for the *Holy Spirit*; since it is certainly that; this worshipping being the same, what *Beza* remarks, with that in *John* iv. 23. The Difference of these Readings in the Gr. is but *α* and *σ*.

Ib. *with*] not *in* as after; and see *John* iv. 23.

Ver. 5. *of Hebrews*] both by Father and Mother, Nary.

Ver. 8. *to be*] not *but*.

Ib. *gain*] as the Noun is translated in the preceding Ver. and certainly better than *win*.

Ver. 9. *Through Faith*] lacking in the *Syr.* only, and favoured by *Mills*, if worth mentioning.

Ver. 11. *of*] by some *from*, the *Vulg.* encouraging, and *Mills* approving.

Ver. 12. *received*] so the *Original*.

Ib. *also*] a few leave out, and we need not wonder that *Mills* promotes it, *Pr.* 485. but he might better have objected to the following *ναλ, τω*, which is likewise omitted. The *that* after *if* in our *Eng.* is simply an odd Expletive, and not the Meaning of the Gr. Particle here, as if a *Transf.* must number Words with the *Original*, instead of weighing Signification; but what may be expected where Puerilities are not infrequent!

Ib. *Jesus*] rejected too by *Mills*, *Pr.* 485, 635. These Omissions are much in two particular Copies of *Paul's Epistles*, found in the Convents of *Clement* and *St. Germain* in *France*, that are nearly alike, if not made one from the other.

Ver. 13. *not*] divers having *not yet*, *Mills* counts it but an Exposition, *Pr.* 646.

Ver. 14. *according to*] as the Gr. is.

Ib. *the Mark*] called *The Resurrection*, Ver. 11. and unless being perfect, Ver. 12. *West. goal*.

Ver. 15. *Let us—mind*] with a few *we—mind* in the indicative Mood, and that *Mills* falls in with, urging he cannot be called perfect, who does not mind this, *Pr.* 635. which Thought might rather occasion the altering it the other Way, and the perfect who mind this, may be exhorted to continue doing it.

Ib. *will be perfect*] and not to contradict that in Ver. 12. As the Verb-substantive is understood, not expressed in the *Original*, why not to be understood as well in the

perfect,

perfect, mind this; and if in any Thing you are of another Mind, God will reveal even that to you.

16. However as to what we are already come, *we* are to go on by the same Rule, and mind the same.

17. Be Imitators together of me, Brethren, and take notice of them that walk thus, according as you have us for a Pattern.

18. Since many walk, who I have told you often, and now also tell weeping, are Enemies to the Cross of Christ:

19. Whose End is Destruction, whose god the Belly, and Glory is in their Shame, who mind earthly Things.

20. For our Conversation is in Heaven, from which also we wait for the Saviour, the Lord Jesus Christ:

21. Who will transform our mean Body, to become fashioned the same as his glorious Body, according to the Working whereby he is able even to make all Things subject to himself.

C H A P. IV.

SO then, my Brethren, beloved and longed for, my Joy and Crown, thus stand fast in the Lord, Beloved.

2. I beseech Euodias, and beseech Syntiche, to be of the same mind in the Lord.

3. And I also intreat thee, real Yoke-fellow, help the Women who strove with me, with Clement too, and the rest of my Fellow-workers, whose Names are in the Book of Life.

4. Rejoice through the Lord always: I say again, Rejoice.

5. Let your Gentleness be known by all: the Lord is near.

6. Be careful for Nothing, but in every Thing, by Prayer and Supplication, with Thanksgiving, let your Requests be made known to God.

7. And the Peace of God, which is above all Understanding, will keep your Hearts and Minds in Christ Jesus.

8. Further, Brethren, whatever Things are true, whatever venerable, whatever just, whatever pure, whatever lovely, whatever of good Report; if there is any Virtue, and if any Praise; think of these Things.

9. The Things which you have both learned and received, as also heard and seen in me, these do; so the God of Peace will be with you.

10. And I rejoiced through the Lord greatly, that now at length you have flourished again in having regard for me; to whom also you had regard, but had not opportunity.

11. Not that I speak as to Want; for I have learned to be contented in what I am.

12. Nay I know how to be low, as I do how to abound: in every Place, and in all Things, I am instructed, both to be full and to be hungry, both to abound and to want.

13. I am capable of all Things by Christ who strengthens me.

14. Nevertheless you have done well in partaking with my Affliction.

15. And know you also, Philipppians, that at the Beginning of the Gospel, when I was

ful. as pres. Tense! One may be amazed that *Interpreters* have not considered this!

Ib. *this*] viz. the *Mark*, Ver. 14. and the *Gr.* Word is the same as our *Translators* have here rendered *this*; but I *that* for Distinction.

Ver. 16. *as*] belonging to *same*, as in Ver. 21. and *rule* and *thing* in the *pres.* *Reddition* are what was attained to, wherein is the Propriety of it?

Ib. *come*] so rendered, *Mat.* xii. 28. *Luke* xi. 20. *2 Cor.* x. 14. *1 Thes.* ii. 16. suitable to its Object the *Mark*, Ver. 14. whereas *attained* implies a Christian State, not here mentioned.

Ib. *the same Rule*] of divine Revelation, Ver. 15.

Ib. *Rule*] *Mills* puts as interpolated, on slight Grounds; *Pr.* 571. and says it crept from *Gal.* vi. 16. *Pr.* 1291. but then I suppose it would have been in the same Place, being there in *Gr.* before the Pronoun and Verb, here after both; and is finding a Word in another Text, which a few have omitted, sufficient to say it crept from thence?

Ver. 18. *also*] admitted in, says *Mills*, as commonly such Kind of Particles are, for Elegance or Emphasis, *Pr.* 485. but therein he may be doubly mistaken, since the Power of the Omission is first too weak, and next *Paul* used it rather for Fulness, or his own Style.

Ver. 21. *to become—the same*] said by *Mills* to be inserted from the *Marg.* to fill up the Sentence, being not with the *Vulg.* and a few; surely insufficient.

Ver. 2. *Euodias—Syntiche*] *They seem to be two Women of Note*, see v. 3. says *Wall*.

Ver. 3. *And I*] For *Kai* divers have *Nai* *Yes*; because, as is manifest to me, another *nai* follows. *Itbisby* only says

of it, as of several others, it is no Matter which one reads, *Exam.* Lib. ii. 3. but he might better have said Nothing at all.

Ib. *Yoke-fellow*] *Epaphroditus* according to *Hammond*; as it seems also to me; but by others thought now unknown.

Ib. *Clement*] Two *Epistles* of his see in *English* among *Wake's Genuine Epistles of the Apostolical Fathers*, *pr.* 1693, and much improved 1710, 1719, &c. 17:7.

Ver. 4. *always*] not in the *Ethiop.* and from that only said by *Mills* to come from *1 Thes.* v. 16. *Pr.* 1216.

Ver. 5. *near*] the proper Meaning and English of the Word, being also contemporaneous with *Acts* xvii. 27. and better expressed so *Psa.* cxix. 151.

Ver. 7. *Minds*] as in the *com. Transl.* here, and mine elsewhere, without *your*, according to the Genius of our Language, though the *Gr.* has it repeated.

Ver. 8. *Further*] not *Finally* doubtless.

Ib. *and*] omitted by four or five, perhaps to be like the other, but *Mills* is for the contrary, *Pr.* 485.

Ver. 10. *to whom*] not *wherein* for *in which*, to be referred to *care* in the *com. Transl.* instead of which the *Original* has a Verb.

Ib. *had not opportunity*] according to the *Gr.* but in the *vulg. Lat.* *were busy*.

Ver. 11. *contented*] So *Seneca*, who might be acquainted with our Apostle, *What is it to be happy, but for a Man to content himself with his Lot, in a cheerful and quiet Resignation to the Appointments of God?* *L'Estrange Transl.* p. 144.

Ver. 13. *by Christ*] with the *Vulg.* and a few in him, and so *Mills* calls *Christ* an Addition, *Pr.* 1207.

coming

coming away from Macedonia, no Church partook with me in the Matter of giving and receiving, excepting you alone:

16. Since even at Thessalonica, you sent both once and twice for my Need.

17. Not that I seek for a Gift, but seek for Fruit increasing on your Account.

18. However I have received all, and abound: am filled, having received of Epaphroditus the Things from you, a Savour of sweet Smell, a Sacrifice acceptable, well-pleasing to God.

19. But my God will supply every one of

your Wants, according to his Riches in Glory, in Christ Jesus.

20. Now to God and our Father be Glory for evermore: so let it be.

21. Salute every Saint in Christ Jesus. The Brethren who are with me salute you.

22. All the Saints salute you, but especially they of Cesar's Family.

23. The Grace of our Lord Jesus Christ be with you all: so let it be.

It was written to the Philippians from Rome, sent by Epaphroditus.

Ver. 18. of Epaphroditus] wanting but in one Copy, and yet Mills says it seems brought hither from Ch. ii. 25.

Ve. 19. in Christ Jesus] the same as in Ver. 21.

Ver. 20. for evermore] The Gr. has not *and*, and Beza

says it is a Hebraism often explained by us for *In eternum*, viz. as here, by which accordingly I render it elsewhere.

Ver. 23. you all] Some have *your Spirit*, and Mills says rightly, Pr. 1207. but ours is the strongest Side,

NOTES upon the Epistle of PAUL to the COLOSSIANS.

C H A P. I.

PAUL an Apostle of Jesus Christ by the Will of God, and Timothy a Brother;

2. To the Saints and faithful Brethren in Christ at Colossia. Grace be to you, and Peace from God our Father, and the Lord Jesus Christ.

3. We give thanks to God, even the Father of our Lord Jesus Christ, always praying for you :

4. As we have heard of your Faith in Christ Jesus, and Love to all the Saints ;

5. For the Hope of what is laid up for you in Heaven, which you heard of before by the Word of the gospel Truth :

6. That is come to you, according as into the whole World ; and is bearing fruit, even as in you, from the Day you heard it, and truly knew the Grace of God :

7. According as you heard from Epaphras our beloved Fellow-servant, who is a faithful Minister of Christ for you ;

8. Who also declared to us your Love in the Spirit.

9. For this reason too we, from the Day that we heard of it, do not cease praying for you, and desiring that you may be filled with the Knowledge of his Will, in all Wisdom and spiritual Understanding :

10. For you to walk worthy of the Lord in all that is pleasing, being fruitful in every good Work, and increasing in the Knowledge of God ;

11. Being empowered in all Power, according to his glorious Strength, for all Patience and Forbearance, with Joy ;

12. Giving thanks to the Father, who has made us fit for a Part of the Lot of the Saints in the Light ;

13. Who has delivered us from the Power of Darkness, and removed into the Kingdom of his Beloved Son :

14. In whom we have Redemption by his Blood, the Forgiveness of Sins ;

15. Who is the Similitude of the invisible God, the First-born of every Creature :

16. Since through him were created all Things in Heaven and on Earth, visible and invisible, whether Thrones, or Dominions, or Principalities, or Authorities : all Things were created by him, and for him.

17. And he is before all Things, and they all remain together through him.

18. He too is the Head of the Body, the Church : he who is the Beginning, the First-born from the Dead ; that he may be the First among all Things :

19. Because it seemed well that in him all Fulness should dwell ;

20. And by him to reconcile all Things to himself, making peace by the Blood of his Cross ; even by him, whether Things on Earth or in Heaven.

21. And you who were once alienated, and Enemies in Mind through wicked Works, he has now notwithstanding reconciled,

Ver. 2. *and the Lord Jesus Christ*] *Erasmus* and *Mills* thought added, because a small Number have it not, while a great Number have.

Ver. 4. *As*] *Since* for *After* being not the Meaning, and otherwise doubtful.

Ib. *Faith*] The *Geneva Note*, according to the old Protestant Doctrine is, *For without Christ there is no faith to be saved by, but only a vaine opinion.*

Ver. 5. *of what*] see *Rom. viii. 24.*

Ver. 6. *fruit*] Several add *and increasing*, but thought to be from Ver. 10.

Ib. *even*] the latter *Mills* excludes as not in at first, on the single Authority of the *Vulg. Lat. Pr. 487.* why not the former as well on that of our *Eng.*

Ver. 9. *praying—desiring*] Participles in the *Gr.*

Ver. 10. *you*] which being not with a few, *Mills* says

is from *1 Thes. ii. 12. Pr. 635.* but then it might be expected *he* *you* would also have been brought hither, to make *that you may walk*, though our *Translators* have confounded the Expressions into one ; however it looks too flighty for them to go thither for *you*, which does not alter the Sense, and is distinctly express'd in *Gr.* in the preceding Verse.

Ver. 14. *by his Blood*] Which several *Codes* are without, and *Mills* both in his *Notes* and *Prolegomena* takes to be from *Eph. i. 7.* but *Whitby* supposes that confirms it.

Ver. 18. *of the Body*] omitted but in the *Ethiop.* yet *Mills* says crept from elsewhere, *Pr. 1216.* not 332. as by *Kuster.*

Ver. 20. *reconcile all Things*] which staggered *Wall*, but *Whitby* expounds bringing Men again into Amity with Angels ; see likewise *Eph. i. 10.*

22. In the Body of his Flesh by Death, to present you holy, and without Blemish, and blameless before him;

23. If indeed you remain in the Faith, founded, and settled, and be not moved away from the Hope of the Gospel which you have heard, that has been preached in every Creature under Heaven, of which I Paul am made a Minister.

24. I now rejoice in my Sufferings for you, and fill up what is wanting of the Afflictions of Christ in my Flesh, for his Body, which is the Church;

25. Of which I am made a Minister, according to the Stewardship of God given me for you, to fulfil the Word of God;

26. The Mystery hid from Ages and Generations, but is now made manifest to his Saints;

27. To whom God would make known, what are the Riches of the Glory of this Mystery in the Gentiles; which is Christ in you, the Hope of Glory;

28. Whom we preach, warning every Man, and teaching every Man, in all Wisdom; that we may present them all perfect in Christ Jesus;

29. For which I also labour, striving according to his Working, that works in me powerfully.

CH A P. II.

FOR I would have ye know how great Striving I have for you, and those at Laodicea, and whoever have not seen my Face in the Flesh;

2. That their Hearts may be comforted, they being compacted in Love, and into all the Riches of the Assurance of Understanding, into the Knowledge of the Mystery of God, and of the Father, and of Christ;

3. In whom all the Treasures of Wisdom and Knowledge are hid.

4. And this I say, that Nobody may beguile you with enticing Speech.

5. For even though I am absent in the Flesh, yet am I with you in Spirit, rejoicing, and beholding your Order, and the Firmness of your Faith in Christ.

6. According as you have therefore received Christ Jesus the Lord, walk in him;

7. Rooted and built up in him, and confirmed in the Faith, as you have been taught, abounding in it with Thanksgiving.

8. See that none may be making prey of you, by Philosophy and vain Deceit, according to the Tradition of Men, according to the Elements of the World, and not according to Christ:

9. Since all the Fulness of the Godhead dwells bodily in him.

10. And you are full in him, who is the Head of all Principality and Authority:

11. In whom also you are circumcised with the Circumcision not made with Hands, in putting off the Body of the Sins of the Flesh, in the Circumcision of Christ;

12. Being buried with him in Baptism, in which you are also raised up together, by the Faith of God's Working, who raised him up from the Dead.

13. And you, that were dead in Offences, and the Uncircumcision of your Flesh, he has made alive with him, and forgiven you all Offences;

14. As also blotted out that against us, the Hand-writing of Ordinances, which was contrary to us, and took it away from the midst, nailing it to the Cross;

15. Putting off Principalities and Authorities, he shewed it openly with Boldness, triumphing over them on it.

Ver. 23. *in every*] according to Ver. 27. where the *Gr.* Prepositions are the same.

Ver. 24. *my*] before *Sufferings*, some leave out, therefore *Mills* writes has been added, *Pr.* 931. which have no necessary Coherence.

Ib. *in my Flesh*] i. e. wanting there, not of *Christ's* own Afflictions.

Ver. 2. *may*] not *might* with the present Tense.

Ib. *they being compacted*] as the Gender shews. Some have it *Nom.* instead of *Gen.* — *is* for — *us*, in the same Meaning, which *Mills* took for genuine; and I confess the Reason preponderates with me, that ours was to mend the *Gr.* Construction, it seeming unaccountable to be the contrary.

Ib. *and into*] The *and* has been omitted, peradventure as not being before the next *into*, yet *Mills* puts it inserted for Connection, *Pr.* 487. but then why not with the latter?

Ver. 5. *the Firmness of your Faith in Christ*] The *Lat.* of the two Copies mentioned at *Phil.* iii. 12. being, *that which is wanting for the necessities of your Faith*, *Mills* ingeniously conjectures that the *Gr.* *stereoma* was first corrupted to *usterema*, and then *christon* made *chreian*; but his Confession that those Copies are depraved, on which he lays so much Stress to alter the *pres.* Reading, may be put to a good Use.

Ver. 8. *be making prey of*] As I after see *West.* has made a prey of: for *spoil* is likely to be taken in another Sense.

Ib. *Elements*] Thus *Erasm.* and *Ben.* with the *com. Lat.* and so Ver. 20.

Ver. 9. *Fulness*] *Not by Parts*, writes *Jerome* on it at *Isa.* xi. as in the rest of the Saints; but according to their Gospel which the Nazarites read written in the Hebrew Tongue, All the Fountain of the Holy Spirit came down upon him.

Ver. 11. *of the Sins*] *Mills* from its Absence with some would make an Intrusion, though he presently doubts it, and others leave out *Body*.

Ver. 15. *Putting off*] as if clothed with them, as in Ver. 11. Ch. iii. 9.

Ib. *shewed it openly*] that he did so, not *them*, much less as if in the Original.

Ib. *with Boldness*] omitted in the *com. Vers.* the Verb signifying the other.

16. Let Nobody therefore judge you in Meat, or in Drink, or in respect of a Festival, or of the New-moon, or of the Sabbath :

17. Which are a Shadow of future Things ; but the Body of Christ.

18. Let none defraud you of the Prize, who would in Humility, and the Religion of Angels, by intruding into Things he has not seen, being vainly puffed up by his carnal Sense ;

19. And not holding the Head, from which all the Body, furnished and compacted, by Joints and Bonds, grows with the Growth of God.

20. If you are therefore dead with Christ, from the Elements of the World ; why, as those who live in the World, are you subject to Ordinances,

21. (Do not touch, nor taste, nor handle ;

22. Which are all to perish in using) according to the Commandments and Teachings of Men ?

23. Which Things indeed have the Speech of Wisdom, in Religion to the Will, and Humility, and without sparing the Body ; being not in any Credit to the satisfying of the Flesh.

C H A P. III.

IF you are therefore raised up with Christ, seek the Things above, where Christ sits at the right Hand of God.

2. Mind the Things above, not the Things on the Earth.

3. For you are dead, and your Life is hid with Christ in God.

4. When Christ our Life shall be made manifest, then you also will be made manifest with him in Glory.

5. Put to death therefore your Members on the Earth, Whoredom, Uncleaness, ill Affection, evil Desire, and Covetousness, which is Idolatry ;

6. For which Things the Wrath of God comes on disobedient Persons.

7. In which also you walked once, when you lived in them.

8. But now too put you away all the Things, Anger, Wrath, Mischief, Blasphemy, filthy Talking from your Mouth :

9. Do not lye one to another, as you have put off the old Person with his Deeds ;

10. And have put on the new, that is renewed in Knowledge, according to the Similitude of him who created him :

11. Where there is not Grecian and Jew ; Circumcision and Uncircumcision, Barbarian, Scythian, bound, free ; but Christ all Things, and in all.

12. Put on therefore, as the chosen ones of God, holy and beloved, Bowels of Mercies, Kindness, Humility, Meekness, Forbearance ;

13. Bearing with one another, and forgiving each other, if any one has a Complaint against any ; even as Christ forgave you ; so ye also :

14. But above all these Things Love, which is the Bond of Perfection.

15. And let the Peace of God rule in your Hearts, into which also you are called in one Body, and be thankful.

16. Let the Word of God dwell in you richly, in all Wisdom ; and do ye teach and admonish each other, with Psalms, Hymns and spiritual Poems, by Grace singing in your Heart to the Lord.

17. And let all, whatever ye do, in Word or in Work, be in the Name of the Lord Jesus, giving thanks to God and the Father by him.

18. Wives, be subject to your Husbands, as is convenient in the Lord.

19. Husbands, love the Wives, and be not bitter to them.

20. Children, obey the Parents according to all Things : for this is well-pleasing to the Lord.

Ver. 18. *who would*] which is a Participle in the Gr. and must belong to *none*, cannot to *Humility*.

Ib. *Religion*] translated so in all other Places, viz. *Acts* xxvi. 5. *James* i. 26, 27. besides which *worshipping of angels* reads as if it was to worship Angels.

Ib. *not seen*] The mere Obscurity of the Place took up the Particle of Denial, *Mills* says, that being not in four or five Codes, &c. A little Matter !

Ver. 19. *Bonds*] *I*vest. *ligaments*.

Ver. 20. *therefore*] several omit.

Ver. 23. *being not in any Credit*] viz. the *Things*, to be clear.

Ver. 5. *Covetousness, which is Idolatry*] In the ancient *Epistle of Polycarp* (a Disciple of the Apostle *John*) to the *Philippians* is, *Si quis non abstinuerit se ab avaritia, ab idololatria coinquinabitur* (this Part being wanting in the *Greek*) *If any one does not keep himself from Covetousness, he will be polluted by Idolatry*.

Ver. 12. *Mercies*] Several *Mercy*, changed into the

plur. by *Mills's* Notion because of that in *Phil.* ii. 1. *Pr.* 637. which is distinct from *Bowels*, and in another Case ; nay it is easy to see the Probability of *Mercies* being turned sing. to be like the following, while the contrary is utterly improbable.

Ver. 16. *by Grace singing in your Heart*] as the Words lie in the *Original*, and agreeable to *Eph.* v. 19. see also on *Gal.* i. 6.

Ver. 18. *your*] some want.

Ver. 20. *according to all Things*] according as the Lawfulness of them admit of it, and thus the Gr. not in all *Things* : for should *Asa* have obeyed his Mother, 1 *Kings* xv. 13. or *Abaxiab* his 2 *Chr.* xxii. 3. or *Jonathan* his Father, 1 *Sam.* xx. 31. or *Samson* his Parents ; *Judges* xiv. 3, 4 ?

Ib. *to the Lord*] A pretty many have in the *Lord*, which *Mills* reckons to be right, but *Whithyours* better ; nay in may seem taken from *Eph.* vi. 1. and might be designed to belong to *obey*, or it might come from Ver. 18. here.

21. *Fathers*,

21. Fathers, do not provoke your Children, that they may not be discouraged.

22. Servants, obey according to all Things the Masters after the Flesh; not in Eye-service, as pleasing Men, but in Simplicity of Heart, fearing God.

23. And all, whatsoever ye do, perform from the Mind, as to the Lord, and not to Men:

24. Because you know that you will receive from the Lord the Reward of the Inheritance; since you serve the Lord Christ.

25. But he who does injury, will receive for what injury he has done; and there is not Respect of Persons.

C H A P. IV.

MASTERS, yield what is just and equal to the Servants; as you know that you also have a Master in Heaven.

2. Continue in Prayer, and watch in the same with Thanksgiving:

3. Praying withal for us too, that God would open to us a Door of Speech, to speak the Mystery of Christ, for which I am bound;

4. That I may make it manifest, as I ought to speak.

5. Walk in Wisdom towards those without, redeeming the Time.

6. Let your Speech be always in Grace, seasoned as with Salt, that you may know how you ought to answer each one.

7. All the Things about me will Tychicus make known to you, a beloved Brother, and faithful Minister, and Fellow-servant in the Lord:

8. Whom I have sent to you for this same Thing, that he might know the Things concerning you, and comfort your Hearts;

9. With Onesimus, a faithful and beloved Brother, who is one of you. They will let you know all the Things here.

10. Aristarchus my Fellow-prisoner salutes you, and Mark the Nephew of Barnabas (concerning whom you have received Commandment; if he comes to you, receive him)

11. As also Jesus called Justus, that are of the Circumcision: these alone being my Fellow-workers for the Kingdom of God, who have been a Comfort to me.

12. Epaphras one of you, a Servant of Christ, salutes you, always striving for you in Prayers, that ye may stand perfect and full in all the Will of God.

13. For I testify in his behalf, that he has much Zeal for you, and those both in Laodicea and Hierapolis.

14. Luke the beloved Physician salutes you, as also Demas.

15. Salute the Brethren in Laodicea, with Nymphas, and the Church at his House.

16. And when this Epistle is read with you, appoint that it should be read too in the Church of the Laodiceans, and that you likewise should read that from Laodicea.

17. Moreover say to Archippus, Look to the Ministry which thou hast received in the Lord, that thou mayest fulfil it.

18. The Salutation of Paul with my own Hand. Remember my Bonds. Grace be with you: so let it be.

It was written to the Colossians from Rome, sent by Tychicus and Onesimus.

Ver. 22. *according to all Things—after the Flesh*] according to *Mills* a marginal Explanation, *Pr.* 1216. tho' the first is wanting but in one *Copy* and the *Ethiop.* and the latter only in the *Eth.*

Ib. fearing] as *fearing.*

Ver. 2. *with Thanksgiving*] This crept according to *Mills* from *Ch.* ii. 7. or *Phil.* iv. 6. where is Nothing of watching.

Ver. 3. *of Speech*] *Mills* turns off on the poor Authority of two *Writers*, *Pr.* 637. as at *1 Cor.* i. 10.

Ib. Speech] as rendered Ver. 6.

Ver. 5. *redeeming the Time*] which *those* waste, and spend amiss.

Ver. 10. *my Fellow-prisoner*] wanting but in the *Eth. Transf.* yet *Mills* says it seems to have crept from *Phil.* 23, 24. *Pr.* 1216. Monstrous! as may be seen by looking there.

Ver. 12. *Epaphras one of you*] So that *Paul* might conceal to them he was a Prisoner, that some might not know it, but tell it to *Philemon*, Ver. 23.

Ver. 13. *Zeal*] *Vulg.* Labour; which *Mills* exclaims against (tho' his favourite *Clar.* and *Ger. Copies* have it) with, *What need of an Explanation of the Meaning? for Labour is no other*, *Pr.* 576. He representing the *Lat. Translator* of this *Epist.* indolent, and more unlearned than the rest, *Pr.* 573. for which I see Little or Nothing.

Ver. 16. *that*] not the epistle in *Gr.*

Ib. from Laodicea] Of the various Opinions what this was, may be read with *Wake's Genuine Epistles*, *Ch.* ix. and there being a very short one, as of *Paul to the Laodiceans* (published besides what he mentions singly in *Eng.*) he rejects it, saying it is made up of several *Parcels* of his *Genuine Epistles*, which I do not find to be so, having a *Copy* of it by me; see also at *Ephes. on the Tit.*

Ver. 18. *with my own*] not of me; and the Expression differs Nothing from that in *2 Thes.* iii. 17. where it is thus translated, nor from the foregoing in *1 Cor.* xvi. 21. where *me* is added in *Ital.*

NOTES upon the First Epistle of PAUL to the THESSALONIANS.

CHAP. I.

PAUL, Silvanus and Timothy, to the Church of the Thessalonians, in God the Father, and the Lord Jesus Christ. Grace be to you, and Peace from God our Father, and the Lord Jesus Christ.

2. We give thanks to God always for you all, making mention of you in our Prayers;

3. And do not leave off to remember your Work of Faith, as also Labour of Love, and Patience of Hope, in respect of our Lord Jesus Christ, before God and our Father:

4. As we know, beloved Brethren, the Choice of you from God.

5. Since our Gospel was not to you in Word only, but also in Power, nay in the Holy Spirit, and in much Assurance; as you know what we were among you, for your sake.

6. Nay you became Imitators of us, and of the Lord; receiving the Word in much Affliction, with the Joy of the Holy Spirit.

7. So that you are become Patterns to all who believe, in Macedonia and Achaia.

8. For from you is sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every Place your Faith towards God is come forth, so that we have no Need to speak any Thing.

9. For they tell concerning us, what Kind of coming in we had to you, and how ye turned to God from Idols, to serve the Living and True God;

10. And to wait for his Son from Heaven, whom he raised up from the Dead, Jesus who delivered us from the Wrath to come.

CHAP. II.

FOR ye your selves, Brethren, know our coming in to you, that it was not in vain.

2. But even when we had suffered before, and had been abused, as you know, at Philippi, we were bold through our God, to speak to you the Gospel of God in much Striving.

3. For our Exhortation was not from Error, nor from Uncleanness, nor in Deceit.

4. But as we were proved by God, to be intrusted with the Gospel; so we speak, not as pleasing Men, but God who proves our Hearts.

5. For neither were we any when with flattering Speech, as you know, nor with a covetous Pretence, God is Witness.

6. Nor did we seek Glory of Men, whether from you or others; when we could have been burdensome, as the Apostles of Christ.

7. But we were gentle amongst you, as a Nurse cherishes her Children:

8. So being desirous of you, we were pleased to impart to you, not only the Gospel of God, but also our own Souls, because you were dear to us.

9. For you remember, Brethren, our Labour and Fatigue: since working Night and Day, not to burden any of you, we preached to you the Gospel of God.

10. You are Witnesses, and God, how holily, righteously, and unblameably we were to you that believe:

11. According as you know, how as a Father his own Children, we exhorted each one of you, and comforted;

12. And testified that you should walk worthy of God, who called you to his own Kingdom and Glory.

13. For this Cause also we leave not off giving thanks to God, because you received the Word you heard from us for God's, and did not receive the Word for Men's; but (as it is truly) God's Word, which also works in you that believe.

14. For you became Imitators, Brethren,

Tit. First] This according to *Mills* (and who has examined it more thoroughly?) was written not only the first of all *Paul's Epistles* that we have, but likewise of all the *Books of the New Testament*, about the vulgar Year of *Christ* 52. *Prolegom.* ad *Init.* see more particularly at the End of it.

Ver. 1. from God &c.] to the End of the *Ver.* the *Vulg.* and a few omit, and *Whitby* rationally supposes because of the like before.

Ver. 3. in respect of] being the *Gr.* Genitive Case,
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Ver. 7. are become] *Wall*, as I had put it before.

Ib. Patterns] with the *Vulg.* and some a *Pattern*.

Ver. 2. when] after being uncouthly redundant with *before*, and *after* that more so.

Ver. 4. proved] as after in this *Ver.*

Ver. 6. whether] the proper *English*, for which *either*, with *or* after, would have been better than *neither*.

Ver. 7. gentle] by the *Vulg.* and several *little Children*, or *O little Children*, but even *Mills* rejects it,

of the Churches of God, that are in Judea in Christ Jesus; since you also suffered the same Things from your own Countrymen, even as they from the Jews:

15. Who killed both the Lord Jesus, and their own Prophets, and persecuted us; nay while they did not please God, were contrary to all Men;

16. And to fill up their Sins always, they forbade us to speak to the Gentiles, that these might be saved: thus Wrath is come upon them to the End.

17. Now we, Brethren, being deprived of you for the Space of a little while, in Presence, not in Heart, have endeavoured the more abundantly to see your Face with much Desire.

18. Therefore we would have come, I Paul indeed, both once and twice, but Satan hindered us.

19. For what is our Hope, or Joy, or Crown of Glorying? Are not even you before our Lord Jesus Christ in his Presence?

20. Because you are our Glory and Joy.

C H A P. III.

Therefore when we no longer bore, we thought well to be left at Athens alone;

2. And sent Timothy our Brother, a Minister of God, and our Fellow-worker in the Gospel of Christ, to establish you, and comfort you concerning your Faith;

3. That Nobody might be moved in these Afflictions: for you your selves know, that we are put to this.

4. For even when we were with you, we foretold you, that we should be afflicted; even as it came to pass, and you know.

5. For this cause, and when I no longer bore, I sent to know your Faith; lest the Tempter should any how have tempted you, and our Labour should be in vain.

6. But now as Timothy is come to us from you, and has declared well to us of your Faith and Love, and that you have good Remembrance of us always, desiring to see us, according as we also you;

7. For this cause we have been comforted Brethren, in you, in all our Affliction and Necessity, by your Faith:

8. Since now we live, if you stand fast in the Lord.

9. For with what Thanksgiving can we recompense God concerning you, in all the Joy that we rejoice with for you before our God;

10. Who pray Night and Day very highly to see your Faces, and to fit up the Things wanting of your Faith?

11. Now God himself and our Father, and our Lord Jesus Christ direct our Way to you.

12. And the Lord make you increase and abound in Love one to another, and to all, according as we also to you;

13. To establish your Hearts faultless in Holiness, before God and our Father, in the Presence of our Lord Jesus Christ with all his Saints.

C H A P. IV.

FURTHER therefore, Brethren, we intreat you, and exhort in the Lord Jesus, as you received from us, how you should walk, and please God, that you would abound more.

2. Since you know what Orders we gave you by the Lord Jesus.

3. For this is the Will of God, your being holy, for you to refrain from Whoredom;

4. That each of you may know how, to possess his own Vessel in Holiness and Honour;

5. Not in the Affection of Lust, according as the Gentiles who know not God;

6. That none may over-reach, and so get gain of his Brother in a Matter: because the Lord will be a Revenger for all these Things, as we have also said before to you, and testified.

7. For God has not called us to Unclean-ness, but into Holiness.

8. Wherefore he that rejects, does not reject Man, but God, and him who gives us his Holy Spirit.

9. But concerning brotherly Friendship, ye have no Need I should write to you; for ye your selves are taught by God to love one another.

Ver. 15. *their own*] Though *Tertullian* writes that *Marcion* added this, yet his own Prejudice in disputing perhaps made him think so; and it may be owing to the *Vulgate* that a few other *Copies* want it, for which also the Prejudice of *Mills* might induce him to imagine it added by some orthodox Person, *Pr.* 324, 683.

Ver. 1, 5. *bore*] *Beza* adds, *hoc desiderium, this desire or longing, and vestri desiderium, the desire of you.* Not *forbear, nor could*, which is particularly expressed in the *Gr.* by a Verb for that Purpose.

Ver. 2. *and our Fellow-worker*] *Mills* reckons came from *Rom.* xvi. 21. as wanting with four or five.

Ver. 4. *even*] the same in the Beginning of the Ver. as after.

Ver. 9. *in*] the same as twice in Ver. 7.

Ver. 10. *Who pray*] How obscure in our Language participially?

Ver. 6. *for all these Things*] by which it is plain to be understood; but our last Translators have put out *Things* that was before both in *Tyndal's* and the *Gen. Bib.* so making it obscure whether *Things* or *Persons* are to be understood.

Ver. 8. *rejects*] as translated *Mark* vi. 26. & vii. 9, 30. *John* xii. 48. which seems rightest.

10. And indeed ye do it to all the Brethren in all Macedonia: but we beseech you, Brethren, to abound more;

11. Moreover to endeavour to be quiet, and do your own Affairs, nay to work with your own Hands; as we ordered you:

12. That you may walk comely towards those without, and have Need of none.

13. And I would not have you be ignorant, Brethren, concerning those who are asleep, that you may not be sorry, even as others who have no Hope.

14. For if we believe that Jesus died, and rose up; so also those who are asleep through Jesus, God will bring with him.

15. For this we tell you by the Word of the Lord, that we who shall be left alive till his Coming, shall not be before those who are asleep:

16. Since the Lord himself will come down from Heaven, with Acclamation, with the Voice of the chief Angel, and with the Trumpet of God; when those dead in Christ will rise up first:

17. Next we who shall be left alive, shall be caught up along with them into the Clouds, to meet the Lord in the Air; and so shall be always with him.

18. So then comfort one another with these Words.

CHAP. V.

BUT concerning the Times and Seasons, Brethren, you have no Need I should write to you.

2. For ye your selves know thoroughly, that the Day of the Lord comes just as a Thief in the Night.

3. For when they shall say, Peace and Security, then sudden Destruction will come on them, as Pangs on a Woman with Child, and they will not escape.

4. But you, Brethren, are not in the Darkness, that the Day may catch you as a Thief.

5. You are all Children of the Light, and those of the Day; we are not of the Night, nor of Darkness.

6. Therefore indeed let us not sleep, even as others; but let us watch, and be sober.

7. For they that sleep do it in the Night, and such as are drunk are so at that Time.

8. But let us who are of the Day be sober, putting on the Breast-plate of Faith and Love, and for a Helmet the Hope of Salvation:

9. Since God has not put us for Wrath, but for obtaining Salvation by our Lord Jesus Christ;

10. Who died for us, that we might live together with him, whether we watch or sleep.

11. Therefore comfort one another, and build up one the other, even as you do.

12. Moreover we intreat you, Brethren, to know those who labour among you, as also rule over you in the Lord, and admonish you;

13. And to esteem them very highly in Love, for their Work. Be at peace among your selves.

14. We further beseech you, Brethren, admonish the Disorderly, comfort those of little Courage, support the Weak, be forbearing to all.

15. See that none render Evil for Evil to any one; but always pursue after Good, both for one another, and for all.

16. Be always joyful.

17. Leave not off praying.

18. At every Thing be thankful, for this is the Will of God in Christ Jesus to you.

19. Do not quench the Spirit.

20. Do not despise Prophecies.

21. Prove all Things, hold the Good.

22. Refrain from every Appearance of Wickedness.

23. Now the God of Peace himself sanctify you wholly; and let your entire Spirit, Soul and Body, be kept unblameable in the Presence of our Lord Jesus Christ:

Ver. 11. *own*] the latter *Mills* says crept from 1 Cor. iv. 12. some with the *Vulg.* being without it, *Pr.* 886.

Ver. 13. *I would*] In a pretty many Copies, &c. is *we would*, what Wonder when the *Epistle* was written in the Name of two others besides *Paul*, Ver. 1. and is accordingly here Ver. 10, 11, 14, 15. yet not without the sing. intermixed Ver. 9. Ch. iii. 5. & v. 1, 27. The Pretence of *Mills* I confess is ingenious (whose Capacity as well as Pains I admire) for the other, that it might be altered to *I would*, because *I would not have you be ignorant* was familiar to our Apostle; which however I find but four times, and is with *we* 2 Cor. i. 8.

Ver. 15. *we who shall be left alive*] *Grotius* says, *Mundi totius exitium quasi de proximo imminens opperirentur, quod et ipsorum et sequentium Christianorum scripta apertissimum faciunt: They expected the Destruction of the whole World as if it were near approaching; which both their own Writings and those of the following Christians make very plain, producing this as the principal Text for it, De Veris. Relig. Chris. Lib. ii. 6.* The latter I shall not deny; nor

readily own the former, since *Paul* spoke it he says by the Word of the Lord, and declares otherwise, 2 *Epist.* ii. 2, 3. the like I find with *Whitby* since.

1b. *be before*] prevent being wrong, or very obscure.

Ver. 6. *watch, and be sober*] by *West.* awake, and keep awake.

Ver. 13. *your selves*] according to some it is *them*, by leaving out *e*, that it might be those mentioned before, as is apparent enough; see also *Mills* *Pro.* 578. and *Eslus* in *Whit.* Exam.

Ver. 15. *both*] a small Number leave out, if worth mentioning with *Whitby*.

Ver. 17. *Leave not off praying*] or more strictly to the *Gr.* *Pray not leaving off*, which is not to pray without ceasing, and wants the forced Interpretation of being always prepared for it; but is not to desist from the Practice of that Duty: so the same Word in Ch. i. 3. & ii. 13. *Rom.* i. 9. the rest of the Places where it is.

Ver. 23. *Spirit*] By this, as distinct from *Soul*, may be understood the *Mind*, or the *Disposition of the Soul*.

24. He

24. He is faithful that has called you, who also will perform *that*.

25. Brethren, pray for us.

26. Salute all the Brethren with a holy Kiss.

27. I charge you by the Lord, that the

Epistle may be read to all the holy Brethren.

28. The Grace of our Lord Jesus Christ be with you: so let it be.

The first to the Thessalonians was written from Athens.

Ib. in the Presence] the same as in Chap. iii. 13. though rendered so differently by our *Translators*, and both wrong, unless *Christ* was to come to those *Thessalonians*.

Ver. 24. perform that] namely the sanctifying them wholly in *Ver. 23.* and according to *Beza*.

Ver. 27. holy] three or four *Copies* and a *Verf.* are without, and *Mills* says, if it were not for the Consent of *Copies*, he should hold it for an Insertion, *Pr. 1395*.

Subscr. Athens] As the *ιστορικόν* to *Paul's Epistles*, were confessedly not put by himself, but by others afterwards; so *Mills* and *Whitby* shew this was not written from *Athens*, but at *Corinth*, as *Ham.* also supposes; being after the Return of *Timothy*, Ch. iii. 6. *Acts xviii. 1, 5.* I suppose his being sent from *Athens* occasioned the Mistake, Ch. iii. 1, 2. and not consulting *Acts*.

NOTES upon the Second Epistle of PAUL to the THESSALONIANS.

CHAP. I.

PAUL, Silvanus and Timothy, to the Church, of the Thessalonians, in God our Father, and the Lord Jesus Christ.

2. Grace be to you, and Peace from God our Father, and the Lord Jesus Christ.

3. We ought to give thanks to God always for you, Brethren, as it is deserving; since your Faith, increases exceedingly, and the Love of each one of you all to one another abounds.

4. So that we our selves glory of you in the Churches of God, for your Patience and Faith, in all your Persecutions and Afflictions which you bear :

5. A Manifestation of the righteous Judgment of God, that you may be counted worthy of his Kingdom, for which also you suffer.

6. Forasmuch as it will be righteous of God, to recompense Affliction to those that afflict you;

7. And Ease with us to you who are afflicted, in the Revelation of the Lord Jesus from Heaven, with his powerful Angels,

8. In flaming Fire, rendering Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ :

9. Who will be punished with the Judgment of everlasting Destruction, from the Face

of the Lord, and from the Glory of his Might;

10. When he shall come to be glorified in his Saints, and to be wonderful in all who believe (since our Testimony among you was believed) at that Day.

11. For which we also pray always concerning you, that our God would make you worthy of the Calling, and fulfil all the good Pleasure of the Goodness, and the Work of Faith in Power :

12. That the Name of our Lord Jesus Christ may be glorified in you, and you in him ; according to the Grace of our God, and of the Lord Jesus Christ.

CHAP. II.

AND we intreat you, Brethren, by the Coming of our Lord Jesus Christ, and our assembling together in him,

2. That you would not quickly be moved from the Sense, nor be troubled, neither by Spirit, nor by Word, nor by Letter, as of us, as that the Day of Christ is near at hand :

3. Let none deceive you after any Manner ; since *not* unless there comes a falling away first, and the Man of Sin be revealed, the Son of Destruction :

Tic. Second] so computed too of all that our Apostle wrote now extant, and while he was at *Corinth*, *Acts* xviii. 11. being also the second of the *New Testament Writings*.

Ver. 2. our] *Mills* fancied this crept from the foregoing Verse on weak Grounds, *Pr.* 488.

Ver. 6. Forasmuch as] *Vulg.* *If notwithstanding*, ill and absurdly, says *Mills*, *Pr.* 579. and though he adds, they mended it before the Times of *Hilary* the Deacon, in the 4th Century ; yet it is in that *Transf.* now, even without Mention of any different Reading in the *Lovain Edit.*

Ver. 7. from Heaven] See at *Mat.* xxiv. 29, 30.

Ver. 8. Christ] Some omit.

Ver. 9. the Judgment of] omitted in our *com. Transf.*

Ver. 10. believe] with divers have believed.

Ib. since] meaning he said so (to comfort and encourage them) since they were such as believed.

Ver. 11. make you worthy] so the former *Eng. Translations*.

Ver. 12. Christ] the former some omit.

Ver. 1. by] *Ham.* says it will be best rendered concern-

ing, and then *Wall* insinuates that the *Original* should have another Word for it ; but what he says intimates better that ours is not to be so rendered, and it has Authority enough to keep its Place.

Ver. 2. from the Sense] *Wall* writes, *Nūc* with *St. Paul* does frequently signify the Sense or Meaning of a Thing, as *1 Cor.* xiv. 15, &c. and *τὸ νόον* can never signify the Mind, *Crit. N. Whitby* paraphrases it from the Sentence (*Ham. your Opinion*) and the Prep. is certainly from, not in.

Ib. Christ] but the Lord by some, the Day of the Lord being a Scripture Term, tho' *Mills* has put it among his right Readings, *Pr.* 684.

Ver. 3. a falling away] from Primitive Christianity.

Ib. the Man of Sin] The Pope particularly, with whom it so much agrees, and must be or continue to be in the latter Times, *Ver. 2, 8. Hammond's* expounding it of *Simon Magus* and the *Gnosticks*, seems little and weak, as *Whitby's* does of the *Jews*, unapplicable and wild.

Ib. Sin] by a few *Iniquity*.

4. Who is opposite, and exalted on high above all that is called God, or worshipped; so that he as God, sits in the Temple of God, shewing that himself is God.

5. Do not ye remember, that while I was with you, I told you these Things?

6. And now ye know what with-holds, for him to be revealed in his own Time.

7. For the Mystery of Iniquity works already; only one now with-holds, till he is out of the Way.

8. And then will the unrighteous one be revealed, whom the Lord will consume by the Spirit of his Mouth, and abolish by the Appearance of his Presence;

9. Him whose Presence is according to the Working of Satan, with all Power, Signs, and Wonders of Falsehood;

10. As likewise with all Deceit of Unrighteousness in those who perish, because they did not receive the Love of the Truth, that they might be saved.

11. And for this reason God will send them the Working of Error, for them to believe Falsehood;

12. That they may all be condemned who do not believe the Truth, but are pleased with Unrighteousness.

13. But we ought to give thanks to God always for you, Brethren, beloved by the Lord; since God chose you from the Beginning to Salvation, in the Sanctification of the Spirit, and Belief of the Truth:

14. To which he called you by our Gospel, to the obtaining of the Glory of our Lord Jesus Christ.

15. Therefore indeed, Brethren, stand fast, and hold the Things delivered which you have been taught, whether by Word or our Epistle.

16. Now our Lord Jesus Christ himself, and God even our Father; who has loved us, and given everlasting Comfort, and good Hope, by Grace;

17. Comfort your Hearts, and establish you in every good Word and Work.

C-H A. P. III.

FURTHER, Brethren, pray for us, that the Word of the Lord may run, and be glorified, even as with you;

2. And that we may be delivered from absurd and wicked Men: for all have not Faith.

3. But the Lord is faithful, who will establish you, and keep from Wickedness.

4. Nay we are confident in the Lord about you, that ye both do, and will do, the Things which we order you.

5. So the Lord direct your Hearts into the Love of God, and into patient Waiting for Christ.

6. However we order you, Brethren, in the Name of our Lord Jesus Christ, that you should be withdrawn from every Brother who walks disorderly, and not according to that delivered, which he received from us.

7. For ye your selves know, how ye should imitate us; since we were not disorderly among you:

8. Neither did we eat Victuals with any one for nothing; but did work with Labour and Fatigue, Night and Day, not to burden any of you:

9. Not that we have no Authority; but that we may make our selves a Figure for you to imitate us.

10. For even when we were with you, this we ordered you, that if any one would not work, neither should he eat.

11. For we hear some walk among you disorderly, not working, yet being busy.

12. Now such we order, and exhort, by our Lord Jesus Christ, that they should work with Stillness, and eat their own Victuals.

Ver. 4. *as God*] omitted by some, and *Mills* thinks should be, *Pr.* 684. his Reason he gives in the *Note*, because it is not extant in so many ancient *Copies* and *Writers*, viz. six or seven of the former, which appear too attendant on the *Vulg.* and seven or eight of the latter, of which see on 1 *Cor.* i. 10.

Ver. 7. *one now with-holds*] The *Heathen Roman Empire*, as generally interpreted by the *Primitive Writers* and *Protestants*; see *Fulke's* and *Whitby's Notes* on Ver. 6. and *Wall's Pref. to Crit. Notes*, p. 43.

Ver. 8. *the Lord*] the *Vulg.* and some add *Jesus*.

Ib. *Appearance*] turned every where else *appearing* by our *Translators*, namely 1 *Tim.* vi. 14. 2 *Tim.* i. 10. & iv. 1, 8. *Tit.* ii. 13.

Ver. 9. *of Falsehood*] belonging to the *Power*, and *Signs*, as well as *Wonders*.

Ver. 11. *And*] according to *Mills* prefix'd by Somebody for Connection, *Pr.* 488. Somebody indeed! for

almost all to follow him; and who likelier than *Paul* himself?

Ib. *will send*] *sends* with a few, yet preferred for genuine by *Mills*, but quoted wrong, *Pr.* 683.

Ib. *send*] permit to be sent, according to *Whitby*, &c.

Ver. 17. *Comfort*] *Vulg. Lat. Exhort*, though its Noun is there turned *Comfort* in the Ver. before; see *Mil. Prol.* 579. The *Rhemists*, to smooth it up, write, *This Word of exhorting* (how could *exhort* be otherwise? if that is proper) *implieth in it* (not *out of it* surely) *comfort and consolation* (which two are of the very same Meaning.)

Ver. 1. *Further*] not *Finally*, either in the Meaning of the *Gr. Word*, or Matters of the *Epistle*.

Ver. 4. *order you*] *Mills* will have the *you* added to finish the Sentence, *Pr.* 488. when it is not at the End in the *Gr.* How came he not to say it crept from Ver. 6?

Ver. 6. *our*] is added by the Verdict of *Mills*, and that only because the two *Copies* mentioned at *Col.* ii. 5. have it not, *Pr.* 488.

13. And

13. And as for you, Brethren, be not slothful in doing well.

14. Nay if any one does not obey our Word by the Epistle, note that Man, and keep not company with him, that he may be ashamed :

15. Yet do not esteem as an Enemy, but admonish *him* as a Brother.

16. Now the Lord of Peace himself give

you Peace, always in every Manner. The Lord be with you all.

17. The Salutation of Paul with my own Hand, which is the Sign in every Epistle : so I write.

18. The Grace of our Lord Jesus Christ be with you all : so let it be.

The second to the Thessalonians was written from Athens.

Ver. 16. *Manner*] A few have *Place*, by *topo* for *trope*, which tho' *Gretius* likes, yet not *Mills*, albeit the *Vulg.* has so.

NOTES

NOTES upon the First Epistle of PAUL to TIMOTHY.

C H A P. I.

PAUL, an Apostle of Jesus Christ, according to the Command of God our Saviour, and of the Lord Jesus Christ our Hope.

2. To Timothy, a real Child in the Faith. Grace, Mercy, Peace be from God our Father, and Christ Jesus our Lord :

3. According as I besought thee to abide at Ephesus, when I went into Macedonia ; that thou mightest order some not to teach otherwise ;

4. Nor to give heed to Fables and endless Pedigrees, which yield Questions, more than godly Management that is in Faith.

5. But the End of the Precept is Love, from a pure Heart, a good Conscience, and unfeigned Faith :

6. Which some missing of, are turned aside into vain Talk ;

7. Who would be Teachers of the Law, not understanding either the Things they speak, or concerning which they affirm.

8. However we know that the Law is good, if any one uses it lawfully ;

9. As he knows this, that the Law is not put for a righteous Person, but for lawless and unruly ones, for the Impious and Sinners, for the Unholy and Profane, for them who beat a Father or Mother, for Murderers,

10. For Whoremongers, Buggerers, Makers of Slaves, Liars, forsworn Persons, and any other Thing if opposite to sound Teaching ;

11. According to the glorious Gospel of the Blessed God, which I am intrusted with.

12. And I am thankful to Christ Jesus our Lord, who strengthened me ; since he esteemed me faithful, and put into the Ministry :

13. Whereas I was before a Blasphemer, Persecutor, and Doer of Damage ; but obtained Mercy, since I acted ignorantly in Unbelief :

14. So the Grace of our Lord was exceeding abundant, with Faith and Love in Christ Jesus.

15. It is a faithful Saying, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners ; of whom I am a chief one.

16. But for this reason I obtained Mercy, that in me first Jesus Christ might shew all Forbearance, for a Pattern to those who should afterwards believe on him to everlasting Life.

17. Now to the King of Eternity, the Incorruptible, Invisible, only Wise God, be Honour and Glory, for evermore : so let it be.

18. This Order I commit to thee, Child Timothy, according to the Prophecies which went before about thee, that thou by them mayest make a good War :

19. Since thou hast Faith, and a good Conscience ; which as some have cast away, they have made shipwreck concerning Faith :

20. Of whom is Hymeneus, and Alexander ; whom I have delivered to Satan, that they may learn not to blaspheme.

Tit. Epistle] In the vulg. Year of Christ 65 written, by *Mills's Proleg.* as also by both *Usher* and *Pearson*.

Ver. 4. Management] For edifying *Mills* thought is without all Faith of *MS. Copies*, tho' the *Vulg.* has it.

Ib. so do in the *com. Transf. Whit.* objects to, as making *Timothy* to be at *Ephesus* then, which is uncertain, *Pres.*

Ver. 5. But] of which see *Gall's Essay*, p. 682.

Ver. 6. vain Talk] so *vain talkers*, *Tit. i. 10.* nor does the *Gr.* denote jangling.

Ver. 10. Buggerers] so the *Gen. Vers.* it being but one Word in *Gr.*

Ver. 14. exceeding] One *Copy* and two *Versions* being without this Augment, probably by a Lapse of the Writer, or the *Translators* thinking of Nothing suitable for it in

those Languages ; yet *Mills* on so weak Grounds deems ours a *Marginal Gloss*.

Ver. 15. I am a chief one] So *Hermas* gives himself a very bad Character, *Shepherd*, B. 2. Com. 3. and two of the *Sibyls* speak grievously ill of themselves, B. 2, & 7 at the End.

Ver. 16. first] *Mills* vehemently suspected, he says, this was put in, for the *Clermont Copy* had it not, *Pr. 490*.

Ver. 17. Wise] crept, says *Mills*, from *Rom. xvi. 27*. since four *Transf.* and about as many *Copies* want it ; but look in *Whit. Exam.*

Ver. 18. by them] is, *Mills* declares, of some Scholiast, not of our Apostle, *Pr. 1217*. when left out of none but the *Eth. Transf.*

CHAP. II.

I EXHORT therefore, that first of all there may be made Supplications, Prayers, Intercessions, Thanksgivings for all Men;

2. For Kings, and all who are in Superiority; that we may live a quiet and still Life, in all Piety and Veneration.

3. For this is well and acceptable, before God our Saviour:

4. Who is willing all Men should be saved, and come to the Knowledge of the Truth.

5. For there is one God; and one Mediator of God and Men, the Man Christ Jesus:

6. Who gave himself a Ransom for all, a Testimony in their respective Times:

7. To which I am put a Preacher, and an Apostle (I speak the Truth in Christ, do not lye) a Teacher of the Gentiles, in Faith and Truth.

8. I would therefore have Men pray in every

Place, lifting up holy Hands, without Anger and Reasoning:

9. And Women in like Manner to dress themselves in a decent Habit, with Bashfulness and Sobriety; not in Curls, or Gold, or Pearls, or costly Apparel;

10. But, what is becoming Women professing Godliness, by good Works.

11. Let a Wife learn in Stillness, in all Subjection:

12. But I do not permit a Wife to teach, nor to have Authority over a Husband, but to be in Stillness.

13. For Adam was framed first, afterwards Eve.

14. And Adam was not deceived, but the Wife being deceived was in the Transgression.

15. Yet she will be saved by breeding Children, if they remain in Faith, Loye and Holiness, with Sobriety.

Ver. 2. *Veneration*] being only besides in Ch. iii. 4. Tit. ii. 2. where it is translated *gravity* in the *com. Bib.* see likewise *Gell, Es.* p. 566.

Ver. 4. *is willing*] what the *Gr.* Word signifies, ill express'd by *will*.

Ver. 6. *a Testimony*] as the *Gr.* is, and according to *Isa.* lv. 4. But what *due time* was the foregoing *to be testified in*, when the Apostle testified it now?

Ib. *their respective Times*] The *Gr.* being plural. Thus *Christ* not only died for all Persons, but spiritually testifies to them, at the Times of each one's Call or Visitation, what belongs to their being saved: so performing the two Parts of his Mediatorship, or Reconciliation of God and Man, according also to 1 *John* ii. 1, 2, 3.

Ver. 7. *put*] not *ordained*.
Ib. *in Christ*] lacking in thirteen *MSS.* with five *Verf.* &c. and supposed by *Estius* to be from *Rom.* ix. 1. as if the Apostle must not use the same Expression, which is so very common in *Scripture*.

Ver. 8. *Reasoning*] *I find not that the Greek ever bears the Sense of Doubting, but always imports in the New Testament, either inward Reasonings, or tumultuating Thoughts, writes Whitby.*

Ver. 9. On which *Baxter* in his *Paraphrase*, as if to contradict it, *And for Women I forbid them not all Ornaments, especially [mind] when they come to the sacred Assemblies.*

Ib. *Bashfulness*] Some of the common Books have *shamefastness*, though our Translators seem not to allow of Apostrophes, others *shamefacedness*, but the former Editions of the *pres. Transf.* had it *shamefastness*, how improper soever that may be.

Ib. *Curls*] *broidered*, which is now in our Books, and signifies *embroidered*, as *figured Needle-work* is termed, appears to be a Corruption of the *Printers* (but what is that the better to the Readers who know no other?) for the Editions of our *last Transf.* in 1613, 1624, and 1634 have *broided*, as the *Genuea Verf.* *broyded*, the

Bishops Transf. braided; with *Tynd.* and *Coverd.* the like, and in the *Marg.* of our *present* is *plaited*, the Meaning of the other. The *Gr.* Word is plural, and occurs only here. So *wretchlessness* in the 17th Article is erroneously (as *Johnf.* in *Dict.* observes) for *recklessness*, *carelessness*.

Ver. 11. *Wife*] as she is to be in all Subjection, and to have Children, Ver. 15. agreeable to the like, 1 *Cor.* xiv. 34, 35. excepting that this is spoken of her Behaviour in the Family: and our Translators render the same Word *wife* and *wives* three times in the next Chap. viz. Ver. 2, 11, 12. and elsewhere; since I know of no other *Gr.* Word for *Wife* used in any *Book of the New Test.* besides once in 1 *Pet.* iii. 7.

Ib. *Stillness*] accordingly translated *quietness* in the *com. Bib.* 2 *Thes.* iii. 12. and the Adjective from it *peaceable* in this Chap. Ver. 2. and *quiet*, 1 *Pet.* iii. 4. where it is only; as likewise its Verb is *rested*, *Luke* xxiii. 56. *ceased*, *Acts* xxi. 14. and *be quiet*, 1 *Thes.* iv. 11.

Ver. 12. *Husband*] as in 1 *Cor.* xiv. 35. and the Chap. following this; being also the only *Gr.* Word found in *Scripture* for it.

Ver. 15. *by breeding Children*] after *Ham.* by bearing the *Messias*, according to *Whitby* through the Sorrow of Child-bearing; but they refute one another's, with what might be added, besides both making [if] useless as belonging to the *Children*, which is sufficiently denoted in the *Gr.* compound Word; and who will believe *Ham.* that *Children* must have a Verb singular? Our Translators mistranslating the Prep. *in* needs no Remark. And how unforced is the Sense, for the Virtue of Children from a Mother's good Education, to contribute to her Salvation, and so her bearing them, of which that Education is an Effect; and that the Apostle should write thus, to promote it! On the other hand how insignificant (if not absurd) is it for *they* to mean *she*? For what Consequence is either her Salvation, or Virtue, of her Child-bearing?

C H A P. III.

FAITHFUL is the Saying, If any one longs for the Office of Overseer, he covets a good Work.

2. An Overseer then must be unblameable, the Husband of one Wife, serious, sober, decent, hospitable, ready to teach;

3. Not given to Wine, not a Striker, not for filthy Gain, but gentle, not quarrelsome, not covetous;

4. One who rules his own Family well, having the Children in Subjection with all Veneration;

5. (But if any one does not know how to rule his own Family, how shall he take care of the Church of God?)

6. Not lately converted; lest being puffed up, he should fall into the Condemnation of the Devil.

7. Nay he must also have a good Testimony from those without; lest he should fall into Reproach, and the Snare of the Devil.

8. Ministers in like Manner should be venerable, not Double-speakers, not addicted to much Wine, not for filthy Gain;

9. Such as have the Mystery of the Faith in a pure Conscience;

10. And let these too be proved first; afterwards let them minister, if they are blameless;

11. The Women in like Manner should be venerable, not Slanderers, sober, faithful in all Things.

12. Let the Ministers be the Husbands of one Wife, ruling the Children and their own Families well.

13. For those who minister well obtain for

themselves a good Degree; and much Boldness in the Faith that is in Christ Jesus.

14. These Things I write to thee, as I hope to come to thee soon;

15. But I should delay, that thou mayest know how thou shouldest be conversant in the House of God, which is the Church of the Living God, the Pillar and Settlement of the Truth.

16. And confessedly the Mystery of Piety is great; that God has been manifested in Flesh, justified in Spirit, has appeared to Angels, been preached among the Gentiles, believed on in the World, received up into Glory.

C H A P. IV.

NOW the Spirit says expressly, that in the latter Times some will depart from the Faith, and give heed to seducing Spirits, and Doctrines of Devils;

2. Through the Hypocrisy of false Speakers, who have their own Conscience seared,

3. Who bid not to marry, to refrain from Meats which God has created to be received with Thanksgiving, by those who believe and know the Truth.

4. Since every Creature of God is good, and Nothing to be rejected, if it be received with Thanksgiving.

5. For it is sanctified by the Word of God, and Intercession.

6. By laying down these Things to the Brethren, thou wilt be a good Minister of Jesus Christ, nourished up in the Words of Faith, and of good Doctrine, which thou hast followed.

Ver. 2. *one Wife*] at the same Time; but as Polygamy was not allowed or used among *Christians*, *Ham.* supposes it is meant of divorcing a Wife, and taking another, which *Christ* forbade, *Mat.* v. 32. and is corroborated by *Ch.* v. 9.

Ib. *sober*] this *Gr.* being so translated, *Ver.* 11. *Tit.* ii. 2. and is no where else.

Ver. 3. *not for filthy Gain*] not in several Copies and Versions, and might be taken from *Tit.* i. 7. especially as here it is synonymous to *not covetous*.

Ib. *gentle*] so rendered *Tit.* iii. 2. *James* iii. 17. *1 Pet.* ii. 18.

Ib. *not covetous*] This is also the second of the eleven Commandments which *Zoroastres* gave for the Priests in particular, *Lord's Religion of the Perses*, in 4to. p. 32.

Ver. 6. *Condemnation*] Hence it is thought the Devil fell through Pride.

Ver. 8. *Ministers*] according as translated *Ch.* iv. 6. and its Kindred-word *ministry*, *Ch.* i. 12.

Ver. 11. *The Women*] that are Ministers, *Ver.* 8. as the Context shews.

Ver. 15. *the Pillar &c.*] This *Wesley*, following no Copy, but following the audacious Author of the *New Version* in 1729, has removed, and joined thus to the next, *The mystery of godliness is the pillar and ground of the truth, and a great Thing*; for which the *mystery of godliness* should properly be at least four Words back in the Original, and

begin with a Conjunction, besides the Alteration of the Points.

Ver. 16. *God*] For this some have *which*; but though *Mills* does not join with them, the *Vulg. Lat.* and *Clement Copy*, that so often, even separately guide his Judgment, both have it; with the *Syriack* and *Ethiopic* Versions, as also *Ambrose*, *Hilary*, and the *Scholast* under the Name of *Jerome*, which four or five when not so conjoined he particularly follows in other Places.

Ver. 1. *and*] *Mills* would sling out, through his partial Deference to a few, *Pr.* 490.

Ver. 2. This *Bp. Jewel* illustrates in an *Epist.* to *Q. Eliz.* before his great *Defence of the Apology of the Church of Eng.* thus, *that have given themselves over into reprobate and wilful Minds, and have despised the Wisdom of God within themselves.*

Ib. *Through the Hypocrisy &c.*] according to the *Gr.* *Beza*, *Doddr.* &c.

Ib. *seared*] which is burnt with a hot iron; so that the Addition in the *com. Transl.* is both superfluous and improper, besides unsuitable to *conscience*.

Ver. 3. *bid*] which will connect with *to refrain*.

Ver. 5. *the Word of God*] in the Liberty of the Gospel.

Ver. 6. *laying down*] as it signifies (but not put in remembrance) and is translated in the other Place where it is, *Rom.* xvi. 4.

Ib. *followed*] as rendered *Mark* xvi. 17. and not elsewhere attained.

7. But

7. But profane and old Women's Fables, refuse, and exercise thy self in Piety.

8. For bodily Exercise is profitable but little; whereas Piety is profitable for all Things, since it has the Promise both of the present Life, and of the future.

9. The Saying is faithful, and worthy of all Acceptation.

10. For we both labour and are reproached for this; because we hope in the Living God, who is the Saviour of all Men, especially of the Believers.

11. These Things order, and teach.

12. Let none despise thy Youth; but be a Figure of the Believers, in Speech, in Conversation, in Love, in Spirit, in Faith, in Chastity.

13. Till I come, give heed to Reading, to Exhortation, to Doctrine.

14. Do not neglect the Gift in thee, which was given thee by Prophecy, with the putting on of the Hands of the Elders.

15. Study these Things, be in them; that thy Progress may be manifest among all.

16. Give heed to thy self, and to the Doctrine, remain in them: for doing this, thou wilt both save thy self, and those who hear thee.

CHAP. V.

AN Elder do not rebuke, but exhort as a Father, the Younger as Brothers;

2. The elder Women as Mothers, the younger as Sisters, in all Chastity.

3. Respect Widows, who are poor ones.

4. But if any Widow has Children or Grandchildren, let them learn first to be pious at their own Home, and to render Requital to their Parents: for this is good and acceptable before God.

5. Now she who is a poor Widow, and

left alone, hopes in God, and abides in Supplications and Prayers, Night and Day.

6. Whereas she that is wanton, is dead while alive.

7. And these Things order, that they may be unblameable.

8. But if any one does not provide for his own, and especially for those of the Family, he has denied the Faith, and is worse than an Unbeliever.

9. Let a Widow be chosen in not younger than sixty Years old, who was the Wife of one Man;

10. Testified of by good Works, if she has nourished Children, if received the Strangers, if washed the Saints Feet, if assisted the Afflicted, if followed after every good Work.

11. But the younger Widows refuse: for when they become wanton against Christ, they would marry;

12. Having Condemnation, because they have abolished the first Faith;

13. And withal learn to be lazy, going about to Houses; nay not only lazy, but also Tattlers, and busy, speaking Things not fit.

14. I would therefore have the younger Women marry, breed Children, managed a Family, give no Occasion to an Opposer to rail for nothing.

15. For some are already turned aside after Satan.

16. If any believing Man or Woman has Widows, let him assist them, and not burden the Church, that it may assist such as are poor Widows.

17. Let the Elders who rule well, be counted worthy of double Honour, especially they that labour in the Word and Doctrine.

18. For the Scripture says, The Ox that treads out the Corn thou shalt not muzzle; and, The Workman deserves his Reward.

Ver. 12. *in Spirit*] not with Some, and *Mills* says, strange as it is, crept from 2 Cor. vi. 6. *Prol.* 637.

Ver. 14. *Elders*] as frequently elsewhere.

Ver. 15. *be in them*] directly to the Gr. and as in the next Verse.

Ver. 16. *remain in them*] *Mills* imagines was first written to the *Marg.* and at length passed into the Context; why? Because the *Eth. Trans.* is without it.

Ver. 2. *in all Chastity*] entirely with decent Words and Behaviour.

Ver. 4. *Grandchildren*] according to the Context and Gr. and particularly to *Parents* following.

Ib. *good and*] One Quarter of the *Copies*, by *Wetsten's* Note, leave this out, and we may doubt, tho' not believe (but *Mills* says *scarce* doubt) it crept in from Ch. ii. 3.

Ver. 6. *is wanton*] as translated in its other Place *James* v. 5.

Ver. 7. *they*] the Children and Grandchildren; Ver. 4. though *Doddr.* writes that some would refer this to the *Widows*, which the Gender disallows, and he father either to the *Deacons*, or to *Timothy's* Hearers in general.

Ver. 9. *of one*] not divorced from one, and married to another while the former was living; see Ch. iii. 2.

Ver. 10. *the Strangers*] who came thither to preach the Gospel.

Ver. 11. *would marry*] not *will* actually, as the fut. Tense: by *Wesley*, *want to marry*.

Ver. 14. *for nothing*] omitted in the *com. Eng.*

Ver. 16. *Man or*] A few being without this, *Mills* puts it down for prefixed by some Reader; but a few also leave out *or Woman*, having *Man*.

Ib. *let him*] or *such a one* singular, and as the Concord of Grammar requires with *or*: so *Num.* vi. 2, 3. and elsewhere in the Law.

Ib. *poor*] In the Gr. Phrase *truly a Widow*, as at Ver. 3, 5. and here; signifies clearly to me a *poor Widow*, as Widows were frequently poor; like other such Idioms in different Languages, which will not bear to be translated strictly, without being absurd or unintelligible. So we say, *such a one is a right*—viz. according to the general Character of that which is mentioned.

19. Against an Elder do not receive an Accusation, unless by two or three Witnesses.

20. Convict those who sin before all, that the rest may be in Fear.

21. I charge thee before God, and the Lord Jesus Christ, and the chosen Angels, to observe these Things without Prejudice, and do Nothing according to Partiality.

22. Put Hands quickly on Nobody, nor partake of others Sins : keep thy self chaste.

23. Drink Water no longer, but use a little Wine, by reason of thy Stomach and thy frequent Weaknesses.

24. The Sins of some Men are evident before, going before to Judgment ; but of some too they follow after.

25. In like Manner also good Works are evident before ; and those that are otherwise cannot be hid.

C H A P. VI.

WHATEVER Servants are under the Yoke, let them esteem their own Masters worthy of all Honour ; that the Name of God, and the Doctrine may not be spoken evil of.

2. And let those who have believing Masters not despise them, because they are Brethren ; but serve the rather, because they are believing and beloved, who receive the Benefit : these Things teach, and exhort to.

3. If any one teaches otherwise, and does not come to sound Words, those of our Lord Jesus Christ, and the Doctrine that is according to Piety ;

4. He is puffed up, and knows Nothing, but is distempered concerning Questions and Contests about Words ; from which come Envy, Quarrelling, Reviling, wicked Imaginations,

5. Wranglings of Men of corrupt Mind, and destitute of the Truth, who suppose a Révenue to be Piety : depart from such.

6. But Piety with Sufficiency is a great Revenue.

7. For we having brought Nothing into the World, it is evident that we cannot carry any Thing out.

8. So while we have Food and Raiment, let these be sufficient for us.

9. Whereas those who would be rich, fall into Temptation, and a Snare, with many foolish and hurtful Desires, which sink Men into Destruction and Ruin.

10. For the Love of Money is the Root of all Evils ; which some longing for, have erred from the Faith, and pierced themselves through with many Sorrows.

11. But thou, O Man of God, flee from these Things ; and pursue Righteousness, Piety, Faith, Love, Patience, Meekness.

12. Strive with the good Striving of Faith, take hold of everlasting Life ; to which also thou art called, and hast made a good Profession before many Witnesses.

13. I order thee before God, who made all Things live, and Christ Jesus, who testified a good Confession to Pontius Pilate ;

14. For thee to observe the Commandment, unstained, unblameable, till the Appearance of our Lord Jesus Christ :

15. Which in his own Times he will shew, the Blessed and only Powerful One, the King of those that reign, and Lord of such as have dominion ;

16. Who only has Immortality, and dwells in inaccessible Light, whom no Man has seen, nor can see ; to whom be everlasting Honour and Might : so let it be.

17. Order those that are rich in the present World, not to be high-minded, nor to hope on uncertain Riches, but in the Living God, who affords us richly all Things for Enjoyment ;

18. To act well, to be rich in good Works, to be distributing well, ready to impart ;

Ver. 19. *unless by two or three Witnesses*] Mills thrusts all this away, as a marginal Addition, because of the Omission of some Writers, but supported by the Authority of no Copy.

Ver. 21. *the Lord*] did creep, says Mills, from 2 Tim. iv. 1. forasmuch as not found with some, Pr. 638. Are parallel Passages thus to be expounded away? What Work might be made among the numerous ones in the Books of the Old Test. at this Rate? However, 'tis manifest this was not taken thence, because it has there and not here the Article ; and several also omit it there, the chief of them the same as here.

1b. *Partiality*] Several Copies have *Faction* according to Mills, which he puts for genuine ; but it might be only written for *us*, as Mills himself observes on Acts v. 36. is done every where.

Ver. 3. *those*] not the words.

Ver. 4. *distempered concerning Questions*] by West. sick of questions, but that may signify weary of them.

Ver. 5. *Wranglings*] This Word is differently spelled in the Gr. Copies, *μαχαν* and *μα* the former Parts of it being transposed, with the great Criticks Grotius for one, and Mills for the other.

1b. *Revenue*] as the Gr. Word signifies properly, and not gain.

1b. *depart from such*] added to fill up the Sense, according to Grotius and Mills, though deficient but in three or four Copies, and three Versions.

Ver. 6. *Sufficiency*] as translated 2 Cor. ix. 8. being no where else.

Ver. 9. *foolish*] Vulg. *useless*, from a various Reading by the Addition of a Letter, which even Mills dislikes.

19. Treasuring up for themselves a good Foundation for the future, that they may take hold of everlasting Life.

20. O Timothy, keep what is deposited, and turn from profane vain Talkings, and Oppositions of Science falsely named :

21. Which as some profess, they have

missed concerning the Faith. Grace be with thee : so let it be.

The first to Timothy was written from Laodicea, which is the chief City of Phrygia Pacatiana.

Ver. 20. *what is deposited*] Some spell the Gr. Word shorter than the common, which though *Mills* is for, I think the Abridgment is most likely the Alteration, especially as Curtailing is so much used in the *Various Readings*.

Sub. *Laodicea*] But according to *Mills Philippi* : for I may add, that *Laodicea* seems too near to *Ephesus*, where *Timothy* then was, Ch. i. 3. see also *Ham. Pref.*

NOTES upon the Second Epistle of PAUL to TIMOTHY,

C H A P. I.

PAUL, an Apostle of Jesus Christ, by the Will of God, according to the Promise of Life in Christ Jesus ;

2. To Timothy, a beloved Child. Grace, Mercy, Peace be from God the Father, and Christ Jesus our Lord.

3. I am thankful to God, whom I worship from my Parents with a pure Conscience, how I have continual Remembrance concerning thee, in Supplications Night and Day ;

4. And long to see thee, being mindful of thy Tears, that I may be filled with Joy :

5. As I recal to Mind the unfeigned Faith in thee, which dwelt first in thy Grandmother Lois, and thy Mother Eunice, and I am persuaded that in thee also.

6. For which Cause I put thee in remembrance, to stir up the Gift of God, which is in thee by putting on of my Hands.

7. For God has not given us the Spirit of Fearfulness, but of Power, Love and Sobriety.

8. Be not ashamed therefore of the Testimony of our Lord, nor of me his Prisoner ; but suffer harm with the Gospel, according to the Power of God :

9. Who has saved us, and called with a holy Calling, not according to our Works,

but according to his own Purpose and Grace, given us in Christ Jesus before the ancient Times ;

10. And is now made manifest by the Appearance of our Saviour Jesus Christ, who indeed abolished Death, and caused Life and Immortality to be light, by the Gospel :

11. To which I am put a Preacher, Apostle, and Teacher of the Gentiles.

12. For which Cause also I suffer these Things, yet am not ashamed : for I know whom I have believed, and am persuaded that he is able to keep till that Day what I have deposited.

13. Hold the Pattern of sound Words, which thou hast heard from me, in the Faith and Love that is in Christ Jesus.

14. The good Thing committed keep, by the holy Spirit that dwells in us.

15. Thou knowest this, that all who are in Asia are turned away from me ; of whom are Phygellus and Hermogenes.

16. The Lord grant Mercy to the Family of Onesiphorus, because he often refreshed me, and was not ashamed of my Chain.

17. But when he was at Rome, he sought for me very carefully, and found.

18. The Lord grant him to find Mercy from himself on that Day : for in how many Things too he ministered at Ephesus, thou knowest very well.

Tit. Epistle] his last, written by him as computed *An. 67.* see *Wall's Gr. Not.* p. 333, 334, 335. and *Mill. Prel.*

Ver. 7. Sobriety] *West. sobriety*, but I make this small Distinction as in the *Gr.* from that in *1 Tim.* ii. 9, 15.

Ver. 9. ancient] The *Gr.* Word being an Adjective, and signifying thus, like the *Heb.* עתיק as well as *everlasting* ; which it cannot here, because, according to *Beza*, Nothing can be imagined before Eternity : the Substantive too is *Times*. *Cross* would have them translated *the Ages of Time*, which began, he says, after the first Week of Time, *Tagh. Art.* p. 116. and *Beza* the like.

Ver. 11. of the Gentiles] according to *Mills* is of *1 Tim.* ii. 7. *Pr.* 1354. although no more than barely two Copies are without it.

Ver. 12. what I have deposited] The old *Geneva Note* may still stand for the best, *Which is my self* : for was his

Life, as *Ham.* expounds it, to be kept to that Day ? And *Whit.* in his *Paraph.* has *Soul and Life*, but drops the latter in *Annot.* shewing by Quotations that the Soul is the Depositum of God, or deposited by God, in Man ; whereas that being just contrary, to help it out he says, *which they dying, commit into the Hands of God*, notwithstanding *Paul* had done this already. Well considered, it may appear to others as to me, a sublime Expression of the Apostle.

Ver. 13. Pattern] as the same Word is translated *1 Epist.* i. 16. where it only is besides ; and as I since see *Wesley* translates it.

Ver. 15. all] On this *Ham.* writes, *The Doctors or Bishops have generally rejected my Authority, &c.* and in his *Pref.* to *2 Epist. of John*, *So of the Bishops of Asia we find S. Paul complain, 2 Tim. i. 15. that they had turned aside from him.*

Ver. 17. sought for] for *sought out* may pass for *found*.

C H A P. II.

THOU therefore, my Child, be strong by the Grace that is through Christ Jesus:

2. And what Things thou hast heard from me by many Witnesses, these commit to faithful Men, who shall also be sufficient to others.

3. Thou therefore suffer harm, as a good Soldier of Jesus Christ.

4. Nobody who goes to war is entangled with the Affairs of Life, that he may please him who has chosen him for a Soldier.

5. And if any one also contest, he is not crowned except he contend lawfully.

6. The Husbandman who labours ought first to receive some of the Fruits:

7. Mind what Things I say; for the Lord give thee Understanding in all Things.

8. Remember that Jesus Christ, one of the Offspring of David, was raised up from the Dead, according to my Gospel:

9. In which I suffer harm even to Bonds, as a Malefactor; but the Word of God is not bound.

10. For this reason I endure all Things for the chosen ones, that they also may obtain the Salvation which is in Christ Jesus, with everlasting Glory.

11. The Saying is faithful; For if we are dead with him, we shall also live so;

12. If we endure, we shall also reign with him; if we deny, he will also deny us;

13. If we do not believe, he remains faithful, he cannot deny himself.

14. Bring these Things to remembrance, and testify before the Lord, not to contest about Words, for no Use, nay to the Overthrow of the Hearers.

15. Be careful to present thy self approved

to God, a Workman not ashamed, rightly dividing the Word of Truth.

16. But profane vain Talkings avoid; for they will proceed to more Impiety.

17. And their Word will be eating as a Gangrene; of whom is Hymeneus and Philetus:

18. Who have erred concerning the Truth, saying that the Resurrection is come to pass already; and subvert the Faith of some.

19. Nevertheless the Foundation of God stands firm; and has this Seal, The Lord knows those that are his; and, Let every one who names the Name of Christ depart from Unrighteousness.

20. Now in a great House, there are not only gold and silver Utensils, but also wooden and earthen; and some indeed for creditable, but some for vile Use.

21. If any one therefore cleanse himself from those Things, he will be an Utensil for creditable Service, sanctified, and very useful to the Master, ready for every good Work.

22. Flee also from youthful Desires; but pursue after Righteousness, Faith, Love, Peace, with them who call on the Lord from a pure Heart.

23. But foolish and unlearned Questions refuse, as thou knowest that they beget Contentions.

24. And a Servant of the Lord should not contend; but be gentle to all, ready to teach, bearing with Ill;

25. One who in Meekness instructs those that do contrary; if perhaps God will give them Repentance, to the Acknowledgment of the Truth;

26. And that they may become sober from the Snare of the Devil, who are caught alive by him at his Will.

Ver. 1. *by*] according as on Gal. i. 6. *by Beza* rendered *per*, and so by *Cass.* with an Ablative, as likewise in the *Arab.* see also on Gal. i. 6.

Ib. *through*] being the same as translated *by*, and thus turned with *Eras.* the *Syr. Arab.* and *Tigur. Vers.*

Ver. 3. *suffer harm*] the same Ver. 9.

Ver. 4. *who goes to war*] The *Vulg.* and some *Authors* add *for God*, or as the *Rhemists* translate it *being a souldiar to God*; which smells sadly of the Priest, and they accordingly make their Advantage of it in a *Note*; but see *Mills's Note*, and *Pr.* 669.

Ib. *chosen for a Soldier*] *West.* with more Liberty *enlisted*.

Ver. 7. *for*] *Gr.*

Ib. *give*] Some have it *will give*.

Ver. 8. *Remember that Jesus &c.*] *Doddridge* translates, and pleads for, *Remember Jesus &c.* ignorant it seems that to be so, three *Gr.* Words should be genitive, which are accusative.

Ver. 10. *everlasting*] The *Vulg. &c.* *heavenly*, which *Mills* inclined at last to think was right.

Ver. 16. *proceed*] so translated Chap. iii. 9.

Ver. 19. *Christ*] A Parcel of the *MSS. &c.* have *the Lord*; I guess because it was thought to be quoted from some *Book of the Old Test.* and supposed to be so there; but both *Mills* and *Whitby* say that is genuine.

Ver. 21. *those Things*] spoken of in Ver. 16, 17, 18, 19, not *these* [Vessels] Ver. 20. as *these* alone implies.

Ver. 24. *bearing with Ill*] as the *Gr.* distinctly signifies.

Ver. 26. *become sober*] or *be sober again*, from the Things mentioned before, with which they were as drunk; so the simple Verb is translated 1 *Thes.* v. 6, 8. 1 *Pet.* i. 13. & iv. 7. & v. 8.

Ib. *at his Will*]. As well *Whitby* and *Hammond*, as *Beza*, refer this to God, not the Devil; whereas if that had been *Paul's* Meaning, to my thinking he would have joined it with *become sober*; and if we render it *to the Will of him*, what Difference will it make?

C H A P. III.

KNOW this further, that in the last Days there will be mischievous Times.

2. For Men will be Lovers of themselves, Lovers of Money, Braggers, proud, Blaphemers, disobedient to Parents, unthankful, unholy,

3. Without natural Affection, irreconcilable, Slanderers, in Excess, surly, not Lovers of the good ones,

4. Betrayers, rash, puffed up, Lovers of Pleasure more than Lovers of God,

5. And have the Form of Piety, but deny the Power of it: turn from these.

6. For some of these are they that creep into Houses, and take captive silly Women, with Sins heaped on, led with various Desires,

7. Who though always learning, can never get to the Knowledge of the Truth.

8. Now as Jannes and Jambres resisted Moses, so do these also the Truth, being Men of corrupt Mind, reprobated as to the Faith.

9. But they will proceed no farther; for their Madness will be evident to all, as the others also was.

10. Whereas thou hast traced out my Teaching, Behaviour, Purpose, Faith, Forbearance, Love, Patience;

11. The Persecutions, the Sufferings, which came upon me at Antioch, at Iconium, at Lystra, what Persecutions I endured: and the Lord delivered me out of them all.

12. Nay and all those who would live piously in Christ Jesus, will be persecuted.

13. Whereas wicked Men and Impostors, will proceed to be worse, that mislead, and are misled.

14. But do thou remain in the Things which thou hast learned, and been persuaded of, knowing from whom thou hast learned;

15. And that from a Child thou hast known the holy Scriptures, which are able to make thee wise to Salvation, by Faith in Christ Jesus.

16. All the Scripture being divinely inspired, and profitable for Teaching, for Convincement, for Amendment, for Discipline in Righteousness;

17. That a Man of God may be perfect, accomplished to every good Work.

C H A P. IV.

I CHARGE therefore before God, and the Lord Jesus Christ, who will judge the Living and Dead, at his Appearance and Kingdom;

2. Preach the Word, come seasonably, unseasonably, convince, rebuke, exhort, in all Forbearance and Doctrine.

3. For there will be a Time when People will not bear with sound Teaching; but according to their own Desires will heap up Teachers to themselves, itching to hear,

4. And indeed will turn away from hearing the Truth, and be turned aside to Fables.

5. But do thou watch in all Things, suffer harm, do the Work of a Preacher, give assurance of thy Ministry.

6. For I am now about to be offered up, and the Time of my Release is near by.

7. I have striven with a good Strife, have accomplished the Course, kept the Faith.

8. Further, there is laid up for me a Crown of Righteousness, which the Lord the righteous Judge will render to me on that Day; and not to me only, but likewise to all who love his Appearance.

9. Be careful to come to me quickly.

10. For Demas has forsaken me, as he loved the present World, and is gone to Thessalonica; Cresces to Galatia, Titus to Dalmatia.

Ver. 3. *irreconcilable*] rendered *Rom. i. 31. implacable*, being no where else.

Ib. *surly*] or *morose*.

Ver. 8. *Jannes and Jambres*] Of these may be seen *Ainsworth on Exod. vii. 11.*

Ver. 9. *no farther*] Ver. 13. being of those there mentioned in general.

Ver. 10. *traced out*] or according to others *followed*, as it is also translated *Mark xvi. 17.* but not *fully known* otherwise than consequentially.

Ver. 13. *and Impostors*] that is *who are Impostors*, as I understand it.

Ib. *that mislead*] in the present Tense.

Ver. 15. *from a Child thou hast known the holy Scriptures*] In *Pierce Plowman's Vision*, *Pallus 12.* is,

*Wel may the barne ben blesse, that him to boke set
that living after lecture, saweth him both by'e and
soule*

as it stands in my *Edition of 1562.*

Ib. *Faith in Christ Jesus*] as *Discipline in Righteousness* in the next Verse; which is making it also too full, since Faith exists in the Believer.

Ver. 16. *the Scripture*] *Scripture* being *Writing*, the Article restricts it to its proper Bounds.

Ib. *being*] and so connective with the foregoing, as this is comprehended in Participles.

Ib. *and*] some leave out, and *Mills* thought inserted after; by which, and supplying it, it will have a different Turn.

Ver. 2. *convince*] properly, and so translated elsewhere; whereas *reprove* is like *rebuke*.

Ver. 4. *will*] so read, says *Wall*.

Ver. 8. *all who*] *them who* by leaving out a *Gr.* Word, as a few do, with *Mills's* Liking.

Ver. 10. *Cresces*] *Gr.* only some Copies have *Crispus*: so *Pudes*, Ver. 21. *Crescens* and *Pudens* being from the *vulg. Lat.* and perhaps the same how there, from the *Gr.* which is for *c.*

11. Luke only is with me. Take Mark, and bring with thee ; for he is very useful to me in the Ministry.

12. And Tychicus have I sent to Ephesus.

13. The great Coat, which I left at Troas with Carpus; when thou comest bring, and the Books, especially the Parchments.

14. Alexander the Brasier shewed much Harm to me ; the Lord render to him according to his Works.

15. Of whom do thou also take heed ; for he has greatly withstood our Words.

16. At my first Defence Nobody was with me, but all forsook me ; may it not be reckoned to them.

17. However the Lord was present with me, and strengthened me ; that by me the Preaching might be assured, and all the Gentiles might hear : and I was delivered out of the Mouth of the Lion.

18. Nay the Lord will deliver me from every evil Work, and save for his heavenly Kingdom ; to whom be Glory for evermore : so let it be.

19. Salute Prisca and Aquila, with the Family of Onesiphorus.

20. Erastus remained at Corinth, but Trophimus I left at Miletum sick.

21. Be careful to come before Winter. Eubulus salutes thee, with Pudes, Linus, Claudia, and all the Brethren.

22. The Lord Jesus Christ be with thy Spirit. Grace be with you : so let it be.

The second to Timothy, chosen the first Overseer of the Church of the Ephesians, was written from Rome, when Paul stood before Nero Cesar the second time.

Ver. 14. *render*] by some *will render*, which *Whitby* speaks for, and *Mills* against, contrary to their Wont : I think the latter of them takes the more probable Side

(tho' the other wrote after him) not only as of more Authority, but for the Reason he gives of its being changed because imprecatory.

NOTES upon the Epistle of PAUL to TITUS.

CHAP. I.

PAUL, a Servant of God, and an Apostle of Jesus Christ, according to the Faith of God's chosen ones, and the Acknowledgment of the Truth that is according to Piety ;

2. In the Hope of everlasting Life, which God who is without Falsehood promised before the ancient Times ;

3. And made manifest his Word at his own Times, in the Preaching which I was intrusted with, according to the Command of God our Saviour ;

4. To Titus, a real Child according to the common Faith. Grace, Mercy, Peace, be from God the Father, and the Lord Jesus Christ our Saviour.

5. For this Cause I left thee in Crete, that thou mightest rectify the Things which were wanting, and appoint Elders throughout the Cities, as I ordered thee ;

6. If there is any blameless, the Husband of one Wife, having faithful Children, in no Accusation of Luxury, or unruly.

7. For an Overseer must be blameless, as a Steward of God ; not pleasing himself, not apt to be angry, not given to Wine, not a Striker, not for filthy Gain ;

8. But hospitable, loving Good, sober, just, holy, temperate ;

9. One who cleaves to what is according to the Doctrine of the faithful Word, that he may

be able, both to exhort in sound Teaching, and to confute such as speak against it.

10. For there are many and unruly vain Talkers, and Cheats, especially those of the Circumcision :

11. Whose Mouths should be stopped, who subvert whole Families, teaching Things that they should not, for the sake of filthy Gain.

12. One of them, a Prophet of their own, said, The Cretians are always Liars, evil Beasts, lazy Greedy-bellies.

13. This Testimony is true : for which Cause reprove them sharply, that they may be found in the Faith ;

14. And not give heed to Jewish Fables, with Commandments of Men who turn from the Truth.

15. All Things indeed are clean to the Clean ; whereas to the Defiled and Unbelievers Nothing is clean, but both their Mind and Conscience is defiled.

16. They profess to know God, but in Works deny, being abominable, disobedient, and to every good Work reprobate.

CHAP. II.

BUT do thou speak the Things that become sound Teaching :

2. The aged Men to be serious, venerable, sober, found in Faith, Love, Patience ;

3. The aged Women after the same Manner in Behaviour as becomes Holiness, not

Tit. Epistle] written, as *Mills* guesses, in the 64th Year of the com. *Æra*.

Ver. 2. before the ancient Times] no more than which the Phrase of it self signifies, says *Ham.* who supposes this promised obscurely to *Abraham*, *Note* and *Paraph.* by *Wall*, long ages ago ; and *Whitby* writes, it cannot properly be rendered *before the world began*.

Ver. 4. Mercy, Peace] Some have *and Peace*, without *Mercy*, which *Erasmus* and *Mills* thought added, but *Whitby* vindicates.

Ver. 7. pleasing himself] the more primary and proper Signification of the *Gr.* Word than *self-willed*, and suiting very well, as opposite, to being a *Steward of God*, nor ranked amiss so with the foregoing in *2 Pet. ii. 10.* in which Place and in this it only occurs. *Beza* takes in both as it were, but chiefly this, by *sibi pertinaciter placentem*, *obstinately pleasing himself*.

Ver. 8. loving Good] being singular.

Ver. 9. according to the Doctrine] thus, and thus posited is the *Original*.

Ver. 10. and unruly] Thus the *Gr.* stands, *vain Talkers* being one Word, a Noun-substantive.

Ver. 12. said] *Epimenides*, according to *Broome's Note* on *Pope's Odyssey*, B. 14. 431.

1b. lazy Greedy-bellies] *Westl.* *lazy gluttons*. The Adjective is twice in *1 Tim. v. 13*.

Ver. 2. sober] according as the *com. Transl.* *Ver. 4, 6, 12. & Ch. i. 8.* where *temperate* is quite another *Gr.* Word.

Ver. 3. as becomes Holiness] This is an Adjective in *Gr.* to *aged Women*, but a few by taking away a Letter make it so to *Behaviour*, with whom *Mills* joins, a ready Helper of the Weak ; whereas I, who choose in these Cases to be of the stronger Party, when they have an equal, or as commonly a better Claim, take it to belong rather to the Persons, than to their Appearance.

Slanderers, not subject to much Wine, teaching well ;

4. That they may make the young Women sober, to be Lovers of the Husbands, Lovers of the Children,

5. Sober, chaste, Keepers of the House, good, subject to their Husbands, that the Word of God may not be spoken evil of.

6. Young Men in like Manner exhort to be sober :

7. About all Things shewing thy self a Figure of good Works, in Teaching Integrity, Veneration, Incorruptness,

8. Sound Speech not to be condemned ; that he who is of the contrary *Party* may be shamed, and have Nothing bad to say concerning you :

9. Servants to be subject to their Masters, to be well-pleasing in all Things, not contradicting,

10. To take Nothing away, but shew all good Faithfulness ; that they may adorn the Doctrine of God our Saviour in all Things.

11. For the Grace of God that brings Salvation, has appeared to all Men ;

12. And teaches us, that by denying Impiety and worldly Desires, we should live soberly, righteously and piously, in the present World ;

13. As also should look for the blessed Hope, and the glorious Appearance of the great God, and our Saviour Jesus Christ :

14. Who gave himself for us, that he might redeem us from all Iniquity, and purify for himself a peculiar People, zealous in good Works.

15. These Things speak and exhort to, moreover reprove with all Authority : let Nobody despise thee.

C H A P. III.

PUT them in remembrance to be subject to Principalities and Authorities, and obedient, to be ready for every good Work,

2. To speak evil of none, not be quarrel-

some, *but* gentle, and shew all Meekness to all Men.

3. For we were also once foolish, disobedient, seduced, and served various Desires and Pleasures, nay lived in Mischief and Envy, were spiteful, hating one another.

4. But when the Kindness and Affection of God our Saviour appeared ;

5. Not by the Works in Righteousness which we had done, but according to his Mercy, he saved us, through the Bath of being born again, and the Renewing of the Holy Spirit :

6. Which he poured out on us richly, through Jesus Christ our Saviour ;

7. That being justified by his Grace, we might become Heirs according to the Hope of everlasting Life.

8. The Saying is faithful, and concerning these Things I would have thee affirm, that those who believe in God should take care to excel in good Works : these Things are good, and profitable, to Men.

9. But foolish Questions, Pedigrees, Contentions, and Debates about the Law avoid : for they are unprofitable, and vain.

10. A Man who is a Heretick, after the first and second Admonition, reject :

11. As thou knowest that such a one is turned away, and sins, being condemned in himself.

12. When I send Artemas to thee, or Tychicus, be careful to come to me at Nicopolis : for there have I determined to winter.

13. Zenas the Expounder of the Law, and Apollos conduct carefully, that Nothing may be wanting to them.

14. And let ours also learn to excel in good Works, for necessary Uses, that they may not be unfruitful.

15. All who are with me salute thee. Salute them that love us in the Faith. Grace be with you all : so let it be.

It was written to Titus, the first Overseer of the Church of the Cretians, from Nicopolis of Macedonia.

Ver. 5. *Sober*] the same Word as in Ver. 2. & Ch. i. 8. rendered in three such different Meanings, so near together, by our Translators.

Ver. 7. *Incorruptness*] *Mills* supposes was first marginal, to explain *Integrity*, *Net.* and *Pr.* 1208. some not having it.

Ver. 8. *Party*] from *μαρτὶς*, I suppose, understood.

Ver. 9. *contradicting*] as the *Gr.* signifies, and not answering again.

Ver. 5. *Bath*] *Wess.* *laver* ; but the *Gr.* Word being only once more in *Scripture*, he does not render it so in *Eph.* v. 26.

Ver. 10. *and second*] some have left out, which may be supposed through their Sharpness against such.

Sub. *Nicopolis*] Not so, as is apparent, by [there] in Ver. 12. of this last Chap. but *Mills* says *Colossæ*, because *Tychicus* now with *Paul*, Ib. had been sent thither, *Subscr.* to *Col.*

NOTES upon the Epistle of PAUL to PHILEMON.

PAUL a Prisoner of Christ Jesus, and Timothy a Brother; to the beloved Philemon, and our Fellow-worker,

2. As also to the beloved Apphia, and Archippus our Fellow-soldier, with the Church at thy House.

3. Grace be to you, and Peace from God our Father, and the Lord Jesus Christ.

4. I give thanks to my God, making mention of thee always in my Prayers.

5. As I hear of thy Love and Faith, which thou hast to the Lord Jesus, and towards all the Saints:

6. That the Fellowship of thy Faith may be effectual, by the Knowledge of every good Thing, which is among you towards Christ Jesus.

7. For we have much Joy and Comfort in thy Love, because the Bowels of the Saints have been refreshed by thee, Brother.

8. Therefore though I have much Freedom in Christ, to command thee what is convenient:

9. I rather beseech for Love, being such a one as aged Paul, and now also a Prisoner of Jesus Christ:

10. I beseech thee for my Child, whom I have begot in my Bonds, Onesimus;

11. Once useless to thee, but now very useful to thee and me:

12. Whom I have sent back; and do thou receive him, to wit my own Bowels.

13. Whom I was willing to keep to my self, that he might have ministered to me instead of thee, in the Bonds of the Gospel.

14. However I would do Nothing without thy Opinion, that thy Good might not be as according to Necessity, but according to Willingness.

15. For perhaps for this reason he departed for a little while, that thou mightest receive him for ever;

16. No more as a Servant, but above a Servant, a beloved Brother, especially to me, and how much more to thee, both in the Flesh, and in the Lord?

17. If therefore thou hast me for a Partner, receive him as my self.

18. If he has done thee any Injury, or is in debt, reckon that to me:

19. I Paul have written with my own Hand, I will pay; not to tell thee, that thou art in debt even for thy self to me.

20. Yes, Brother, let me have joy of thee in the Lord: refresh my Bowels in the Lord.

21. Being confident of thy Obedience, I have written to thee; as I know that thou wilt do, even above what I say.

22. But withal get ready a Lodging too for me; since I hope that by your Prayers I shall be given to you.

23. Thee salute Epaphras, my Fellow-prisoner in Christ Jesus,

24. Mark, Aristarchus, Demas, Luke, my Fellow-workers.

25. The Grace of our Lord Jesus Christ be with your Spirit: so let it be.

It was written to Philemon from Rome, sent by Onesimus a Servant.

[Tit. Epistle] Look at *Philippians*.

Ver. 1. *the beloved*] as Ver. 2. and standing in the same Manner.

Ver. 2. *the beloved*] But *Mills* counts *Sister* the right Reading, which about half a Score, *Versions*, *Copies*, and *Writers* together, have. How little to weigh against the Whole!

Ib. *Apphia*] supposed to be *Philemon's* Wife.

Ver. 5. *which thou hast*] viz. *Faith to the Lord Jesus, and Love towards all the Saints*, as *Col. 1. 4.* according to *Whitby*.

Ver. 6. *Fellowship*] One might suppose our Translators

had made a Mistake of *communication* for *communion*, but that the *vulg. Lat.* has *communicatio*, whom they were so ready to follow: for in other Places they use *communication*, as it might be taken here, for *discourse*, or would be doubtful without other Help.

Ib. *Knowledge*] of others concerning them, according to *Beza*.

Ib. *you*] by divers *us*.

Ib. *towards*] as in the Ver. before: so the *Bishops Transf.* and *Erasmus* has *erga*.

Ver. 20. Instead of the latter *the Lord*, some have *Christ*.

NOTES upon the Epistle of PAUL to the HEBREWS.

CHAP. I.

GOD having spoken many times and many ways of old, to the Forefathers by the Prophets;

2. In these last Days has spoken to us by the Son, whom he put the Heir of all Things, by whom also he made the Worlds.

3. Who being the Brightness of the Glory, the Mark of his Substance, and supporting all Things with his powerful Word; when he had made a Cleansing of our Sins by himself, sat down at the right Hand of the Majesty on high:

4. And became so much better than the Angels, as he inherited a more excellent Name than they.

5. For to which of the Angels said he at any Time, Thou art my Son, to Day have I begotten thee? And again, I will be to him a Father, as he shall to me a Son?

6. Nay again when he brings his First-born into the World, he says, And let all the Angels of God worship him.

7. Whereas he says relating to the Angels, Who makes his Angels Spirits, and his Ministers a flaming Fire.

8. But of the Son; Thy Throne, O God, is for ever and ever, the Scepter of thy Kingdom is a right one.

9. Thou hast loved Righteousness, and hated Wickedness: therefore God, thy God has anointed thee, with the Oil of Joy above thy Companions.

10. And, Thou at the Beginning, O Lord, didst found the Earth, and the Heaven was the Work of thy Hands.

11. They will perish, but thou wilt remain; and will all decay like a Garment:

12. And as Cloaths wilt thou fold them up, and they will be changed. Whereas thou art the same, and thy Years will not fail.

13. But to which of the Angels did he say at any time, Sit at my right Hand, till I make thy Enemies thy Footstool?

14. Are not they all ministring Spirits, sent to minister for those who will be Heirs of Salvation?

CHAP. II.

FOR this Reason we ought the more abundantly to give heed to the Things we have heard, lest at any time we should let them flow away.

2. For if the Word spoken by Angels was firm, and every Transgression and Disobedience received a just Recompence;

3. How shall we escape, should we neglect so great Salvation? Which when it had received a Beginning to be spoken by the Lord, was confirmed to us from the Hearers:

4. As God gave Evidence together, both with Signs and Wonders, nay with various powerful Things, and Distributions of the Holy Spirit, according to his Will.

5. For he has not put the World hereafter, concerning which we speak, in subjection to Angels.

6. But one testifies in a certain Place as follows; What is Man, that thou shouldest remember him? Or the Son of Man, that thou shouldest visit him?

Tis. of Paul] Though it has been doubted whether Paul was the Author of this Epistle, inasmuch that these Words were left out of the *Gen. Transf.* yet *Whitby* in *Pref.* shews it to be his distinctly, and *Mills* writes, *Auctorem habet hac Epistola, si qua usquam alia, D. Paulum: This Epistle, if ever any, has St. Paul for its Author*; and he fixes the Date of it about An. Christi 63, in which *Pearson* places it, the Year after this Apostle was set at liberty, and after the Conclusion of the Acts of the Apostles, while he was yet in Italy, as at the End.

Ib. to the Hebrews] Jewish Christians that were in Judea; see *Whit. Pref.*

Ver. 2. these last] with divers the last of these, put in a List by *Mills* as genuine, *Pr.* 684. but *Whitby* does not doubt ours is genuine, being used by the 70 Interpreters.

Ver. 3. Substance] so translated Ch. xi. 1: as likewise by *Tyndal* and in the *Bishops Bib.* here, by *Eras.* also and

Cast. see *Wall Not.* and to Ch. xi. 1. *Ham.* and *Whit* have it *Subsistence*.

Ib. our] by some left out, but not therefore added in by the many more, as *Mills* rashly pronounces, *Pr.* 496.

Ib. by himself] inserted, says *Mills*, for the sake of Interpretation, not all having it.

Ver. 6. Angels] The *Septuag.* so translating *Psa.* xcvi. 7. and after that the *Vulgate*, the former also have these very Words in *Deut.* xxxii. 43.

Ver. 12. fold up] A few have it *change*, as appears to be like the *Heb.* yet *Grot.* conjectures that the *Sept.* had it *change Psa.* ciii. 26. where now they have not; from whom this is cited, which we are therefore to follow; and they might thus translate to avoid a Tautology by the following *changed*, especially as *נָחַת* is of different Signification, unless they could mistake this for *נָחַת*.

Ver. 3. Salvation?] Here being the *Gr.* Note of Interrogation.

7. Thou hast made him *but* a little less than the Angels, crowned him with Glory and Honour, and appointed him over the Works of thy Hands,

8. Putting all in subjection underneath his Feet: for in putting all in subjection to him, he left Nothing *that* was not to be subjected; notwithstanding we now do not yet see all put in such subjection.

9. But we behold Jesus crowned with Glory and Honour, who was made a little less than the Angels, for the Suffering of Death; that by the Grace of God he might taste Death for every one.

10. For it became him, for whom are all, and by whom all Things, in bringing many Sons to Glory, to make the Prince of their Salvation perfect by Sufferings.

11. Since both the Sanctifier, and the Sanctified, are all of One: for which Cause he is not ashamed to call them Brethren,

12. Saying, I will declare thy Name to my Brethren; among the Church will I sing praise to thee;

13. And again, I will trust in him; nay again, Behold I and the Children that God has given me.

14. Forasmuch as the Children therefore were partakers of Flesh and Blood, he himself also in like Manner partook of the same; that by Death he might abolish him who had the Power of Death, that is the Devil;

15. And might deliver those who by the Fear of Death, were through all *their* Life obnoxious to Servitude:

16. For verily he did not take *that* of Angels, but did of Abraham's Offspring.

17. Whence he ought in all Things to be like the Brethren, that he might be a merciful and faithful high Priest in Things belonging to God, to make atonement for the Sins of the People.

18. For by that which he himself suffered, when he was tried, he is capable to help those who are tried.

C H A P. III.

WHENCE, holy Brethren, Partakers of the heavenly Calling, consider the Apostle and high Priest of our Profession, Christ Jesus;

2. Who was faithful to him that appointed him, even as Moses was in his whole House.

3. For he was counted worthy of more Glory than Moses; as much as he has more Honour than the House, who makes it ready.

4. For every House is made ready by Somebody; but he who made all Things ready is God.

5. And Moses indeed was faithful in his whole House, as a Servant, for a Testimony of the Things to be spoken;

6. But Christ as a Son over his House: whose House we are, if we hold the Confidence, and Glorifying of the Hope, firm to the End.

7. Therefore according as the Holy Spirit says, To Day if you will hearken to what he says;

8. Do not harden your Hearts, as in the Provocation, according to the Day of Temptation in the Wilderness:

9. When your Fathers tempted me, proved me, and saw my Works forty Years.

10. Therefore I was displeased with that Generation, and said, They always err with the Heart, and they have not known my Ways:

11. As I sware in my Anger, They shall not come into my Rest.

12. Look, Brethren, lest at any time there

Ver. 7. *and appointed him over the Works of thy Hands*] wanting in 13 Copies by Mills; and *Whitby* says, *Add in Oecum. & Theophyl.* but neither of these Criticks depose it.

Ver. 9. *Jesus crowned &c.*] This undeniably belongs one to the other, and by putting them together, as *Beza* does, is seen clearly which *for the Suffering of Death* unites with; besides as the concluding Part depends on that last mentioned, and not on *crowned with Glory and Honour*, the Transposition is of more Advantage for Perspicuity in our Languages.

Ver. 14. *were partakers*] *Wall.*

Ver. 16. *that*] *Flesh and Blood* together, Ver. 14.

Ver. 18. *by that which*] in that, as *Johns.* expounds it, meaning *because*.

Ib. *capable*] rather than *able*; he understanding how to help, by his own Experience in Sufferings and Trials.

Ver. 3. *makes it ready*] By keeping close to the *Gr.* thus, is shut out the Interpretation of those who would have it *order or govern*; while our Translators going wide

one Way, they took the same Liberty to do so another. And this useful Hint may be applied to numerous other Instances.

Ver. 6. *his House*] Being as in the [Ver. before, and so may seem to be *God's* like that, though *Beza* quarrels with *Castalis* for so rendering it (which he would for a small Matter) and would have the Word *αὐτοῦ* be *αὐτῶν*, nay says *amended Copies read so*; but understand that he himself amended them, since neither *Mills* nor *Kuster* found any such; see also *Castalis's Defence*, p. 146. and the *Transf. of Erasmus*.

Ib. *firm to the End*] Notwithstanding all, have these Words, besides the *Eth. Vers.* and *Lucifer Calaritanus*, *Mills* in the Fulness of Imagination tells us, that Somebody put them in the *Marg.* opposite to *Confidence* for the sake of Explanation; which as belonging to the Text, a Scribe at length put wrong. But what could not the Exuberancy of his Conceit furnish him with?

Ver. 9. *The first me a few want.*

should be in any of you a wicked Heart of Unbelief, in departing from the Living God.

13. But exhort each other every Day, while that to Day is said; that none of you may be hardened by the Deceit of Sin.

14. For we are become Partakers of Christ, if we hold the Beginning of the Confidence firm till the End;

15. While it is said, To Day if you will hearken to what he says; do not harden your Hearts, as in the Provocation.

16. For some when they had heard, did provoke, but not all that came out of Egypt by Moses.

17. Now with whom was he displeased forty Years? Was it not with them that sinned, whose Corpses fell in the Wilderness?

18. And to whom did he swear they should not come into his Rest, but to them that believed not?

19. Thus we see that they could not enter in, by reason of Unbelief.

C H A P. IV.

LET us therefore fear, lest at any time, though a Promise be left of entering into his Rest, any of you should be deficient.

2. For even we are those who have been preached to, as well as they; but the Word heard did not profit them, since it was not mixed with Faith in the Hearers.

3. And we who have believed enter into Rest, according as he said, As I swore in my Anger, that they should not come into my Rest; though the Works were done from the founding of the World.

4. For he spoke in a certain Place concerning the seventh Day thus, And God rested on the seventh Day from all his Works;

5. And in this again, They shall not come into my Rest.

6. Since therefore an entering into it is left for some, and they who were first preached to, did not enter in by reason of Unbelief;

7. He again determines a certain Day, saying in David, To Day after so long Time: according as it is said, To Day if you will hearken to what he says, do not harden your Hearts.

8. For if Jesus had made them rest, he would not after these Things have spoken concerning another Day.

9. There is left therefore a keeping of Sabbath to the People of God.

10. For he that is entered into his Rest, has himself also rested from his Works, as God from his own.

11. Let us therefore be careful to enter into that Rest, that none may fall by the same Instance of Unbelief.

12. For the Word of God is living and effectual, as also sharper than any two-edged Sword, and not only reaches to the Dividing even of the Soul and Spirit, even of the Joints and Marrow, but is a Judger too of the Thoughts and Intents of the Heart.

13. And there is not a Creature unseen before him; but all Things are bare, and disclosed to his Eyes, with whom the Word is to us.

14. As we have therefore a great high Priest who is gone into Heaven, Jesus the Son of God, let us hold fast the Profession.

15. For we have not a high Priest who cannot be affected with our Weaknesses, but was tried in all Things in like Manner, being without Sin.

16. Let us therefore come with Boldness to the Throne of Grace, that we may receive Mercy, and find Grace for seasonable Help.

Ver. 13. *that to Day*] in Ver. 7. with *τὸ* here for *that*, which makes the Sense clear, that it was while they were thus divinely called to.

Ib. *hardened*] parallel to that of Ver. 8. in Consequence of the foregoing.

Ver. 14. *firm till the End*] lacking only in the *Etb. Vers.* yet declared by *Mills* to creep from Ver. 6. though not there at first, *Pr.* 1217.

Ver. 1. *you*] *Doddr.* has *us*, which he says some Copies read; that is, as I find, one or two Gr. ones, and of what Regard that? But he adds, *the Authority is evidently confirmed by the Connection*, and refers to *Mills*; whereas *Mills* says it was by reason of what follows, in which is *us*. Of what Encouragement might such be when no more evident than this, to unknown Damage elsewhere!

Ver. 2. *Word heard*] not preached.

Ib. *it was*] with divers *they were*, but refused by both *Mills* and *Whitby*, as deservedly for the Obscurity and poor Sense it makes.

Ver. 3. *that they should*] It is the same as in Ch. iii. 11. as is the following in Ver. 5. and quoted from *Psa.* xcv. 1. where our *com. Transl.* has these very Words.

Ib. *the Works were done*] viz. those of entering into Rest, as Ver. 4, 6, 9, 10. and just before in this Ver. &c.

Ib. *from the founding of the World*] as in Ver. 4. and so on after that. *Beza* writes, *This Place is, perobscurus, very obscure.* And have not he and others, who do not expound it according to the Words, lest it too much so? While the principal Difficulties, let me call it, of literal Interpretation may thus be surmounted.

Ve. 5. *They shall* &c.] the same as in Ch. iii. 11.

Ver. 12. *For the Word of God is living*] There is one Scrap left like this of the Book called *The Acts of Paul*, written as supposed the Year after his Death, and to be near twice as big as *The Acts of the Apostles*; and this preserved in *Origen's* Περὶ Ἀρχῶν B. i. Ch. 2. translated into Latin by *Rufinus*; of which see more particularly in *Mill's Prolegom.*

Ib. *reaches*] not piercing.

Ver. 13. *with whom the Word is to us*] so the Gr. literally, and according as the Apostle *John* begins his History of *Christ*, Ver. 1. *the Word* also being the same here as in the Ver. before.

C H A P. V.

FOR every high Priest taken from Men, is appointed for Men in Things belonging to God, that he may offer both Gifts and Sacrifices for Sins:

2. Who can in measure be affected with the Ignorant, and Seduced; since he himself also is compassed about with Weakness:

3. And for this reason he ought, as for the People, so also for himself, to offer for Sins.

4. And none takes this Honour to himself, but he that is called by the Lord, even as Aaron:

5. Thus also Christ did not glorify himself, to become a high Priest; but he *did* who said to him, Thou art my Son, to Day have I begotten thee.

6. According as he speaks also in another Place, Thou shalt be a Priest for ever after the Order of Melchisedec.

7. Who in the Days of his Flesh, when he offered both Supplications and Intreaties, with strong Cries and Tears, to him who was able to save him from Death, so that he was hearkened to for *his* Reverence;

8. Yet though he was a Son, he learned Obedience by the Things which he suffered.

9. And as he was perfect, he became the Author of everlasting Salvation to all that obey him;

10. Moreover was called to be a high Priest by God, after the Order of Melchisedec.

11. Concerning whom we have much Discourse, and difficult to speak, forasmuch as you are become slow of hearing.

12. For when you ought to be Teachers

for the Time, you have Need to be taught again what are the first Rudiments of the Oracles of God; and are become those who have Need of Milk, and not of solid Meat.

13. For every one that partakes of Milk, is unskilful in the Word of Righteousness; since he is a Babe.

14. Whereas solid Meat is for the Perfect, who by Habit have the Senses exercised to the Judging both of Good and Evil.

C H A P. VI.

THEREFORE leaving the Rudiments of the Word of Christ, let us bring to Perfection, and not lay again the Foundation of Repentance from dead Works, and of Faith to God,

2. Of the Doctrine of Baptisms, and of putting on of Hands, as likewise of the Resurrection of the Dead, and of everlasting Judgment.

3. And this we will do, if God permits.

4. For it is impossible, that those once enlightened, and who tasted of the heavenly Gift, nay became Partakers of the Holy Spirit,

5. As also tasted the good Word of God, and the Powers of the World hereafter;

6. And then are fallen away, should be renewed again to Repentance, since they crucify afresh the Son of God to themselves, and expose to shame.

7. For the Earth that drinks in the Rain which comes often upon it, and bears Herbs fit for them by whom also it is manured, receives Blessing from God.

8. Whereas that which brings out Briers

Ver. 7. *for his Reverence*] *Cass.* *pro sua religione, for his Piety*; concerning which see his *Def.* pag. 212, 213. And this not only seems to be that mentioned before, viz. his Praying, or reverential Worship of God, but for that Reason, if it had been otherwise, may appear unlikely to be expressed in the *Original* by a Word which also signifies so, when there are other Words for *Fear*, as *phobos*, *doxos*, &c. that have not such a double Meaning. Nay *Beza*, and others who would have it *Fear*, may seem to have thought this other was preferable with *for*, which Sense is not to be denied to the Preposition, by their turning it in the following Manner, *was heard from his Fear*, meaning in being delivered from it; but how unintelligible and forced is that? Which *Cass.* modestly and mildly refuses to admit, unless some other such Example should be produced. But that is not attempted by *Beza* in one of the longest *Notes* which he has on all the *Books of the New Test.* fol. in Answer to it, and is far from convincing me it should be rendered *Fear*, while he owns the *Gr.* Word signifies *Reverence*, but brings Instances wherein it also signifies *Fear*. Our *Translators* however appear to have made in that *be feared*, from taking it to be *from Fear*; which is not defensible, either one Way or the other: unless it was made from and for the former *Eng.* in that *which he feared*, which thus is worse, and so the Meaning doubtful, besides the *Gr.* not signify-

ing in or that which. And to prove that *Christ* had *Fear*, which *Beza* labours with so much Tautology to do, is short of the Matter, since he had certainly *Reverence* to his Father; and was not this the more worthy of Regard, as the other is human Weakness? The *vulg. Lat.* and *Montan.* have exactly thus, *pro sua reverentia*, with the *Arab.* and so *Eras.* without *sua*, *his*, *Tynd.* because of his godliness, which by the *Ethiop.* is *righteousness*. It is omitted in the *Syr.* both that of the *Pol. Bib.* and *Trem.* though not remarked by *Mills*, and notwithstanding *Fulke* says, "The Syrian Translation is *from fear*."

Ver. 1. *lay*] The *Clar. Copy*, as *Mills* relates only in *Prol.* 590. has contrarily *throw down*, and no Wonder since the *Gr.* Word has that Meaning.

Ver. 3. *will do*] In several *Copies* should have done.

Ver. 6. *are fallen away*] a Participle of the 2 Aor. a past Tense, rendered thus by *Wall*; who blames our *Eng.* for altering it, with *and into if*.

[*b. crucify &c.*] as in Ch. x. 29.

Ver. 7. *also*] Is not this in the *Original* now, although not in our *Eng. Trans.* if so, why not at first there, tho' wanting in some other *Versions*? And if one *Gr. Copy* is without it, that might be from them. Probably it seemed to some others as to our *Translators* a little redundant, and so was dropped; for who would add it for *Emphasis*? see *Mills*, *Prol.* 496.

and

and Brambles, is rejected, and near to Cursing; whose End is for Burning.

9. But we are persuaded of better Things concerning you, Beloved, and those that have Salvation, if we do even thus speak.

10. For God is not unrighteous, to forget your Work, and Labour of Love, which you have shewn to his Name; as you have ministred to the Saints, and do minister.

11. And we desire each of you would shew the same Carefulness, for the fulfilling of Hope, till the End:

12. That you would not become slow, but Imitators of those who by Faith and Forbearance inherit the Promises.

13. For when God made Promise to Abraham, since he could swear by no greater, he swore by himself as follows;

14. I will indeed thoroughly bless thee, and multiply thee abundantly.

15. Who when he had born long, thus obtained the Promise.

16. For Men indeed swear by a greater, and to them an Oath is the confirmed End of all Contradiction.

17. In which as God was willing more abundantly to shew, to the Heirs of the Promise, the Immoveableness of his Counsel, he interposed with an Oath:

18. That by two immoveable Things, wherein it was impossible for God to tell an Untruth, we might have strong Comfort, who flee to take hold of the Hope laid before.

19. Which we have as an Anchor of the Soul, both certain and firm, and which enters into that within the Veil;

20. Whither the Forerunner for us is entered, Jesus become a high Priest for ever, after the Order of Melchisedec.

C H A P. VII.

FOR this Melchisedec, King of Salem, Priest of the Supreme God, who met Abraham as he returned from the Slaughter of the Kings, and blessed him;

2. To whom also Abraham distributed the Tenth of all; first indeed by Interpretation King of Righteousness, and next also King of Salem, which is King of Peace;

3. Without a Father, without a Mother,

without Pedigree, who had neither Beginning of Days, nor End of Life; but being like the Son of God, remains a Priest continually.

4. Now see how great he was, to whom even the Patriarch Abraham gave the Tenth of the main Stores!

5. And those indeed of the Sons of Levi, who receive the Priesthood, have a Commandment to take Tithes of the People according to the Law, that is of their Brethren, though they proceed forth from Abraham himself.

6. But he who was not in the Pedigree from them, received Tithe of Abraham, and blessed him that had the Promises.

7. Now without all Contradiction, the inferior one is blessed by the better.

8. And here indeed Men who die receive the Tithe, but there he who is testified of that he lives.

9. And as it may be said, even Levi who received the Tithe, gave Tithe by Abraham.

10. For he was yet within his Father, when Melchisedec met him.

11. If therefore indeed Perfection was by the Levitical Priesthood (for under it the People had the Law) what Need for another Priest yet to rise up after the Order of Melchisedec, and not said to be after the Order of Aaron?

12. For as the Priesthood is removed, there becomes of Necessity also a Removal of the Law.

13. For he of whom those Things are spoken, was Partaker of another Tribe, from which none applied to the Altar.

14. For it is evident that our Lord arose out of Juda, of which Tribe Moses spoke nothing about the Priesthood.

15. And it is yet more abundantly evident, that after the Likeness of Melchisedec there rises up another Priest;

16. Who is not made after the Law of a carnal Commandment, but after the Power of an endless Life.

17. For he testifies, Thou shalt be a Priest for ever after the Order of Melchisedec.

18. For there becomes indeed an Abolishing of the foregoing Commandment, by reason of its Weakness and Unprofitableness.

Ver. 10. *Labour of*] some want, so that *Mills* asserts it crept from 1 *Thes.* i. 3. *Pr.* 886. as if the Apostle could not say the same twice, quoth *Whitby*.

Ver. 16. *the confirmed End*] *Gr.* the End to Confirmation, the Position of the Words not admitting of the common Rendition.

Ver. 11. *and not said to be after the Order of Aaron*]

Mills counts was at first a marginal Comment, merely because not in the *Eth. Transl.*

Ver. 15. *that*] which the *Gr.* Particle may signify, and *Whitby* says often does; but who can prove it ever of *so* *that*, or even shew any good Sense of it here?

Ver. 18. *For*] I have but little Notion of this being put in afterwards, notwithstanding what *Mills* says in his *Notes*, and *Pro.* 496.

19. For the Law made Nothing perfect; but it was the bringing in of a better Hope, by which we draw near to God.

20. And as much as it was not without Swearing,

21. (For they indeed were made Priests without Swearing; but he with it, by the same who said to him; the Lord has sworn, and will not repent, Thou shalt be a Priest for ever after the Order of Melchisedec)

22. So much was Jesus made the Surety of a better Covenant.

23. And they indeed were made many Priests, for being hindered to remain by Death.

24. Whereas he, by his remaining for ever, has a continuing Priesthood.

25. Whence also he is able to save to the utmost, those who come to God by him, as he always lives to intercede for them.

26. For such a high Priest was becoming us, holy, harmless, undefiled, separated from Sinners, and made higher than the Heavens;

27. Who has not Necessity daily; as the high Priests, to offer up Sacrifices first for his own Sins, and next for the People's: for this he did once, in offering up himself.

28. For the Law appoints Men high Priests, that have Weakness; but the Word of Swearing, which is after the Law, the Son, who is accomplished for ever.

CHAP VIII.

NOW the Sum of the Things said is; We have such a high Priest, as sat at the right Hand of the Throne of Majesty in Heaven;

2. Being a Minister of the Sanctuary, and of the true Tabernacle which the Lord pitched, and not Man.

3. For every high Priest is appointed to

offer Gifts and Sacrifices: whence there is Necessity this should also have Something which he may offer.

4. Nay if he were indeed on Earth, he would not *else* be a Priest; as they are Priests that offer Gifts according to the Law:

5. Who worship by the Pattern and Shadow of heavenly Things, as Moses was divinely admonished, when he was about to make the Tabernacle: for, See, says he, thou makest all Things according to the Figure shewn thee on the Mountain.

6. Whereas he has obtained a more excellent Service, as much as he is also the Mediator of a better Covenant, which was made the Law on better Promises.

7. For if the first had been faultless, there would not have been a Place sought for the second.

8. And finding fault with them, he says: Lo the Days are coming, says the Lord, when I will make a new Covenant with the Family of Israel and that of Judah;

9. Not according to the Covenant which I made with their Forefathers, at the Time that I took hold of their Hand to bring them out of the Country of Egypt; since they did not remain in my Covenant, and so I neglected them. says the Lord:

10. Because this shall be the Covenant which I will make with the Family of Israel after those Days, says the Lord; I will put my Laws into their Mind, and write them in their Hearts, and will be a God to them, as they shall a People to me.

11. And they shall not at all teach each one his Neighbour, or each his Brother, that he should know the Lord: because they shall all know me, from the least to the greatest of them.

12. Since I will be merciful to their Unrighteousness, and remember their Sins and their Iniquities no more at all.

Ver. 21. *after the Order of Melchisedec*] not in the *Vulg.* and one *Gr. Copy* at least; missed, as *Mills* computes, by reason of the same *Gr. Word* beginning the next as this.

Ver. 2. *pitched*] *West. fixed.*

Ib. and] If five are more to be credited than above five times so many, we may allow *Mills's* Assertion, that this latter is of the Scribes, *Pr. 496.*

Ver. 4. *as they are*] *Ham. those being,* which makes the Sense plain; and so *Wall* comments, *He would not be a Priest on Earth without Something to offer.*

Ib. Priests] the *Vulg.* and three *Copies* are without, whereupon *Mills* says that Somebody wrote it at the Side of the Book for Explanation, from whence at length it crept into the Context, *Pr. 1354.*

Ver. 5. *See*] with which the Quotation begins.

Ver. 11. *not teach*] As *Ham.* on *John vi. 45.* gave away what he contended for, in this Passage, which is the next he animadverts upon in his *Past. of New Light,* he contends for what must not be given to him, viz. that

these Words are not to be literally understood, but indeed belong to a matter very distant. They are, quoth he, a description of Christ's easy and gracious yoke, *Mat. xi. 30.* that is to say, by teach is not to be understood teaching; whereas the Meaning extends no farther, than that there should not be a Necessity of it.

Ib. Neighbour] Many have *Citizem,* after the *Septuagint.*

Ib. he should know] the *Gr.* being *sing.* and the *Heb.* plur. *Jer. xxxi. 34.*

Ib. of them] which the *Original* has twice, though the *com. Transf.* not once, and it is also whence quoted *Jer. xxxi. 34.*

Ver. 12. *and their Iniquities*] two or three *Copies,* and the *Vulg.* with two more *Versions* omit; *Mills* supposes as at *Ch. vii. 21.* because of the same Word ending this as the foregoing, for *their* stands after the Nouns in *Gr.* and so the Transcriber having written the first *their,* went on by mistake from the last. But how carelessly must the

13. In saying, A new, he has made the first old; now that which is old, may become ancient, nearly disappears.

C H A P. IX.

THE first therefore indeed had also Ordinances of Service, and a worldly Sanctuary.

2. For there was a Tabernacle made ready being the first, wherein was the Candlestick, Table and Presence-bread; which is called the Sanctuary.

3. And after the second Veil, the Tabernacle which is called the very holy Place;

4. That had the golden Censer, and the Ark of the Covenant covered over all round with Gold, at which was the golden Pot that had the Manna, and the Staff of Aaron which budded out, with the Tables of the Covenant,

5. As also up above that the Cherubs of Glory which overshadow the Atonement-covering; about which Things there is not to be spoken now particularly.

6. And these Things being thus made ready, the Priests go indeed always into the Tabernacle, and accomplish the Service;

7. But into the second the high Priest alone once a Year, not without Blood, which he offers for himself, and the Mistakes of the People.

8. The Holy Spirit declaring this, that the Way to the Sanctuary has not yet been made

manifest, as the first Tabernacle is yet standing:

9. Which was a Similitude for the Time as it was present, at which are offered both Gifts and Sacrifices, that are not able to make him who does the Service perfect as to the Conscience;

10. Being only of Meat and Drink, with different Baptisms, and carnal Ordinances, laid on till the Time of Reformation.

11. But Christ being come a high Priest of future good Things, by a greater and more perfect Tabernacle, not made with Hands, that is not of this Building.

12. Not by the Blood of Goats and Calves, but by his own Blood, entered once into the Sanctuary, and got everlasting Redemption.

13. For if the Blood of Bulls and Goats, and the Ashes of a Heifer which sprinkles the Polluted, does sanctify to the Purity of the Flesh;

14. How much more will the Blood of Christ, who by the everlasting Spirit offered himself without Blemish to God, purify your Conscience from dead Works, to serve the Living God?

15. And for this reason he is the Mediator of the new Covenant, that as there was Death for the Redemption of the Transgressions in the first Covenant, those who are called may receive the Promise of everlasting Inheritance.

16. For where there is a Testament, it is necessary the Death of the Testator should come to pass.

vulg. Lat. thus be made, continued, and often written, for the *Authentick Transf.* of the Christian Church!

Ib. at all] by a double *Gr.* Negative.

Ver. 13. made old] by *West.* antiquated, and again for *old*; but is that fitter for unlettered Men?

Ver. 1. first] Most Copies have *Tabernacle* to it; yet the Criticks do not approve of it, with whom I join, because the *Tabernacle* was the *Sanctuary*, *Ver. 2.* and so it would be, *The Sanctuary had a Sanctuary.* Notwithstanding which *Whitby* says, *For there was a Tabernacle made ready, the first* put it entirely out of all Doubt, that *Tabernacle* here is the genuine Reading; which I do not at all perceive.

Ver. 2. Sanctuary] Some have it plural by the Accent differently placed, but far less suitable.

Ver. 4. at which] For the Pot of Manna, and Aaron's Rod or Staff were not in the Ark, *Exod. xvi. 34. Num. xvii. 10. 1 Kings viii. 9.* and for the Meaning to be, that they were in the Tabernacle, as *Ribera &c.* expound, there is [and] wanting before this.

Ver. 6. go] in the present Tense, which is a Sign, as *Wall* rightly remarks, that the *Epistle* was written while Jerusalem and the Temple stood, of which see also *Beza* on *Ch. v. 1.* and this would make the Labour of the Apostle here far more necessary: so the following *accomplish, offers, are offered, are able, does the Service, and offer,* *Ch. x. 1.* with *sanctifieth* in the *com. Transf.* *Ver. 13. are purged,* *Ver. 22. entreth,* *Ver. 25. & Ch. xiii. 11.*

Ver. 8. has not yet] to those under the Law.

Ib. standing] *West.* subsisting.

Ver. 9. as it was present] being in the preterperfect *Gr.* Tense, so not the present Time when the Apostle wrote, as by *Doddr.* and the Tabernacle being then not so properly a Similitude or Figure, when that Use of it was fulfilled or ended.

Ib. at which] A few by Alteration of the Gender refer it to *Tabernacle*, and *Mills* declares that to be entirely right.

Ib. as to the Conscience] *Mills* would turn out on the bare Credit of the *Eth. Vers.* but see him after expounding both these according to the received Reading, *Pr. 1355.*

Ver. 10. and carnal Ordinances] three Copies leave out [and] two of them with two or three *Transf.* have *Ordinances* in another Case, to be the *Gifts and Sacrifices*, and those two *Mills* says are entirely right. As for his saying that otherwise *laid on* would be like *able*, agreeing in *Gen.* with *Sacrifices*; I say No, but it does with *Ordinances.*

Ib. till the Time of Reformation] made by Christ, as in the following Verses.

Ver. 11. Building] *West.* creation.

Ver. 13. Purity] not purifying; see the *Lexicons*, and *Gell's Essay*, p. 525.

Ver. 14. everlasting] for which some have *holy*, but not accepted by *Mills.*

Ib. purify] as *Ver. 23.*

17. Since a Testament is firm to the Dead ; though it is not of force at any time when the Testator is alive.

18. Which neither was the first dedicated without Blood.

19. For when every Precept was spoken according to the Law, by Moses to the People, he taking the Blood of Calves and Goats, with Water, scarlet Wool and Hyssop, sprinkled as well the Book, as all the People ;

20. Saying, This is the Blood of the Covenant which God has commanded to you.

21. Both the Tabernacle also, and all the Instruments of the Service, he sprinkled in like Manner with Blood.

22. Nay almost all Things are purified with Blood according to the Law, and there is not Forgiveness without shedding of Blood.

23. It was therefore necessary indeed for the Patterns of Things in the Heavens to be purified by these ; but the heavenly Things themselves by better Sacrifices than these :

24. For Christ is not entered into the holy Places made with hands, the Models of the true ; but into Heaven it self, now to appear in the Presence of God for us ;

25. And not that he should offer himself often, as the high Priest enters into the holy Places yearly, with Blood of others ;

26. (Since then he must have suffered often from the founding of the World) but now

once in the End of Ages he has appeared, for the putting away of Sin, by the Sacrifice of himself.

27. And according as there is appointed for Men once to die, and after that the Judgment :

28. So Christ being once offered up to bear the Sins of many, will be seen the second time without Sin to Salvation, by those who wait for him.

CHAP. X.

FOR as the Law has *but* the Shadow of future good Things, not the Image it self of the Matters, it can never make them who come to it perfect, by those Sacrifices which they yearly offer continually.

2. Since would not they then have ceased to be offered ? by reason the Worshipers once cleansed, would have had Consciousness of Sins no more.

3. Whereas in these there is Remembrance of Sins yearly.

4. For it is impossible, that the Blood of Bulls and Goats should take away Sins.

5. Therefore as he should come into the World, he says ; Sacrifice and Offering thou didst not desire, but didst fit up a Body for me ;

Ver. 18. *dedicated*] *West.* originally *transacted*.

Ver. 22. *almost*] omitted only in two *Versions*, whence *Mills* takes Occasion to say it was put in afterwards, *Pr.* 1255.

Ver. 23. *the heavenly Things*] Those that belonged to Heaven, or divine Matters, and the Persons who were to go thither.

Ver. 25. *And not that*] connective with *It was necessary &c.* Ver. 23. and the intermediate Verse as in a Parenthesis. But what does *not yet that* accord with ? The *Gr.* also not having yet.

Ver. 26. *End*] *West.* at the consummation of the ages.

Ver. 1. *can*] Some have it plur. of the *Sacrifices*, and that *Whitby* says is more likely, *Exam. L.* 2. 3. which may be wondered at.

Ver. 2. *would not they*] *Doddr.* says *They would &c.* is supported by many *Copies*. Whereas one, or at most two *Copies* have it one Way, two another, and two more in a third Manner ; of which only one Sort can be genuine, and what is that to ballance against the common, when the Sense is the same ? I suppose our *ms.* not being joined to the following *av* in transcribing, and so making no Word, *a* was after left out, and then *now* being not well, *a* was afterwards omitted too.

1b. *Consciousness*] so *Wesley*.

Ver. 4. *take away Sins*] Thus *Diogenes* the Philosopher seeing one sprinkling himself with Water, as *Diogenes Laertius* relates, said to him, *Wretch, dost not thou know ; thou canst no more free thy self from the Errors of Life by Sprinkling ; than from those of Grammar ?*

Ver. 5. *as he should come*] according as it was, and suitable to that in Ver. 7. whereas *when he cometh* is either the present or future Time of the Author's writing this, as it is no Part of the Quotation from *Psa.* xl. 6. nor is

it free from another Absurdity, as it brings *he saith* to the same Time.

1b. *fit up a Body for me*] from the *Transl.* of the *Septuag.* *Psa.* xl. 6. but how they turned it so widely seemed hard to say, especially as to *Ears* ; so that I intended rather to say Nothing how it came to be, than with others Nothing to the Purpose ; when at the Time of printing I found *Doddr.* thus express his Sentiment, ' After having deliberately considered the various *Interpretations* which have been given of this *Text*, I find none so probable ' as that of *Mr. Pierce*, who supposes that the original Reading of the *Hebrew* which the *Seventy* follow, instead of *וּמִי* was *וּמִי* ; and that *כִּרְחֹק* sometimes signifies to *procure*, as well as to *dig*. ' And is the Expression then in *Psa.* to be given up as false and corrupt ? I hope not. ' If such an Alteration had been made, those who made it must have understood *Hebrew* to make it right for *Ears* ; and can any rational Person on mature Consideration believe that such not only mistook two Words, but all the three Letters of the latter Word ? And that the *LXX* did not translate those Words is manifest, since the first of them would have been *toti* then, not *de* but, neither did they render the Verb *procure*, which in the other Sense is rather *purchase*. ' It appears to me most likely now on Reconsideration, that because *digging the Ears* was obscure and doubtful to them, they changed the Expression, which other *Translators* as well as they frequently do, and as *Belly* and *Loins* are elsewhere changed into *Body*. So as *duggeth the Ears for me*, as the *Heb.* Phrase is, they might understand made them as they are, viz. hollow that they might hear ; and that *David* mentioned this, as a Part for the Whole, that God fitted or framed up his Body for him, as *dug* is also used for the Body being made, *Isa.* li. 1. and the *Gr.* Word which does not

6. Since thou wast not pleased with Burnt-sacrifice, and *that* for Sin.

7. I then said, Behold I am coming (it being written of me in the Volume of the Book) to do thy Will, O God.

8. When he said above, Sacrifice, Offering, Burnt-sacrifices, and those for Sin thou didst not desire, nor wast pleased with (which are offered according to the Law;)

9. Then said he, Behold I am coming to do thy Will, O God: taking away the first, that he may set up the second.

10. In which Will we are sanctified, by the Offering of the Body of Jesus Christ once.

11. Now every Priest indeed stands ministering daily, and offering often the same Sacrifices, which can never take away Sins.

12. Whereas when he had offered one Sacrifice for Sins, he sat down continually at the right Hand of God;

13. Waiting further till his Enemies are made his Footstool.

14. For with one Offering he has made perfect continually the sanctified ones.

15. Nay the holy Spirit testifies to us: for after he had said before,

16. This is the Covenant which I will make with them after those Days; the Lord declares, I will put my Laws in their Hearts, and write them in their Minds;

17. And will remember their Sins and Iniquities no more.

18. Now where Forgiveness of these is, there is Offering no more for Sin.

19. As we have therefore Boldness, Brethren, for entering the Sanctuary by the Blood of Jesus,

20. By the fresh and living Way which he has dedicated for us through the Veil; that is his Flesh,

21. And a great Priest over the House of God;

22. Let us approach with a true Heart, in Assurance of Faith, having Minds sprinkled from a wicked Conscience, and the Body washed with clean Water.

23. Let us hold the Profession of Hope without wavering (for he is faithful who promised)

24. And consider one another, in order to provoke to Love and good Works:

25. As also not leave the assembling of our selves together, as the Custom of some is, but exhort *to it*; and so much the more as you see the Day drawing near.

26. For when we sin wilfully after receiving the Knowledge of the Truth, there is no more left a Sacrifice for the Sins;

27. But some fearful Expectation of Judgment, and fiery Zeal, that will consume the Adversaries.

28. He who rejected the Law of Moses, died without Mercy by two or three Witnesses;

29. Of how much worse Punishment do ye think him to be counted deserving, that trod on the Son of God, and has esteemed the Blood of the Covenant which he was sanctified with common, and railed at the Spirit of Grace?

30. For we know him who said, To me belongs Vengeance, I will recompense, says the Lord; and again, The Lord will judge for his People.

31. It is a fearful Thing to fall into the Hands of the Living God.

32. But remember the former Days, in which when you were enlightened, you endured much Contest of Sufferings:

33. Partly indeed as you were made a Show of, both in Reproaches and Afflictions; and partly as you became Partakers with those who were accustomed to be so:

signify *prepared*, is rendered *perfecisti* in the *Pol. Bib.* from the *ancient vulg. Lat.* that is *completed*, or *completely made*. Nay this *Interpretation* is so pertinent, especially as the Apostle makes use of it directly for his Argument here, on which the Stress of the Argument lies; and it has such an Evangelical Appearance, which might possibly drop from those ancient *Interpreters* like that in *John xi. 49, 50, 51.* from *Caiph*; that for these Reasons it may have a Claim with the other Sense which I have given to the *Heb.* on *Psa.* in the Manner exhibited in *1 Pet. i. 10, 11, 12.* which also appears in several Gospel Prophecies of the *Old Test. Books*, that the Person inspired understood his Words one Way in Relation to himself or others then, and *the Spirit of Christ*, by which he was inspired, *Ver. 11.* intended it to be also further concerning *Christ*. Hence the next probable Solution of *Mr. Saurin*, as *Doddr.* ranks it, that the *Seventy* explained the Phrase of *bearing the Ear*, by that of *preparing the Body for Service*, is inconclusive or incoherent, both in the Premises and Inference; since no *bearing* nor *preparing* is expressed, neither did the former denote the latter.

Ver. 9. O God] which has been inserted, says *Mills*, from *Ver. 7. Pr. 1317.* because not with seven or eight:

Ver. 10. once] for *all* may be thought added unawares by our *Predestinarian Translators*.

Ver. 11. Priest] by eleven *high Priests*, which *Gratius* saying is clearer; does but make it more suspicious.

Ver. 23. Hope] the *com. Original Reading*, *Faith* being but in two Copies; *Doddr.* says *only a single one*, but they are *Barb. 1.* and *Bodl. 5.* and *our* is added thrice in this and the preceding *Ver.* by the *English Translators*.

Ver. 26. wilfully] as particularly shewn how in *Ver. 29.* and *the Sins* here mentioned described there. What the *Scripture* is given for may be read in *2 Tim. iii. 16.* and is not to be misconstrued to make tender Minds despair, and to assist the Tempter in his Temptation, as he himself used it, *Mat. iv. 6.*

Ver. 30. says the Lord] Some omit; and why seems apparent, because it might be spared; and therefore not likely to be from *Rom. xii. 19.* where it cannot; as both *Mills* and *Whitby* report.

Ver. 33. accustomed to be] for *used* in the *com. Transl.* may be taken for *treated*, which is not the Meaning.

34. For you were affected too with my Bonds, and took with Joy the Pillage of the Things you had; since you knew in your selves that you have in Heaven better Goods, and continuing.

35. Cast not away therefore your Boldness, which has great Recompence.

36. For you have Need of Patience, that when you have done the Will of God, you may receive the Promise.

37. For in a very little while the Comer will come, and not delay.

38. But the Righteous shall live by Faith; and if he draws back, my Soul will not be pleased with him.

39. However we are not *Persons* of Drawing back to Destruction, but of Faith to saving the Soul.

CH A P. XI.

NOW Faith is the Confidence of Matters to be hoped for, the Proof of those not seen.

2. For in this the Elders were testified of.

3. By Faith we understand that the Worlds were framed by the Word of God, so that the Things seen were not made out of them which appear.

4. By Faith Abel offered to God a better Sacrifice than Cain, whereby he was testified of to be righteous, since God testifies of his Gifts; and thereby though he is dead, he still speaks.

5. By Faith Enoch was removed not to see Death, and was not found, because God removed him: for before his Removal, he was testified of to have pleased God.

6. Whereas without Faith it is impossible to please *him*: for he who comes to God, must believe that he exists, and is a Recompenser of those who seek after him.

7. By Faith Noe when he was divinely admonished about Things not yet seen, feared, and made ready an Ark for the Saving of his Family; whereby he condemned the World, and became Heir of the Righteousness that is according to Faith.

8. By Faith Abraham when he was called, obeyed to go forth into a Place which he should afterwards receive for an Inheritance; and went forth, without knowing whither he went.

9. By Faith he sojourned in the Country of Promise as a strange one, and dwelt in Tents with Isaac and Jacob, Heirs together of the same Promise.

10. For he waited for a City which has Foundations, whose Artificer and Maker is God.

11. By Faith also Sara her self received Power for Conception of Offspring, and did bear past the Time of Age; since she esteemed him faithful who promised.

12. Therefore even from one, and he deadish, there were born as the Stars of Heaven in Multitude, and numberless according as the Sand at the Sea-shoar.

Ver. 34. *affected*] *West.* sympathized with; but better with a Person, than with bonds.

Ib. *my*] Some Books are without, which though *Mills*, *Whitby*, and *Wall* reckon to be right, it might rather be left out to accord more with the following, for which two have *their*, and most of them *Prisoners* for Bonds; but the latter, notwithstanding other Criticks approve of it, *Mills* counts an Exposition from Ch. xiii. 3.

Ib. *in Heaven*] *Mills* supposed did creep in from the *Marg.* as the *Vulg.* and some others are without it.

Ver. 38. *Righteous shall live by Faith*] four have *my* with *Righteous*, six with *Faith*, which latter *Mills* reckoned right.

Ib. *he draws back*] the *Gr.* having no other Subject but the *Righteous*; and of this see *Gell*, *Essay*, p. 607.

Ver. 1. *the Confidence of Matters to be hoped for, the Proof of those not seen*] *Mills* in *Prok.* 590. not in the *Notes*, nor noted by *Kuster*, as at Ch. vi. 1. tells of the *Clar. Copy* having it, *the Substance of those that breathe, the Accusation of Things not seen*; taking I perceive the Latin *spero* for *i*, *spero* being *hope*, and *spiro breathe*, of the same Conjug. with the other *Gr.* Word in an ill Sense.

Ib. *Confidence*] as our great Commentators here interpret, and Translators render it, Ch. iii. 14. 2 *Cor.* xi. 17. and the like ix. 4. by *West.* *subsistence*.

Ver. 4. *still*] for yet may be taken for a Conjunction.

Ib. *speaks*] The far greater Part of Copies have it passively, *is rehearsed or spoken of*, which to me seems genu-

ine, though in Deference to our Reading I retain that: for the Reason which *Mills*, or *Theophylact* before, brings for ours, that it agrees better with what is said in *Gen.* iv. 13. (which should be 10.) and *Hebr.* xii. 24. is the Reason that seems to have induced the Alteration, and what could have caused the contrary? Not even contracting the Word, or missing some of it in transcribing, which might make the other, since the Passive is a Syllable the longest at the End; and I may add it makes good Sense, not unworthy of the Apostle's Pen: good did I say? Yes better, for what does *Abel* speak here? Indeed what did he speak in the other Texts? Nothing, only his Blood spoke for Vengeance on *Cain*, by the Appearance of it on the Ground; but what is spoken here is *Abel's* Commendation, therefore passive.

Ver. 7. *became Heir of the Righteousness that is according to Faith*] This is right *St. Paul's* way of expression, says *Wall*; and so Ch. xiii. 9. very likely to be said by him.

Ver. 9. *By Faith*] Two Copies having *And* instead of this, *Mills* feared ours crept from the White of the Book, meaning the Margin, *Pr.* 1458.

Ver. 10. *for a City*] See of this also the Beginning of the 3d Book of *Hermas*.

Ver. 11. *did bear*] A few with the *Vulg.* omit, but as to *Gretna's* saying *well*, would it be well to omit all that the Expressions of Scripture will bear, and deprive it of those Marks of Antiquity? Why are not the *Classical Writings* then in the same Manner?

13. These all died according to the Faith, without receiving the Promises, but as they saw them far off, believed, and saluted, as also professed that they were Strangers and Foreigners on the Earth.

14. For those who say such Things, make it appear that they seek after a Country.

15. And indeed if they had been mindful of that from which they came forth, they might have had a Time for turning back ;

16. But now they long for a better, that is a heavenly : therefore God is not ashamed of them to be called their God ; for he has prepared a City for them.

17. By Faith Abraham offered Isaac, when he was tried : and he who had received the Promises, offered the only begotten one ;

18. To whom it was said, Of Isaac it shall be called thy Offspring :

19. As he counted that God was able to raise up even from the Dead ; whence he also received him in a Similitude.

20. By Faith Isaac blessed Jacob and Esau, concerning future Things.

21. By Faith Jacob when he died, blessed each of the Sons of Joseph, as well as worshipped on the Top of his Staff.

22. By Faith Joseph at his Decease, mentioned about the going forth of the Israelites, and gave command concerning his Bones.

23. By Faith Moses upon being born, was hid three Months by his Parents, because they saw the Child beautiful ; so they were not afraid of the King's Order.

24. By Faith Moses when become big, refused to be called the Son of Pharaoh's Daughter ;

25. And chose rather to be ill treated with

the People of God, than to have the Enjoyment of Sin for a time ;

26. Since he esteemed the Repröach of Christ greater Riches than the Treasures in Egypt : for he looked to the Recompence.

27. By Faith he left Egypt, having not been afraid of the King's Wrath : for he had Courage given, as seeing the Invisible One.

28. By Faith he made the Passover, and the Sprinkling of the Blood ; that he who destroyed the First-born might not touch them.

29. By Faith the People passed through the Red Sea, as by dry Ground ; of which the Egyptians receiving Trial, were swallowed up.

30. By Faith the Walls of Jericho fell down, when they were compassed for seven Days.

31. By Faith the Harlot Rahab did not perish with the Unbelievers, as she received the Spies peaceably.

32. And what shall I say more ? For Time would fail me to tell concerning Gedeon, Barak, Sampson, Jephthae, David also, and Samuel, with the Prophets :

33. Who through Faith conquered Kingdoms, wrought Righteousness, obtained the Promises, stopped the Mouths of Lions,

34. Quenched the Power of Fire, escaped the Edge of the Sword, were strong from Weakness, became stout in Battle, turned back the Camps of the Strangers.

35. Women received their Dead by Resurrection ; and some were tortured, not accepting Redemption, that they might obtain a better Resurrection ;

36. As also others received Trial of Scoffings and Whippings, nay further of Bonds and Imprisonment :

Ver. 13. *believed*] or *and were persuaded of* them in the *com. Transf.* so many are without, that not only *Mills* but even *Whitby* proclaims it added.

Ib. saluted] the proper Meaning of the *Gr. Word* ; besides that *embraced them afar off* seems incongruous.

Ver. 18. *To*] not *Of*.

Ver. 19. *in a Similitude*] *Of the Resurrection of the Faithful, Nary* ; or it might be *of that Resurrection of Isaac*.

Ver. 23. *beautiful*] How *he was proper* may be mistaken, and *Johns.* gives no other Quotation like it.

Ib. The Clermont and St. Germain's Copies have next after this Verse, *By Faith Moses becoming great, slew the Egyptian, considering the Grief of his Brethren* ; as for the two Copies *Zegerus* mentions, they might be the same, and it may be looked on as an Interpolation made from *Exod. ii. 11, 12.* and as being mentioned *Acts vii. 24.* tho' *Mills* counts it genuine ; look at *Col. ii. 5.*

Ver. 24. *become big*] so the *Gr.* which I see no Need to exchange for *come to years*.

Ver. 25. *than to have the Enjoyment of Sin for a time*] See *Young's* three Letters on Pleasure in *The Centaur not Fabulous*, at the End of the 2d there being nearly these Words ; *He that will not fear, shall feel the Wrath of Hea-*

ven. He that lives in Sense, will die in Sorrow. He does not truly enjoy his present Hour, who thinks not on his last.

Ver. 27. *having not been afraid*] to do as in *Exod. ii. 12.* notwithstanding *Doddr.* refers it to *Ch. x. 28. & xi. 5.* for he did not leave *Egypt* before he made the Passover as here in the next Ver. besides his being represented as a single Person.

Ib. had Courage given] passive, and to the Meaning of the *Gr. Word*.

Ver. 34. *were strong*] *West.* was made strong, tho' both the *Gr. Words* are plural.

Ver. 35. *by Resurrection*] with the same Word as after, and thus shewing what *better* there refers to, tho' so much mistaken by Commentators.

Ver. 36. *Whippings*] In the *Epist. of the Church of Smyrna concerning the Martyrdom of Polycarp*, it is related of the Primitive Christians, *they were so flea'd with Whipping, that the frame and structure of their Bodies were laid open to their very inward Veins and Arteries ; nevertheless they endured it, without so much as a Sigh, or a Groan* ; according to *Wake's Transf.* from the *Gr.* (the *Lat.* being paraphractical and wide) which see, as the best Edition, published by *Pearson and Smith*, at *Oxf.* 1709.

37. They were stoned, sawed asunder, tried, died by the Slaughter of the Sword; they went about in Sheep in Goat Skins, being in want, afflicted, ill dealt with.

38. (Of whom the World was not worthy;) and wandered in Deserts, Mountains, Caves, and Holes of the Earth.

39. Now all these being testified of through Faith, did not receive the Promise:

40. While God provided Something better for us, that they might not be made perfect without us.

CH A P. XII.

WHEREFORE as we have too so great a Cloud of Witnesses compassing us about; let us, by putting away every Weight, and the Sin that easily surrounds, run with Patience the striving Race set before us:

2. And look to Jesus, the Prince and Perfecter of Faith; who for the Joy set before him, endured the Cross, despised the Shame, and sat down on the right Side of the Throne of God.

3. For consider him who endured such Contradiction of Sinners to himself; that you may not be tired, and faint in your Minds.

4. You have not yet resisted to Blood, in striving against Sin.

5. And you have forgot the Exhortation, which is expressed to you as Sons; My Son, do not slight the Discipline of the Lord, nor faint when thou art reproved by him.

6. For whom the Lord loves he disciplines, and scourges every Son whom he receives.

7. If you endure Discipline, God deals with you as Sons: for what Son is there, whom the Father does not discipline?

8. But if you are without Discipline, of which all become Partakers; then are you Bastards, and not Sons.

9. We have further indeed had Fathers of

our Flesh that disciplined, whom we did reverence; shall we not much rather be subject to the Father of Spirits, and live?

10. For they indeed disciplined for a few Days, according as it seemed well to them; but he for profiting, that we may receive his Sanctification.

11. However all Discipline at the present does not seem to be with Joy, but Grief; yet afterwards it yields the peaceable Fruit of Righteousness to those who are exercised by it.

12. Therefore lift up the Hands that are let down, and the slack Knees.

13. And make straight Tracks to your Feet, that what is lame may not be turned out, but rather cured.

14. Pursue after Peace with all, and Holiness, without which none will see the Lord:

15. And overlook that there may not any one be deficient from the Grace of God; that not any Root of Bitterness may spring up, and trouble, by which many may be defiled;

16. That there may be none a Whoremonger; or profane, as Esau, who for one Meal sold his Birth-right.

17. For you know, that afterward also when he would have inherited the Blessing, he was rejected: for he found no Place of Repentance, though he sought after it with Tears.

18. For you are not come to the Mountain which might be touched, and that burned with Fire, as also to the Dimness, Darkness, Tempest,

19. The Trumpet's Sound, and the Voice of Words, which those who heard intreated the Speech might not be proceeded in to them.

20. For they could not bear what was commanded; and if a Beast should touch the Mountain, it was to be stoned, or pierced into with a Dart.

Ver. 37. *sawed asunder*] which has been thought to be the Prophet *Isaiah* by King *Manasseh*.

Ib. *tried*] There is a deal of Cavilling at the Gr. Word, it being almost in Letters like the foregoing; but as *Mills*, who is so very ready to object against the com. Reading, pleads for this, we may rest with it.

Ver. 1. *too*] *Doddr.* blames our Translators for not taking *tau* as an Expletive; whereas *Erasm.* *Benz.* and *Cast.* render it by *queque*, to which likewise his own *—ing* in *Being* is equivalent, while he has omitted translating the Gr. Pronouns for *we* and *us*.

Ver. 5. *Exhortation*] *Vulg.* *Comfort*, contrary to what it was in two or three Places mentioned before, and both there and here to the Sense of the Text.

Ib. *Sons*] as translated Ver. 7, 8, &c.

Ver. 12. *lift up the Hands*] rather *to work* or *labour*, than *pray*, as *lift up* belongs also to *Knees*.

Ib. *the Knees*] *to go on* or *travel*, according to the next Verse.

Ver. 15. *that not any Root of Bitterness may spring up, and trouble*] *Mills* would have it, *that there may not be any*

Root of Bitterness springing up with Gall, from the *Verf.* of the *Sept. Deut. xxix.* 18. with *there—be* understood, the Difference being only *τροχλῆ* and *ἐν τροχῇ* but without any Copy, Translation, or Quotation that has it so here; and why might not the Apostle vary a little from that, as well as he does more in leaving out *may be in you*, and *of Bitterness*, with *and Wormwood*? besides *with Gall* being a Tautology to *of Bitterness*, and so not both there.

Ver. 17. *also*] not *how* in any Sense.

Ib. *Repentance*] in or by his Father, according to *Whitby* and *Wall*.

Ver. 18. *which might be touched*] *Wall* suspects, without any Copy or Transf. for it, that there should be *not*; but surely it might possibly be touched, as it was *forbid*, *Exod. xix. 12.* but the heavenly Mountain cannot, Ver. 22. which clears up the Matter.

Ver. 20. *was to*] oblique Expression being here more proper than direct, and *shall* requiring *it was said*.

Ib. *pierced into*] A Dart being *thrown*, not *thrust*; and *through* needful, as well as improbable.

21. Nay so fearful was the Sight, *that* Moses said, I am terrified, and tremble.

22. But you are come to the Mountain of Sion, and to the City of the Living God, the heavenly Jerusalem, and to ten thousands of Angels,

23. To the universal Assembly and Church of the First-born that are enrolled in Heaven, and to God the Judge of all, and to the Spirits of the Righteous made perfect,

24. And to Jesus the Mediator of the new Covenant, and to the sprinkling Blood which speaks better than Abel's.

25. See you do not refuse him who speaks: for if they did not escape that refused him who divinely admonished on the Earth, much less we that turn away *when* from Heaven:

26. Whose Voice then shook the Earth; but now he has promised thus, Yet once I move not only the Earth, but also Heaven.

27. Now the yet once declares the Removal of the Things shaken, as having been appointed, that those not shaken may remain.

28. Therefore as we receive an immovable Kingdom, let us hold Grace by which we may worship God well-pleasingly, with Reverence and Fear.

29. For our God is even a consuming Fire.

C H A P. XIII.

L E T brotherly Friendship remain.

2. Do not forget Hospitality: for by this some entertained Angels unawares.

3. Remember the Prisoners, as if imprisoned together; those that are ill dealt with, as being your selves also in the Body.

4. Marriage is honourable among all, and the Bed undefiled; but God will judge Whoremongers and Adulterers.

5. Be in the Custom of not loving Money,

and have sufficient in the present Things: for he has said, I will not at all neglect thee, nor by no means forsake thee.

6. So that we may be bold to say, The Lord is my Helper, and I will not fear what Man can do to me.

7. Remember them that were the chief of you, who spoke to you the Word of God, whose Faith imitate, considering the Issue of the Conversation.

8. Jesus Christ being the same yesterday, to Day, and for ever.

9. Be not carried about by various and strange Doctrines: for it is well for the Heart to be confirmed by Grace, not by Meats, which have not profited those who go on in them.

10. We have an Altar, of which they have not Power to eat, that serve at the Tabernacle.

11. For of those living Creatures, whose Blood is brought into the Sanctuary for Sin by the high Priest, the Bodies are burnt without the Camp.

12. Therefore Jesus also, that he might sanctify the People by his own Blood, suffered without the Gate.

13. Let us therefore go forth to him without the Camp, and carry his Reproach.

14. For we have not here a remaining City, but seek after a future one.

15. By him therefore let us offer up the Sacrifice of Praise always to God, that is the Fruit of the Lips making confession to his Name.

16. But Well-doing and Fellowship do not forget: for with such Sacrifices God is well pleased.

17. Obey them who are the chief of you, and be subject: since they watch for your Souls, as those who will render Account; that they may do the same with Joy, and not be lamenting; for this would be unprofitable to you.

Ib. or pierced into with a Dart] No small Number of Copies and Versions are void of these Words. which makes them look as if they might be coined from *Exod. xix. 13.* as *Whitby* supposes with other Criticks.

Ver. 23. enrolled] thus *West.*

Ver. 25. divinely admonished] *West.* delivered the Oracle, more than merely spake.

Ver. 27. having been appointed] in the Law, being preterperfect.

Ver. 28. let us hold—we may worship] According to *Mills* these should be *we have—we worship*, some having the former of them, and more the latter; but *Esius* as well as *Whitby* rejects both.

Ib. bold] for Grace being the Gift of God, is not in our Power to have or procure.

Ver. 2. Hospitality] as translated in the other Place where it is, viz. *Rom. xii. 13.*

Ver. 5. Custom] which the *Gr.* Word signifies; not conversation, nor disposition, as *West.* has it.

Ib. I will not at all] for this *West.* has, *No, I will not,*

referring the Quotation to *Gen. xxviii. 15. Josh. i. 5. 1 Chron. xxviii. 20.* in each of which Places *No* would be destructive of, or contradict what is before.

Ib. at all] here being 2 *Gr.* Negatives;

Ib. by no means] and here three.

Ver. 7. the Conversation] that used to be between them.

Ver. 8. being] which understood in the *Gr.* as the Verb-substantive is not unusually, makes good Sense of this Verse with the following. The Reader may compare it with the *com. Transf.* and see how the Word is wanting.

Ver. 9. carried about] by several carried away, and *Mills* writes ours crept in from *Eph. iv. 14.* though the Word is not the same there, nor near it in the Letters, this being a Verb, and that a Participle.

Ver. 10. Power] not in two or three Copies, and *Mills* says rightly, it being added for Explanation, *Pr. 1292* of which my Reader may have heard enough by this Time.

Ver. 17. lamenting] The *Gr.* being a Participle.

37. They were stoned, sawed asunder, tried, died by the Slaughter of the Sword; they went about in Sheep in Goat Skins, being in want, afflicted, ill dealt with.

38. (Of whom the World was not worthy;) and wandered in Deserts, Mountains, Caves, and Holes of the Earth.

39. Now all these being testified of through Faith, did not receive the Promise:

40. While God provided Something better for us, that they might not be made perfect without us.

CH A P. XII.

WHEREFORE as we have too so great a Cloud of Witnesses compassing us about; let us, by putting away every Weight, and the Sin that easily surrounds, run with Patience the striving Race set before us:

2. And look to Jesus, the Prince and Perfecter of Faith; who for the Joy set before him, endured the Cross, despised the Shame, and sat down on the right Side of the Throne of God.

3. For consider him who endured such Contradiction of Sinners to himself; that you may not be tired, and faint in your Minds.

4. You have not yet resisted to Blood, in striving against Sin.

5. And you have forgot the Exhortation, which is expressed to you as Sons; My Son, do not slight the Discipline of the Lord, nor faint when thou art reproved by him.

6. For whom the Lord loves he disciplines, and scourges every Son whom he receives.

7. If you endure Discipline, God deals with you as Sons: for what Son is there, whom the Father does not discipline?

8. But if you are without Discipline, of which all become Partakers; then are you Bastards, and not Sons.

9. We have further indeed had Fathers of

our Flesh that disciplined, whom we did reverence; shall we not much rather be subject to the Father of Spirits, and live?

10. For they indeed disciplined for a few Days, according as it seemed well to them; but he for profiting, that we may receive his Sanctification.

11. However all Discipline at the present does not seem to be with Joy, but Grief; yet afterwards it yields the peaceable Fruit of Righteousness to those who are exercised by it.

12. Therefore lift up the Hands that are let down, and the slack Knees.

13. And make straight Tracks to your Feet, that what is lame may not be turned out, but rather cured.

14. Pursue after Peace with all, and Holiness, without which none will see the Lord:

15. And overlook that there may not any one be deficient from the Grace of God; that not any Root of Bitterness may spring up, and trouble, by which many may be defiled;

16. That there may be none a Whoremonger; or profane, as Esau, who for one Meal sold his Birth-right.

17. For you know, that afterward also when he would have inherited the Blessing, he was rejected: for he found no Place of Repentance, though he sought after it with Tears.

18. For you are not come to the Mountain which might be touched, and that burned with Fire, as also to the Dimness, Darkness, Tempest,

19. The Trumpet's Sound, and the Voice of Words, which those who heard intreated the Speech might not be proceeded in to them.

20. For they could not bear what was commanded; and if a Beast should touch the Mountain, it was to be stoned, or pierced into with a Dart.

Ver. 37. *sawed asunder*] which has been thought to be the Prophet *Isaiah* by King *Manasseh*.

Ib. *tried*] There is a deal of Cavilling at the Gr. Word, it being almost in Letters like the foregoing; but as *Mills*, who is so very ready to object against the com. Reading, pleads for this, we may rest with it.

Ver. 1. *too*] *Doddr.* blames our Translators for not taking *na* as an Expletive; whereas *Erasm.* *Besa* and *Cast.* render it by *quoque*, to which likewise his own —ing in *Being* is equivalent, while he has omitted translating the Gr. Pronouns for *we* and *us*.

Ver. 5. *Exhortation*] *Vulg.* *Comfort*, contrary to what it was in two or three Places mentioned before, and both there and here to the Sense of the Text.

Ib. *Sons*] as translated Ver. 7, 8, &c.

Ver. 12. *lift up the Hands*] rather *to work or labour*, than *pray*, as *lift up* belongs also to *Knees*.

Ib. *the Knees*] *to go on or travel*, according to the next Verse.

Ver. 15. *that not any Root of Bitterness may spring up, and trouble*] *Mills* would have it, *that there may not be any*

Root of Bitterness springing up with Gall, from the *Verf.* of the *Sept. Deut. xxix. 18.* with *there*—be understood, the Difference being only *ἐν γαλῇ* and *ἐν χολῇ* but without any Copy, Translation, or Quotation that has it so here; and why might not the Apostle vary a little from that, as well as he does more in leaving out *may be in you*, and of *Bitterness*, with *and Wormwood*? besides *with Gall* being a Tautology to *of Bitterness*, and so not both there.

Ver. 17. *also*] not *how* in any Sense.

Ib. *Repentance*] in or by his Father, according to *Whitby* and *Wall*.

Ver. 18. *which might be touched*] *Wall* suspects, without any Copy or Transf. for it, that there should be *not*; but surely it might possibly be touched, as it was forbid, *Exod. xix. 12.* but the heavenly Mountain cannot, Ver. 22. which clears up the Matter.

Ver. 20. *was to*] oblique Expression being here more proper than direct, and *shall* requiring *it was said*.

Ib. *pierced into*] A Dart being *thrown*, not *thrust*; and *through* needfuls, as well as improbable.

21. Nay so fearful was the Sight, *that* Moses said, I am terrified, and tremble.

22. But you are come to the Mountain of Sion, and to the City of the Living God, the heavenly Jerusalem, and to ten thousands of Angels,

23. To the universal Assembly and Church of the First-born that are enrolled in Heaven, and to God the Judge of all, and to the Spirits of the Righteous made perfect,

24. And to Jesus the Mediator of the new Covenant, and to the sprinkling Blood which speaks better than Abel's.

25. See you do not refuse him who speaks: for if they did not escape that refused him who divinely admonished on the Earth, much less we that turn away *when* from Heaven:

26. Whose Voice then shook the Earth; but now he has promised thus, Yet once I move not only the Earth, but also Heaven.

27. Now the yet once declares the Removal of the Things shaken, as having been appointed, that those not shaken may remain.

28. Therefore as we receive an immovable Kingdom, let us hold Grace by which we may worship God well-pleasingly, with Reverence and Fear.

29. For our God is even a consuming Fire.

C H A P. XIII.

LET brotherly Friendship remain.

2. Do not forget Hospitality: for by this some entertained Angels unawares.

3. Remember the Prisoners, as if imprisoned together; those that are ill dealt with, as being your selves also in the Body.

4. Marriage is honourable among all, and the Bed undefiled; but God will judge Whoremongers and Adulterers.

5. Be in the Custom of not loving Money,

and have sufficient in the present Things: for he has said, I will not at all neglect thee, nor by no means forsake thee.

6. So that we may be bold to say, The Lord is my Helper, and I will not fear what Man can do to me.

7. Remember them that were the chief of you, who spoke to you the Word of God, whose Faith imitate, considering the Issue of the Conversation.

8. Jesus Christ being the same yesterday, to Day, and for ever.

9. Be not carried about by various and strange Doctrines: for it is well for the Heart to be confirmed by Grace, not by Meats, which have not profited those who go on in them.

10. We have an Altar, of which they have not Power to eat, that serve at the Tabernacle.

11. For of those living Creatures, whose Blood is brought into the Sanctuary for Sin by the high Priest, the Bodies are burnt without the Camp.

12. Therefore Jesus also, that he might sanctify the People by his own Blood, suffered without the Gate.

13. Let us therefore go forth to him without the Camp, and carry his Reproach.

14. For we have not here a remaining City, but seek after a future one.

15. By him therefore let us offer up the Sacrifice of Praise always to God, that is the Fruit of the Lips making confession to his Name.

16. But Well-doing and Fellowship do not forget: for with such Sacrifices God is well pleased.

17. Obey them who are the chief of you, and be subject: since they watch for your Souls, as those who will render Account; that they may do the same with Joy, and not be lamenting; for this would be unprofitable to you.

Ib. or pierced into with a Dart] No small Number of Copies and Versions are void of these Words. which makes them look as if they might be coined from *Exod. xix. 13.* as *Whitby* supposes with other Criticks.

Ver. 23. enrolled] thus *Wesley*.

Ver. 25. divinely admonished] *Wesl.* delivered the Oracle, more than merely *spoke*.

Ver. 27. having been appointed] in the Law, being preterperfect.

Ver. 28. let us hold—we may worship] According to *Mills* these should be *we have—we worship*, some having the former of them, and more the latter; but *Estius* as well as *Whitby* rejects both.

Ib. hold] for Grace being the Gift of God, is not in our Power to have or procure.

Ver. 2. Hospitality] as translated in the other Place where it is, viz. *Rom. xii. 13.*

Ver. 5. Custom] which the *Gr.* Word signifies; not conversation, nor disposition, as *Wesl.* has it.

Ib. I will not at all] for this *Wesl.* has, *No, I will not*,

referring the Quotation to *Gen. xxviii. 15. Josh. i. 5. 1 Chron. xxviii. 20.* in each of which Places *No* would be destructive of, or contradict what is before.

Ib. at all] here being 2 *Gr.* Negatives;

Ib. by no means] and here three.

Ver. 7. the Conversation] that used to be between them.

Ver. 8. being] which understood in the *Gr.* as the Verb-substantive is not unusually, makes good Sense of this Verse with the following. The Reader may compare it with the *com. Transf.* and see how the Word is wanting.

Ver. 9. carried about] by several *carried away*, and *Mills* writes ours crept in from *Eph. iv. 14.* though the Word is not the same there, nor near it in the Letters, this being a Verb, and that a Participle.

Ver. 10. Power] not in two or three Copies, and *Mills* says rightly, it being added for Explanation, *Pr. 1292* of which my Reader may have heard enough by this Time.

Ver. 17. lamenting] The *Gr.* being a Participle.

18. Pray for us : since we are persuaded that we have a good Conscience, as we would be conversant in all Things well.

19. But I exhort the more abundantly to do this, that I may be restored to you the sooner.

20. Now the God of Peace, who brought back from the Dead *him who* is the great Pastor of the Sheep by the Blood of the everlasting Covenant, our Lord Jesus ;

21. Compleat you in every good Work, for his Will to be done, doing in you what is well-pleasing before him, by Jesus Christ ; to whom be Glory for evermore : so let it be.

22. I further exhort you, Brethren, bear with the Word of Exhortation : for I have written to you even with few Words.

23. Know Brother Timothy is let go, with whom, if he should come soon, I will see you.

24. Salute all who are the chief of you, and all the Saints. Those of Italy salute you.

25. Grace be with you all : so let it be.

It was written to the Hebrews from Italy, sent by Timothy.

Ver. 20. *Dead*] In one Copy and a few Authors it is *Earth*, which Mills inclined to, and should scarce but hold for genuine, he says, were it not for the very great Consent of Copies otherwise.

Ib. *him who*] to shew that *by &c.* belongs to this.

Ver. 21. *Work*] Because three have it not, Mills reckoned it crept (an odd Word to be used so very much) from 2 *Thes.* ii. 17. *Pr.* 497. whereas it has another Verb there, and *Word* between.

Ib. *doing in you*] by his Grace given to, and his Spirit residing in you, says Whitby in his Paraphrase, as indeed how can it be otherwise ? And in his Annotations he has, *The inward Assistance of the Holy Spirit, bringing Things to our Remembrance, exciting us to the Performance of our Duty, strengthening us against our Temptations, and comforting and supporting us under our Sufferings.*

Ver. 22. *with few Words*] in regard of the high Mysteries whereof I treated, Nary.

NOTES upon the General Epistle of JAMES.

CHAP. I.

JAMES, a Servant of God, and of the Lord Jesus Christ, to the twelve Tribes that are dispersed, Salutation.

2. Esteem *it* all Joy, my Brethren, when you fall into various Temptations.

3. Knowing that the Proving of your Faith works Patience.

4. But let Patience have a perfect Work; that you may be perfect and entire, wanting in Nothing.

5. If any one of you also want Wisdom, let him ask from God, who gives to all freely, and without reproaching; and it will be given him.

6. But let him ask in Faith, not at all doubting: for he that doubts is like a Wave of the Sea, which is driven by the Wind, and blown about.

7. For let not that Person imagine, that he will receive any Thing from the Lord.

8. A double-minded Man is unstable in all his Ways.

9. Nay let a lowly Brother glory in his Highness;

10. And a rich one in his Lowness, since he will pass away as the Flower of the Grass.

11. For the Sun having risen with Scorching, and withered the Grass, its Flower is fallen off, and the Comeliness of its Appearance perished; so also will a rich one fade away in his Ways.

12. The Man is blessed who endures

Temptation; because when he is proved, he will receive a Crown of Life, which the Lord has promised to those that love him.

13. Let Nobody who is tempted say, I am tempted by God: for God cannot be tempted with evil Things, and he tempts none.

14. But each is tempted, when he is drawn away by his own Desire, and enticed.

15. Afterwards Desire conceiving, bears Sin; and Sin being accomplished, begets Death.

16. Do not mistake, my beloved Brethren:

17. Every good Gift, and every perfect Thing bestowed is from above, and comes down from the Father of Lights; with whom there is not Change, or turning Shadow.

18. He begat us willingly by the Word of Truth, for us to be some First-fruit of his Creatures.

19. So then, my beloved Brethren, let every Man be quick in hearing, slow in speaking, slow in Anger.

20. For the Anger of Man does not work the Righteousness of God.

21. Therefore putting away all Filthiness, and the Abundance of Wickedness, receive in Meekness the Word that springs up within, which is able to save your Souls.

22. But become Doers of the Word, and not Hearers only, beguiling your selves.

23. Since if any one is a Hearer of the Word, and not a Doer, he is like a Man that views his natural Face in a Glass.

Tit. *Epistle*] The Author suffering Martyrdom presently after the Death of *Festus*, as *Josephus* relates, *Antiq.* B. 20. Ch. 16. which *Pearson* computes to be A. D. 62; *Mills*, to whose Suffrage we need not scruple to subscribe, counts it written in the Year 60.

1b. James] called *the less*, *Mark* xv. 40. see on *Acts* xii. 17. and the *Title* to *Titus*.

Ver. 3. *Faith*] *Mills* first stigmatized on the Trust of a single Copy, and that left unknown what it is, afterwards in *Prolog.* he mentions another, and repeats that it seems to be from 1 *Pet.* i. 7. but are all parallel Expressions of *Scripture* to be thus excluded? On the contrary they strengthen one another.

Ver. 11. *having risen*] The Verbs being past Tenses, changing from the 1st to the 2d Aorist.

1b. *Comeliness*] *grace of the grass* in the com. Eng.

Ver. 15. *begets*] according as translated Ver. 18.

Ver. 17. *Every good Gift*] Those of *Geneva* comment well, notwithstanding their rigid Tenet of Predestination, *Seeing all good things come of God, we ought not to make him the author of evil.*

1b. *Thing bestowed*] or *Donation*, the Word being not the same as the foregoing.

Ver. 19. *So then—let*] instead of which *Mills* puts for genuine *Know—and let*, *Pr.* 1355. but for that there is small Authority, and very little for the latter.

Ver. 21. *springs up*] The primitive Verb being thus rendered in each of the three Places where it is, which are *Luke* viii. 6, 8. *Heb.* xii. 15. and not signifying to graft.

Ver. 23. *views*] *Gr.* *considers*, which mere *beholding* does not include.

24. For

24. For when he has viewed himself, and is gone away, he presently forgets what Kind of one he was.

25. But he who looks into the perfect Law of Freedom, and remains *therein*; the very same being not a forgetful Hearer, but a Doer of the Work, will be blessed in his Deed.

26. If any one seems to be religious among you, that does not bridle his Tongue, but deceives his Heart, the Religion of the same is vain.

27. Pure and undefiled Religion, with God and the Father, is this; to visit the Fatherless and Widows in their Affliction, to keep himself unstained from the World.

C H A P. II.

MY Brethren, do not hold the Faith of our glorious Lord Jesus Christ with Respect of Persons.

1. For if there come into your Assembly a Man with a gold Ring, in gay Apparel, and there come in also a poor one in vile Apparel;

3. And you have respect to him that wears the gay Apparel, and say to him, Sit thou here well; and say to the poor one, Stand thou there, or sit here under my Footstool:

4. Are you then not partial in your selves, and become Judges with evil Reasonings?

5. Hear, my beloved Brethren, has not God chosen the Poor of this World, being rich in Faith, and Heirs of the Kingdom which he has promised to those who love him?

6. Whereas you disgrace the Poor: do not the Rich overpower you, and themselves drag you to be judged?

7. Do not they speak ill of the good Name by which you are called?

8. However if you accomplish the royal Law according to the Scripture, Thou shalt love thy Neighbour as thy self, you do well.

9. But if you respect Persons, you commit

Sin, and are convicted by the Law as Transgressors.

10. For he that keeps the whole Law, besides offending in one Thing, becomes guilty of all.

11. Since he who said, Thou shalt not commit Adultery; said also, Thou shalt not murder: now if thou shouldest not commit Adultery, yet shouldest murder, thou becomest a Transgressor of the Law.

12. So speak, and so do, as being hereafter to be judged by the Law of Freedom.

13. For to him that does not shew Mercy, will be Mercy without Judgment; and Mercy glories against Judgment.

14. What Profit is it, my Brethren, if one say, he has Faith, and has not Works? Is Faith able to save him?

15. Suppose now a Brother or Sister were naked, and were wanting daily Food;

16. And one of you should say to them, Go away in Peace, be you warmed and filled, but should not give them Things convenient for the Body; what Profit would it be?

17. Even so Faith, except it has Works, is dead of it self.

18. But one might say, Thou hast Faith, and I have Works; shew me thy Faith without thy Works, and I will shew thee my Faith by my Works.

19. As thou believest that there is one God, thou doest well; yet the Devils believe, and tremble.

20. But wilt thou know, O vain Man, that Faith without Works is dead?

21. Was not our Father Abraham justified by Works, when he offered up his Son Isaac on the Altar?

22. Dost thou perceive that Faith wrought with his Works, and by Works Faith was made perfect?

23. And the Scripture was fulfilled which says, Abraham believed God, and it was reckoned to him for Righteousness; and he was called the Friend of God.

24. Do you see therefore, that by Works a Man is justified, and not by Faith only?

Ver. 24. *when he has viewed &c.*] of the Time past.

Ver. 25. *the same*] Mills supposes inserted from the latter *tr* this, Pr. 1248. being not in four Exemplars and two Versions.

Ver. 26. *seems*] according to that damnable Art of Seeming, as pious Gell says in *Essay*, p. 228.

Ib. *among you*] which entirely seems added, says Mills, as wanting in four Translations and as many Copies; but what are these to all the rest?

Ver. 2. *vile*] *West*. dirty.

Ver. 18. *without*] Far the greater Number of Copies

have by as in the latter Part, for which Mills strenuously pleads, and *Wall* holds.

Ver. 20. *vain*] *West*. empty.

Ib. *Faith without Works is dead*] Of which in *The Vision of Pierce Plowman*, that old approved Book, Pass. prim.

For James the sence, lodged in his bookes

That faith without the seate, is right nothing worth

And as dead as doze tre, but if the deede follow

Ver. 24. *Do you*] It being a Question, like the 22 Verse.

Ib. *therefore*] the *Vulg.* and a few omit.

25. Nay in like Manner also was not the Harlot Rahab justified by Works, when she received the Messengers, and sent *them* out another Way?

26. For according as a Body without a Spirit is dead, so is also Faith without Works.

C H A P. III.

DO not become many Teachers, my Brethren, knowing that we shall receive greater Judgment.

2. For we all offend in many Things: if any one does not offend in Word, he is a perfect Man, and can also bridle the whole Body.

3. Behold we put Bridles into Horses Mouths, for them to obey us; and we turn about their whole Body.

4. Behold also the Ships, though they are so great, and driven by hard Winds, are turned about by a very small Rudder, whithersoever the Impulse of the Director will.

5. Even so the Tongue is a little Member, and brags greatly: behold how much Fuel a small Fire kindles up!

6. And the Tongue is a Fire, a World of Unrighteousness: so is the Tongue made among our Members, which stains the whole Body, and puts in a flame the Course of Nature, nay is put in a flame by Hell.

7. For all the Faculty both of Beasts and Fowls, both of creeping Things and those of the Sea, is tamed, and has been, by the Faculty of Man.

8. But the Tongue no Man can tame; as it is an unrestrainable Evil, full of deadly Poison.

9. With it we bless God and the Father;

and with it we curse Men, made according to the Likeness of God.

10. Out of the same Mouth comes Blessing and Cursing: these Things, my Brethren, ought not so to be.

11. Does a Fountain from the same Cavity, produce what is sweet and bitter?

12. Can a Fig-tree, my Brethren, yield Olives, or a Vine Figs? So no Fountain can yield salt and fresh Water.

13. Who is wise and knowing among you? Let him shew by a good Conversation, his Works in Meekness of Wisdom.

14. But if you have bitter Jealousy and Quarrelling in your Heart, do not glory, and lye against the Truth.

15. This Wisdom does not come down from above, but is earthly, sensual, devilish.

16. For where Jealousy, and Quarrelling is; there is Tumult, and every bad Matter.

17. Whereas the Wisdom from above is indeed first pure, next peaceable, gentle, obliging, full of Mercy and good Fruits, impartial, and not hypocritical.

18. And the Fruit of Righteousness is sown in Peace, by those who make Peace.

C H A P. IV.

WHENCE are Fightings and Contentions among you? Are *they* not hence, from your Pleasures that make war in your Members?

2. You desire, yet do not have; you kill, and are zealous, yet cannot obtain; contend, and fight, yet have not, by reason ye do not ask.

3. You ask, and receive not, because you ask amiss, that you may spend in your Pleasures.

Ver. 1. *Teachers*] so the Gr. as in many other Places.

Ib. *Judgment*] agreeable to *Heb.* xiii. 17.

Ver. 2. *we*] personating the many as in the Verse before, and as our great *Young* now does in *Cent. not Fab.* and others.

Ib. *we all offend*] In the *com. Transf.* all reads like the Object, or Persons offended.

Ib. *all*] left out of *J. Wesley's New Testament*, probably by Oversight.

Ver. 4. *Rudder*] so translated *Acts* xxvii. 40. being only used in these two Places; but the Helm is the Ship, whereby the Rudder is turned, is a long Handle; *Lewis* therefore in his *Hist. of Eng. Translations*, p. 370. charges the anonymous Translator who has it *helm*, with mistaking the *helm* for the *rudder*; but *Ham.* may be said to mistake more, having it *helm* or *stern*, the *stern* being the hinder Part of the Ship.

Ib. *Director*] *Wesl.* *steersman*; but in Sea-language is called the *Mate*.

Ver. 5. *a small*] But *Mills* judges *how much* is here also the right, which the *Vulg.* and three or four *Codes* have; though it thwarts the Apostle's Argument, and might be written by looking at the other, and then altering one

Letter of *James* to *James*, rather than deface the *Copy* with *exaggeration*.

Ver. 6. *and*] the middle one *Mills* puts off merely for the *Vulg.* being without it, *Pr.* 498. when if half the *Copies* and *Versions* had it not, it might be thought rather left out there, than put into the other half, since the leaving out has more the Claim of Elegance.

Ver. 14. *Jealousy*] *Wesl.* *zeal*.

Ver. 15. *sensual*] *Wesl.* *animal*.

Ver. 16. *Jealousy*] *Wesl.* *bitter zeal*, by Mistake of *bitter*, as it seems, from Ver. 14.

Ver. 17. *impartial*] I know not how, says *Wall, Marg. Eng.* can make the Word signify *without wrangling*. The *Gen.* have *without judging*, and this valuable *Note* on it, *And examining things with extreme rigour as hypocrites* (according to the next) *who only justify themselves, and condemn all others*.

Ver. 18. *by*] *Wesl.* *for*.

Ver. 3. *ask amiss*] *Diogenes* blamed Men about their Prayers, that they asked for Things which seemed good to them, and not for those that were really so, *D. Laert.* in his *Life*.

Ib. *spend*] *Wesl.* *expend*.

4. Adulterers and Adulteresses, do ye not know, that the Friendship of the World is Enmity to God? Whoever therefore would be a Friend of the World, is made an Enemy of God.

5. Do ye think that the Scripture says in vain, The Spirit which dwells in us longs towards Envy.

6. But he gives greater Grace: therefore it says, God opposes the proud, but gives Grace to the humble ones.

7. Be subject therefore to God; resist the Devil, and he will flee from you.

8. Draw near to God, and he will draw near to you; cleanse the Hands, O Sinners; and purify the Hearts, you Double-minded.

9. Be sorrowful, lament and weep; let your Laughter be turned into Lamentation, and Joy into Sadness.

10. Be humble before the Lord, and he will exalt you.

11. Do not speak one against another, Brethren: he who speaks against a Brother, and judges his Brother, speaks against the Law, and judges that; whereas if thou judgest the Law, thou art not a Doer of it, but a Judge.

12. There is one Law-giver, who can save and destroy: who art thou that judgest another?

13. Come now you that say, To Day or to Morrow we will go into such a City, and be employed there a Year, and merchandise, and gain;

14. Who know not what will be to Morrow: for what is your Life? It is even a Vapour that appears for a little while, and then vanishes away.

15. On the contrary you should say, If the Lord will, and we shall live, and do this or that.

16. Whereas now you glory in your Bragging: all such Glorifying is wicked.

17. To him therefore who knows how to do well, and does not, it is Sin.

CHAP. V.

COME now, rich ones, weep and wail, for your Miseries that are coming on.

2. Your Riches are rotten, and your Cloaths become moth-eaten;

3. Your Gold and Silver is rusted, and their Rust will be for a Testimony to you, and eat your Flesh as Fire: you have treasured up for the last Days.

4. Behold the Wages of the Workmen, who reaped your Fields, kept back by you cries out; and the Cries of the Reapers are entered into the Ears of the Lord of Armies.

5. You have taken delight on the Earth, and been wanton; have nourished your Hearts as on a Day of Slaughter.

6. You have condemned, have killed the Righteous One; who does not oppose you.

7. Bear long therefore, Brethren, till the Coming of the Lord: behold a Husbandman waits for the precious Fruit of the Earth, and bears long for it, till he receives the early and late Rain.

8. Do ye also bear long, establish your Hearts; since the Coming of the Lord draws near.

Ver. 4. *and Adulteresses*] four *Versions* being without this, *Mills* says, *And so without all Doubt the Apostle*, he following *Estius* a Popish Writer, and the *Vulg.* being one of those; when *Adulterers* might be deposed by the greater Authority of two very ancient noted *Copies*.

Ver. 5. *towards*] But by *West.* against; which is taking great Liberty indeed, to turn both the Meaning of the *Gr.* Word, and the Sense of the Passage, so contrary.

Ver. 6. *it says*] What *he*?

Ib. *God opposes &c.*] from the *Septuagint*, *Pro.* 3. 34. only with *God* instead of *The Lord*.

Ver. 11. *against*] so the *Gr.* and not *evil*.

Ib. *judges his Brother*] in what the Law allows, which makes the following clear.

Ib. *his*] which the *Gr.* has here.

Ver. 12. *Lawgiver*] Some increase it with *and Judge*; to suit perhaps with *destroy*, as they imagined the other did only with *save*.

Ver. 13. *be employed*] *Gr.* *do*, as in Ver. 15, 17. not *continue*.

Ver. 14. *Who*] not *Whereas*.

Ver. 17. *how to do*] perhaps came from the *Margin*, *Mills* writes, *Pr.* 1487. for the Absence of it in two *Copies* and a *Transf.*

Ver. 4. *kept back*] by fraud added by the Translators.

Ver. 5. *taken delight*] *Young* in *The Cent.* not *Fab. Let.* 2. writes, *None can deny that the Love of Pleasure is the Root of every Crime. Theft, Murder, Perjury, are a few of its fatal Fruits; nor the worst.* I suppose he had his Eye on Infidelity before. A few Pages after he has, *Pleasure is in some Sort more pernicious than direct Vice, &c.*

Ib. *as on a Day of Slaughter*] seems *Commentary*, not *Text*, with *Mills*, only for being not in the *Ethiop.* which *Transf.* especially may in some Places be reckoned an *Abridgment*.

Ib. *Slaughter*] *West.* *sacrifice*, tho' scarce signified by the *Gr.* Word.

Ver. 5, 6. *Pleasure and Infidelity reciprocally generate each other*, *Young's Centaur* not *Fabulous*, *Let.* 1.

Ver. 6. *Righteous One*] the same as in *Acts* iii. 14.

Ib. *who does not oppose you*] but lets you go on in your own Ways, as we say, which removes the Difficulty that some have found in it.

Ver. 7. *Rain*] some Reader added, being ignorant that the former and late is said of the Fruit of the Earth, writes *Mills*; but how feeble is the Foundation of this Criticism, its not being in two *Versions* and a *Copy* or two, and the Use of those Epithets with *Fruit* so rare!

9. Repine not one at another, Brethren lest you should be condemned: behold the Judge stands before the Door.

10. Take, my Brethren, for an Example of suffering harm, and bearing long, the Prophets, who spoke in the Name of the Lord.

11. Behold we count them blessed who endure. You have heard of the Patience of Job, and seen the End from the Lord, that he is very pitiful, and merciful.

12. But before all Things *else*, my Brethren, do not swear, neither by Heaven, nor by Earth, nor by any other Oath; but let Yes for you be Yes, and No for you be No, that you may not fall under Condemnation.

13. Does any one among you suffer harm? Let him pray: is any one chearful? Let him sing praise.

14. Is any one sick among you? Let him call thither the Elders of the Church, and let

them pray over him, as also anoint him with Oil in the Name of the Lord.

15. And the Prayer of Faith will save him who is ill, and the Lord will raise him up; nay if he has committed Sins, it will be forgiven him.

16. Confess Offences one to another, and pray for one another, that you may be cured: the operating Supplication of a righteous Person is of much Force.

17. Elias was a Man affected like us, and he prayed with a Petition that it might not rain; and it did not rain on the Earth, three Years and six Months.

18. Then he prayed again, and the Heaven gave Rain, as also the Earth yielded forth its Fruit.

19. Brethren, if any one among you err from the Truth, and one convert him;

20. Let him know, that he who converts a Sinner from the Error of his Ways, will save a Soul from Death, and cover a Multitude of Sins.

Ver. 10. *suffering harm and bearing long*] To these have been added *Labour and Patience*, which the *vulg. Lat.* retains, having dropped the other and right Meaning of the *Greek Words*, as our *Transl.* has done with the last of them.

Ver. 12. *before all*] Why such a Charge, but because

Swearing would be generally allowed and promoted, among the Professors of Christianity?

Ver. 15. *it will*] viz. the committing Sins, this Verb. being singular.

Ver. 16. *operating*] *Whitby* says, *Gr. inspiring*.

Ver. 20. *a Soul*] Some have *his Soul*.

NOTES upon the First Epistle of P E T E R.

CH A P. I.

PETER, an Apostle of Jesus Christ; to the chosen Foreigners, dispersed in Pontus, Galatia, Cappadocia, Asia and Bithynia,

2. According to the Foreknowledge of God the Father, by Sanctification of the Spirit to Obedience, and Sprinkling of the Blood of Jesus Christ. Grace to you, and Peace be increased.

3. The God and Father of our Lord Jesus Christ be blessed, who according to his great Mercy has begotten us again to a living Hope, through the Resurrection of Jesus Christ from the Dead;

4. To an Inheritance incorruptible, undefiled, and unfading, reserved in Heaven for you:

5. Who are kept in the Power of God through Faith, to the Salvation that is prepared to be revealed at the last Time.

6. At which you are joyful, though now a little while (if it is needful) grieved by various Temptations;

7. That the Proving of your Faith, which is much more precious than *that* of Gold, which perishes, notwithstanding it is proved by Fire, may be found to Praise, Honour and Glory, at the Revelation of Jesus Christ:

8. Whom, not beholding, you love; through whom, not now seeing, yet you believe, and are joyful with inexpressible and glorious Joy:

9. And do receive the End of your Faith, the Salvation of Souls.

10. Concerning which Salvation the Prophets sought after, and searched out, who

prophefied about the Grace there would be to you:

11. And searched in relation to whom, or what Time, the Spirit of Christ declared in them, which testified before the Sufferings belonging to Christ, and the Glories after them.

12. To whom it was revealed, that not to themselves, but to us, they might minister those Things, which now have been told you, by them that preached to you, with the Holy Spirit sent from Heaven; into which Things the Angels desire to look.

13. Therefore gird up the Loins of your Mind, be sober, hope perfectly for the Grace to be brought to you, at the Revelation of Jesus Christ:

14. As obedient Children, not fashioned to the Desires before in your Ignorance.

15. But according as he who called you is holy, do ye your selves also be holy in all Conversation:

16. Because it is written, Be you holy; since I am holy.

17. And if you call on the Father, who without Respect of Persons judges according to each one's Work, be you conversant in Fear the Time of your Sojourning:

18. Since you know that you were not redeemed with corruptible Things, with Silver or Gold, from your vain Conversation, delivered by the Fathers;

19. But with the precious Blood of Christ, as a Lamb without Blemish and Stain;

20. Who was foreknown indeed before the founding of the World, but made manifest in the last Times for you:

Tit. Epistle] computed to be written in the Beginning of the Vulgar Year 61. *Mills, Prol.*

Ver. 1. chosen Foreigners] The *Gr.* Word for *chosen* stands as here, and not in the next *Ver.* which *Wall* complains of.

Ver. 2. by Sanctification of the Spirit] The great Principle of all true Obediences, *Whitby's Annot.*

Ver. 5. in the Power] agreeable to *Eph. vi. 10. 1 Thes. i. 5. 1 Cor. iv. 20.*

Ib. Salvation] By having a Comma here in the *com. Transf.* and in the *Bish. Bib.* before, it is *they were ready to be revealed*, which the *Gr.* Participle being plur. and fem. does not admit of.

Ib. prepared] for ready may be mistaken to mean about.

Ver. 7. Revelation] thus the *Gr.* and as in *Ver. 13.*

Ver. 8. love] with *Polycarp* and *Irenaus* believe; see the next.

Ib. through whom, not now seeing] omitted in *Polycarp, Irenaus*, the *Syriack*, all ancient; but the latter might follow them, and they quote not strictly, because differently. Yet *Mills* proclaims both this and the preceding to be genuine, *Pr. 285, 499.*

Ver. 13. perfectly] So the *Eng. Marg.* tells us the *Gr.* is.

Ver. 16. Be you] Some *You shall be*, as it appears from the *Sept.*

Ver. 18. or] not and.

Ver. 20. foreknown] for so is the Signification of the *Original*; and now translated every where else, see in *Acts xxvi. 5. Rom. viii. 29. & xi. 2. 2 Pet. iii. 17.* and its Derivative, *Ch. i. 2. Acts ii. 23.* and thus I see since here by *Wesley*.

21. That by him believe in God, who raised him from the Dead, and gave him Glory; so that your Faith and Hope should be in God.

22. Since you have purified your Souls, through Obedience of the Truth by the Spirit, to unaffected brotherly Friendship; love one another earnestly from a pure Heart:

23. As you are born again, not from corruptible Seed, but incorruptible, by the Word of God, that lives and remains for ever.

24. Because all Flesh is as Grass, and all the Glory of Man as the Blossom of it. The Grass withers, and the Blossom of it falls off;

25. But the Word of the Lord endures for ever. And this is the Word preached to you.

CH A P. II.

PUT away therefore all Mischief, with all Deceit, Hypocrisies, Envyings, and all Disparagings;

2. And desire as new-born Infants, the sincere Milk of the Word, that you may grow by it:

3. Forasmuch as you have tasted, that the Lord is kind.

4. To whom the Living Stone, rejected indeed by Men, but chosen, precious with God, when you come;

5. Your selves also, as living Stones, are built a spiritual House, a holy Priesthood, to offer up spiritual Sacrifices, acceptable to God by Jesus Christ.

6. Therefore it is also contained in the Scripture, Behold I lay in Sion a chief corner

Stone, chosen, precious; and he who believes on him shall not be ashamed.

7. To you therefore that believe it is an Honour: nay to the Disobedient, the same Stone which the Builders rejected is become the Head of the Corner;

8. As likewise a tripping Stone, and a stumbling Rock; since those that stumble at the Word are disobedient, to which also they have been put.

9. Whereas you are a chosen Race, a royal Priesthood, a holy Nation, a People obtained; that you may publish the Virtues of him, who has called you out of Darkness, into his wonderful Light:

10. Who once were not a People, but now the People of God: who were not had compassion upon, but now are.

11. Beloved, I beseech, as Sojourners and Foreigners, refrain from fleshly Lusts, which make war against the Soul:

12. And have your Conversation well among the Gentiles; that in what they speak against you as those who do Evil, they may by looking on the good Works, glorify God in the Day of Visitation.

13. Be subject therefore to every human Magistrate, for the Lord's sake: whether to the King, as being above;

14. Or to Governors, as sent by him, for the Punishment indeed of them that do ill, and the Praise of those who do well.

15. Since so is the Will of God, in doing well to stop the Ignorance of foolish Men:

16. As being free, and not having the Freedom as a Cloak of Wickedness, but as the Servants of God.

17. Respect all. Love the Brotherhood. Fear God. Honour the King.

Ver. 21. *so that*] which the Gr. signifies.

Ver. 22. *the Truth*] In the com. Lat. *Charity, veritatis* some how shifting into *charitatis*.

Ib. *by the Spirit*] of some Scholiast, says *Mills*, being not in three Vers. and so many Copies.

Ib. *unaffected*] the *Vulg.* not having, *Mills* declares is Comment from *Rom. xii. 9.* or elsewhere; which I am sure we are not bound to believe.

Ver. 24. *Man*] by some *it*, which *Mills* deems ours a marginal Exposition of, although the *Sept.* have *Man, Isa. xl. 6.* but this it is easy to see they made conformable to the *Heb.*

Ver. 2. *grow by it*] several with the *Vulg.* subjoin *to Salvation*, which *Mills* disapproves of to be genuine, since such might be put in, not left out; see besides his *Note Pro. 594, 647.*

Ver. 3. *Forasmuch as*] So in *2 Thes. i. 6.*

Ib. *kind*] The Gr. Word being *Chrestos*, some have *Christos, Christ.*

Ver. 5. *living*] as in the Ver. before.

Ib. The latter *spiritual* seemed to *Mills* to have crept from the *Marg.* though with all but the *Syr. Transl. Pr. 1255.*

Ver. 6. *chosen*] the same as in Ver. 4.

Ver. 7. *an Honour*] a Substantive so signifying, and a proper Antithesis to *ashamed*.

Vol. II.

Ib. *the same Stone &c.*] to the End of our Ver. being only not in the *Syriack*, *Gretius* writes it was brought hither from *Mat. xxi. 42.* and does not belong to this Place; his imagining the latter being with him a Reason for the former.

Ib. *is become*] How, it may be asked, to the Disobedient? I answer, By their being convinced it was so.

Ver. 8. *put*] as the Gr. is, and even *Reza* translates it, *Castalis*, from the other's rightly advising, as he says, the foregoing should be turned, *not obeying that to which they were*, argues that the Verb belongs but to *obeying*, producing *Luke vii. 30.* for it: but perhaps this is more ingenious, than right: nor is there Necessary for it, since *put* might not be by God, or else as in the Case of *Pharaoh, Exod. ix. 16.* or rather may belong to *Word*, not to *disobedient*, which latter may be considered as in a Parenthesis. *Ham.* and *Whit.* labour also ineffectually at some good Meaning.

Ver. 9. *Virtues*] so *Doddr.*

Ver. 12. *in what*] as Ch. iii. 16. where see.

Ver. 13. *Magistrate*] Gr. *Creature*, or *one created*; so concurrent with *King, &c.*

Ver. 16. *Wickedness*] and *West.* thus.

Ver. 17. *Respect*] If this was the same as to the King, the King would be included in *all*.

18. Servants, be subject to Masters in all Reverence, not only to the good and gentle, but also to the froward.

19. For this is of Favour if any one for Conscience to God endure Grief, when he suffers unjustly.

20. For what is the Glory, if when you are beat on doing amiss, you bear *it*? But if when you suffer on doing well, you bear *it*, this is of Favour with God.

21. For to this you were called; since Christ also suffered for us, and left to us a Pattern, that you should follow after his Steps:

22. Who did not commit Sin, nor was there Deceit found in his Mouth:

23. Who when he was railed at, did not rail again; when he suffered, did not threaten, but yielded up to him that judges justly:

24. Who himself carried up our Sins in his Body on the Tree, that as we were dead to Sins, we might be alive to Righteousness; by whose Wheals you were healed.

25. For you were as Sheep that went astray; but are now returned to the Shepherd and Overseer of your Souls.

C H A P. III.

IN like Manner, Wives be subject to your Husbands; that if any are disobedient to the Word, they may, even without it, be gained by the Conversation of the Wives;

2. As they look on your chaste Conversation in Reverence:

Ver. 18. *froward*] The *Vulg. Lat.* has it by a *Gr.* Word, and not the same that is in the *Original*, which the *Rhemish Translators* render *waiward*, and *Nary froward*, which might nearer be *difficult* or *cross*. *Mills* supposes that was the right Word; perhaps it was in some *Copy*, but must all now give way to it? Yet that *Translator* might put *dyscolis*, a Word of like Import, to avoid the double Vowel in *fcolis*, or some other might afterwards.

Ver. 20. *of Favour*] the same with that in the Ver. before.

Ver. 21. *suffered for us, and left to us*] Notwithstanding a few *Copies* have *you for us* both times, and others fewer, with which is the *Vulg.* instead of the latter; since *Mills* sticks to the *Received*, giving good Reason for it, we may be secure therein.

Ver. 23. *judges justly*] *Vulg.* judged him unjustly, viz. *Pilate*; but as neither the *Original Copies*, nor *Mills* admit it, *Pr.* 594. the *Roman Catholicks* may keep it to themselves.

Ver. 24. *Wheals*] the Marks made on the Flesh by Whipping.

Ver. 1. *Conversation*] by *West. department*.

Ver. 3. *outward*] an Adverb.

Ver. 4. *incorruptible*] viz. *Adorning*, Ver. 3.

Ver. 5. *who hope*] viz. holy Women indefinitely, the *Gr.* being in the pres. Tense, and is, I think, a fine Elegancy.

1b. *who hope in God*] *Mills* suspected for not being in the *Eth.* only.

3. Whose Adorning let it not be outward, of plaiting the Hair, putting on of Gold, or wearing of Cloaths;

4. But the hidden Person of the Heart, in the incorruptible one of a meek and still Spirit, which is valuable before God.

5. For so formerly also holy Women, who hoped in God, dressed themselves; and were subject to their Husbands:

6. As Sara obeyed Abraham, and called him Lord: whose Daughters you are in doing well, and not fearing any Consternation.

7. Let the Husbands in like Manner live together according to Knowledge, and render Respect to the Wife as a weaker Vessel, as being also Heirs together of the Grace of Life; for your Prayers not to be hindered.

8. Finally, be all alike minded, be affected together, be in brotherly Friendship, compassionate, courteous:

9. And not render Evil for Evil, or Railing for Railing, but on the contrary Blessing; as you know that you were called to this, that you should inherit Blessing.

10. For he who would love Life, and see good Age; let him make his Tongue cease from Evil, and his Lips not speak Deceit;

11. Let him turn aside from Evil, and do Good; seek Peace, and pursue it.

12. Since the Eyes of the Lord are on the Righteous, and his Ears towards their Supplications; but the *angry* Countenance of the Lord is on them that do Evil.

Ver. 6. *Consternation*] according as our *Translators* turn its Verb *terrified*, *Luke* xxi. 9. & xxiv. 37. where these Words only occur.

Ver. 7. *Respect*] *Doddr.* describes *τιμή* as signifying *Subsistence* or *Maintenance* to be fully confirmed by *Tim.* v. 17. yet renders it there *Honour* himself; and here *allowing an honourable Subsistence to the Woman*, as if they were to live apart.

1b. *hindered*] Though divers have this, and *Mills* is for it, yet he puts *cut off* in the Text as the general *Reading*, which I doubt not is the right, for two more Reasons; 1. Because *cut* being unusual is much likelier to be altered to *cut off* that is common, than the contrary; 2. For that *cut off* does not seem so easy a Sense, and who would change it into harder? I may add, that *frustrated*, according to the extensive Signification both of the *Heb.* and *Gr.* Words for *cutting off*, would make an agreeable Meaning.

Ver. 8. *courteous*] The *Vulg.* has it double *modest*, *humble*, the latter to explain the other, and then the former was left out of some *Copies*, according to *Mills* in *Not.* and *Pr.* 594. if not rather, to do the *Vulg.* Justice, that was made from the two *Readings*.

Ver. 10. *Age*] agreeable to *Psa.* xxxiv. 12. from whence it is quoted.

Ver. 12. *on them*] *on* being here the same as before in the *Gr.* so that the Difference may be between *Eyes* and *Countenance*; the latter being taken for *Anger* in the *Heb.* Manner according to *Beza*, noting *for* and the other *against*.

13. And who will hurt you, if you are Imitators of Good?

14. Nay if you also suffer for Righteousness, you are blessed: so do not fear as they do, nor be troubled.

15. But sacredly reverence the Lord God in your Hearts; and be prepared always for a Defence, to every one that asks you for the Reason concerning the Hope in you, with Meekness and Awe;

16. And have a good Conscience; that in what they speak against you as those who do Evil, they may be ashamed that molest your good Conversation in Christ.

17. For it is better if that would be the Will of God, to suffer by doing well, than doing ill.

18. Since Christ also suffered once for Sins, the Righteous One for the Unrighteous; that he might bring us to God, as he was put to death indeed in the Flesh, but made to live in the Spirit:

19. In which also he went, and preached to the Spirits in Prison;

20. Who were formerly disobedient, when God's Forbearance once waited in the Days of Noe, when the Ark was making ready, in which few (that is eight) Persons were kept safe by the Water.

21. Whose Model Baptism does also now save us, not the putting away the Filth of the Flesh, but the Demand of a good Conscience to God, by the Resurrection of Jesus Christ:

22. Who is at the right Hand of God, gone into Heaven, and Angels, Authorities, and Powers are subject to him.

C H A P. IV.

CHRIST therefore having suffered for us in the Flesh, be you also armed with the same Mind: since he who has suffered in the Flesh, has ceased from Sin:

Ver. 13. *Imitators*] By some *Emulators* or *Zealous*, *Mills* believed from *Tit.* ii. 14.

Ver. 16. *in what*] the same as in *Ver.* 19. *Ch.* iv. 4.

Ib. *as those who do Evil*] being not in the *old Lat.* *Mills* after *Estius*, supposes it came from *Ch.* ii. 12. but is not it likelier *Peter* used his own Phrase in this, as well as *that in what they speak against you*?

Ver. 18. *suffered*] *died* in the *Vulg.* at the Will of the *Translator*; see *Mills Pr.* 594.

Ver. 19. *he went*] not by any local Motion, but by the Manifestation and Power of his Spirit. See *Chap.* iv. 14. *Gen.* vi. 3. *Assembly's Annot.* and see the like *Eph.* ii. 17.

Ib. *preached to*] as *Gen.* vi. 3. and also by *Noah*, 2 *Epist.* ii. 5. according to *Hammond's Paraph.* but more notably and largely in *Whitby's Annot.*

Ib. *the Spirits in Prison*] This is the 4th and last of the Texts that *Edwards* made a *Book of Enquiry into*, and has handled the worst and most improbably of all, interpreting this Preaching of *Christ* to be after his Ascension by his Apostles, p. 249. though *Calvin* having expounded it of *Christ's* ascending into Heaven (as more do of his descending into Hell) *Edwards* says, *The main Thing which hinders my Assent to his Interpretation is this, that the Words have relation to Noah's Days, and the particular People of that Time*, p. 235. but he has a Salvo for his own Scheme, though it might be applied also to *Calvin's* and others, if it would bear applying to any, that the People in the Apostles Days may be said to be sometime disobedient, because they are included in their Forefathers. Or rather this may be meant of the former Lives and Manners of those individual Persons who then lived, p. 239. if he had said of Mankind it would have been a little more plausible, for it could not be before *Noah's Flood* of those individual Persons who lived in the Apostles Days; and sensible himself, we may suppose, that this would not hold, he relinquishes it for the Addition of *as before when* in the next Verse, which may do the Business, if granted; but it is very unlike the Instances which he produces for it: there is indeed some Resemblance of Colour in *as*, but the Matter is quite different; for to mention one of them, *Flee a Bird*, *Psa.* xi. 1. who can misse of understanding *as* there? And how can it mean otherwise in such Cases? But let any give a parallel one to this.

Having set aside his Interpretation, as he has others, the foregoing will stand confirmed, that these Spirits in Prison were the Antediluvians; as *Grotius* also and divers others held: whether it is meant they were Spirits in Prison when living, or now dead, is of less Consideration; and those who understand this Passage of *Christ's* preach-

ing to them then, do, I think, take them for such at that Time, of which see *Whitby*; yet if the latter Sense be likewise included, the Expression may be more fully accounted for, according to 2 *Pet.* ii. 4, 5.

Ib. *in Prison*] The famous Commentator *Nicholas de Lyra*, in his 4th Vol. on the Scripture, which I have, printed so early as 1497 at *Nuremberg* (an Edition that I find neither in *Mattaire's Annals of Printing*, nor the *Harleian Catal.*) expounds this, *legati consuetudine peccandi, &c.* bound by the Custom of sinning, according to that of *Prov.* v. 22.

Ver. 20. *God's Forbearance—waited*] *Vulg.* they waited for *God's Patience*, quite contrary to the Mind of the Apostle, says *Mills, Pr.* 595. and I don't find upheld by any Copy or other Version.

Ver. 21. *Model*] figure, in the Sense used by our Translators, appearing odd; and Resemblance, signifying Likeness, with Emblem, obscure Likeness, not suiting well. It would likewise be odd to render the *Gr.* *antitypon* by Type, which also does not seem so proper either at *Heb.* ix. 24. or here, where the Word only is. But *Model*, a little Made or Pattern will agree well in both. And if the Meaning of *anti* is taken separately, it is contrary to, or opposite, not like. The particular saving of a Person by Baptism may rightly be a Model of the general at the Flood.

Ib. *saves us*] agreeable to *Tit.* iii. 5. *Isa.* iv. 4. & xlv. 22. *Jer.* iv. 14. *Prov.* xxviii. 18. *Mark* xvi. 16. 1 *Pet.* i. 22. *Heb.* ix. 13, 14.

Ib. *Demand*] or Enquiry, not answer, from the Verb to ask, or ask for; and according to *Job* x. 6. *Job* iii. 20, 21. *Eph.* v. 13. as *Noah's Water* saved some, and drowned others.

Ib. *By the Resurrection of Jesus Christ*] which introduced the spiritual Baptism, *Acts* i. 5.

Ver. 22. *God*] The *Vulgate* inserts, *swallowing Death, that we might be made Heirs of everlasting Life*; but unsupported by sufficient Authority of the *Greek*.

Ver. 1. *suffered in*] This *Gr.* Prep. a few are without, for whom *Mills* pleads, because the foregoing is not inserted; which affords a contrary Reason to me, that Somebody left it out here to be like the other. As for his saying the very Sense and Arguing of the Apostle indicates it, *Pr.* 984. he has left out informing us how, with an Amusement of Words,

Ib. *suffered in the Flesh*] to the Death of the fleshly or carnal Part, as opposed to the spiritual, and as in *Rom.* vi. 6, 7. to agree with this before and after.

2. For him to live the rest of the Time in the Flesh, no more to the Lusts of Men, but to the Will of God.

3. Since the Time past of Life was sufficient for us to work the Will of the Gentiles; when we went in Wantonness, Lusts, Excess of Wine, Revelling, Drinking, and unlawful Idolatries:

4. In which they think it strange, and speak evil, that you do not run together into the same extravagant Luxury;

5. Those that will render Account to him who is ready to judge the Living and Dead.

6. For there was preaching to the Dead also for this, that they might be judged indeed according to Men in the Flesh, but live according to God in the Spirit.

7. But the End of all Things draws near; be therefore sober, and watch to Prayer:

8. Before all Things having also earnest Love to each other; since Love will cover a Multitude of Sins.

9. Be hospitable one to another without Murmuring:

10. Every one according as he has received a Gift, ministering to each other, as good Stewards of the various Grace of God.

11. If any one speak, let it be as the Oracles of God; if any one minister, as from the Might which God supplies: that in all

Things God may be glorified, through Jesus Christ; to whom there is Glory and Strength for evermore: so let it be.

12. Beloved, do not think strange of the Burning in you, made for your Trial, as a strange Thing come to pass on you.

13. But rejoice, as you are Partakers of Christ's Sufferings; that at the Revelation of his Glory, you may also rejoice for Joy.

14. If you are reproached for the Name of Christ, you are blessed; since the Spirit of Glory and of God refreshes you: according to them indeed he is spoken evil of, but according to you he is glorified.

15. For let none of you suffer as a Murderer, or Thief, or Criminal, or as a Spy over others;

16. But if as a Christian, let him not be ashamed, but glorify God in this Respect:

17. Because the Time is for Judgment to begin at the House of God; and if first at us, what will be the End of them that disobey the Gospel of God?

18. And if a righteous one will scarce be saved, where will an impious one and a Sinner appear?

19. So then let them also who suffer according to the Will of God, commit their Souls in doing well, as to a faithful Creator.

Ver. 2. *To live*] The Gr. Verb being infinitive, without any *he*, which appears ill applied to *Christ* in the *com. Transl.* see *Gell in Essay*, p. 432.

Ver. 3. *of Life—for us*] *Mills* writes were both inserted for Clearness, *Pr.* 1209. when so unlikely, since it would have been clear enough without, though not so full; and but few *Copies* omit them, with three *Versions*.

Ib. we went] But the *Vulg.* has *is sufficient for those who have walked*, which *Wall* affirms is the true reading, and has most authority from *copists*, and from *fathers*, though it does not appear any *Copy* has it (unless he imposes on us by meaning the *Lat.* ones of the *Vulg.*) or that he knew of any such *Father*; three or four *Copies* indeed have a Part. of the pres. Tense, which might rather belong to the *Gentiles*, but that is not what he says.

Ver. 4. *evil*] by adding *you*, the *who* following may seem to belong to it, which the Gr. shews it does not.

Ver. 5. *Those that*] *who* alone leaving it doubtful of which this is spoken.

Ver. 6. *there was preaching to the Dead*] as *Castalis* renders it, writing in the *Marg.* *This Place I don't understand, and therefore translate literally*; yet I see no Difficulty in this Part, though our *Translators* misapprehended it to put *are dead*, as if *bodily dead* when *Peter* wrote it, instead of *spiritually dead* when they were preached to; for this latter Sense read *Whitby*, with *Edwards's Enquiry*, p. 246. who says it hath mightily puzzled *Expositors*, and *Tyndal* in his 2d *Edit.* 1534. has the following Note on it; *The dead are the ignorant of God*, *Lewis's Hist. of Transl.* p. 85.

Ib. according to Men] viz. as such Men in a natural State, condemned for their Evils, which might be illustrated by other *Scriptures*: so I understand it, nor have found any great Operosity in the same; notwithstanding I find *Wall* saying, *how to fit the Words hardly any one knows*. *Beza* tried at explaining, *Grotius* tried, and *Hammond*. It is hard to guess what *κατὰ ἀνθρώπους* (according to Men) stands here for, *Grit. Notes*. As for the Meaning

which *Hammond*, *Edwards* and *Whitby* concur in, that to be judged according to Men in the Flesh, signifies for them to mortify their own Flesh, &c. I look upon to be forced beside what the Words will bear.

Ver. 8. *to each other*] just as in Ver. 10.

Ver. 11. *there is*] so the Gr. therefore not *by* as elsewhere.

Ver. 12. *Burning*] as *West.* also translates; see 1 *Cor.* iii. 13, 15, 16.

Ib. in you] omitted in the *com. Transl.*

Ver. 14. *Glory*] I may mention that there are *Books* which have put in, *and of Power*.

Ib. and] *Wall* says, It is natural to surmise that the *καὶ τὸ* has been put in by Scribes, and that the Words should be, or at least the Sense is, *The Spirit of God's Glory*. What shall be done with such Criticks? How do they weaken their Credit in other Things that are right!

Ib. refreshes] thus translated, 1 *Cor.* xvi. 18. 2 *Cor.* vii. 13. *Philem.* 7, 20.

Ib. according to them &c.] As far as the End of the Ver. is not in four *Copies*, with that Number of *Translations*, and some *Writers*, which therefore *Mills* says seems imported from some *Gloss.* Rash Judgment!

Ver. 15. *Spy over*] being elsewhere rendered *Overseer* or *Bishop*. The *List. Covetor* and *Eng. busy-body* may go together, for Something of the *Translators* devising; of the former see *Mills, Pr.* 597.

Ver. 16. *Respect*] The *Vulg.* and several others have *Name*; but see *Mills* in *Prol.* 595, better than 924, referred to by *Kuster*.

Ver. 17. By *Barton* in *Verse*, for Want of better, though some of his best,

The Time is come that Judgment must

At God's own House begin:

And if it first attack the Just,

What Case are Sinners in? Hymn 93.

C H A P. V.

THE Elders among you I exhort, who am an Elder too, and a Witness of the Sufferings of Christ, who shall also be a Partaker of the Glory to be revealed hereafter;

2. Feed the Flock of God among you, and overlook not constrainedly, but willingly; not for filthy Gain, but readily;

3. Nor as though you were Lords over the Inheritance, but become Representatives of the Flock.

4. And when the chief Shepherd appears, you will receive an unfading Crown of Glory.

5. In like Manner, younger ones, be subject to the elder; nay all being subject one to another, wear Humility: since God opposes the proud, but gives Grace to the humble ones.

6. Be humble therefore under the mighty Hand of God, that he may exalt you in Time:

7. And cast all your Care upon him, because he takes care concerning you.

8. Be sober, watch; since your Adversary the Devil, as a roaring Lion, goes about, seeking whom he may devour:

9. Whom resist, being solid in Faith; as you know the same Sufferings to be accomplished on your Brotherhood in the World.

10. Now the God of all Grace, who has called us to his everlasting Glory in Christ Jesus, when you have suffered a little while, compleat you himself, establish, enable, fix:

11. To him be Glory and Might, for evermore: so let it be.

12. By Silvanus, a faithful Brother to you (as I think) have I written by reason of a few Things; and exhort, as also bear witness, that this is the true Grace of God in which you stand.

13. She at Babylon chosen together salutes you, and Mark my Son.

14. Salute one another with a Kiss of Love. Peace be to you all who are in Christ Jesus: so let it be.

Ver. 1. *who shall*] as just before, not *and*.

Ver. 2. *and overlook*] The Consent of *Copies* scarce hindered *Mills*, as he says, from counting this a *marginal Gloss*, being not in two only, *Pr.* 1502.

Ib. overlook] by *Doddr.* against, if not more for, Episcopacy, discharge the Episcopal Office.

Ib. willingly] There being added to it by the *Vulg.* and some, according to God, see *Mills's Pr.* 596, 598.

Ver. 3. *Flock*] to which is put in the *Vulg.* from the *Mind* or *heartily*, though only a *Comment*, *Mills Pr.* 596.

Ver. 5. *being subject*] a small Number are without, and Somebody added *Mills* says for a Supplement, *Pr.* 1502. like which are Instances enow elsewhere.

Ib. but] as *Jam.* iv. 6.

Ver. 6. *Time*] of *Visitation* with the *Vulg.* and several; for which I may send the Reader, if he wants Satisfaction, to the *Note* of *Mills*, and his *Pr.* 596, 801.

Ver. 8. *goes about*] See *Job* i. 7.

Ver. 12. *by reason of a few Things*] according to the *Gr.* Words; there being not *iv* but *di*.

Ver. 13. *She*] This has been taken to be *Peter's* Wife, or some other Woman, *Wall* supposes first by *Mills*: as on the contrary the *Lady* a *John* 1. is conjectured by *Whitby* to be some Church; so it may be best to render both just as they are.

NOTES upon the Second Epistle of P E T E R.

C H A P. I.

SIMON Peter, a Servant and Apostle of Jesus Christ; to those who have obtained the like precious Faith with us, by the Righteousness of our God, and Saviour Jesus Christ.

2. Grace and Peace be increased to you, by the Knowledge of God, and of Jesus our Lord;

3. As all Things belonging to Life and Piety, are of his divine Power that is given us, through the Knowledge of him who has called us, by Glory and Virtue:

4. Whereby very great and precious Promises are given us; that by these you may become Partakers of the divine Nature, in fleeing from the Corruption in the World through Lust.

5. Nay and by employing all Carefulness on this same, make a Supply in your Faith of Virtue, in this of Knowledge,

6. In this of Temperance, in this of Patience, in this of Piety,

7. In this of brotherly Friendship, and in this of Love.

8. For while these Things are in you, and increase, they will make you not idle, nor unfruitful in the Knowledge of our Lord Jesus Christ.

9. And he in whom these Things are not present is blind, being short-sighted, and got unmindful of the Cleansing of his Sins formerly.

10. Therefore rather, Brethren, be careful to make your Calling and Choice firm: for by doing these Things you will never offend.

11. For thus there will richly be furnished to you, an Entrance into the everlasting Kingdom of our Lord, and Saviour Jesus Christ.

12. Therefore I will not neglect to put you always in Remembrance concerning these Things, notwithstanding your having known, and been established in the present Truth.

13. Nay I esteem it righteous, as long as I am in this Tabernacle, to stir you up in Remembrance:

14. Since I know that there will be a speedy putting off my Tabernacle, according as our Lord Jesus Christ also has made manifest to me.

15. So I will be careful too, that you may continually have, after my Decease, the making mention of these Things.

16. For we did not follow after Fables cunningly made, when we made known to you the Power and Presence of our Lord

Tit. Tyndal in his *Prologe* writes, *The fyrst Chapter sheweth howe it shulde go in the tyme of the pure and true gospell. The seconde how it shulde go in the tyme of the pope and mennes doctrine. The thyrde how at the last men shulde beleue no thyng nor feare God at all.* A notable Observation, and may seeme little lesse than prophetick, as the Name of *Deismus* was scarce known then.

Ib. *Epistle*] Written anno 67, as *Mills* computes.

Ver. 3. *the like precious*] *Vulg. equal*, which *Mills* observes does expresse but Part of the Gr. Word, *Prol.* 597.

Ib. *our God*] *our* in the last *Eng. Transf.* being inadvertently, it seems, placed wrong.

Ver. 3. *all Things belonging &c.*] Let any one try whether he can make the *Greek* otherwise, besides *all Things of his divine Power that is given us, belong to Life and Piety*, which must be less eligible; bating however *Beza's* Distortion of it, as if the genitive Case was absolute with *as*, and the passive Participle active, and governed an Object.

Ib. *by Glory*] the same *by* as before *the Knowledge*; and if *dia* be changed into *idia*, as with a few, it will be, *by his own Glory*.

Ver. 4. *are given*] a Passive of the same Verb as that in the foregoing Verse, which may indicate that one as well as the other is to be taken in its proper Signification.

Ver. 5. *Nay*] Here is Nothing for *besides*, says *Wall*; but that for *samo* seems wildly rendered so.

Ib. *Virtue*] *West.* courage, following *Dodd.* in his

Fashion; whereas this might be general with some special Particulars after.

Ver. 8. *and increase*] seems added *Mills* says, for the mere *Eth.* not having it, *Pr.* 1218. yet see how poorly he speaks of that *Transf.* *Pr.* 1188.

Ver. 9. *being short-sighted*] in the *Vulg. Lat.* and *groping with the Hand*, wide from the Meaning of the Gr. Word, *Mills Pr.* 598. and no Wonder, since *and* is entirely added.

Ver. 10. *be careful*] *by good Works* in some Copies.

Ver. 13. *up in*] for *by putting* should be *Ital.* as well as you in the *com. Transf.*

Ver. 15. *have*] so the Gr. as likewise *make mention.* *Ward*, the Papist, Author of that vile Hudibrastick Poem called *England's Reformation*, in another broad Book which he intitles *Errata to the Protestant Bible*, printed 1737, would have this Verse mean that *Peter* would remember them after his Death, by his Intercession for them in Heaven; though it be contrary both to their own nonsensical *Rhemish Transf.* and to their other by *Nary*, which is thus, *But I shall take care that even after my death, ye may often remember these things*; see p. 59. of the said *Errata to &c.* a pedantick Title of *Lat.* and *Eng.* together, with *is* improper.

Ver. 16. *Fables cunningly made*] in some Copies of the *Vulg. learned*, in others *unlearned Fables*, both wrong, *Levain Edit.* and *Mills, Pr.* 598.

Jesus Christ; but were Spectators of his Majesty.

17. For he received from God the Father Honour and Glory, when such a Voice was brought to him from the magnificent Glory, This is my beloved Son, in whom I am pleased.

18. And this Voice brought from Heaven we heard, when we were with him on the holy Mountain.

19. We also have a firmer Word of Prophecy; to which when you give heed ye do well, as to a Light that appears in an obscure Place, till the Day dawns, and the Morning-star rises in your Hearts:

20. As you know this first, that there is not any Prophecy of the Scripture of its own Exposition.

21. For Prophecy was not carried on formerly by the Will of Man, but holy Men of God spoke, as they were carried on by the Holy Spirit.

C H A P. II.

BUT there were also false Prophets among the People; as there will too be false Teachers among you, who will bring in Heresies of Destruction, and denying the Lord who bought them, will bring to themselves speedy Destruction.

2. And many will follow after their destructive Things, through whom the Way of Truth will be spoken evil of.

3. Nay in Covetousness with feigned Words they will make merchandice of you; for whom Judgment of old is not idle, and their Destruction does not slumber.

4. For if God did not spare the Angels that sinned, but put *them* into Hell in Chains of Gloominess, and delivered up to be kept for Judgment;

5. And did not spare the ancient World, but preserved Noe the eighth Person, a Preacher of Righteousness, bringing the Flood to the World of the Impious;

6. Moreover reduced the Cities of Sodom and Gomorra to Ashes, and condemned with an Overthrow, making an Example to them that should afterwards do impiously;

7. And delivered righteous Lot, who was fatigued by the Ungodly in the Wantonness of Conversation;

8. (For the righteous Man by seeing and hearing, as he dwelt among them, tormented *his* righteous Soul, Day after Day, by the unlawful Deeds:)

9. The Lord knows how to deliver the Pious out of Temptations, and to keep the Unrighteous for the Day of Judgment to be punished;

10. But especially those that go after the Flesh in Lust of Defilement, and despise Dominion, are daring, as also please themselves, and fear not to speak evil of the Honourable:

11. Where Angels, who are superior in Might and Power, do not bring reviling Judgment against them with the Lord.

Ver. 19. *the Day dawns*] of the Destruction of the Jews, according to our great Hammond, and the *Morning-Star* he interprets to be the *Forerunners* of it, as also in our Hearts the Consideration of the Predictions as such; was there ever much stranger Exposition?

Ib. *Morning-Star*] *The Light of the Spirit of God, Cast in Defen.* p. 217. and by *Whitby*, *The internal Gifts and Illuminations of the Holy Spirit.*

Ver. 20. *of its own Exposition*] but of the Holy Spirit's, Ver. 21. and thus the Gr. So *Wm. Tyndal* in his *Parab. of Wicked Mammon* says, *The Scripture is Nothing else but that which the Spirit of God hath spoken by the Prophets and Apostles, and cannot be understood but of the same Spirit.*

Ver. 21. *as they were carried on*] a Participle from the Verb before, and in the Meaning of the Gr. and as they were instead of being, so not *Italick.*

Ver. 1. *will*] So *Wall* bids us read.

Ib. *of Destruction*] the same Word as the last in this Verse.

Ver. 2. *destructive Things*] In some Codes *Wantonneſſes*, the received Reading being thought not so proper, and therefore altered, as I conjecture with our ingenious as well as laborious *Mills*, tho' *Whitby* is for that.

Ver. 4. *Gloominess*] For this the *vulg. Lat.* having *Hell*, *Veleſus* as it seems framed *Greek* to it, as if he had found the *Original* so, the like to which may be seen in other Places.

Ib. *delivered up to be*] according to the Pointing in the best Gr. Editions of *Mills* and *Wetſen.*

Ver. 6. *and condemned*] as after the foregoing, to be an Example to future Ages, by the Overthrow still to be seen.

Ver. 7. *Wantonneſſe*] as translated Ver. 18. *Rom. xiii.* 13. every where else I think *lasciviousneſſe*, an old Word to the same Purpose. The *Vulgate* has thrust in before it [Injury and] *Mills*, Pr. 599. and our *Eng.* follow him in translating, by putting *with* to this which it does not belong to, and leaving out *in.*

Ver. 8. *tormented*] *Vulg.* *they tormented*, beside the Text, says *Mills*, Pr. 599. but possibly *n* has slipped into *cruciant.*

Ver. 10. *daring*] so *West.*

Ib. *and fear not to speak evil of the Honourable*] The *Vulg.* has, *they fear not to bring in Sects blaspheming*, but old Copies of it as well as the Gr. without *to bring in*; of which clearly in his *Pro.* 599, 600. disserts *Clarissimus Millius*, as cited by the *Latin* Writers (which Epithet in the literal Meaning he may claim beyond many of his Fellow-Authors on the Scripture) *the very* (not to say most) clear *Mills.*

Ver. 11. *Where*] with or among the Honourable, Nothing of the Sense of *Whereas.*

Ib. *with the Lord*] two Copies and four *Versions* being without, *Mills* says it is a *Gloss*, not *Text.*

12. But these as irrational natural Brutes, made to be caught, and be corrupt, that speak evil of the Things in which they are ignorant, will perish in their Corruption;

13. And receive the Reward of Unrighteousness, as they esteem Pleasure in the Day to be Delight, are Stains and Faults, moreover sport in their Deceivings, when they feast with you:

14. Who have Eyes full of Adultery, and without resting from Sin, as also entice unsteady Souls, and have a Heart exercised in Covetings, are cursed Children;

15. That leaving the right Way, are gone astray, and follow after the Way of Balaam Son of Bosor, who loved the Reward of Unrighteousness.

16. But he had the Reproof of his own Iniquity; as the dumb Ass spoke with human Voice, and forbade the Madness of the Prophet.

17. These are Fountains without Water, Clouds driven by the Whirlwind, for whom the Gloom of Darkness is kept for ever.

18. For while they speak Things too haughty of Vanity, they entice in the Lusts of the Flesh by Wantonness, those who really escaped from them that were conversant in Error.

19. And promise those Liberty, when they themselves are Servants of Corruption; since to whom any one is brought under, to the same also he is become a Servant.

20. For if when they have escaped from the Pollutions of the World, by the Knowledge of the Lord and Saviour Jesus Christ, yet they are again entangled with the same, and are brought under; the latter Things become worse to them than the former.

21. For it would have been better to them not to have known the Way of Righteousness,

than when they knew to turn from the holy Commandment delivered to them.

22. But that of the true Proverb is come to pass with them; The Dog is turned to what he vomited himself, and the Sow that was washed into rolling about in the Dirt.

C H A P. III.

THIS second Epistle now, Beloved, I write to you, and in them stir up your sincere Mind in Remembrance;

2. To remember the Words said before by the holy Prophets, and the Commandment of us the Apostles of the Lord and Saviour:

3. As you know this first, that Scoffers will come in the latter Days, who will go on according to their own Desires;

4. And say, Where is the Promise of his Coming? For since the Fathers have slept, all Things continue so as from the Beginning of the Creation.

5. For they are willing this should be concealed from them, that the Heavens were of old, and the Earth standing together out of the Water and through it, by the Word of God.

6. By which Things the World then, being overflowed with Water, perished.

7. But the Heavens and Earth now, by the same Word, are laid up in store, and kept for Fire to the Day of Judgment, and of the Destruction of impious Men.

8. However let not this one Thing be concealed from you, Beloved, that one Day is with the Lord as a thousand Years, and a thousand Years as one Day.

9. The Lord does not delay the Promise (as some think it Delaying) but is forbearing to us, as he is not willing any should perish, but all come to Repentance.

Ver. 12. *natural*] The *Vulg.* in this Manner, *naturally to be caught*, leaving out *made*; of which see *Mills, Pr.* 600. not cited as often by *Kuster*.

Ib. *made*] being not in the *Vulg.* and a Copy or two, *Erasmus* supposes added.

Ver. 13. *Faults*] in Society, or Company.

Ib. *Deceivings*] *Wall* is positive, after *Hammond* was suspicious, the Word should be as in *Jude* 12. but two or three Copies only and two *Vers.* seem too weak to support it.

Ver. 15. *leaving*] The *Greek* that abundantly uses Participles instead of Verbs, having three, sometimes four together, and in *Heb.* vi. 4, 5, 6. & xi. 13. five, as I observed, has this here the eighth.

Ver. 17. *for ever*] A few being deficient in, *Mills*, with *Estius* vindicating the *Vulg.* says it crept from *Jude* 13. *Pr.* 500.

Ver. 18. *really*] *Vulg.* and some a little.

Ver. 20. *if*] But three Books having *they* instead of *this*, *Grotius* writes that is the *true Reading*, as if the major Authority of Copies was Nothing.

Ver. 22. *that of*] not according to.

Ib. *and the*] not two Proverbs as in the *com. Transf.* or rather this but a Piece of one.

Ver. 1. *This &c.*] Elegantly in *Gr.* by Position thus, *This now, Beloved, second to you I write Epistle*; and in Eloquence *Peter* seems to exceed *Paul* himself.

Ib. *in*] I know not why our Translators changed this into *by way of*, and to the same added *by putting you*, Ch. i. 13.

Ver. 2. *holy*] *Mills* suspects was brought from Chap. iv. 21. of this *Epist.* meaning perhaps Ch. i. two Copies being destitute of it.

Ver. 3. *according to*] for *after* may signify otherwise, such as the *Gr.* does not allow of.

Ver. 4. *Promise of*] *Vulg.* *Promise or*; and I don't see how it was done so likely, as by mistaking the *Gr.* Article α before *Promise* to be behind it, which might then stand for *or*, without the Aspiration and Accent, as formerly written. The mere adding *or* with *Mills, Pr.* 500. labours under Improbability.

Ver. 6. *which Things*] plur. viz. the Water and the Heavens, *Gen.* vii. 11. with the Earth's standing so; if not also their Infidelity and wilful Ignorance, such as in the two foregoing Verses.

10. The

10. Yet the Day of the Lord will come as a Thief in the Night; in which the Heavens will pass away with a Noise, nay the Elements be scorched, and demolished, as also the Earth with the Works on it be burnt up.

11. Since all these Things then will be demolished, what Sort of Persons ought you to be, in holy Conversation and Piety;

12. Waiting for, and making haste to the Coming of the Day of God, by which the Heavens will be on fire and be demolished, as likewise the Elements be scorched and dissolved!

13. Nevertheless according to his Promise, we wait for new Heavens and a new Earth, in which Righteousness dwells.

14. Therefore, Beloved, as you wait for these, be careful to be found by him in Peace, without Stain and Blemish.

15. And esteem our Lord's Forbearance to be Salvation; even as our beloved Brother Paul, according to the Wisdom given him, has written to you;

16. As likewise in all the Epistles, who speaks therein concerning these Things: wherein are some difficult to be understood, which the Unlearned and Unsteady twist, as also the rest of the Scriptures, to their very own Destruction.

17. Since you therefore, Beloved, know before, take heed that in being taken away too by the Error of the Ungodly, you may not fall from your own Stedfastness.

18. But grow in Grace, and the Knowledge of our Lord and Saviour Jesus Christ; to him be Glory, both now, and to the everlasting Day: so let it be.

Ver. 10. *in the Night*] Some have not, and therefore has been thought transcribed from 1 *Thes.* v. ii. but *Whit.* says, there is no Cause why this should not be joined to *Thief* here, as well as there, and *Mat.* xxiv. 23. *Luke* xii. 39.

Ver. 16. *wherein*] so seven Copies and two Versions, but others among which viz. Things.

Ver. 17. *Ungodly*] old *Lat.* *simple*, as *Mills* may rightly suppose, from *unlearned* in the last Verse, *Pr.* 600.

NOTES upon the First Epistle of JOHN.

CHAP. I.

WHAT was from the Beginning, what we have heard, what we have seen with our Eyes, what we have looked upon, and our Hands have felt concerning the Word of Life;

2. (Which Life has been made manifest, and as we have seen, we testify, and tell you of the everlasting Life, that was with the Father, and has been made manifest to us)

3. What we have seen and heard, we tell you, that you also may have Communion with us; and our Communion is even with the Father, and with his Son Jesus Christ.

4. And these Things we write to you, that your Joy may be full.

5. Now this is the Message which we have heard from him, and rehearse to you, that God is Light, and there is not any Darkness in him.

6. If we say that we have Communion with him, and go in Darkness; we lye, and do not according to the Truth.

7. But if we go in the Light, as he is in the Light; we have Communion one with another, and the Blood of Jesus Christ his Son cleanses us from all Sin.

8. If we say that we have not Sin; we seduce our selves, and the Truth is not in us.

9. If we confess our Sins; he is faithful and righteous, to forgive us the Sins, and cleanse us from all Unrighteousness.

10. If we say that we have not sinned; we make him false, and his Word is not in us.

CHAP. II.

MY little Children, these Things I write to you, that ye may not sin; and if any one sin, we have an Advocate with the Father, Jesus Christ the Righteous;

2. And he is an Atonement for our Sins, nay not for ours only, but also for the whole World's.

3. And by this we are sensible that we know him, *that it is* if we keep his Commandments.

4. He that says, I know him, and does not keep his Commandments; is a Liar, and the Truth is not in him.

5. But he who keeps his Word; in him truly the Love of God is made perfect: by this we know that we are in him.

6. He that says he remains in him, ought himself also so to walk, as he did.

7. Brethren, I write not a new Commandment to you, but the old one which you have had from the Beginning: the old Commandment is the Word that you have heard ever since.

8. Again I write a new Commandment to you, which Thing is true both in him and you; because the Darkness is passed away, and the true Light already shines.

9. He that says he is in the Light, and hates his Brother, is in Darkness till now.

10. He who loves his Brother, remains in the Light, and there is not Offence in him.

11. Whereas he that hates his Brother is in Darkness, and walks in it; nay does not know whither he is going, because Darkness has blinded his Eyes.

12. I write to you, little Children, because the Sins are forgiven you for the sake of his Name.

13. I write to you, Fathers, because ye have known him who was from the Beginning. I write to you, young Men, because ye have overcome the wicked one. I write to you, Children, because ye have known the Father.

Tit. John] These three *Epistles* of his are each stated by *Mills*, to be written about the Year 91 or 92, being 24 or 25 Years after the last of *Paul's* and *Peter's*; and this at the City of *Ephesus*, according to the *Subscriptions* of some *Copies*.

Ver. 6. *do not according to the Truth*] after the Expression of *Christ* recorded by him, *Book iii. 21.*

Ver. 7. *one another*] Some *Manuscripts* read *him*, says *Whitby*, which either is the *true Reading*, or gives the true Sense of the other; but by *Mills* it appears that only a *Copy* of *Curcellæus* has that, which may be doubtful whether it was any, he was so uncertain a *Collector*.

Ib. his Son] seems added says *Mills*, only for the *Eth.* not having it.

Ver. 9. *righteous*] as *Unrighteousness* after it.

Ver. 10. *we have not sinned*] which is directly all one with *we have not Sin*, says *Ham.* and he expounds [we] not to be the *Apostle* and *pious Christians*, but those that walk in *Darkness*.

Ver. 3. *that it is*] See also *Ch. v. 2.*

Ver. 5. *his Word*] So the *Gr.* and so the *Vulg.* of which *Mills* says Nothing, yet *Whitby* in *Examen. Mil. L. ii. 3.* that it is not to be called a *various Reading* in the *Vulg.* but we are subject to dote sometimes.

Ver. 7. *Brethren*] The *Vulg.* and some have *Beloved*.

Ver. 13. *Children*] As *ἡμῶν* is *little Children*, Ver. 1. 12, 28. and other Places of this *Epist.* being the Diminutive of *ἡμῶν Children*; so *παῖδα* here and Ver. 18. *Children* or *little Boys* from *παῖδα Boys*.

14. I have written to you, Fathers, because ye have known him who was from the Beginning. I have written to you, young Men, because ye are strong, and the Word of God remains in you, and ye have overcome the wicked one.

15. Do not love the World, nor the Things in it: if any one loves the World, there is not the Love of the Father in him.

16. Since every Thing that is in the World, the Desire of the Flesh, the Desire of the Eyes, and the Haughtiness of Life, is not of the Father, but is of the World.

17. And the World passes away, with the Desire of it; but he who does the Will of God remains for ever.

18. Children, it is the last Season: and according as you have heard that Antichrist would come, even now there are many Antichrists; whence we know that it is the last Season.

19. They went out from us, but were not of us: for if they had been of us, they would have remained with us; but it was in order to be made manifest, that all are not of us.

20. Moreover you have an Anointing from the Holy One, and you know all Things.

21. I have not written to you, because ye do not know the Truth; but because ye know it, and that there is not any Lye of the Truth.

22. Who is a Liar, unless he that denies that Jesus is the Christ? This is Antichrist, that denies the Father and the Son.

23. Every one who denies the Son, has not the Father.

24. Let what you have heard from the Beginning therefore remain in you: if that does, ye also will remain both in the Son and the Father.

25. And this is the Promise which he has made to us, everlasting Life.

26. These Things have I written to you, concerning those who are seducing you.

27. And the Anointing which you have received from him remains in you, and ye have no Need that any one should teach you; but as the same Anointing teaches you concerning all Things, and is true, and is no Lye: and according as it has taught you, shall ye remain in him.

28. And now, little Children, remain in him; to the end that when he is made manifest, we may have Boldness, and not be ashamed at him in his Presence.

29. If you know that he is righteous, you know that every one who does Righteousness is born of him.

CHAP. III.

SEE what Sort of Love the Father has given us, that we should be called the Children of God: for this reason the World knows us not, because it did not know him.

2. Beloved, we are now the Children of God, and it is not yet made manifest what we shall be; but we know that when he is made manifest, we shall be like him, since we shall see him according as he is.

Ver. 14. *I have written to you, Fathers, because ye have known him who was from the Beginning*] not in the vulg. Lat. and two or three Gr. Copies, plainly because of the like in Ver. 13. and not by reason of this and the next Beginning with the same, as *Mills* would: for who can think such a Chasm would prevail in those Copies by Oversight?

Ver. 16. *Desire*] The Use of the Word *Lust* being now commonly restricted to that of the Sexes, but here it is to be understood general as far as unlawful, and to comprehend Intemperance and Passion of several Kinds. Against which, under the Term of *Pleasure*, see the manly exuberant Reasoning of our Nation's present and justly admired Sage, in about half his *Centaur not Fabulous*.

Ver. 23. *Father*] Several Copies have what is *Italic* in our com. Version, excepting but, no fewer than fourteen which *Mills* found, and the Vulg. with three other Versions besides Authors, yet that Part was not thought by our Translators sufficiently established, and if it had been in at first, it appears unlikely to be left out after, but on the contrary is easily seen that it might be put in for its Analogy with the foregoing and *John* viii. 19. and not therefore cut off, as *Estius* to vindicate the vulg. Lat. pleads against Sense, and *Mills* seems tacitly to yield to him.

Ver. 27. *ye have no Need that any one should teach you*] Nary in his *Marg.* says, *John* here alludes to *John* xvi. 12, 13. & xiv. 26. and calls the Holy Ghost the *Unction*

which shall teach them all Things, so as that they need not to be taught by any Body else.

Ib. *the same*] For this the Vulg. and some others have *his*, by *autē* instead of *autē*.

Ib. *Anointing teaches you*] *Hammond* in his Procedure as at *Act* ii. 17. relates that the full meaning of this is, *their having been instructed by those on whom the Holy Ghost had descended, and confirmed by the gift of miracles*. But mind it is at the present Time, and so continuing; and had not he been determined to get rid of the plain Meaning at any Rate, he would scarce have interpreted the *Anointing* by *having been instructed*, that is the *having been taught teaches*, which is as good Sense as a Book's *having been written writes all the Things in it*; thus confounding Passive with Active, and Past with Present. Whereas *Whitby*, though he opposed the *Quakers* by Name, would not throw away the Truth so, nor use such Sophism, but says on Ver. 20. "That *Unction* is the Holy Spirit which he hath given to them that believe." However *Hammond's* Interpretation running a small Stream in *New Light*, Sect. 14. where he purposely treats of it, he says it *hath been shewed at large on Act* x. a. but there I find it no more than on the Back of my Hand, both before my Eyes. Not content with putting it aside thus, he expounds *all things* to be that *Jesus was the Christ*; to which the Reader may expect no Answer.

Ver. 1. *he called*] added in the vulg. Lat. and some Copies, and by *Mills*, Pr. 601. but misquoted for Ch. ii. 28.

3. And every one who has this Hope in him, purifies himself, according as he is pure.

4. Every one that does Sin, does also an unlawful Thing; as Sin is an unlawful Thing.

5. And you know that he was made manifest, in order to take away our Sins; and there is no Sin in him.

6. Every one who remains in him, sins not: every one that sins, has not seen him, nor known him.

7. Little Children, let Nobody seduce you: he who does Righteousness, is righteous, according as he is righteous:

8. He that does Sin, is of the Devil; since the Devil sinned from the Beginning. For this was the Son of God made manifest, that he might demolish the Works of the Devil.

9. Every one who is born of God, does not commit Sin, because his Seed remains in him; nay he cannot sin, because he is born of God.

10. In this the Children of God, and those of the Devil are made manifest; every one that does not Righteousness, is not of God, and he who loves not his Brother.

11. For this is the Message which you have heard from the Beginning, that we should love one another:

12. Not being as Cain was of the wicked one, and slew his Brother: and for what Cause did he slay him? Because his Works were wicked, and those of his Brother righteous.

13. Do not wonder, my Brethren, if the World hates you.

14. We know that we have departed from Death to Life, because we love the Brethren: he who loves not a Brother, remains in Death.

15. Every one that hates his Brother, is a Murderer; and you know that no Murderer has everlasting Life remaining in him.

16. In this we have known Love, that he yielded up his Life for us; and we ought to yield up our Lives for the Brethren.

Ver. 14. *a Brother*] is of some Reader, not of the Apostle himself, *Mills* writes, *Pr.* 1357. as the *Vulg.* is without it, and a few more; and when I thus mention the *Vulg.* it is for the Reader to understand, that the same might be the Occasion of the rest.

Ver. 16. *have known*] just as in *Ch.* iv. 16. *2 Cor.* v. 16. not *perceive* either in Meaning or Tense.

Ib. *Love*] of God being but in very few Copies, and not the principal, since *Spirit* of it self may signify so.

Ver. 17. *remain*] as often in this *Epistle*.

Ver. 19. *by this*] I understand it of the following, as in *Ver.* 16. *Ch.* iv. 2, 13. & v. 2. not the foregoing as *Ham.* viz. by the inward divine Witness condemning or clearing we know, being not *may know*; as in *Whitby's Paraph.* and as the foregoing would require, [That] with which the next *Ver.* begins demanding also the other.

Ib. *know*] shall be known by some, to be like the following Verb it may be supposed, though *Mills* with a weaker Cord pulls the other Way.

Ver. 20. *That*] It is not to be allowed for *Ort* to begin a Sentence, nor do I allow it to signify *for*; and it is here the same which is rendered *that* in the *Ver.* before.

17. But whoever has the Livelihood of the World, and sees his Brother having Need, and shuts up his Bowels from him, how does the Love of God remain in him?

18. My little Children, let us not love with Word, nor Tongue; but with Work, and Truth.

19. And by this we know that we are of the Truth, and shall be confident in our Hearts before him:

20. That if our Heart condemn us, God is greater than our Heart, and knows all Things;

21. *And* Beloved, if our Heart does not condemn us, we have Boldness towards God.

22. And whatever we ask for, we receive from him; because we keep his Commandments, and do Things pleasing before him.

23. And this is his Commandment, that we should believe in the Name of his Son Jesus Christ, and love one another, according as he has given us Commandment.

24. Now he who keeps his Commandments, remains in him, and himself in the other; and by this we know that he remains in us, through the Spirit which he has given us.

CHAP. IV.

BELOVED, do not believe every Spirit, but prove the Spirits whether they are of God; since there are many false Prophets gone forth into the World.

2. By this you know the Spirit of God; every Spirit that confesses Jesus Christ come in the Flesh, is of God.

3. And every Spirit that does not confess Jesus Christ come in the Flesh, is not of God; and this is Antichrist's, which you have heard that it would come, and it is now in the World already.

Ib. *our Heart condemn us*] on which *Ham.* paraphrases, *Our Hearts condemning us, is a sure Argument that God will do so too.*

Ver. 21. *And*] As *Ver.* 20. seems to belong to the first Part of *Ver.* 19. thus, we know that we are of the Truth, because the inward Evidence which we have in our own Consciences is according to that of God, though in a less Degree; so this Verse appears to belong to the latter Part of that.

Ver. 24. *the Spirit*] *Hammond* interprets this to be *the Temper, or pious Disposition of Mind, PS. concerning New Light, Sect.* 13. but does not tell us, as requisite to such Interpretation here, that the Temper is God, nor yet invalidate *be abideth in us.*

Ver. 2. *you know*] For *know ye* reads as if it were imperative. Some Copies have *is known*, unless *an* is there put for *is*, as sometimes.

Ver. 2, 3. *come*] Some have *to be come*, which *Mills* thought genuine, *Pr.* 501. but I suppose was only an Attempt to mend *John's* Expression, which seemed to want *that is after confesses.*

Ver. 3. *for does not confess Jesus Christ come in the Flesh*, the *Vulg.* and some of the old Writers have *dissolves*

4. You

4. You are of God, little Children, and have overcome them; because he that is in you is greater, than he that is in the World.

5. They are of the World; for this reason they speak of it, and that hearkens to them.

6. We are of God: he who knows God, hearkens to us; he that is not of God, does not hearken to us. By this we know the Spirit of Truth, and the Spirit of Error.

7. Beloved, let us love one another: since Love is of God; and every one who loves, is born of God, and knows him.

8. He that does not love, knows not God; since God is Love.

9. In this was the Love of God made manifest to us, that God sent his only begotten Son into the World, in order for us to live through him.

10. In this is Love, not that we loved God, but that he loved us, and sent his Son to be an Atonement for our Sins.

11. Beloved, if God so loved us, we ought also to love one another.

12. Nobody has ever seen God: if we love one another, God remains in us, and his Love is made perfect in us.

13. By this we know that we remain in him, and he in us, because he has given us of his Spirit.

14. And we have seen, and do testify, that the Father sent his Son to be the Saviour of the World.

15. Whoever confesses that Jesus is the Son of God, God remains in him, and he in God.

16. And we have known and believed the Love which God has to us: God is Love; and he who remains in Love, remains in God, and God in him.

17. In this is Love made perfect with us, that we may have Boldness on the Day of

Judgment; since according as he is, we are also in this World.

18. There is not Fear in Love, but perfect Love casts that out, since Fear has Torment: he who fears is not made perfect in Love.

19. We love him, because he loved us first.

20. If any one say, I love God; and hates his Brother, he is a Liar: for he that does not love his Brother, whom he has seen; how can he love God, whom he has not seen?

21. And this Commandment we have from him, that he who loves God, should also love his Brother.

CHAP. V.

EVERY one who believes that Jesus is the Christ, is born of God; and every one that loves him who begat, loves him also who is begotten by him.

2. By this we know that we love the Children of God, *that it is when we love God; and keep his Commandments.*

3. For this is the Love of God, that we keep his Commandments; and his Commandments are not heavy.

4. Since every Thing that is born of God, overcomes the World; and this is the Victory which does it, our Faith.

5. Who is it overcomes the World, but he who believes that Jesus is the Son of God?

6. This is he who came by Water and Blood, Jesus Christ; not with Water only, but with Water and Blood: and it is the Spirit testifies, because the Spirit is Truth.

7. Since there are three that testify in Heaven, the Father, the Word and the Holy Spirit; and these three are one.

Jesus; and *Mills* shews how it was made, not by the Hereticks, but against them; but what then becomes of the Authentickness of that *Lat. Bible*? *Wall* thinks *St. John* means, *confesseth not that Jesus is the Christ, who came in the Flesh*, as very few did deny Jesus to have come in the Flesh; but this may be too curious, since many denied Christ to be so come, and make *who came in the Flesh* superfluous.

Ver. 4. *them*] *Vulg.* him, and by *Mills* cordially, but with too much Sophism: for is it to be thought some Reader made him into them, lest it should be referred to God? Would it be understood that they overcame him whom they were of, and who was in them? Surely such a Scribe must either have very little Sense himself, or else think others had. *John* might say *them*, as there were many Antichrists, Chap. ii. 18. or for the Antichrist he spoke of being not a single Person; better than because they follows, the Reason that *Mills* gives to his fancied Corrector; but that *they* is of great Force to shew this them is genuine.

1b. *he that is in you is greater, than he that is in the World*] i. e. that good Spirit which dwells in pious Men, is

more powerful in them than Satan is in wicked Men, *Whitby's* Append. to 2 Cor. vi.

Ver. 16. *and God in him*] If it were not for the unanimous Agreement of the *Greek*, *Mills* says he should think this brought from the Verse before, as not being in the *Syrinck*, Pr. 1255.

Ver. 5. *but he who believes* [Sc.] signifying that he who will not believe this, does not overcome the World: for no more can be made of it; therefore not what *Whitby* pretends in *Presf.* to *Galat.* and on 2 *Tim.* iii. 16. (tho' here, and in the *Presf.* to this, he writes otherwise) that *our Belief only that Jesus is the Son of God, is the Victory over the World.*

Ver. 7. Some Copies have not this Verse; others differently, more particularly, as *Mills* says, who examined them closely, and treats of it largely; *omittunt codices plurimi, most Copies* (viz. *MSS.*) omit, in this and the next Verse, what is between, *Since there are three that testify—the Spirit, and the Water, and the Blood*, joining these together; yet he counts it authentick. But *Clerc* in his *Epist.* concerning *Mills's Edit.* says, what he has for it seems light and weak; and *Wall* that he has so

8. And there are three that testify on Earth, the Spirit, and the Water, and the Blood; and the three are for one Thing.

9. If we receive the Testimony of Men, that of God is greater: since this is the Testimony of God, which he has testified concerning his Son.

10. He who believes in the Son of God, has the Testimony in himself: he that does not believe God, has made him false; because he has not believed in the Testimony which God testified concerning his Son.

11. And this is the Testimony, that God has given to us everlasting Life; and this Life is in his Son.

12. He who has the Son, has Life: he that has not the Son of God, has not Life.

13. These Things have I written to you who believe in the Name of the Son of God, in order for you to know that you have everlasting Life, and in order to believe in the Name of the Son of God.

14. And this is the Boldness which we have in him, that if we ask for any Thing according to his Will, he hears us.

15. And if we know that he hears us, in whatever we ask for, we know that we have the Requests which we ask from him.

16. If any one see his Brother sin a Sin not to Death, he shall ask, and he will grant him Life for them who sin not to Death: there is Sin to Death; I do not say that he should pray for it.

17. All Unrighteousness is Sin, and there is Sin not to Death.

18. We know that every one who is born of God, does not sin; but he who is born of God, keeps himself, and the wicked one does not meddle with him.

19. We know that we are of God, and the whole World lies in Wickedness.

20. Nay we know that the Son of God is come, and has given us Sense that we might know the True One; and we are in the True One, in his Son Jesus Christ: he is the True God, and everlasting Life.

21. Little Children, keep your selves from Idols: so let it be.

defended it, that he who thought it genuine before, will now conclude it to have been interpolated by some *Latin Scribe* first. However the Argument of *Hammond* seems of some Weight, that the Hereticks had more Cause to leave it out, than the Orthodox to put it in. *Wesley* transposes this and the next Verse.

Ver. 8. *the Water, and the Blood*] *Doddr.* says this is a difficult Text; when these are apparently the same as in Ver. 6. and according to *Beza*, &c. where is also *the Spirit* as here, and there *Doddr.* himself paraphrases well to the Matter on these Words as follows, "whose great Design it was both to cleanse and purify his People, and to make an Atonement to God for their Sins." Accordingly this *Water* is that of Regeneration, as in *John* iii. 5. *Tit.* iii. 5. *1 Cor.* vi. 11. & xii. 13. to which *the Spirit* is joined in each Place. But it is said these *bear witness or testify*. And do they not eminently testify both to and for the Servants of God?

Ib. *for one Thing*] viz. *Salvation*; the *Gr.* having to for Thing, but Nothing for agree.

Ver. 10. *the Testimony in himself*] *Whit.* in *Par.* that *Spirit of God* which gives this Testimony to Christ.

Ib. *believe God*] For God five or six Copies and four *Vers.* have *the Son*, and *Grot.* says more rightly; but *Whitby* answers, that the following confirms ours; and I may add, that *the Son* seems substituted from the same before.

Ib. *has made him false*] i. e. according to that Unbelief.

Ib. *God testified*] One Copy and the *Eth.* have only the Verb *he testified*, at which *Mills* says *God* was written in, according to his imaginary Process of *Marg.* and *Text*, to make it plain; what could not be wanting.

Ver. 12. *of God*] the *Vulg.* has not, which would not be worth mentioning, did not *Mills* speak for it, *Pr.* 503. whereas it was evidently omitted, to make this Part concurrent with the preceding; and if added, would much likelier have been there.

Ver. 13. *to you who believe &c.*] No less than five

Versions, and as many Copies, have it thus, *to you, in order for you to know that you have everlasting Life, who believe in the Name of the Son of God*; whereby these two Members of the Period are transposed, and the last in ours is cut off as it seems, and so is in *Whitby's Pref.* to *Gal.* tho' then the [&c.] after *Θεῷ* in *Mills's Note* will be wrong; the latter by reason of the following *and*, *Mills* talks, *Prel.* 501. like what he did of *Ch.* ii. 14. but the true Cause as more apparent is, the Difficulty of *written to you who believe* — *that you may believe*, and that in the same; yet *may believe* being future, will not if even taken rigorously interfere with the other, and may mean continue to believe, or believe more. Those that are acquainted with this Apostle's Style, not adapted to curious Ears, may like it the better as undoubtedly his own.

Ver. 17. *not*] *Mills* is for casting off, as being absent from two *Versions*, and an *Author* or two, though present in all Copies: his Reasoning is of a Piece with it; taking it as granted that *John* had not this, he relates it was put in by Somebody, because otherwise the Saying would seem superfluous, since the Apostle had said so in the Ver. before; but did not our Criticiser consider that it would first have seemed thus to *John* himself?

Ver. 18. *he who is born*] according as the very same is translated where it occurs besides, viz. *Gal.* iv. 29. *Heb.* xi. 23. *Vulg.* the Generation of God preserves him; but see the *Prel.* of *Mills*, 601, 602.

Ver. 19. *Wickedness*] *West.* the wicked one.

Ver. 20. *the True One*] *Jesus Christ*; so the True God. Ib. *his*] God's before.

Ib. *Jesus Christ*] is of the Scribes, not of the Apostle, the *Vulg.* has not it, says *Mills* magisterially, *Pr.* 755. when he might have said more authoritatively, the *Alexandrine Copy* has it not! but how unavailing both!

Ver. 21. *Idols*] By *Tyndal*, *Babes* keep your selves from images, which Sentence we are told was set at the Top of the Doors within the Churches, by the primitive Protestants here; and *Bp. Benner* in *Q. Mary's* Reign ordered such to be abolished.

N O T E S upon the Second Epistle of J O H N.

THE Elder, to the chosen Lady, and her Children; whom I love in the Truth, and not I only, but also all who know the Truth;

2. By reason of the Truth which remains in us, and will be with us for ever.

3. With you be Grace, Mercy, Peace from God the Father, and from the Lord Jesus Christ the Son of the Father, in Truth and Love.

4. I rejoiced greatly, that I found some of thy Children going in the Truth; according as we received Commandment from the Father.

5. And now I intreat thee, Lady, not as writing a new Commandment to thee, but that which we had from the Beginning, that we may love one another.

6. And this is Love, that we should walk according to his Commandments: this is the Commandment, according as you heard from the Beginning, that you should go in it.

7. Since many Seducers are come into the

World, who do not confess Jesus Christ is come in the Flesh: this is a Seducer, and an Antichrist.

8. Look to your selves, that we may not loose the Things which we wrought, but may receive a full Reward.

9. Every one that transgresses, and does not remain in the Doctrine of Christ, has not God: he who remains in the Doctrine of Christ, the same has both the Father and the Son.

10. If there come any one to you, and does not bring this Doctrine, receive him not into the House, nor speak a Salutation to him.

11. For he that speaks a Salutation to him, partakes of his wicked Deeds.

12. As I have many Things to write to you, I would not with Paper and Ink; but I hope to come to you, that our Joy may be fulfilled.

13. The Children of thy chosen Sister salute thee: so let it be.

Ver. 5. *Lady*] *West. Kuria*, for her proper Name.

Ver. 8. *we*] With several *you* in the three Verbs, by reason of the foregoing, as *Mills* remarks.

Ver. 10. *Salutation*] the Word rendered *greeting* in our

com. Bib. Acts xv. 23. & xxiii. 26. James i. 1. and God speed is old uncouth *English*.

Ver. 11. There is added at the End, *Behold I have foretold you, that in the Day of the Lord you will not be ashamed*; possibly made from 1 *Epist.* ii. 28.

NOTES upon the Third Epistle of JOHN.

THE Elder, to the beloved Gaius; whom I love in the Truth.

2. Beloved, concerning all Things I pray thou mayest prosper, and be well, according as thy Soul prospers.

3. For I rejoiced greatly, when the Brethren came, and testified of thy Truth, according as thou goest in the Truth.

4. I have no greater Joy than these Things, that I hear my Children go in the Truth.

5. Beloved thou doest faithfully, whatever thou performest both to the Brethren, and Strangers;

6. Who have testified of thy Love before the Church: whom by conducting, as is worthy of God, thou wilt do well.

7. For they went forth for his Name, and took Nothing of the Gentiles.

8. We ought therefore to receive such, that we may become Workers with the Truth.

9. I wrote to the Church; but Diotrephes, who loves to be the chief of them, did not receive us.

10. For this reason if I come, I shall remember his Deeds which he does, prating against us with wicked Words; and not satisfied with these, receives not the Brethren himself, nay those who would he hinders, and casts out of the Church.

11. Beloved, do not imitate Evil, but Good: he who does well, is of God; but he that does ill, has not seen God.

12. Demetrius is testified of by all, and by the Truth it self; nay even we testify, and you know that our Testimony is true.

13. I have had many Things to write, yet I would not with Ink and Pen write to thee.

14. But I hope to see thee quickly, and that we shall speak Mouth to Mouth. Peace be to thee. The Friends salute thee. Salute thou the Friends by Name.

Ver. 1. *Gaius*] This seems to be *Gaius* of *Corinth*, *Rom. xvi. 23.* says *Whitby*. But *Wall* writes as follows, *Some make him a Bishop of Pergamus. There is no body named whom they do not make a Bishop. With West. Gaius, and elsewhere, though it begins with the Letter Gamma.*

Ver. 5. *and Strangers*] *Vulg.* and this to Strangers by Interpolation, *Mills, Pr. 602.*

Ver. 6. *worthy of God*] as *1 Thes. ii. 12. Col. i. 10,*

Ver. 7. *his*] is but of little Authority, that of two *MSS.* and the *Vulg.* Because it was understood, *Mills* says, the Transcribers brought it into the Text.

Ver. 9. *I wrote*] but with the *Vulg.* I should have written perhaps, corrupt, *M. Pr. 603.*

Ver. 9, 10. *The very Apostles*, as *Wall* remarks, found continual Oppositions in the Churches.

Ver. 14. *The Friends*] with no *Our.*

NOTES upon the Epistle of JUDE.

JUDE, a Servant of Jesus Christ, and the Brother of James; to the called ones, who are sanctified in God the Father, and preserved by Jesus Christ.

2. Mercy to you, with Peace, and Love be increased.

3. Beloved, as I used all Carefulness to write to you concerning the common Salvation, I had Need to write to you, to exhort ye should strive earnestly for the Faith once delivered to the Saints.

4. For there are got in some Men, who were written of before formerly for this Condemnation, impious ones, who have turned away the Grace of our God into Wantonness, and denied the only Master God, and our Lord Jesus Christ.

5. And I would put you in remembrance, as ye once knew this, that when the Lord had saved the People from the Country of Egypt, he next destroyed them who did not believe.

6. Nay the Angels that did not keep their own Original, but left their Habitation, he has kept for the Judgment of the great Day, with eternal Bonds under Gloominess.

7. As Sodom and Gomorra, with the Cities about the same, which were given up to Whoredom in Manner like them, and went away after other Flesh, are laid before for an Example, as they suffer the Judgment of everlasting Fire.

8. In like Manner notwithstanding these Dreamers also defile indeed the Flesh, reject Dominion, and speak evil of the Honourable.

9. Whereas the chief Angel Michael, when

he debated with the Devil, and discoursed concerning the Body of Moses, did not dare to bring against *him* Judgment with Reviling; but said, The Lord rebuke thee.

10. But these indeed speak evil of whatever Things they know not; yet whatever Things they know naturally, as irrational Brutes, in these they are corrupt.

11. Wo is to them, because they are gone in the Way of Cain, are rushed out into the Error of Balaam for Reward, and are perished in the Contradiction of Core.

12. These are Stains in your Love-feasts, when they feast with you, who feed themselves without Fear; are Clouds without Water, carried about by the Winds; Trees withered as in Autumn, without Fruit, twice dead, rooted up;

13. Wild Waves of the Sea, that foam up their own Shame; wandering Stars, for which the Gloom of Darkness is kept for ever.

14. And Enoch also, the seventh from Adam, prophesied of these as follows; Behold the Lord comes in ten thousands of his Saints;

15. To execute Judgment against all, and to rebuke all the Impious of them, concerning all their Deeds of Impiety which they have done impiously, and concerning all the hard Things which impious Sinners have spoken against him.

16. These are Murmurers, Finders of fault, who go on according to their Desires; and their Mouth speaks Things too haughty, while they admire Persons for the sake of Profit.

Ver. 1. *Jude*] Gr. *Judas*, as *Luke* vi. 16. *Acts* i. 13. *John* xiv. 22. and he appears to be the 3d Brother, *Mark* vi. 3. *Mat.* xxvii. 56. if not the 4th, *Mat.* xiii. 55. but being put so; perhaps he and *Simon* were Twins. *Mills* conjectures he wrote this about the Year 90, and has it for certain between the Years 67 and 95.

Ib. *sanctified*] *beloved* with some; and ours, *Mills* says, crept in from *1 Cor.* i. 2. *Pr.* 684. where the Expression is different.

Ver. 4. *written of before*] by the Prophets; so *Wm. Tyndal*, of which it was written afore tyme: the Gr. undeniably signifying *written*, and not *ordained*, as in *Rom.* xv. 4. *Eph.* iii. 3. read *Whitby* and *Wall*. But the *pres. Transf.* followed the *Geneva*, which in *Certaine questions and answers*, put to some Editions, has, *Quest. Are not all ordained unto eternall life?* *Answ.* *Some are vessels of wrath ordained unto destruction*; and in the *Note* here, *The contemners of religion and apostates are appointed thereunto by the determinate counsell of God.* *Dodd.* has registered.

Ib. *turned away*] as being both nearer the Gr. and the Truth or Propriety of Expression, than *turning*.

Ver. 5. *next*] Gr. *secondly*.

Ver. 7. *them*] left out of the *com. Transf.*

Ver. 8. *notwithstanding*] viz. the Judgments on those before, as *Beza* observes; but this is omitted in our *Transf.*

Ib. *Dreamers*] without *filthy*, and so not with respect to natural Dreams; but conceited Notions.

Ver. 12. *Trees withered as in Autumn*] according to the *Original*; and how could their Fruit be withered, when they had none?

Ver. 14. *comes in ten thousands*] invigorating them to his Work, for so the *Original* as here rendered.

Ver. 16. *Finders of fault*] according as the Verb is every where turned, i. e. *Mark* viii. 2. *Rom.* ix. 19. *Heb.* viii. 8.

Ib. *Desires*] The *Gen.* add in the *Marg.* *in ungodlineffe and iniquitie*, tho' found only in one Copy, or rather but the *Complutensian Edition*.

Ib. *they admire*] not the *mouth*, or uncertain which.

17. But do ye, Beloved, remember the Words said before by the Apostles of our Lord Jesus Christ ;

18. That they told you, that in the latter Time there would be Scoffers, who would go on according to their own Desires for Impieties.

19. These are Separaters of themselves, sensual, and have not the Spirit.

20. But you, Beloved, building up yourselves in your most holy Faith, praying by the Holy Spirit ;

21. Keep yourselves in the Love of God,

and look for the Mercy of our Lord Jesus Christ to everlasting Life.

22. However shew mercy indeed to some, making a difference :

23. And by Fear save some, catching out of the Fire, while you hate even the Garment stained by the Flesh.

24. Now to him who is able to keep you without falling, and to make *you* stand before his Glory without Blemish in Joy ;

25. To God only wise, our Saviour, be Glory and Majesty, Might and Authority, both now and to all Ages : so let it be.

Ver. 19. *sensual*] which is misprinted *sensually* in my *Oxf. Bible*, but perhaps to make the *Eng.* grammatical, as was wanting.

Ver. 22. *shew mercy—making a difference*] But the *vulg. Lat.* with a few *Gr. Copies*, *reprove them that are judged*; and with more after *catching out of the Fire* in the next Ver. and to others *shew mercy in Fear*.

Ver. 24. *before*] as translated 2 *Cor.* xii. 19. *Eph.* i. 4. without adding *the presence of*.

Ver. 25. *wise*] crept as it seems, says *Mills*, from *Rom.* xvi. 27. for some leave it out; but as there is no where *To the only God*, and as this also is in 1 *Tim.* i. 17. I suppose it should be here.

NOTES upon the REVELATION of JOHN the Divine.

CHAP. I.

THE Revelation of Jesus Christ, which God gave him, to shew his Servants the Things that must come to pass quickly; which he signified, and sent by his Angel to his Servant John:

2. Who testified the Word of God, and the Testimony of Jesus Christ, with whatever Things he saw.

3. Blessed is he that reads, and they who hear the Words of the Prophecy, and keep the Things written in it: for the Time is near.

4. John, to the seven Churches that are in Asia. Grace be to you, and Peace, from him who is, and who was, and who is to come; and from the seven Spirits that are before his Throne;

5. And from Jesus Christ, the faithful Witness, the First-born from the Dead, and the Ruler of the Kings of the Earth: to him who loved us, and washed us from our Sins with his Blood,

6. Nay has made us Kings and Priests to God and his Father; to him be Glory and Might for evermore: so let it be.

7. Behold he is coming with Clouds, and every Eye will see him, even they who pierced him; and all the Tribes of the Earth will lament at him: yes so let it be.

8. I am A and Z, the Beginning and the End, says the Lord, who is, and who was, and who is to come, the Almighty.

9. I John, who am also your Brother, and a Partaker in Affliction, and in the Kingdom and Patience of Jesus Christ, was in the Isle called Patmos, for the Word of God, and for the Testimony of Jesus Christ.

10. I was in the Spirit on the Lord's Day, and heard behind me a great Voice, as of a Trumpet,

11. Saying, I am A and Z, the First and the Last; and what thou beholdest write in a Book, and send to the seven Churches in Asia, to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

12. Whereupon I turned to behold whose Voice spoke to me; and being turned, I saw seven golden Candlesticks;

13. And in the midst of the seven Candlesticks one like the Man, cloathed with a Garment to the Feet, and girded about at the Breasts with a golden Girdle.

14. Moreover his Head and Hairs were white as if it were Wool, white as snow; and his Eyes as a Flame of Fire;

15. His Feet too like fine Brasse, they burning as if in a Hearth; and his Voice as the Sound of much Water.

Tit. *Revelation*] seen An. Dom. 95. *Euseb. Eccles. Hist.* B. 3. Ch. 18. and published as appears A. D. 96, at *Ephesus*, whither the *Apostle John* returned, by the Death of the *Emperor Domitian*, Ver. 9. *Euseb. Id.* Ch. 20 & 23. *Ier. L.* iii. 1. *Epiph. Har.* li. 12.

Ver. 1. *come to pass quickly*] *Ham.* strenuously insists on this and the like, interpreting the *Book* accordingly; but the Meaning seems *begin to come to pass*, or that the first of the Things would be soon.

Ver. 2. *with*] *Mills* tells was inserted afterwards, several, and among them the *Vulg.* not having it.

Ver. 5. *from the Dead*] The *Vulg.* indeed and some more have *not from*, but only the *Gen. Case*, whereupon *Mills* says it is from *Col. i. 18.* but *Ham.* puts [from,] which, *Wall* also says, is more likely to be the true Reading, and that it should be translated here as there.

Ib. *washed*] Three or four *Copies* having *ἀραιον* for *ἀραιον*, i. e. *let loose* or *set free*, instead of *washed*, *Mills* counts that entirely true and genuine; but *Kuster* otherwise, as *washed* agrees so well with *Blood*.

Ver. 6. *Kings*] but by several a *royal Family*, which *Mills* says is the *genuine Reading*.

Ver. 7. *coming*] Look back to *Mat. xxiv. 29, 30.*

Ver. 8. *A and Z*] *Alpha* and *Omega* being the first and

last *Greek Letters*, and put thus single in the *Original*; nor is that counted the primitive and holy Tongue, for *Christ* to be called by those Letters, and no other; but rather the first and last of all in each Language, according to Ver. 11.

Ver. 9. *also*] by some omitted, and so turned off by *Mills*, as if put for *Emphasis*, *Pr. 684.*

Ib. *in the Kingdom*] This *in* is left out by a few, as not with *Patience* I suppose, though *Mills* seems to think otherwise, *Pr. 685.*

Ib. *Christ*] the last *Mills* says was added from Ver. 2. tho' absent only in two *Codes*, the *Vulg.* and 1 *Author*.

Ver. 11. *seven*] Several with the *Vulg.* indeed have this, which *Mills* enumerates; but how many more then have not? inasmuch that he does not put it in the Text.

Ib. *Ephesus, &c.*] *Brightman* interprets these to be quite other People, as *Ephesus* the Primitive Church before the Time of *Constantine*, *Sardis* the first reformed Church of *Germany*, *Laodicea* that of *England*; whose wild *Reveries* *Hammond* exposes.

Ver. 15. *they burning*] Some have this a Participle to the *Brass*, but I look on it to be an Attempt at such *Refinement* as should be avoided in the *Original Scripture*; and see Ch. x. 1.

16. He having also in his right Hand seven Stars, and a sharp two-edged Sword going out of his mouth, and his Face was as the Sun shines in its Power.

17. And when I saw him, I fell down at his Feet as dead; and he put his right Hand on me, saying to me: Do not fear; I am the First and the Last,

18. As likewise he who am alive, and was dead, nay behold I am alive for evermore, so let it be; and I have the Keys of Hell and Death.

19. Write what Things thou hast seen, and what there are, and what are about to be after these.

20. The Mystery of the seven Stars which thou hast seen in my right Hand, and the seven golden Candlesticks is; the seven Stars are the Angels of the seven Churches, and the seven Candlesticks which thou hast seen, are the seven Churches.

CH A P. II.

TO the Angel of the Church of Ephesus write: These Things says he who holds the seven Stars in his right Hand, who walks in the midst of the seven golden Candlesticks;

2. I know thy Deeds, and thy Labour, with thy Patience, and that thou canst not bear the evil ones: nay thou hast tried those who say they are Apostles, and are not, and hast found them Liars.

3. Moreover thou hast born, and had Patience; as also for my Name hast laboured, and not been tired.

4. But I have against thee, that thou hast left thy first Love.

5. Remember therefore whence thou art fallen, and repent, and do the first Deeds; but if not, I will come to thee quickly, and move thy Candlestick out of its Place, except thou dost repent.

6. Yet this thou hast, that thou hatest the Deeds of the Nicolaitans, which I also hate.

7. He that has an Ear, let him hear what the Spirit says to the Churches, To him who overcomes I will give to eat of the Tree of Life, which is in the midst of the Paradise of God.

8. And to the Angel of the Church of the Smyrnians write: These Things says the First and the Last, who was dead, and is alive;

9. I know thy Deeds, Affliction, and Poverty (yet thou art rich) with the Blasphemy of those who say they are Jews, and are not, but are the Synagogue of Satan.

10. Fear none of the Things which thou wilt suffer: behold the Devil will throw some of you into prison, that ye may be tried; and ye will have Affliction ten Days: be faithful till Death, and I will give thee a Crown of Life.

11. He that has an Ear, let him hear what the Spirit says to the Churches, He who overcomes shall not be hurt by the second Death.

12. And to the Angel of the Church in Pergamos write: These Things says he who has the sharp two-edged Sword;

13. I know thy Deeds, and where thou dwellest, where the Throne of Satan is; yet thou holdest my Name, and hast not denied my Faith, even in the Days wherein Antipas was my faithful Witness, who was killed with you, where Satan dwells.

14. But I have a few Things against thee, that thou hast there such as hold the Doctrine of Balaam, who taught Balac to throw an Offence before the Israelites, to eat Things offered to Idols, and to commit Whoredom:

15. So hast thou also them that hold the Doctrine of the Nicolaitans, which I hate.

16. Repent; but if not, I will come to thee quickly, and fight against those with the Sword of my Mouth.

Ver. 18. *so let it be*] The Gr. *amen* Mills says is of Ver. 6. Pr. 685. unlikely, and foreign to the Matter!

1b. *Hell and Death*] transposed by several, probably because Death is in Time before Hell, as likewise put so Ch. xx. 13, 14. by West. are *death and of Hades*.

Ver. 3. *Patience*] From hence to the Verse's End Mills would have it be right thus, *for my Name, and not been weary*; of which he gives this Account, according to his Conception of it, that by reason of he knows not what Repugnancy, when the Ephesian Church which is praised for Labour, Ver. 2. is here said, *not to have laboured* (being the more usual Signification of the Word than *been weary*, according to its Noun before for Labour) some studious Person wrote over against the Verb, to explain it, ours for *been tired*; this the Transcriber thinking belonged to the Text, put it in (which is to make the former write, or the latter think, incredibly wrong) rasing out the *not*

(but who would do that?) whereas if the Vulg. with its three *Fellow-Versions*, and nine *Copies* are to be followed, the two first Verbs must also be transposed, contrary to his putting them.

Ver. 4. *that*] so translated in the same Sense, Ver. 6.

Ver. 8. *of the Smyrnians*] like that in Ch. iii. 14. but but some *Copies* have *in there* and here, which Mills shews.

Ver. 14. *Things offered to Idols*] Mills speaks in behalf of this being out of the Vulg. only, as brought afterwards from Ver. 20. but besides that such Evidence is little to be regarded, it might rather have been put here, and understood after.

Ver. 15. *which I hate*] The Gr. *ἡ μωὴ* may be found in a few *Exemplars* changed into *ἐμωὴ* likewise; for that being much the same as the first Word in the Verse, is not to be thought the right.

17. He that has an Ear, let him hear what the Spirit says to the Churches, To him who overcomes I will give to eat of the hidden Manna, as likewise will give him a white Stone, and on the Stone a new Name written, which Nobody knows excepting the Receiver.

18. And to the Angel of the Church in Thyatira write: These Things says the Son of God, who has his Eyes as a Flame of Fire, and his Feet like fine Brass;

19. I know thy Deeds, and Love, and Ministry, and Faith, with thy Patience, nay thy last Deeds to be more than the first.

20. But I have a few Things against thee, that thou permittest the Woman Jezebel, who says she is a Prophetess, to teach and seduce my Servants, to commit Whoredom, and eat Things offered to Idols.

21. And I gave her Time that she might repent of her Whoredom, and she did not.

22. Behold I will throw her into a Bed, and them who commit Adultery with her into great Affliction, except they repent of their Deeds.

23. Nay I will kill her Children with Death; and all the Churches shall know, that I am the Searcher of the Reins and Hearts: and I will give each of you according to your Deeds.

24. But to you I say, even to the rest in Thyatira, Whoever have not this Doctrine, and who have not known the Depths of Satan, as they speak, I will put on you no other Burden.

25. Nevertheless what you have, hold fast until I come.

26. And to him who overcomes, and keeps my Deeds till the End, I will give Power over the Nations.

27. And he shall manage them with an iron Rod, as Potters Vessels shall they be broke in pieces; even as I received from my Father.

28. Moreover I will give him the Morning Star.

29. He that has an Ear, let him hear what the Spirit says to the Churches.

C H A P. III.

AND to the Angel of the Church in Sardis write: These Things says he who has the seven Spirits of God, and the seven Stars; I know thy Deeds, that thou hast a Name that thou art alive, yet art dead.

2. Be watchful, and establish the rest of the Things which are about to die: for I have not found thy Deeds compleat before God.

3. Remember therefore how thou hast received and heard, then keep, and repent. If therefore thou wilt not watch, I will come on thee as a Thief, and thou shalt not know what Hour I will come on thee.

4. Thou hast a few Names even in Sardis, that have not defiled their Cloaths, and they shall walk with me in White, since they are worthy.

5. He who overcomes, the same shall be clothed in white Cloaths; and I will not blot out his Name from the Book of Life, but will confess it both before my Father and his Angels.

6. He that has an Ear, let him hear what the Spirit says to the Churches.

7. And to the Angel of the Church in Philadelphia write: These Things says the Holy, the True One, he who has the Key of David, who opens and none shuts, and shuts and none opens;

8. I know thy Deeds: behold I have put before thee an open Door, and none is able to shut it; since thou hast a little Ability, and hast kept my Word, and not denied my Name.

Ver. 17. *to eat of*] the *Vulg.* and *Ethiop. Tr.* have not, and *Mills*, who on such Authority denies it to be *John's*, adds a *Copy* with *Curcellanus* and *Veslingius*; which might be the same, and not only so but made, or even no more than imagined, according to the revered *Vulg. Lat.*

Ver. 19. *last Deeds*] Divers having not the [and] between, which are particularized by *Mills* and *Kuster*; and the Sense requires it, to avoid a mere Tautology, and what is worse, very improper Expression of the same Meaning; so that *Wall* says and seems interpolated.

Ver. 20. *the Woman*] Several have *thy Wife*, and *Grotius* says all the Ancients, who supposes it was the Bishop's Wife; which I think not unlikely, and that *her Children*, Ver. 23. might be those whom she seduced: for I think *thy* (the other being the same in the *Gr.*) more likely to be left out than put in.

Ver. 23. *your*] in the *Vulg.* alone *his*, to accord with

each, which stands after *you* in the *Gr.* yet *Mills* is for that, *Pr.* 508.

Ver. 24. *even*] as is apparent, if this Conjunction is authentick; for ten *Copies* and four *Versions* are without it, and *Hammond* is against it on Ch. i. 20.

Ver. 26. *to him*] the same as in Ver. 7, 17.

Ver. 28. *give him the Morning Star*] according to *Nary*, *He shall shine in Heaven as bright as that doth in the Firmament.*

Ver. 1. *that thou art alive*] A few instead of *that* have *and*, which, says *Mills*, is a little obscurer, and therefore, as it seems, genuine; so preferring that which is both worst, and of least Authority.

Ver. 2. *compleat*] so *West.* I since find.

1b. *God*]. *West.* *my God*, as some *Copies* have, and particularly the *vulg. Lat.* which he has commonly on his Side when he leaves our received *Reading*.

9. Behold I will cause those of the Synagogue of Satan, that say they are Jews, and are not, but lye; behold I will make them come, and reverence before thy Feet, and know that I have loved thee.

10. Since thou hast kept the Word of my Patience, I will also keep thee from the Hour of Trial, which will come on the whole World, to try them who dwell on the Earth.

11. Behold I am coming quickly; hold fast what thou hast, that none may take thy Crown.

12. Him who overcomes I will make a Pillar in the Temple of my God, and he shall go out no more; besides I will write on him the Name of my God, and that of his City, new Jerusalem which comes down out of Heaven from my God, and my new Name.

13. He that has an Ear, let him hear what the Spirit says to the Churches.

14. And to the Angel of the Church of the Laodiceans write, These Things says the So let it be, the Faithful and True Witness, the Beginning of the Creation of God;

15. I know thy Deeds, that thou art neither cold nor hot: I would rather thou wast one or the other.

16. Thus because thou art lukewarm, and neither cold nor hot, I am about to spew thee out of my Mouth:

17. Since thou sayest, I am wealthy, and become rich, and have need of Nothing; and dost not know thou art wretched, miserable, poor, blind and naked.

18. I counsel thee to buy Gold of me refined from the Fire, that thou mayest be rich: and white Cloaths, that thou mayest be clothed, and the Shame of thy Nakedness may not appear: as also anoint thy Eyes with Salve, that thou mayest see.

19. As many soever as I love, I rebuke, and chasten: be zealous therefore, and repent.

20. Behold I stand at the Door, and knock: if any one will hear my Voice, and open the Door; I will come in to him, and sup with him, and he with me.

21. To him who overcomes I will give to

fit with me in my Throne, as I also overcame, and sat with my Father in his Throne.

22. He that has an Ear, let him hear what the Spirit says to the Churches.

CHAP. IV.

AFTER these Things I looked, and behold a Door was opened in Heaven; and the first Voice which I heard was as of a Trumpet thus speaking to me, Come up hither, and I will shew thee what Things must be after these.

2. And presently I was in the Spirit; when behold there was a Throne placed in Heaven, and one sitting on the Throne.

3. Now he who sat was to the Sight like a Jasper and a Sardine Stone; and a Rainbow was round about the Throne, to the Sight like an Emerald.

4. Round about the Throne too were twenty four Thrones; and on the Thrones I saw twenty four Elders sitting, clothed in white Cloaths; and they had on their Heads golden Crowns.

5. And out of the Throne there came Lightnings, Thunders, and Voices; and seven Lamps of Fire were burning before the Throne, which are the seven Spirits of God.

6. Before the Throne also was a Sea of Glass like Crystal; and in the midst of the Throne, as well as round about it, four living Creatures full of Eyes before and behind.

7. Moreover the first living Creature was like a Lion, and the second like a Calf, and the third had a Face as a Man, and the fourth was like a flying Eagle.

8. Besides the four living Creatures had each on himself six Wings apiece round about, and were full of Eyes within; and they have not Rest Day and Night, saying, Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come.

9. And when the living Creatures give Glory, Honour, and Thanksgiving to him that sits on the Throne, who lives for evermore;

Ver. 9. *reverence*] not *worship* thee certainly, which would be Idolatry; and what else should it be *before* for?

Ver. 17. *rich*] as the same Word is turned in the next Verse.

1b. *miserable*] *Wess.* pitiable from *Doddr.* in his pitiful Manner, and a pitiful Word this.

Ver. 18. By *Kennett*, along with his *Psalms in Verse*,

I guide thee to thy better Claim,

Substantial Treasures, Gold refin'd and pure,

And spotless Robes to shroud thy Shame,

And Heav'nly Balm to thy mortal Sight to cure.

Ver. 20. *at the Door*] *of Men's Hearts*, says *Nary* in the *Margin*.

Ver. 21. *give*] as before, & vii. 2. & ix. 5.

Ver. 6. *living Creatures*] which the *Gr.* properly signifies, and *beasts* is too contemptible; nay one of them was like an Eagle, and another had a Face as a Man; besides there is another Word for *Beasts*, Ch. vi. 8. and often sing. in this *Book*, so that *Wall* at the Beginning blames the *Eng. Translation* for confounding these Names.

Ver. 7. *as a Man*] by *few of a Man*, which *Mills* notwithstanding thought authentick, and says was changed into ours.

Ver. 8. *and were*] that is, the living Creatures were full of Eyes, as *Ham.* shews from the *Gr.* and not the *Wings*, as they in our *com.* Reading intimates.

Ver. 9. *sits*] the *pres.* Tense, as proper.

10. The

10. The twenty four Elders fall down before him that sits on the Throne, and worship him who lives for evermore, and cast their Crowns before the Throne, saying,

11. Thou art worthy, O Lord, to receive Glory, Honour and Power; because thou hast created all Things, and for thy Will they exist, and were created.

CHAP. V.

AND I saw in the right Hand of him that sate on the Throne, a Book written within and without, sealed with seven Seals.

2. I likewise saw a strong Angel proclaiming aloud, Who is worthy to open the Book, and to undo the Seals of it?

3. And Nobody was able in Heaven, on the Earth, nor underneath it, to open the Book, nor to look on it.

4. Upon this I wept much, because there was Nobody found worthy to open and read the Book, nor to look on it.

5. But one of the Elders said to me, Do not weep; behold the Lion who is one of the Tribe of Juda, the Root of David, has prevailed to open the Book, and to undo the seven Seals of it.

6. Next I looked, and behold in the midst of the Throne, and of the four living Creatures, and in the midst of the Elders, was a Lamb standing as if it were slain, that had seven Horns, and so many Eyes, which are the seven Spirits of God sent into all the Earth.

7. Moreover he came, and took the Book out of the right Hand of him who sate on the Throne.

8. And when he had taken the Book, the four living Creatures, and the twenty four Elders fell down before the Lamb, having

each golden Harps, and Vials full of Perfumes, which are the Prayers of the Saints.

9. And they sung a new Song as follows; Thou art worthy to take the Book, and to open the Seals of it; because thou hast been slain, and hast purchased us to God by thy Blood, out of every Tribe, Tongue, People and Nation;

10. As also made us Kings and Priests to our God, so that we shall reign on the Earth.

11. Besides as I looked, I heard the Voice of many Angels round about the Throne, and of the living Creatures and Elders, the Number of whom was a hundred Millions, and a Million,

12. Saying aloud, The Lamb that has been slain is worthy to receive Power, Riches, Wisdom, Strength, Honour, Glory and Blessing.

13. Nay every Creature that is in Heaven, on the Earth, and underneath it, with those who are in the Sea, even all that are in them, I heard say, To him who sits on the Throne, and to the Lamb, be Blessing, Honour, Glory and Might, for evermore: so let it be.

14. The four living Creatures too said, So let it be; and the twenty four Elders fell down, and worshipped him who lives for evermore.

CHAP. VI.

AND I looked when the Lamb opened one of the Seals, and heard one of the four living Creatures say as the Sound of Thunder, Come, and see.

2. Accordingly I looked, and behold a white Horse; and he who sate on him had a Bow, there was also a Crown given him; thus he went out overcoming, and that he might overcome.

Ver. 11. *exist*] For *are* may be taken wrong, as belonging to *created*.

Ver. 4. *and read*] *Mills* says crept from the *Marg.* because some have it not.

Ver. 5. *who is*] see *Mills* and *Weston*.

Ib. *to undo*] crept from Ver. 2. as *Mills* determines, Pr. 685. if not too hastily, by some being without it.

Ver. 6. *looked*] as Ch. iv. 1. & vi. 8. & xiv. 1, 14.

Ver. 11. *looked*] not *beheld*—the voice.

Ib. *a Million*] as in *Dan.* vii. 10.

Ver. 14. *twenty four*] *Mills* thinks was brought from Ver 8. because some are without it.

Ib. *him who lives for evermore*] seemed to *Zeger* added from some other like Place, forasmuch as not here with some; but such over-hasty condemning the established Writing may better be spared.

Ver. 2. *a white Horse*] Although this may pretty plainly denote the Gospel, which the primitive Christian Preachers went out to declare, and prevailed with; I would not attempt what may lessen my *Interpretation* of other Scripture Prophecies, by a particular Application of *John's* Visions to the Series of History, or what would

be far more uncertain to that of Futurity. How have some of great Name checked the Esteem of their Capacity by it! What a Croud of *Commentators*, particularly in the last Century, has Time it self confuted! And how little Certainty is to be expected in what is referred to hereafter, by others who make less Appearance of Judgment and diligent Search, than some of the foregoing! But if the circumstantial fulfilling of Things here be unknown, the Descriptions are truly divine and noble; with the Usefulness of which on many Occasions, and the peculiar Discoveries the Servants of God have had, and may have, let us be humbly contented. *Doddridge*, as one of our latest Commentators of Note and Credit, prefers the Scheme of *Lowman*, which has the Accomplishment of these Matters to the End divided into seven Periods, the third of which extends to A. D. 2016, and the fourth to 3005, yet *Doddr.* on Ch. xi. 18. writes, *This represents the Judgment-day as now nearly approaching.* It may perhaps be rightly remarked, that the various Years computed by many, for the Completion of the great Affairs here predicted, being passed over with a silent but full Answer to their laboured Hypotheses; others of late

3. Moreover when he opened the second Seal, I heard the second living Creature say, Come, and see.

4. And another Horse went out red: and to him who sat on him was given to take Peace from the Earth, and that they might slay one another, and there was given him also a great Sword.

5. And when he opened the third Seal, I heard the third living Creature say, Come, and see. Whereupon I looked, and behold a black Horse; and he who sat on him had a Ballance in his Hand.

6. I further heard a Voice in the midst of the four living Creatures say, A Measure of Wheat for a Penny, and three Measures of Barley for a Penny; and thou must do no injury to the Oil and Wine.

7. And when he opened the fourth Seal, I heard the Voice of the fourth living Creature say, Come, and see.

8. So I looked, and behold a pale Horse; and the Name to him who sat upon him was Death, and Hell followed with him: there was also Power given to them to kill on the fourth Part of the Earth, with the Sword, Famine and Death, as likewise by the Beasts of the Earth.

9. And when he opened the fifth Seal, I beheld underneath the Altar the Souls of those who were slain, for the Word of God, and for the Testimony which they had.

10. They also cried out aloud as follows, How long, O Lord, Holy and True, dost thou not judge and revenge our Blood, from them that dwell on the Earth?

11. Whereupon white Robes were given to each one, and it was said to them, that they should rest yet a little while, until their Fellow-Servants also, and their Brethren should be filled up, who would be killed even as they.

12. Next I looked when he opened the sixth Seal, and behold there was a great Earthquake, the Sun became as black as

Sackcloth of Hair, the Moon became like Blood;

13. And the Stars of Heaven fell to the Earth, as a Fig-tree casts its unripe Figs, when it is shaken by a great Wind.

14. Nay the Heaven departed away, as a Book rolled up; and every Mountain and Isle were moved out of their Places.

15. At which the Kings of the Earth, the Grandees, rich Men, Commanders, and powerful Persons, as likewise every one bound and free, hid themselves in Caves and Rocks of the Mountains;

16. And said to the Mountains and Rocks, Fall on us, and hide us from the Face of him who sits on the Throne, and from the Wrath of the Lamb:

17. Because the great Day of his Wrath is come; and who will be able to stand.

C H A P. VII.

AND after these Things I beheld four Angels standing on the four Corners of the Earth, who held the four Winds of it; that they might neither blow on the Earth, the Sea, nor any Tree.

2. I likewise beheld another Angel coming down from the eastern Sun, who had the Seal of the Living God; and he cried out aloud to the four Angels, to whom it was given to do injury to the Earth and Sea,

3. Saying, Do no injury to the Earth, Sea, nor Trees, till we have sealed the Servants of our God on their Foreheads.

4. And I heard the Number of those who were sealed, there being sealed a hundred and forty four thousand, of all the Tribes of the Israelites:

5. Of the Tribe of Juda were twelve thousand sealed, of the Tribe of Ruben twelve thousand sealed, of the Tribe of Gad twelve thousand sealed,

have avoided this Refutation, by placing the grand Moments long hence to come. But as Expectation has such great Ascendency over the human Mind, People on one hand are apt to look for Things too near, and on the other to expect what is already past, as the Coming of the Messiah by the Jews, whom may God in his great Mercy pity and convince. And I modestly suppose the blessed Reformation from Popery has gone far into this *Revelation*; yet as Mahometanism and Popery are still in high Power, the Jews not restored, &c. there seem signal Matters yet to come, and by the Check already given to those Powers not very far distant. So Beza from Ch. iii. to the End has mostly few and small Notes, unlike what he has to other Books, though more able Commentators are scarce to be found.

Ver. 3. opened] as in Ver. 1.

Ver. 5. a Ballance] which is not a pair as Scales are; nor is the Gr. Word here either dual or plural.

Ver. 6. Barley] three having it plur. *Mills* thought that genuine.

Ver. 8. Sword] *West*. scimitar.

Ver. 17. great] One Copy and an Author being without, *Mills* says, if it was not for the very great Consent of Copies, he should believe it crept hither from *Acts* ii. 20.

Ib. his] the Lamb's strictly, to whom *Wrath* is ascribed before; but the *Vulg.* and *Syr.* have *their*, as was imagined, we may suppose, to be more grammatical, and *Mills* hugs it up, *Pr.* 508. However his vilifying ours, that is rose from the Ignorance of the Sense of this Place, is not to be suffered, and the less as it is quite unsupported; on the contrary is not God and Christ one, *John* x. 30.

Ver. 2. Sun] left out by our Translators.

Ver. 5. Ruben] the Gr. for α being as in *Juda*, which also in the Books of the Old Test. is *Judah*, &c.

6. Of the Tribe of Aser twelve thousand sealed, of the Tribe of Nephthalim twelve thousand sealed, of the Tribe of Manasses twelve thousand sealed,

7. Of the Tribe of Symeon twelve thousand sealed, of the Tribe of Levi twelve thousand sealed, of the Tribe of Isachar twelve thousand sealed,

8. Of the Tribe of Zabulon twelve thousand sealed, of the Tribe of Joseph twelve thousand sealed, of the Tribe of Benjamin twelve thousand sealed.

9. After these Things I looked, and behold a great Company, which Nobody was able to number, of all Nations, Tribes, People, and Languages, stood before both the Throne and the Lamb, cloathed with white Robes, and Palm-branches in their Hands.

10. And they cried out thus aloud, Salvation belongs to our God who sits on the Throne, and to the Lamb.

11. All the Angels too stood round about the Throne, the Elders and four living Creatures, then fell down before the Throne, and worshipped God,

12. Saying, So let it be: Blessing, Glory, Wisdom, Thanksgiving, Honour, Power and Strength, be to our God for evermore; so let it be.

13. Then one of the Elders spoke as follows to me, Who are these that are cloathed with white Robes, and whence do they come?

14. And I said to him, Lord, thou knowest. Whereupon he replied to me; These are they that are come out of great Affliction, and have washed their Robes, and whitened them in the Blood of the Lamb.

15. For this reason they are before the Throne of God, and serve him Day and Night in his Temple; and he who sits on the Throne will inhabit among them.

16. They will be hungry no more, nor thirsty any more; neither will the Sun's nor any Heat fall on them.

17. Since the Lamb that is at the midst of the Throne will feed them, and guide them to springing Fountains of Waters; and God will wipe off all Tears from their Eyes.

CHAP. VIII.

AND when he opened the seventh Seal, there was Silence in Heaven as it were half an Hour.

2. I also beheld seven Angels who stood before God, and seven Trumpets were given them.

3. Another Angel too came, and stood at the Altar, who had a golden Censer; and much Incense was given him, that he might render it with the Prayers of all the Saints, on the golden Altar which was before the Throne.

4. And the Smoak of the Incense went up, with the Prayers of the Saints, out of the Hand of the Angel, before God.

5. Besides the Angel took the Censer, and filled it from the Fire of the Altar, and threw into the Earth; upon which there were Sounds, Thunders, Lightnings and an Earthquake.

6. The seven Angels moreover, who had the seven Trumpets, got themselves ready to sound.

7. And the first Angel sounded, when there was Hail and Fire, mixed with Blood, and they were thrown into the Earth; so that the third Part of the Trees was burnt up, as was likewise all green Grass.

8. In the next place the second Angel sounded, and there was as it were a great Mountain burning with Fire thrown into the Sea; whereupon the third Part of the Sea became Blood:

9. Nay the third Part of the Creatures in the Sea that had Life died, and the third Part of the Ships perished.

10. Then the third Angel sounded, and there fell down from Heaven a great Star, that

Ver. 9. *Palm-branches*] For *palms* are the whole Trees; and here especially is amiss, because there are *palms* of the Hands in them.

Ver. 14. *whitened*] as if by washing clean, not as being of another Colour before.

Ver. 16. *Sun's*] the *sun light on them* may be mistaken for his giving light, and is otherwise very odd.

Ver. 17. *and God will wipe off all Tears from their Eyes*] Two printed Books only being without this, or any Part of it, *Mills* asserts it is indeed of Ch. xxi. 4. than which he has perhaps no rather Assertion among his numerous rash ones.

Ver. 5. *Sounds, Thunders*] inverted by *Beza* after the vulg. Lat. and not remarked by *Mills*.

Ver. 7. *was*] and not *followed*.

Ib. into] as Ver. 5. & 8.

Ib. so that] Several have here besides the following with us, *the third Part of the Earth was burnt up, and*; which might be left out, because of the Difficulty in conceiving how the Earth was to be burnt up, exclusive of the Wood and Herbage; when the latter might be but a more explicit Account of the former, and might be connected to it with [even,] and so the other may the better be spared.

Ib. the third Part of the Trees] as it was not violent enough to destroy them all like the Grass.

Ver. 9. *perished*] *Mills* found but three or four Copies that have it plur. like our Eng. yet he says *rightly*; but if so in some Sense, it is the sing. which is to be allowed *right*.

burnt as a Lamp; and it fell on the third Part of the Rivers; and on the Fountains of Waters.

11. And the Name of the Star is called Wormwood: so the third Part of the Waters became Wormwood, and many Men died of the Waters, because they were bitter.

12. The fourth Angel likewise sounded, and there was smitten the third Part of the Sun, and the same both of the Moon and Stars; that the third Part of them might be darkened, and the Day not shine a third Part of it, and the Night in like Manner.

13. I also beheld, and heard one Angel flying in the midst of Heaven, say aloud, Wo, wo, wo is to them that dwell on the Earth, from the other Voices of the Trumpet of the three Angels, who are about to sound.

CHAP. IX.

AND the fifth Angel sounded, then I beheld a Star fall from Heaven into the Earth; and there was given him the Key to the Well of the Deep.

2. Upon this he opened the Well of the Deep, and Smoak went up from the Well as the Smoak of a great Hearth; so that the Sun and Air were darkened by the Smoak of the Well.

3. Moreover there came Locusts out of the Smoak into the Earth; and Power was given them, as Scorpions of the Earth have Power.

4. And it was said to them, that they should do no injury to the Grass of the Earth, nor any green Thing, nor any Tree; but to the Men only who have not the Seal of God on their Foreheads.

5. However it was given them, that they should not kill these, but that they should be

tormented five Months; and their Torment was as that of a Scorpion, when he strikes a Man.

6. So that in those Days Men will seek Death, and not find it: as likewise will desire to die, and Death will flee from them.

7. And the Likenesses of the Locusts were like Horses got ready to Battle; on their Heads too were as Crowns like Gold, and their Faces were as those of Men;

8. They further had Hair as that of Women, and their Teeth were such as Lions;

9. And they had Breast-plates like iron ones, with the Sound of their Wings as that of many Horses running to Battle;

10. As they had also Tails like Scorpions, and there were Stings in their Tails, and their Power was to do injury to Men five Months.

11. And they had a King over them, the Angel of the Deep, to whom the Name in Hebrew is Abaddon, but in Greek has the Name Apollyon.

12. One Wo is gone, behold there are yet coming two Woes after these Things.

13. The sixth Angel also sounded, and I heard a Voice from the four Horns of the golden Altar before God,

14. Saying to the sixth Angel who had the Trumpet, Let loose the four Angels that are bound in the great River Euphrates.

15. Accordingly the four Angels were let loose, who were got ready for an Hour, Day, Month and Year, that they might kill the third Part of Men.

16. Now the Number of the Warriors, being Horsemen, was two hundred Millions: for I heard the Number of them.

17. And thus I beheld the Horses in the Vision, and those that sat on them, having Breast-plates of Fire, Jacinth and Brimstone; the Heads too of the Horses were as Lions

Ver. 13. *Angel*] supposed by *Mills* to creep in instead of *Eagle*, which the *Vulg.* and several have; but it seems too strange, and dissimilar from the rest.

Ib. of the Trumpet] by the *Vulg. Interpreter* omitted, and in some pretended Gaps from *Pelagius*; the Noun (as it were of the Sound) being left out by reason of its Verb. This *Mills* catches at in vain: *Pr.* 508.

Ver. 1. *into*] see Ch. viii. 7. where it is the same.

Ver. 2. Upon this he opened the Well of the Deep] These Words seven or eight have not, and so seemed to *Mills* to be of some Scholiast, not *John's* own.

Ib. from the Well] with the *Vulg.* and there only, the Smoak of the Well went up; whereupon *Mills* says ours is of a Scholiast. *Pr.* 508. Supposing his Hypothesis of the Well, would People by that not have known the Smoak was from or out of it, without this Help of the imaginary Scholiast?

Ib. great] For this some have burning, which *Mills* puts among his genuine Readings.

Ver. 3. Locusts] the Mahometans, as *Mrs. Mede* and all do judge, writes *Wall* on Ch. xiii. 5.

Ver. 4. but] as *Doddr.* also renders, yet comments,

The Use of the Particles, as *in*, here, is very remarkable; and it is apparently necessary, it should be rendered only, rather than except. But what [it] should be so rendered, the Use of the Particles? And it is *mon*, which is rendered only, and as *in* but, as *Doddr.* himself has; and who has ever rendered it here except? Though this is common, and the rest may be ascribed to Oversight.

Ver. 7. Crowns like Gold] Some have golden Crowns, and *Mills* says rightly; but it seems rather to avoid *as* and *like* being thus together, and for more usual Expression.

Ver. 10. and there were Stings &c.] for which some have, and Stings; and in their Tails they had Power to do injury; and that *Wall* favours.

Ver. 14. who had] with some *be* having, which *Mills* counts to be according to the Autograph, saying, This is certainly amiss among that Greek of *John* which Nobody else can settle.

Ib. Euphrates] *Wall* at the Beginning gives this and the following, with Ch. xvi. 12. as an open and plain Prediction of the Turks.

Heads; and out of their Mouths there came Fire, Smoak and Brimstone.

18. By these three the third Part of Men was killed, through the Fire, Smoak, and Brimstone which came out of their Mouths.

19. For the Power of the Horses is in their Mouth, and in their Tails: for their Tails were like Serpents, they having Heads, and with them they do injury.

20. Yet the rest of the Men who were not killed by these Plagues, did not repent of the Works of their Hands, that they might not worship Devils, and Idols of Gold, Silver, Brass, Stone and Wood; which can neither see, hear, nor go:

21. Nay they did not repent either of their Murders, Witchcrafts, Whoredom, or Thefts.

CHAP. X.

AND I saw another strong Angel come down from Heaven, cloathed with a Cloud, and a Rainbow on his Head, with his Face as the Sun, and his Feet as Pillars of Fire.

2. He also had in his Hand a little Book open; and he put his right Foot on the Sea, and the left on the Earth.

3. Besides he cried out with a loud Voice, according as a Lion roars; and when he had cried out, seven Thunders uttered their Voices.

4. Which they having done, I was about to write; whereupon I heard a Voice from Heaven say to me, Seal up the Things which the seven Thunders uttered, but do not write them.

5. Moreover the Angel whom I saw standing both on the Sea and Earth, lifted up his Hand to Heaven;

6. And swore by him who lives for evermore, who created the Heaven and the Things

in it, with the Earth and the Things in that, and the Sea with the Things therein, that the Time should be no longer;

7. But in the Days of the seventh Angel's Voice, when he would sound, the Mystery of God should be accomplished, as he had declared to his own Servants the Prophets.

8. And the Voice which I heard from Heaven spoke to me again in this manner, Go, take the little Book that is open in the Hand of the Angel, who stands both on the Sea and Earth.

9. So I went to the Angel, saying to him, Give me the little Book. And he answered me, Take, and eat it up; and it will make thy Belly bitter, but will be in thy Mouth as sweet as Honey.

10. Accordingly I took the little Book out of the Angel's Hand, and eat it up, and it was in my Mouth as sweet as Honey; and when I had eat it up, my Belly became bitter.

11. And he said to me, Thou must prophesy again concerning many People, Nations, Tongues and Kings.

CHAP. XI.

THERE was further given me a Cane like a Rod, and the Angel stood, saying: Rise up, and measure the Temple of God, with the Altar, and them who worship in it.

2. But the Court which is without the Temple throw out, and do not measure it, since it is given to the Gentiles; and they will tread down the holy City forty two Months.

3. And I will cause my two Witnesses, that they shall prophesy a thousand two hundred sixty Days, cloathed with Sackcloth.

4. These are two Olive-trees, and two Candlesticks, which stand before the God of the Earth.

Ver. 19. of the Horses] The Copies, &c. that have Power sing. with all but two and in their Tails, have this (one excepted that has Places for Horses) which are under twenty; the other Reading that Mills puts in the Text is, For their Powers are in their Mouth; without and in their Tails; so that our com. Eng. is according to no Copy, nor ancient Version.

Ver. 20. Brass] is of the Transcribers, not St. John, Mills affirms, though he found but six without it, and Kuster one since.

Ver. 1. Pillars] in three Versions a Pillar, which Mills approves of, as genuine; but it is feasible that columna, Pillars in the old Lat. might degenerate to columna, and the other follow it; more likely too, I presume, than the Apostle's putting it Pillar.

Ver. 6. Time] which Ham. and Wall expound to mean Delay.

Ver. 7. would] not shall begin.

Ver. 8. again] as here follows.

Ver. 11. concerning] as Ham. and Wall shew; to the

Gr. strictly upon, and before is improbable for Johns being now very ancient, and this but about three Years before his Death.

Ver. 1. and the Angel stood] Beza says he restores this from the Complutensian Edition, when in others there is written only saying; but Mills produces three Copies and the Syr. also that have it, yet adds the MS. Copies gain-saying with a great Consent, as likewise himself, who also sufficiently answers Beza; so that it appears put in for the sake of Perspicuity, though that seems to me much wanted without these Words:

Ver. 2. without] Mills has within in the Text, as he found but about seven or eight Copies, &c. with ours, which however both he and Beza take to be the right Reading.

Ver. 4. which stand] A few have it masc. who stand, agreeing with these and Witnesses, which Mills counted genuine; but I fancy it was rather altered to that.

1. Ib. God] by some Lord, because so in Zech. iv. 14. I suppose.

5. And if any will do them injury, Fire comes out of their Mouth, and devours their Enemies; so that if any one will do them injury, thus must he be killed.

6. These have Power to shut Heaven, that it may yield no Rain in the Days of their Prophecy; nay have Power over Waters to turn them into Blood, and to smite the Earth with any Plague as often as they will.

7. And when they have accomplished their Testimony, the Beast that comes up out of the Deep, will make War with them, overcome them, and kill them.

8. Then their dead Bodies will be in the Street of the great City; which is spiritually called Sodom and Egypt, where our Lord also was crucified.

9. Whereupon they of the People, Tribes, Tongues and Nations, will see their dead Bodies three Days and a half, and will not permit their dead Bodies to be put into Graves.

10. Nay those that dwell on the Earth will rejoice at them, be merry, and send Gifts one to another; because these two Prophets tormented them that dwelt on the Earth.

11. But after three Days and a half, a living Spirit from God entered into them; so that they stood on their Feet, and great Fear fell on those who saw them.

12. They also heard a great Voice from Heaven, saying to them, Come up hither; accordingly they went up to Heaven in a Cloud, and their Enemies saw them.

13. And in that Hour there was a great Earthquake, so that the tenth Part of the City fell down, and the Names of Men killed in the Earthquake were seven thousand; the rest frightened at this, gave Glory to the God of Heaven.

14. The second Wo is gone away, behold the third Wo will come quickly.

15. And the seventh Angel sounded, at which there were great Voices in Heaven, that said, The Kingdoms of the World are become our Lord's, and his Christ's, and he will reign for evermore.

16. The twenty-four Elders likewise, who sat on their Thrones before God, fell down on their Faces, and worshipped him,

17. Saying; We give thanks to thee, O Lord God Almighty, who art, and who wast, and who art to come; because thou hast taken thy great Power, and hast reigned.

18. And though the Nations were in a Wrath, thy Wrath is come, and the Time for the Dead to be judged, and to give Reward to thy Servants the Prophets, and to the Saints, with those who fear thy Name, little and great, and to destroy them that destroy the Earth.

19. Besides the Temple of God was opened in Heaven, and there appeared the Ark of his Covenant in his Temple; and were Lightnings, Voices, Thunders, an Earthquake, and great Hail.

CHAP. XII.

AND a great Sign appeared in Heaven, a Woman clothed with the Sun, and the Moon was underneath her Feet, as likewise on her Head a Crown of twelve Stars.

2. Now she was with Child, and cried out, as she brought forth, and was in pain to be delivered.

3. There also appeared another Sign in Heaven, which behold was a great red Dragon, that had seven Heads, and ten Horns; and on his Heads seven Diadems.

4. Moreover his Tail haled the third Part of the Stars of Heaven, and threw them to the Earth; this Dragon stood before the Woman who was about to be delivered, that when she was, he might devour her Child.

5. And she was delivered of a male Child, who should manage all Nations with an iron Rod; so her Infant was caught up to God and his Throne.

6. The Woman likewise fled into the Wilderness, where she has a Place got ready by God, that they may nourish her there, a thousand two hundred sixty Days.

7. So there was Fighting in Heaven; Michael and his Angels fought against the Dragon, who fought and his Angels.

8. However he did not prevail, nor was there a Place found for them any more in Heaven.

Ver. 8. *our*] Several have *their*, and *Mills* says *rightly*; but the *Vulg.* might turn it that Way, together with the Antecedent.

Ib. *also*] a few mis, as *Mills* supposes they should; but the little Need of it might be likelier the Occasion.

Ver. 15. *Kingdoms—are become*] by some *Kingdom—is become*, and *Mills* writes were made plural by some Reader. As Probability leans that Way, and Authority this, I must leave it doubtful; disliking also to be dogmatical, which the many [ways] I have used may convince my Readers of.

Ver. 19. *Thunders*] not in the *Vulg.* and without *Mills's* Approbation, *Pr.* 507.

Ib. *an Earthquake*] not with half a dozen, and *Mills* says he knows not whether it crept from Ch. viii. 5. which is what I should not suspect at all, since one Sentence has not the Countenance of being copied from the other.

Ver. 1. *Sign*] as translated Ch. xv. 1.

Ver. 2. *was with Child*] *Gr.* had in the Womb.

Ver. 4. *she was*] not only by the Meaning of the Word in the *Original*, but its Position there in a Member of the Sentence before that wherein *her Child* is.

Ver. 6. *may*] the present Tense, as well as what that before requires;

Ver. 8. *Place—for them*] to be in there, not *their place* where they had been.

9. Thus

C H A P. XIII.

9. Thus the great Dragon was cast out, the ancient Serpent, called the Devil and Satan, that seduces the whole World: he was cast out to the Earth, as were his Angels with him.

10. Then I heard a loud Voice say in Heaven; Now there is come to be Salvation, Power, the Kingdom of our God, and the Authority of his Christ; since the Accuser of our Brethren is cast down, that accused them before our God Day and Night.

11. Him they overcame by the Blood of the Lamb, and by the Word of their Testimony; without loving their Lives till Death.

12. For this reason be glad, O Heavens, and those that dwell in them: wo is to the Inhabitants of the Earth and Sea; since the Devil is come down to you, having great Wrath, as he knows that he has but a little Time.

13. And when the Dragon saw that he was cast to the Earth, he persecuted the Woman who was delivered of the Male.

14. Whereas there were given her two Wings of a great Eagle, that she might fly into the Wilderness, to her Place; where she is nourished there a Time, and Times, and half a Time, from the Face of the Serpent.

15. And the Serpent cast after the Woman, Water as a Flood out of his Mouth, that he might make her be carried away by the Flood.

16. But the Earth helped the Woman, since that opened its Mouth, and swallowed up the Flood which the Dragon cast out of his Mouth.

17. Upon this the Dragon was in a Wrath at the Woman, and went to make War with the rest of her Offspring, who keep the Commandments of God, and have the Testimony of Jesus Christ.

NOW I stood on the Sand of the Sea, and saw a Beast come up out of the Sea, which had seven Heads, and ten Horns; and on his Horns ten Diadems, as also on his Heads the Name of Blasphemy.

2. And the Beast which I saw was like a Leopard, with his Feet as a Bear's, and his Mouth as that of a Lion; to whom the Dragon gave his Power, his Throne, and great Authority.

3. I saw further one of his Heads as it were cut to Death; but his deadly Wound became cured, and the whole Earth wondered after the Beast.

4. And they worshipped the Dragon that gave Authority to the Beast, as they did also the Beast, saying, Who is like the Beast? Who is able to fight with him?

5. There was likewise given him a Mouth, that spoke great Things and Blasphemies; besides Authority was given him to act forty two Months.

6. And he opened his Mouth in Blasphemy at God, to blaspheme his Name, his Tabernacle, and those who dwell in Heaven.

7. Nay it was given him to make War with the Saints, and to overcome them; even Authority was given him over every Tribe, Tongue and Nation.

8. So all that dwell on the Earth will worship him, whose Names are not written in the Book of Life of the Lamb that has been slain, from the founding of the World.

9. If any one has an Ear, let him hear.

10. If any one carries to Captivity, he will go into Captivity; if any one kills with the Sword, he must be killed with the Sword: here is the Patience and Faith of the Saints.

Ver. 14. *there*] The Gr. has this Pleonasm.

Ver. 1. *I stood*] by a few *he stood*, though not *he saw*, which to *Wall* following *Mede* seemed probable to be the true Reading; but the Authority is too weak.

Ib. *Beast*] *West. wild beast*.

Ib. *Name*] *Names* by some, as I suppose by reason of the Heads, the contrary being altogether unlikely: nor is it a mere verbal Disparity, since *Name* denotes the same on each Head, *Names* implies Variety, or makes it uncertain; yet *Wall* favours that Reading.

Ver. 2. *his Throne*] the *Vulg.* is without, and some Copy of *Veslefus* framed or feigned, it seems, according to it.

Ver. 4. *Authority*] the same rendered so, Ver. 2.

Ib. *as they did also the Beast*] A Copy or two and the *Syr.* have not, whereupon *Mills* as often says, that without the very great Agreement of *Books*, he should esteem it inserted from the *Marg.* where it was written for the sake of Explanation, though, adds he, (to give it another Pull) the Coherence would be better to what follows without this; but must such Arguments prevail over Authority?

Ver. 5. *to act*] as the Gr. is, not *continue*. *Mills* on

the Authority of two *Writers*, if that be any Authority, especially as they are both at second Hand, rejects this; while some *Copies* have another Gr. Word, to be *to make war*.

Ver. 7. *Nay it was given him to make War with the Saints, and to overcome them*] All this two *Copies* and one *Author* are without, at which *Grotius* says, it is indeed enough comprehended in the Words before; but how can that be true? Or if it was, it would not be sufficient Reason for leaving this out.

Ib. *Tribe*] Some *Copies* add here *and People*, these Words being all sing. in the *Original*.

Ver. 8. *has been*] preterperfect.

Ib. *from the founding of the World*] *Ham.* here, and *Whit.* at *John xvii. 5.* &c. represent as certain that this belongs to *written* (as also *Cost.* translates) not to *slain*, by *Ch. xvii. 8.* yet it does not seem to quadrate well with the pref. Tense, and especially with the fut. and will accord better with the *Book of Life* that was from the *Esc.*

Ver. 10. *If any one*] the same as in the Ver. before.

Ib. *here is the Patience and Faith*] i. e. the Effect thereof, as *Nary* expounds, with a strict Regard to the Words, and in his intelligent Manner, both very commendably.

11. Afterwards I beheld another Beast come up out of the Earth; and he had two Horns like a Lamb. and spoke as a Dragon.

12. And he exercises all the Authority of the first Beast before him, and causes the Earth, with them that dwell in it, to worship the first Beast, whose deadly Wound became cured.

13. He moreover does great Miracles, so that he even makes Fire come down from Heaven to the Earth before Men.

14. Thus he seduces them that dwell on the Earth, by reason of the Miracles which were given him to do before the Beast; ordering them that dwell on the Earth, to make an Image to the Beast, who had the Wound of a Sword, and did live.

15. And it was allowed him to give a Spirit to the Image of the Beast, that it might even speak; and to cause that whoever did not worship the Image of the Beast should be killed.

16. Besides he causes all, little and great, both rich and poor, both free and bound, that there should be given them a Mark on their right Hand, or on their Foreheads;

17. And that none should buy or sell, excepting he that had the Mark, or the Name of the Beast, or the Number of his Name.

18. Here is Wisdom: let him who has Sense count up the Number of the Beast; for it is that of a Man, and his Number six hundred sixty six.

A GAIN I looked, and behold a Lamb, stood on Mount Sion, and with him a hundred forty four thousand, who had the Name of his Father written on their Foreheads.

2. I also heard a Voice from Heaven, as the Sound of many Waters, and as that of great Thunder; besides I heard the Sound of Harpers playing on their Harps.

3. And they sung as it were a new Song before the Throne, as likewise before the four living Creatures and the Elders; which Song none could learn, excepting the hundred forty four thousand, who were redeemed from the Earth.

4. These are they who were not defiled with Women, for they are Virgins: these are they who follow the Lamb whithersoever he goes: these were redeemed from Men, the First-fruits to God and the Lamb.

5. And there was not Deceit found in their Mouth; for they are without Blemish before the Throne of God.

6. Besides I beheld another Angel flying in the midst of Heaven, who had the everlasting Gospel to preach to them that dwell on the Earth, even to every Nation, Tribe, Tongue and People;

7. Saying aloud, Fear God, and give Glory to him, since the Hour of his Judgment is come; and worship him who made Heaven, Earth, the Sea, and Fountains of Waters.

Ver. 14. of a Sword, and did live] by a small Number and did live from the Sword, which *Mills* says he can scarce but reckon among the genuine, adding, the Obscurity of the true Reading (so he calls that) begot the present; yet various other Causes have produced various Readings.

Ver. 15. allowed] Gr. given, as *West.* also renders it.

Ver. 16. both] This is added in once, and left out twice, by our last Translators.

Ver. 18. Here is Wisdom] in the following Mystery.

Ib. 666] *Nary* writes, *St. John* gives us to understand that the Letters which make up this Number, will be those of the Name of Antichrist: what then is more likely than *xarivw*, as Protestants urge, and even *Irenæus* exhibited, Lib. v. Cap. 30? The Letters of which stand for 30, 1, 300, 5, 10, 50, 70 and 200.

Ver. 1. who had the Name] Between is with some his Name and, which *Mills* thought authentick, saying it slipt out by an easy Fault because of the other Name, *Pr.* 686. which indeed would be easier in the Gr. than Eng. yet it might on the contrary be taken from Ch. iii. 12. and this the Multitude of Copies without it may induce us to think.

Ver. 2. many Waters] or much Water, as Ch. i. 15. *John* iii. 23. where it is plur. also, as Water is throughout the Writings of the Old Test. but I have conformed to Ch. xix. 6. though Thunder is sing. here: either Way it denotes the Greatness of the Sound; but does not justify a confused Noise which a numerous Congregation makes with their Responses, as in the Pref. to *Holy David* clear'd:

for Worship should be orderly, and Singing harmonious, nor did *Christ* answer himself.

Ib. I heard the Sound] from some the Sound which I heard (with was wanting) as, and that *Mills* ranks as right, *Pr.* 686.

Ib. Harps] The Author of that before insists hereon, *Ib.* We may be sure the Scripture would never have decyphered to us the Church of God, either in Heaven or Earth, as worshipping God with any Thing, in the Use of which would be any Fault; but would that of a Censer, Incense and Altar, Ch. viii. 3, 4. now be none? Besides this Church was the Jewish, Ver. 1. Ch. vii. 4. Nay if this proves the Use of any Thing, it must be Harps themselves.

Ver. 5. Deceit] By some Copies Falschood, as thought perhaps more suitable to Mouth, with Respect also to Ch. xxi. 27. but *Mills* says ours is a Scholium from 1 *Pet.* ii. 22. *Pr.* 686.

Ver. 6. dwell] *Mills* calls *fit* the true Reading, as some have it, *Pr.* 686. but though it is not likely to be changed from dwell to fit, yet as the latter Word in Gr. denotes also to dwell, and as *Mills* informs us that is fitly to the Style of the Sept. the Change might be so, and ours stand good. *Erasmus*, &c. putting both Readings may shew the Difficulty of choosing, but not which is right, however further than in their Judgment.

Ver. 7. God] Some have the Lord, and according to *Mills* aright, *Christ* being meant; but that Distinction is without Proof, however Somebody might think so, and make it the Lord.

8. And another Angel followed, saying, Babylon, the great City, is fallen, fallen down; because she made all Nations drink of the Wine of the Wrath of her Whoredom.

9. A third Angel likewise followed them, saying aloud; If any one shall worship the Beast, and his Image, and receive the Mark either on his Forehead, or Hand;

10. Then he shall drink of the Wine of God's Wrath, poured out unmingled into the Cup of his Anger; and shall be tormented with Fire and Brimstone, before both the holy Angels, and the Lamb:

11. Nay the Smoak of their Torment goes up for evermore; and they have not rest Day and Night, that worship the Beast and his Image, and if any one receives the Mark of his Name.

12. Here is the Patience of the Saints: here are they who keep the Commandments of God, and the Faith of Jesus.

13. And I heard a Voice from Heaven say to me; Write, The Dead are blessed who die in the Lord henceforth. Yes, says the Spirit, that they may rest from their Labours, and their Works do follow with them.

14. Next I looked, and behold a white Cloud, and on the Cloud one sitting like a Man, who had a golden Crown on his Head, and a sharp Hook in his Hand.

15. And another Angel came out of the Temple, crying out aloud to him who sat on the Cloud, Put in thy Hook, and reap; because the Hour for thee to reap is come, since the Harvest of the Earth is become dry.

16. Accordingly he who sat on the Cloud, thrust in his Hook on the Earth; and the Earth was reaped.

17. Moreover another Angel came out of the Temple in Heaven, who had likewise a sharp Hook.

18. And another Angel came out from the Altar, who had Authority over Fire, and called with a loud Cry to him that had the sharp Hook thus, Put in thy sharp Hook, and pick the Bunches of the Vine of the Earth; since the Grapes of it are ripe.

19. So the Angel thrust his Hook into the Earth, and picked the Vine of the Earth, and cast into the great Wine-press of the Wrath of God.

20. And the Wine-press was trod without the City, so that the red Juice came out of the Wine-press to the Bridles of the Horses, for a thousand six hundred Furlongs.

CHAP. XV.

AND I beheld another Sign in Heaven, a great and wonderful, seven Angels having the seven last Plagues; since the Wrath of God is accomplished in them.

2. I further beheld as it were a Sea of Glass, mixed with Fire; as also the Overcomers of the Beast, and his Image, and his Mark, of the Number of his Name, standing on the Sea of Glass, who had the Harps of God.

3. And they sung the Song of Moses the Servant of God, and the Song of the Lamb, as follows; Thy Works are righteous and wonderful, O Lord God Almighty: thy Ways are great and true, O King of Saints.

4. Who shall not fear thee, Lord, and glorify thy Name? Since thou only art holy: for all Nations shall come, and worship before thee; since thy righteous Things are made manifest.

5. Now after these Things I looked, and behold there was opened the Temple of the Tabernacle of the Testimony in Heaven.

6. And the seven Angels, who had the seven Plagues, came out of the Temple, clothed with pure and clear Linen, and girded about the Breasts with golden Girdles.

7. Then one of the four living Creatures gave to the seven Angels, seven golden Vials full of the Wrath of God, who lives for evermore.

8. And the Temple was full of Smoak, by means both of the Glory of God and his Power; so that none was able to enter into the Temple, till the seven Plagues of the seven Angels were accomplished.

Ver. 8. *of the Wrath*] wanting but in a few printed Books, which are of small Authority, yet to *Mills* seemed taken from Ver. 10. How unlikely!

Ver. 13. *with*] in *Gr.* so for present Reward.

Ver. 14. *a Man*] see on *Ezek.* ii. 1.

Ver. 18. *pick*] *West. lop*, as if to cut off Limbs of a Tree with the sickle, or as though that was the Manner of taking in Grapes. But the Bunches might be cut off with a Hook, though a different one from that in Ver. 15.

Ver. 20. *a thousand six hundred Furlongs*] just 200 Miles.

Ver. 3. *Saints*] Divers have *Nations*, but *Mills* thought that of two Translations genuine, viz. *Ages* (rendered by the *Rhemists*, *worlds*) or with the other Noun *everlasting King*; whereas he supposing the other was taken wrong

from *Jer.* x. 7. gives a fair Occasion to remark, so might his from the same Chap. Ver. 10. while he is put to it only say, the *received Reading* is a *marginal Explanation*. But what did it explain? Was it either of the other *Readings*? Would any be so senseless as to pretend it? Or does either of them want explaining?

Ver. 6. *out of the Temple*] *Mills* says he can scarce but think this is a *Gloss* here and at Chap. xvi. 1. taken from the foregoing Ver. The Support he had for it was five or six Copies.

1b. *Linen*] *Vulg. Lat.* absurdly *Stone*, from a Corruption of the *Gr.* *λίον* into *λίον*.

Ver. 8. *by means of*] If *from* had been intended, it is likely it would have been *done*, according to the Genius of the *Gr.* Tongue.

C H A P. XVI.

I ALSO heard a great Voice from the Temple, which said to the seven Angels, Go, and pour out the Vials of God's Wrath into the Earth.

2. So the first went, and poured out his Vial on the Earth; whereby there became a bad and grievous Sore, on the Men that had the Mark of the Beast, and that worshipped his Image.

3. And the second Angel poured out his Vial into the Sea, and it became Blood as of one dead; so that every living Animal died in the Sea.

4. The third Angel likewise poured out his Vial into the Rivers and Fountains of Waters; and they became Blood.

5. And I heard the Angel of the Waters say; Thou art righteous, Lord, who dost and who didst exist, and who art holy, because thou hast judged thus:

6. Since they have shed the Blood of Saints and Prophets, so thou hast given them Blood to drink; for they are deserving of it.

7. And I heard another from the Altar say, Yes, O Lord God Almighty, thy Judgments are true and righteous.

8. Next the fourth Angel poured out his Vial on the Sun; upon which it was given him to scorch Men with Fire.

9. Thus Men were scorched with great Heat, and blasphemed the Name of God, who has Authority over these Plagues; and they did not repent, to render Glory to him.

10. And the fifth Angel poured out his Vial on the Throne of the Beast; whereupon his Kingdom became dark, and they gnawed their Tongues for Pain;

11. As also blasphemed the God of Heaven, for their Pains and Sores, and did not repent of their Deeds.

12. The sixth Angel too poured out his Vial on the great River Euphrates; upon this the Water of it became dry, that the Way of the Kings from the eastern Sun might be got ready.

13. And I beheld out of the Mouth of the Dragon, the Mouth of the Beast, and that of the false Prophet, three unclean Spirits, like Frogs:

14. For they are the Spirits of Devils, that do Miracles, and go forth to the Kings of the Earth, nay of the whole World, to gather them together to the Battle of that great Day of God Almighty.

15. Behold I am coming as a Thief: he who watches, and preserves his Cloaths is blessed, that he may not walk naked, and People see his Shame.

16. And he gathered them together into a Place, called in Hebrew Armageddon.

17. Lastly the seventh Angel poured out his Vial into the Air; and a great Voice came out from the Temple of Heaven, from the Throne, saying, It is done.

18. Besides there were Sounds, Thunders and Lightnings; as there was also a great Earthquake, such as was not since Men were on the Earth, such a mighty Earthquake, so great.

19. And the great City became into three Parts, as likewise the Cities of the Nations fell; and great Babylon was remembered before God, to give her the Cup of the Wine of the Wrath of his Displeasure.

20. Every Isle moreover fled away, and the Mountains were not found.

21. And great Hail as Weights came down from Heaven on Men; and they blasphemed God for the Plague of Hail, because the Plague of it was exceeding great.

Ver. 2. *became*] as Ver. 3, 4. not *fell*, nor *was* *isom*.

Ver. 5. *holy*] *shall be* only on Beza's slender Authority, that being not in all the various Readings of Mills, Kuster, Wetsten, &c. though Doddr. says other Copies have it so, which however he does not follow. By West. the Gracious one, but wrong.

Ver. 8. *given*] without power.

Ver. 10. *became*] as Ver. 3, 4. and so not *was* full.

Ver. 13. *like*] Some have *as*, but it being differently, I am for keeping what we are in Possession of, notwithstanding Mills's Writ of Ejectment.

Ver. 16. *be gathered*] Doddr. writes as if it must be God who did this, yet how contrary to Ver. 14! and

even Beza, so far from understanding it thus, has *they gathered*. Perhaps the three Spirits acting together might be considered as one, otherwise the united Mouth or Call of the Dragon, Beast and false Prophet, Ver. 13. might gather the Kings together by means of those Spirits. But there is not Necessity for such grammatical Niceness, when *be* or *it gathered them* may only mean *they were gathered*, as a Verb active is put for passive, Lev. xiv. 5, 42. Num. xv. 9. 1 Kings xviii. 26. and elsewhere.

Ib. *Armageddon*] *Mount Megiddo* by Beza, with Probability.

Ver. 17. *great*] being not with a few, seemed to Mills brought from Ver. 1.

CHAP. XVII.

AFTERWARDS there came one of the seven Angels, who had the seven Vials, and spoke to me, in this manner; Come, I will shew thee the Judgment of the great Whore, that sits on many Waters:

2. With whom the Kings of the Earth have committed Whoredom, and its Inhabitants have been drunk by the Wine of her Whoredom.

3. So he carried me away into the Wilderness, in the Spirit; and I beheld a Woman sitting on a scarlet Beast, full of Names of Blasphemy, it had also seven Heads and ten Horns.

4. And the Woman was cloathed with Purple and Scarlet, nay decked with Gold, precious Stone; and Pearls, having a golden Cup in her Hand, full of the Abominations and Uncleaness of her Whoredom.

5. On her Forehead also was a Name written, A Mystery, Babylon the great, the Mother of Harlots, and Abominations of the Earth.

6. And I beheld the Woman drunk with the Blood of the Saints, and with that of the Witnesses of Jesus; so that I wondered a great deal, at beholding her.

7. Then the Angel said to me: For what reason dost thou wonder? I will tell thee the Mystery of the Woman, and of the Beast that bears her, which has seven Heads and ten Horns.

8. The Beast that thou beheldest, was, and is not; and will hereafter come up out of the Deep, then go into Destruction; and they will wonder that dwell on the Earth (whose Names are not written in the Book of Life from the founding of the World) at

seeing the Beast that was, and is not, though he is.

9. Here is the Mind that has Wisdom: the seven Heads are seven Mountains, where the Woman sits on them.

10. There are likewise seven Kings: five are fallen, and one is, the other is not yet come; and when he comes, he must remain but a little while.

11. And the Beast that was, and is not, even he is the eighth, as also is one of the seven, and goes into Destruction.

12. The ten Horns too which thou beheldest, are ten Kings, who have not yet received the Kingdom, but receive Authority as Kings a very little while with the Beast.

13. These have one Mind, and give their Power and Authority to the Beast.

14. These will fight with the Lamb, but he will overcome them: since he is the Lord of Lords, and King of Kings; and they who are with him are called, chosen and faithful.

15. He says further to me; The Waters which thou beheldest, where the Harlot sits, People and a Multitude are, with Nations and Tongues.

16. And the ten Horns which thou beheldest on the Beast, these will hate the Harlot, as also make her desolate and naked, nay eat her Flesh, and burn her in the Fire.

17. For God has put into their Hearts to do his Mind, as likewise to act with one Mind, and to give their Kingdom to the Beast, till the Words of God shall be accomplished.

18. And the Woman whom thou beheldest, is the great City, which has a Kingdom over the Kings of the Earth.

Ver. 4. *Uncleaness of her Whoredom*] With a very few, which yet *Mills* declares genuine, being the *Uncleanesses of the Whoredom of the Earth*; but I am not so easily persuaded to believe, since that is as near to ours, as ours to that in the *Gr.* and so might as easily be made from ours.

Ver. 8. *at seeing*] Some have *of them who see*, and *Grot.* not disliking, *Mills* likes so much as to tell us the common was of some Student.

Ib. *though he is*] by *Hammond*, although it be, according as the Conjunction signifies, *Mills* would have an Addition, though it may be rather an Omission in the two *Translations* he mentions, because of a seeming Inconsistency, and with several is *and is to come*, which *Wall* counts sure; but by taking *is not* as before in the present Time of the Angel's speaking it, and *though he is* in the present Time of their seeing him, the Difficulty will be removed.

Ver. 9. *seven Mountains*] There is scarce any Thing in these Prophecies more clear, than that this Place is *Rome*; being so situated, *Virg. Geor. 2. & Æn. 6. Propert. Lib. 3. Eleg. 10.*

Ver. 16. *on the Beast*] But half a Score *MSS.* three *Versions*, and an *Author* have it *and the Beast*, concerning which *Mills* himself says, *Aqua mihi hæret*, that he is at a stand; let Authority then decide it, viz. that of *Copies*, to which it belongs. But *Wesl.* has *and*.

Ver. 17. *as likewise to act with one Mind*] the *Vulg. Lat.* and a *Copy* or two are without, whence *Mills* gives us his Sentiment, that were it not for the Unanimity of *Copies*, he should believe it intruded in from Ver. 13. where the Word is indeed the same as in both Places here; but we are not to part with the *holy Scripture* so lightly.

Ver. 18. *over the Kings*] What can this be but *Papery*?

MOREOVER after these Things I beheld another Angel come down from Heaven, who had great Authority, and the Earth was enlightened by his Glory.

2. And he cried out mightily with a loud Voice thus; Babylon the great is fallen, fallen down, and is become the Habitation of Devils, with the Prison of every unclean Spirit, as likewise that of every unclean and hateful Fowl;

3. Because all Nations have drunk of the Wine of the Wrath of her Whoredom, nay the Kings of the Earth have committed Whoredom with her, and the Merchants of the Earth are enriched by the Power of her Delicacies.

4. And I heard another Voice from Heaven as follows: Come out of her, my People, that you may not partake of her Sins, and that you may not receive of her Plagues;

5. Because her Sins have followed on to Heaven, and God has remembered her Injuries.

6. Render to her, even as she rendered to you, nay do it to her double, according to her Deeds: in the Cup which she has poured out, pour out double to her.

7. As much as she has glorified her self, and been delicate, so much Torment and Lamentation give her; since she says in her Heart, I sit a Queen, and am not a Widow, nor shall see Lamentation.

8. For this reason her Plagues will come at one Time, Death, Lamentation and Famine, besides she will be burnt in the Fire; since the Lord God is strong who judges her.

9. And the Kings of the Earth, who have committed Whoredom and been delicate with her, will bewail her, and lament at her, when they see the Smoak of her Burning;

10. While they stand far off for Fear of her Torment, saying, Alas, alas, the great City Babylon, the strong City; since thy Judgment is come at once.

11. And the Merchants of the Earth will weep, and lament at her; since none buys her Cargo any more:

12. The Cargo of Gold, Silver, precious Stone, Pearl, fine Linen, Purple, Silk, Scarlet, all Thyine Wood, all Instruments of Ivory, all those of most precious Wood, of Brass, Iron and Marble,

13. Cinnamon, Incense, Ointment, Frankincense, Wine, Oil, Flour, Wheat, Beasts, Sheep, Horses, Chariots, Slaves, and Persons of Men.

14. And the Fruits of thy Soul's Desire are gone from thee, as are all Things dainty and brilliant, so that thou wilt not find them at all any more.

15. The Merchants of these Things, who have been enriched by her, will stand far off for Fear of her Torment, where they will weep and lament,

16. As also say, Alas, alas, the great City, that was cloathed with fine Linen, Purple and Scarlet, and decked in Gold, precious Stone and Pearls; since so much Wealth is made desolate at once.

17. Every Master likewise, and all the Crew in Ships, with the Sailors, and whoever used the Sea stood far off;

18. And cried out thus, at seeing the Smoak of her Burning, What is like the great City?

19. Besides they threw Earth on their Heads, and cried out, weeping and lamenting, as follows, Alas, alas, the great City, in which all who had Ships in the Sea were enriched by her Excellency; since she is made desolate at once.

20. Rejoice at her, Heaven, with holy Apostles and Prophets; since God has executed your Judgment on her.

21. And one strong Angel took up a Stone, as a great Millstone, and threw down into the Sea, saying; Thus with Violence will Babylon the great City be thrown down, and not be found at all any more.

Ver. 2. *with a loud Voice*] which *Mills* reckons spurious, being not in the printed *vulg.* *Lat.* (tho' in MSS.) and one obscure *Writer*, *Prod.* 510.

Ver. 5. *followed in*] viz. one another, which some not understanding, and thinking perhaps they could not follow her to Heaven, put it as otherwise read *joined*; which is harder, and wants the same *Interpretation*: yet *Mills* puts that down for right.

Ver. 6. *rendered*] properly, and *rewarded* is as if they were the first Aggressors.

Ib. *double*] for the Heinousness of her Deeds to you, or her wicked Deeds otherwise; not double what she deserved, as the following Words demonstrate.

Ver. 8. *judges*] Some *judged*, which *Mills* thought genuine, because not so proper, *Pr.* 655.

Ver. 12. *Stone*] being *sing.* as *Chap.* xvii. 4.

Ver. 13. *Cinnamon*] *Mills*, from a few that have it, reckoned and *Anonum* followed.

Ver. 16. *Stone*] *sing.* as before, but not *Pearls*.

Ib. *since*] being in this Verse.

Ib. *made desolate*] the same as in Ver. 19.

Ver. 17. *all the Crew in Ships*] By some *Copies*, every one that sails in Ships, by others—in a Place, with the *vulg.* *Lat.* in *lacum*, into a Lake; but *Grotius* thought it should be *locum*, a Place; yet there is little Colour for either of these Readings to be preferred, and *Mills* has *Vulg.* wrong to the former.

Ver. 18. *Smoak*] in the *Vulg.* and two or three *Copies*, Place, so that ours seemed to *Mills* to have crept from Ver. 9. What a Wilderness of Uncertainty and Confusion would that Way lead into!

22. The Sound too of Harpers, Musicians, Pipers, and Trumpeters will be heard no more at all in thee, and every Tradesman of every Trade will be found no more at all in thee, as will the Sound of a Millstone be heard no more at all in thee;

23. The Light of a Candle likewise will shine no more at all in thee, and the Voice of the Bridegroom and Bride will be heard no more at all in thee: because as thy Merchants were the great Men of the Earth, all Nations were seduced by thy Witchcrafts.

24. In her also the Blood of the Prophets and Saints was found, even of all who were slain on the Earth.

C H A P. XIX.

AND after these Things I heard a great Voice of much Company in Heaven, saying; Praise the Lord; Salvation, Glory, Honour, and Power be to the Lord our God:

2. Because his Judgments are true, and righteous; since he has judged the great Harlot, that corrupted the Earth by her Whoredom, and has revenged the Blood of his Servants on her Hand.

3. And the second time they said, Praise the Lord; then her Smoak went up for evermore.

4. There further fell down the four and twenty Elders, with the four living Creatures, and worshipped God who sat on the Throne, saying, So let it be; praise the Lord.

5. And a Voice came out from the Throne, which said, Praise our God, all his Servants, and those that fear him, little and great.

6. I heard likewise as if it were the Voice of a great Company, even as the Sound of many Waters, and like that of strong Thunders, saying, Praise the Lord; since the Lord God Almighty reigns.

7. Let us be glad and joyful, and render Glory to him; since the Marriage of the Lamb is come, and his Wife has got her self ready.

8. And it was given her, that she should be clothed with pure and clear fine Linen:

for the fine Linen is the righteous Things of the Saints.

9. Then he says to me; Write, They are blessed who are called to the Marriage Supper of the Lamb. Moreover adds he to me, These are the true Words of God.

10. And I fell down before his Feet, to worship him; whereupon he said to me, See, do not; I am a Fellow-servant of thee, and of thy Brethren who have the Testimony of Jesus; worship God: for the Testimony of Jesus is the Spirit of Prophecy.

11. Next I beheld Heaven opened, and lo a white Horse; and he that sat on him was called faithful and true, who judges and fights in Righteousness.

12. And his Eyes were as a Flame of Fire, and on his Head many Diadems; he had also a Name written, which none knew excepting himself.

13. Besides he was clothed with a Garment dipt in Blood, and his Name is called The Word of God.

14. And the Warriors that were in Heaven followed him on white Horses, wearing white and pure fine Linen.

15. Out of his Mouth too goes a sharp Sword, that he may smite the Nations with it, whom he himself will manage with an iron Rod; and he himself treads the Winepress of the Wrath, and Displeasure of Almighty God.

16. He has moreover the Name written on the Garment, and on his Thigh, The King of Kings, and Lord of Lords.

17. I beheld also one Angel standing in the Sun; and he cried out aloud, saying to all the Fowls that fly in the midst of Heaven; Come, and gather together to the Supper of the Great God;

18. That you may eat the Flesh of Kings, the Flesh of Commanders, the Flesh of strong Men, the Flesh of Horses and of those who sit on them, nay the Flesh of all, free and bound, both little and great.

19. Upon this I beheld the Beast, the Kings of the Earth, and their Armies gathered together, to make War with him who sat on the Throne, and with his Army.

Ver. 22. *The Sound*] as proper, and as after in the Verse.

Ver. 24. *even*] as is apparently the Sense, however it was that the Translators did not perceive it.

Ver. 2. *on her Hand*] with which she persecuted.

Ver. 7. *joyful*] For ἀγαλλώμεθα in the middle Voice, three have ἀγαλλώμεν act. apparently to be like the preceding Χαίρομεν; yet Mills puts that for genuine.

Ver. 8. *righteous Things*] being plural, and by Doddr.

rendered *righteous Acts*; who also zealously pleads for it.

Ver. 15. *and Displeasure*] Some of the Displeasure, and Mills says rightly, as Ch. xvi. 19. but might it not more likely be made to that?

Ver. 16. *the Garment*] without his here.

Ver. 17. *Supper of the Great God*] with some great Supper of God, changed into ours Mills says; it is however an Objection that they have it differently.

20. And the Beast was apprehended, and with him the false Prophet, that did Miracles before him, with which he seduced them who received the Mark of the Beast, and such as worshipped his Image: these were both thrown alive into the Lake of Fire burning with Brimstone;

21. And the rest were killed by the Sword of him who sat on the Horse, which went out of his Mouth; and all the Fowls were filled with their Flesh.

CHAP XX.

AFTERWARDS I beheld an Angel come down from Heaven, who had the Key of the Deep, and a great Chain in his Hand.

2. And he took hold of the Dragon, the old Serpent, which is the Devil and Satan, and bound him a thousand Years.

3. Then he threw him into the Deep, and shut him in, nay sealed him up; that he might seduce the Nations no more, till the thousand Years should be accomplished: and after these Things he must be let loose a little while.

4. I also beheld Thrones, with those that sat on them, to whom there was Judgment given; as likewise the Souls of them that were beheaded for the Testimony of Jesus, and for the Word of God, who also had not worshipped the Beast nor his Image, and had not received the Mark on their Forehead and on their Head; so they lived and reigned with Christ a thousand Years.

5. But the rest of the Dead did not live again, till the thousand Years were accomplished: this is the first Resurrection.

6. He is blessed and holy, who has a Part in the first Resurrection; over such the second

Death has no Authority, but they will be Priests of God and Christ, and reign with him a thousand Years.

7. And when the thousand Years shall be accomplished, Satan will be let loose from his Prison.

8. Upon which he will go out to seduce the Nations, that are in the four Corners of the Earth, Gog and Magog, to gather them together to War; whose Number is as the Sand of the Sea.

9. And they went up on the Breadth of the Earth, and compassed about the Camp of the Saints, and the beloved City; but there came down Fire from God out of Heaven, and consumed them.

10. The Devil too that seduced them, was thrown into the Lake of Fire and Brimstone, where the Beast and the false Prophet are, and will be tormented Day and Night for evermore.

11. Moreover I beheld a great white Throne, and him who sat on it; from whose Face the Earth and Heaven fled away, and there was not a Place found for them.

12. And I beheld the Dead, little and great, standing before God, and the Books were opened; as also another Book was opened, which is of Life; and the Dead were judged by the Things written in the Books, according to their Deeds.

13. And the Sea gave up the Dead in it, as did likewise Death and Hell the Dead in them; and they were judged according to their respective Deeds.

14. Next Death and Hell were thrown into the Lake of Fire: this is the second Death.

15. And if any one was not found written in the Book of Life, he was thrown into the Lake of Fire.

Ver. 20. *both*] not in the *Ethiop.* only, so *Mills* says was inserted for Explanation; but since that was not wanting, we may conclude it not inserted as he means at all.

Ver. 4. *with those*] for the sake of Propriety, as he must also behold them.

Ver. 13. *the Sea gave up the Dead in it*] For it three printed Books have *them*, and *Mills* declares *very rightly*; when it is so manifestly taken (probably by Oversight) from the following, and the other Prints copying the first. But was not this great Author, may my Reader say, wise enough to know that *the Sea* was not *them*? Yes, he was too wise for that, wise enough to interpret *them* to be *the Water and Sea*, tho' Simplicity would have done better.

In their respective] A common Hebraism; but the only one of this Kind in the *Writings of the New Testament*.

Ver. 14. *Death and Hell were thrown*] If John saw

some Appearances which represented these, he might suitably see this done; and the Signification may be, that as they had given up their Dead, they should then receive no more. What *Doddr.* mentions from *Archbishop Davenant*, that 'to talk of *Hell* being cast into a Part of itself, is 'downright Nonsense;' does not appear to be unexceptionable Sense it self, nor very reverent to the *Scripture*: for *Hell* as it was before, and it is that must be spoken of, might be thrown into another *Hell* now, according as it is thought the Punishment will differ. So that *Doddr.* need not have substituted that hard *Gr.* Word *Hades*, which in the preceding Ver. he renders *the unseen World*, which as it comprehends *Heaven* makes bad Sense here indeed; and on Ch. xxi. 1. he argues from it as it is in the *com. Transf.*

CHAP. XXI.

I ALSO beheld a new Heaven and Earth : for the first Heaven and Earth were passed away, and there was Sea no more.

2. And I John beheld the holy City, new Jerusalem, come down from God out of Heaven, got ready as a Bride adorned for her Husband.

3. Besides I heard a great Voice out of Heaven say ; Behold the Tabernacle of God is with Men, and he will dwell with them, so that they shall be his People, and God himself will be with them their God.

4. And God will wipe off all Tears from their Eyes, and there shall be Death no more, nor Lamentation, nor Crying, nor will there be Pain any more ; since the first Things are gone away.

5. As likewise he who sat on the Throne said, Behold I make all Things new : and he said to me, Write ; since these Words are true and faithful.

6. He said further to me ; It is done : I am A and Z, the Beginning and the End ; I will give to him that is thirsty, some of the Fountain of the Water of Life for nothing.

7. He who overcomes shall inherit all Things, and I will be a God to him, as he shall a Son to me.

8. But on the other hand for the Fearful, Unbelieving, Abominable, the Murderers, Whoremongers, Sorcerers, Idolaters, and all Liars, their Part is in the Lake that burns with Fire and Brimstone ; which is the second Death.

9. And there came to me one of the seven Angels, who had the seven Vials full of the seven last Plagues, and spoke to me as follows, Come, I will shew thee the Bride, the Lamb's Wife.

10. So he carried me away in the Spirit, upon a great and high Mountain, and shewed me the great City holy Jerusalem, coming down out of Heaven from God ;

11. Which had the Glory of God, and the Light of it was like a very precious Stone, as a Jasper Stone like Crystal ;

12. It had also a great and high Wall, that had twelve Gates, and at the Gates twelve Angels, with Names written on, which are of the twelve Tribes of the Israelites.

13. At the East were three Gates, at the North three Gates, at the South three Gates, at the West three Gates.

14. And the Wall of the City had twelve Foundations, and on them the Names of the twelve Apostles of the Lamb.

15. Moreover he who spoke to me, had a Cane like Gold, that he might measure the City, its Gates, and the Wall of it.

16. And the City lies four-square, with the Length of it as much as the Breadth ; and he measured the City with the Cane at twelve thousand Furlongs : the Length, Breadth, and Height of it are equal.

17. Next he measured the Wall of it a hundred forty four Cubits, by the Measure of the Man, that is of the Angel.

18. And the Building of its Wall was Jasper ; the City was also pure Gold like clear Glass.

19. Nay the Foundations of the Wall of the City were adorned with every precious Stone : the first Foundation was Jasper, the second Sapphire, the third Chalcedony, the fourth Emerald,

20. The fifth Sardonyx, the sixth Sardius, the seventh Chrysolite, the eighth Beryl, the ninth Topaz, the tenth Chrysoprasus, the eleventh Jacinth, the twelfth Amethyst.

21. And the twelve Gates were twelve Pearls, each particular Gate was of one Pearl ; and the Street of the City was pure Gold, as transparent Glass.

22. However I did not behold a Temple in it : for the Lord God Almighty is the Temple of it, with the Lamb.

23. And the City had not Need of the Sun nor Moon, that they should shine in it : for the Glory of God did enlighten it, and the Lamb is the Lamp of it.

Ver. 9. *seven Vials*] This *seven* being omitted only in the *vulg. Lat.* as understood by the other *sevens*, *Mills* says it was taken from the last, *Proh.* 310. which was miss'd in his *Notes*. Might he not as well have said that *seven*, because omitted in the *Arabick*, was taken from this ?

Ver. 10. *shewed me*] This may seem a visionary Description of the Place of everlasting Happiness, as that mentioned in Ver. 8. is the Place of Misery.

Ib. The latter *great* some with the *Vulg.* having not, *Mills* judges to be of an ill-knowing Scholiast ; but how does it appear that he himself was well-knowing in so judging ?

Ver. 13. *at the West*]. Some *Copies* have *and* before each of the three last.

Ver. 16. *twelve thousand Furlongs*] 1500 Miles.

Ib. *Height*] as suited to heavenly Spirits, who want not a Support for their Being, like earthly Bodies.

Ver. 17. *Cubits*] thick.

Ver. 18. *like*] namely the City was, but with some the Gold by a Difference of Gender, which latter *Mills* would have the right ; but I am for the strongest Party.

Ver. 19. *second*] Our *Translators* are here liberal of their Points.

Ib. *Chalcedony*] not with *a*, as if the Foundation was but one Stone.

Ver. 20. *Jacinth*] after the *Gr.* Spelling, like the rest, and being also called *Hyacinth*, as in *Johnson's* great Dictionary.

24. The Nations of those too that are saved will walk in the Light of it; and the Kings of the Earth do bring their Glory and Honour into it.

25. And the Gates of it will not be shut at all by Day; though no Night will be there.

26. Besides they will bring the Glory and Honour of the Nations into it.

27. And there will not enter into it at all any Thing that pollutes, or uses Abomination or Falschood; but they who are written in the Lamb's Book of Life.

CHAP. XXII.

AND he shewed me a pure River of the Water of Life, as clear as Crystal, which came out of the Throne of God and the Lamb.

2. In the Middle between its Street and the River, *that* were at each Side, was the Tree of Life, which yields twelve Fruits, and renders its Fruit each Month; and the Leaves of the Tree were for the Healing of the Nations.

3. And no Curse will be there any more; but the Throne of God and the Lamb will be in it, and his Servants will serve him.

4. Nay they will see his Face, and his Name will be on their Foreheads.

5. Moreover no Night will be there, and they will have no Need of a Candle, or the Light of the Sun; since the Lord God enlightens them, and they will reign for evermore.

6. And he said to me; These Words are true, and faithful; besides the Lord God of the holy Prophets has sent his Angel, to shew his Servants the Things which must quickly be done.

7. Behold I come quickly: he is blessed who keeps the Words of the Prophecy of this Book.

8. Now I John saw these Things, and heard; and when I had heard and seen, I fell down to worship before the Feet of the Angel, who shewed me these Things.

9. Whereupon he says to me, See, *do not*; for I am a Fellow-servant of thee, and of thy Brethren the Prophets, and of them who keep the Words of this Book; worship God.

10. And he says to me; Do not seal up the Words of the Prophecy of this Book, because the Time is near.

11. Let him that is unrighteous be yet unrighteous, and him that is filthy be yet filthy; as also let him that is righteous be yet righteous, and him that is holy be yet holy.

12. And behold I come quickly; and my Reward is with me, to render to each as his Work shall be.

13. I am A and Z, the Beginning and the End, the First and the Last.

14. They are blessed who do his Commandments, that there may be a Privilege to them in the Tree of Life, and they may enter in at the Gates into the City.

15. For without are Dogs, Sorcerers, Whoremongers, Murderers, Idolaters, and every one that loves and makes a Lye.

Ver. 24. *The Nations of those that are saved will walk in the Light of it*] But *Mills* puts for authentick, *There will walk the Nations by the Light of it*, as some have, and he says of those that are saved is a marginal Exposition; which he knew as much of as another may guess from these Readings, and that might be left out because there is no such to the Kings of the Earth: yet I confess I incline to his Opinion, since Nations may seem transposed to begin this Part, as Kings the next, and to hinder the latter from belonging to walk, in also might be thought more proper than *by*, tho' in the spiritual Signification it is not.

1b. *do bring*] by being saved, and coming into this celestial City; as if they honoured it by their Presence, and it was honoured by the saved ones of the Nations (who are truly glorious and honourable) coming thither, Ver. 26.

Ver. 25. *though*] Since the following can be no Reason for the foregoing, as it is in Ver. 23.

Ver. 1. *a pure River of the Water of Life*] *Hammond* says, *Baptism is sure exprest by this*; which he proceeds to expatiate on, that it was typified in *Ezek. xlvii. viz. 5.* the being baptized first in any great Pool, where they might be put under Water; afterwards with Fountain Water running into the Font; and so lastly, as we may understand, by Sprinkling, according to *Ezek. xlvii. 4, 3.* but which unluckily falls out to be backward, and so contrary. In Concurrence with the above he goes on in these Words,

The Throne of the Lamb is that Power which is by Christ enstated on the Governours of the Church, of which the Power of Baptizing being one special Part, this River by which Baptism is exprest is fitly said to proceed out of the Throne. Astonishment, great as it is, will however suffer me to make a small Remark or two, that this is sitting in the Seat of God with a Witness, as in *Ezek. xxviii. 2. 2 Thes. ii. 4.* for surely *Hammond D. D.* must be allowed a substantial Witness as here; and that such Exposition of the Scripture required the Authority of no less a Man, and a Governour of the Church, for it to be believed.

Ver. 2. *In the Middle between its Street and the River*] as *Ham.* shews, and thus the Gr. stands, with Middle governing and belonging to River as well as Street, and they at each Side like the two Thieves, *John xix. 18.* where the Gr. is the same; indeed how could the Tree be of either (for each) side of the river? And that there was but one Tree of Life, we may understand by the Figure of it, *Gen. ii. 9.*

1b. *for the Healing*] as if invigorating, and supplying with eternal Life.

Ver. 6. *has sent*] as *Wall* notes.

Ver. 10. *he*] God last mentioned; see also Ver. 12, 13, 16.

Ver. 14. *do his Commandments*] but wash their Robes by a few, and that *Mills* takes to be genuine, as in Ch. vii. 14. yet how much likelier fetched hither from thence!

16. I Jesus have sent my Angel to testify these Things to you in the Churches : I am the Root and Race of David, the bright and Morning Star.

17. And the Spirit with the Bride say, Come ; let him also who hears say, Come : and let him who is thirsty come, nay let him who is willing receive the Water of Life for nothing.

18. For I testify to every one that hears the Words of the Prophecy of this Book ; If any one shall put to these Things, God will

put on him the Plagues written in this Book :

19. And if any one shall take away from the Words of the Book of this Prophecy, God will take away his Part from the Book of Life, and out of the holy City, and of the Things written in this Book.

20. He who testifies these Things says, Yes, I come quickly ; so let it be. Yes, come, Lord Jesus.

21. The Grace of our Lord Jesus Christ be with you all : so let it be.

Ver. 17. *receives*] as being given ; not *take*, as if in his own Power.

The E N D.